Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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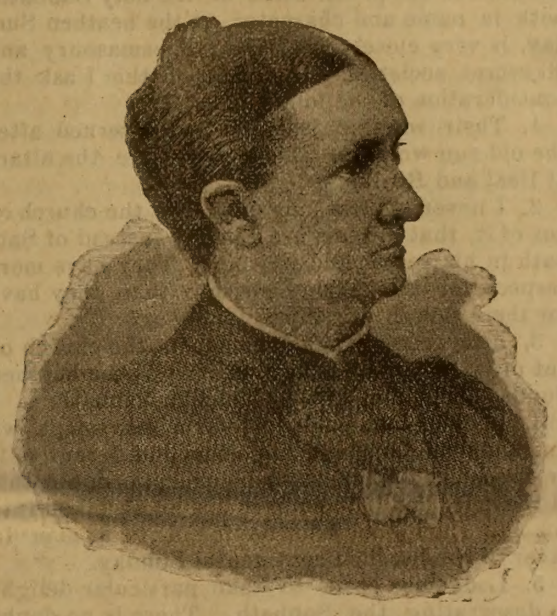
It is the belief of competent observers that another outbreak in Armenia is imminent. The moral force of England is more and more awakened. The Sultan is loath to carry out any promised reforms except as driven by foreign bayonets. And England is slow to move because millions of her subjects are Musselmen.

The government of Canada has prohibited the sale of intoxicants among the Indians of Hudson Bay territory, and punishes severely any violation of this law. Also the Canadian Pacific railroad for years past has refused to sell its lands immediately joining its stations except upon conditions which preclude the sale of intoxicating liquors thereon.

The drift of population from the country into the cities is a serious cause of alarm. During the last decade half the townships in Ohio, Indiana, Illinois and Iowa have lost in population, while the cities have increased. Among the chief causes are the too meagre social, religious and educational advantages of the country, and the failure of our legislature to foster agricultural equal to mercantile interests.

A ministerial brother tells us his plan of dealing with members of secret societies is not to exclude them from his church, but to take them in and go to work and educate them out of the lodge. The story of the swearing parrot fits in beautifully here. A lady's parrot had learned to swear; while another lady had a parrot that had learned to pray. The first lady proposed to cage her swearer with the praying parrot. But the result was the praying parrot learned to swear, while its associate continued its profane habits.

A Methodist Episcopal pastor of Illinois who recently visited the *Cynosure* office, said with much emphasis, "For twenty years the appointments of pastors in the M. E. church have largely been controlled by Freemasons. A delegation of them frequently attend conference and represent as a reason for the return of a minister, that he has only taken so many degrees, and desires to finish his initiation in the lodge where he began." And yet the fact remains, as the Worshipful Master of a lodge in this city testified recently, that very few ministers join the lodge now. Secretary Parvin, of the Grand Lodge of Iowa, says this is owing to the moral character of theorder being changed by the charges of Antimasons.



HANNAH J. BAILEY.

We present here the picture of Mrs. Hannah J. Bailey who is a member of the executive committee of the American Peace Association, and superintendent of the World's and National W. C. T. U. department of peace. She has distinguished herself as an opponent of the secret lodge system as well as of war; taking the ground that the two evils are akin. She has said: "No soldier Mason can be consistent, for it is an impossibility for him to be true to both his secret society and his army at the same time. In his society obligation he is bound by a terrible oath to protect his fellow members at all times, and in active service he is taught that it is his duty to take the life of an enemy without any consideration; hence if found showing favor to an enemy, he may be executed as a traitor." Again she says: "Powerful though the secret societies of to-day may be, we believe their sway will be broken by the Gospel. They contain too much mysticism for this practical age. We cannot conceive how a follower of the Prince of Peace can consistently engage in warfare, or can take an oath pledging loyalty to an organization which is not entirely in harmony with his teachings and example."

Correspondence with the presidents of the Auxiliary Associations of Iowa, Nebraska, Missouri, Wisconsin, Michigan, Indiana, Illinois, Kansas and Ohio has begun with reference to anti-secret State conventions. Rev. J. M. Bedford, of Illinois, authorizes the call for a State meeting at Wheaton for the last week in September if the way is open. Rev. J. B. Galloway, of Wisconsin, suggests Oct. 16 and 17 for the State Convention at Union Grove, on the C. M. & St. P. Ry. By another week we hope to hear from the other States.

The great mission of the Boston Conclave of Knights Templars was well expressed by this advertisement of Ruter's brewery in the Boston papers:

"To-day in peace they tread the street,
There is no fight to win,
No hordes of Saracens to meet,
No cruel Saladin;
They're armored not, they wield no spear,
They wear no coats of mail,
But they enjoy themselves while here
By drinking *Sterling Ale*."

It is time to warn the people against the movements of some of the secret orders to control our higher education. *The Friend* says: "Some of the prominent members of the Knight Templars are planning the establishment of a national university for both sexes, to be controlled by, and in the interest of all Masons, with a permanent endowment of not less than $50,000,000. According to the plans, children of all Master Masons can secure a complete education from the age of ten years and upwards, along any line of instruction which they may desire. The buildings are to accommodate 10,000 students."

The *Midland* of this city seconds the proposal to change the name Sabbath-school to Bible-school, and gives as the main reason "that then we would get rid of that abominable heathen name 'Sunday-school.' If, as is said and shown, the constant use and repetition of these terms have and are now modifying our conceptions and disadvantageously shaping our ideals, what injury to pupils, large and small, to say 'Sunday-school.' 'Sunday' suggesting nothing but the old heathen worship of the sun, gives no dignity to the great work, but degrades our ideal. If the name 'The Church Nursery' suggests, as is said, "a sissy affair" or something "for the kids," so 'Sunday' suggests an idolatrous affair or something for the heathen. By all means let us call it the Bible school and get rid of the 'Sunday-school.'"

An exchange says: "When missionaries begin work in heathen lands it would be worse than folly for them to begin by seeking to reform the government. They must begin by seeking the regeneration of individuals." There is only a few grains of truth in this. It is very much like saying when farmers begin work in a new country, it would be worse than folly for them to begin by fencing their fields. The recent outrages in China and Turkey is the voice of Providence warning Christian missionaries that there is more they must look after than merely the conversion of individuals. The greatest difficulty missionaries have to overcome is the influence of their own governments which are operating so powerfully to counteract their teachings. No error is fraught with more serious consequences than that which omits to apply Christian principles to the government, until the masses of citizens and officials are Christians. And that is the great mistake of the church in our day.

IN THE MINORITY.

When good old Noah built the ark,
And nailed it firm and strong,
He had to bear the sneers and taunts
Of the ungodly throng.
Some called him "fanatic," some "fool,"
While others cried "insane;"
Yet still he toiled upon the boat,
Nor feared his labor vain,
And said, "It will be well for me
To be in the minority."

When Sodom was by fire consumed,
And Lot fled for his life,
Adown the plains and o'er the hills—
Bereft e'en of his wife—
Afraid to cast a single glance
Along the backward way,
Or turn his gaze across the plains
Toward the orb of day,
He, too, exclaimed, "'Tis well for me
To be in the minority."

When spies were sent by Moses out
To search the goodly land,
The ten returned with faces grave;
The two with tidings grand.
The ten who vowed they were too weak,
Fair Canaan ne'er possessed;
The two who trusted in their God
Obtained the promised rest.
In their case, too, 'twas well to be
For once in the minority. —*Selected.*

MASONIC OBLIGATIONS FALSE.

BY REV. G. P. AUSTIN.

After all the revelations and expositions that have been given of Freemasonry—of its secret workings, etc., how can the master of a lodge, with any degree of honor or honesty, represent that it is a secret, and charge from twenty-five to seventy-five dollars for what the candidate could easily have bought for fifty cents?

If a man warrants a watch to be gold, and sells it for gold while he knows it to be brass, when the cheat is discovered the buyer has a right to regard the contract void and should by right claim his money back. So I believe the Mason, on discovering the cheat in regard to valuable secrets promised him by those swearing him to keep the secrets, has a right, as the party of the second part, to refuse to comply with his part of the contract, the party of the first part—that is, the fraternity—having first failed on its part.

A deception more fearful still is played on the candidate when he is assured that the oath contains nothing in it to interfere with any of the exalted duties that he may owe to his God, his country, his neighbor, his family or himself, and then proceeds to deal out a so-called oath, sentence by sentence. If the party of the first part wilfully violates his part of the contract, mutually entered into, will any honest, unprejudiced person dare to maintain that the party of the second part is under obligations to keep inviolate his part of the covenant? Most assuredly not. The great law commentator, Blackstone, says: "The terms of the contract must be faithfully observed by both, or else the whole becomes null and void; for in contracts the obligation must be mutual; both must be bound, or neither."

I will name some particulars in which the oaths conflict with a man's duty to God, and thus render the contract null and void. Notice in the first part of the oath in the first degree the candidate is made to say of the lodge, "Erected to God and dedicated to the holy Saints John," thus virtually putting God on a level with Saints John. This is idolatry, just the same as it is idolatry in Romanism to put Jesus, Mary and Joseph on the same level. And just here I have to mention that this being an idolatrous sentence, the use of the name of God in it is taking the name of God in vain. Thus in the very first part of the oath he is made to violate his duty to God.

Again, the oath proceeds, "Do hereby and hereon." On what and by what is the Masonic obligation? On the Word of God alone? No; but on the Word of God, accompanied by the square and compass. This simply shows that the Bible, square and compass are put on an equal footing, and are considered of equal value in the Masonic philosophy. A covenant made on the Word of God alone would not answer in Masonry, but add the square and compass and it is binding to the end of life. This is dishonoring God's Word and thus conflicts with a man's duty to his God. It is even blasphemy thus to degrade the Word of the Lord, and an obligation taken in connection with it can have no morally binding force whatever.

At the close of every so-called Masonic oath the candidate must repeat the words—in solemn mockery, "So help me God and keep me steadfast in the due performance of the same." So help me God—to do what? What is it, among other things, which the candidate calls upon God to help him to do? To cut throats, to tear out tongues by the roots, to tear open left breasts and pluck out hearts, and to cut bodies in two, take out the bowels, burn them to ashes and scatter the ashes to the four winds of heaven. If to do all these wicked, barbarous acts be a man's duty to God, then the candidate has a perfect right to call upon God to help him, and the Masonic obligation is undoubtedly binding. But if it be not his duty to cut men's throats and otherwise to inhumanly mutilate their bodies, then the Masonic obligation is positive blasphemy.

McNairy, Tenn.

THE SABBATH AND THE LODGE.

BY REV. J. R. WYLIE.

I believe the prostitution of the holy Sabbath, both in name and character, to the heathen Sunday, is very closely related to Freemasonry and all secret societies. In proof of this I ask the consideration of the following points:

1. Their worship is evidently patterned after the old sun worship. Their altars are the altars of Baal and Baalim.

2. I never knew a lodgeman, in the church or out of it, that did not use Sunday instead of Sabbath in his speech and writings. They have more respect for their lodge worship than they have for their church worship.

3. I never knew a lodgeman, in the church or out of it, that did not keep the day as the heathen Sunday instead of as the Christian Sabbath.

4. In the great Sabbath reform movement, we find that the lodgemen are either indifferent to it or oppose it. There may be exceptions, but this is the rule; and if their lives are to be taken into consideration they will be found to a man in favor of the heathen continental Sunday.

5. Lodgemen seem to take particular delight in desecrating the Sabbath. There is no doubt that our government is at least partially under the influence of the lodge. It is lodgemen who are found in our Sunday mail service; lodgemen who control our Sabbath-breaking railroads; lodgemen who get up, manage and patronize our Sunday picnics and excursions; and it is lodgemen who publish the abominable and degrading Sunday newspaper. While I am on this subject let me say a word against the use of the word Sunday in connection with anything good. Never call the Sabbath Sunday; never say Sunday-school or Sunday service. Why, you ask? Because it is blasphemy. It is profaning God's holy day by giving it a heathen name. It is a violation of the third commandment of the Decalogue. You say there is nothing in a name. Then call Washington, Benidict Arnold; call Lincoln, Jeff Davis; call Jesus, Judas. Dare you do this? I am aware that Christian people have not thought on this subject, and many have been blinded by such sophistry as that of the *Sunday-school Times;* reasoning that the Sabbath is an institution, and Sunday is the name of a day of the week, and we keep the institution of the Sabbath on the day of the week called Sunday. Who does not know that "Sunday" is an institution as well as "Sabbath?" Sunday stands for sun worship; Sabbath stands for God's worship. It is the Sabbath of the Lord. Why name the day of the week which God claims as his own by a vile heathen institution and not by his own institution?

You say that such reasoning will do away with the names of the other days of the week; then let them go; we don't need heathen names for any day of the week. We can use Second, Third and Fourth as God did; but above all things don't take God's day, the day he chose to name, and give it the name of a vile heathen institution. The Christian world should listen to Miss Frances E. Willard on this point. When assuming the role of editor after her brother's death, she plead with the papers of Chicago to use the name Sabbath instead of Sunday. I do not give her words but her ideas. She said: "The name Sunday was a heathen name; it referred to a heathen institution; yea, it stood for heathenism, with all its cruelty, ignorance, crime, darkness and superstition. On the other hand the name Sabbath was a Christian name; it stood for a Christian institution; yea, it stood for Christianity, with all its benign influences. It stood for light and joy and peace and truth, justice, righteousness, purity, intelligence and happiness. In short, Sunday stood for all that was evil, and Sabbath stood for all that was good; and as we professed to be a Christian and enlightened people let us lay aside un-Christian, benighted and heathenish terms."

Is this not an appeal worthy to be heeded by the church to-day? When we get rid of lodge members in the church with their Sunday religion, the name Sunday will go, and we will wonder how we have tolerated it so long.

Blanchard, Ia., Aug. 27, 1895.

CHARACTER OF THE WITNESSES.

BY REV. H. H. HINMAN.

In this article I will consider the character of these two witnesses as we find them described in Revelation, eleventh chapter:

1. They are clothed in sackcloth. Like Jeremiah, Ezekiel and Daniel, they mourn over the desolation of Zion.

LIKE ALL RADICAL REFORMERS,

and especially like the Lord Jesus, they are intensely unpopular. It will be always true that "he that doeth evil hateth the light." The incorrigibly wicked will be "tormented" by their testimony.

2. But though a terror to the wicked they will be a source of light and consolation to all true believers. They are compared to "two olive trees and two lamp stands." The figure is taken from (Zech. 4: 11-14), where the olive trees empty the golden oil out of themselves through golden pipes. They will be both "sons of thunder" and "sons of consolation."

3. They have power of protection against their enemies. It does not follow that they will exercise this power, since

OUR LORD FORBADE RESISTANCE;

and there is no instance recorded where any of his disciples opposed any form of evil except by moral influence. But manifestly the Lord will be their keeper. These persons and their lives will be invulnerable until their work shall be accomplished. Like Moses they can turn water into blood, and like Elijah they can cause the rain to be withheld.

4. Yet when their work is done "the beast that ascendeth out of the bottomless pit shall make war against them and shall overcome them and kill them." Verse 7. This beast is doubtless the same as that of Dan. 7: 7; Rev. 13: 1-3 and Rev. 17: 3. If, as I suppose, this beast

SIGNIFIES DESPOTIC POWER,

such as was exercised by the old Roman Empire, and such as in some form will be used as an instrument of Satan until our Lord shall come, we can well understand that he will make war upon these holy men. This spirit of the beast is the spirit of *war.* It exalts human authority as supreme. It deifies *force* and knows no law but the law of *might.*

This beast killed the Lord Jesus and slew the martyrs. He has always made war with the saints, and when God has suffered it, has *killed* them. It is this beast that (possibly under the forces of law) will slay the witnesses. Men who worship the beast (and all *do* worship him whose names are not in the book of life) will exult and send gifts one to another when those pestilent

AGITATORS SHALL HAVE BEEN SILENCED.

If I were to fix on any time in the present century when the witnesses seemed to have been slain it would be between the years 1850 and 1854. By the passage of "the compromise measures" in 1850 the question of slavery was supposed to be settled. The outward agitation for a time was greatly depressed, and the great national conventions of 1852 expressed their profound satisfaction and pledged themselves to resist "any renewal of the agitation either in Congress or out of it." (Greeley's American Conflict, Vol. 1, p. 223.) Yet our anti-slavery agitators were not the two witnesses.

5. Their dead bodies shall lie exposed three

and one-half days. Verse 9. Such will be the exultation over them that their enemies will not suffer them to be buried, but keep them as trophies of victory. "But the triumph of the wicked is short, and the joy of the hypocrite is but for a moment."

TRUTH CANNOT BE SLAIN,

neither can its defenders perish forever. The two witnesses shall stand on their feet and fear shall fall upon those who slew them.

6. "And they heard a great voice from heaven saying, come up hither. And they ascended into heaven in a cloud, and their enemies beheld them." Verse 12. Whether this is to be a special resurrection of these witnesses, or whether it is but a part of that general resurrection of the just which is to precede the translation of all the living saints (See 1 Thess. 4: 16; Rev. 20: 4), we may not determine. I incline to the latter conclusion. In either case there is an immediate connection with the end of the age and the coming and kingdom of our Lord.

Oberlin, O., Sept. 2, 1895.

WHITE APRONS VERSUS WHITE RIBBONS.

The Women's Christian Temperance Union regards the interest of the home, and finds an enemy of the home in the saloon. Every friend and helper of the saloon, therefore, must be an enemy of the home, and so, practically an enemy of the white ribbon. Such an enemy of the white ribbon is the white apron. In other words, the Masonic or Templar lodge is practically and effectively an adversary of the W. C. T. U.

As by every similar gathering, this was illustrated by the Knights Templar conclave in Boston. In addition to the immense supply of liquor already there the Knights themselves made a vast importation. Even this year, when the Knights seemed, to some extent, on their good behavior, drinking and debauchery were, as a mere matter of course, features of the occasion. Going "from labor to refreshment" has been a natural thing for lodges since the time the first grand lodge was formed in a London tavern.

A great liquor manufacturer was the very head and leader of the Boston parade. His name is Lawrence, and his liquor manufactory is near Boston. A large number of the liquor fraternity wear white aprons. Manufacturers, dealers and drinkers of various kinds of liquors are in the Masonic and Templar orders by hundreds if not thousands. They are banded by oaths. Templars come from the Royal Arch bound to extricate each other from difficulty no matter of what kind and no matter whether the one involved is right or wrong.

The liquor-producing Templar at the head of the forces in Massachusetts and Rhode Island, and riding at the head of the whole column, had little fear of the flutter of white ribbons. He knew that a white apron was broader than a white ribbon and could cover it out of sight. The liquor men who marched after him saw the forces that protect them from thorough legislation and effective execution of law.

But it is to be feared that many white ribbon women were dazzled by the show and failed to recognize the vast army drawn up against the forces of prohibition. LANCE.

THE IDEAL AND THE REAL.

"Facts are stubborn things;" but some who read Grand Master McCurdy's address, given by him before the Knight Templars at the Boston conclave, very likely will not stop to reflect as to how much is truth, and how much humbug and falsehood. His welcome "in the name of a noble and chivalrous ancestry," his mention of Concord, Lexington and Bunker Hill, and his tribute to those departed fraters so loved "for their virtues"—these "soldiers of the cross and crown who have answered roll call and received their reward," all reads and sounds very finely. Very beautiful also that command, "Thou shalt love thy neighbor as thyself," which "Templarism interprets to be a god to one's fellowman." Also Bethlehem's cradle, Calvary's cross and "Immanuel—God with us," which he said "was the Templars' watchword."

Taken as a whole, this Grand Master's address flowed smoothly, and can but be satisfactory to all who are ignorant of what Templarism is, and who know nothing of its *real* character. Very few, comparatively, know that before one can be a Templar he must become a Freemason; and all should remember that in spite of its religious pretensions that every Knight Templar has taken all the various oaths in the Masonic degrees, such as having his throat cut, tongue torn out, and all the rest.

The victim of secretism who has for years been pursued and persecuted by some clan of these secret "fraters" knows how much their hypocrisy really amounts to. Nothing is more true than that Freemasonry, from beginning to end and in all forms, is a training school in deceit, in trickery, falsehood and hypocrisy. In their own admissions a true Mason must be also a liar. Whoever desires to know the class of men who parade as "Sir Knights" and claim to be such exalted moralists, needs only to investigate—simply ascertain facts. Knight Templarism costs money, and naturally many join expecting to thus secure protection in case they violate the law. Especially is it an asylum for liquor dealers, liquor drinkers, and others of the same class.

Perhaps in closing, and in spite of all Grand Master McCurdy's smooth words and hypocritical and religious pretensions, the makeup of Knight Templarism cannot better be shown than by taking as a sample the dozen "Sir Knights" who last week visited Boston, all going from one little New England town. Of the twelve, nine were married and three unmarried. Three sometimes attend church; nine, never. Four are illegal rumsellers. More than half of the twelve drink regularly, and none are abstainers. Each of the three unmarried Knights has, or has had, a mistress, and yet all of them pass for leading young men. Their fathers attended church, but their sons worship in the lodge. NEW ENGLAND.

THE LODGE AND CHURCH ANTAGONISTIC.

BY REV. O. H. POWERS.

I know that even Christian men excuse themselves for membership in the lodges by a purpose of worldly advantage. The young man, perhaps a minister, expects promotion through the influence of brother Masons. If he should happen to have a matter in court, before a jury of Masons, he knows very well that if he is not a Mason himself his chance for justice is quite unequal; but if he is a Mason his chance would be to get more than his due, more than belongs to him. And for these and other reasons, the whole secret fraternity is condemned. The man who is not a Mason, because of the undue advantages he might have by being one, is a man to upright in heart and life to seek fellowship in the oath-bound lodges. When will the Christian world be content with an open-hearted and moral uprightness, and take the consequences of being pure and upright in heart.

Before every man and woman there is an open door; and the usher is no less than the Son of God, almost, if not entirely, ignored by the very fraternity that promises all its faithful members a place in the grand lodge above. Jesus, the name high over all; the only name whereby we can and must be saved, if saved at all; and yet fraternities lightly esteeming the eternal name, have the audacity to promise a man that, because he is a Mason, he will have a place in the grand lodge above. There will never be a church triumphant with Jesus leading his people to fountains of living knowledge, unless there has been a church militant where the name of Jesus has been supreme in all its services.

That there is to be a grand lodge, I have no doubt; and I greatly fear that the foe, common to God and man, will be at the head of it. Secret combinations, secret orders, secret fraternities; of course Jesus is not there. He never belonged to a secret order. No! "In secret have I said nothing;" "proclaim my words upon the house tops." And we never shall go amiss by imitating the Master. The fact is, the English language is not capable of describing things more unlike than that of secret oath-bound societies or fraternities and the church of the living God. Jesus is leading his sacramental host who have his name in every prayer, and almost in every song; and they with one united voice extol the Lamb of God, the all-atoning Lamb; no wicked oaths, no awful blasphemies, no sacred titles, but those ordained of God for the special use and benefit of his church. And the most sacred and significant title of the Lord Jesus, in which he entered the "holy of holies" to appear in the presence of God for us; this title of *High Priest*, secret, oath-bound fraternities have dared to use, even while they ignore the eternal name that bears it. This is treating the Lord Jesus with supreme contempt, and a blasphemy beyond the power of language to express.

Chicago, Sept. 2, 1895.

CONSPIRACY AGAINST THE FAMILY.

One of the leading tendencies of the age is the destruction of the family as shown in the divorce court and certain creeds and societies. The following is what Washington Gladden, one of the most prominent magazine writers of the day, has to say on the subject in his sermons to working people:

"The family is the oldest of the institutions of society, and the most sacred; it is before and above the church and the state. If there is anything absolutely fundamental and essential in social order, it is the family. Yet anyone who carefully watches the drift of public movements must be aware of a widespread conspiracy against this venerable and divine institution. The workings of this conspiracy appear partly in certain startling social experiments now being tried in various parts of our land, and partly in certain tendencies that show themselves everywhere in society, moving sometimes upon and sometimes beneath the surface.

"The extreme measures of religious liberty enjoyed in America has resulted in a variety of social monstrosities. Shakerism, Communism and Mormonism are ostensibly and fundamentally religions, and are tolerated only as religions. There is need that this whole subject of the toleration of religious systems should be re-examined. When such a social abomination, as the Oneida or the Wallingford community, springs up in the midst of civilized society, and claims to be protected on the ground that it is a form of religion, it is high time that we were considering just how much immorality and corruption can be covered by a creed. Otherwise we may, by and by, witness the rising up of sects divinely to commit arson, murder and highway robbery.

"It is the peculiarity of the societies referred to that they repudiate the family relations, and substitute for it a phalanx or a community or a harem. This is the error on which they are built, the crime against society that they are organized to perpetuate. No substitute for the family has been or can be provided without turning earth into hell; and whoever attempts to put such theories into organic form ought to be restrained by law as an evil-doer."

Among the tendencies referred to is the readiness for divorce, and secret societies are among the movements which operate beneath the surface. The language is equally applicable to the latter and might read as follows: The extreme measure of liberty enjoyed in America by secret societies has resulted in social monstrosities which are ostensibly religious and charitable and are tolerated here only as charities. There is need that this whole subject of the toleration of secret societies should be re examined. When such social abominations spring up in the midst of civilized society, and claim to be protected on the ground that they are forms of charity, it is high time that we were considering just how much immorality and corruption can be covered by a charity. Otherwise we may, by and by, witness the rising up of societies charitably to commit arson, murder and highway robbery.

It is the peculiarity of the societies referred to that that they repudiate the family relations. This is the error on which they are built, the crime against society that they are organized to perpetuate. No substitute for the family has been or can be provided without turning earth into hell; and whoever attemps to put such theories into practice ought to be restrained by law as an evil-doer. Chief among secret societies which excite suspicion of being hostile to the family is Freemasonry. It contains in its oath of initiation a clause for the protection of the virtue of members' wives against each other, but excludes others from its benefit, which is an intimation rather than a declaration of an evil design to quiet the conscience of the morally disposed until seared by habit. It excites suspicion

because it retained in its good graces abortionists in the Whitney, Carpenter and other cases, and aids, abets or connives at similar crimes. It also excites suspicion because, as expressed by Dexter a hundred years ago, it has insufficient excuse for existence in comparison with labor and other organizations. Such reasons for suspicion might be indefinitely multiplied. Their charitable professions are proportioned to, and but a measure of, their viciousness.

Secret societies foster and tax prostitution. This is done in Italy and China, as will be seen in the enlarged edition of "Experience with Secret Societies," sold by the *Cynosure*, and in New York City by the charitable Tammany society, apparently connected with the Masonic. An investigation would prove the same relations between the two in every country. It was the same in the ancient world, for the Bacchanalians and religions of Babylon, Syria and other countries were mysteries or secret societies and made prostitution a creed and practice. This indicates the greatest capability and use of secret societies. Many or all are promoters of divorce and enemies of the family, and Freemasonry is the priesthood of Babylon. IMPARTIALITY.

REFORM NEWS.

MUCH ADO ABOUT, WHAT?

FROM SECRETARY J. P. STODDARD.

BOSTON, Mass., Sept. 6, 1895.

EDITOR CYNOSURE:—Opinions are conflicting. Even the Knights don't agree as to what all this fuss and flummery is about. The press of our city fairly "boomed" the event for weeks in advance, and at the set time an army estimated at 25,000 able-bodied men invaded Boston with all the pomp and circumstance of a first-class show. Brilliantly comparisoned, armed with sabers and attended by a hundred bands of music, they gave an imposing spectacular upon the streets, ate and drank in our palatial hotels and saloons, expended, as variously estimated, from one to two millions of dollars; and now that they have gone, thoughtful people are enquiring

WHAT DOES ALL THIS SIGNIFY?

Some say they came simply to spend their money, make an impression, obtain notoriety, have a good time and go home. Possibly a majority accept this as satisfactory, but some are disposed to look more narrowly into the matter. Accepting desire for notoriety and the indulgence of animal passions as the supreme ambition of these plumed Knights, would account for their gorgeous feastings, their showy banner and variegated decorations at headquarters, and the public display of uniform and military evolutions, and it at least suggests reasons for the arrival of so many gaily attired females of certain quarters between "low twelve and early dawn" and the attention they received from the Sir Knights, but that a flourishing pageant by day and a facetious revel with wine and women at night, was the ultimate purpose of this expensive and extensive movement, is not a reasonable or even a supposable solution of the case. Many in the ranks doubtless follow blindly after their accepted leaders, but the ability of leadership includes the achievement of some definite end. Just what that design is may be concealed for a time, but it is no more certain that effect follows its producing cause than it is positive that leaders and thinkers who direct this organized throng have an ulterior purpose in view.

The name "Christian Knights" indicates at least a semi-Christian profession or a purpose in some way connected with Christianity; but when tested by the example and teachings of Christ there is not the slightest trace of resemblance, but on the contrary there is direct

ANTAGONISM AT EVERY POINT.

After a life of deep humility and constant service our Lord gave direction for the passover, and when all things were in readiness he ate his last supper with the twelve, and giving them instructions about their work and their rewards, "he came out and went as he was wont to the Mount of Olives" to agonize in prayer. Able to command "more than twelve legions of angels" in his defence, he nevertheless eschewed all display of authority and power and went quietly, submissively and solemnly from the paschal supper to the place of prayer, and thence to the completion of his redemptive work on the cross.

A more striking contrast than this simple meal with the extravagant entertainments held by the Sir Knights, is not on record. Assuming descent from an order styling themselves "The Poor Fellow-Soldiers of Jesus Christ," they have ruthlessly

TRAMPLED UPON EVERY PRECEPT

of the divine Law-giver and Master by wholly ignoring his teachings and example. The prototype of these revels is not found in the record of Christ's life or in the acts of his apostles, but rather in the drunken orgies of King Belshazzar, when delirious with strong drink and inflamed with lust he summoned his courtiers, his wives and his concubines to profane the name of Jehovah, polute the sanctuary of religion, desecrate the holy vessels stolen from the temple in Jerusalem, while they drank wine and "praised the gods of gold, and of silver, and of brass, of iron, of wood and of stone." These modern devotees of Bacchus and Venus seem to have vied with their Babylonish prototype in Bacchanalian and lascivious indulgence. In proof I submit a few facts obtained from what I deem a wholly reliable source. As a whole the conclave was made up of drinking men, and at all headquarters means were abundantly provided to gratify the depraved appetite for strong drink. Of course exceptions could be found in both statements, as is the case of at least one commandery, the commander of which is a Baptist deacon, where whisky was absolutely interdicted. But even at the headquarters of this commandery, and *without exception* at all headquarters, a punch was served which contained a large share of liquor.

In some cases strong drink was not indulged in as openly as at othere, but at almost all places there was a room set apart called the gentlemen's room, where

LIQUOR IN ITS STRAIGHT CONDITION

was freely served. Into this room women and children were not admitted, whereas at the punch men and women partook indiscriminately, and young girls as well as gray-haired matrons seemed to prefer punch to plain lemonade. At other places there was no attempt at concealment, as in the case of De Molay Commandery of Louisville with headquarters at the United States hotel where all comers were hailed with "Come and have a Kentucky welcome," which meant Bourbon whisky.

Chicago Commandery, No. 19, headquarters at Huntington hotel,

USED A VAST AMOUNT OF LIQUOR.

On Thursday, of the conclave, during the afternoon and evening, the steward mixed and served twenty-six bowls of rum punch, each bowl containing four gallons. People who preferred their drink "straight" could get it here, as elsewhere, for the asking. At the American House several commanderies had headquarters. On the ground floor Trinity Commandery of New Hampshire kept open house, and whisky was the main feature of entertainment. At this, as also at the rooms of Trinity Commandery of Hudson, Mass., on the floor above, strong drink was freely served.

JAMES P. STODDARD.

MORE ABOUT THE BOSTON CONCLAVE.

FROM SEC. W. B. STODDARD.

BOSTON, Mass., Aug. 30, 1895.

EDITOR CYNOSURE: — The passing show of Knight Templars that have been exhibiting their feathers, dining and wining here for the past few days, are taking their departure. It was announced that there would be a Masonic meeting at the People's Temple last eve to which all were invited. I found that the leaders in this meeting were the leaders of the A. P. A. Mr. Bradbury, who believes in

"FIGHTING FIRE WITH FIRE,"

(or in other words, the devil with himself) was in the lead. There was quite an attendance of the citizens, but few of the Knights. Some eight or ten praise-loving, time-serving preachers were with the leaders.

I note by the morning papers that most of the Knights in the city were at the banquets. They of course could not be expected to be interested in a lot of oft-told Masonic yarns, while there was an opportunity for a grand spree. The principal speakers of the evening were Gen. Sherman of California and a Mr. T. C. Ryan. Gen. Sherman spoke with ease and in a manner to captivate those who should accept his statements and look only on the surface. He made many statements which

HE DID NOT ATTEMPT TO PROVE,

of course. The following are samples: Fifty-two out of the fifty-six signers of the Declaration of Independance were Freemasons. Paul Revere was a Mason. All the members of the "Boston tea party" were Masons. The Reformation originated with the Knights Templars; Martin Luther was protected by the Masons. England is ruled by Freemasonry. The United States Government is sustained by the Freemasons. If all were Masons there would be no need for police. He had sat in the chair where Geo. Washington sat for so long as Worshipful Master.

Reference was made to the laying of the corner stones of capital and government buildings by Masons. And, said he,

"WE WILL MAINTAIN OUR RIGHT

to lay the corner stones of such buildings." Mexico, he said, was ruled by Freemasons. Since their leaders had come into power the convents had all been turned into public schools. He was not a member of the A. P. A., but thought their principles much alike. If the A. P. A. moves forward as it has it will name all our future presidents and governors. Solomon arranged in his temple so that all his workmen of whatever belief could find a place to worship. Masonry had always taught the fatherhood of God and the brotherhood of man.

Their early history was professedly given. The reason the pope did not like them was because of their charity. They maintained that in battle

WHOEVER ASKED FOR HIS LIFE,

(meaning whoever gave the sign of distress) should have it. This was displeasing to the bloodthirsty pope. A Mason by the name of Dr. Bozar was trying to escape. Fifty thousand dollars were offered for his life. He could not speak English. An American Mason was appealed to. Because of his Masonry the American took him on board his ship; lied about him to those who sought his life; kept him in a closet four days; gave him old clothes; blacked him up as a coal heaver, and

BY LYING AND DECEIVING

in various ways succeeded in keeping the doctor from those who wanted to get the fifty thousand dollars. When offered fifty thousand dollars for his deliverance the Masonic liar tore up the check and declared indignantly that as he had been appealed to as a Master Mason he felt it would be wrong to take it.

The Mason Ryan spoke in a similar style. Papacy, he said, sought to dethrone manhood, but Masonry seeks to make a man out of a man. Practically Masonry meets with no opposition outside the church of Rome, he said. (He pretended that he had never heard of the

OPPOSITION OF THE PROTESTANT CHURCHES

having over two million members in this country). Every Mason must believe in a God; must be a good citizen, and a good member of the family. Every lodge, he repeated, had an open Bible in it. The Catholics did not understand the real reason they retired into secret. It was that they might better study the Bible.

I had better stop quoting, for if the reader understands Masonry he will see at once the damnable influence of this lying mess of Masonic bombast, and will feel sad that so many are led to believe a lie. Truly the

CYNOSURE'S MISSION IS NOT ENDED.

The masses of course are attracted with the glitter and show. How many ambitious young men will owe their eternal downfall to the influence of this gathering, eternity alone will tell.

The uninformed looking at the parade, reading the papers and seeing the public generally bowing and praising, might naturally conclude that the only road to success would be found in the lodge. Doubtless some of these who have learned that "it's not all gold that glitters," that have the love of Christ in their hearts, will discover a little of the

BLACKNESS OF THE PIT THAT SURROUNDS

this thing of darkness, and will be warned by

what they can see. The veil that covers their abominations has been so far lifted in the Bacchanalian feasts that no unblinded person need be ignorant of them. Is this the dark hour before the dawning of a brighter day? Let us hope. May God speed the right and vindicate this cause! Our God will triumph. All the workers of iniquity shall be destroyed in the brightness of his coming. W. B. STODDARD.

THE COMING PORTLAND CONVENTION.

FROM THE COAST AGENT.

PORTLAND, Ore., Aug. 23, 1895.

EDITOR CYNOSURE: — Let everybody within reach of Portland be sure and arrange to come to our convention Sept. 25, 26. The leaven is working. A meeting conducted near where we reside at present is on the right line. The Gospel plow is put in deep. The lodges come in for their share of criticism, and the effects are seen in two ways,

SOME ARE LEAVING THE CHURCH

and some the lodge. The greater number the latter, I am happy to say.

Last week in an afternoon meeting a sister stood up and testified as follows: "I found that in order to follow Christ fully I had to leave off secret societies." One lady broke for the door, and out she went weeping like a child. She wanted Christ in his fullness to save, and knew the truth of what she heard, but was not willing to meet the conditions. It is a clear case of preferring the world. A gentleman told me one night last week: "I had to come to it, Bro. W., and give up the world, or lose Christ, but I am now happy." Another last night said: "I have left the Odd-fellows, K. of P. and A. O. U. W. I find it is no place for a Christian." This work is going on in a church that does not oppose the lodge, but receives all manner of them into its fold. It is in the neighborhood of where we spoke twice in this city last spring. They got hot then, but it has caused them to think until they got their eyes open. The pastor is faithful. The evangelist is plain and true, and so it must tell for good.

Our pastor, Rev. L. F. Clark, preached here last Sabbath morning one of the very best sermons we have ever heard him preach. The burden of his theme was,

UNION WITH CHRIST,

and dependence on the Holy Spirit's power for help. Learning is futile; human institutions are nothing without the divine power. In the evening we attended the services at Union Chapel, a Wesleyan Methodist church, expecting to hear Rev. Watson, the pastor, but he was not there. Rev. Buchey was in charge and asked the United Brethren to take charge. Rev. Clark preached a good plain discourse on the text, "Behold I have set before you an open door." We conducted the altar service. Four came out

FULLY ON THE LORD'S SIDE,

seeking entire sanctification, and one the pardon of her sins. Quite a good impression was made in this service. I advertised our convention, urged attendance, and secured three subscribers for the *Cynosure*.

Among the speakers at our coming convention I mention Drs. H. F. Wallace, Roland D. Grant, W. Dillon, H. L. Barkley, Revs. G. E. Hawes, E. C. Wyatt, L. B. Baldwin, Alex. Beers, A. S. Copley, R. Loggan, S. Mathew, H. Elwell, John Watson, E. S. Craven, C. E. McKeynolds, J. Kenoyer, W. H. Pruett, B. Hartman, C. H. Merryman, L. F. Clark, C. M. Bryan, —— Moore, C. F. Smally and others. Let all who can attend. Those who cannot should be sure and ask God to bless in the work. P. B. WILLIAMS.

CORRESPONDENCE.

CHEERING NEWS FROM WASHINGTON.

WASHINGTON, Sept. 4, 1895.

EDITOR CYNOSURE:—Hon. W. T. Harris, United States Commissioner of Education, has just returned from a European tour, during which he visited the principal cities of England, Ireland, Scotland, Italy, France, Switzerland, Germany and Belgium, for the purpose of observing the progress of education and economics, especially among the slum element, which he considers one of the greatest problems of our civilization. He says he found all those cities making great progress in the distribution of wealth; production has been increased and the laborer gets a larger share of it than formerly. This, he says, was especially noticeable in Italian cities, which have made great advances in manufacturing. The working people are better housed in the old countries, like Italy and Germany, the building material being almost exclusively stone. "But," says Mr. Harris, "the principal advance has been in public education."

The Franco-Prussian war was a boon in this respect, that it opened the eyes of Europe to the fact that a cultured, well-trained people must necessarily conquer. Since then compulsory education has been the rule in Europe. All Europe is learning how to read; and as soon as a nation becomes a reading people it is governed by public opinion rather than by law—by the newspapers instead of the police. Moreover, a nation thus becomes homogeneous in thought as well as in blood. Sectional differences are reconciled and the people come to have a common national view. Corresponding to this increase in public education, I noticed a great improvement in the newspapers. Formerly the continent was far behind England, which is still sowewhat behind America. I believe that by this process of public education the slum evil is being eliminated from the large European cities. The slum is the resort of the weaklings in intellect, morals and thrift. The police can never do more than control them, while education can and does elevate them, and by so doing eradicates them. The Salvation Army is also endeavoring to lift up this whole mass of people, and I believe is making good progress.

A missionary meeting under the auspices of the Woman's Missionary Society of the Memorial United Brethren church was conducted, Monday evening, by Rev. George K. Irie and Rev. U. Youeyoma, both natives of Japan and both under appointment of the United Brethren missionary board to open a missionary station in their native country. These two ministers are well educated and good talkers, and great hopes are based upon the results their work among the Japanese will produce.

Gen. Coppinger, who was in command of the United States troops sent to quiet the recent reported Indian disturbances in Wyoming, is in Washington. Gen. Coppinger makes it very clear, however, in his conversation that he agrees in substance with the reports already made by civil officials to the department of justice, placing the responsibility for all the trouble upon bad white men and not upon the Indians. Gen. Coppinger says the Bannock Indians are of a peaceful disposition and are very easy to get along with.

The Anti-Saloon League executive committee has selected Dec. 17, next, as the date for holding a three-day national anti-saloon convention in Washington. The league has also issued an address to the people of the District of Columbia, asking their assistance in making war upon the saloon, and containing some plain language; the following, for instance: "Unconsciously many of the brave, generous, noble-hearted men and women of the city are a passive, consequently negative, force in the struggle against the saloon, though calm and dispassionate consideration must convince each, and all, that the saloon is the most powerful foe of religion and moral progress existing to-day." C. A. S.

LETTER FROM MEXICO.

DURANGO, Mexico, Aug. 30, 1895.

DEAR READERS OF THE CYNOSURE:—Thinking you would like to hear a little of our travels and work, I decided to write to you. Having finished work in Lonora Mr. Blachly decided to move headquarters, so the last of May we went to Nogales, where Mr. B. left me while he canvassed in Tucson, Phœnix and Tempe, of Brizona.

In all of these places he had good success, and the first week in July we met at Benson and went on together to El Paso, Texas, where there are over 3,000 Mexican people, and three or four mission churches. I went with Mr. Blachly considerable while canvassing among these poor people, and sang Gospel hymns to them in Spanish, to which they listened very attentively, even when they did not wish to hear the Scriptures read. But many were anxious to hear and to have the Word of God. One poor woman took her rosary from her neck and gave it for a Bible; another took a ring from her finger and gave for a Bible.

One morning we came to a house where the man and wife greeted us like old friends; and well they might, for in '93 Mr. Blachly had given the woman a Testament for her rosary. They were then very Catholic, and the husband drank much and abused his wife; but after reading and becoming interested in the Word of God they gave up their superstition and saint pictures, and accepted Christ and his salvation. Now they are Christians and have a happy home, though very poor.

We left El Paso Aug. 6, stopped one day to visit in Chihuahua, a beautiful city, and where Rev. J. D. Eaton and wife have charge of the Congregational mission. It was through these kind friends that Mr. Blachly was introduced into the Bible work. One day in Santa Rosalie, where Mr. Blachly distributed eighteen books, several days in Jimeney where thirty-one books were disposed of, and in Lerdo seventy-five were put in circulation. Here the priest sent out one morning to have all the Bibles collected that had been distributed the day before.

The priests have a bitter hatred to the distribution of the Bible among the people. To illustrate this, we will give a dialogue which took place between Mr. Blachly and a priest at the small town of Coquinatlin, about twelve miles from the city Colima, Feb. 9, 1895:

Priest—"Are these Protestant books of Luth-r's?"

Colporteur—"They are printed by the A. B. S., independent of all sect."

Priest—"Why, then, do the Methodists use them?"

Col.—"Because they like them."

Priest—"Are you a Protestant?"

Col.—"I am a Christian."

Priest—"What do you believe?"

Col.—"I believe Christ is the only way of life and salvation; that he was born of a virgin, conceived by the Holy Spirit. I do not believe in confession to priests. I believe that the bread is bread in the sacrament, and that wine is wine."

Priest—"Great errors."

Col.—"You have asked me questions; now it is my turn. Do you like the course of the inquisition?"

Priest—"Yes, sir, much."

Col.—"Is it a sin to read and study the Bible?"

Priest—"Yes, a great sin, a mortal sin."

Col—"Will you confess a person who has and reads the Bible?"

Priest—"No, I will not confess a person who has and reads the Bible."

Col.—"Which is the greatest sin, to read the Bible or to commit murder?"

Priest—"To read the Bible is much greater sin."

Col.—"Would you confess a murderer and give him absolution?"

Priest—"Yes, sir."

Col.—"Why is it a greater sin to read the Bible than to commit murder?"

Priest—"Because when you commit murder you only kill the body; but when you read and study the Bible you destroy the soul. The book you are selling is poison."

We are now in Durango, a very fanatical city, with thirteen Catholic churches and many priests. We are waiting for books and do not know what success we will have here, but are praying that the Holy Spirit will open the hearts of many to receive the Word of God. Yours in Christ,

MRS. B. B. BLACHLY.

THE TWO WITNESSES.

ESTHER, Pa., Aug. 30, 1895.

EDITOR CYNOSURE:—In your issue of Aug. 20, Rev. S. A. Manwell gives a view of the Apocalypse, with which, in the main, I heartily agree. I have a different view of the "two witnesses," which I submit to the consideration of your readers. The key to this symbol is in the fourth chapter of Zechariah, from which the figure is borrowed. The fourth verse of the eleventh chapter of Revelation tells us that the two witnesses are similar if not

IDENTICAL WITH THE TWO OLIVE TREES

and two candlesticks; or, as in the last verse of Zech. fourth, the "two anointed ones" that stand by (or up for) the Lord of the whole earth. The third and fourth chapters show that there is reference to Joshua the High Priest and Zerubbabel the governor. These persons are representatives of the church and state of the Jews as divine institutions over which Christ, "the Branch" of Zech. 3: 8, is to bear rule and establish peace and prosperity.

If, then, the ecclesiastical ordinance is to be continued under Christ in the New Testament economy, so will the civil. The suspension of the Jewish church and state because of their rejection of Christ is to continue until the fullness of the Gentiles comes in. This will not be until the millennium. Then the one Shepherd and King will restore the lost and unite the Jewish with the Gentile organizations of church and state. The eleventh chapter of Revelation is a prediction and illustration of the manner in which the ordinances of church and state will be preserved during the interim. During the sackcloth period the two witnesses prophesy of the restoration and glory of these ordinances of church and state under Christ during the millennium. This period is called "forty and two months, and one thousand two hundred and three score days" in Rev. 11; and "a time, times and a dividing of time," Dan. 7: 21; "time, times and a half" in Dan. 12: 7; and "a time, times and half a time" in Rev. 12: 14. These numbers

ALL REFER TO THE SAME PERIOD,

and are to be counted prophetically a day for a year, making 1,260 years. If so, then the witnesses are not personal but organic. They are the church and state as existing during 1,260 years, testifying against the sin of rejecting Christ's lordship over them, and especially over the state by the most, if not all, the nations on the earth.

In Daniel, chapters two and seven, we have the last four of the dragon powers. Rev. 12 represents as seven heads of the great red dragon, the civil governments from Ninevah down to Rome pagan. The little horn that comes up in place of the three horns on the beast of Dan. 7: 20 is the Roman *papal* civil powers, distinguished from the *pagan*, having the provinces of Ancona, Barcelona and Ravenna as the sphere of its temporal sovereignty. This papal power is also in Revelation distinguished from the pagan. The pagan in Rev. 13: 1-10; the papal in Rev. 13: 11-18. This is the "apostasy" or the main anti-Christ against which the witnesses testify, and is the beast out of the bottomless pit that slays the witnesses. True, it has a form of godliness but denies the power of it, and shall be consumed with the breath of Christ's mouth and the brightness of his coming. Its period as an ecclesiastico-civil power commenced in the universal bishopric established by Phocas, in which was claimed civil as well as ecclesiastical dominion. This occurred in 606, to which if we add 1260 we have 1866; to this if we add three years and a half of the death of the witnesses we have 1870—the

END OF THE POPE'S TEMPORAL POWER

by Victor Immanuel taking possession of the Quirinal and becoming king of all Italy.

Now as to the witnesses we have the fact that the Albigenses and Waldenses never conceded the universal bishopric. They separated from and testified against this first beginning of the papacy; and when the primacy and dogma of infallibility were announced they testified with zeal and shed their blood as faithful witnesses for the lordship of Christ over church and nations.

The church in Holland, originating in Waldensia and organized by persecuted exiles, had also its sore fight of affliction in contending for Christ's claims, and because a most important agency in contending for the crown rights and prerogatives royal of Christ the King. The church in Scotland too held up the banner in bloody times, and becoming most intimately connected with the church in Holland and in Waldensia by the ordination of Renwick by the church in Holland, it was given to her to maintain most distinctively the headship of Christ over the church as against both popery and prelacy. But alas! the main body of the church in the revolution settlement and establishment of Presbyterianism in Scotland surrendered to the erastian sentiment and yielded to the crown the sovereignty of Christ over the church. But a small fragment of the church with at first but three ministers, and finally with none, stood out againat the so-called settlement and

STOOD UP FOR CHRIST'S HEADSHIP

even forty years, until by the accession of McMillan and Nairn, they were able to organize a Presbytery and adopt a testimony for Christ's righteous authority over both church and state. This was in 1743. J. S. T. MILLIGAN.

A CRIME THAT GOD WILL PUNISH.

ROSE POINT, Pa., Sept. 2, 1895.

EDITOR CYNOSURE:—From 2 Chron. 36: 21, we learn that the Jews were carried into captivity that the land might enjoy its Sabbaths. This indicates that Sabbath desecration was one of their great sins. So it is to-day. We have a wholesale desecration of the Lord's day. The general government led the way years ago when it established the mail service for seven days in the week. The country has been quick to follow the example thus set.

RAILWAY SUNDAY EXCURSIONS

through the summer season are the order for almost every Sabbath. Take the roads centering in Pittsburgh. The *Commercial Gazette* has had advertisements every week of excursions on the following Sabbaths on one or more of the railroads: For August first Sabbath the A. V. railroad advertised fifteen trains from the Union station to carry visitors at excursion rates to the encampment of the Second Brigade at Glencairn. Monday's paper announced that more than 20,000 Pittsburghers took advantage of this, and that the number of visitors at the encampment on that Sabbath was estimated at 30,000. What is true at Pittsburgh is no doubt true at all the larger cities of the land.

Who can estimate the amount of Sabbath desecration all over the country by pleasure walking and riding, etc.?

THE CHURCH IS NOT CLEAR

in this matter. Church members violate the Fourth Commandment by talking about business, and crops, and the news of the week, and neighborhood gossip, etc. Sabbath evening church services are the occasion of a vast deal of Sabbath desecration by the young people. Advantage is taken of these services by the young people to do a good deal of courting. I have frequently passed companies of young men and women on the way home from church on Sabbath evening from whose conduct you would have judged they were going from a party. For this reason I am convinced that the church made a grave mistake when it changed the time of a part of its Sabbath services to the evening. Some of the delegates to the last Christian Endeavor convention in Boston

TRAVELED ON THE SABBATH.

In vain have we scanned the reports of the convention to find some action taken by the convention condemning this flagrant breach of God's law by some of its members. Thus this convention, by its *silence* in this matter, must stand convicted as *particeps criminis* in this Sabbath violation. Men have praised it; but will Jehovah, whose name is Jealous? J. R. LATIMER.

STANDING UP FOR TRUTH.

The Goodwine *Review* contains another strong reply by our valiant brother, J. S. Hickman, to a defender of the lodge. Bro. Hickman says:

Their work, especially of Masons and Odd-fellows, can be had for almost the asking. The oaths and obligations are a disgrace to the civilization of the age, and if they were performed and given publicly would cause the disbanding of the order in a decade—yes, at once!

The oaths were fully given to the public at and during the Morgan trials of a little over a half century ago. Mr. Ronayne, in his full exposition of the Blue Lodge, has given a full and complete exposition of the oaths and the work. This work is the same as is used in Illinois and attested before a notary public. Mr. Ronayne is the highest type of a Christian gentleman and resides in Chicago, and was at one time Worshipful Master of Keystone Lodge, No. 639, Chicago. Mr. Doesburg also has published a full and complete exposition of the first seven degrees in the Masonic lodge, and gives the Michigan work, verified under a notarial seal.

Of fifty thousand Masons sixty years ago forty-five thousand left the lodges, and a large number of these seceders gave away the entire Masonic system. C. G. Finney, at one time a lawyer and afterward president of Oberlin College, also published to the world the Masonic system. So you see the entire Masonic lodge is "given away" to the public. Their so-called secrets are an unmitigated fraud.

Our churches of to-day are largely run by women and children, and our scholars are mainly taught by women—while it is left to the men entirely to run the saloons and lodges. There seems to be a kind of lodge craze all over the country, and men are so infatuated by the Christless and idolatrous worship of the lodge that to defend it they will tell the most unreasonable falsehoods. We have met two doctors of divinity in the Christian church who pronounced, in the one case, that these expositions were false, and in the other that Charles G. Finney, the learned Christian gentleman and scholar, was a "grand scoundrel." Mr. Finney's works are standards in theology, both in Europe and America, and he was the D. L. Moody of the times in which he wrote and preached.

More than this, our lecturers use the same book in cypher that Masonic lecturers use to post up the various lodges of the country, which is entitled "Ecce Orienti." Still farther, we will sell Mr. Waterman Ronayne's or Doesburg's expositions and warrant them in the courts to be the works that are used in Buckley, Onarga or Watseka, or the same that is used all over Michigan!

Masonry would not be Masonry if it did not state falsehoods to defend itself—hence they take in preachers free so as to hide behind them. When a young man in Missouri, the writer was waited on by a committee, headed by Mr. Shelby (afterwards Gen. Shelby), and threatened with death should I not give a good account of myself in regard to slavery. This secret society craze on the part of its friends, if its oaths are carried out, is a menace to the lives of those opposing the order, the same as slavery was.

The Mafia and Highbinders' oaths, of China and Italy, are not so revolting as Masonic oaths, but we are thankful that such oaths are not often executed. If we were going to weigh grain, cattle or other valuables in a scale we would weigh on a set of scales that would be agreed upon as standard. What measure or test should we apply to get at who are the best citizens? Certainly not those who show the greatest facility for taking oaths when hoodwinked and cabletowed. These orders are so demoralizing the people that we are fast becoming a set of slaves to them and their secret underhand way of doing business, so that our courts in many cases are but little better than gambling hells, while our ministers are, in too many cases, apologists for ancient idolatry or sun worship modernized. J. S. HICKMAN.

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TESTIMONY.

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Figs, when by long storage have become hard and withered, may be freshened without impairing their flavor and rendered quite fit for table use by following these simple directions: Steep the dry figs for a few minutes in tepid water, wash them well and dry them in a towel. Place in a pan and heat carefully in a slow oven. Remove, roll in powdered sugar and arrange on a sieve to dry.

How to Make a Doll's House.

Take a wooden box about 3 feet long and 1½ feet wide. This will cost a quarter of a dollar. Put the lid on hinges and stand the box on end, the lid forming the door or side of the house that can be set wide open. Fit in two shelves for floors and cut four holes for windows on each floor. Fill these in with window glass found around the house. Paint the outside of the house with a warm yellow with white around the windows. Cover the walls with old blue cartridge paper with a frieze of pale yellow roses and olive pattern on the second story. Samples of wall paper are often given away by dealers and would therefore cost nothing. If paper must be bought, use instead pale tinted silesia or cambric with a little frill at the top. Fasten to the wall with tacks. Add little curtains of lace or cheesecloth and make rugs or carpets of bits of old carpets or heavy cloth.

How to Care For a Lamp.

Oil in a lamp should not be allowed to get down to less than one-half the depth of the reservoir. The wick should be soft and completely fill the space for it, but without crowding. A lamp should be neither suddenly cooled nor exposed to the draft. In extinguishing the flame the wick should first be turned far down and then a sharp, quick puff blown across and not straight down upon the flame.

How to Avoid Colds.

There is one simple way of avoiding colds—keep your mouth shut when out of doors. The man or woman who comes out of a close room, especially late at night, and breathes through the mouth will either catch a bad cold or irritate the lungs sufficiently to cause annoyance and unpleasantness. If people would just keep their mouths shut and breathe through their noses, this difficulty and danger would be avoided. Chills are often the result of people talking freely while out of doors just after leaving a poorly ventilated room. It is during youth that the greater number of mankind contract habits of inflammation which make their whole lives a tissue of disorders.

How to Treat Carbuncles.

The cause of boils is now held to be the penetration of the skin by a microbe known as the Staphylococcus aureus, and hence the treatment should be one which kills these microbes. The old fashioned linseed poultice does not kill the staphylococci burrowing into and poisoning the flesh, but it helps them to multiply and to do their mischievous work. In mild boils tincture of iodine may be applied with good effect. or a compress of gauze soaked in a solution of sublimate heated to a temperature of 125 degrees. Often spraying a painful boil with a 2 per cent solution of carbolic acid works extraordinary cure.

How to "Favor" Tired Feet.

For those who must stand on their feet to work during the hot days, when the feet have a tendency to swell, much relief will be found by using cushions in front of the table where they stand. These may be made with several thicknesses of old cloth, bagging, carpet lining or horse blanket, stitched together and covered with old carpet or drugget, the edges turned in and overhanded, and the whole then tacked like a comfortable. Hang it up by two loops when not in use, to keep the edges from curling up.

How to Cook Cereals.

Cereals can be made palatable even to those who begin by disliking them if they are prepared properly. They should not be boiled simply in water, but in a mixture of equal parts of milk and water. They should not be stirred, for stirring makes them starchy, but cooked in a double boiler.

How to Make Baked Omelet.

Six eggs, 2 tablespoonfuls of flour, a little salt, a cupful of milk; take a little of the milk and stir the flour into it; add the rest of the milk and the yolks of the eggs; then beat the whites of the eggs to a stiff froth and pour into the flour, milk and yolks. Put a piece of butter the size of a small egg into an iron spider and let it get hot, but not so the butter will burn, then pour the mixture in and put in a moderate oven to bake in the spider. It takes about ten minutes to bake. Then slip a knife under and loosen and slip off on a large plate or platter.

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The Christian Cynosure.

REV. M. A. GAULT, - - - EDITOR.
WM. I. PHILLIPS, - - - PUBLISHER.

CHICAGO, THURSDAY, SEPTEMBER 12, 1895.

THE "CYNOSURE'S" BIRTHDAY.

This number of the *Cynosure* begins the twenty-eighth year of its publication. We are not prepared to review the joys and sorrows, the lights and shadows of these twenty-seven years' history of the paper. For those who have founded and carried it forward they have been years of prayer, of labor and sacrifice. That the *Cynosure* still lives and has accomplished what it has in spreading the light is an evidence that God has heard the prayers and accepted the labors of its friends.

These have been years of bereavement to some who are most interested in the *Cynosure.* The death of Dr. Jonathan Blanchard, the distinguished founder and leader of the anti-secret movement, and for so many years editor of the *Cynosure,* left a great gap in our ranks. Scarcely less was that caused by the death of Bro. Henry L. Kellogg, whose quiet, unostentatious labor during so many years as office editor, and afterwards as editor, was the great factor in building up the paper. They built near the foundation, and time has proved that they built wisely and well.

Let us carry forward the building as they began, on the same foundation and according to the same same rule. We recall the words of Wendell Phillips: "Build from the bottom line of true reform; build the pyramid from the base, not from the apex." Make no compromises of truth to secure the help of the distinguished and worldly. Let us aim rather to reach those in the humble walks of life. Popular reformers will not touch a reform until it becomes popular with the masses. Again, in the words of Wendell Phillips: "No reform, moral or intellectual, ever came from the upper classes of society. Each and all comes up from the protest of martyr and victim."

Frances E. Willard said in her annual address, replying to those who feared that radical measures would circumscribe the W. C. T. U. organization: "Have we not said a thousand times that to stand for principle can bring us only good in the long run. To be sure, we may lose money, and doubtless shall for a while, but our true riches are not in banks or specie, and have never been. I often think our heavenly Father deems it better that we should not be wealthy, either as individuals or as a society. Devotion, energy, enthusiasm, faith; of these nobody can deprive us. These constitute true riches and our real power."

The history of these twenty-seven years has not been an uninterrupted advance. Every reform has its ebbs and flows. Stand on the sea shore and watch the great wave in the distance. It makes a mighty move onward, and then it has its undertow and seems to go backward; but the forward motion is greater than the backward, until it breaks itself against the shore. And so though our anti-secret reform may at times seem to go backward, yet there is a moral onwardness in it that drives it to the shore of success. And if the signs of the times are any guide, that shore is not far distant.

THE LODGE AND THE SALOON.

Among the first anti-secrets conventions we attended was the Illinois State Convention at Galesburg, in 1882. We recall none of the addresses more distinctly than one by Mrs. L. H. Plumb, of Streator, on "The Lodge and the Saloon." In watching the trend of lodgeism from that time to the present we are more and more confirmed in the truth of Mrs. Plumb's address. She said:

"A gentleman with whom I am acquainted, as an earnest temperance worker and a reformed man, I learned was a high Mason of thirty-two degrees. I asked of his lodge connection, and he said he had not been for a long time with them. I asked him what was the matter of our temperance prosecutions, if Freemasonry did not have great influence in defeating us? If the judge and the jury and the lawyers are Masons with the saloon-keeper what can we do about it? He replied, 'you can't do much.' He told me that the saloon-keeper was master of the lodge he used to attend, because the saloon interest was ahead of every other among the membership in the lodge. 'I can never forget,' he said 'one case so long as I shall live. There was a man who had always been a temperance man, who wanted to join us. He had a pleasant home and maintained it well. Many of us in the lodge were drinking men. When we initiated him, we told him the initiation was not good for anything unless it was wet down. He refused for a long time to join us in this, but finally by persuasion and jeers we got him into the saloon near by. That man was made drunk for the first time in his life, and I helped to take him home to his horrified wife. He stuck to his lodge and to his drinking, and soon run through health and goods. He died, and when he was buried we passed resolutions, taking him to the gates of paradise!

"'There was another man who did not drink, and he would not join the lodge with us. He was much opposed to Masonry; but we got the better of him, and got him into a saloon and enticed him with good company until we got some influence over him. Finally by coaxing and flattery, and daring him to take the degree, we worked upon his vanity and pride in his courage and got him into the lodge. He was a regular attendant at church, but when he joined us he soon stopped that, and not long after died a drunkard.'

"These are but a few instances which show how these secret orders are fortified by the saloon, and if you would put down the one you must shut up the other."

INCIDENT OF THE BOSTON KNIGHTS.

The following from the Boston *Post* is a sample of many incidents recorded of the Knights at Boston during the recent conclave. How strangely it would sound if such conduct were reported of a Presbyterian Assembly:

"Shortly after midnight a Back Bay car halted before the Parker House and a party of Sir Knights who, to say the least, were feeling 'out of sight' boarded the car. It was very soon apparent that the Knights were out for blood, and it would have been a brave conductor with the hardihood to tell them that smoking was permitted on the three rear seats, of that car at least, and no questions asked. When the car halted the Knights rose as one man and expressed great anxiety to know whether those who had signalled the car were 'wid us or agin us.' A lone Chinaman halted the car on Boylston street and several of the Knights unsheathed their glistening swords and they all sung out:

"'Are you wid us or agin us?'

"John quailed before the brandished swords, and queried:

"'What's the matter?'

"'Are you wid us or agin us?' demanded the nearest Sir Knight, his plumed hat dangling over his ear and making an unsteady lunge at John.

"John's eyes bulged out of their sockets for a moment, and then he turned and scampered up the street, his voluminous trousers and baloon sleeves vigorously flapping under the impetus of his rapid strides."

WILL THE EASTERN STAR LADIES FOLLOW THEIR LEADER?

How strange indeed it would sound to read in days to come of Frances E. Willard being arrested and committed to jail for vagrancy. How keenly would every member of the W. C. T. U. feel the disgrace were such a thing to happen. But it is not a supposable case. Why? Because it would be so inconsistent with the nature of the organization of which Miss Willard is the honored leader. But we feel no such surprise when we read in the New York *Sun* of Sept. 3, these head lines, "Mrs. St. John a vagrant." "The founder of the order of the Eastern Star committed to jail." Then follows this statement:

"Mrs. Elizabeth St. John, the originator of the Order of the Eastern Star, was a prisoner in the Lee avenue police court, Williamsburg, to-day on a charge of vagrancy. She was the protege of the late Robert Macoy, one of the highest officers of the Masonic order, and with him founded the order of the Eastern Star which now extends all over the country.

"Macoy died in January last. Mrs. St. John then lived at 187 Penn street. She was found early this morning sitting on a coal box at Wythe avenne and Hewes street. She had a horse blanket wrapped around her.

"The policeman who took her to the Clymer street station house had all he could do to prevent her from falling. She was very weak, and when the station house was reached she sank exhausted in a chair. After she was arrested Mrs. St. John acted in a strange manner. She continually asked for her daughter, who is in Europe. When she was taken to court and put in the prisoners' pen she was visited by two women of the order she founded. Afterward, on being arraigned before police justice Goetting, at the request of her friends, she was temporarily committed. Mrs. St. John was in the Bloomingdale Assylum in 1884.

"Mrs. St. John is 45 years old. On the death of Macoy she sprung into prominence. Before Macoy's death he gave her his jewelled sword and expensive paraphernalia of office. He was buried with the highest Masonic honors; and afterward Mrs. St. John went to a meeting of De Witt Clinton Commandery where she declared that she was Macoy's adopted daughter.

"The latter's only relative, a married daughter, repudiated this claim. Mrs. St. John then announced her intention of founding a 'Macoy Memorial Hospital" in her own house and arranged lectures, which were not a success. She dropped out of sight and nothing was heard of her again until she was found early this morning."

PERSONAL MENTION.

—Rev. Geo. J. Fritschel, one of our esteemed contributors at Brenham, Texas, has removed to Galveston.

—*The Friend*, of Philadelphia, is one of the most valued of our exchanges. It breathes a spirit of piety, sincerity and radicalism in reform that is truly refreshing in these times of compromise.

—Bro H. Curtis has returned to his home in Olathe after a several months visit in Los Angeles, Cal. He writes of that city: "It is fearfully lodge-ridden, having 336 lodges of different kinds."

—Rev. W. S. Fulton who has for so many years kept the anti-secret banner unfurled at Beulah, Neb., has moved to Idana, Kan., where he has taken the pastorate of the Hebron congregation.

—Pro. Simpson Ely's revival meetings were to begin at Wapello, Ia., last Sabbath. He writes: "I am exceedingly busy. During August I preached fifty sermons and wrote twenty articles for our religious papers."

—Elder W. H. Pruett, of Weston, Ore., has just recovered from a long illness. He writes: "I am glad to state that our much beloved brother, P. B. Williams, is doing a grand and telling work for our blessed Master."

—Rev. Thomas M. Chalmers, who was recently married, called at the *Cynosure* office with his wife and introduced us. May the God of all grace sanctify them wholly, and long spare them to cheer each other in life's conflicts.

—Dr. C. D. Trumbull, president of the Iowa Christian Association, writes: "It is expected that the next annual meeting of the State Association will be held at Barnes, Mahaska Co., on the branch of the B. C. R. & N. R. R., running west from Muscatine. The meeting will be about Nov. 12th."

—We are sorry to learn that Rev. T. H. Acheson has tendered his resignation of the Hopkinton congregation, Iowa, for climatic reasons. He has also resigned his place as secretary of the Iowa Christian Association. He intends going to Denver this week to take up work there for at least a year.

—Bro. George Hiner, of Stanford, Ill., a staunch friend of our cause, is sorely bereaved by the death of his wife, which occurred June 18th. He writes: "She lost her sight over thirty years ago, and was confined to her bed more than a year before her death. She often said if the Lord would restore her health she would not ask for return of sight. She was a follower of Christ from childhood; lived in faith and died in peace. She spoke of death as going home to Jesus. She was in her fifty-ninth year, and leaves four sons and

one daughter." The *Cynosure* deeply sympathizes with Bro. Hiner and commends his motherless children to the great Comforter.

—Bro. Matthias Quier, a blind Union soldier of Allentown, Pa., an earnest friend of our cause, writes: "Would to God we had such wideawake, spiritually-minded, whole-souled men in every State as the Blanchards, Kelloggs, Williamses, Stoddards and others of their stamp, to plead the anti-secret cause. Dear comrades, keep up your cannonading on the secret lodges, those strongholds of Satan and forts of hell. Still trust in God and keep your powder dry."

—Rev. H. M. Johnston, of the Wesleyan Methodist mission at Bombali, West Africa, spent two days at the *Cynosure* office last week. He had attended and addressed, during the past two weeks, three conferences of the Wesleyan church on the African mission—the Indiana conference near Amboy, the Miami conference at Findlay, Ohio, and the Central Ohio conference at Griersville. He reports a deep interest in mission work at all these conferences. Also that there is no disposition to retreat from their radical anti-secret position. He is arranging to attend the Illinois conference at New Windsor, Sept. 18, and the Iowa conference at Marengo, Sept. 25.

—Bro. Malcom Fitch who visited the *Cynosure* office recently writes us from the Mt. Etna, Iowa, camp meeting: "There are a good number of tents on the ground, and the spirit of the Lord pervades the encampment. Bro. Riley preached on Sabbath and Bro. Hanley is expected soon. There seems to be no lack of earnest, consecrated workers. This is a rich farming country, and cornfields spread out in every direction. Natural and cultivated groves dot the landscape, and as I look out upon the scene my heart is filled with gratitude to our great Benefactor for the bountiful provision he has made for all people, both spiritual and temporal. 'Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men. For he satisfieth the longing soul and filleth the hungry soul with goodness.'"

—Says the Rev. Dr. F. W. Gunsaulus: "I heard Wendell Phillips make an anti-slavery speech once. I was then a boy of six years. My father took me up, put me on the saddle before him and we rode eight miles into Philadelphia to hear that speech. My father was determined that I should not lose that opportunity of seeing and hearing the great orator. I remember the occasion us distinctly as though it were but yesterday. The hall was densely crowded and there was great excitement. Wendell Phillips made a terrific arraignment of slavery and the slaveholder. In the midst of it a clergyman of distinguished bearing arose among the auditors and addressing Phillips said: 'Sir, if you really believe these things you are saying, why don't you go South and say them?' The stillness that followed this pertinent question was so profound as to be actually felt. The vast audience held its breath for Phillips to answer that question which meant much just then. Phillips was equal to the occasion. Witn an unmoved countenance, but in a stern voice, so clear as to be heard in every part of that large hall, he answered: "And *you*, sir—*you* profess to save souls from hell—why don't you go to hell to save them?' There was no reply—there could be no reply. The clergyman sat down and ventured no further interruption."

TALKS TO YOUNG PEOPLE.

BY PROF. D. A. STRAW.

BE SINCERE.

Did you ever have a feeling of something in your mind that you would not tell anybody? I don't mean the kind that makes you run around to your friends and say, "I know something that I won't tell." When a person acts that way it is sure proof that he is just aching to tell it, and as soon as he gets his friends' curiosity aroused enough to listen to it eagerly, he will whisper it to them each, and ask them to keep the secret which he could not keep himself. And if his racy secret makes their tongues as restless as it did his, they will each get their friends to help them keep it.

There are plenty of that kind of secrets that have run all over town. Everybody knows them; and each person guesses the others know them, but my! he would not tell them out loud to any one, because they are secrets, you know. This kind of secrets applies to weddings that are going to be, and the surprise parties that find the favored friend all prepared to be nicely and elegantly surprised. You see, some one, or more than one, thought that if he didn't have just a little hint of it, why he might be gone away, or—gone to bed, or—she might have her bangs all freshly shampooed, and nobody would want a surprise party to surprise the wrong party.

But there is another sort of things that people won't tell; no they really will not tell, unless they have more grace than most folks. Have you ever had any of that kind? If you have, the more you won't tell it, and wouldn't have anyone know it for the world, the more you are half afraid somebody suspects it. The thing hurts every time you think of it. It isn't sweet to keep, and it is not good to give away. It gets like a boil or a bad corn; you are afraid people are going to touch it if they get near it. And, oh! if they should give it a rap in a general way without knowing that there was any sore place there, wouldn't you boil? boil all over.

And what kind of things are these that make a person feel that way? If one has done something that he knows he ought not to have done, or got something that he ought not to have, or been some place where he should not have been, or is planning something that he knows isn't right, these are the kind of things that people won't tell. And if one has a friend that is with him in the mischief, he will make him promise, "Now don't you tell, will you?" And he'll threaten him with a penalty. "If you do I'll calcimine you." And when he has secured his promise and fixed his penalties he will try to get him into more of the same kind of unmentionable business, and apply more promises and penalties so as to bind the unspeakable things more unutterably, lest the other should be a Rahab and harbor some spies. For if people should get to blowing about it, even with rams' horns, the walls of his well-guarded city would tumble down flat. When men get to keeping each other's deaf and dumb secrets they are likely to get more and more of them till they never can get release, like boys that have climbed a neighbor's walnut tree and got so high they cannot get down—lodged there, and dare not cry for help. In that lodge they may get lots of walnuts and have plenty of sympathy and fellowship with each other, but they cannot leave their lodge without a catastrophe, nor stay in it without becoming calloused or sore.

There are multitudes of men in just such lodges, keeping just such secrets to-day. The situation is bad for them and bad for the neighbors whose trees they are trying to pick. Many would like to get out if they dared. Many are coaxing at the younger boys to come along and climb up too in the hope that that would relieve the heaviness of their secret. Many have tumbled out and are trying to keep still about it. And some few have courageously raised a howl, confessed the secret and found relief—got safely down and are warning others against the mysterious, mischievous, miserly, Masonic muzzle. Boys, if you should bump against a brother with one of those big sore spots, tell him to lance it—let the matter out.

SPECIAL APPEAL.

We desire to make the coming convention in the First Evangelical church, cor. E. Sixth and Market streets, Portland, Oregon, Sept. 25 and 26, a success in every respect.

It will cost some money to do so.

1. We hope all friends of the cause will attend.

2. Any who find that they cannot attend are requested to send a small cash donation to help defray the extra expenses.

3. As the agent lives here and will share in the extra expense, will those who know themselves indebted to him please remit by money order or registered letter?

4. Let everybody pray for the success of our convention. Without Divine help we shall fail.

Portland, Ore. P. B. WILLIAMS.

THE PACIFIC COAST ANTI-SECRET CONVENTION.

The Pacific Coast Convention will be held Sept. 25 and 26, 1895, in the First Evangelical church, Portland, Oregon (East Side), cor. E. Sixth and Market streets, Rev. T. T. Vincent, pastor. All street cars crossing the Madison street bridge run within two blocks of the church.

The Woodstock, Richmond or Waverly cars crossing the Morrison street bridge run within one block of the church.

PROGRAM.

WEDNESDAY, SEPT. 25, 9:00 A. M.

Devotional exercises by the Vice-President, Rev. A. S. Copley.

Address of welcome by a Portland pastor.

Response by Prof. L. B. Baldwin.

"The Church and Secret Societies," Rev. H. F. Wallace, D. D.

"A Brief History of the Pacific Coast Association Opposed to Secret Societies," Rev. Samuel Mathew.

Appointing of committees.

Afternoon Session: 2:00 P. M.—Devotions led by Rev. Moore of the Free Methodist church.

"The A. P. A. and Other Anti-Catholic Societies," Rev. H. Elwell. Alternate, Rev. B. F. Smalley.

"College Secret Societies," Rev. Alexander Beers. Alternate, Rev. C. H. Merryman.

"Secret Societies and Revivals," Rev. W. H. Pruett.

Evening Session: 7:30 P. M.—Devotions conducted by Rev. E. C. Wyatt.

"Young Men and Secret Societies," Rev. L. B. Baldwin.

"Secret Societies and the Government," Rev. H. L. Barkley, D. D. Alternate, Rev. E. C. Wyatt.

"The Scriptures and Secret Societies," Rev. J. Kenoyer.

THURSDAY, SEPT. 26, 9:00 A. M.

Devotional exercises by Rev. B. Hartman.

Report of committees, including the agent's report for the year.

"Farmers' Secret Societies," Rev. R. Loggan.

"Labor Organizations," Rev. G. E. Hawes.

Afternoon Session: 2:00 P. M.—Devotions led by Rev. L. F. Clark.

Miscellaneous business.

"Lodge Charity," Rev. A. S. Copley.

"Odd-fellowship and Personal Experience with the Same," Rev. John Watson.

"A Brief Experience Mention of Those Who Have Left the Orders," led by Rev. E. S. Craven.

Election of officers.

Evening Session: 7:30 P. M.—Devotions by Rev. T. T. Vincent.

"Secret Societies and the Prayer Meeting."

Five-minute addresses.

"The Jesuits as a Secret Society," Rev. Roland D. Grant, D. D.

We desire a large attendance. We wish all our friends would feel an interest in the convention and attend.

P. B WILLIAMS,
Agent and Secretary.

RENEW! RENEW!

SUBSCRIPTIONS TO THE CYNOSURE PER YEAR.....$2.00
IF PAID STRICTLY IN ADVANCE..... 1.50

We have made clubbing arrangements with the following periodicals, some of which make a special reduction to new subscribers, to which we invite special attention:

REGULAR RATE		CLUBBING RATE NEW SUB'S.	CLUBBING RATE RENEWALS
$5.00	Homiletic Review and CYNOSURE	$3.35	$3.75
4 50	Missionary Review " "	3.25	3.75
5.00	Literary Digest " "	3 75	4.35
3 00	The Voice " "	2.15	2.35
3 00	New York Tribune " "		1.60
3 00	Patriot Phalanx " "		2.10

☞ Ten cents additional will secure the *Lodge Lamp* for one year.

☞ Clubbing terms, of the CYNOSURE and any other paper published, will be furnished upon application.

—Bro. C. A. Bailey of San Jose, Cal., in sending to us for Anti-masonic literature, writes: "Yours is a noble fight for the truth. May God bless your efforts. Please send sample copies of the *Cynosure* or anything that you think will be instructive as I have taken up the fight for the Master in earnest."

A MODEL MARRIAGE.

THAT MEMORABLE BRIDAL SCENE AT CANA.

Rev. Madison C. Peters Thinks There Is Something Significant In the Fact That Christ Began His Miracles at a Wedding. Marry Only In the Lord.

From his summer retreat Rev. Madison C. Peters, D. D., sends the following article to his many readers:

This wedding, made forever the most memorable one in history by the presence and grace of Christ, was celebrated in the lovely little town of Cana, three miles northeast of Nazareth, "lying in the lap of the Galilean hills, like a bird in its nest." There is something significant in the fact that the Saviour began his miracles at a wedding rather than at a funeral—the grave of Lazarus or the gate of Nain. It was a practical reproof of the asceticism that scorns the happiness of social and domestic affections and that would make of life a ghostly austerity, just as if men were heavenly because they were unearthly.

No personal act more deeply involves happiness than marriage, yet the general conversation of this ordinance is lamentably below the high standard God has given to it. Marriage is the perfected life of love between two kindred spirits, and yet how often it is merely a society affair between two exquisite fools! Matrimony is made a matter of money, and how often the lips utter vows of love which the heart can never ratify! A marriage for anything but love is a humiliating stoop to the dust, a mockery that blushes to the skies. Love is founded upon esteem and is therefore under the control of reason.

Marry "only in the Lord, for how can two walk together except they be agreed?" If there is one place at which husband and wife should meet in the completest harmony, it is at the cross of Christ.

Together should their prayers ascend,
Together should they humbly bend
To praise the almighty name.

Those who are one in Christ fight double handed against evil. The child of God will bring a blessing to your house above earthly riches.

Make Christ one of your wedding guests. Never should the duty, with the prayer, "Commit thy way unto him, and he will direct thy paths," be more intensely realized than at the marriage altar. With your selected and future companion say to him, "If thy presence go not with us, carry us not up hence." If earnestly solicited by you, Christ will now, as of old, by his presence beautify and bless your bridal hour, sanctify your joy and leave his benediction upon your hearts to perpetuate your love and fulfill all the happy prophecies of the bridal day. Without the presence of Christ to bless the marriage the congratulations and good wishes of friends will be only words, the flowers will wither and the music grow discordant.

Having entered upon your new home, get down upon your knees together and ask Christ to consecrate it. The faith of heart in heart will die without faith in Christ. Love purified by religion is the fragrant blossom that will gladden the heart and beautify the humblest home.

Home's not merely four square walls,
Though with pictures hung and gilded.
Home is where affection calls,
Filled with shrines the heart hath builded.

This sanctified love instantly recalls the hasty word. It stands upon no dignity as to whose place it is to yield first to the other. It lets not the sun go down upon an angry thought or feeling between two hearts that have been made one. It transforms blemishes into imaginary virtues. As Shakespeare has it:

My love doth so approve him
That e'en his stubbornness, his checks and frowns
Have grace and favor in them.

To make a home you must strengthen the bonds of affection. The gospel of Christ hallows the affections and sweetens the temper. Come, then, often to the throne of grace, and by prayer enliven your religious sensibilities, which is the very soul of conjugal love and maturer of those graces that belong to wedlock's string of pearls.

How fitting it was that he who came to restore lost paradise to man should give this significant approval of this sacred bond and make the Christian home the mightiest instrument in the work of regenerating the human race. The Christian home is the master of life's busy school, the brightest radiance that cheers the darkness of man's earthly condition. It is the guiding star of his good destiny, and the richest earthly prize a man can win is a wife from the Lord.

Comstock Mines Timbering.

Probably nothing in the world can be said to exceed in structural wonder of its kind the labyrinthian system of subsurface timbering peculiar to the Comstock mines, the sum of $55,000,000 being considered a moderate estimate of the cost of the same from the opening of the mines to the present time. The size of the timbers varies from the huge pieces 16 inches square and 24 feet long to the smaller pieces 8 inches square used in cribbing. The species employed are chiefly yellow pine, fir and cedar, fully two-thirds of the whole amount being the first named—a favorite timber, in fact, with mine carpenters, on account of its exactitude in joining. Cedar of course is inferior to no known timber, not even excepting redwood, for its lasting qualities underground, but it is said that yellow pine has been taken from the lower levels of these mines so compacted by the enormous pressure it has withstood as to have a density and weight exceeding those of lignum vitæ. None of the timbers in the Comstock mines has yet badly decayed, and their life there cannot be accurately determined, but the heat and vapors of the mines surcharged with mineral atoms appear to have a decidedly preservative effect upon the timbers.—New York Sun.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Sept. 15. Comment by Rev. S. H. Doyle.

TOPIC.—How we may help the Sunday school and get help from it.—Neh. viii, 1-12. (Meeting may be led by the Sunday school committee.)

The modern Sunday school was neither originated nor suggested in the Bible. Yet religious instruction has always been a part of the work of the church. The importance of the Sunday school cannot be overestimated. To do what God wants us to do we must know what God wants us to do. The Bible alone tells us this, and it is this that is taught in the Sunday school. The Bible is also a wonderfully popular book today. For many different causes it is being studied as never before. This should encourage us to want to know as much about it as possible.

In the incident before us we have perhaps the nearest approach to the modern Sunday school that the Bible contains. Every Christian Endeavorer should be interested and actively engaged in Sunday school work. We may help it and get help from it:

1. By attending the Sunday school. This refers to all. When Ezra taught the people in our reference all were present, "men and women and all that could hear with understanding." Parents were there with their children. If some Christian parents went to Sunday school, they could solve the vexed question of how to get their children to go. They could take them. There is a prevalent idea that we become too old for the Sunday school, but this is a mistake. It is a place for studying God's word, and no one can be too old for that. We should attend regularly. In so doing we will help the superintendent, our teachers, and may influence some one else to attend and will be greatly benefiting ourselves.

2. By earnest attention in Sunday school. Ezra's people were all attentive. "The ears of all the people were attentive unto the book of the law." Attention is absolutely necessary to proper instruction. No one can teach without it. No one can be taught without it. If teachers, we should insist on attention. If scholars, we should not fail to give it. In both cases we will benefit and be benefited.

3. By doing any work for the Sunday school that may be placed upon us. To attend and to pay attention is not all that is necessary. New members must be brought in, and old ones looked after. Teachers are often wanted. The superintendent selects you. Do not refuse. You may feel unfitness. Let him be the judge of that. You can give more help to the Sunday school by teaching in it and receive more help at the same time than in any other way. Let all Endeavorers esteem it an honor and a privilege to teach.

Bible Readings.—Lev. x, 8-11; Deut. xvii, 18, 19; xxxiii, 8-10; II Chron. xvii, 9, 10; Ps. i, 1, 2; cxix, 9-16; Prov. iv, 13; xix, 20; Eccl. xii, 11-14; Isa. xxxiv, 16; Luke ii, 40-49; xiv, 21-23; xxiv, 25-27; John v, 39; Acts viii, 26-35; xviii, 23-28; Col. iii, 16; Heb. x, 24, 25; II Tim. iii, 14-17; I Pet. iv, 11.

Functions of the United Society.

More fully than ever, I believe, are the real functions of the United society and of the State unions understood and observed. The object of the United society as well as of the State union is not, as I conceive it, to carry on an organized propaganda for any cause, however good, not even in the interests of Christian citizenship or Christian missions. They can, especially through their yearly conventions, suggest, stimulate, inspire, but it is for the local societies and the local unions, as being in close connection with the local churches, to carry out these plans as best they can, not at the dictation of any United society or State union, but as their divinely guided wisdom and local circumstances may demand.—Francis E. Clark.

No Bosses In Christian Endeavor.

President Clark in his annual address cautions Endeavorers as follows: Above all, let us beware of ecclesiastical politics. Suffer no boss, not even an "easy boss," in Christian Endeavor. If any one in your state or local union attempts to lord it over God's heritage, elect him to stay at home at the next opportunity. The society has prospered in the past in every state and province because of the unselfish devotion of a myriad of unheralded workers. I know of no organization that is so indebted to recruits who ask for no pay, no uniform, no epaulets, no decorations, no reward except the reward of a meek and quiet spirit and a consciousness of duty done.

Endeavorers Here and There.

Four hundred and eighty dollars has been given to the building fund of the new church by the Endeavorers of the First Christian church of Covington. Twenty-eight dollars has been given to missions.

At a recent convention of open air workers in Washington Rev. Tennis S. Hamlin, D. D., well known to all Endeavorers, was elected president of the association.

You can't afford to lower the religious standard of your society in any particular. The very purpose of the society is to raise the standard of devotion and service among young disciples. If it fails of this, it fails of everything.—F. E. Clark.

It was worth the trip to Boston to hear the 3,000 members of the convention choir sing.

From all parts of the world comes the same good story of wonderful Endeavor conventions.

The statistics of Great Britain are: Societies, 2,555; 1,100 increase; active members, 77,917; associate, 32,237; honorary, 10,879; grand total, 121,032. The glorious news was told that 5,789 associate members have become active, and 6,784 active members have joined the church.

Can You Spare One?

Have you a boy to spare? Remember the ginmills can't be run without boys. —Voice.

Robert Louis Stevenson's literary earnings in the last eight years are said to have been not less than $300,000.

WOMAN'S WORLD.

THE LADIES' SUBURBAN CLUB OF CHICAGO AND ITS USES.

Harriet Beecher Stowe and a Sorrowing Mother—The Old Maids Are All Right. A Lesson From the East—Mrs. McLendon's Views—The Newer Woman.

No more does the weary suburbanite wander aimlessly up and down the city streets waiting for a home bound train or take a refuge in the reception room of one of the large stores. The suburban woman now has a resting place of her own, within easy reach of the shopping district, and heartily does she appreciate it.

On the third story window of No. 167 Wabash avenue may be seen in gilt lettering, "Ladies' Suburban club," and an elevator leaves you at the door of a bright, sunny room, fitted up with easy chairs, couches, tables, a piano, flowers and plants, and any amount of pretty knickknacks, which give it an indescrib-

CAME IN FOR REPAIRS.

ably homelike appearance. The appetite of the suburban woman is well catered to, and back of the sitting room are a number of little round tables where tempting lunches or teas are served, and back of this a dressing room where a capable hairdresser and manicure are established.

The bill of fare in the dining room is excellent and no article on it exceeds 5 cents in price. A long showcase runs across the office, in which are offered for sale by the members of the club embroidery, etchings, paintings, homemade jellies, cakes, candy and fancy work of every description.

Miss N. Louise Lodge is the secretary and Miss Sanderson the manager of the club, and Miss Lodge says their members come from Indiana, Iowa, Illinois, Michigan and Wisconsin.

At the rooms of the club every variety of suburbanite is to be found, and a day rarely passes without some amusing incident. A reporter for The Tribune drifted in there one morning and found the sitting room so cool and pleasant, the easy chairs so comfortable and the members so interesting that the greater part of the day was spent there.

A girl came in with a pretty but dolorous face. She went directly over to Miss Lodge and in a rapid undertone unfolded her tale of woe.

"What have you been doing to yourself?" said the secretary in astonishment, for the pretty girl's skirt had two yards of braid ripped off. She carried it festooned over her arm. The skirt itself was muddy, her gloves were ripped across the palm and soiled, her fair hair was disheveled and uncurled and there were several "smuts" on her face.

"I have been getting off a cable car," was her response to Miss Lodge's query, "and I suppose there must have been a tiny rip in my skirt binding, for it caught on the step of the car and threw me down, and in trying to save myself I split and soiled my gloves, and a wagon passing by splashed me with mud. Just look at my boots," thrusting out a well shaped foot in a very muddy boot. "I would not mind so much if it had happened any other day, but I came into town to meet Will's mother, and she is the very pink of neatness. Will says she will be sure to like me because

I am always so trim and tidy. Oh, dear! What shall I do? First impressions count for so much, you know."

Miss Lodge thought for a moment.

"How much time have you?" she asked.

"I am to meet them at half past 1 o'clock, and it is now 20 minutes past 12," was the dismal reply.

Miss Lodge's face brightened. "Then it is all right," she said cheerfully. "Just put yourself into my hands and in an hour from now you will look as though you had just stepped out of a bandbox. But are you willing to spend a little money?"

"I'd spend a hundred dollars if I had it to give Will's mother a good impression of me," was the fervent response.

"Then just do as I tell you. Go to the dressing room, take off your dress and have a good wash. I'll send the seamstress in to put on the binding and brush the skirt. Then while the hairdresser is curling your hair take off your boots and I'll have them polished for you. Give me a money to send out for new gloves and fresh ruffle—see, this one has a little mud on it—and then you'll be all right."

In three-quarters of an hour a transformed girl emerged from the dressing room. Her skirt was mended and brushed, a liberal application of cold water had restored her face to its usual pink and white loveliness, the fair hair was curled and arranged in shining coils, the ruche at her neck was as white as her pretty throat, her shoes were polished, well fitting tan gloves were on her hands, and on the bosom of her dress was a bunch of pink and white sweet peas.—Chicago Tribune.

Harriet Beecher Stowe.

The mind of Mrs. Stowe, which is at times clouded, shines clear as ever when children and flowers are spoken of to her. The following letter is the first notable evidence she has given since her eighty-fourth birthday, a few months ago, of an active interest in life and the affairs of those about her. At that time she shed tears when a party of schoolgirls presented her with 84 roses.

Pearl Dow, the 2-year-old daughter of Frederick Dow of Hartford, died at Wiantic recently from appendicitis after long and patient suffering, and the mother received the following letter from Harriet Beecher Stowe:

DEAR FRIEND—Allow me, although a stranger, to speak to you of your lovely young daughter, the beautiful child the account of whose short illness and sudden death in The Courant so much touched and interested me. She was rightly named Pearl, for today she shines among the brightest jewels of the Master's crown. Like a released bird her spirit has taken its flight homeward in the early dawn of her sweet young life. Yours is a sacred grief, a blessed sorrow, with no bitter dregs of anguish and regret, but heavenly compensations, blessed hopes and happy memories sanctify your sorrow.

The event recalls to my mind the death of a beautiful young girl, a friend of mine and the only child of her parents, in Naples, many years ago, and Whittier's beautiful verses on her death, which seem to me equally applicable to your own lovely child:

Another hand is beckoning us,
Another call is given,
And glows once more with angel steps
The path that reaches heaven.

The light of her young life went down
As sinks behind the hill
The glory of a setting star—
Clear, suddenly and still.

Still let her mild rebuking stand
Between us and the wrong,
And her dear memory serve to make
Our faith in goodness strong.

Sincerely yours, H. B. STOWE.

A Lesson From the East.

A writer in Blackwood says of the women of Burma that all careers are freely open to them; that they adopt them at will and pursue them with the same measure of success as the men and perhaps with a superior degree of diligence. She inherits her share of the family property and holds it as her own after marriage, her husband having no control over it nor any legal control over her, a condition not found incompatible with domestic harmony. In fact, it rather promotes it, taking most of the conceit out of the Burmese man, who is a better husband without it, as the occidental one might be if it could in any way be brayed out of him. She is a clever shop keeper and trader, but that does not prevent her from being a good housekeeper and bringing up her family in the best Burmese manner. She dresses as she likes, according to her occupation, and there are no bishops there to criticise her style, and she shares with men in all social and most industrial duties.

There has never, so far as known, been any agitation there on behalf of woman's rights, for she has always had them all, nor much complaint of her wrongs, as they seem to have no existence in that tranquil oriental paradise. They are now beginning to ride to and from their bazaars on bicycles, and in no long time all female Burma bids fair to be mounted on castors, without a word of popular or domestic dissent.

The east has yet some lessons for the west, and that which the Burmese woman with her employments and privileges sets forth is well worthy of attention in this division of the world, when her sisterhood find in their situation so many things amiss.—New York Tribune.

Mrs. McLendon's Views.

One of the many brainy women of the south, a power in the suffrage cause and a leader in a number of progressive and educational movements in the south, is Mrs. McLendon, the vice president of the Atlanta Woman's Suffrage association. Mrs. McLendon is eminently fitted to hold this position. She has all the qualities of a born leader, great executive ability, tact and energy; she works year in and year out with unabated energy, and her activity in devising ways and means is tireless. In a recent interview she said:

"The argument that men do not respect women who vote will not hold. All the testimony I have collected in a number of states where women vote shows conclusively that wherever partial or complete suffrage has been granted to women there has been no diminution of respect or chivalry in the deference men pay to women, but, on the contrary, the results in a number of instances go to prove that the chivalrous sentiments of men have been increased. I recall especially the statement of the bright little Kansas woman who declared that she had never had so many courteous salutes or so many seats offered her in the street cars as since women have obtained municipal suffrage in Kansas. Similar testimony is offered everywhere. Personally I firmly believe that the franchise for women greatly increases the respect of the opposite sex."—New York Mail and Express.

ALCOHOL MASKS POISON.

Countless Crimes Committed Through the Agency of Strong Drink.

The alcohol habit is apt to lead to the commission of countless different crimes, but besides its victims become a ready prey to other criminals; to thieves, who rob the toper during the eclipse of his intellectual faculties, and murderers, who take advantage of the circumstance that fermented and distilled beverages disguise the taste of other poisons. Even beer masks the presence of virulent drugs that would easily betray their admixture with such substances as milk, lemonade and common drinking water.

On the 12th of May, 1895, Captain James Robinson, the wealthiest stock breeder and land owner of Brown county, Ills., invited one of his employees to a glass of beer, and half an hour after was taken with a violent retching fit and a griping pain in the stomach. His guest, Frank Mayfield, also was taken sick about the same time, and in spite of prompt medical attendance both men died in agony. There was no doubt that the beer must have been poisoned, for none of the numerous persons who had taken dinner with the two ill fated farmers experienced any indisposition, and Captain Robinson testified that within less than five minutes after finishing that glass of beer he became conscious of a strange feeling, similar to that following a dose of laudanum or a similar strong medicine. Mayfield remembered that "the beer tasted a little unusual, but, there being so many different brews, paid not much attention to that circumstance."

What virulent poisons can be disguised by the pungent taste of strong beer was strikingly illustrated in the case of a Pennsylvania miner, who, a few weeks ago, poured a bottle of lager beer into a tumbler containing an ounce of nitric acid (a corrosive poison that will melt copper as hot tea would dissolve a lump of sugar) and drained the glass almost to the last drop before he noticed his fatal mistake. The Borgias and other poison mongers of the middle ages generally administered their deadly draughts in a glass of wine, and distilled liquors would disguise even the atrocious taste of sulphuric acid (vitriol), which is, in fact, one of the substances used for the adulteration of brandy.—F. L. Oswald, M. D., in Union Signal.

HOW ALCOHOL WARMS.

It Consumes the Tissues of the Body as Fire Burns a Stick of Wood.

"But, doctor, I must have some kind of a stimulant," cried the invalid earnestly. "I am cold, and it warms me."

"Precisely," came the doctor's crusty answer. "See here; this stick is cold," taking up a stick of wood from the box beside the hearth and tossing it into the fire. "Now it is warm, but is the stick benefited?"

The sick man watched the wood first send out little puffs of smoke and then burst into flame and replied, "Of course not; it is burning itself."

"And so are you when you warm yourself with alcohol; you are literally burning up the delicate tissues of your stomach and brain."

Oh, yes, alcohol will warm you up, but who finds the fuel? When you take food, that is fuel, and as it burns out you keep warm. But when you take alcohol to warm you, you are like a man who sets his house on fire and warms his fingers by it as it burns.—Temperance Cause.

The person is free who does as he pleases, but pleases to do right.—George P. Brown.

SABBATH SCHOOL.

LESSON XII, THIRD QUARTER, INTERNATIONAL SERIES, SEPT. 22.

Text of the Lesson, Joshua xxiv, 14-25. Memory Verses, 22-24 — Golden Text, Joshua xxiv, 24—Commentary by the Rev. D. M. Stearns.

14. "Now, therefore, fear the Lord, and serve Him in sincerity and in truth." Joshua had fulfilled his mission and had now come to the end of his sojourn in the mortal body, being about 110 years old (verse 29). He assembled the people at Shechem, and calling for the elders and judges and officers he reminded them of all the Lord's goodness and faithfulness and earnestly exhorted them to serve Him sincerely. "Serve" is the key word to this address. It is found in some form at least 12 times in our lesson, and suggests very strongly to us that we are saved in order to serve Him who saves us. See Ex. iv, 23, 23; I Thess. i, 9; II Chron. xxix, 11. We are also to serve always in the fear of the Lord, which includes a practical acquaintance with Him and a profound reverence and cordial affection for Him (Prov. i, 7; ix, 10).

15. "As for me and my house we will serve the Lord." It is evident from this and the preceding verse that their ancestors beyond the river (R. V.) were idolaters. From such as these Abram was called out. God does not compel, but He sets before us the right and the wrong, drawing us strongly to the right by His Holy Spirit, yet leaving us to choose. The leaders, like Joshua, must make the choice first, for the people cannot be expected to choose the good if the leaders do not. If all teachers and preachers were as decided and whole hearted for God as Joshua there might be less worldliness in many places. We are all too apt to consider what others do and follow them. We should have Joshua's spirit of whole heartedness for God regardless of others. The race is to be run "looking unto Jesus," which implies looking away from all else (Heb. xii, 1, 2).

16-18. "Therefore will we also serve the Lord, for He is our God." This is the conclusion of the people's reply to Joshua's words. They acknowledge that the Lord their God brought them out of Egypt, preserved them in all the way and brought them into the land. Therefore they should certainly serve Him, and not other gods. Their fathers had, however, made as good resolutions as these at Horeb when they said, "All that the Lord hath spoken will we do" (Ex. xix, 8), but they broke their promises in a few weeks and were found worshiping a golden calf. The law which is holy and just and good cannot help us because the flesh is so weak (Rom. viii, 3).

19, 20. "And Joshua said unto the people, Ye cannot serve the Lord, for He is an Holy God. He is a jealous God." They could not serve Him in their own strength. They could not serve Him and others, too (Math. vi, 24). The people of an Holy God must be a holy people (Lev. xix, 2; xx, 7, 26; xxi, 8; I Pet. i, 15, 16; Isa. vi, 8; Rev. iv, 8). Just seven times is God called a jealous God. Besides this verse see Ex. xx, 5; xxxiv, 14; Deut. iv, 24; v, 9; vi, 15; Nah. i, 2. Compare Jas. iv, 5, R. V., margin. The word translated "jealous" is the same word that is also translated "bought" or "purchased;" so that the thought in "jealous" is simply that of claiming what is rightfully His own. We are not our own, but bought with a price, that He may be glorified in us. We are a people for His own possession (I Cor. vi, 19, 20; Titus ii, 14, R. V.). We are to serve Him with a perfect or whole heart (I Chron. xxviii, 9), with humility (Acts xx, 19,) with gladness (Ps. c, 2), with the Spirit (Rom. i, 9), and continually (Dan. vi, 16, 20). Of ourselves we cannot do this, but Christ can, and a Christian should be able to say truthfully, "I live, yet not I, but Christ liveth in me" (Gal. ii, 20). It is written of Him, "The Son of Man came to minister," "I am among you as He that serveth," "If any man serve Me, him will My Father honor" (Math. xx, 28; Luke xxii, 27; John xii, 26). When we are fully yielded to Him according to Rom. xii, 1, 2, He will work in us both to will and to do (Phil. ii, 13; Heb. xiii, 21).

21. "And the people said unto Joshua, Nay, but we will serve the Lord." They seem very sincere and determined by His grace to serve Him, and we find that they did serve Him all the days of Joshua, and of the elders that outlived Joshua, who had seen the great works of the Lord that He did for Israel (verse 31; Judg. ii, 7).

22. "And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the Lord to serve Him." When we take a stand for the Lord, it must of necessity be against ourselves, for we are by nature against God, "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be" (Rom. viii, 7). Our Lord also said, "If any man will come after Me, let him deny himself" (Math. xvi, 24). From beginning to end of the Christian life it is a continued stand against self for God. "Even Christ pleased not Himself" (Rom. xv, 3). He never sought His own will, nor His own glory (John vi, 38; viii, 50), nor did He ever take credit to Himself for either words or works (John xii, 49; xiv, 10). Paul's mottoes were "Not I, but Christ," "Not I, but the grace of God" (Gal. ii, 20; I Cor. xv, 10). See also II Cor. iv, 11.

23. "Now, therefore, put away the strange gods which are among you and incline your heart unto the Lord God of Israel." The idols, the old man, the weights and besetting sins, are to be put away, put off and laid aside (Eph. iv, 22; Heb. xii, 1, 2), and eyes and heart must be ever unto Him. We must be very sincere and truthful through and through, for He desireth truth in the inward parts and understandeth all the imaginations of the thoughts of the heart (Ps. li, 6; I Chron. xxviii, 9; I Sam. xvi, 7). Here again we are helpless and must pray "Incline my heart unto Thy testimonies."

24. "And the people said unto Joshua, The Lord our God will we serve, and His voice will we obey." The faithful servant has only to be "willing and obedient" (Isa. i, 19) in order to be pleasing unto his Master. It is ours to be wise enough to hear only His commands and faithful enough to do them; He will see to all the results, and success, as He counts it, is sure. There are many voices today, but we must take good heed to hear only His voice.

25. "So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem." Then he set up a stone for a witness. Compare Gen. xxviii, 18; Ex. xxiv, 4; Joshua iv, 8, 9; then see Deut. xxxii, 1; Isa. i, 2, etc., as to inanimate nature being a witness to words and actions. But best of all remember the "Stone of Israel," who is the "faithful and true Witness" (Gen. xlix, 24; Rev. iii, 14), and live wholly and always unto Him.

PIT IS THEIR TOMB

Thirty Men Imprisoned in a Mine by an Incendiary Fire.

EVERY ONE IS DOUBTLESS DEAD.

Heartrending Scenes at the Mouth of the Burning Shaft—Smoke Fills the Drifts and Makes Rescue Impossible—Dead Men the Victims Principally of Their Own Unbelief of Danger.

HOUGHTON, Mich., Sept. 9.—Huge volumes of smoke are still issuing forth from the mouths of shafts Nos. 1, 2 and 3, which shows that the awful fire which started in the Osceola copper mine shortly before noon Saturday is still raging fiercely, and the bodies of the thirty miners entombed are still lying somewhere below the surface, without a doubt dead, suffocated by smoke and gas. The names of the lost so far as can be ascertained at this writing are: Captain Richard Trenbath, shift boss; Richard Bickle, Richard Grenfell, William Bryant, Alexander Daniell, John Cudlip, Thomas Curtis, Robert Johns, William Donald, Barney Elmore, Anton Zycezwicz, Mike Johnson, Peter Stengaard, Frank Lander, Walter Dahl, Joseph Harrington, Frederick Peardon, Isaac Harlow, Mike Voke, Isaac Mattison, Andrew Rossawick, James Wins, M. Cook, Samuel Williams and five Poles whose names are unknown at headquarters.

Would Not Believe Their Danger.

The fire broke out at the twenty-seventh level of the Osceola copper mine, located two miles from Calumet. As Captain Richard Edwards was making his way to No. 3 shaft he smelled wood burning, but some of the miners working in the levels there would not believe there was fire in the mine, as they could not smell any smoke or hear flames crackling. On nearing No. 3 shaft Captain Edwards met Captain Trenbath and a party of men who were looking for the fire, and on reaching the shaft they found a large quantity of logging on fire. Captain Trenbath and a party of men were left to fight the fire below, while Captain Edwards went to the surface to get a hose, but when he returned he found that the smoke had made an up draft instead of a down, and in consequence he had to come back to the surface as fast as possible.

Word was immediately sent to the men in the mine for all to come to the surface, which most of them succeeded in doing, but there still remain in the dry house thirty suits of clothes. The scene at the Opeeche shaft, where many of the men came up, was heartrending, thousands having gathered around the mouth of this shaft, many women and children standing around looking for their husbands and fathers. Searching parties were sent down in Nos. 1 and 2 shafts to try and reach the men from the drifts leading to No. 3 shaft above the twenty-seventh level, but they were unsuccessful.

Rescuers Have to Fly for Life.

Captain P. Richards, with a gang of seven men, went down No. 5 shaft and went about 700 feet toward No. 4 shaft when they had to turn and flee for their lives on account of the smoke and gas. Some of these men were very nearly overcome, only reaching the surface in time to save their lives. It is learned that the place where the fire caught was the worst place it could have caught in the whole mine, and the only place in the mine where fire of any extent could have caught. Many of the men that were working several levels below the twenty-seventh, at which point the fire caught, were seen as far up as the eighteenth level, working their way up. Several of the men who escaped claim to have passed others on the ladders, who were unable to proceed further on account of being overcome with smoke and gas.

Charles Weare, a drill boy, went to the bottom of the burning shaft and told the miners of their danger. They did not think it was so bad, and some of them came up the ladders to the seventeenth level, where they thought they would have time to eat lunch. They were there only three minutes when the smoke became intensely dense. Michael Harrington took out some matches to relight the candles which had gone out, but the oxygen had been consumed and the candles would not burn. Groping their way in the dark they went up about 200 feet more, when they lost hope, but one of the miners, crawling on hands and knees, reached the bell wire and signalled to lower the skip. By the sound they knew when it was near and signalled for it to stop. Then they climbed into it and rang for the engineer to hoist. They reached the surface almost suffocated.

Over 200 Underground.

One old miner over 60 years of age picked up a young man who was overcome by the gas and succeeded in carrying him from 200 to 300 feet, when he felt his strength giving out and he had to drop the young fellow to reach surface barely alive himself. At the time the alarm was sounded over 200 men were underground, and all could have escaped had they used proper precautions. Several miners in their flight passed a group of seven or eight men who had stopped to rest and were smoking their pipes. They seemed to be in no hurry or think of danger. When told to hurry to the surface they remarked that they had plenty of time, and not one of them reached the surface.

The skips were kept running up and down all day Saturday in order to give any of the entombed miners a chance to to escape, if they could reach the skip alive, but none came up. Another attempt will be made to reach the men. There is no danger of the bodies being burnt, as it is generally thought that the men escaped from the burning shaft to some of the drifts leading to other shafts, and were overcome by gas and smoke before they could reach a place of safety.

This being the case the bodies will be recovered as soon as the fire is gotten under control and the gases leave the mine. All hope has been given up by the officials of ever rescuing any of the men alive.

Captain P. Richards says that he is positive the fire is of incendiary origin. He does not think that a fire could have originated where it did unless it had been wilfully lighted.

Biggest Boat on the Lakes.

CLEVELAND, Sept. 5.—The Cleveland Shipbuilding company has taken a contract to construct for the Zenith Transit company, of Duluth, a steel steamer which will be larger than any boat ever launched on the lakes. It will be 420 feet in length, 48 feet beam, and 28 feet depth of hold, will cost $260,000, and is to be finished next June.

"I consider it my duty," says Mr. F. Z Dias, of San Diego, Texas, "to certify that Ayer's Pills have completely relieved my wife of neuralgia, from which complaint she was, for a long time, a great sufferer." They are easy to take and always effective.

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THE PRAIRIE STATE.

NEWS OF ILLINOIS REPORTED BY TELEGRAPH.

Some of the Principal Events of the Past Few Days Given in Condensed Form and Placed Together for the Convenience of Our Readers.

SPRINGFIELD, Ills., Sept. 5.—A horrible accident occurred at the state fair grounds yesterday afternoon. The west tower on the great machinery hall, which is now being roofed, collapsed and fell in, burying several men beneath the ruins Charles Hobson, a plumber, of Lincoln, Neb., who was at work on the ground floor, was killed. He was covered with several tons of brick and morter. The injured are: Fred Reed, carpenter, badly mashed; N. Williamson, carpenter, both ankles broken; Samuel Davenport, of Chicago, boss carpenter, badly injured about the back; John Gethard, carpenter gash cut in his head; Charles Brownell aged 13, water carrier, both legs and both arms broken badly burned by mortar and fearfully lacerated, will die; James Clancy, a slater, fell from the roof into a mortar bed and struck on his head, but escaped with a few bruises.

Neither building nor tower was braced, but whether this caused the accident is not known. It is the general opinion that the hard rain loosened the mortar which had not time to dry, work having been rushed on the building in order to have it completed in time for the fair, and that this caused the accident. Old brickmasons say there is some danger of the east tower of the building falling also. The James Westwater company, of Columbus, O., has the contract for the building. The loss will amount to several thousand dollars. A temporary roof will be put on where the new one was torn off by falling debris, so the building can be used for the fair.

LATER.—It has been learned that another must be added to the death list. James Parke, of this city, a plumber, was also buried in the debris and killed. He had been married only about two weeks.

Captured a Much-Wanted Crook.

SPRINGFIELD, Ills., Sept. 9.—The postoffice swindler held under arrest by Chief of Police Hinsman as Hogan, on examination before United States Commissioner Silsby turns out to be the much-wanted crook, Allen, wanted for burglarizing the postoffice at Springfield, Ills., and who recently escaped from Ludlow street jail in New York.

To Fill the Remann Vacancy.

SPRINGFIELD, Ills., Sept. 6.—Governor Altgeld has called an election in the Eighteenth congressional district, to fill the vacancy caused by the death of Congressman Remann, to be held Tuesday, Nov. 5. The district is composed of the counties of Madison, Montgomery, Shelby, Fayette, Moultrie and Bond.

Altgeld Commutes a Sentence.

SPRINGFIELD, Ills., Sept. 6.—George C. Schoolcraft, of McLeansboro, Hamilton county, who was sentenced to Chester state prison in 1886 for twenty-five years as accessory to the murder of John Mann, murdered by John H. Schoolcraft, has had his sentence commuted to seventeen years by Governor Altgeld.

Killed by a Capsized Coach.

CLIFTON, L. I., Sept. 9.—A coaching party of thirty from New York met with a serious accident in the street here. The coach was overturned and John Lynch, a boy of 15, killed, while eight others were seriously injured.

EMPORIA VISITED BY A CYCLONE.

State Normal School Partly Wrecked and Other Damage Done.

EMPORIA, Kan., Sept. 9.—Emporia and vicinity was visited by a tornado about 3 o'clock yesterday afternoon. The worst damage was done at the state normal school grounds. The new east wing of the main building was reduced to a mass of ruins. This wing was recently built at a cost of $50,000 and was but lately dedicated. The roof was rolled up like paper and carried off half a block.

The damage at the school grounds is estimated at $10,000. Considerable other damage was done down town. Clark's wholesale furniture store was unroofed and the stock of goods badly damaged. But meagre reports have been received from the surrounding country, where it is feared the damage has been great.

At Hartford, twelve miles southeast of here, several houses are reported blown down and one woman, Miss Bessie Henry, is dangerously injured. At Neosha Rapids a church, several buildings and a livery stable were destroyed. A Santa Fe bridge with 1,000 feet of track is also washed away near Reading.

A NOVEL METHOD.

Plan Adopted by the Agricultural Chemists to Identify Speakers.

WASHINGTON, Sept. 9.—An ogriginal method of identifying speakers is in use at the annual meeting of the Association of Official Agricultural Chemists now in progress here. In past meetings much difficulty has been experienced in the identification of speakers. Every member of the association is known to every other member by reputation, though, as they are located in various parts of the country, there is little opportunity for them to get to know one another personally. To overcome this difficulty, the names of all the members are witten on a blackboard and numbered, and each is provided with a tag bearing a number corresponding with that which identifies him on the blackboard. This arrangement has become wonderfully popular, and it is said that it is apt to be adopted by conventions generally.

DOCTORS DISCUSS THE WHEEL.

Especially with Reference to Bloomers and the Fair Sex.

DETROIT, Sept. 7.—At the closing session of the Mississippi Valley Medical convention the section of general medicine discussed the mooted question of the effect of bicycling. The exercise was indorsed as a health promoter for both sexes, and even recommended for certain ailments, but the wearing of bloomers by feminine wheelists was put down as something outrageous. Several physicians talked upon the subject and all agreed that temperate use of the bicycle is beneficial.

Leggings and plaited skirts were recommended for women riders, but bloomers were unanimously declared to be an abomination and the cause of lowering their wearers in the eyes of spectators. After some further discussion on subjects of technical interest, both sessions adjourned sine die.

BUCKNER GETS OUT OF THE RACE.

Concludes That He Doesn't Desire To Be Senator from Kentucky.

LOUISVILLE, Ky., Sept. 5. — General Simon Bolivar Buckner, in a card in his home paper, the Hart County News, announces his withdrawl from the race for United States senator. The general states that in many legislative districts personal interests are arrayed against party success, and that candidates supposed to be favorable to him are, nevertheless, a target for opposition to the party. He says that untrammeled with any candidacy of his own he can the more earnestly urge the support of the whole Democratic ticket and advocate the platform of principles as construed by every member of the party at the time of its adoption.

To Pray for Restoration of Pope's Power.

NEW YORK, Sept. 7.—It is announced that Archbishop Corrigan within a few days will issue a circular to the priests of the archdiocese of New York instructing them to set aside Friday, Sept. 20, the day of the fall of the Quirinal at Rome, as a day of prayer in the Catholic churches for the restoration of the temporal power of the pope.

Earnings of the Rock Island.

CHICAGO, Sept. 5.—The estimated earnings of the entire Rock Island system, both east and west of the Missouri river, were for August $1,455,700, a decrease from the estimated gross earnings of the same month last year of $91,066.

Doesn't Need a Divorce Now.

GUTHRIE, O. T., Sept. 7.—Mrs. Libbie Schmidt, the wife of a prominent doctor of New York, died here of a congestive chill after an illness of only two days. She was here for the purpose of getting a divorce.

Won by the Defender.

NEW YORK, Sept. 9.—The first race in the series for the America's cup has been sailed and resulted in the Valkyrie being beaten home eight minutes. The Valkyrie lead most of the way, but when the wind freshened the Defender easily overhauled her.

Notable People on the New York.

NEW YORK, Sept. 9.—The New York has arrived at quarantine, bringing Speaker Crisp; Senator Smith of New Jersey; Senator Aldrich, of Rhode Island; United States District Judge Adams, of St. Louis, and St. Clair McKelway, of the Brooklyn Eagle.

Vice President at Home Again.

BLOOMINGTON, Ills., Sept. 5.—Vice President Stevenson, Mrs. Stevenson and Misses Julia and Letitia arrived from Alaska last evening. They will remain at home the remainder of the autumn.

Illinois Normal School Located.

SPRINGFIELD, Sept. 9.—The board of trustees of the Eastern Illinois State normal has decided to locate the normal school at Charleston, Coles county.

State Notes.

The members of the Eighth and Seventeenth regiments of Illinois cavalry will hold their annual reunion at St. Charles, Ills., Sept. 17. A banquet will be given to the members of both regiments by the citizens.

Greenup, Ills., reports the discovery of a vein of natural gas.

Hog cholera is prevailing to an alarming extent in Marshall county, Ills.

James Richardson, a farmer, 35 years old and married, was killed at Beardstown, Ills. He was thrown out of his wagon, his gun being discharged at the same time.

THE MARKETS.

New York Financial.

NEW YORK, Sept. 7.

Money on call was easy at 1 per cent. Prime mercantile paper 3½@5¼ per cent. Sterling exchange steady, with actual business in bankers' bills at 490@490¼ for demand and 489@489¼ for sixty days; posted rates 489@490, and 490@491; commercial bills, 488½.

Silver certificates, 67⅞; no sales; bar silver, 67. Mexican dollars, 53⅜.

United States government bonds firm; new 4's reg. 123¼; do. coupons, 123¼; 5's reg., 115¾; 5's coupons, 116; 4's reg. 111½; 4's coupons, 112⅝; 2's reg., 96½; Pacific 6's of '95, 100.

Chicago Grain and Produce.

CHICAGO, Sept. 7.

Following were the quotations on the Board of Trade today: Wheat—September, opened 58¼c, closed 58c; December, opened 59⅝c, closed 59⅜c; May, opened 63½c, closed 63⅝c. Corn—September, opened 33⅝c, closed 32⅞c; October, opened, 32¼c, closed 32⅛c; December, opened 28½c closed 28½c; May, opened 29⅞c, closed 29⅞c. Oats — September, opened 19¼c, closed 19¼c; May, opened 21⅛c, closed 21⅛c. Pork—September, nominal, closed $8.40; January, opened $9.72½, closed $9.65. Lard — September, nominal, closed $5.92½.

Produce: Butter—Extra creamery, 20c per lb.; extra dairy, 17c; packing stock, 8@8½c. Eggs—Fresh stock, loss off, 13½c per dozen. Live Poultry—Spring chickens, 9c per lb.; hens, 9½c; roosters, 5@5½c; turkeys, 9 ducks, 8@8½c, geese, $4.00@6.00 per dozen. Potatoes—Choice, 25@30c per bushel. New Apples—$1.00@2.00 per barrel. Honey—White Clover, 1-lb sections, new stock, 15 @ 16c; brown comb, 10@12c; dark comb, poor packages, 8c; strained California, 5@6c.

Chicago Live Stock.

CHICAGO, Sept. 7.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day, 8,000; sales ranged at $2.30@4.45 pigs, $3.90@4.55 light, $3.90@4.10 rough packing, $4.01@4.60 mixed, and $4.15@4.60 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 500; quotations ranged at $5.45@5.75 choice to extra shipping steers, $4.80@5.40 good to choice do, $4.30@4.90 fair to good, $3.50@4.15 common to medium do, $3.45@3.80 butchers' steers, $2.40@3.15 stockers, $3.25@4.00 feeders, $1.40@3.70 cows, $2.50@3.90 heifers, $1.75@3.60 bulls, $2.75@3.60 Texas steers, 2.90@4.60 western range steers, and $3.50@6.50 veal calves.

Sheep—Estimated receipts for the day 3,000; sales ranged at $2.00@3.39 westerns, $1.75@2.80 Texans, $1.75@3.65 natives, and $2.60@4.80 lambs.

East Buffalo Live Stock.

EAST BUFFALO, Sept. 7.

Sheep and Lambs—Receipts, 5,500; best export sheep, $3.50; fair to good do., $3.00@3.25; best 85-100 lbs. sheep, $2.50@2.75; handy selected wethers, $3.00; fair to good sheep, $2.00@2.25; best lambs, $4.50@@4.65; fair to good do, $3.75@4.25. Calves — $6.75@7.25. Cattle — Receipts light; do not look for any good trade Monday. Hogs—Receipts, 3,200; Yorkers, $4.40@4.55; medium and heavy, $4.50@4.60; pigs, $4.20@4.40.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Sept. 3 to Sept. 9:

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FARM AND GARDEN

DEEP IRRIGATION.

Opinions Expressed by a Utah Correspondent In The Irrigation Age.

Water is valuable to crops just in proportion to the manner of application. Some soils admit of flooding, others do better under seepage, while nearly every character of land produces the best crops by furrow irrigation. The principal object in producing moisture is to get it in the place where the growing crops demand nourishment. Very few crops require surface irrigation, and hence flooding is not the most advisable method of applying water, except to such plants as require dew and moisture on the top of the ground. The best results are usually attained by irrigating in deep furrows.

The furrows should be so constructed that water will not flow too freely and wash away the soil. A gradual slope is the better plan for making good ditches and will always produce better crop results. The water should never touch such crops as beans, peas and corn. Shallow surface irrigation will always result in decreasing the production of all crops grown above ground. The root crops, especially sweet potatoes, peanuts and Irish potatoes, will be better in quality and more productive in quantity if water is kept away from the roots and tops while growing. The rust and scab frequently noticed on root crops can be avoided by deep irrigation and keeping the water away from the growing bulbs. Furrows should always be made and water run through them once before the crop is planted. New land should be furrowed out and irrigated once after the first plowing and then plowed over and leveled before planting. Small shovel plows are good implements for making irrigating furrows. They throw the soil on either side and thus make embankments for preventing the water from spreading over the surface.

Growing crops demand moisture, but do not require water. If too much water is placed on or near the surface, it will cause the alkali in the soil to rise and crust around the vegetable plants. Deep irrigation has a tendency to draw off the alkaline substance. The moisture does not rise to the surface, and consequently does no harm in baking or crusting. Deep furrows place the moisture where it properly belongs and allow the water to permeate the undisturbed space between the sub and surface soils. The water forms pathways that by circulatory veins keep the soil enlivened and prevent the loggy sourness noticeable in shallow irrigation.

Soil can be more quickly cultivated after a period of irrigation if the water has been applied through deep furrows. Weeds grow fast, and cultivation is necessary. If soil is stirred when wet, it will bake. If the plants are cultivated while wet, they will become diseased with a rot which will destroy the yield. Surface irrigation by flooding or through shallow furrows brings upon the land an immense amount of noxious weed seeds. The common water grass and sand burs, so destructive of crops, are nurtured by surface irrigation. Make deep ditches and keep the water from the surface, and you rid your lots to a certain extent of those pests.

Deep irrigation admits of better openings being made in the main or sub head ditches and allows a more even and systematic distribution. A small stream will trickle along a deep furrow and seep out on either side, giving moisture to the roots of plants, when a greater stream would evaporate or be swallowed by the dry soil within a few rods if put in a shallow furrow. The water should not spread over the surface either by seepage or flooding. It makes the land unfit for passing over in changing the furrows. Where a man sinks into the soil on account of too much water the plant life for that season is destroyed.

Live Stock In Montana.

Montana is doing its best to meet the cattle shortage, and on the northern ranges our advices are that a larger percentage of the calves has been saved this year than for some time past. The lamb crop, too, is coming in vigorously, with exceptionally light losses. A good deal of this is due to the fact that an additional bounty of $1 has been offered by the stockmen for wolves and coyotes, says the Iowa Homestead, which further tells that the bounty was formerly $3 and has this season been raised to $4.

News and Notes.

In the July crop reports corn headed the list both in acreage and in condition.

An electric weed killer has recently been invented for destroying the weeds along a railroad track.

The condition of oats is higher in New England than elsewhere, with the average for the entire country placed at 80.5. In Ohio, Indiana and Illinois the crop has headed out very low—in some districts too short to harvest. A considerable area is being cut for hay, and some is being pastured.

A large area of millet and much corn for a soiling crop has been sown to make up the deficit in hay.

Nearly 1,000,000 bushels of beans were imported last year, and advancing prices show that this is a neglected crop.

A Rural New Yorker correspondent says: By stocking the orchard heavily with sheep and feeding large quantities of bran you will obtain two values—the feeding value and the manurial value—besides preventing the spread of insects which live in fallen fruit.

Among crops which promise to be unusually short this season, with prospect for high prices next season, are timothy and clover seed.

An Illinois station bulletin says, "The safest plan is to use large, well matured, healthy potatoes and cut to two and three eyes."

Dyspepsia! New Cure!

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A STRIKING LIST OF NEW BOOKS

This list, repeated from last month, has proved to be of exceptional interest. Mostly published since January 1st, a very considerable proportion have already required second editions. "Practical and Helpful" are the terms by which they have been uniformly described.

Revival Sermons in Outline. With Thoughts, Themes and Plans. By Many Eminent Pastors and Evangelists. Edited by Rev. C. Perren, Ph. D. Buckram cloth, 12mo, $1.50.

This work comprises (Part I.) eighteen short chapters on methods, plans and suggestions regarding revival work by different writers, and (Part II.) a large collection of the best outlines of sermons by a score or more of the most successful Pastors and Evangelists.

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My conviction is clear and strong that the manuscript should be published.—*Rev. Joseph Cook.*

Strikes the keynote of the mystery of this subject * * For one I thank the author with a l my heart, and I commend the work to every one who seeks light and knowledge on this most interesting subject of woman's true relations toward the mental and moral advancement and elevation of our race, in the whole field of human progress.—*Hon. Noah Davis, (Ex-Chief Justice of the Supreme Court of New York.)*

The Priest, The Woman and The Confessional. By Father Chiniquy. 12mo, cloth, $1.00.

Its author has done good service in the cause of Protestantism, and he speaks from a personal experience in the workings of the Roman Catholic Church where he held high position.

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A practical work of counsel and suggestion in Character building.

The Holy Spirit in Life and Service. Introduction by Rev. A. C. Dixon. 12mo., cloth, 75c.

Addresses delivered before the Conference on the Ministry of the Holy Spirit, held in Brooklyn, Oct. 1894.

Pleasure and Profit in Bible Study. By D. L. Moody. 12mo., paper, 25c; cloth, 50c. (*March 12.*)

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This deeply spiritual volume is devoted to enforcing the truth that Christianity is not primarily or essentially a system of ethical precepts, or of moral rules, nor a scheme of humanitarian relief, nor belief in a historic person or event; but it is a conscious and vital intimacy with a living Christ.—*Advance.*

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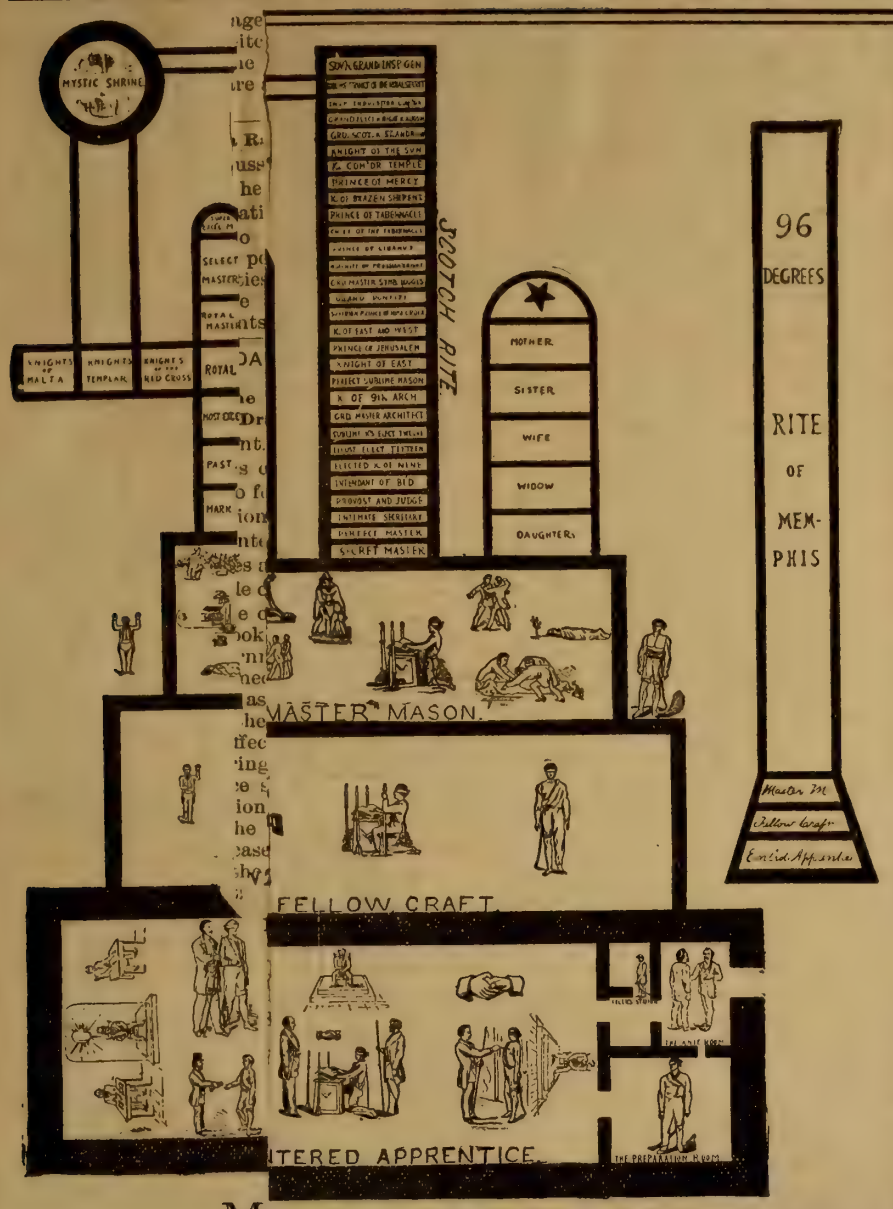

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MISCELLANEOUS.

History Nat'l Christian Association Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought, the Articles of Incorporation, Constitution and By-laws of the Association. 25cts each.

Folly, Expense and Danger of Secret Societies. By Pres. C. A. Blanchard. This booklet of 32 pages is a general discussion of the secret orders, whether religious, political, industrial, insurance or social. Postpaid, 5 cents.

Disloyal Secret Oaths. By Joseph Cook, Boston. He quotes the law of Vermont which makes the administration of the Masonic oaths illegal. Joseph Cook's address is a national treatment of a national subject, and very valuable for reference. Postpaid, 5 cents.

Are Secret Societies a Blessing? An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too." A pamphlet of 20 pages and cover Postpaid, 5 cents.

Light on Freemasonry. By Elder D. Bernard. In cloth, $1.50 each. Paper, 75 cents each.

Adoptive Masonry Illustrated. A full and complete illustrated ritual of the five degrees of Female Freemasonry, by Thomas Lowe. 20 cents each.

Finney on Masonry. The character, claims and practical workings of Freemasonry. By Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents. Paper cover, 35 cents.

Masonic Oaths Null and Void: or Freemasonry Self-Convicted. This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them. 207 pages. Postpaid, 40 cents each.

Judge Whitney's Defense before the Grand Lodge of Illinois. Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents each.

General Washington Opposed to Secret Societies. This is a re-publication of Governor Joseph Ritner's *"Vindication of General Washington from the Stigma of Adherence to Secret Societies,"* communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

Morgan's Exposition, Abduction and Murder, and Oaths of 33 Degrees. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan;" "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees." 800 pages; cloth, $1.00.

Mah-Hah-Bone; comprises the Hand Book, Master's Carpet and Freemasonry at a glance. Bound in one volume. In cloth, 589 pages, $1.00.

Oaths and Penalties of Freemasonry, as proved in court in the New Berlin trials. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 18 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons swore to the truthful revelation of the oaths and penalties. 10 cents each.

Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbeus Armstrong (Presbyterian) a seceding Mason of 21 degrees. 15 cents each.

Are Masonic Oaths Binding on the Initiate? By Rev. L. A. Post. 5 cents each.

Sermon on Masonry. By Rev. J. Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio. 5 cents each.

Masonic Outrages. Compiled by Rev. H. H. Hinman. Showing Masonic assault on lives of seceders, on reputation, and on free speech; its interference with justice in courts, etc. Postpaid, 20 cents.

Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each.

History of the Abduction and Murder of Capt. Wm. Morgan. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. 25 cents each.

The Mystic Tie, or Freemasonry a League with the Devil. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason. 15 cents each.

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HISTORY OF A WEEK

Tuesday, Sept. 3.

There are 150 Roman Catholic parochial schools in the Chicago diocese, and these, as well as the Lutheran parish schools, are depending on the offhand opinion of Assistant Attorney General Newell on the Illinois school-house flag question and will not fly "old glory" to any great extent.

The mineowners at Central City, Colo., have agreed to put in pumps of sufficient capacity to free the Americus and Sleepy Hollow mines of water. It is believed that the bodies of the fourteen miners can not be recovered in less than a month.

The proposed ship canal between Lakes Michigan and Erie, it is claimed, will surely be built. The company backing the enterprise, which consists of Detroit and Toledo business men, has the route surveyed and will ask congress at its next session to make an appropriation to complete the work.

General Weaver has been to Texas, and comes back with the report that the old parties in that state are practically dead and the Populists sitting on the corpses.

Wednesday, Sept. 4.

Lawrence Power and Thomas Cousis are locked in the police station at Chicago charged with robbing the L. Wolff Manufacturing company of $30,000 worth of brass, which they have carried away by the shovelful for many months.

In a riot at Dhulia, province of Khandesh, between Hindoos and Mohammedans, five of the latter were killed.

The secretary of the interior has decided that lands made by filling in on lake shores gives the persons so filling in no riparian rights unless they be the owners of the contiguous shore lands.

Senator Allen, of Nebraska, says he believes the remonetization of silver cannot occur before the campaign of 1900.

Nazrulla Kahn, the sprig of Afghan nobility who has been a dead load on the hands of his British entertainers for some months, has left England and gone to worry the French at Paris.

It is alleged that the French police have a clue to the man who sent an infernal machine to Baron Rothschild.

Thursday, Sept. 5.

Miss Kate Conde, a belle of Anderson, Ind., worth $50,000, has eloped with Lon Reed, a prizefighter.

Six and seven-tenths inches of rain fell at Indianapolis in seventeen hours and caused heavy loss in flooded basements, etc.

Lord Salisbury has, in a speech in the house of lords, given the Turk to understand that he must submit to European dictation as to the Armenians or there will be a partition of Turkey.

The state census of the inhabitants of St. Paul has been finished, showing a population of 142,292. Figures for Minneapolis have not yet been given out, but from the eight wards already counted it appears that the population is between 180,000 and 190,000.

A $100,000 fire occurred in the Evansville, Ind., wholesale district. The Heilman flour mill and 100,000 bushels of wheat were destroyed.

It is said that the companies which paid the Fraker insurance money will have no difficulty in recovering it.

Friday, Sept. 6.

The navy department wants to enlist 1,000 to 2,000 more men for the navy.

Frederick Sheland hanged himself in the jail at Duluth just after the grand jury had decided he was innocent of the murder of Peter Gordon, for which he was in custody.

Great damage has been done in the vicinity of Lisbon by a hurricane and floods.

Mrs. Lucy Gartell McCaslan, the most beauitful woman in Atlanta, has decided to go on the stage. Her husband recently went insane owing to business reverses.

The British parliament has been prorogued to Nov. 18.

The British Trades union congress has adopted a resolution in favor of paying salaries to members of parliament.

In consequence of the activity of the Nihilists it has been found necessary to guard the czar's every step as completely as the movements of his father, Alexander III, were guarded by the police at the most perilous period of his reign.

Love Divine is the name of a negro recently arrested at Lexington, Ky., for stealing a wagon load of tools.

Saturday, Sept. 7.

Robert Ritson is under arrest in Philadelphia charged with plotting to swindle banks in Chicago, New York, Boston, Milwaukee and Louisville by means of bogus drafts.

Six men were burned to death while sleeping in a barn near Norristown, Pa.

A pickpocket stole $200 in currency and a draft for $700 from Colonel R. G. Ingersoll during the soldiers' reunion at Elmwood, Ills.

Maud, daughter of David T. Pulsifer, of New York, has eloped and married a teacher in a riding academy.

Captain Becker, of Cleveland, was fatally burned in a fire at Port Dalhousie, Ont., that destroyed a warehouse and the steamer St. Magnus.

Suits against the Gumry estate at Denver, for injuries received in the hotel disaster, have begun. A cigarmaker has filed an action for $15,000.

Forest fires are doing immense damage in southern New Jersey and several towns are threatened with destruction.

Hungary can sell about 85,000,000 bushels of wheat this year.

There is a Cuban revolutionary club in Chicago with a membership of seventy-eight.

Monday, Sept. 9.

The national Association of Letter Carriers has selected Grand Rapids as the next place of meeting and adjourned sine die.

John V. Crum, the Iowa university sprinter, was decisively beaten by E. J. Wefers over a 100-yard course at New York. He was beaten by a yard in the time of ten seconds.

The executive committee of the National Butter and Cheese Makers' association has decided to hold the next annual meeting in February at Cedar Rapids, Ia.

Burglars entered the Bank of Kincaid, Kas., blew open the supposed burglar-proof vault and took every dollar of the money, between $2,000 and $3,000.

An Italian physician has discovered a serum which he claims to be a sure preventive of consumption, but he will not make public his formula for obtaining the serum.

The 2,500 knee-"pants" makers at New York, who belong to the Knights of Labor, have decided to strike, not on account of wages or hours, but to force contractors to deposit $50 as security for the fulfillment of their contracts.

MASONIC TEMPLE FIRE-SCOURGED.

Two Stories of the Boston Masons' Building Gutted—Loss $300,000.

BOSTON, Sept. 9.—Mosonic Temple, which a week ago was resplendent with decorations on the occasion of the Knight Templars' conclave, is now a scene of desolation and destruction wrought by fire, which gutted the two upper stories. Owing to accident a false alarm was rung in from the Parker House, and a delay of nearly twenty minutes occurred before the fire department was ready to work at the Masonic Temple. The fire in the meantime had gained considerable headway. The fire was first discovered in the ante-room of the Revere lodge on the third floor, and in a short time had eaten its way to the fourth floor and from thence to the roof.

After an hour and a half the fire was under control. The third and fourth floors and the roof were gutted, while on the second floor the fire had scorched a number of rooms in the rear. The loss is estimated at from $150,000 to $400,000, but no reliable estimate can be obtained until after the underwriters have done their work. All of the regalia of the Scottish rites, one of the most expensive outfits in the Masonic order, was destroyed, and the Gothic hall, Egyptian hall, and Red rooms, with their valuable tapestries and furnishings, were ruined. A number of the valuable paintings were saved. There are twenty-six lodges and commanderies which meet in the Temple, and all of them will sustain some loss. There were three casualties. Chief Egan had a leg broken, his head hurt and is injured internally. Lieutenant Madden had his skull fractured and Fireman Downey was struck on the head with a piece of slate.

SHOT OFF 600 POUNDS OF DYNAMITE.

Killed His Father, Mother and Brothers and Injured Three Others.

DUBUQUE, Ia., Sept. 9.—Edward Latshaw, sub-contractor on government work on the Mississippi, had 600 pounds of dynamite stored in the cellar under his house at Specht's Ferry, twelve miles north. His son was practicing shooting and missed the target, the bullet entering the cellar and firing the dynamite. The house was blown to splinters and the following killed: Edward Latshaw and his wife; Ray Latshaw, 12 years old; Mat Latshaw, 8 years; Hans Bjornstadt, of La Crosse.

The wounded are: Mat Faber, Wabasha, may die; Ed Bench, Lansing, eye knocked out and bruised; Mabel Latshaw, skull fractured. The dead were terribly mangled. A 4-year-old child in the party escaped unhurt. The glass in the buildings in the hamlet was all broken, and boats on the opposite side of the river considerably damaged.

The Grand Army Encampment.

LOUISVILLE, Sept. 9.—Visitors are pouring into the Falls City from the south as well as from the north. Veterans who attended former national encampments of the G. A. R. say they never saw such a large attendance so early in the great reunion week. All railways have extra trains, which are heavily loaded. Many Sons of Veterans are here en route to their national encampment at Knoxville. There are others here who never attended these encampments before, and who are now en route to the reunion of the army of the Tennessee at Cincinnati the first of next week, and to the dedication of the national park on the battlefield of Chickamauga the last of next week.

ECLIPSES THE GREAT EASTERN.

Hamburg-American Line's New Steamer Will Be Biggest Ever Floated.

NEW YORK, Sept. 5.—In point of tonnage, speed and other qualities the steamship Great Eastern, now a rotting hull in the Mersey, will be eclipsed by the new steamship now building for the Hamburg-American Packat company by the Belfast firm of Harland & Wolff. Even Georgie, the big new freighter of the White Star line, will not be able to approach her in any respect.

The new steamer which the Hamburg-American line has contracted for will be one of the largest steamers in existence. She will be able to carry a dead weight of 13,000 tons. Her displacement capacity, which will exceed that of the Campania by 15 per cent., is to be 20,000 tons. The measurement capacity of the new steamer will be about 19,000 tons at the rate of forty cubic feet per ton.

The length of the vessel on the load water line is to be 560 feet, which is two feet larger than the new White Star line freighter Georgie; beam, 62 feet; depth of hold, 42 feet. The Georgie has a beam of 60 feet and a depth of 40 feet. Her displacement is estimated at 20,166 tons and her carrying capacity at 12,320 tons.

DEATH OF WM. HENRY HURLBUT.

Newspaper Man Who Had Been Prominent in Journalism and Literature.

CADENABBIA, Italy., Sept. 7.—William Henry Hurlbut is dead. He was born in Charleston, S. C., July 8, 1827, was graduated at Harvard in 1847, at the Divinity school there in 1849 and then studied in Rome, Berlin and Paris. After a few years in the Unitarian ministry, he entered Harvard law school in 1852, in 1855 was a writer on Putnam's magazaine and joined the staff of the New York Times in 1859. Hurlburt was later connected in a responsible position with the New York World, wrote a history of Sam Domingo and contributed largely to American and British periodicals. He published several works, besides hymns and poems

Ask the Appointment of a Receiver.

HILLSBORO, Ills., Sept. 6.—M. M. Martin & Co., bankers of Litchfield, in the circuit court here filed papers asking a receiver for the Litchfield Car and Machine company, and also for the foreclosure of a $40,000 mo[rtgage] located in [Litchfield] nected wit[h] of the plan[t] suit. [on that part of the plant] Memphis, Tenn., portion also made parties to the

Rus[sia]

CRACOW[, Sept. 6.—Advices have] been rece[ived] Petersburg[h] or suspecte[d] rested by t[he] large qual[ity] dynamite [and] ings and h[ave] CAN[ADA]

Objects to WILL PROTEST.

Building of the Chicago [Dr]ainage Canal.

OTTAWA, [Sept. 5.—The Dominion] governmen[t] will be best [considering what course it] the constru[ction] which it is [to follow in protesting against] of the Chicago canal, by the great la[kes] nded the water level of Canadian [lakes] nd in the harbors on the lowered. C[ertain] f these waters is likely to eers who is [opposed] f the government engin- that the gov[ernment] ing into the matter said would be n[o] nent had expected there from Canad[a] essity for a remonstrance ican side o[f] the harbors on the Amer- injuriously [affected] lakes, which would be as bors by lowe[ring] ted as the Canadian har- their influe[nce] the lake level, would use the construc[tion] uccessfully in preventing However, [the] of the Chicago canal. preparing a [project] Canadian government is ton through [the] to submit to Washing- out the disas[trous] ch government, pointing of the canal [to] ect the construction ping. The [Canadian] have on Canadian ship- law of nation[s] ister of justice says the in this questi[on] overns the Canadian case

GOT AWAY TH FORTY THOUSAND.

Adams Expr[ess Co.] t Terre Haute, Ind., Loses ot of Money.

TERRE HA[UTE, Ind.,] Sept. 9.—J. D. Farden, the cashier [of the Adams Express com]pany, and J. [Barnett, city ticket agent] of the Vanda[lia] have disappeared; also a package of $1[6,000] deposited by Revenue Collector Ju[lius] for shipment to the Cincinnati sub[treasury.] receipt for t[he] asury. Farden gave a pension exam[iner] $16,000. He has been a years in In[dianapolis] r and was stationed four administratio[n] apolis under Harrison's has a wife a[nd] He is 38 years old and was in the st[ore] three children. Barnett the police ha[ve] with Cashier Farden, and that the amo[unt] uthorized the statement 000 and that t[wo] will probably reach $40,- the office of f[our] two men literally cleaned fair has caus[ed] days' receipts. The af- n intense sensation.

JOHNNY C[AMPBELL]

In the Waller PAUD'S LITTLE GAME

S[ta]se, as It is Viewed at the **e Department,**

WASHINGTO[N, Sept. 6.—The state de]partment has [been] n advised that the record In the Waller[-Paud] urt martial for which the French auth[orities] ies found it necessary to send to Mada[gascar] ar is expected to reach Aden, on the [Red] d sea, about the 12th inst., but it will b[e a] month before the depart- ment can be[come] full possesion of all the facts in the [case.] e. In all probability no further steps [will] ll be taken by the depart- ment in this [case] tion of the rec[ord] atter until an examina- There is a[lso] l shall be made. partment th[at] rowing feeling in the de- sought delay [in] France has purposely the hope of [producing this record in] ring the United States to make a peremp[tory] ry and unconditional de- mand for Wa[ller's] 's release. It is believed that if made [a] demand should be made and granted [Waller would be de]prived of all c[laim] ity and the [advan]ce of securing an indem- session. With[out] toration of his land con- record, which [is] t an examination of the his release, it [could] id not be demanded after that Waller h[as] hould be impossible to show his property. [He has] been unjustly deprived of

THE [DEATH RECORD.]

CHARLES [FERGUSON.] ex-governor of Ohio, at Kutt[awa, Ky.] Ex-United [States Senator LEWIS] of Virginia, at [Isonberg.] Dr. LAFAYE[TTE M. WELLER,] early resi- dent of Chica[go.] Judge HENR[Y F. FLUEDY,] early pioneer of Arizona, at [Prescott, A. T.] JAMES WHI[TE,] treasurer of Williams college, at Wi[lliamstown, Mass.] JOHN N. B[ARK,] prominent ex-editor of Ohio, at Chill[icothe.] Hon. HENR[Y CLARK,] well-known Mis- sourian, at M[exico, Mo.] Judge JAM[ES STRONG,] well-known in Kansas politi[cal and railroad circles, at] Blue Rapids,

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Next Wednesday the 25th the Oregon State Convention begins at Portland.

Winchester has been proposed as the place for the Kansas State Convention.

If the way is clear the Nebraska State Convention will meet in Pawnee City in November.

The friends in Iowa are planning to hold their State convention about Nov. 12, at Barnes, four stations southeast of Grinnell on the B. C. R. & N. R. R. in Makaska Co.

Much labor and many meeting have been held in arranging for the Oregon Convention. Let all earnestly pray that through it the cause will receive a mighty impetus on the Pacific slope.

Union Grove, Wis., has been suggested as the place and Oct. 16 and 17 as the time for that State convention. Union Grove is somewhat noted for its reform spirit. It is two stations west of Racine Junction.

A special feature of the Illinois State Convention will be a session Friday afternoon the 27th, in which the proceedings and addresses will be by women. Friday morning at 10:30 A. M there will be an election of State officers and the transaction of other routine business.

Rev. W. Fenton secretary of the Northwest has begun to arrange for the Minnesota State Convention and desires correspondence with him at 74 S. Robert street, St. Paul, in reference to time and place. Bro. Fenton is one of our strongest lecturers and we hope friends in Minnesota will diligently open the way for him to speak at as many points as possible in working up the convention.

The Illinois State Convention will meet at Wheaton next Thursday evening, Sept. 26, and continue through three day and four evening sessions. There will be addresses by Pres. Blanchard, Prof. H. A. Fisher, Rev. W. H. Chandler, Rev. M. A. Gault, Rev. J. N. Bedford, Deacon John Sutcliffe and others.

The time for our annual State conventions will soon be upon us. Let every friend of the cause feel as never before the responsibility of making his State convention a success. Try to encourage your paster to attend. Call a meeting for the purpose of appointing a delegate, and do not fail to make provision for his expenses.

We said to our foreman, do not put the name under this picture. Everybody will recognize the woman who has honestly acquired the highest reputation as a reformer and philanthropist of any woman of her day. The phrase with which she usually closes her letters, "Yours for Home Protection," contains the key to her life work. She began her reform work in this city and writes of those early days: "Many a time I went without my noonday lunch down town because I had no money with which to buy; and many a mile did I walk because I had not the prerequisite nickel for street car riding." In the same connection she says: "For the first time I knew the gnawings of hunger, whereat I used to smile and say to myself as I elbowed my way among the wretched people to whom I was sent, I am a better friend than you dream. I know more about you than you think, for, bless God, I am hungry too." Miss Willard has written some strong testimony against the lodge, though in her desire to see woman enfranchised she overlooks the fact that the Masonic system in excluding women, is the greatest influence operating against her. History has demonstrated that it was Freemasonry that attempted to rule God out of the French government and precipitated the reign of terror near the close of the last century. It was the same French Masonry that led our Revolutionary fathers to exclude all mention of God from our national Constitution. In the language of Julia Mc Nair Wright: "They left God out of the Constitution, and they left Christ out of it, and they left the women out of it, and I feel pro foundly thankful they left us out in such good company."

Japan is making extensive preparations for war. She does not intend to yield readily to the demands of Russia, and will probably have a chance to try her fortunes with that great power.

The socialists in Chicago in their parade on Sept. 2d were prohibited from displaying their red flag by order of Mayor Swift. Chicago does not court a repetition of the Haymarket experience.

Brethren, will you not pray daily that the Lord who owns the cattle on a thousand hills and the specie in every bank will open the hearts of men to respond to the urgent calls for funds to carry on our work? Never before were there so many calls for tracts and papers on the lodge question. Friends all over the country are appalled at the danger from secret organizations, and are pleading for literature on the subject, but we cannot meet the demand without funds.

It should excite the friends of reform to contribute more to the Lord's cause to see how the worldly and wicked invest their money in the cause of Satan. In many instances the theatre lady gets $600 a week while the city missionary will work hard all year for $500. The circus will take out of a town $10,000 in one day, more than all the churches raise in a year. A political campaign will cost a hundred times more than a revival of religion. Bob Ingersoll will take in more in one night lecturing on the Mistakes of Moses than an N. C. A. lecturer will do in a whole year. Is the laborer not worthy of his hire? Is the man who is honestly trying to save your soul and save his country worth less than the man who is doing his level best to damn them?

We would suggest to friends in arranging for conventions to select a place where there is sufficient local interest to insure an audience. Be sure and have it thoroughly announced in the local press and pulpit and by handbills. Then let friends of the cause through the State secure, as far as possible, its announcement in their local press and in their denominational papers. Leave ample space on the program for the discussion of resolutions. Have each delegate formally introduced to the convention that each may have an opportunity to testify for the cause. Try to enlist the young people by sandwiching a few of their recitations between the addresses. Try to secure on the program representatives of the W. C. T. U. Allow ample time for devotional exercises and let them consist largely of prayer. If a few good singers can be enlisted to intersperse the exercises with radical and inspiring reform songs, it will add much to the interest. Make the convention a subject of earnest prayer for God's blessing which alone can make it a success.

TURN ON THE LIGHT.

Turn on the light, reformers true and bold,
The light of truth more priceless far than gold,
That it may shine with rays all pure and bright;
Oh, please continue to turn on the light.

Turn on the light and it will plainly show
The facts which people surely ought to know,
That all around may clearly understand
The evils which are threatening our land.

Turn on the light; the public needs to learn
With wisdom and discretion to discern
Between the error and the cause of right;
There's need enough of turning on the light.

Turn on the light, oh, anti-secret press,
Your power for good true patriots will confess;
Yes, turn it on and never be afraid,
Though foes attempt to cover with a shade.

Turn on the light, it never shall grow dim,
The Lord will help you keep it bright for him,
Till sleeping Christians awake and see
The terrible designs of lodgery.

Turn on the light, still brighter let it burn;
Beholding it, some secretist may turn
And give you thanks that they were thus released,
No longer led by a Masonic priest.

Turn on the light, oh, pastors, just a bit;
Upon the public platform dare to sit,
At patriotic meetings anywhere,
And ask God's blessing in a fervent prayer.

Turn on the light, for 'tis the quickest way
To settle vital questions of the day;
'Twill help our nation to decide them right;
So, platform, pulpit, press, turn on the light.

—*Selected.*

LONG-RANGE REFORMERS.

BY REV. F. M FOSTER.

They are amusing—not all of them, but some of them. Off at convention, and away from home in general, they are something of heroes. They bang away with an enthusiasm which is refreshing. Follow them back home. You will expect the same devotion and enthusiasm there, but in this you are disappointed. They will not risk their popularity and the antagonism of those wedded to their sins.

It is easy to go away and make a speech on secret societies; not so easy at home, where Mr. Jones and Mr. Smith will repudiate your words and treat you with cold indifference the next time you meet. It cuts to the quick to be thought ill of, and by those with whom you come in contact, and who have so many opportunities to pass you by in public work.

We sympathize with those who burn all their powder away from home—these long-range reformers who tear the ground, get red in the face and shake the rafters in the vehemence of their double shotted eloquence, but at home are meek as kittens and in many respects yield to and even countenance the very evils which they elsewhere rebuke. We say "we sympathize," because it is so much easier. We have tried it and know from experience. We are not so sure, however, of the Lord's blessing. It may be withheld. At all events it is not quite honorable to be "a hale fellow well met" with Mr. Cable-tow in your home town, and off in some other State just fairly lash the ground with him; yet this is sometimes done by long-range reformers. Be kind about it, but let your light shine at home, if interested in rescuing your friends and neighbors.

Probably in cities the above species flourishes more than in town and rural districts. Some very orthodox ministers have little to say on great, popular sins, such as secret societies; but away from home they cram their gun full of powder and ball and tug away at the lanyard until the rusty thing goes off.

New York, Sept. 2, 1895.

OBSERVATIONS OF FREEMASONRY.

BY REV. C. M. DAMON, EX-PRESIDENT OF ORLEANS COLLEGE, NEBRASKA.

When a youth I had not the slightest conception of the nature of secret societies, but certain allusions to them tended to inspire in my mind a feeling of curiosity somewhat mixed with awe. Added to this was the effect of the general assumption that no one outside the lodge could possibly obtain any knowledge of them. At length the work of Elder Stearns fell into my hands, and a brief examination during a visit had some effect to dispell this allusion of mystery. When this occurrence was exactly repeated a few years after, and supplemented by seeing some copies of an Albany paper published during the political campaign following the Morgan revelations and murder, my mind assumed an attitude of settled but moderate hostility to the Masonic institution.

It was during the first year of a ministerial career now considerably advanced beyond a quarter of a century, that my observations of its bearings upon Christian character and the work of the church produced the feeling of settled aversion, indignation and loathing, and determined a life of open and active opposition. Prominent among these were the following:

1. The Scriptures forbid the friendship of the world; and my personal experience of the saving power of Christianity not only indicated a distaste for voluntary association on the part of a disciple of Christ with the ungodly for social and pleasurable purposes, but its incompatibility. But here was Freemasonry allying the members of the church and even the ministry with very mixed classes of worldly characters, as to their social and moral standards, in an intimacy and fellowship whose legitimacy did not and could not appear, and from which their Christian brethren and the members of their own families were wholly excluded.

2. Whatever may have been the character of these associations, it was evident that they were not accompanied by the purest and truest type of Christian experience; that they took precedence of efforts to promote a revival of religion, and that they produced a distaste for deeply spiritual preaching, and strict administration of the discipline of the church.

3. It was noted that the literature sent to a leading officer both of the church and of the lodge, for distribution and subscription and otherwise circulated, was saturated with infidelity; ranking Christianity exactly on a level with the religions of heathenism in Arabia, China and Persia, etc.; subbordinate to Freemasonry, giving an utterly unevangelical and false turn to Scripture terms, such as "faith, hope, charity," and denying the Atonement, while professing to transform character and fit for heaven. This was intolerable. The Atonement is foundational in Christianity, and all regeneration and culture of character, all hopes of heaven, and all joys of a spiritual nature, are based upon and read in the light of it. If anything may stir the righteous wrath of a true lover of Jesus and minister of his Gospel, it is the subtle introduction among his flock of doctrines and tenets so subversive of evangelical truth and spiritual life.

4. Falsehood and deceit seemed, with brazen effrontery, to be worn on the harlot forehead of the whole institution. This was manifest as to its assumed antiquity and relation to Bible characters and events; in denying or evading questions of facts as to its origin, oaths, nature and design; its religious assumptions, professions and rites, while otherwise confessing its pagan origin and relations; and, in general, in its bold denial of interference with one's just obligations to his family, his country, and his God.

Its bombast in everlasting laudation of its antiquity, its virtue, its beneficence, while fastening as a leech on the vitals of the church, courting popular favor under the shield of the reputation of good men and ministers, and arrogantly assuming the role of public functionaries, religious and secular, in corner-stone laying of churches and government building; add to this its grandiloquous titles of priesthood and monarchy, its despotic government of the lodge, its heathenish interferences with Christian burial, its childish display of gaudy regalia, military trappings and gorgeous tournaments, and we have an unequaled conglomeration of sublime and ridiculous, pious and blasphemous, trifling and dangerous. Nay, such a combination is possible only in appearance. The two classes cannot inhere in the same institution and offices. We are forced to conclude that a society which gives forth such semblances is only and altogether harmful, dangerous, wicked; a plant which must be rooted up; a work of darkness and a relic of idolatry and despotism to be utterly destroyed.

Its constant denial of the truthfulness of the revelations and exposures made by those who have seceded must be with intent to deceive, and stamps upon its votaries the most painful and almost incredible brand of willful falsehood. This is to be accounted for in many cases only by a fearfully ensnaring power of Satanic influence which has drawn good men within the charmed circle of its influence, and little by little blinded or emboldened them until they are rendered capable of the anomaly.

The barbarous and shocking character of its oaths and death penalties, and the blasphemous introduction of certain Scripture incidents (as of Moses at the burning bush), evidence a masterpiece of Satanic craft; while the ordinary motives which appeal to those who enter its precincts seem at best to be selfish and unfair; and the opportunity afforded for conspiracy against the rights and interests of men in society, in business and in politics, constitutes a just ground of suspicion and anxiety on the part of non-members, calculated to disrupt the harmony of ordinary intercourse and throw community and country into factions, discord and dangerous conflict.

Cresco, Ia., Sept. 3, 1895.

THE DOWNFALL OF JERICHO.

BY REV. C. D. TRUMBULL, D. D.

Jericho was not as great a city as many in ancient times, yet it was surrounded by walls which were high and strong, and so was a veritable stronghold, which the Israelites must needs take ere they could go forward to possess the land. It may be viewed as a typical city, typical of the strongholds of Satan, which must be overthrown ere Christians can possess the world for Christ.

Jericho stands for *heathenism* as it is seen in many lands to-day. This citadel, surrounded as it is by walls of ignorance, lust, prejudice and enmity against God and against the truth, is one of the strongest of the strongholds of Satan.

It stands again for *Romanism*, which is, as we believe, a citadel of Satan. Romanism professes faith in the triune God, yet is given over to idolatry. It acknowledges the divinity of Christ, yet, practically, sets a man above him. It acknowledges that he is a mediator, yet seeks to other mediators more constantly than to him. It sets aside divine ordinances and introduces many human inventions. It rests on the foundation of ecclesiastical authority, and is surrounded by the walls of superstition and papal decrees. The Jesuits—the most secret of all secret orders—thoroughly organized, fully equipped, cunning as a fox, stealthy as a panther, cruel as a lion, are constantly scheming and bending every energy to increase and perpetuate its power.

Jericho stands for *secretism*, which is as ancient as the heathen mysteries to which it traces its origin. It has selfishness for its foundation and corner-stone; its walls are immoral obligations with immoral penalties. A stronghold of deism, it rejects Jesus Christ, tramples his law under foot and draws men away from his church.

Jericho stands for *the saloon*, which originated in covetousness and builds its walls on broken hearts, blasted hopes and blighted lives. It intrenches itself behind government licenses and legal protection. It tramples under foot every law, divine and human; destroys more lives than famine, pestilence and war, and turns souls by myriads into hell. Such are some Jerichos which must be overthrown.

Jericho was overthrown by divine power, yet, in connection with it Israel had a service to perform. They were to march around the city seven days in an appointed manner. Modern Jerichos are, as we believe, to be overthrown in a like way. God will overthrow them. He only can do it; but Christians have a work to do. Figuratively speaking, they must march around them "seven days," or until God's time comes to overthrow them; and the trumpets must be sounded. So far as ancient Jericho was concerned those were woe trumpets. There was no grace for that city; it was doomed to destruction. Only those in the city who renounced its wickedness, and, believing on God, brought forth fruits meet for repentance, were saved. The same is true of the modern Jerichos; there is no grace for them, only destruction; yet there is grace for the individuals who come out of them, and repent, and believe on the Lord Jesus Christ.

This marching of true Christians around the modern Jerichos and the sounding of the trumpets must be in faith. Works done in unbelief

never have and never will accomplish anything. Faith will work wonders. The faith of Israel was implicit. They realized that the way which God had appointed for the overthrow of the city was very strange. They saw the inhabitants of the city mocking and deriding them, yet day by day they took up their line of march, solemnly and silently, just as God told them, believing in his wisdom and power and faithfulness, and their faith was rewarded; they saw the city overthrown.

The same implicit faith and obedience will lead to the overthrow, at the appointed time, of every modern Jericho. Christian reformers, be not discouraged. Jericho people may laugh you to scorn to-day, but the day is coming when their laughter will be turned to mourning. God will destroy them with the breath of his mouth and with the brightness of his coming. He who cast down Jericho of old, who overthrew Babylon and Nineveh and Tyre, "who overturneth mountains by the roots," will overthrow all these. We may be few and feeble to-day, yet as we stand before these modern Jerichos let us in the spirit of the prophet say in faith: "Who art thou, O great Jericho? before Zerubbabel thou shalt become a plain."

Morning Sun, Iowa, Sept. 5, 1895.

RESURRECTION OF THE WITNESSES.

BY REV. H. H. HINMAN.

After the earthquake, described in Rev. 11: 13, in which a tenth of the city fell and seven thousand were slain, they were affrightened and gave glory to the God of heaven. May we not reasonably suppose that this is the event described in Zech. 12: 10–14? See also Zech. 13: 1, 2, and Ezek. 36: 24–31. No such event has yet taken place in Jerusalem, but surely it is included in the promises of God to his people. Then in Rev. 11: 16, 17. The scene here is the same as that described in Rev. 5: 11–14; 7: 11, 12; 19: 6–9. "And the nations were angry and thy wrath is come, and the time of the dead that they should be judged." (v. 18.) This verse properly closes the vision of the revelator, which ends with the judgment. The remaining verse belongs to the next chapter, in which a new scene is opened.

In conclusion, it seems to me probable that the two witnesses are two great Christian teachers, who shall be used of God for the conversion of his ancient people; that at first they are to be rejected and will suffer martyrdom, but yet they shall prevail. The Scriptures abundantly teach that the Jews are to be gathered to their own land in their unbelief, but will be converted to Christ. See Jer. 31: 27–40; Hosea 3: 4, 5. Then shall be fulfilled the promise of the angel, "He shall save *his* people from their sins" (Matt. 1: 21); and also of Paul, "Then shall come out of Zion the Deliverer and shall turn away ungodliness from Jacob." Rom. 11: 26.

The Jewish population of Palestine has been largely increased, but as yet they bitterly resist the truth. This shall not always be, for "a nation shall be born in a day."

"Glorious things of thee are spoken
Zion city of our God;
He whose word can ne'er be broken
Chose thee for his own abode."

Oberlin, O., Sept. 9, 1895.

SALIENT FEATURES OF MORAL REFORM.

BY ELDER G. T. DISSETTE.

The hostility of secretism to the Son of God, its powers of deception and the ability which it displays in assuming virtues, to which it is a stranger, gives it all the prestige it now possesses, and this with its following make it an active and dangerous foe to the Christian faith.

The recognition of these facts lead to their reiteration by reformers because of their vital importance. We believe that the devil is entrenched in secretism and by its means is luring souls to ruin. And we believe that a minister who would see his church victorious over Satan and sin will give the trumpet no uncertain sound with respect to secretism. Any other course is fatal to the maintenance of the pastorate and the existence of the church which excludes secretists from its fellowship. In many of the latter are members who may have united with the society for convenience sake, or for social reasons, and have not considered the reformatory character of the church with which they have identified themselves. But they have a voice in all its councils if they choose to make themselves heard; and many a minister knows that they often go further and make themselves felt as well as heard, and compromise the church, or society to which they have attached themselves, if they do not stultify it in the light of its discipline. They need education in the principles of reform—the principles which they have espoused.

How are they to learn the righteousness of these principles without a faithful analysis and defense of them by their pastor, and the dissemination among them of reform literature? How are sinners in secretism who frequent such churches to be warned "to flee from the wrath to come and be saved from their sins," if its ministers maintain silence on this momentous question? Sometimes a schemer enters the church, and when the reasonableness of its rules are set forth by the pastor in his public ministrations, he or she secretly seeks the dismissal of God's servant. It does not require great ability or much effort to secure such a result with a membership composed of those who are indifferent to the success of this reform.

Ministers are not fools, if some of them are weak; they know that their utterances on these lines may cost them their position, much money, much comfort and many friends; and some of them adopt a policy of silence on this subject. To hear them, they are so engrossed in pastoral duties that they have no time to devote to such matters. Yet they enter into other lines of moral reform with commendable zeal. When listening to them on temperance or social purity, one is impressed with the thought that they are not so engrossed in pastoral duties that they cannot devote time to carefully study these branches of moral reform, and that they studiously evade the discussion of secretism. Occasionally a minister who sees the necessity of crushing this insidious foe knows not how to take hold of it, and is like Israel's leader in olden times when fleeing before the serpent, who ran until "the Lord said unto Moses, put forth thine hand and take it by the tail. And he put forth his hand and caught it, and it became a rod in his hand."

If divine direction and an act of faith were essential to success in the above instance, they are necessary now, and from it we may learn that there is a right way to take hold, even of a snake.

Sabetha, Kan., Sept. 6, 1895.

UNLAWFUL VOWS.

BY REV. JOHN BROWN.

When Abraham sent his servant to seek a wife for his son Isaac, Eliazar was very careful to ascertain the extent of his obligation before he would swear; and Abraham was equally particular in his explanation. It was impossible for either party to misunderstand the other. The whole transaction was straightforward and above board. Gen. 24. On the other hand, when King Herod, in a drunken revel, rashly swore that he would give to a giddy girl whatever she would ask, he committed a great sin; but when he gave her the head of John the Baptist in fulfillment of his oath, he committed a much greater crime. The sin lay in *making* the oath, not in *breaking* it. Matt. 14: 4 6.

If a man make an oath, promise or vow to do something, being ignorant of the nature and extent of his obligation at the time, and if he afterwards learn that he promised to do an unlawful thing, or doubts of its lawfulness, it becomes his duty not to fulfill such promise, and confess his sin in making it, on account of which confession he shall obtain forgiveness through the blood of the atonement. Lev. 5: 4-6. "It is a snare to the man who devoureth that which is holy, and after vows to make inquiry" as to the nature, extent and lawfulness of his vows. Prov. 20: 25. The inquiry is very proper, but it ought to have been made *before* the vow, not *after* it. If the promise involves only a temporal loss, it ought to be scrupulously fulfilled (Psa. 15: 3); but if it involves the least sin against God, it must be abandoned.

It is absurd for a man to pledge himself to submit to a code of unknown laws, because he must know the laws before he can judge of their morality. He may be told that none of them will conflict with his conscientious convictions; but for this, he has only the guess of a fallible man. It is impossible for one man to judge of another man's conscientious convictions.

But Masons cannot even plead ignorance, because Masonic oaths have been exposed again and again, by many faithful witnesses, including ministers of the Gospel who have taken them; but have repented of so doing, and have left the lodge. Masonry is a great "mystery of iniquity;" but a greater mystery still is, how Masons and Anti-masons can tolerate each other in the same religious communion. It is impossible to believe both sides of a contradiction; the one party must of necessity hold the other party to be liars. Yet both parties join in the same ecclesiastical fellowship.

Cascade, Iowa, Sept. 6, 1895.

DR. EDWARD BEECHER.

BY J. M SLOANE.

When I interviewed the doctor, at his home in Galesburg, Ill., the spring of 1870, previous to the Christian Amendment Convention at Monmouth that spring, I said to him, I represented an effort that was making to Christianize the Constitution and Administration of the government of the United States. I knew well the bitter hatred his brother, Henry Ward, had to the movement.

He said that this matter was new to him, his attention not having been particularly called to it before. He remarked rather pleasantly, I suppose we never ought to be too old to learn. On a fuller presentation of the subject, he said: "When I was in the Theological Seminary, I taught my students there is a model church and a model state revealed in the Scriptures, and it should be our aim to realize them." I said that was just what we were endeavoring to do in regard to the state. I left him with the impression that he was both a great and good man.

Dear reader, what have you and I done to realize the Scriptural models of church and state? As God has clearly revealed them in his Word, is it not greatly dishonoring to him that we do not endeavor to realize them? What is our position in regard to those not after the pattern showed in the mount? We have, I suppose, heard God's voice in regard to the Romish apostasy: "Come out of her, my people, and partake not of her sins, that ye receive not of her plagues." How is it with us in regard to godless civil institutions? God felt himself greatly dishonored when Israel cast off the thing that was good, and set up kings, but not by him: and princes, but he knew it not. Hos. 8: 4. The glory of God should be our chief aim. I have recently been reading an old author, who says there are many persons that seem to feel that if their own souls are saved they have but little concern for the glory of God. We fear such will not be saved.

Warriston, Ill., Sept. 9, 1895.

SLAYING OF THE WITNESSES.

BY REV. J. S. T. MILLIGAN.

In my last week's article I tried to show that in Scotland, about the year 1743, there was a period when there was no church organization that stood for Christ's supremacy in both church and state.

The three years and a half of the death of the witnesses seems to have had a double extension as to form: one before and another after 1866. But their spirit revived and was infused into nearly all the Protestant churches in the convictions and in many of the declarations of Christ's royal claims upon the nations of the earth. The United Presbyterian church had already inserted Christ's lordship over all created persons and things, and the supremacy of his law in the state as well as in the church, into her testimony. The Reformed Presbyterian church (Old School) in America, in 1871, swore a covenant of fidelity to these principles in the most unequivocal terms. The M. E. General Conference endorsed the National Reform platform. The General Assembly of the Presbyterian Assembly also endorsed the same, and the Wesleyan Methodist church put the principle into their book of Discipline; and thus

the 12th verse of the 11th chapter of Revelation was fulfilled, "a great voice from the ecclesiastical heaven saying to the witnesses, come up hither." No doubt there will soon be a union of the Protestant churches on this platform, and then the end will come, and the seventh angel's trumpet will be heard proclaiming as in verse 15: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ." The 1290 days of Daniel 12 will then be fulfilled.

It will be noticed that the line of testimony I have so briefly followed is ecclesiastical, and leads to the conclusion that an ecclesiastical witness has been found faithful; in other words, that a part of the church has proved faithful to the headship of Christ. But it will be said, Where and what is the other witness? I answer that the church has, on the principle of *imperium in imperio*, included in it a state organization in fact though not in form. This is provided for by the Master himself, when he directs, as in 1 Cor. 6: 1–6. Where there is an unjust magistracy, Christians were not to own their validity by going to law before them, but were to arbitrate their civil causes by appointing even the least esteemed among them to sit in judgment between them. Thus they had a civil tribunal that was a testimony or witness against those not owning Christ's authority or law. On this account it was that the Christian strangers scattered abroad were called a "holy nation" as well as a royal priesthood. (See 1 Peter 2: 9.) The ordinance of God in civil government was thus preserved and kept in allegiance to Christ, to be a witness for him with this line of faithful church organization that I have traced.

I have differed with Bro. Manwell as to the place where the witnesses are slain. He suggests Jerusalem; I, Scotland. The record is "Sodom and Egypt." Both the places suggested may morally be so styled. But the events of 1863 to 1871 are such as to make it clear that the 1260 days are prophetic, and terminated in 1866 and 1870. The earthquake was the Franco-German war, which broke the pope's right arm in France and took from him his throne in Italy. The 1290 period of Daniel 12 is nearing fulfillment. What now remains is the battle of Armagedon, the union of the churches, and the taking of the kingdom by the people of the saints of the Most High in the name of the Master, and inaugurating the millennial era.

Esther, Pa., Sept. 9, 1895.

"I HAVE BEEN A MASON."

The treatment of lodgery is so apt to be serious and solemn that a droll thing on either side is a relief to the reader. For an unconsciously seriocomic thing we are indebted to a woman. After all masculine arguments have failed, she comes to the rescue of the Masons. She has one final proof that is conclusive. Says she: "Having been a Mason myself, I know I can be both a Christian and a Mason."

Here is business for the Grand Lodge. Every mother's son in the subordinate lodges is sworn not to be at the initiation of a "woman or a fool." Possibly they have so often violated the latter part of this obligation that they have begun to disregard the other.

Of course this woman means that she is a rising star,—beg pardon,—an Eastern Star; that is, she belongs to a secret order manned by women. This feminine order is, of all that call themselves secret, the most open. With an initiated membership limited to women, it opens its doors to visiting Masons who are not initiated, and by virtue of their sex are not eligible. "An open secret" has been defined as something that nobody knows. An open secret order is the order of the Eastern Star. This woman belongs to it, and therefore pronounces oracularly upon Masonry. She even claims to be a Mason. Let us try a few parallel statements. "Having been a member of a Christian Endeavor society, I know that a Christian can find nothing questionable in a theater." "Having attended a cooking school, I know that there are no military features in the instruction at West Point."

Two things are certain. First, women never met Masons in a Masonic lodge. If it is in any lodge-room it is some other, like the Grange, the Eastern Star, or the Royal Arcanum.

Second, joining the Eastern Star does about as much toward making a woman a Mason as joining the Hibernians does toward initiating a man.

Calling it Adoptive Masonry is like calling the gymnastics class in a female college adoptive military. Imagine a sweet girl graduate saying, "I have practiced gymnastics and know there is no danger in war."

She thinks the *Christian Cynosure* is anti-Christian. The *Cynosure* ought not to feel too much depressed at being summarily set off at the left hand. Such a judge as cannot distinguish between the Eastern Star order and the Masonic order, and cannot discriminate better than this one, is a judge from which the paper can take an appeal. What she thinks or has to say is of little value except for fun, or, possibly, for a glimpse into a type of mind represented in the Eastern Star order. "I have been a Mason"—that is pretty good. Possibly one can be both "a woman and a fool," but by the oathbound law of Masonry she cannot be a woman and a Mason.

VIR.

EXPERIENCES AS A FREEMASON.

BY E. RONAYNE, PAST MASTER KEYSTONE LODGE, NO. 639, CHICAGO.

Well, at last I found myself within the sacred and mysterious precincts of a Freemason lodge, a Freemason myself, and on the high road to obtain that untellable and wonderful secret supposed to be possessed only by Freemasons,

From my earliest boyhood I used to hear the old people in my native town in the south of Ireland talk about Freemasons, and such wonderful stories as they used to tell. If a very severe windstorm came up, the Freemasons were holding one of their mysterious meetings, and had opened "the black book." If a sheep was stolen or a horse or cow had strayed away, the Freemasons could tell where to find them, causing the lost animal, in fact, to pass in review before them in open lodge; and all this and much more because of the exercise of their terrible secret, obtained as was honestly believed because of their secret covenants with the devil whose agents they surely were, and from whom they derived their strange and mysterious power.

I was a devoted and superstitious papist. I firmly believed that all Catholics were going to heaven and that all others were sure of being consigned to an eternal hell, and hence I was ready to believe and did actually believe all that I heard related of Freemasons and Freemasonry. Having learned my mistake, however, as regards Romanism, and having consequently seceded from the Church of Rome in 1850, I was disposed to look kindly upon Freemasons, many of whom were my personal friends; and while I did not believe any longer in their secret dealings with the devil yet I was firmly of the opinion that they had among them some wonderful secret, and this secret I was determined to learn at all hazards. Accordingly I was proposed, balloted for, duly elected, and regularly initiated in old Harrington Lodge No. 49 as already explained in my last paper. During my initiation I was caused to kneel on the floor of the lodge-room, as little Bill Sweetman expressed it, "that the blessing of heaven may be invoked on our proceedings," and he then repeated the following prayer:

"Vouchsafe thine aid, Almighty Father and Supreme Governor of the Universe, to this our present convention, and grant that this candidate for Masonry may so dedicate and devote his life to thy service as to become a true and faithful brother among us. Endow him with a competency of thy divine wisdom that, assisted by *the secrets* of this our Masonic art, he may the better be enabled to display the beauties of true godliness to the honor and glory of thy holy name. So mote it be."

About nine years prior to my initiation I seceded from the Romish Church—the church of my fathers, the church of my kindred, the church that I loved and cherished with all my soul—and those nine years were years of constant and violent persecution for me on the part of my former co-religionists. They were also years of controversy and disputation. I was a devoted and determined Roman Catholic. I knew nothing whatever of true Christianity, and when I seceded from Romanism and joined the Episcopal church, or as it was generally called "the Church of England," I knew nothing of it either. It was merely going out of one system of religion and going into another, and there subsequently defending the doctrines and dogmas of one system as against those of the other. I wonder how many thousands, nay how many millions, of church members in America to-day are in exactly a similar condition.

Well, during the days of my popery I used to gabble prayers to the Virgin Mary and to the so-called saints, and to angels, but in my Protestantism I learned that Jesus was the only Mediator between God and men. I was taught in both systems that God was a hard-hearted, severe and cruel being in the execution of his decrees and in meting out the very strictest justice to his poor human children, but that Jesus, always kind and amiable and loving, stood between God and the cowering sinner holding God back, as it were, with one hand while he extends the other in compassion and mercy to the poor erring and disobedient one, and so I was ready to believe that Jesus indeed was the only mediator and intercessor, and that he constantly interceded *with* God on behalf of all those who believed and repented. But I thank God that I have learned differently long ago. God don't need to be reconciled, but the sinner does. It was God himself that made the reconciliation or atonement. "God was in Christ reconciling the world unto himself." "When we were enemies *we* were reconciled to God." "God *so loved* the world that he gave his only begotten Son." But in those early days, as I have already said, I was full of religion as the systems or creeds taught it to me and I was quite a controversalist, and so when Mr. Sweetman gabbled over his Masonic prayer as above I saw at once that Freemasonry recognized no mediator whatever, as the name of Jesus was purposely omitted. This was my first real and permanent impression regarding Masonry. "Popery," I said to myself, "rejects Jesus as the Mediator and substitutes Mary, but Freemasonry rejects him altogether, and substitutes nothing or no one at all."

But I made another discovery while kneeling in that lodge-room that night, and that was that Masonry had after all some wonderful secrets, and I was just then on my way to be put in possession of them. "Endow him with a competency of thy divine wisdom, that assisted by *the secrets* of this our Masonic art," etc. Surely if Freemasons had no mysterious and awe-inspiring secrets among them they'd never have the hardihood to tell God so in their prayers and now I was on the point of becoming acquainted with them all. As I said in my previous communication I passed through my initiation all right, put on my clothes again and went home dazed and disappointed but still determined to learn those wonderful secrets, and if the kind reader will have a little patience I shall tell him in some subsequent letter how well or how ill I succeeded.

One way by which Satan tries in these days to silence our testimony on the lodge question is to delude us with the idea that to testify against the lodge is not preaching the gospel, and that preaching an emasculated Gospel will save men. This idea of the Gospel is like that of the saloon-keeper who told a minister to let the saloon alone and attend to his own business of preaching the Gospel and saving souls; as if it was not an essential part of the Gospel to preach the law of God against all evil. The love of Christ is displayed in the law as well as in the cross. In the law love warns, while in the cross it redeems.

The recent murder of our missionaries in China has greatly aroused Christian sentiment in this country. We offer no excuse for these wrongs. Yet we should bear in mind that we have killed many more Chinamen in United States. Heathen China has afforded much better protection to our citizens in China than we have to Chinese here. For example: We should imagine how such items as the following would read in China, and a volume might be filled with similar items. "Anderson, Cal., Aug. 23.—Last night a party of white laborers visited the Alexander fruit ranch, which had been leased to Chinamen, and drove the Mongolians from the place. After the Chinese left, the packing-house was set on fire and over five tons of dried fruit, with all the appliances of the plant, were destroyed. The feeling against Chinamen in this section is very bitter."

REFORM NEWS.

AROUND PITTSBURG.

HICKORY, Pa., Sept. 13, '95.

DEAR CYNOSURE:—It seemed well that I put in as much time as I can in Western Pennsylvania as we expect the next State convention in this part of the State. I spent last Sabbath in Washington, D. C., coming to this section on Monday. Sabbath evening I responded to Bro. Lyon's request, and preached at the German Baptist Mission.

The work at Washington is moving along nicely. At McKeesport, Elizabeth, Braddock, Turtle Creek, Wilkinsburg and Pittsburg, Pa., I find friends in good heart and ready for a forward move. At the R. P. prayermeeting Wednesday evening in Wilkinsburg I was privileged to meet brethren Robb and McBurney who, with their consecrated wives, are soon to leave for mission work in China. They are eminently fitted for their chosen work. They will be followed with many prayers and hopes for large results. They will doubtless write for the *Cynosure* that our readers may know of the working of the secret societies in that benighted land.

The Masons in this section seem more determined than ever to display their folly in laying the cornerstones of buildings. They have heretofore been content to lay the cornerstones of courthouses and jails, with an occasional church, but recently their fondness for display, and wish to convey the idea that "we are the people," has led them to play at the laying of the cornerstone of public schoolhouses. At least it so appears to many who look on. Heretofore it has not been regarded as necessary to lay the cornerstones of public school buildings with any display. The Masons of Wilkinsburg arranged to pour their corn, oil and wine on one of the stones of the new school building being erected there. They invited Masons from other towns to come and aid their show. The mass of the people evidently saw no need of such foolishness, and did not go near them. Quite a company of children, together with a few who were older, gathered to witness their strange performance. Evidently they got no credit from thinking people, and caused some to see their real spirit who have heretofore known little or nothing of them. This is the second instance of such desecration that has come to my notice. What more right have Masons to lay the cornerstones of public buildings than churches or other associations? Are taxpayers all to pay tribute to their foolish displays?

W. B. STODDARD.

TIMES OF REFRESHING IN OREGON.

FROM THE COAST AGENT.

PORTLAND, Ore., Sept. 9, 1895.

EDITOR CYNOSURE:—My time for a few days has been filled up with advertising the convention. On Aug. 30th I went to Springfield in Lane county, dropping advertisements at each station along the line. I arrived at ten o'clock at night, and felt much like a cat in a strange garret when I was dumped out in the dark at a depot almost a half mile from the town.

I could find no hotel. I had been instructed to stop at Bro. Jaques, and found my way there. I rapped at the door a number of times and finally there came the usual "Who's there?" Answer: "P. B. Williams, of Portland." "What do you want?" "I want to stay all night." By this time the brother was sufficiently awake to take in the situation. I was invited in and made welcome. The family were all away at the hop fields. The dear brother happened to come that evening or I presume the Coast agent would have stayed out of doors or had to give the "grand hailing sign of distress."

The next morning I hunted up the gentlemanly mail carrier who invited me to breakfast, and then hauled me out fifteen miles to the Unity Camp where I was expected to preach the next Sabbath. I was kindly welcomed by Rev. Miller, the pastor, and his dear people. We aimed to awaken a conviction of sin, and quite a number gave evidence of genuine repentance, and five united with the church. Some lodgemen thought us a little severe, but we gave them to understand that we had no compromise to make with sin; that men must forsake all sin if they wish us to recognize them as Christians.

The Sabbath evening meeting was more impressive than any I have seen in a long time. After I preached we closed the meeting with a deep interest. About one-half of the people left and went home. Others lingered around and finally commenced singing. The pastor came to me and said, "Will you preach again; some are under conviction?" At precisely ten o'clock at night I commenced preaching. The Holy Ghost fell on the people in mighty power. Some shouted aloud; others wept; others cried for mercy; some were saved from their sins. Five united with the church, and at midnight we closed a most remarkable meeting. Impressions were made that will result in the salvation of some who are now in their sins. The people are united in the good work. Their pastor is and will lead them on to victory at each point. They are building a parsonage. I obtained at this meeting sixteen yearly subscribers for the *Cynosure*.

We spoke at Lowell on Monday night to a large crowd of hoppickers. We go on to Roseburg and Pine Grove, then back te arrange for our convention. We anticipate a good meeting Sept. 25,26. P. B. WILLIAMS.

CORRESPONDENCE.

LETTER FROM JOSIAH LEEDS.

PHILADELPHIA, Pa., Sept. 4, 1895.

EDITOR CYNOSURE:—In response to an invitation appearing in a monthly publication of the American Tract Society, asking that good reading matter be sent to a designated "Comfort and Cheer Association" in the neighborhood of New York, said association promising to distribute such matter in homes and localities where it would be likely to do good, I shipped a small box, filled with various good papers that I received, to the place indicated. I was not prevented from doing this upon finding when the box was ready to be sent off there was no freight station at the point of delivery, and that I would have to despatch the parcel by express, involving about three times the expense that would otherwise have been required. A number of the papers sent were copies of the *Christian Cynosure*.

In my letter to the consignees (personally unknown to me), I thought it proper to advert to this fact, and to say that while I was aware that there was quite a diversity of opinion in regard to the matter of secret societies, some of the religious denominations being divided on the subject and some opposing them altogether, yet I hoped that the papers sent would be generally welcomed, and might be beneficially distributed. I am thankful to say that a reply was received to my friendly letter, and an acknowledgment made of the trouble taken and expense incurred in responding to the appeal. Doubtless the papers were all circulated.

It was said by Pastor Thos. Dixon, Jr., of New York, in a discourse a few days ago, that "there are one thousand secret orders [lodges?] in New York, and they had not a single woman, and 300 churches, the membership of which is three-fourths women." There may be some who think warnings against the secret empire would not "comfort and cheer." Nevertheless there is a service of both comfort and enduring cheer in that which "wounds to heal," and women may accomplish much in declaring the truth concerning an institution which unhappily antagonizes both church and home J. W. LEEDS.

DOINGS AT WASHINGTON.

WASHINGTON, D. C., Sept. 11, 1895.

EDITOR CYNOSURE:—Felix Mayes, a full-blooded Cherokee Indian, and a chief, who is in Washington on business connected with the financial relations of the government to his people, is an active and enthusiastic Baptist, although he is 81 years old. Last Sabbath in addition to delivering an address in one of the colored churches, he officiated at the outdoor baptism, in the Potomac river, of a number of converts.

There are two alleys in Washington populated entirely by Italians, the class which peddle fruit and candy and manipulate hand organs; and by populated I do not mean that word in its ordinary sense when applied to Americans—packed would be a better word to use in this case. Few of these Italians understand more than a few of the simplest English words, but that fact, although recognized as an obstacle, has not deterred an enthusiastic band of Central Union Mission workers, who are regularly holding religious meetings in those two alleys. They have the Italians interested, and they hope for much success as soon as they can get the Italians to comprehend the message they bring to them, which they expect to accomplish largely through the few Italians who understand English sufficiently well to explain to their less fortunate countryman.

Rev. H. N. Wolfe, of Waterford, Conn., delivered the regular Sabbath afternoon address before the Y. M. C. A. this week, taking for his subject, "Does it pay?" He said: "I can prove without the aid of the Bible that it pays to serve God." After saying that the average minister, notwithstanding his small salary, had more to show for his earnings and gave his children better educations than the average godless business man, he continued: "The ministry presents a good object lesson for the young men. The man of pleasure chooses the world; the minister chooses God. Bring the two together when they are seventy years old, and it is easy to see who has had the most profitable life. Satan tells us that we ought to be Christians, but that we should wait until we become older. God wants us to serve him now, both physically and spiritually."

The W. C. T. U. are making preparations for the celebration of the birthday anniversary of Mrs. Mary Clement Leavit, the first round-the-world missionary of the Union, by a big public meeting to be held Sept. 22. At this meeting the young ladies uniformed choir of the Y. branch will make its first appearance in public, and an address on Christian citizenship will be delivered.

C. A. S.

LETTER FROM CHINA.

THE KUCHENG MASSACRE.

FOOCHOW, China, Aug. 8, 1895.

EDITOR CYNOSURE:—Two days ago I attended the funeral of the victims of the Kucheng massacre, concerning which the press of the entire civilized world has doubtless already given many particulars. This horrible affair was as sudden and unexpected as thunder out of a clear sky.

All the American missionaries laboring at Kucheng except two, J. J. Gregory, M. D., Superintendent of the Wiley Hospital, and Miss Mable C. Hartford, had gone to Sharp Peak Island in the ocean near the mouth of the Min river. Dr. Gregory being in Kucheng city did not know of the massacre till several hours after it occurred. He then hastened to the scene of the tragedy and rendered invaluable service to the wounded survivors.

Miss Hartford and the English missionaries were at Huasang, an unprotected mountain resort twelve miles from Kucheng. Miss Hartford was fiercely attacked, but was saved by Tiang Liong Tek, one of our exhorters, who grappled with the ruffian, during which struggle Miss Hartford escaped. Aside from Rev. H. S. Phillips, who was uninjured, Miss Codrington was the only English missionary left alive. She was badly cut on the throat, but by falling on her face and feigning death she escaped being further molested. She has been taken to Foochow with Rev. R. W. Stewarts' seriously wounded baby and three older children, one of whom will probably die.

The names of the victims are Rev. and Mrs. Stewart, Herbert, their son, aged six; Miss Lena Yellup, their governess; the Misses Elsie Marshall, Hessie Newcombe, Lucy Savart, Annie Gordon, Nellie and Topsy Saunders (sisters). The last three named were from Australia, the others from England and Ireland. They have been my valued friends and fellow-workers for a number of years and a more consecrated band of missionaries cannot be found.

The perpetrators of this fiendish crime are Vegetarians, a sort of semi-political secret society which has made much trouble in that region dur ing about two years. These Vegetarians are said to be the orthodox Buddhists who scrupulously avoid taking animal life. But they are also evidently plotting against the present Manchu dynasty and are intensely anti-foreign. In addition to this massacre near Kucheng a pretty wel

authenticated rumor seems to indicate that the Vegetarians contemplated attacking the missionaries and other foreigners who are spending the summer at Kuliang, a mountain resort near Foochow. Guards were promptly stationed and the possibility of another horror averted.

I have strong reasons to believe that a great majority of the people of Kucheng and of that entire region deplore the massacre which has given that city such a notoriety. For more than a year the Vegetarians, who are said to number from 2,000 to 10,000 in that region, have terrorized scores of villages in that civil district, compelling representatives of many families and clans by means of strong threats to join their society. Several Christian teachers, recently from Kucheng, tell me that not only the native Christians but many of the heathen wept aloud when they heard about the murder of the missionaries. Having served as presiding elder of the Kucheng district for nearly eight years, I feel confident that I have a large number of friends among the heathen in that territory. Many of these would, I believe, do all in their power to protect me if I were attacked. I also believe this terrible affair will not check the progress of mission work in that region, but that God will overrule it for the salvation of thousands of souls. (Rev.) M. C. WILCOX.

LETTER FROM HENRIETTA E. MUZZY.

MISSIONARY IN INDIA.

TARDEO, BOMBAY, India, Aug. 8, 1895.

EDITOR CYNOSURE:—I send you another letter because I feel it so laid upon my heart that I can not forbear. I am made to yearn anew over this people, and the word comes, "write!" What shall I write? is the query of my heart, and the answer comes: "Send them messages from me, that will awaken and stir hearts more deeply to think on this land, its people and their needs." I trust that the burning of heart which I feel in writing and sending this forth will lose none of its heat, but may be communicated to some other heart who may read this letter.

Many times lately when in meditation or prayer over India, it has seemed that I could hear a voice from over the seas calling, "Watchman, what of the night? *Watchman*, what of the night?" The only answer that can be given from this side is: The night is long and dark that has settled down on this land, but there are many tokens of a glorious dawn; and surely the morning cometh when the darkness shall be chased forever away.

There has been, and still is, a great deal of sentimental talk and song about going on a mission to foreign fields, and some seem to think it an easy task to win the heathen to Christ. Let such but come and face the reality, and see the chains how strong they are that bind this people; see how deep the darkness, ignorance, the superstition and moral blindness that is before us. But this is not all. There are many and mighty foes to the evangelizing of this land for Christ, and there must be hard fighting and bloodshed before deliverance can come to these whom the enemy is holding in his cruel grasp. Before all these stern realities mere sentiment will vanish away, and the field so eagerly entered may be deserted by some, or an easier place sought out, where the fighting is not so heavy.

If it were only heathenism, pure and simple, that is to be confronted and overthrown, the battle were easier, but there are other evils to meet. The arch enemy has sent out his agents to draw these ignorant natives out of heathenism into another net which holds them just as fast, and makes their damnation just as sure. While the followers of Jesus, who have the "light of life," and have been commissioned, "Go ye, and preach the Gospel to every creature," have been asleep or indifferent or disobedient to their call, Romanism has won thousands over to their false and abomniable religion, until now these deluded followers of pope and priest form fifty-seven per cent of the population called Christian in India. Also here we find the strongholds of secretism to contend with. In Bombay city alone there are twenty-six Masonic lodges. In all the leading cities of India these conveticles of modernized paganism carry on their "labor and refreshment" of silly ceremonies and brandy pegging. Europeans and heathen join "to meet upon the level." The lodge rooms are called "Shaitan-khana," or "*Satan's place.*"

Add to these another gigantic foe to pure religion—a powerless Christianity, "having the form of godliness but denying the power thereof." This, the curse of every land and age, is gaining ground here. Worldliness has come in, and the "ancient power," which is able to take the world for Christ, has leaked out, and an empty, glittering form only remains. It is showy and attracts many, but the convicting, converting, sanctifying power is wanting. Many honest, hungry souls are deceived into a mere head belief of Christianity while the heart is unchanged, and the fruits of salvation are lacking. The battle truely is a great one.

Can we win in such a fight as this, and with such mighty foes? some might ask. We answer, yes, we can. The battle is the Lord's; and in his strength and under his control we expect to win the day. David the stripling, with his sling and smooth stone from the brook, went out to meet the giant "in the name of the Lord," and the boasting, haughty Goliath of Gath was laid low before the shepherd lad.

We do not want to frighten anyone from the field. Oh, no. Those whom the "love of Christ constraineth" cannot be affrighted by news from the seat of this holy war, be the news ever so heavy. If they feel the weight of these souls upon them they will still cry, "Let me go; I cannot stay." We know that your land has claims upon some of you to stand bravely in the fight there, but the United States doesn't need you all.

The light of the Gospel has been shining on you for a century; Bibles, preachers, evangelists and churches abound; while here there are millions who never heard the name of Christ. Other lands also have their special claims upon God's people, but how great, how urgent are the claims of vast old India. It is a huge bundle of nations; some fifty or more different nations and tribes being included within its bounds. Think of its population, 300,000,000; who can realize the value of these souls, four times as many as you have in the United States. Besides, India is the gateway to other nations around it. Oh, what a responsibility rests upon the Christians everywhere; not merely to *send* the Gospel, but to obey His command and "GO."

Do any of you hear the call, "Whom shall I send and who will go for us?" I will not quote any poetry to you, but tell you it is the sternest kind of a fight, and will grow hotter as God leads on, and may end in a martyr's death. I will also add that it is a most blessed and joyful fight also (I speak from experience), and who would not rejoice at the prospect of wearing a *martyr's crown?* The Lord is helping us much in our mission, and is bringing us victoriously through some severe trials of our faith. His hand has been stretched forth to heal, there being two marked cases among us. "Oh, magnify the Lord with us and let us exalt his name together,"

We have lately removed into more pleasant and commodious quarters where we have greater facilities for carrying on our growing work.

Personally we are enjoying good health, and much of the blessings of the Lord, and to him we give praise and glory forever. In the love of Jesus, HENRIETTA E. MUZZY.

THE POLITICAL SITUATION.

DARLINGTON, Mo., Sept. 6, 1895.

EDITOR CYNOSURE:—Last fall we edited the *Temperance Wave*, a prohibition campaign sheet that had the largest circulation any paper ever had in Gentry county. We prophesied that in '96 the populists and prohibs would be together. Therefore the movement for union of reform forces as reflected in the New York *Voice* from week to week is most gratifying.

Since the anti-secrecy people have no political organization, thousands have been engaged with other reform elements. And perhaps it were better so. Romanism is on trial before the American people. Nine-tenths of the liquor dealers are foreigners and eight-tenths Catholics. The A. P. A. is the Jehu that God is raising up to precipitate the struggle between the papacy and Protestantism. The Populists gained nearly six hundred thousand votes last November. But under and below it all was the A. P. A. influence, silent but powerful and far-reaching, and this influence had vastly more to do with the results of last election than most of us are aware of, or willing to admit.

The populist vote is almost altogether from the rural districts, and of the nine hundred populist and prohibition votes in this county they are anti-Catholic almost to a man. The prohibition vote is largely in the rural, and temperance is increasing in the country while intemperance is increasing in the cities. The vast bulk of Catholic vote is in the cities. One speaker at the Catholic congress in Chicago showed that eight-tenths of the prostitution in the cities is foreignism. That is, the saloons are run by foreigners and the social evil propagated by foreigners. And if the country people don't come together on a common platform and act together politically the cities will destroy this government as they have those of ancient and modern times.

Figures show that one year with another the rural vote is about evenly divided between the Republican and Democratic parties. They simply cancel one another's votes, leaving the Catholic vote, the saloon vote, the boodle vote, the floating vote that selects and elects our offices. It is foreignism, Catholicism, saloonism, against American Protestantism, temperance. Every vote for the saloon is a vote to more firmly establish Romanism in the United States. Now let us tie the foxes together and scatter the fire in every direction. Especially should anti-secrecy writers keep their guns loaded and their eyes open.

"Shall Americans Paganize?" in the *Cynosure* of Jan. 31st, has already gone into over 140,000 homes, and we purpose that it shall reach a million readers or know the reason why. Every one can do something to help on the agitation. But more anon. M. N. BUTLER.

LODGE CEREMONY AT A FUNERAL.

DE KALB, Ia., Sept. 7, 1895.

EDITOR CYNOSURE:—One of my esteemed friends and neighbors died recently. He was once a Freemason. According to a conversation I had with him recently, I learned that he was not much of a lodgeman, but an active Christian and a very excellent man, and is greatly missed. The M. E. minister, who preached his funeral sermon, did not belong to the order, and so informed the people at the time. The assistant minister was the same kind of a man.

The Freemasons performed a short ceremony at the grave. It was the first I had ever witnessed. It was so crowded I heard but little, as the standing space near the grave was occupied. They spoke of the Grand Lodge above, and each one said several times during the performance, "so mote it be." And they marched three times around the grave with little white aprons on; though not all.

Of course the grave is a very solemn place, and the ceremony at such a place is religious who ever performs it. But a majority of those who took part I have good reason to believe do not even make a profession of religion. We remarked to one of them the other day, that Freemasonry is a divine institution, or it is the worst religious swindle the devil ever invented. If Freemasonry was divine, godly ministers would be in the lead of it instead of the kind of men who are in advance. We pray for God to bless the Methodist ministers and help them to lead right. I am glad I never saw a minister of Jesus Christ leading in the silly funeral ceremony of the lodge.

It has been a cross for me to write this of the funeral of a dear friend and others with whom I am acquainted among the Masons. But the Bible condemns the lodge and it is my duty to speak out. According to the best Masonic authority, Freemasonry is a religion not founded on the Bible. It is a religion but not the Christian religion. It rejects the name of Jesus; and however religious, without him there can be no salvation in it, because Christ is the only way to God. Does he not say, "No man cometh to the Father except by me?" "There is no name in heaven or among men whereby we can be saved except the name of Jesus."

Christian ministers do well that they stand aloof from all ceremony at funerals of whatever religion except Christianity. Christianity is the only faith to live in; the only faith to die and be buried in; the only faith to be resurrected in.

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HOW TO TELL POOR MILK.

A Plan Whereby Any Adulteration May Be Easily Detected.

A small dish should be carefully weighed, a small amount of milk added and then weighed again. By subtracting the weight of the dish from the weight of both, the weight of the milk is found and carefully recorded. The dish is placed over a steam jet, and the water of the milk evaporates, leaving a residue. It is this residue which passes under the name of "solids." A last weighing of the dish with the milk residue, less the weight of the dish, gives the solids, and by a single calculation the percentage is found.

The solids of milk have been found by innumerable analyses to average about 13 per cent, and while the fat varies in the milk from different cows, the solid left after extracting the fat is a very constant quantity, hardly ever falling below 9 per cent. This gives the chemist a positive basis for his calculations and enables him to state with great certainty whether or not the milk has been watered. The fat or oil in milk is determined by dissolving it by means of ether out of the total solids, the residue remaining after the operation being termed "solids, not fat." The average fat or oil found in cow's milk is 3 per cent, and any amount less than this is commonly taken as showing that the milk has been skimmed. If analysis shows a decrease of fat—and solids, not fat—it is said to be certain that the milk has been watered, while if the fat only is low it shows that the milk has been skimmed.

How to Wash Black Dress Goods.

Henrietta, cashmere, serge and such black goods, if of a good quality, well repay one for all the cleaning given them. Remove the grease spots thoroughly from the goods; then wash in warm soapsuds, using a pure, not strong, soap, in which dissolve borax at the rate of a teaspoonful to two quarts of water. Rinse in very blue water and iron on the wrong side while damp with a moderate iron. Do not rub the goods on a washboard, but souse them up and down and wring very gently so as not to pull or twist the fabric.

How to Relieve Prickly Heat.

If the baby is broken out with heat and is very restless, put a teaspoonful of baking soda in a pint of water as hot as you can bear your hand in and wring a soft cloth out of it and rub the child all over with it. It may take a second and even a third application, but it nearly always allays the itching. Be sure the water is quite hot. Just hot water applied in an almost scalding temperature will sometimes answer.

How to Cut Out a Boat Sail.

It is unnecessary to go to a sailmaker to get a sail for a small boat for use on an inland lake or river. Ascertain the height of the mast and decide upon the length of boom and gaff. Make a diagram on the barn floor or outdoors on the dirt, driving a nail or peg at each of the four corners. Now, having bought some good heavy cotton drilling, cut it into lengths to fit the diagram, beginning on the side farthest from the mast, and then place that length in its proper place and cut out the next. Continue until the whole diagram is filled out. The pieces should now be numbered consecutively, sewed together in double seams and the whole strongly hemmed around all sides except the first length cut out, which shows a selvage. Make the eyelets for the mast, boom and gaff, and the sail is ready to be bent on.

How to Measure the Rainfall.

The simplest form of rain gauge consists of a funnel with a definite area, say 12 inches, which fits in the mouth of a bottle. The rain that falls into the funnel runs down into the bottle of course, and the quantity is measured by means of a graduated glass.

Suppose, for example, that in 24 hours the quantity collected measures 2.3 fluid ounces. This is equal to 4 cubic inches, and if the area of the funnel be 12 inches it follows that there has been a fall of one-third of an inch.

How to Scrape Kettles.

A thick lipped oyster shell is a kitchen convenience of a high order. It is a better pot and kettle scrapper than the iron dishcloths. The chain arrangements called by that name are abominations which succeed in collecting all the scraps of burned potato, fried onion, cabbage and the like, and which can be kept clean only by frequent baths in concentrated lye. An oyster shell, on the other hand, can be kept perfectly clean.

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19. Freemasonry a Christ-excluding Religion.
22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
30. Masonic Oaths Null and Void.
37. Why a Christian should not be a Freemason (German).
39. Should Freemasons be Admitted to Christian Fellowship?
45. Ought a Seceding Mason to Keep his Lodge Oath?
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The Christian Cynosure.

REV. M. A. GAULT, - - - EDITOR.
WM. I. PHILLIPS, - - - PUBLISHER.

CHICAGO, THURSDAY, SEPTEMBER 19, 1895.

THE HIDDEN HAND.

"Once a Mason always a Mason," or once a member of a secret society always a member by force or sympathy. This is the evidence of the following article from the New York *Herald.* There is many a member who would gladly escape the meshes of the lodge but will be unable and dread its terrors to the grave. Is it not better to refuse membership from the beginning?

Christopher Ward, of No. 548 West Forty-ninth street, New York, declared his life has been made wretched by persons connected with the Clan-na-Gael Association, of which he has been a member since 1869. It was suspected that he had given out some of its secrets, according to his story, and, as a result, he says that he has been threatened with death several times.

These alleged threats began about the time of Dr. Cronin's murder in Chicago, which, it was charged, was instigated by the Clan-na-Gael. For several years they were repeated, and finally culminated in an attempt to inveigle him at night to a part of Central Park known as the Brushwood, for the purpose of asssassination.

An eight-page circular has been printed by Mr, Ward, in which he defends himself against these charges, and relates with considerable detail his connection with the association.

MORALS OF THE BOSTON CONCLAVE.

Rev. J. P. Stoddard, in closing a recent letter, gives these additional facts illustrating the character of the Boston conclave:

"At the Copley Square Hotel the De Molay mounted commandery of Washington kept open house. During one evening they gave receptions to several commanderies exclusively, and then threw the doors open to all comers. While this was one of the most fashionable affairs of the week, yet rum punch and champagne punch flowed as freely as Satan himself could desire it. At the De Molay commandery of Boston in Berkeley Hall there was a 'gentlemen's room,' and a constant stream of guests proved that the drinks were not abominated.

"Thousands of Knight Templars and Mystic Shriners visited the quarters of Palestine commandery of Chelsea at Winslow's Rink. Hundreds of gallons of whisky, gin, sherry and other liquors were consumed. At the large reception of St. Omer commandery of South Boston there was a continual flow of drink. For the entire week there was scarcely a cessation of this carousing.

"It is also a fact that the army of outcast women in Boston was largely augmented by the outcasts of other cities and towns, who flocked here in great numbers and plied their trade under the very eyes of the police. The police, of course, could not distinguish between the visiting lady companions of the Knights and these poor wretches, but solicitations and assignations were made almost publicly on the streets.

"I forbear for the present, but the tithe has not been told. There are darker and more dismal records over which angels might weep and from which every virtuous man and woman must turn with agony too deep for expression."

OPEN AND LEGITIMATE METHODS.

At an annual dinner in Ashfield, Mass., given for the benefit of the Sanderson Academy, Prof. Charles Eliot Norton took a lively turn with the A. P. A. He was afterwards reported in the Boston *Journal*, which sent a reporter to interview him as to what he meant by his remarks as saying that he was sure that anyone who should read ex-Governor Russell's speech would be convinced that the Governor agreed with him upon the A. P. A. question; and he was positive that the Governor would agree with him in the assertion that there is no need in a republic of the cowardness of a secret organization for the attainment of political ends.

The professor continued his remarks as follows:

"My words have evidently made a stir among the members, and if so, I am satisfied, as the result will be beneficial. Personally I am ready to join any A. P. A. association which with open and legitimate means will undertake to promote the better education of the people in regard to their political duties and to protect the fundamental principles upon which republican institutions are founded. While I find myself very seldom in touch with Senator Hoar, I must say that he has done nothing for a long time which is more vigorous and telling than his letter upon the A. P. A. movement. It has the right ring and will accomplish much good. He said he was willing to stand on what he had said about this organization when he said at the dinner:

"'We have indeed a very imperfect system of popular education, but of true education of the people there is not enough to guarantee the prosperity of the republic. The minds of the mass of Americans are still in a prehistoric, or at least in a medieval, stage. It is folly to call a community educated in which such an organization as the A. P. A. can spread widely. Its members have not learned the first, the simplest lesson of good citizenship.'

"To this he added to-day: 'When I spoke of the prehistoric stage of man I had in mind the fact that man has no right to secure personal advantage at a cost to the public. The eagerness with which men will get rid of their own manliness by means of illegitimate practices to secure personal gain is well illustrated by our so-called army of veterans. In place of what we might look for as an army of patriots we are likely to have an army of bummers. I do not like to hear of a "veteran" now, for the word has come to mean a man whose hand is stretched out for public alms. I have the strongest feeling that all injured soldiers and their families should be well cared for by the government, but we should not pay money to men who would be unwilling to offer themselves and their property as a sacrifice to their country.'"

LOATH TO GIVE UP THEIR LODGE.

Bro. W. B. Stoddard writes from Washington, D. C., that Rev. W. H. Gohdes, pastor of a German Lutheran mission church (Ohio Synod), has been passing through a very trying ordeal. He believed that the strong ground taken by his synod against secret societies was the true position. He had however hoped in building up his mission to get men thoroughly interested in Christian work before asking them to give up their lodge connection, if they had been entrapped. He hoped by working in a quiet way he might convince men of their error without a public setting forth of the facts.

He found that this would not do. The men he hoped to reason with he found very unreasonable. They were working underhandedly to get members of the mission into the lodge, and succeeded in two instances. They gave copies of their constitution to be read. The things laid down in their constitution that they taught Christians any clear-minded reader of the Bible would at once discover countrary to Christ's teachings. Bro. Gohdes read their books and endeavored to show them their error but with no success. He must either surrender to their unreasonable demands or openly avow his position and give his reasons. As any loyal pastor would have done under like circumstances he preached on the subject.

This enraged the lodgemen. An article was prepared and published in a German liquor organ calling him scandalous names, distorting and misquoting what he had said. He naturally paid no attention to such a dishonorable attack. His people are now a unit against the lodge. They have seen the wolf that hides under the Masonic lambskin aprons and want no more of him. Bro. Gohdes believes from his experience that it is the pastor's duty to be aggressive. To be simply on the defensive will not do. The lodgemen are active, and the people must be informed or they will be ensnared. May God bless our brother and enable him to lead many souls from darkness to light.

WHO WILL COME TO THE HELP OF THE LORD?

The following private letter from a New England pastor is a sample of appeals that frequently come to us for the increased circulation of our literature. Oh, that our Lord, who holds in his hand the world's wealth, would touch the hearts and open the pocketbooks of the friends of the anti-secret cause that we might send out more of the leaves which are for the healing of the nation:

"I am so delighted with the *Cynosure* of Sept. 12 that I cannot forbear writing to tell you so. How I wish I were able to send the means to scatter this number among the members of the W. C. T. U. What an opportunity the Knights have given the N. C. A. to interest the W. C. T. U., and how grandly has the *Cynosure* risen to the occasion.

"I hope that Bro. Stoddard will follow up the exposure of the rum conclave at Boston. He has begun well; and I expect to hear from Miss Flagg in her telling way. The *Cynosure* constituency should overflow from the N. C. A. into the W. C. T. U.

"Your editorial on eighth page, 'The Lodge and the Saloon,' ought to be printed as a tract marked 'W. C. T. U.' and bearing Mrs. Plumb's picture. What an agent it would be to make the N. C. A. and the *Cynosure* known among women interested in reform. Some would perhaps be startled also by its revelation of an unrecognized foe.

"A few tracts bearing on the cover titles not relating chiefly to secrecy but rather to temperance, and especially the initials 'W. C. T. U.,' seem to me most urgently needed to extend our work and enlarge our constituency of good women. This would be a fine one. I do hope such a chance will not be lost. Possibly some friend of temperance not now a contributor to the N. C. A. would be the one to furnish the funds. It is too bad that this edition will not go to thousands of temperance men and women who do not know and value the paper.

"I am crippled by lack of means and cannot do what I would be glad to in extending knowledge. I cannot even buy N. C. A. literature for my own study. But, fortunately, I have some and have seen some, so far as the latter use is concerned. But circulating knowledge outside of present limits, and agitating the subject where it is not already agitated, is a work I have tried to do and have always been drawn toward, and here I feel terribly the sense of being crippled."

PERSONAL MENTION.

—Rev. W. B. Stoddard preached Sabbath, the 8th, in the German Baptist Mission at Washington, and purposed to go the next day to Pittsburgh.

—Bro. D. M. Cross, of Boyers, Butler Co., Pa., sends these cheering words with his renewal: "The *Cynosure* is just excellent. Go ahead with all your might, please."

—Rev. John Harper, who has been for so many years pastor of Old Harmony church near Smithville, is a reliable friend of our cause. He has gone to Cape May to breathe the sea air for awhile.

—Mrs. M. B. Park, a W. C. T. U. worker in Nebraska, writes, just as she is starting for her Thayer Co. convention: "We are rejoiced at the progress of the anti-secret work. The *Cynosure* is getting better and better."

—Rev. J. A. Richards, of Fort Scott, Kansas, sends his renewal, and adds: "I cannot do without the *Cynosure.* I bid you Godspeed and prosperity in the great work of reform. Truth must and will triumph. As ever I am with you in sympathy and work."

—Rev. Geo. M. Elliott, president of the Harbison Institute at Beaufort, S. C., writes: "They are about to start a Freemason lodge here, and I want to checkmate it if possible. Please send me all the amunition you have available for I am about to march into battle."

—Mrs. H. L. Kellogg has just completed her new home on the old Blanchard home that was burned last year. God has graciously sustained her under her great bereavement. Last Friday evening a large number of friends and relatives gathered in her new home and dedicated it by a season of prayer.

—The *Advance* is one of our best exchanges, easily recognized each week by a fine steel portrait on its first page of some Congregational pastor. Its literary and editorial style is of the highest order. It was by the courtesy of the *Advance* that we recently secured the excellent picture of Rev. Andrew Murrey on our first page.

—Bro. J. P. Stoddard writes us of the death, a short time ago, of Bro. Geo. Perry of Putnam, Conn. He was a long and true friend of the anti-secret cause, and leaves a number of chil- and grandchildren who are following in his foot-

steps. We hope for a longer notice of his life and testimony.

—Elder Rufus Smith returned to Fairbanks, Fla., last week. He spent a night in Wheaton where many friends gathered to hear his report of meetings and his personal experience in Gospel work between Florida, New York and Chicago.

—Rev. W. P. White, of Little York, wrote us recently: "I think that we must turn our guns a little more on these little Masonic kindergartens, the minor secret orders. Our United Presbyterian church did a foolish wicked thing when she dropped the bars for them. I hope that Pres. C. A. Blanchard will give our young people in Columbus something to think about and carry away."

—Rev. S. R. Wallace, of Brooklyn, N. Y., writes: "I most heartily congratulate you on your success in your new field of labor. Never was there greater need for faith and fidelity than now. How much the church needs to be aroused to the danger which threatens her from secret societies. A mighty conflict is upon us, and we must spread the 'light' and destroy this great system of darkness."

—Bro. Edwin P. Sellew, the editor of the Philadelphia *Friend*, writes that he does not take a daily city paper because the best one he knows of caters to the tastes of the vicious elements of the community. He calls our attention to some matter that inadvertantly found its way into our general news columns. We wish that all Christians would bear such faithful testimony against an impure press.

—Josiah Flynt, who has had extended experience as an amateur tramp in this country, England and Germany, writes a paper for the October *Century* on "How Men Become Tramps." He gives as the principal causes or sources of vagabondage: The love of liquor; love of wandering; the county jail, owing to the promiscuous herding of boys and homeless wanderers with criminals; the tough and rough element in villages and towns, and the comparatively innocent but misguided pupils of the reform school.

—Bro. C. Powers, our Tennessee lecturer, is now at his home in McNairy, preparing for another compaign. He gave an anti-secret lecture near home, Aug. 30th, and has been helping some in revival meetings. He writes: "I have been out lately to work up appointments for lectures. A young Presbyterian minister, who has just closed a term of school at McNairy, has an aversion to the whole lodge system. He has returned to Clarksville College, where he has been a student for three years. He desires to have the *Cynosure* sent to their college reading-room, and promises to use his influence for the cause among the students."

—Rev. J. S. T. Milligan of Esther, Pa., writes: "The meat that is too strong for *Cynosure* readers has not yet been killed. They have the best stomachs I know of. The discussion on the witnesses is opportune." Bro. Milligan is strong in the conviction that the witnesses who figure so largely in prophecy are not persons but an organization. He goes back to the Covenanters of Scotland, two centuries ago, as the only organization which stood out uncompromisingly against identifying with Christ-rejecting organizations. He says their testimony on Christ's supremacy in all things has never been equaled for clearness. He seems to agree with Bro. Hinman, that the beast of Rev. 11: 7, which ascendeth out of the bottomless pit and which slays the witnesses, is the spirit of war. He says the Covenanters in Scotland in 1863, and about the same time in this country, decided that they might go to war in defense of the government, even when it refused to own Christ's authority. This he believes was at least a partial fulfillment of the slaying of the witnesses.

TALKS TO YOUNG PEOPLE.

BY PROF. D. A. STRAW.

FRIENDS.

What kind of friends do you like best? Could you tell me now if you should try? Oh, surely, every one of you could tell just what kind of a friend you would like.

Well, now, suppose you write it out, just for yourself. For if you write it just for yourself, it will be all the more interesting to other people, in case any one else should be so trusted with your confidence as to see it. Write it out now. Then perhaps to-morrow you had better write it out again, and see if it is the same kind of a person, for I have noticed that some people choose a friend and think he is just the choicest chum, that never can be spared, and to him all the experiences of life shall be confided and multiplied. But after a while some other friend is discovered, and the first is not half so necessary as he was; in fact, there is an incurable deficiency in his mental make-up, and he is dropped.

Cannot you recall the time now when mother was really the only friend that was of any satisfaction? It was just after that other friend had so basely proved his unworthiness and all the beautiful golden glow had faded from the sky; when grief and disappointment made all the world grow distant, and mother, when you told her of it, was so sweetly comforting that you opened your heart to her and she soothed its soreness all away. Didn't you feel then that such a friend as mother was worth more than all those others together? And she was, and is. Oh, no, you mayn't be sixteen years of age yet; you mayn't be more than ten, or seven, and reached that conclusion; but it's true.

Then again, don't you remember those other friends with whom you used to have such jolly times; such pranks and tricks and games and jokes? Nothing dull about them. They were lively and bright. And they were good, too. And they liked you. There wasn't anything they wouldn't do for you. Just your age. And they could appreciate fun. It is so poky to be always quiet. An evening with them! why, you couldn't have missed it, could you? Not then, but you can now easily.

But when there is danger abroad, and it's night, and stormy, and father is away—or if one of us is sick and we don't know what to do for him and he is getting worse, and father is away; oh, if he only would get home! And when he comes, what a gladness he gives; how it cheers us all, and lifts the heavy load. Tell you! there's nothing like father's hand to hold to when there's danger going by. And then he knows so much, too. What a lot of things he can tell us. It's just a satisfaction to get with him and listen while he talks or explains things to us.

After all, the friend we like depends very much upon our own mood. People, young or old, usually choose one friend for fun, another for comfort; one for business counsel and another for soul counsel. A boy, or a man, who plans some mischief will never tell it to the same friend that he will ask to help him out of it when it gets him into difficulty.

Some friends are delightful but dangerous, for they chime in with our worst moods. Some friends are provokingly helpful. Solomon found some who could wound him with faithfulness (Prov. 27:6). There are fast friends who are too fast to last. There are sweet friends, like Anthony's, sweet only while they are useful. There are fickle friends, false friends, foul friends and foolish friends; flee all four of them. A bedbug is a friendly fellow, but better know him afar off. Home friends are the safest friends, and they will bear cultivation.

Yes, you can cultivate friends and cultivate yourself at the same time. In fact, the best friend will be lost to you soon if you do not cultivate him. Boys, tell your plans to your father. If he chides you for the plan maybe you need it. But ask his advice; and when you get him alone, and he has time to listen, tell him the big thoughts that come wondering into your wondering mind—too big to solve, and to big to forget. You don't know what a good friend he will be if you only cultivate him, nor how glad he will be to share your confidence, though he may not say so. If you draw him out—cultivate him—he can tell you a great many things that only a friend will tell you. And he will never betray your friendship. You know you have found some friends who would do that. Oh, how many boys there are who never get acquainted with their own fathers as friends; and how much they both lose by it. You can cultivate the friendship of Jesus, too. He is the only one who can be a friend in all your moods, except the bad ones. You will like him best of all, if you get acquainted with him. Do not forget to keep his friendship.

WHAT OUGHT I?

The *Christian Cynosure* within the past few months has informed its readers of many lectures given by brethren Williams, Stoddards, Fenton, Powers, Blanchard and others, and also of much literature that has been distributed during the months of this year. We mean that much has been done considering the amount of funds in hand, and the number of men engaged in the work.

Our Pacific Coast agent has averaged more than one public address for every day during June, July and August. The report of our Washington agent for August has just come to hand, and shows thirteen public addresses to fair audiences, and two hundred and sixty-four house to house calls, which means more than eight face to face addresses per day during August just past. It is also the opinion of competent judges that at no convention, state or national, has more been done for the cause than by the address of Pres. C. A. Blanchard at the recent Northfield conference, where 1,500 were present, one-third of them pastors, and all of them Bible students. I might speak of the labors of others but it would make this article too long.

I will call your attention however to the fact that one of our special efforts during the past summer has been to reach the Baptist ministers of our country, and thousands in the North and hundreds in the South have received our printed facts and testimonies. In some cases, at least, we know that they were like "the words of the wise which are as goads and as nails fastened by the masters of assemblies."

The largest number who publicly renounced their lodges during the past summer in any one of our meetings were six prominent members of a Methodist Episcopal church where meetings were being held. Quite a few have recently left their secret societies; but better than all is the probable fact that many young men have been kept from entering societies which are hostile to the Christian faith, to civil liberty, to the security of the home, and to the highest personal excellence of individuals.

The Association is now entering upon a series of State Conventions, as well as continuing its usual line of work, and we have no reason to doubt but that God is willing to work with us in the future as in the past, providing we will do our part. The question is then, what will we do? *What will you do?*

No cause can long be sustained by the contributions of a few rich men. The small gifts and prayers of the many must be had by any cause which is permanently to bless men. *Cannot we, who have been seeking to exalt Jesus Christ, and to oppose the lodges which insult or ignore him, cannot we regularly, cheerfully and persistently give some small sum annually to carry forward this work?* Some do this; some to whom this article will appeal are annual contributors. It is not meant to quicken their thought as to their duty, but to the rest of us it is an urgent appeal.

If the Lord would have you, send at once; we shall expect to hear from you by return mail, but if that cannot be, kindly fill out and return the enclosed slip to the National Christian Association, 221 West Madison street, Chicago., that we may know what your expectations are.

The problem to-day is not men for the work—there are plenty of good men who will gladly do for the needy fields what our present agents are doing—the problem to-day is money. Money to equip the men and keep them moving.

NATIONAL CHRISTIAN ASSOCIATION:

CHICAGO, Ill., 1895.

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Prayer and Praise are the two hands of the Christian soul, and they ought to clasp themselves before God.

THE SINNER'S HOPE.

ITS FOUNDATION IS LAID IN THE WORK OF CHRIST.

Rev. Madison C. Peters Says We Are Not Simply to Profess Christianity, We Must Possess It—Open Your Ears to Woe Worn Humanity.

Now if any man have not the spirit of Christ, he is none of his.—Romans viii, 9.

The work of Christ is the foundation of a sinner's hope. Christ must be known as Saviour before he can be studied as exemplar. But we are not simply to profess Christianity, we must possess it. Conduct is the best profession. Creeds and churches are not Christianity. Christ is Christianity, and he is a Christian who has the spirit of Christ.

Christ's was a humble spirit. Humility followed him from his birth in the manger to his borrowed grave. We have just as much of Christianity as we have humility.

The lesson of Christ's humility is that we should be willing to take the humblest place to serve others. We need the John the Baptist spirit, not envious of the success of another, saying with our eye on the Lord, "He must increase, but I must decrease." A Christian minister said, "I was never of any use until I found out that God did not make me for a great man." High trees are commonly fruitless, and what grows on them hangs high above our reach.

Christ's was a compassionate spirit. "I have compassion on the multitude." For the unfortunate leper he had a friendly look, a kindly word and a deed of tenderness. "Being moved with compassion he put forth his hand and touched him." Meeting the blind beggar on the Jericho highway, "Jesus stood, and had compassion on him and touched his eyes." When the Lord saw the widow's tears at the gate of Nain, bewailing the loss of an only son, he had compassion on her and said, "Weep not!" Do the compassionate words and loving deeds of a tender Saviour find a transcript in our lives?

Are your ears open to the cries of woe worn humanity? You pity the sorrows of the suffering. That is not enough. Your hand must be taught to heed the pleadings of your pitying heart. What you feel you must do. What you wish you must make an earnest effort to accomplish. What you pray for you must try to attain. We do most for ourselves when we do most for others.

The goods that God has given you are to be laid out for the good of others—sacred trusts not to be greedily hoarded, lavishly squandered, or selfishly to be enjoyed, but generously to be employed for the glory of God. The most benevolent soul lives nearest to God. To be good is noble. To do good is nobler. The paramount aim of religion is not to prepare for heaven, but to make this world better, wiser, happier and holier. Heaven will not be a place of white robes and golden harps and psalm singing only, but it will also be a place for living, loving and doing. Be not simply good, be good for something. This will make your life comfortable, your death happy, your funeral sad, your account glorious and your eternity blessed.

Christ's was an unselfish spirit. "He pleased not himself." His entire life was a beautiful embodiment of that "love which seeketh not her own." Are you dying daily unto self as unto sin? If you should die today, could men, women and children look upon your quiet face, lay snow white flowers against your hair, smooth it down with tearful tenderness and fold your hands with lingering caress? Could friends call to mind with loving thought some gentle word the frozen lips had said or some kindly deed the icy hand had wrought? Would you be mourned? A dry eyed funeral is a sad sight!

Christ's was a forgiving spirit. Jesus said, "Father, forgive them, for they know not what they do." With sublime sweetness of soul, while treading the wine press alone, the divine Saviour gathered his expiring breath to plead for his foes. What a chaplet of forgiveness he twined together in the hours of his darkness and agony and left behind as a legacy of loving patience to blush and breathe upon our unforgiving spirits and unrelenting words! Can you, as a Christian, on account of some petty grievance unworthy of a calm thought, indulge the look of cold estrangement? "If any man have a quarrel against any, even as Christ forgave you, so also do ye." "Revenge is sweet" only to a little, weak and narrow mind.

Christ's was the spirit of holy zeal. "The zeal of thine house hath eaten me up." What a power Christians would be in the world if each one could honestly say with Brainerd, "Oh, that I were a flaming fire in the hands of my God!" We need at this time what the Chinese convert told the missionary his people wanted, "Men with hot hearts to tell us of the love of Christ." Do you find in this world lukewarmness in any one department of real life? Do you find anything like apathy where men believe their interests or safety are involved?

It is only skepticism that suffers enthusiasm in the things of Cæsar and will not endure enthusiasm in the more important things of God. We profess to believe that the world of sinners outside of Christ will be eternally lost unless turned from their evil ways, and yet we so live by our indifference as to give the lie to such profession or else stamp ourselves without the commonest feeling of humanity. It is impossible to believe the truths of the gospel and yet be apathetic. I do not believe in religious excitement, but I do believe in excitement in religion.

The whitest robes in heaven will be found on those that have been baptized with suffering and bathed in tears. "Who are these which are arrayed in white robes, and whence came they? These are they which came up out of the great tribulation."

The path of sorrow, and that path alone,
Leads to the land where sorrow is unknown.
No traveler ever reached that blest abode
Who found not thorns and briers on his road.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Sept. 22. Comment by Rev. S. H. Doyle.

TOPIC.—Our Christian Endeavor pledge—its joys, its requirements.—Eccl. v, 1-7.

No element of the Christian Endeavor movement has been so frequently and so bitterly assailed as the Endeavor pledge, but experience has proved its inestimable value, and that it was really the keystone of the Christian Endeavor arch. It is no longer criticised. It needs no longer to be defended. It has been its own defense and has proved that it is neither impracticable, unreasonable nor un-Scriptural. Though it no longer needs to be defended, it does need to be emphasized. Human nature is weak, and Endeavorers are only human. Too much cannot be expected of them, and it is no sign of unusual weakness if it is necessary constantly to remind ourselves that we should keep the pledge; that when we vow a vow unto God we should defer not to pay it.

1. The joys of the Christian Endeavor pledge. It has its joys as well as its requirements. It has the joy of possession. It speaks to us of God's ownership; that He possesses us; that we have pledged, dedicated ourselves to Him in Christ. There is joy in being owned by those we love. This should particularly be the case in the ownership of God in Christ. It has the joy of definite knowledge. There is great joy in knowing what we should do. Nothing makes us more miserable than to be in serious doubt as to what we should do. The pledge is definite. There are certain things we pledge ourselves to do, and there is joy in knowing it. It has the joy of a good conscience. This is of course the fulfilled pledge. There is joy to be found in the fulfilling of the pledge, and also in it after it has been fulfilled.

2. The requirements of the Christian Endeavor pledge. The one great requirement is that it should be fulfilled. It is a vow to God. It is a voluntary vow to God. It is a definite vow to God. There can be no excuse for not fulfilling it. No one is compelled to take it, but when we do take it there is the most sacred obligation upon us to fulfill it. "When thou vowest a vow unto God, defer not to pay it, for He hath no pleasure in fools. Pay that which thou hast vowed." We should pay it, and pay it promptly and gladly. There should be no begrudging the fact that we have taken the vow upon us. We should pay it all. There should be no neglect in that which may require the greater sacrifice. Faithfulness that is governed and controlled by personal whims and fancies is not worthy the name of faithfulness. Keep the pledge, and it will keep you.

Bible Readings.—Gen. xxviii, 20-22; Num. xxx, 2-4; Deut. xxiii, 21-23; I Sam. i, 9-11, 24-28; Ps. l, 14; lxvi, 13, 14; lxxvi, 11; cxvi, 16-19; cxxxii, 1-7; Prov. iv, 25-27; xxi, 15; Neh. viii, 10; Mal. i, 14; Math. xxiv, 9-13; Luke ix, 62; Heb. xii, 1, 2; Rev. ii, 10.

Home and Foreign Missions.

Secretary Baer, in his report on missions, says: After careful gathering of other statistics and information, and from advice received from the representatives of missionary boards, home and foreign, we find that the societies in the United States and Canada have contributed not less than $425,000 for missions at home and abroad.

The largest amount reported to me by any one board is from the Presbyterian foreign missionary board. The treasurer of that board states that during the last year $33,160.53 has been received, and that in the last five years the total is $106,704.77. When you take into consideration that that represents but one board in but one denomination, and that the Presbyterian home missionary board received $21,330.90 last year, we can praise God for the missionary uprising among the young.

The Endeavor Social.

Here is something that every social committee should carefully consider: "The true Christian Endeavor social is as purely evangelistic in its character as the prayer meeting. A social planned with this thought in mind would be its own safeguard against any improprieties."—Endeavor News.

Faithful Workers.

Those were shrewd as well as faithful Endeavorers of Portland who, at the close of a lecture given by Robert Ingersoll to an immense crowd, stood at the door, 18 of them, and gave to each person coming out a copy of Mr. Hastings' famous tract, "Will the Old Book Stand?"—Exchange.

Must Go as God Leads.

He who wants to be led to God will be sure to find God ready to lead him, but he who is led of God must go as God leads. He must not choose his own way and then expect God to go with him.—Sunday School Times.

Notes For Workers.

"We are not 'perambulator Christians,' never moving until we are pushed," said a speaker before the East London union.

Here is good news from English Juniors. At the Birmingham convention each Junior participant carried a present which was given to some needy child, a number of whom had collected at the meeting.

Commenting upon the fact that Christian Endeavor is for "the church," Rev. J. Alford Davies of Wales uttered this aphorism in a recent address, "He who leaves the saints of God is in grave danger of leaving the God of the saints."

A Welsh clergyman says—what for that matter is said by men of every nationality—that the characteristics of his nation are peculiarly adapted to the successful propagation of the Christian Endeavor society. "Christian Endeavor enthusiasm," he says, "is closely akin to the Welsh hwyl."

The increase in the number of societies in Texas for the past year was 56 per cent, there being now 427 societies in the state. Waco is the banner district.

An American Girl's Success.

Some years ago, when Camilla Urso was in the flush of her professional career, a little girl, after hearing her play, thought, "One woman has mastered the violin, why not another?" This girl was Maud Powell, an American artist whose name is famous in both hemispheres. Twice a week, while not yet in her teens, she traveled alone 40 miles to Chicago and back to take her lessons, and at 13 had made such progress that her parents decided to send her abroad for a year of study. When she appeared for examination before the staid professors in the conservatory at Leipsic, her talent was so pronounced that all took an unwonted interest in her. When the year was over, Miss Powell decided to go to Paris for one year more of study.—Ladies' Home Journal.

In the Lawyer's Office.

"I confess I was startled," said a man from another city. "I wanted to ask a little legal advice, and I stepped into the first law office I came to in a building I had been told was full of good lawyers. A pleasant looking woman, wearing a shirt waist, was writing at a desk. I was about to ask if her employer was in, when she rose, bowed gravely, put on her coat, and then said, with professional seriousness, 'Do you wish to consult me?' I was so rattled I stammered out something about having made a mistake and backed out of the room. Yet my own sister has just taken an A. M., too," he added pensively.—Boston Transcript.

Use of Magnesia.

A cake of magnesia is a good friend to the economical woman in these days of many light frocks. Rub the soiled spots on both sides of the goods when the dress or waistcoat is taken off, and after airing hang away with the magnesia still there. When the dress is wanted again, dust the magnesia off lightly, and it will be found to have carried away part of the soil and to hide the rest. A light dress may thus be kept immaculate in appearance several days after it would otherwise have to go to the cleaner.

An Encouragement.

The fact, officially announced, that Queen Victoria has given her consent to the bill passed by the parliament of South Australia, enfranchising the women of that country upon equal terms with men, and that it has thus become a law, will encourage the friends of woman's enfranchisement in our own and other countries to persevere in their efforts to secure for all, irrespective of sex, equality before the law.—Philanthropist.

A High Distinction.

Mrs. Austa Densmore Sturdevant, formerly of Meadville, Pa., later of New York city, received honorable mention for her picture in the Paris "salon" for this year, a high distinction which few foreigners receive. In the last 50 years 47 such mentions have been given to Americans, eight of which were to women. Mrs. Sturdevant began the study of painting at the age of 34, when her girls were old enough to go to school.

Woman and Medicine.

The Woman's Medical Journal contains illustrated biographical sketches of leading women of the medical profession. Those included are Dr. Marie Zakrzewska of Boston, one of the earliest graduates. Dr. Eliza Burnside of Philadelphia, another pioneer, and Dr. Mary Spink of Indianapolis are of the younger women of the profession. This first attempt to make history of the women in medicine will be of great value.

Woman's Position.

Woman has long had the right to pay a penalty for her own misdeeds. She is not represented by men on those occasions. A woman standing in dock before a jury and a judge is an individual to answer for individual misconduct. Men have no desire to represent her then.—Lady Somerset.

The Newer Woman.

After the new woman what?

The inquiry has been suggested by a number of things, among them Mrs. Potter Palmer's assertion that she is no

friend of the tendency which seems to be making women pushing and aggressive, while at the same time it is wiping away their essential traits of womanliness. Mrs. Palmer is not the first to hint at a reaction from the new woman. There are others of her sisters who have foreseen it and already planned to join the reactionary movement.

It seems that there must be a still newer "new woman." And as reactions go to extremes there is no knowing to what extent of coy and shrinking femininity the coming lady may travel. After which, of course, the pendulum will swing back, and there will be a yet newer woman—the newest woman—who will combine all the virtues of both preceding classes—an ideal of intellectual strength and that quality of feminine "weakness" which is one of the strongest traits of the sex.

At least this forecast seems reasonable. Behold a new subject for interminable discussion!—Chicago Record.

Post Women at Aix-la-Chapelle.

Upon the continent there are far more openings for women seeking employment than there are in this country. On most of the railways women wearing uniform hats are seen every now and then at little stations, waving a flag to signify that all goes well or to confirm the signals showing that there is danger on the line. At Aix-la-Chapelle, or, as the Germans themselves prefer to call it, Aachen, an entirely new departure has now been made. Women postmen have been appointed in place of the men, who have been discharged. The reason of this is, of course, that women's labor is the cheaper. The new "post women" wear a black skirt, a yellow belt and a little glazed hat with a yellow ribbon. They carry a little letter box attached to a strap slung over one of the shoulders.—London News.

She Deals In Mines and Real Estate.

Mrs. H. C. Cosgrove of Joplin, Mo., is said to be one of the most successful dealers in mines and real estate in the world, although she is a tiny woman with the quietest and most winning ways. Lately Mrs. Cosgrove has organized a mining company composed entirely of women. It has a woman's name—the "Helen Mar Mining and Investment company." It is officered by women, and its stock is held by women, and one of the mines on its extensive and valuable possession is called, "The New Woman." While this idea of a company solely composed of women is a novelty, the successful woman miner is an established fact in that region. One woman receives $800 per week in royalties from her mines, and she superintends all prospecting herself.

The Daughters of the King.

Arrangements are now in progress for the third annual convention of the Episcopal order of the Daughters of the King, to be held in St. Agnes' chapel of Trinity church, New York, next October. This convention will also mark the tenth anniversary of the order, which was established in 1885, and the exercises attending the convention will be of an interesting character to the organization itself and to the church throughout the country. The order is one of the recognized institutions of the Episcopal church in America. It has at present 420 chapters in 63 dioceses in the United States and Canada.

Miss Libbie Healy.

Miss Libbie Healy of Brooklyn is probably known by more sailors than any other woman. She has sung for the sailors on board ship ever since she was a child. Whenever a naval vessel has put into Brooklyn Miss Healy goes on board Sundays and sings for the crew. Hardly a "navvie" that does not know the Brooklyn songstress. Whenever an American vessel of war encounters another in foreign ports, the first question that the sailors sing out to the chaplain is, "How is Miss Healy?"—Brooklyn Eagle.

Infidelity cannot break down the argument of a good life.—Religious Telescope.

KILLED HIS FRIEND.

CRIME COMMITTED BY A YOUNG MAN WHILE DRUNK.

Crazed With Whisky He Slew His Comrade—The Judge's Remarks on the Cause of His Downfall—Rum Responsible For Seventy-five Per Cent of All Crime.

At the last term of Eighth judicial court of Colorado one Hugh McDougal was convicted of the murder of Frank Wagoner. The Boulder Camera prints the text of the remarks of Judge Boughton in pronouncing sentence. Here it is in part:

It is a very painful duty which I have to perform in passing sentence upon you. It is a sad case, one that is surrounded by many extenuating circumstances, and it is a great responsibility I assume in sending a young man like you to the penitentiary. You have been convicted by a jury of your fellow citizens of Boulder county of killing in a drunken frenzy a boon companion, a man who had been known to be one of your best friends. I think that the jury properly considered the evidence, and that it justified your conviction, and whatever we may think about the circumstances surrounding this case, a human life has been taken, a crime committed, the highest that is known to human law.

No penance on your part can atone for it, for the life can never be restored. Frank Wagoner cannot be brought to life by any penitence which you may endure. That is past. The crime was committed during a drunken orgy on Thanksgiving day, indulged in by yourself, the deceased and other companions, some of whom testified on the stand against you. While drunkenness is no excuse for the commission of crime, legal or moral, it is a fact which may justly be taken into consideration by the court in mitigation of your sentence. You killed your friend without any intention of committing that crime; of that I am satisfied. You were crazed by drink and rendered practically irresponsible for what you did. It was done under the influence of rum, which causes 75 per cent of the crimes committed in this country.

You are not the only one who has suffered from this curse. The scars left by this fell destroyer are seen on every hand. It has left its mark upon nearly every family, and I can fully appreciate your situation. The only wonder to me is, not that so much crime is committed through the influence of this vile poison, but that more men do not commit murder while under its influence. You have suffered from the commission of this crime, and you will suffer as long as you live. If the facts were otherwise, it would brand you as a man destitute of all feeling and the instincts of common humanity. You feel the terrible results of this unfortunate occurrence in your sober moments as much as anybody. You feel that if you were released you would never take another drink, but would lead a sober, industrious life hereafter, but I know you cannot do it.

When you are turned loose upon these streets you are surrounded by constant temptations and you cannot escape them; the doors of these mantraps and licensed dens of infamy are wide open at every corner inviting you to enter. This business is protected by the law of the land; you should be protected in your helpless condition by the same laws, but unfortunately are not. No man unaided, after drunkenness becomes so thoroughly seated a disease as it is in your case, can overcome it. Good intentions cannot save you. You are in the inexorable grasp of the most deadly and all pervading disease which afflicts mankind and you cannot resist it, surrounded as you are by the elegant facilities for a relapse furnished you by the laws of a Christian land; and were you discharged, under the circumstances I have described, you might commit a worse crime than the one for which you now have to suffer.

Brandy Falling Into Disfavor.

According to the annual statement of Sir William Harcourt, chancellor of the exchequer, England, the consumption of rum is greatly increased during epidemic la grippe. For the first three-quarters of the year ending Dec. 31, 1894, there was no increase in the revenue from imported spirits, notwithstanding an extra tax of sixpence, but in February, the month of influenza and severe frost, the receipts from the sale of rum alone rose to £100,000. From the same reliable source comes the report that brandy is falling into disfavor. In 15 years the quantity used has fallen off 1,000,000 gallons, or 21 per cent, though the population has increased 13 per cent in the same time.

Nearly a Gallon a Week.

Judge Kimball of the Washington police court in a recent temperance address made this statement: For the year 1894 the government issued 228,000 liquor licenses, which is a saloon for each 298 people. The estimated annual consumption of intoxicating liquor in the United States is per capita four gallons of whisky, one gallon of wine and 46 gallons of beer.—Union Signal.

An Abstinence Alphabet.

A stands for Alcohol; deathlike its grip.
B for Beginner, who takes just one sip.
C for Companion, who urges him on.
D for the Demon of drink that is born.
E for Endeavor he makes to resist.
F stands for Friends who so loudly insist.
G for the Guilt he afterward feels.
H for the Horrors that hang at his heels.
I his Intention to drink not at all.
J stands for Jeerings that follow his fall.
K for his Knowledge that he is a slave.
L stands for Liquors his appetite craves.
M for convivial Meetings so gay.
N stands for No that he tries hard to say.
O for the Orgies that then come to pass.
P stands for Pride that he drowns in his glass.
Q for the Quarrels that nightly abound.
R is the Ruin that he sees all around.
S stands for Sights that his vision bedims.
T stands for Trembling that seizes his limbs.
U for his Usefulness sunk in the slums.
V for the Vagrant he quickly becomes.
W for Waning of life that's soon done.
X for his eXit regretted by none.
Y ouths of this nation, such weakness is crime;
Z ealously turn from the tempter in time!
—Cyrus Edson in North American Review.

I think it must be somewhere written that the virtues of mothers shall occasionally be visited on their children as well as the sins of the fathers.—Charles Dickens.

SABBATH SCHOOL.

LESSON XIII, THIRD QUARTER, INTERNATIONAL SERIES, SEPT. 29.

A Comprehensive Review of the Quarter's Lessons—Golden Text, I Kings viii, 5, 6—Commentary by the Rev. D. M. Stearns.

LESSON I.—The Ten Commandments (Ex. xx, 1-17). Golden Text, Luke x, 27, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." No commandments till redeemed from Egypt. The one thing the sinner needs is righteousness, and this is found only in Christ, who is the end of the law for righteousness to every one that believeth (Rom. x, 4). This righteousness is summed up in the one word "love," for love is the fulfilling of the law, and God is love. Christ is God manifest in the flesh, and the true Christian life is, "Christ liveth in me."

LESSON II.—The Golden Calf (Ex. xxxii, 1-8, 30-35). Golden Text, I John v, 21, "Little children, keep yourselves from idols." God manifest in the thunderings of Mount Sinai, or speaking by His servant, Moses, they promised to obey, but God invisible, and Moses also absent for a little season, notwithstanding the token of His loving care in the daily manna from heaven, they turn from God to idols. What wonder that He was grieved with them! They tempted Him ten times and would not hearken to His voice (Num. xiv, 22). Let us cleave unto Him, and not grieve His Holy Spirit whereby we are sealed (Eph. iv, 30).

LESSON III.—Nadab and Abihu (Lev. x, 1-11). Golden Text, Lev. x, 9, "Do not drink wine nor strong drink, thou nor thy sons with thee." The service of God is wholly spiritual. He seeketh those who will worship Him in spirit and in truth (John iv, 23, 24). The flesh is carnal and is enmity against God (Rom. viii, 7). Therefore whatever excites or stimulates the flesh is against the Spirit. No work of God is accomplished in the energy of the flesh. "Not by might nor by power, but by My Spirit, saith the Lord of Hosts" (Zach. iv, 6). See also Eph. v, 18.

LESSON IV.—Journeying to Canaan (Num. x, 29-36). Golden Text, Num. x, 29, "Come thou with us, and we will do thee good, for the Lord hath spoken good concerning Israel." It was all right thus to urge Hobab to partake of the blessings of the God of Israel, but it seems all wrong to speak of Hobab's being eyes to Israel. It looks like leaning upon him instead of upon God. The word for every child of God is, "My soul, wait thou only upon God, for my expectation is from Him" (Ps. lxii, 5).

LESSON V.—The Report of the Spies (Num. xiii, 17-20, 23-33). Golden Text, Num. xiv, 9, "The Lord is with us, fear them not." They had the word of the Lord that it was a good land, and that He would surely give it to them. Yet He indulged them in permitting them to send spies to see, and the spies confessed that it was a good land, but they saw difficulties instead of seeing God. They saw the giants, and they saw themselves, but with the exception of Caleb and Joshua they saw not God and counted not on Him.

LESSON VI.—The Brazen Serpent (Num. xxi, 4-9). Golden Text, John iii, 14, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." About 38 years between the last lesson and this; a whole generation passed away. Aaron and Miriam also gone, and the new generation murmuring as usual, although again on the borders of the land. We will do all things without murmuring or disputing if we have confidence in God (Phil. ii, 14; Isa. xxx, 15). All manner of rebellion against our lot in life is simply rebellion against God. The cure is to "consider Him" who was lifted up for us and yield fully to Him.

LESSON VII.—The New Home In Canaan (Deut. vi, 3-15). Golden Text, Deut. viii, 10, "Thou shalt bless the Lord thy God for the good land which He hath given thee." The land and all its contents were wholly a matter of grace, a free gift of God to them, that they might therefore hear and do His will and suffer Him to bless them mightily in the eyes of all nations, that so through them He might be known. If we would keep ourselves wholly for Him, He would magnify Himself in us.

LESSON VIII.—Crossing the Jordan (Joshua iii, 5-17). Golden Text, Isa. xliii, 2, "When thou passeth through the waters, I will be with thee." Moses has at this time joined Aaron and Miriam in the better land, and Joshua is now the visible leader of the host. The Lord is with him as He was with Moses, and this is the secret of His strength. The ark is carried ahead of the host, and as the waters divide the priests bearing it advance to the midst of the river, and there abide till all have safely passed over. Jesus has been through Jordan for us, and we need not fear.

LESSON IX.—The Fall of Jericho (Joshua vi, 8-20). Golden Text, Heb. xi, 30, "By faith the walls of Jericho fell down, after they were compassed about seven days." The same Lord who appeared to Moses at the burning bush and commanded him to put off his shoes now appears to Joshua by Jericho with a like command, instructing him in the way of victory and peace. It is God's way to plan and to carry out His plans. It is ours to yield and obey. We must keep our shoes off, and never think of it as our work.

LESSON X.—Caleb's Reward (Joshua xiv, 5-14). Golden Text, Joshua xiv, 14, "He wholly followed the Lord God of Israel." See a man of 85, as strong as a man of 40, because God was his strength, and He changes not. His strength is made perfect in our weakness, and when we yield to Him that He may work, our weakness will be but a better occasion for Him to manifest His strength. Walled cities and giants are nothing to God, and victory depends upon His ability, not upon ours.

LESSON XI.—The Cities of Refuge (Joshua xx, 1-9). Golden Text, Heb. vi, 18, "Who have fled for refuge to lay hold upon the hope set before us." This lesson is very suggestive of Christ, who is our only refuge from the law of sin and death, and in whom alone there is safety. As we pointed out in our notes on the lesson every name is suggestive of Him. Notice also that the city of Caleb's inheritance (Hebron) became a city of refuge, and when we follow Jesus fully and live in fellowship with Him we will in His Name become a refuge for others.

LESSON XII.—Joshua Renewing the Covenant (Joshua xxiv, 14-25). Golden Text, Joshua xxiv, 24, "The Lord our God will we serve, and His voice will we obey." The great thought here is that we cannot serve God unless we serve Him with the whole heart in sincerity and in truth. He has bought us that we might be a people for His own possession, and He wants us wholly for Himself, both for His glory and for our highest good.

IN LINE ONCE MORE.

AGAIN THE UNION BOYS MARCH TO UNION MUSIC.

Ovation Given Commander-in-Chief Lawler—Some Notable People Who Were on the Reviewing Stand—Grand Campfire at Night.

LOUISVILLE, Sept. 12.—Yesterday at the G. A. R. encampment was "the day we celebrate." There is no doubt about that. It has been the same at every encampment—the day of the parade was The day. The old soldiers, many of them grizzled and gray, travel hundreds, and sometimes thousands, of miles for the privilege of marching for an hour or so to the "music of the Union." The fact that there was going to be—and was—a new feature in yesterday's parade, brought thousands to Louisville who would not otherwise have come. That new feature was that ex-Confederates would do a big portion of the cheering of the line as it marched.

A feature that was not looked for but was a feature nevertheless, was that the procession started on time to the minute. The precession was headed by members of the Louisville Legion and the civilian committees which have had charge of the arrangements, and immediately after these was Columbia Post, of Chicago, escorting Commander-in-chief Lawler. When the white caps of the escorting Columbia Post loomed up the multitudes on the platforms and along the streets opened the chorus of cheers for Cammander Lawler and kept up the cheering as the posts of the different departments passed the stands and street inter sections.

Viewed by Half a Million People.

The parade was witnessed by 500,000 people, who lined the sidewalks, windows and roofs along the line of march. In accordance with the resolution adopted last year by the council of administration the route of march was limited to twenty-six squares, or a distance of two miles and a quarter, complaints having been made that the routes heretofore chosen were too long for the veterans, who are yearly getting more feeble and less able to stand a long march in the heat of the day. The early morning trains from interior points of the state, as well as from Indiana, Illinois and Ohio, brought tens of thousands of spectators, and these, added to the hundreds of thousands already in the city, made the central streets well-high impassable. Ample police arragements, however, had been made, the roadway over which the parade was to pass had been roped off and altogether the arrangements for the proper movement of the parade were admirable.

On the Reviewing Stand.

When the commander-in-chief reached the front of the reviewing stand he and his staff dropped out of line and took their positions on the stand. With the commander on the stand were: Senior Vice Commander Burchfield, Governor Brown, and Commander Fairchild, of the Loyal Legion. Among the prominent people on the stand were J. Warren Keifer, ex-speaker of the house of representatives and past senior commander; General George O. Steel, ex-governor of Oklahoma and superintendent of the national soldiers' home at Marion, Ind.; D. B. Henderson, of Iowa; Corporal Tanner, ex-commissioner of pensions; General J. B. Henderson, past department commander of Indiana; Colonel W. W. Dudley, ex-commissioner of pensions and past commander of Indiana; W. R. Holloway, Indianapolis; Captain Frank Palmer, ex-public printer, Chicago, and Justice John M. Harlan, of Washington.

Besides there were numerous ladies and ex-commanders, while in the parade were: Ex-Governor Campbell, of Ohio; ex-Postmaster Sexton, of Chicago; General H. S. Beare, D. P. C., of Mattoon; Major E. A. Dodgett, of Chicago; Major H. H. McPherwell, of Pontiac, and Colonel L. E. Morterson, all of Illinois.

The veterans closed the day's doings with campfires last night, the most important of which was the one at the Music Hall, which was attended by 4,000 old soldiers. The campfire opened with "Marching Through Georgia," played by a military band. Henry Watterson, editor of the Louisville Courier Journal, then made the welcome address in behalf of the citizens committee.

Prostrated by Heat.

The thermometer stood at 96 in the shade and there were a number of prostrations from the heat, and a few accidents. The horse on which Captain C. E. Nordstrom, of the Tenth United States cavalry, was mounted, slipped and fell, pinning Captain Nordstrom's left leg under him. The ambulance corps was called and Captain Nordstrom was taken to his home. Upon examination it was found that his leg was broken. Lieutenant Colonel Belknap in trying to mount his horse was kicked by the animal, which suddenly turned upon him. He was knocked to the ground, but his injuries are slight.

One of the most serious cases of prostration at the hospital is that of William Janecke, commander of the department of Missouri; William Turner, of the Soldiers home, at Dayton, was also seriously prostrated. Other prostrations were: John Thomas, member of a Michigan post, fell and cut a deep gash in his head; J. H. Perchell, vice adjutant of the department of Missouri, fell from exhaustion; William R. Gill, vice commander of the department of the Potomae, from exhaustion; also Henry B. Owen, of the Philadelphia Old Guard; Colonel Gerthart of Pittsburg; A. J. Dixon, of Dayton, E. S. Herbert, of Springfield, Mass.

Many who were viewing the parade felt from heat prostration and the hospitals are well filled. The parade was over four hours in passing a given point and the boys were marching over five hours. Barring the awful explosion of the caisson of the cannon that was to fire the sunrise salute the parade was a great success.

LOUISVILLE, Sept. 13.—The thirtieth national encampment of the G. A. R. will be held in St. Paul in 1896, with Colonel I. N. Walker, of Indianapolis, as commander-in-chief. The encampment proper the Woman's Relief Corps and the Ladies' Circle all began their proceedings at 10 a. m., and kept in session all day. The gentlemen of the encampment almost completed their work, while the ladies of the two auxiliaries did not get much done.

LOUISVILLE, Sept. 14.—So far as the veterans are concerned the twenty-ninth annual encampment closed last night with as many attractions as on any other night of the week. The ladies, however, continue in session today. Yesterday there were over 70,000 at the old Kentucky barbecue, and last night the campfires were largely attended, with the principal events at Music hall, Phœnix Hill garden, and National park. Among the speakers were Generals Gordon, Buckner, J. W. Burke, Casius M. Clay, Senator Burrows, and Colonels M. D. Wickersham, Samuel McKee, H. C. Russell, John H. Leathers and others. The veterans remain longer than usual this week, as many are going to other army events further south, and to the Atlanta exposition. General Lawler and staff leave tomorrow night to spend the first part of the week at the national encampment of the Sons of Veterans, and the last of the week at Chattanooga and the Chickamauga battlefield.

The Clark injunction was dissolved yesterday afternoon and the Woman's Relief Corps proceeded with its business.

The ladies of the G. A. R. elected Mrs. Catherine Hirst, of Kentucky, president, and the Women's Relief Corps chose Mrs. Elizabeth A. Turner, of Massachusetts.

Mr. Alexander Sanderson, Choudrant, La., says: "Having used Ayer's Pills at least twenty-five years, I would say that for all diseases of the bowels, stomach and liver, which can be remedied by pills, these are always effective. They keep the system in perfect order."

Do you want a Watch for yourself? Are you going to make a present?

INQUIRE FOR THE CYNOSURE WATCH, which will cost you from $3.50 to $150.00, according to your choice, and secures for one year the reading of 40 pages of weekly newspapers. The *Christian Cynosure* and New York *Weekly Tribune*, and a valuable Watch, for little money.

The $150.00 combination will give you a Watch that is a MARVEL OF MECHANISM, but for $18.00 we can satisfy any one who wants something very fine. If a GOOD STEM WIND WATCH for a boy is wanted, we can furnish it and the *Cynosure* and *N. Y. Tribune* for $3.50.

Sermon on Masonry. By Rev. W. P. McNary, pastor United Presbyterian church, 5 cents each.

It Is Merely Good Health.

THAT BEAUTIFUL COMPLEXION IS *HEALTH*, PRESERVED BY RIPANS TABULES.

RIPANS TABULES PURIFY THE BLOOD, CLEAR THE SKIN OF BLEMISHES AND MAKE LIFE MORE WORTH LIVING.

Ripans Tabules: Sold by druggists, or by mail if the price (50 cents a box) is sent to The Ripans Chemical Company, No. 10 Spruce St., New York.

NEW IRON LASTS and HOME REPAIRING OUTFIT

The Latest, Neatest, Cheapest and Best Outfit Ever Invented.

THE HOME REPAIRING OUTFIT NO. 1.

Consisting of 38 First-Class Tools and Materials (neatly boxed) Shown in Cut, viz.:

1 Iron Last, 8 inches.
1 Iron Last, 6 inches.
1 Iron Last, 4 inches.
1 Iron Standard, with Base.
1 Package Assorted Nails.
1 Package 4-8 Wire Clinch Nails.
1 Package 5-8 Wire Clinch Nails.
1 Package 6-8 Wire Clinch Nails.
6 Pairs Star Heel Plates.
½ lb Copper Rivets and Burrs.
1 Steel Punch.
1 Sewing Awl, complete.
1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

All these tools are full-sized, practical, neat, and cheap; not mere toys. They enable any person to do his own half-soling, boot, shoe, rubber, harness, and tinware repairing.

This Outfit is the result of years of study, experiment, and correspondence in the manufacture of Iron Lasts and Repairing Outfits; and its practical advantages need only to be seen and tried to be appreciated.

Our Improved Iron Lasts and Standard are one of the handiest tools you can have about the place. The Lasts are four in number, smooth and solid, 4, 6, 8, and 10 inches long, thus enabling one to half-sole all sizes of foot-wear. The Standard is made with an iron base, which can be easily fastened to the bench. No method of half-soling is now used on common work, except that of iron last and wire clinch nails. The writer of this has been in the business 20 years, and has seen the changes from the old wooden lasts and pegs to the modern method, and knows it to be complete.

Our Improved Harness and Saw Clamp is an indispensable tool in sewing a harness or filing a saw. The jaws are thrown open mechanically by a coiled spring on the bolt.

The weight of this outfit is 18 lbs. Price, all complete, packed in a neat, strong box, only $3.00.

The Home Repairing Outfit No. 2.

COMPLETE BOOT, SHOE AND RUBBER REPAIRING OUTFIT, consisting of 31 first class tools and materials. The No. 2 outfit contains the same articles as the No. 1 except ing the Harness and Soldering Tools, and is gotten up for those who have no harness or tinware repairing to do. Price of No. 2, neatly boxed, $2.00, or with the paper one year, $2.75. Price of No. 1. neatly boxed, $3.00, or with the paper one year, $3.75.

W. I. PHILLIPS, Publisher,
CHRISTIAN CYNOSURE, 221 West Madison St., Chicago.

Sermon on Secretism. By Rev. Theo. Cross, pastor Congregational church Hamilton, N. Y. This is a very clear arra of the objections to all secret societies, an to Masonry especially, that are apparent t all. 5cts each.

The Anti-mason's Scrap-Book, consisting of 53 "Cynosure" tracts. In this book are the views of more than a score of men, many of them of distinguished ability, on the subject of secret societies. Postpaid. 25 cts.

THE PRAIRIE STATE.

NEWS OF ILLINOIS REPORTED BY TELEGRAPH.

Some of the Principal Events of the Past Few Days Given in Condensed Form and Placed Together for the Convenience of Our Readers.

CHICAGO, Sept. 11.—The Illinois weather service has issued the following bulletin regarding the crops: The rainfall was abundant during the past week, temperature slightly above normal and the conditions very favorable for the rapid maturing of late corn. A great deal of the early corn has been cut and the work is being pushed rapidly. Very late fields are not out of frost danger in the central and northern counties, and ten days will be required by some. The ground has been in good condition for plowing and much has been done. Rye sowing has continued, with the early sown fields up and a good stand of grain in view. Little wheat has been sown and the work will not be general before the middle of the month.

Pastures are growing fast and fall feed is assured. Water is more plentiful; west-central countries have had too much. Broom corn harvest is ended with the exception of late fields in Henry county, which are being cut. Late potatoes, field peas and beans, sorghum and buckwheat are in good condition, although sorghum was injured in many fields by chinch bugs. Some fruit was blown off by high wind, but it was generally surplus.

BAD WRECK ON THE "Q."

Petroleum Cars Blow Up Near Alton—One Man Killed and Others Hurt.

GALESBURG, Ills., Sept. 12.—The Chicago, Burlington and Quincy railroad sustained the worst wreck it had for years, just east of Alton. A westbound train broke in two and as the front part slowed up at a water tank the rear part ran into it, causing a car of naphtha to ignite. There were twelve cars of naphtha and petroleum in the train and all were soon burning. The flames shot up hundreds of feet.

Three cars exploded with tremendous force. The house of Thomas Craver, near by, was set on fire and destroyed and Mr. and Mrs. Craver barely escaped with their lives. Samuel Welch, twenty rods distant, a village fireman, was covered with burning oil and burned to death. Other firemen were badly, but not fatally burned.

The loss to the railroad company is $12,000. Houses a quarter of a mile away were scorched by burning oil. C. O. Carlson, locomotive fireman, was thrown from a tank and injured about the head. Oil cars are strewn along the track for half a mile, the track is twisted, telegraph poles are down, ties burned, trees blasted and the whole scene is one of ruin.

CAN LOOT COMPANY STORES AD LIB.

Decision of a Princeton, Ills., Jury—Case Goes to the Higher Courts.

PRINCETON, Sept. 16.—The Spring Valley Coal company, which claimed to have been damaged $16,880 by the looting of its general merchandise store during the strikes last year, must stand the loss and not the city of Spring Valley. Such was the verdict of a jury rendered in the circuit court here. This is the first case of the kind in Illinois.

Other suits in Spring Valley and Ladd, involving many thousand dollars, will be governed by the results in the higher courts. The jury, one of the jurors says, believed the four armed men in the store failed in their duty by not firing on the mob, and also that the coal company was partly responsible for the trouble because of the class of non-English-speaking miners in its employ.

Pullman-Oglesby Engagement.

CHICAGO, Sept. 16.—The engagement of Miss Felicite Oglesby, the youngest daughter of ex-Governor Richard Oglesby, to George M. Pullman, Jr., is announced. Miss Oglesby was the guest of Miss Florence Pullman at Long Branch this summer. Mr. Pullman first met the lady he is to marry last July at the Pullman cottage while at Long Branch. Miss Oglesby returned from the east the last of August, and is now at the family house in Elkhart, Ills. Mr. Pullman has been managing his father's business several years in New York.

Illinois Mine Examiners in Session.

SPRINGFIELD, Sept. 12.—The state board of mine examiners met here. J. M. Browning, of Duquoin, was elected president, and B. Deshon, of Murphysboro, secretary. The annual examination for seven state mine inspectors is in progress today. The board will hold examinations for mine managers and hoisting engineers at Peoria, Oct. 27, and East St. Louis, Nov. 18.

Fatal Affray with Knives.

MT. AUBURN, Ills., Sept. 11.—In a drunken fight here Claud Swick fatally cut Joseph Mooney on the temple and above the heart with a knife. Swick is also badly wounded.

State Notes.

The colored people of Spring Valley, Ills., filed notice of a suit against the city of Spring Valley for $2,400 damages alleged to have been occasioned by either a total or partial destruction of their household goods by the recent riots.

Governor Altgeld, of Illinois, has appointed Isaac Jackson, of Chicago, delegate to the National Irrigation Congress at Albuquerque, N. M., 15th and 16th inst.

Fourteen expulsions from the Peoria, Ills., high school will result from the school board investigation of recent hazing. Parents of the pupils subjected to the hazing raised a protest against the practice.

Isaac Elliott, a well-to-do farmer, was declared insane at Fairbury, Ills. The cause of his insanity is the fact that he had several crops of corn on hand for which he could have gotten over 50 cents a bushel, but he sold it for 20 cents.

Governor Altgeld, notwithstanding the reports in the Chicago papers to the contrary, has received a regular invitation to the Milwaukee centennial celebration, and has accepted the same.

Suit to Recover Property.

ST. LOUIS, Mo., Sept. 13.—It is stated that suits to recover property valued at $27,000,000 located in Los Angeles, Cal., Jackson and Cole counties, Mo., and in St. Louis will be filed in the near future by Attorneys Thomas B. Crews of St. Louis, and W. S. Shird and H. K. Aente of Sedalia, Mo., on behalf of the heirs of Pinckney W. Sublette, deceased, formerly of this city. The property in this city consists of 250 acres in the western part of town, known as Sublette's sub-division.

DEATH SALUTED.

Frightful Caisson Explosion in the Street at Louisville.

LOUISVILLE, Sept. 12.—By the explosion of a caisson belonging to Battery A, of the Kentucky artillery, at 5:30 o'clock yesterday morning, seven members of the company were instantly killed and two were wounded so badly that their recovery is doubtful. Battery A is one of the crack military organizations of the state, and the killed and injured—except the colored driver—were connected with the first families of Kentucky. The killed are: Corporal Al Robinson, Private Charles Oestrich, Private Charles Woods, Private McBride, Private Hutchins, Private Haward Irwin and Driver William Adams (colored). The wounded are: Fred Cohn, eyes and face badly burned, and William Hobbs.

The unfortunate militiamen who were in charge of the gun and caisson were literally torn to fragments. The mangled body of one man was found on the steps of a house 300 feet away. Limbs severed from the body, portions of humam remains and blood stained shreds of clothing were scattered all over the neighborhood. Shattered, disjointed legs and arms were carried over three-story buildings. For the moment following the explosion there was an actual rain of human bood and mangled human flesh. So utterly were some of the bodies removed from the semblance of human shape that it was necessary to collect the bleeding fragments with shovels and say, after casting the unrecognizable mass into a receptacle. "This was a man."

The cause of the explosion has not yet been ascertained. The battery was just starting from its encampment for Phœnix Hill, where it was intended to fire a salute of forty-four guns. The order to march had just been given by Captain Castleman. The men were all in their places, when suddenly a fearful roar and blinding flash told that something awful had happened. The soldiers with the gun never knew of the accident. To them death came in horrible form before their senses could realize what had befallen. Privates Cohn and Hobbs were found some distance from the fragments that remained of the caisson. Cohn was in a fearful plight. The whole side of his face and head had been blown away, and that he retained life was wonderful.

The accident has saddened many a home in Louisville and brought a deeply tragic note into the celebrations being held in honor of the Grand Army people. The accident occurred on Broadway, between Third and Fourth streets. All around were the residences of some of the best-known people in Louisville. The streets were almost deserted, owing to the hour. Had the explosion happened an hour later the list of the killed and injured would be appalling. The caisson which exploded contained sixty-six pounds of powder in cartridges, and the force of the concussion was terrific. For many blocks around the houses were shaken to their foundations and hundreds of windows were blown to atoms.

LOUISVILLE, Sept. 13.—While 100,000 people were watching the fireworks along the river front at 10 o'clock at night a portion of the grand stand on which were seated at least 10,000 people gave way and many were injured. No fatalities have been reported.

Could Not Reach a Verdict.

VINCENNES, Ind., Sept. 13.—The jury in the case of Ed Lankford, charged with the murder of Blann Williamson at Sandborn, last November, after being out twenty hours, failed to find a verdict. The jury stood seven for acquittal and five for conviction. Lankford is only 30 years old The case will be tried again.

THE MARKETS.

New York Financial.

NEW YORK, Sept. 14.

Money on call was easy at 1 per cent. Prime mercantile paper 3½@5¼ per cent. Sterling exchange easier, with actual business in bankers' bills at 489¾ for demand and 488¾@4.89 for sixty days; posted rates 489@490 and 490@491; commercial bills, 488¼.

Bar silver, 66⅞. Mexican dollars, 53¼.

United States government bonds firm; new 4's reg., 120¾; do. coupons, 120¾; 5's reg., 115½; 5's coupons, 115½; 4's reg., 111½; 4's coupons, 112½; 2's reg., 96½; Pacific 6's of '95, 100.

Chicago Grain and Produce.

CHICAGO, Sept. 14.

Following were the quotations on the Board of Trade today: Wheat—September, opened 57⅝c, closed 56⅛c; December, opened 58⅞c, closed 57⅝c; May, opened 63c, closed 61⅝c. Corn—September, opened 31⅞c, closed 31½c; October, opened 30⅞c, closed 30½c; December, opened 28⅝c, closed 27¾c; May, opened 29¼c, closed 29c. Oats—September, opened 19⅜c, closed 19¼c; May, opened 21⅛c, closed 20⅞c. Pork—September, nominal, closed $8.12; January, opened $9.42½, closed $9.40½. Lard—September, nominal, closed $5.77½; October, opened $5.82½, closed $5.80.

Produce: Butter—Extra creamery, 20c per lb.; extra dairy, 17c; packing stock, 8@8½c. Eggs—Fresh stock, loss off, 13½@14c per doz. Live poultry—Spring chickens, 8c per lb.; hens, 8c; roosters, 5@5½c; turkeys, 9@11c; ducks, 8@9c; geese, $4.00@6.00 per doz. Potatoes—Fair to choice, 28@32c per bu. New Apples—$1.00@1.75 per bbl. Honey—White clover, 1-lb. sections, new stock, 15@16c; brown comb, 10@12c; extracted, 5@6c.

Chicago Live Stock.

CHICAGO, Sept. 14.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day, 10,000; sales ranged at $2.35@4.30 pigs, $3.00@4.60 light, $3.85@4.00 rough packing, $3.95@4.00 mixed, and $4.05@4.45 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 500; quotations ranged at $5.35@6.00 choice to extra shipping steers, $3.50@5.30 good to choice do, $4.30@4.90 fair to good, $3.50@4.75 common to medium do, $3.45@3.80 butchers' steers, $2.50@3.55 stockers, $3.00@4.20 feeders, $1.40@3.25 cows, $2.50@3.90 heifers, $1.75@3.60 bulls, $2.75@3.60 Texas steers, $2.90@4.60 western range steers, and $3.50@6.50 veal calves.

Sheep—Estimated receipts for the day, 20,000; sales ranged at $2.50@3.40 westerns, $1.75@2.85 Texans, $1.75@3.80 natives, and $2.00@4.90 lambs.

St. Louis Grain.

ST. LOUIS, Sept. 14.

Wheat—Cash, 58¼c bid; September, 56¾c; December, 59c bid; May, 63c asked. Corn—Cash, 31⅝c; September, 31c asked; December, 24¼c; May, 25⅞@26c. Oats—Cash, 18¾c bid; September, 18¾c bid; December, 19¾c bid; May, 21c.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Sept. 9 to Sept. 16:

Rev B M Amsden, Edwin Barnetson, John S Beers, J M Chambers, D M Cross, Jonathan Emerson, S F Fisher, Rev S O Irvine, Dea Moses Pierce, D H C Salisbury, W Sperry, A G Young.

Sermon on Secret Societies. By Rev. Daniel Dow, Woodstock, Conn. The special object of his sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have. 5 cents each.

Quickens The Appetite Makes the Weak Strong.

AYER'S Sarsaparilla

THE ONLY GOLD MEDAL

Has Cured Others And Will Cure You.

Ayer's Cherry Pectoral for Coughs.

. . . CHEAPEST . . .

Gold-Filled Watch

EVER OFFERED.

GUARANTEED by the manufacturer to wear fifteen years.

With a Genuine Elgin or Waltham movement.

FREE for a Club of 30 Subscribers.

Stem Wind AND Stem Set. Open Face.

Dust Proof CASE. Screw Back AND Bezel.

Case engraved, with horse, deer, man and dog or landscape. **A perfectly reliable timepiece, with either Elgin or Waltham movement.** Retail value the world over, $18.00 to $25.00. Our price as premiums to subscribers only $10.75 by express, or if wanted by mail add 25c to $11.75 pay postage. **Another:** The above case with the famous G. M. Wheeler, Elgin, or the 15-jewel Waltham movement, only $14.75; retail value, $30.00. Add 75c to either of the above prices for the CYNOSURE one year.

W. I. PHILLIPS, Publisher, 221 W. Madison St., Chicago.

HANDY COBBLER

No. 1. COMPLETE FAMILY KIT.

For Home Repairing of Boots, Shoes, Rubber Boots and Coats, Harness, Etc.

List of Articles and Prices of Same if Bought at Retail.

4 Iron Lasts	$1.50	1 Shoe Knife	$ .25
1 Shoe Hammer	.25	1 Harness Awl	.10
1 Sowing Awl	.10	1 Box Lightning Harness Menders	.20
1 Pegging Awl	.20	4 Packages Shoe Nails	.40
6 Pairs Heel Plates	.30	1 Bot. Rubber Cement	.25
1 Ball Shoe Thread	.05	1 Bot. Leather Cement	.25
1 Dozen Bristles	.05	1 Ball Shoemaker's Wax	.01
1 Harness & Saw Clamp	.75	4 Harness N'dl's, assrtd	.05
1 Box Rivets	.20	1 Leather Punch	.20
1 Pair Pincers	.25	1 Wire Spicer	.25
1 Iron Standard	.50	1 Piece Mending Tissue	.25

36 Articles, Retail Value, $6.50.

Price Complete, ready for shipment, $3.00,

Or with the paper one year, $3.75.

W. I. PHILLIPS, Publisher,

Christian Cynosure, 221 W. Madison St., Chicago.

Peculiar

In combination, proportion and process, Hood's Sarsaparilla possesses peculiar curative powers unknown to any other preparation. This is why it has a record of cures unequalled in the history of medicine. It acts directly upon the blood and by making it pure, rich and healthy it cures disease and gives good health.

Hood's Sarsaparilla

Is the only true blood purifier prominently in the public eye today. $1; six for $5.

Hood's Pills cure habitual constipation. Price 25 cents.

FARM, FIELD AND GARDEN

POTATO EXPERIMENTS.

At Many Stations to Test Varieties, Time and Manner of Planting, Cultivation, Etc.

During the past few years a great amount of work has been done at the 36 different stations in the United States which have worked on potatoes. Many old methods have been found correct, while important points of progress and suggestions for change have been made. In bulletin No. 40 from the Illinois station are reported results of experiments carried on by this station, with statements of some results obtained at the other stations. As to varieties, it is found that no two stations agree as to which is best, and usually the same station does not agree with itself two years together.

The potato seems to be so variable and so sensitive to the conditions under which it is grown that about the only recommendation which it is safe to make would be to adhere to the standard varieties at least for the main crop. In a word, it is safest to plant such varieties as are well known, for they are well known because they have proved generally satisfactory to growers.

There is a widespread belief among farmers that it is best to change occasionally seed of all kinds of crops. There is not much doubt but that in many cases it is better to change seed, but it must have its limitations. Perhaps the most extensive work in studying the effects of change of seed has been done at the Vermont and Maryland stations. But the results were not uniform. In four cases out of eight in Vermont the seed from Maryland gave the best yield, and in Maryland their home grown seed gave the best yield in five cases out of eight, though the average was still in favor of the Vermont seed. The Georgia station reported in 1890 that "home grown seed gave slightly higher yields than the imported from the north." Missouri reports a comparison of home grown and northern grown seed in 1890, with 27 varieties, and the result as a whole was in favor of the home grown seed in the proportion of 100 to 98. In New York a single trial did not favor the practice of changing seed. The conclusions drawn are therefore that "changing seed from one locality to another is of doubtful value." The size of seed pieces to be planted has received more attention than any other phase except the test of varieties. Twenty stations have carried on large numbers of experiments, and the general conclusion is that "the larger the seed pieces used the greater the yield." It was also denied that it makes no difference what part of the potato is used for seed.

As regards time of planting, it is made to appear that, "with rare exceptions, the earlier the planting is done the better will be the crop. The late planting is too apt to be cut off by hot, dry weather and the leaf blight. Late varieties, too, have been almost driven out of the field on account of the leaf blight and the uncertainty of having seasonable weather for growing and maturing the crop." Depth of planting potatoes has been made a subject of study at five experiment stations. The results have been somewhat contradictory, but with the greater number of trials turning out in favor of comparatively shallow planting. In the greater number of trials the best results have come from planting two to three inches deep. It is learned from the report on methods of cultivating potatoes that the tendency is toward thorough preparation of the soil and level culture.

On the grounds of the Illinois station commercial fertilizers have failed to give profitable results, though it is believed in other sections that these pay. At the Kentucky experiment station, Lexington, potash, either in the form of muriate or sulphate, has been used profitably, while neither nitrate nor phosphate has made very appreciable increase in the yield. At the Michigan experiment station, Lansing, wood ashes gave better results than any of the commercial fertilizers, while barnyard manure was found better still. It is entirely probable that in other parts of this state valuable results could be had from the use of some of the commercial fertilizers. "Most of the experiment stations in other states have found benefit in applying a commercial fertilizer in some form, but usually it is not necessary to use a complete fertilizer, because it is not usual for all the three principal elements of fertility to be lacking. Not unfrequently the application of nitrogen or potash or phosphorus alone in some form gives nearly as good results as the application of all of them and at a decidedly less cost."

Concerning Subsoiling.

A correspondent of the Kansas Farmer writes as follows:

I wish to go on record as making the statement that deep subsoiling in the proper kind of soil, accompanied with heavy fertilizing, will produce more than double ordinary farming or gardening, provided the crop is planted thick enough. Or, in other words, twice as much moisture, with liberal dressing of manure, will enable us to plant much closer, and of course a corresponding increase in the returns. For instance, turnips, beets and radishes can be successfully drilled only ten inches apart and an enormous yield secured, and the surface will be shaded by the top growth. Early Ohio potatoes can actually be made to produce as much to the hill by planting in drills 12 by 12 inches, instead of 14 by 30 or 36, as many use. Less land, highly enriched and deeply saturated with water, is the "way out" for the Kansas farmer. Altogether I have about six acres in garden stuff, and I make the statement that subsoiling in a dry season will actually double the crop.

If you desire a luxurious growth of healthy hair of a natural color, nature's crowning ornament of both sexes, use onlp Hall's Vegetable Sicilian Hair Renewer.

VALUABLE

CRANBERRY LAND

FOR SALE.

320 acres in Klamath Co., Oregon, on Klamath Lake, about 8 miles by water from Klamath Falls, the county seat.

140 acres are fine Cranberry land, rich muck, and situated in just the latitude adapted to the successful culture of this luscious berry.

A strong creek runs through the middle of the land, emptying into the lake; the creek has abundant fall to turn it off anywhere above the Cranberry land, affording the means of flooding the Cranberries in the fall, without which the crop would prove a failure.

The remainder of the land is agricultural and fine timber land.

WM. I. PHILLIPS,
221 W. Madison St., Chicago.

Stories of the Gods. By I. R. B. Arnold. Brief sketches from the mythology of Rome, Greece, Egypt, India, Persia, Phrygia, Scandinavia, Africa and America, showing the relations and unity of past and present systems. The idolatrous worship of the Masonic lodge is thus clearly seen and understood. Postpaid, 10 cents.

A STRIKING LIST OF NEW BOOKS

This list, repeated from last month, has proved to be of exceptional interest. Mostly published since January 1st, a very considerable proportion have already required second editions. "Practical and Helpful" are the terms by which they have been uniformly described.

Revival Sermons in Outline. With Thoughts, Themes and Plans. By Many Eminent Pastors and Evangelists. Edited by Rev. C. Perren, Ph. D. Buckram cloth, 12mo, $1.50.

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My conviction is clear and strong that the manuscript should be published.—*Rev. Joseph Cook.*

Strikes the keynote of the mystery of this subject * * For one I thank the author with a'l my heart, and I commend the work to every one who seeks light and knowledge on this most interesting subject of woman's true relations toward the mental and moral advancement and elevation of our race, in the whole field of human progress.—*Hon. Noah Davis, (Ex-Chief Justice of the Supreme Court of New York.)*

The Priest, The Woman and The Confessional. By Father Chiniquy. 12mo., cloth, $1.00.

Its author has done good service in the cause of Protestantism, and he speaks from a personal experience in the workings of the Roman Catholic Church where he held high position.

The Ministry of the Spirit. By Rev. A. J. Gordon, D. D. 235 pages, 12mo., cloth, uniform with the author's earlier works, $1.00.

Certainly no man was better qualified than Dr. Gordon for writing on this subject. His sweetness of spirit has brought him in touch with Christians everywhere, and his special qualifications for writing on the office work of the Holy Spirit, will assure to them the most thorough treatment of this subject yet published.

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The Holy Spirit in Life and Service. Introduction by Rev. A. C. Dixon. 12mo., cloth, 75c.

Addresses delivered before the Conference on the Ministry of the Holy Spirit, held in Brooklyn, Oct. 1894.

Pleasure and Profit in Bible Study. By D. L. Moody. 12mo., paper, 25c; cloth, 50c. (*March 12.*)

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Pictured Truth: A handbook of Blackboard and Object Teaching. By Rev. R. F. Y. Pierce. Introduction by Rev. Russell H. Conwell, D. D. 12mo., cloth, $1.25. *Very fully illustrated.*

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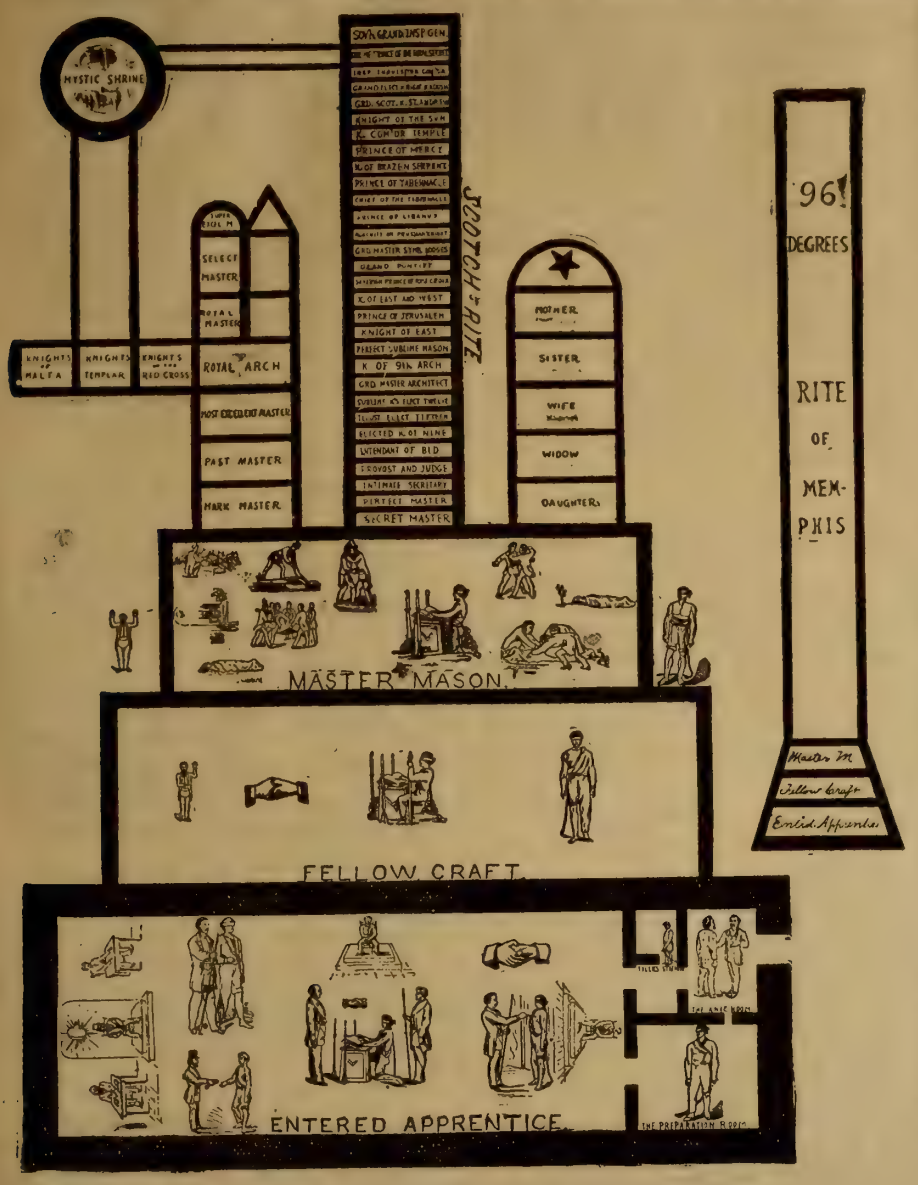

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Disloyal Secret Oaths. By Joseph Cook, Boston. He quotes the law of Vermont which makes the administration of the Masonic oaths illegal. Joseph Cook's address is a national treatment of a national subject, and very valuable for reference. Postpaid, 5 cents.

Are Secret Societies a Blessing? An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too." A pamphlet of 20 pages and cover Postpaid. 5 cents.

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Masonic Oaths Null and Void: OR FREEMASONRY SELF-CONVICTED. This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them. 207 pages. Postpaid, 40 cents each.

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General Washington Opposed to SECRET SOCIETIES. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies.*" communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

Morgan's Exposition, Abduction AND MURDER, AND OATHS OF 33 DEGREES. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan;" "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees." 300 pages; cloth, $1.00.

Mah-Hah-Bone; comprises the Hand Book, Master's Carpet and Freemasonry at a glance. Bound in one volume. In cloth, 589 pages, $1.00.

Oaths and Penalties of Freemasonry, as proved in court in the New Berlin trials. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons, swore to the truthful revelation of the oaths and penalties. 10 cents each.

Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbeus Armstrong (Presbyterian) a seceding Mason of 21 degrees. 15 cents each.

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History of the Abduction and Murder OF CAPT. WM. MORGAN. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. 25 cents each.

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HISTORY OF A WEEK

Tuesday, Sept. 10.

Two freight trains on the Cincinnati Southern collided near Blanchet, Ky., and John Slosser, fireman, and James Hendricks, brakeman, were killed. Engineer Roberts was dangerously injured.

The New York Central Labor union has set aside next Sunday as "cranks" day, when any visionary who chooses may set forth his pet theories before the laboring men.

A. H. Hummel, Mrs. Langtry's New York lawyer, will neither affirm nor deny the story that the actress is about to sue her husband in the California courts for divorce.

The situation throughout the coke regions is one of uncertainty, caused by the possibility of a general strike for an advance of wages this week.

Sigmund Leavick, of Denver, father of Mrs. David Syman, of Springfield, O., has fallen heir to $75,000, left by a scrubwoman known only by the name of "Irish Mary," whom he befriended seventeen years ago by giving her employment.

Wednesday, Sept. 11.

William Rose, an undertaker's assistant, at Denver, shot and mortally wounded Mrs. Philip Kuhn. He then shot himself fatally. Jealousy.

The execution of Cherokee Bill, which was set for yesterday, has been postponed by a stay of execution, granted pending an appeal to the supreme court.

Electricity is said to be destroying the water pipes in Omaha and a suit for $250,000 has been begun against the street railway company for the damage its trolley lines has done.

George Clough, a quarryman, was killed by an accidental explosion of dynamite at Huntington, Ind.

Two-Jim Warfield, a negro, committed suicide at Elkton, Ky., because tobacco worms destroyed his forty-acre crop.

The business and machinery of the American Nut Lock company, of St. Louis, has been purchased for a sum approaching $100,000 by the American Brake Beam company, and will be moved to Waukegan, Ills.

Thursday, Sept. 12.

R. C. Meade, an Atchison, Kan., insurance agent who absconded a few years ago with about $30,000 which had been intrusted to him by widows and others, has been located in New York.

William Peplow, aged 102, recently sang several songs in a concert in Wellington, England, besides conducting a chorus and playing a piano.

A plot against the life of Prince Ferdinand of Bulgaria has been discovered at Rustchuk. Twenty persons have been arrested.

The curfew ordinance of Winona, Minn., goes into effect at once. It forbids children under 15 being on the streets after 9 o'clock in the evening.

Victor Baillot, born in 1793, is the oldest of the three surviving Frenchman who were under fire at Waterloo.

Miss Jane Addams, of Hull House, Chicago, is better and expected to be about in a few days.

The widow of the late James Fisk, Jr., is living in very humble circumstances in Boston, but is not in dire poverty

Friday, Sept. 13.

Cadet Thomas C. Butterly, third class, died suddenly at West Point from hemorrhage of the stomach. He was appointed from Nevada.

The military telegraphers re-elected William R. Plumb, of Chicago, president, and chose the following other officers: Vice president, W. B. Wilson; secretary and treasurer, J. E. Pettit, of Chicago.

The output of almost every cycle tube firm in Birmingham, England, has been bought up for the American trade, at prices higher than the English have been paying.

Will Caldwell (colored) murdered a woman near Osceola, Ark., in order that another negro might get a sum of money she possessed. Caldwell was arrested, confessed and was promptly lynched.

Henry M. Stanley, the famous African explorer, has arrived in New York. He will make a trip through the British northwest territory.

Keir Hardie tells the Denver reporters that half a dozen Chicago pastors importuned him to speak at their churches.

Saturday, Sept. 14.

Telegrams addressed to correspondents at various points in Central America have failed to bring any veritification of the reports of earthquakes with attendant heavy loss of life in Honduras.

Louisa Goins, colored, aged 87, died fifteen miles east of Nashville as the result of a rattlesnake bite. She had killed over 100 snakes during her life, but fell into a den of the reptiles with fatal results.

For letting the cruiser Columbia get a a strain when she was docked in England, Captain Sumner, her commander, has been suspended from duty for six months on waiting orders, and gets a reprimand.

Miss Jennie Steel, aged 16, committed suicide by shooting herself in the head with a revolver at Montizuma, Ia.

A little girl was run over and killed by a trolley-car in Toledo and a furious crowd made an attempt to lynch Motorman Lecklider.

Four masked men compelled section hands to tear up part of the track of the Southern Kansas railroad at Curtis, O. T., and when the west-bound passenger train was brought to a stop the bandits rifled the express car safe and escaped. All this was in broad daylight.

Monday, Sept. 16.

R. P. Searle, who started from Chicago Sept. 8 for New York on a record-getting bicycle trip, has reached Gotham and his ambition, having cut the record for the distance 3 hours and 25 minutes.

The building on the southeast corner of Vine and Water streets, Cincinnati, burned, causing a loss of about $200,000. This is the third time the building has burned.

The congress of the National Prison association is in session at Denver with 150 delegates present.

The Mora claim against Spain, which has been the subject of dispute for twenty-six years, has been paid by a draft for nearly $1,500,000 drawn in favor of the United State. The division of the money among those entitled thereto promises to give Uncle Sam a lot of trouble.

Fifty thousand dollar bonus asked by the Firmenich Manufacturing company of Chicago, having been raised the Marshalltown, Ia., glucose works will be removed at once to Ottumwa, Ia.

Joseph Wolf, Joe Bowers, Roy Spittle, Albert Wesis and Aaron Scheibley, miners, were badly burned by an explosion of gas in the East Brookside colliery at Tower City, Pa.

NOT ORIGINAL WITH LINCOLN.

A Famous Phrase That He Borrowed from Henry Wilson, as Alleged.

WASHINGTON, Sept. 16.—In a letter to a local newspaper, William E. Nott, an old journalist who was once the intimate friend of Henry Wilson, of Massachusetts, protests against the proposed spreading of Lincoln's Gettysburg oration on a bronze tablet to be erected on the Gettysburg battlefield without the use of quotation marks. Nott contends that the now famous phrase "A government of the people, by the people and for the people" was not original with Lincoln, and says it first occurred in a letter written by Henry Wilson to James Redpath and others Nov. 27, 1860.

CRITICISED BY A COLORED MAN.

A Whisky Concession Granted by the Atlanta Exposition Managers.

WASHINGTON, Sept. 16.—J. E. Johnson, secretary of the Atlanta exposition commission for the colored people of the District of Columbia, has written an open letter to the exposition authorities in Atlanta, protesting against the granting of a concession for the sale of cheap whisky in the negroes building at the exposition. Johnson says in part: "The entire commission having in charge the exhibit of the colored people from the city of Washington are surprised and chagrined to learn that after all of its work to procure for your exposition a good display the articles collected must be placed in an exposition groggery.

"The whole management must have known that where you crowd together—as it is hoped to do at Atlanta—thousands of colored people of all classes in a cheap bar room trouble is bound to ensue, perhaps in the shape of murder, or lynching. If this concession must stand then you ought not to expect the white and colored press of the country to induce our people to go to the exposition. On the contrary every respectable and influential newspaper will vigorously advise the colored people to remain away."

IS QUEEN LIL FREE?

It Is Rumored That She Is No Longer in Prison.

SAN FRANCISCO, Sept. 16.—Charles Creighton, ex-attorney general of Hawaii under Queen Liliuokalani, who was imprisoned by the provisional government and subsequently exiled, is now at liberty to return to Hawaii. He exhibited a document dated Honolulu, Sept. 5 (the day the Australia left), and signed by Francis M. Hatch, minister of foreign affairs, saying:

"This is to certify that Charles Creighton is permitted to return to the Hawaiian islands."

The pardon was unconditional. Creighton said further: "I have positive information that leads me to believe that ex-Queen Liliuokalani was pardoned on the afternoon of Sept. 5, just after the steamer left. We will know definitely upon the arrival of the Rio Janeiro. But I haven't a doubt that the queen is now no longer a prisoner in the palace, but at liberty to go wherever she may please."

INCIDENT OF DURRANT'S TRIAL.

Good-Looking Girl Who Gives the Prisoner Flowers and Dodges the Police.

SAN FRANCISCO, Sept. 14.—The prosecution continues to weave its web around Durrant, but has so far not brought on any witnesses to prove that the prisoner was seen with Blanche Lamont on the day of the murder. Ever since the case began a girl of prepossessing appearance has haunted the court room. For a time she brought every morning a bunch of flowers, which she sent to the prisoner by a deputy sheriff.

This action attracted so much attention that she discontinued it. During the proceedings she sits with her eyes riveted on Durrant's face. The prisoner never gives her any attention, but the police believe that they are at least acquainted. The young woman lives in Oakland, but although detectives have been detailed to locate her she always manages to elude them. She is perfectly aware that she is being watched and seems determined to avoid identification.

ARE PENSIONS VESTED RIGHTS?

A Question Commander-in-chief Walker Will Proceed to Have Decided.

INDIANAPOLIS, Sept. 16.—Commander-in-chief Walker, of the G. A. R., when asked as to his intention of taking measures toward the institution of a test case to establish the claim that a pension is a vested right said that he would do so as early as possible.

"There is no question in my mind," he said, "that the courts will hold that a pension is a vested right when the matter is brought to their attention, and it is my intention to proceed at once toward the institution of a test case in order to secure a ruling. The suit will be brought in the federal courts, of course, and as soon as possible. First, however, I shall have to consult with the council of administration, and the details of the suit must be settled after they and I have met. This will take some time, but the matter will be rushed as rapidly as possible."

FIVE DEAD IN A WRECK.

Two Trains Collide in Minnesota with Terribly Fatal Results.

ST. CLOUD, Sept. 12.—Two passenger trains on the Great Northern railway came together head on at Melby, both running at a high rate of speed. The trains were both badly wrecked and the following killed: J. K. Emerson, St. Paul, engineer; James S. Thiebodo, St. Paul, fireman; W. H. Kershaw, St. Paul, express messenger; E. T. Johnson, St. Paul, mail clerk: Ira S. Haines, St. Paul, engineer.

The following were injured: Fred Burgoyne, St. Paul, brakeman, arm broken and leg scalded; S. D. Betsner, Minneapolis, express messenger, leg broken and eye injured; George Williams, St. Paul, mail clerk, seriously injured internally; J. O. Rosenquist, Atwater, mail clerk, injured in back, not seriously: Wesley C. Robert, brakeman, hand hurt; Miss Margaret Allison, Mason, Wis., badly cut and bruised over entire body and back injured; F. M. Curtis, Mason, Wis., arm, leg and face injured; Maurice O'Connor, St. Paul, mail clerk, head and limbs injured; Chris Baglow, Fergus Falls, internally injured and limbs hurt; W. H. Mohr, San Francisco, head and hands injured; Steve Martin, Streator, Ills., head and limbs cut; Mrs. John Russell, Duluth, badly jarred and shocked.

Pennsylvania Democrats.

WILLIAMSPORT, Pa., Sept. 12. — The Democratic state convention adjourned last night after making these nominations: For state treasurer, ex-Congressman Benjamin F. Myers, of Harrisburg, by acclamation; for judges of the superior court—Harman Yerkes, of Bucks county; J. S. Moorehead, of Westmoreland; C. H. Noyes, of Warren; P. P. Smith, of Lackawanna; Oliver P. Bechtel, of Schuylkill, and Chistopher Magee, of Allegheny. Apart from the judical contest, the features of the convention were the adoption of a platform indorsing President Cleveland and the principles of the Democratic party, and arraigning the present state administration; and a speech by John J. Moloney, one of the Philadelphia delegates, attacking William M. Singerly, who was the Democratic candidate for governor at the last election.

Found Twenty-five Bodies.

HOUGHTON, Mich., Sept. 12.—A party of men went down shaft No. 4 of the Osceola mine and found twenty-three dead miners at the fourteenth level and two at the third level.

South Carolina Constitutional Convention.

COLUMBIA, S. C., Sept. 13.—Colonel Robert Aldrice has introduced a complete constitution in the constitutional convention. Its most novel feature is a provision that no negro shall hold office in South Carolina. He contends that the fourteenth and fifteenth amendments to the federal constitution do not confer upon the negro an inalienable right to hold office.

Trolley Car Struck by Lightning.

NEW YORK, Sept. 12.—Lightning struck a trolley car of the Nassau Railroad company of Brookiyn near the penitentiary and nearly all of the thirty-three passengers were rendered unconscious by the shock. The electric current also rendered the conductor and motorman helpless. The car was brought to a stop by the bolt, and the next minute flames burst out on the back platform. It was with difficulty that many of the women passengers who had fainted were rescued from their perilous position.

Disgraceful Affair at Cincinnati.

CINCINNATI, Sept. 1.6—Two-thirds of the 300 delegates to the Municipal association meeting, who were given a banquet at the Gibson House, became hopelessly drunk before the real festivities began. The affair is the most disgraceful in the history of the city. Mayor Caldwell begged the drunken delegates to behave, but his pleadings were answered by howls, jeers and the popping of corks. Sober people left the banquet hall in disgust, Cincinnati is forever disgraced as a convention city.

Five Men Hurt at Chicago.

CHICAGO, Sept. 16.—Philip Greenhoff, Philip Peppin and William Reddick, members of a fire insurance patrol, were severely injured while running to a fire by the overturning of their wagon, and Michael Canty and John J. Doyle, firemen, were severely hurt at a small fire, the latter being in a critical condition.

THE DEATH RECORD.

GEORCE DRINKWATER, one of the charter members of the Chicago board of trade, at Chicago.

JOHN BELZ, prominent banker, at Atchison, Kan.

HENRY M. BATTLES, veteran of the late war, at Coldwater, Mich.

Brother THOMAS O'NEILL, S. J., prominent educator, at Chicago.

Rev. Dr. SAMUEL WAKEFIELD, veteran Methodist minister, at Pittsburg.

Dr. CHARLES H. HALL, rector of Holy Trinity Episcopal church, at Brooklyn.

Captain ALBERT T. SPENCER, veteran steamboat man, at Waukegan, Ills.

JAMES OTIS, wealthy real estate holder, at Chicago.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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The Illinois State Convention convenes in the Wesleyan Methodist church at Wheaton, Thursday evening this week at eight o'clock.

Among those who have promised to assist are Pres. J. N. Bedford, Joel T. Buckley, a prominent lawyer of Streator, and Evangelist N. W. Deveneau, besides several of the resident ministers and professors.

The Oregon State Convention at Portland will be in session by the time this issue reaches our readers. The Iowa friends are arranging their convention to meet at Barnes Nov. 12, and the Wisconsin friends at Union Grove Oct. 16, 17. We earnestly entreat the friends of the cause in these States to plan to make these conventions a great impetus to the cause. Let those who cannot attend send letters to the convention.

A special feature of the Illinois convention will be a session Friday afternoon when the addresses will be by women. Friday at 10:30 A. M., there will be an election of State officers and the transaction of other routine business. The convention will continue through three day and four evening sessions. There will be addresses by Pres. Blanchard, Rev. J. N. Bedford, Prof. H. A. Fisher, Rev. W. H. Chandler, Deacon John Sutcliffe, Rev. M. A. Gault and Sec. W. I. Phillips.

Rev. W. Fenton, of 74 South Robert street, St. Paul, secretary for the Northwest, writes: "The prospects for a good State convention are fair. Will friends in all parts of the State please communicate with me stating their views as to time, place, etc., that a program and handbills may be printed as soon as possible. The churches that have rules against their members belonging to secret societies find it necessary to keep their people on their guard against the wily secret society mongers."

Mother Experience relates in the *Union Signal* a plan N. C. A. friends should try. She keeps two purses, her own and one for the Lord. When a dollar or a dime comes into her hands, then a dime or a penny of it goes into the Lord's pocket-book to be used strictly for his cause. When times are close she prays, 'Lord, your purse is empty. If you will replenish mine, I will yours." And she says the Head of the firm always keep her from financial disaster.

A. J. GORDON, D. D.

We present a new picture here of the late pastor of the Clarendon Street Baptist church, Boston. He has left this strong testimony on the lodge question: "Odd-fellowship chills the ardor of churchfellowship, and Freemasonry detracts from our interest in that 'Jerusalem above, which is free and the mother of us all.' We are affirming what a wide experience has taught us in this matter. We have never known a good lodgeman who was a 'good churchman.' We say good lodgeman; we mean one who attends faithfully to his obligations to Masonry or Odd-fellowship, and gives the time and zeal and enthusiasm which his society obligation demands. Such an one has not enough of himself left to bestow anything valuable on the church."

Conventions are the order of the day. They are the chief means by which political and reform organizations feed the fires of enthusiasm, plan their work and work their plans. They have been means of great blessing to multitudes who have by conventions been brought in contact with master spirits, and thus their interest in reform has been quickened for life. Conventions have contributed very much to organize and strenghen the anti-secret movement. Let the friends of the cause take greater pains each year in arranging for their annual conventions. Let them be announced in as many church papers as possible. And those who cannot attend should write letters to the convention stating the situation and needs of the work in their locality. Brethren, your State convention will be a power for good and a blessing to all concerned in proportion as you plan it thoroughly and pray for its success.

For some time, owing to the financial depression, all reform movements have been compelled to retrench and cut down expenses. The W. C. T. U. and the Prohibition party are seriously crippled for want of financial aid. The National Christian Association has not been exempt from this depression. Its contributions have not been equal to those of former years. But we consider it a token of God's favor that while more buildings in the city are now vacant than ever before, yet all the room in our N. C. A. building is being profitably occupied.

A great defect of the church in these times is its weakness and want of courage to oppose the evil systems of the day. True Christianity is *destructive* as well as *constructive*. It tears down as well as builds up. It roots out as well as plants. The two processes, as in farming, must go together. The purest Gospel and missionary work consists as much in laboring to remove that which is ruining souls as in declaring the love of God and inviting sinners to come to Christ.

Attention, Illinoians! An opportunity is before you to stand for your rights against the usurpations of an oath-bound despotism. The Grand Lodge of Illinois purposes to lay the corner-stone of the Northern Illinois State Normal at De Kalb, Oct. 1, with Masonic ceremonies. Gov. Altgeld is announced to preside. They have invited to be present the State legislature and prominent statesmen and educators. Uniformed Knight Templars 1,500 strong, and 1,000 Knights of Pythias and Odd-fellows, Woodmen and other civic societies are announced to march in procession. Freeborn Americans! what right has secret despotism to assume the manipulation of our State institutions? Will you tamely submit? The majority of the Board of Directors of the N. C. A. have drawn up and signed the protest which we publish on our eighth page. We earnestly urge every reader of the *Cynosure* to clip out and sign this protest, and get as many others to sign it as possible, and forward it before Oct. 1, to Hon. Isaac Ellwood, De Kalb, Ill., who is one of the trustees of the Northern Illinois State Normal.

IS RONAYNE A "BORN LIAR?"

REPLY TO REV. PRESTON K. SHELDON, PASTOR OF BAPTIST CHURCH, WATKINS, N. Y.

BY E. RONAYNE, PAST MASTER KEYSTONE LODGE, NO. 639, CHICAGO.

It has oftentimes been a matter of considerable surprise to me, even when I was an active Mason and Worshipful Master of my lodge here in Chicago, how the oaths and death penalties of Freemasonry could exercise such an evil influence over the minds and moral character of even the best, the most intelligent and the most reputable of its members. Men who under all other circumstances will act honorably, honest and strictly truthful, when brought face to face with a defense of the Masonic system—its modes of preparation and initiation, its oaths and awful penalties of death—will not hesitate for one moment

TO PREVARICATE, TO QUIBBLE, TO DENY THE TRUTH, AND EVEN TO LIE OUTRIGHT,

if necessary, in behalf of Freemasonry; and to "conceal" its true character and bogus secrets. I am led to make these preliminary remarks on reading the following letter recently received through the courtesy of the National Christian Association, and to a candid discussion of which I would now most respectfully call the reader's careful attention:

WATKINS, N. Y., Aug. 29, 1895.

National Christian Association:

MESSRS.—I return to you the copy of the *Lodge Lamp* sent to my address, and request you to erase my name from your list of possible subscribers. I have no use for such a paper.

Permit me to say that, if you really believe Freemasonry to be wrong in principle and injurious in practice, this is not the right way to go to work to counteract it. No system was ever permanently weakened by misrepresenting it. And the article of Mr. Ronayne in the paper sent me is a misrepresentation from first to last. I have not time to review his article, but will mention a few points briefly:

1. The obligation to "conceal and never reveal" is regarded by all Masons, gifted with common sense, as simply binding the members of the order to *silence* on the points referred to. No one but a born liar would ever think of placing the construction upon it that Mr. Ronayne does.

2. The Master Mason's oath, as I have always heard it administered, has no reference to "murder and treason" of any sort. The words are not mentioned in the obligation at all.

3. All the obligations of every sort are binding only toward a *worthy* brother. If a Freemason is proven guilty of crime or misdemeanor, he has ceased to be a worthy brother, and no Freemason is under the slightest obligation to fly to his assistance. On the contrary, every Freemason is instructed to be loyal to the government and laws of his country.

4. The remark of Mr. Ronayne about the narrowness and dishonesty of binding the members to not wrong, cheat or defraud one another would apply with equal force to an institution of learning that refuses to graduate a student until he has paid all bills and returned all books to the library.

There are many other points upon which Mr. Ronayne is perfectly wild. He gives the wording of several clauses in the obligations as I have never heard them in any lodge, and his interpretations from first to last are the most unfavorable that can be given. They are, in fact, the sickly imaginings of an unsound mind, or, what is worse, a vicious heart. Yours kindly, PRESTON. K. SHELDON,
Pastor of Baptist church, Watkins, N. Y.

Now I would say right here that this letter is a most extraordinary production, coming as it does from a man who, in a subsequent letter, claims to be a Christian gentleman, the pastor of a Baptist church for thirty years, and a Freemason of at least twenty-five years' standing; and hence in this connection I would call special attention to the very mild and chaste language the brother uses in such expressions as "born liar," "sickly imaginings of an unsound mind," "vicious heart" "misrepresentation from first to last," and others of a similar import. And now, while I am speaking on this point, let me call further attention to the main difference between Mr. Sheldon and myself. He is a Freemason, and hence sworn "to conceal." He has much to gain and nothing to lose by standing forth as a champion of Freemasonry. He receives the applause of his brother Masons, even of the

VILEST AND WORST INFIDELS IN THE LODGE,

while I, on the other hand, have everything to lose and nothing whatever to gain by misrepresenting the Masonic system. I am bound by no oath or obligation to Masonry or to any other system on earth, and hence I am free to speak the truth without fear, without favor and without misrepresentation.

When I was an active Mason in this city, holding the highest office in the lodge and a member of the Grand Lodge of Illinois, I was both popular and respected among my brother Masons; and were I an affiliated Mason to-day I would be one of the most honored and respected members of the fraternity in Chicago. I went into Freemasonry "of my own free will and accord" and I came out of it of my own free will and accord. After a long and careful investigation of the entire system, and with a real desire to find something good in the order of Freemasonry, I only found it pernicious in its influences, vicious in its operations, a perverter of justice in our courts, an enemy to Christ and to his Gospel, arrogant and overbearing in its attitude towards the public and falsely bombastic in its stupid claims to antiquity and benevolence. It is without doubt or disputation the veriest sham and the most gigantic humbug of modern times.

It pretends to be secret, while there is no secret about it, and never was; and yet it sells its pretended secrets all the way from $25 up to $75, thus obtaining money dishonestly, and by false pretences—a crime punishable by law—while at the same time it professes to conform to the law. Its oaths and its penalties of death are horrible, unlawful and inhuman,

A SHAME TO THE CIVILIZATION OF THE AGE,

and directly opposed to the spirit and genius of our American institutions; and I here assert that no Mason in the country, not even Preston K. Sheldon, pastor of the Baptist church, Watkins, N. Y.,

DARE COME OUT OVER HIS OWN SIGNATURE

and declare that he has not taken these horrible oaths, and that he is not "bound" under these barbarous and blood-curdling death penalties.

I have administered these oaths in Keystone Lodge and in other popular Masonic lodges in this city time and again; and now I am writing this in my own home in the community where I have resided for thirty years, surrounded by many of my former brother Masons; and I have only to add that those of them to whom I have shown Mr. Sheldon's letter smiled with scorn at the bare idea that any man professing to be a Christian, and a Christian minister, should write such silly stuff and use the beautiful pet names he employs in defence of Masonry.

But this thing is not done in a corner. Surely Mr. Sheldon must know something of the convention of Fremasons held in Le Roy, N. Y., on July 4, 1828, when one hundred and three Masons publicly seceded from the order, and caused all the degrees, from the first to the thirty-third inclusive, to be compiled and published; and this work was accomplished by Elder David Bernard, an honored Baptist minister in the Genesee Conference, and who was also himself a seceding Mason. President Charles G. Finney, of Oberlin College, one of the most renowned and successful preachers and instructors of his day, wrote out and interpreted Freemasonry just as I am doing.

WAS CHAS. G. FINNEY A "BORN LIAR?"

and had he too a "vicious heart?" Stephen Merritt, one of the foremost Christian workers in New York City and a man who has taken all the alleged Masonic degrees there are, publicly seceded from the order only a year or two ago, and gives precisely the same interpretation of Masonry that I do; so does E. T. McIntire of Boston, J. O. Doesburg of Holland, Mich., Thos. Lowe of Coloma, Wis., and hundreds more that I could name, all of them at one time holding high positions in their lodges and chapters, but who for conscience' sake came out from under the yoke of Masonry and its fearful oaths, and are now free men in Christ Jesus as well as free Americans.

Are all these noble Christian men "born liars?" and have they all "vicious hearts?" Like myself, in coming out from Freemasonry and exposing its pagan ceremonies and illegal oaths, they had nothing to gain in a worldly sense, but everything to lose; but they're free, and therefore free to speak the truth, while Mr. Sheldon, poor man, is still bound—bound as it were with fetters of steel, his mind darkened, a mystic hoodwink being yet over his intellect and

NOT DARING TO SPEAK THE TRUTH

when pressed on the subject of Freemasonry. I pity any man in that condition, and especially a Christian minister, and the more so when he displays so much temper as is manifest in the above letter.

And now I want to call attention more minutely to the letter itself. In the August number of the *Lodge Lamp* I quoted, among others, the first section of the Masonic oath as follows:

"I, (John Doe), do hereby and hereon most solemnly and sincerely promise and swear that I will always hail, *ever conceal* and *never reveal* any of the secret arts, parts or points of the hidden mysteries of Ancient Freemasonry which have been heretofore, may at this time or shall at any future period be communicated to me as such."

And in commenting on this portion of the oath I used the following language: "Take particular notice of every expression, and above all be careful to observe that in this first section the candidate swears to two things: First he swears to 'ever conceal,' and second he swears to 'never reveal' what he is falsely informed are Masonic secrets. But how is a Mason to conceal the so-called secrets of Masonry?

SIMPLY BY DENYING THE TRUTH

of what he hears said about the system.....by denying everything, or in other words, by *lying* about everything relating to Masonry." This is my candid and deliberate construction of the oath; and to this construction my brother Sheldon enters a most vehement protest, and very foolishly asserts that "none but a born liar would ever think of placing such a construction upon it."

But let us hear his entire language. "The article of Mr. Ronayne in the paper sent me," he says, "is a misrepresentation from first to last. I have not time to review his article but will mention a few points briefly: First, the obligation to *conceal* and *never reveal* is regarded by all Masons gifted with common sense as simply binding the members of the order to *silence* on the points referred to. No one but a born liar would ever think of placing the construction upon it that Mr. Ronayne does." Now there are just two things in this part of his letter to which I desire to call special notice. First, he acknowledges out and out that I have quoted the Masonic oath correctly, or in other words, he reveals what he solemnly swore "never to reveal." He says "the obligation to *'conceal* and never *reveal'* is regarded by all Masons as simply binding the members to *silence.*" Is that all? Does keeping silent really "conceal" alleged Masonic secrets? Then, if that be the case, why did not Bro. Sheldon himself keep silent in regard to the Masonic oath? or

WHY DID HE "REVEAL" THE FACT THAT I GAVE IT CORRECTLY?

But mark again; if *silence* is all that is meant by the phrase "ever conceal and never reveal," then why the double expression? Would not the words "never reveal" of themselves be quite sufficient? Or why add the terms "ever conceal" if *silence* only is all that is meant?

But let us look at this question from another standpoint. Suppose that Pastor Sheldon were asked by one of his deacons, or by any other respectable member of his congregation, whether at his initiation into Masonry he had a hoodwink over his eyes, a rope around his neck, and was stripped to his drawers, with his left foot, left leg, left knee and left breast bare, what would he do with it? How would he deal with such a question? Simply keep *silence?* say nothing? or bluntly tell his deacon to mind his own business? Would that be concealing Masonic secrets? or would such a reply disabuse his deacon's mind? And suppose that Mrs. Sheldon or some other loved member of his family were to ask him if he took such an oath as this fellow Ronayne alleges, and bound himself under a death penalty at which a savage would be horrified, how would he take it? Merely say nothing? keep *silence?* have a Masonic padlock on his mouth? Why, surely a man need not be "gifted" with very much "common sense" to see that *keeping silence* would be simply

ACKNOWLEDGING THE TRUTH OF EVERY ALLEGATION

made, and just as direct a way of revealing Masonic secrets as if he had told them out in so many words. No, my brother, you cannot "conceal" the "secret arts, parts and points" of Freemasonry by *silence;* they can only be *concealed* by *denying* them, or in other words, by *lying* about them; and my construction of the oath is the correct one, and nothing else is. Freemasons have no secrets, and it is utter folly to assert the contrary; but they have horrible oaths and penalties of death sufficient to shame the veriest brute on earth, and they cannot "conceal" this fact by *silence. Silence* actually *reveals* the alleged Mason-

ic secrets when the truth concerning them is asserted. *Denial* alone conceals them; and every Masonic denial in that connection is a falsehood.

But now mark this. In discussing the Masonic oath or any part of it with any of my former associates in Keystone Lodge No. 639, not one of them, not even the rankest infidel among them, would ever think of using such vulgar and scurrilous epithets as "born liar," "vicious heart," etc.; they leave all such modes of argument to Masonic preachers.

And now as to Bro. Sheldon's second point of contention. He states in his letter that "the Master Mason's oath, as I (himself) have always heard it administered, has no reference to 'murder and treason' of any sort. The words," he says, "are not mentioned in the obligation at all." So much the worse for Bro. Sheldon and his Masonry. If the words "murder and treason" were mentioned in the Master Mason's oath as administered under the Grand Lodge of New York, it would be "murder and treason excepted" or "at my own option," as under all other Grand Lodges, that of England and Canada included; but being omitted from the oath, as Mr. Sheldon asserts, it only proves beyond a doubt that Pastor Sheldon is bound under oath to keep ALL the secrets, good, bad and indifferent, of his brother Masons without exception, murder, treason and all. Here is that clause of the Master Mason's oath under discussion and as Bro. Sheldon "always heard it administered," and I hope it may do him good:

"Furthermore do I promise and swear that I will keep the secrets of a Master Mason, when communicated to me as such, as sacred and inviolable in my breast as they were in his own before communicated."

This is the way in which this clause of the Master Mason's oath is administered in the State of New York, and according to Mr. Sheldon's own testimony this is identically as he took it. Now one thing to which I desire to call special attention in commenting further on this oath is, that there is no account made here as to whether the brother whose secrets you are to keep be a worthy Master Mason or not. You simply swear that you will keep *the secrets* of a Master Mason without any consideration as to whether he is worthy or unworthy. And when you swear to keep the secrets of a Master Mason

YOU SWEAR TO KEEP ALL HIS SECRETS,

whether they be of murder, treason, arson, criminal assault or what not. And furthermore, you are bound by this oath to keep the secrets of *every* Master Mason, from the Baptist preacher down to the rumseller and gambler.

And now, just one remark more on this point. It seems to me that while poor Bro. Sheldon may be "gifted with common sense," yet he don't appear to be very largely endowed with a knowledge of Masonry, although he says in another letter that he has been twenty-five years a Mason. Freemasonry is substantially the same throughout all the States, but the exact wording of the ritual is not literally the same; or, as Masons express it, "there is no such thing as a uniformity of work;" and Pastor Sheldon's ignorance on this point is positively inexcusable.

And now as to the third objection raised in the above letter. Mr. Sheldon says: "*All* the obligation of every sort are binding only toward a worthy brother. If a Freemason is proven guilty of crime or misdemeanor, he has ceased to be a worthy brother, and no Freemason is under the slightest obligation to fly to his assistance." Now with all due respect to the veracity and "common sense" of my beloved brother, I must entirely differ with him here, and most reluctantly declare that he manifests as much ignorance on this point as he did on the other. In the portion of the Master Mason's oath where a Mason is sworn to fly to the relief of another Mason on seeing the grand hailing sign of distress, the

TERM "WORTHY" DOES NOT ONCE OCCUR.

This word occurs but twice altogether in the Master Mason's oath: first, in that clause where the candidate swears not to reveal any of the secrets of the Master Mason's degree "to any person or persons whomsoever except it be to a true and *worthy* brother Master Mason." And the second place is where he swears to "help, aid and assist all poor destitute *worthy* brother Master Masons, their widows and orphans." But that this special clause of the oath under discussion may be better understood, I shall reproduce it here in full as Bro. Sheldon took it:

"Furthermore do I promise and swear that I will not give the grand hailing sign of distress of a Master Mason except for the benefit of the craft while at work or for the instruction of a brother, *unless I am in real distress;* and should I see the sign given or hear the words accompanying the same, I will hasten to the relief of the person so giving it."

Now you will be careful to observe that the term *worthy* does not occur even once in this oath. The grand hailing sign is to be given only under three conditions: for the benefit of the craft, for the instruction of a brother, or when the Master Mason finds himself "*in real distress.*" But now let me ask, when is a Mason supposed to be "in real distress?" Is it when he is

ENGAGED IN AN ACT OF ROWDYISM

in a saloon brawl or in a street fight? Most assuredly not. No man can be made a Mason unless he comes "worthy" and "well recommended;" and Masons are not the class of men who fill our police courts or who engage in disgraceful or lawless scenes; and this clause of the Master Mason's oath was never intended to apply in any such cases.

But when is a Master Mason ever likely to be "in real distress?" Simply and only when he stands indicted as a criminal and he feels that his case is desperate; under these circumstances he finds himself "in real distress" and gives the grand hailing sign. Bear in mind that it is not when he is found "guilty of crime or misdemeanor," as Pastor Sheldon ignorantly asserts, but before he is "proven guilty" he gives the sign so that his brother Mason might fly to his relief and so deliver him from the consequences of his guilt by relieving him in his distress, if in his power.

But enough for the present. It is scarcely worth while to follow any further the ignorant quibbles and silly subterfuges of the Baptist pastor, but it is decidedly painful to think of a Christian minister putting himself forth as a champion of Freemasonry,—a system of pagan philosophy which utterly rejects Christ and his Gospels,—and thus strengthening infidels in their infidelity, encouraging the ungodly in their worldliness and unbelief, and violating his covenant with his church and denomination.

PAST MASTER RONAYNE'S TESTIMONY CORROBORATED.

The oath sworn to in the following affidavit by Jacob O. Doesburg, of Holland, Michigan, will be found on page 7 of this number.

STATE OF MICHIGAN, } ss.
COUNTY OF OTTAWA, }

Jacob O. Doesburg, of the city of Holland, county of Ottawa, and State of Michigan, being duly sworn, doth depose and say, that he has taken the degree of a Master Mason, and was a Master Mason, and that he knows the oath of a Master Mason; that he has read the foregoing oath as printed on the reverse of this sheet, and that it is substantially identical with the oath administered to this affiant when he became a Master Mason, and substantially identical with the oath of a Master Mason as this affiant saw and heard it administered to many others who were made Master Masons in the presence of this affiant while he was a Master Mason.

Affiant further says on oath that he distinctly remembers that the oath of a Master Mason, as it was administered to him and as he saw and heard it administered to others, contained the covenant: "Further, that I will keep a worthy brother Master Mason's secret inviolate, when communicated to and received by me as such, murder and treason excepted."

And further this deponent says not.

JACOB O. DOESBURG.

Subscribed and sworn to before me this 16th day of September, A. D. 1895.

[SEAL.] ISAAC MARSILJE, *Notary Public*,
In and for Ottawa County, Michigan.

A QUEER BAPTIST.

There are Baptists and Baptists, especially deacons. There are some who could be at the Lord's table with such a pastor as A. J. Gordon, and some, the thought of whose presence there would be shocking. Such a one was at the head of a commandery attending the late rum conclave of the Medford Lawrence Templars in Boston. He permitted drinking, but made a show of temperance by forbidding the drinkers to include whisky.

This Baptist deacon is a Baptist renegade. He misrepresents a truth-loving and purity-requiring denomination. He is unequally yoked on one side with the church of Christ, and on the other with the Christ-excluding and deistical Blue Lodge. He is false to the church and its Lord.

He marched in a Knights Templar procession headed by the most famous distiller in America. He kept step with drunkards, saloon-keepers and drinking men whose cups were shared by harlots. He openly acknowledged to those with whom he marched and with whom his commandery drank, that he was bound by wicked oaths to a conspiracy against loyalty and civil law. He ratified oaths inhuman in terms and involving obligations that ignore vital principles of uprightness, purity and moral duty. In government he flouted what was fundamentally American. In morals and religion he ignored what was fundamentally Christian.

He, a Baptist deacon! Rum, treason, social meanness and shame are fraternized with on one hand; official position and rank in a great religious denomination are claimed on the other. When he goes from the infernal fifth libation, with the blasphemous allusion to our Lord's atonement interwoven with the imprecation which ignores that atonement, its wine drunk from a skull, to the sacred cup of the Lord's table, it is a spectacle for angels and men. Nay; men shut their eyes, and angels turn away. It is a spectacle to devils.

INDIGNANT BAPTIST PASTOR.

SALIENT POINTS OF SECRETISM.

BY ELDER G. T. DISSETTE.

Ministers sometimes need to study how to take hold of the subject of Masonry. They need to know its vital point so as to properly direct their blows. Too many seem to be like the country boy who went into town to see a show. When the elephant came along and dexterously took away the gingerbread which he was eating and transferred it to his own capacious maw, the youth seized two large cobble stones from the gutter and swinging them vigorously as he looked after the retreating form of the ponderous creature, exclaimed: "You ugly brute; I'd break your head if I only knew which end it is on!"

If one is prepared to walk in the light the Lord will not leave him in darkness, or without knowledge of how to deal with this evil. The great mass of reform literature is available to all, and herein is to be seen the wisdom of sending the current publications treating of this reform into the hands of the ministry. Send the *Cynosure*, *Lodge Lamp*, *Wesleyan Methodist*, *Conservator*, *Free Methodist* and all the tracts along the track of this slimy creature until their redhot contents burn him up head and tail.

If the claims of secretism be admitted as true, the duty and obligation of discussion are concomitants of the admission. Denial of this reveals the Satanic character of the system and the hypocrisy of those who make it. If the inherent qualities of secretism be as good as they are declared to be from the platform, the pulpit and by the press, it has nothing to lose and everything to gain by the process. The church which shrinks from the discussion of its principles will soon have no principles to discuss.

The publications of secretism deserves attention, for very much relative to its conditions and modes of operation may be learned from them. For example, I see in the Kansas *Workman* the following scene in a lodge room:

Prelate (to a candidate)—Will you please repeat after me:
Prelate—I, your name
Candidate—I, your name.
Prelate—I mean you should state your full name.
Candidate—I mean you should state your full name.
Prelate (impatiently)—Please state your name.
Candidate—Please state your own name.
Prelate—Don't you know how to pronounce your own name?
Candidate—Don't you know how to pronounce your own name?
Prelate—What is your name?
Candidate—What is your name?
The lodge now is in an uproar, and the C. C. breaks his gavel in trying to restore order.
Prelate—The devil may be able to obligate that candidate. I can't do it.

Does not the above confirm the view that Satan is the ruling spirit in the A. O. U. W., and that his abilities are acknowledged among them? The above "scene" is a life picture drawn by a secretist, a master's hand. The same issue contains a number of reports from various parts of the State of entertainments given by lodges in which gluttony and dancing, together with late hours, were leading features. The following are a few sentences culled from one report.

"Did we have a good time?

"That is putting it rather light. There were between fifty and sixty present, who, in the course of the evening, consumed nine gallons of ice cream and not far from a wagon load of cake.....

"The room was cleared in a few minutes, but Bro. Harris, where was he?

"Ask the winds. They did not know. His wife refused to dance with him.

"He did not seem to have any better success with any other man's wife."

In view of the above it is strange that our D. D.s and LL. D.s in accounting for broken ties and ruined homes leave the lodge saturnalia out of their reckoning. How the devil deceives souls into believing that they can be partakers in such unholy fellowship and thus make themselves parties to such practices and yet be loyal to Jesus is remarkable. Yet he does it so successfully that they are not merely annoyed but angered, when the issue between the church and lodge is opened up before them. *Vera pro gratus. Amen.*

Turn on the light.

Sabetha, Kan., Sept. 16, 1895.

MOODY'S BIBLE INSTITUTE.

Since the Bible Institute was started six years ago, each year has brought in a larger number of students in both the men's and women's department. In 1895 two additional stories to the men's department were added, and in April, 1895, a building 40x40 was erected as an annex to the two additional houses purchased in January for the ladies' department.

The outlook for the Bible Institute was never more encouraging than at the present time. It is expected that there will be over three hundred students during the fall term. There are no vacations. The work of the Institute is in progress throughout the entire year, but special lecturers come from time to time. Among them, Rev. Andrew Murray, of Wellington, South Africa, was here recently for two weeks, lecturing on the higher life.

His stay proved to be one of great blessing. It is with pleasure that we announce that Rev. Webb-Peploe, Prebendary of St. Paul's Cathedral of London, is to give a series of lectures from Sept. 26 to Oct. 2 inclusive. His addresses at the recent Northfield Convention were enthusiastically received, and in the lives of many ministers and Christian workers marked the beginning of a new experience. These, as all lectures, are free to the public. From Oct. 2 to Nov. 22, Rev. Arthur T. Pierson, D. D., will also lecture at the Bible Institute once a day.

During Mr. Murray's stay a number of ministers and other Christian workers from outside the city were accommodated at the Institute. Finding that there are many pastors, Christians workers and missionaries who, while passing through Chicago, wish to see the regular work of the Bible Institute and hear some of these special lecturers, Mr. Moody is glad to announce that he has reserved one of the new houses purchased to accommodate any such at a charge of $5 per week. Those who cannot stay longer than one day will be accommodated.

WHERE ARE WE DRIFTING?

The St. Joseph *Daily News*, of Sept. 14, contains the following letter:

ST. JOSEPH, Sept. 14, 1895.

To the Editor of the Daily News:

The public has begun to think that it is now time for the people of St. Joseph to halt and see where they are drifting and what precedent they are laboring to establish and by what forces they are being propelled. Here we have a secret society, after its regular meeting, resolving itself into an indignation meeting and dictating to the school board. Such was the action of the Knights of Tabor at their meeting last Monday night, and the leader of the disturbing element of the society which is bound by oath to further the interests of each other, turned the gathering into an indignation meeting and resolved itself into a permanent organization. For what? To dictate to the school board such persons as they, in their judgment, may think fit to teach in our schools. Where is the end to this? What right has any secret society to dictate public affairs? What community will tolerate such?

And Wednesday another secret meeting was held in Odd-fellows' Hall. Truly it is time to stop. It is well-known that Dr. Crossland is a member of the Knights of Tabor, and T. P. Langon is not, and it is not reasonable to suppose that the latter could muster friends enough to defeat a set of resolutions prepared by the former. It should be remembered that this same society last June unanimously passed resolutions recommending the closing of the colored school on South Eleventh street, and children in Connors' Addition now have to walk more than three miles to attend school, or stay at home. Never before in the history of the negro race in God's world have colored men met and prayed to a school board to close a negro school, that the sons of Africa's soil, the most oppressed and abused people in America, be allowed to grow up in ignorance. When the American government and institutions, especially the public schools, are influenced by such unpatriotic organizations, dictated to by such cliques and clans, we are drifting to the Anarchists and Nihilists of Europe, and Clan-na-Gael of Chicago. Respectfully,

SAM'L. S. MONTGOMERY.

REFORM NEWS.

FROM SECRETARY W. B. STODDARD.

IN WESTERN PENNSYLVANIA.

NEW CASTLE, Pa., Sept. 19, 1895.

EDITOR CYNOSURE:—After arranging meetings in Hickory, Pa., for the last Sabbath of this month, I was conveyed by friend Stewart to Burgettstown, where I met Dr. Carson of the U. P. church, and learned that the reform churches of that place were moving along nicely in their work. It will be remembered that Rev. Weaver of the First Presbyterian church of Burgettstown had a struggle with the lodgemen in his church. He was enabled to maintain his position. Some left and formed another congregation. His church is stronger now than before the conflict. Time did not permit a visit with the pastors of this place, as I could have wished.

My next stop was Oakdale. I was made welcome at the home of James Wallace, and later at the home of the United Presbyterian pastor, Rev. A. P. Duncan. I stated my mission to Bro. Duncan and requested a hearing. He consulted with his wife, and replied: "You are welcome to my pulpit. Make yourself at home here until after Sabbath." Bro. Duncan is an enthusiastic worker. Three years ago he accepted the call to this mission church. The membership was then forty-three. The number now is over one hundred and twenty, with prospects bright. The Sabbath services were well attended, and many expressed a desire to hear more concerning this matter. An appointment was made for Thursday evening, Sept. 26. With the kindly aid of Bro. Duncan I secured a good list of *Cynosure* subscribers. We were also aided with a collection.

I have felt an interest in the mission work being carried on under the direction of Bro. Sandy in the slums of Pittsburgh, and was glad of an opportunity to respond to his repeated invitation to preach to those who are drawn into the mission hall from the streets. This "Hope Mission" is in a locality where the worst of harlots and drunkards congregate at night. A song service is held in front of the hall each evening. The fallen are thus attracted and led into the hall, where the Gospel message is given.

Yesterday I came to this city. My lectures here of last year have not been without fruit. The opposition to the lodge has been greatly strengthened by a recent newspaper discussion. Rev. J. S. Martin of the Reformed Presbyterian church took occasion to preach to his people on the lodge question, portraying the anti-Christian character. There was a reporter present. A brief of the sermon appeared in the New Castle *News*. Several believers in the lodge felt called on to reply. The paper was fair and offered Bro. Martin its columns. The reply was very satisfactory to friends and very damaging to the lodgemen. As the lodge advocates did not agree as to what the lodge was or taught, Bro. Martin had a very easy task in pointing out their folly. They may accept his advice before entering the field again, and at least agree among themselves before they attempt to give their doctrines to the world. The discussion has created quite a sensation and is bearing good fruit.

I was kindly given the use of Bro. Martin's horse for a drive to Mt. Jackson last evening. There I made the acquaintance of Rev. J. A. Bailey, pastor of the U. P. church, and his niece, Mrs. Milner who is on a visit. Mrs. Milner is a graduate of Wheaton College, a resident of Wheaton, and of course in sympathy with reform.

Bro. Bailey was an Abolitionist, knew President Blanchard in ante-bellum days, and is in most hearty accord with the N. C. A. work. His pulpit will be open for lectures. There was a prayer meeting at his home last evening. Topic considered, "Lessons from the life of Caleb." A number of practical suggestions were made. Caleb was in advance of the masses. He would have been called a crank had he lived in our time. The secret of his success lay in the fact that he knew the power of the divine unseen forces, and that they were at work in the interest of the children of God. Let us, as Christian reform workers, remember that the power that runs the universe is at our back. With our eyes on the King we can never falter or be discouraged.

W. B. STODDARD.

EFFECTIVE WORK IN OREGON.

BY THE PACIFIC COAST AGENT

PORTLAND, Ore., Sept. 18, 1895.

DEAR CYNOSURE:—We had a crowded house at Lowell Monday night, Sept. 2. The audience was interested in our address on separation from the world and entire consecration to Christ.

Rev. R. Miller brought me next day to Walker station where I took the train for Roseburg, arriving at 6 P. M. Rev. Walter Reynolds, of Salem, was on the train en route to Pine Grove to assist in a twelve days' meeting. We were joined at Roseburg by Revs. Wm. Stewart of Marshfield, the presiding elder, and E M. Marsters, of Cleveland, Ore. We repared to Pine Grove five miles east of Roseburg, on Wednesday, and commenced the meeting that night. The presiding elder yielded the management of the meeting to your agent, who asked the elder to preach the opening sermon. The Lord greatly blessed his truth and his servant in its presentation. The presence of the Spirit was manifest in the first service. Rev. W. H. McLain, pastor in charge of Roseburg Mission, arrived from the Myrtle Point camp in time for the first service.

I wish to state here that I have never been with ministers who are more devoted to principles of truth and right than these; and for genuine Holy Ghost Gospel preaching they are all hard to excel. Rev. E. M. Marsters is counted among our old men, but when he is in the pulpit the fire of youth and vigor strikes his soul, and he is a power.

Rev. Wm. Stewart, the elder, is a man above middle age and an excellent thinker, a good reasoner, and carries the divine Spirit to back up and enforce his arguments. The more one knows him the better they will love him.

Rev. W. H. McLain, the pastor, is one of the young men of Oregon conference who passed his three years' course of reading without interuption, and was ordained at Salem one year ago. He starts in well on this charge. This was my first privilege of hearing him preach, and to say that I was surprised does not tell it. He is an excellent speaker for a young man, and a precious good brother who will make his mark in charge of this field.

Rev. Walter Reynolds is another of my "boys" in the ministry of whom I am naturally proud. It is simply wonderful how he has improved in one year. He begins his second year with fine prospects, and we predict for Salem Mission station an uplifting this year. This meeting opened with considerable interest. The first Sabbath there was large crowds all day. Early in the second week four made a start for a better life; three professed conversion.

The work at this stage was greatly hindered by the rains setting in and continuing all through the meeting, which greatly depleted the congregation. But on the last Saturday the clouds cleared away, the sun came out nicely, and the crowds returned. On Saturday night five united with the church. And deep conviction rested upon the audience. On Sabbath morning I preached the funeral service of Father Dixon, aged ninety-two years. At two in the afternoon I spoke on the lodge question direct, for one hour and thirty minutes. This address had its effect. One lodgeman came forward at the close and said, "Bro. Williams, I want to tell you in the presence of these witnesses that I will never enter a lodge again as long as I live." He is a mem-

ber of two secret societies, but he spews them all out. Another nice gentleman said, "Mr. Williams, you have spoiled me forever from joining the lodge." Still another business man came up and handed me a dollar, saying: "This is for that lecture this afternoon."

At night the elder was to preach, but they wanted more *moral reform*. So the elder requested me to speak again, which I did to a good crowd, and we closed with a rousing meeting. I secured here fifteen subscriptions, and planted our reform principles to stay.

At midnight I took the train for Portland. An insane woman was on the train, and her screams and shrieks haunt me still. What a blessing a sound mind is. We are advertising the convention every day. Every pastor within fifty miles of Portland, and many one hundred and fifty miles away, have programs. We hope to see a large attendance. P. B. WILLIAMS.

CORRESPONDENCE.

TIME FOR ILLINOIANS TO WAKE UP.

BYRON, Ill., Sept. 20, 1895.

EDITOR CYNOSURE:—I noticed a day or two since as I went to town a mammoth emblazoned poster displayed in the most conspicuous places announcing that on Oct. 1st there will be a grand display of Masonic ceremonies by the Grand Lodge of Illinois in laying the cornerstone of a State Normal school building at DeKalb. It also announced that the railroads will run trains at convenient intervals all day at low passenger rates so that everybody may attend.

It seems like a horrid banter to the citizens of our great State. They are appropriating their money and brains to construct a building in which their children may be instructed in all of the important truths and principles that go to make up lives of usefulness and helpfulness. These citizens are contributing this to the common prosperity and happiness of a great commonwealth. Then for a society whose membership are obligated, in the form of an oath, to hide truth and divulge falsehood to that public by whom they thus affront by their officious intrusion is the most outrageous impudence. And to make the matter worse they are obligated to exclude the very poorest and most disabled of those who are endeavoring to secure some of the blessings that may come to us in our lives here by a proper cultivation of minds and hearts.

A society of such consolidated selfishness, which limits its helpfulness to the selected members who are best able to help themselves, and whose ravenous restriction reach no farther than themselves, have little in common with the purposes and work of our State Normal, and so are entirely out of place in connection with a work of such a character as the one at DeKalb. It is inspiring, however, to think that the average Illinoian is capable of seeing that such a display of paganism will have about as much effect on the work as if a turkey gobbler should perform a spread-tail strut on the same occasion.

To the Christian patriot the building up of such and similar institutions appear like the bursting forth of the Christ-life in our land which shall dispel the darkness of paganism that still broods around us, and may help lift us up into the brightness of the coming of our Lord and King.

CHAS. FOLLETT.

THE TWO ARMIES.

CHRISTIAN ENDEAVORERS AND KNIGHT TEMPLARS.

OBERLIN, Ohio, Sept. 16, 1895.

EDITOR CYNOSURE:—Possibly never since the occupation of Boston by the army of Gen. Howe, has the good city been so thoroughly captured as twice during the past summer.

First in June the Y. P. S. C. Endeavorers came 56,000 strong, and bringing with them a vast number of sympathizers and sightseers; and then in August the Knight Templars in their Triennial Conclave, numbering about half that number, but followed and admired by, it is said, three-quarters of a million of people. I propose to consider some points of similarity and also of contrast between these two great organizations.

1. They are both professedly Christian. The C. E. represents the young, active and aggressive element in the evangelical churches. While holding up not the highest ideal of Christian development, they have done much to energize a religious faith that shall at once be soundly orthodox yet patiently tolerant of honest dissent. Perhaps no movement in the present century has done more to promote true Christian unity than this.

The Knight Templars, on the other hand, are Christian only in name. Though each Sir Knight has sworn to draw his "sword in defence of the Christian religion," and in the fifth libation has drunk wine from a human skull and declared that "as the sins of the whole world were laid on my Saviour, so may the sins of the person whose skull this was be laid on me in addition to my own, if I shall ever willfully violate any obligation of Knighthood," he has not necessarily ever professed to give his heart to God, to profess personal faith in Christ, or even to live a life of outward conformity to Christianity.

2. Both are professedly benevolent. The Christian Endeavorer aims "to do good unto all men as he has opportunity, especially to the household of faith." The society is raising large sums for foreign missions and for the general interests of Christianity.

Knight Templar benevolence is restricted to members of the order. If relief is afforded it is such only as has been promised and paid for, and is in no sense a real benevolence. It may be safely assured that not one-fourth of the money thus professedly devoted to benevolence ever goes for the relief of the needy. As a benevolent society it is both a sham and a fraud.

Wherein they differ:

1. The conditions of membership. No one can belong to the Christian Endeavorers who is not a professed Christian and has reputable standing in some Christian church. He or she takes a pledge to take some active part in the promotion of Christianity.

A Knight Templar must first of all be a Master Mason, which implies that he is a white man, 21 years of age, sound in body, and sworn to conceal the secrets of a brother Mason when communicated to him as such, in all cases, murder and treason excepted; and not to defile a Master Mason's wife, sister or mother, he "knowing her to be such." Beyond these limitations it is presumed that he can do as he likes.

2. The Christian Endeavor movement has for its great object the evangelization of the world by the *publication* of the *truth*. The practical obligations that rests on every member is *not* to conceal but to *ever reveal* the glad tidings of great joy. Menbership comes without money and without price, and is free to the lame, the halt and the blind.

Knight Templarism is purely a secret order. If there is anything that is truly good in the esoteric work of the order the Sir Knight is sworn *not* to *tell* it to his fellowman, and not even to his brother Mason, unless he is also a Knight. Thus the whole system is selfish, clannish and exclusive.

3. The C. E. movement is engaged in a great conflict. They are indeed a vast army; but their great captain is the Prince of Peace, and the weapons of their warfare are not carnal, but mighty through God to the pulling down of the strongholds of Satan.

Knight Templarism is an army with weapons of steel and a most admirable military drill. Exactly what they are fighting it would be difficult to say. They are doubtless prepared for any emergency and could use their swords anywhere for "the good of the order." But since there cannot in the nature of things be anything more *unlike* than the spirit and practice of war and the spirit of Christ, so there can scarcely be anything so truly the opposite of Christianity as Knight Templarism and its kindred military societies.

It remains to consider the practical influence which these great gatherings have had on Boston and the country at large. It is universally conceded that the C. E. convention gave a new impulse to all the evangelical churches of that city; that it was a decided help to the cause of temperance, missions, good citizenship and municipal reform.

It is perhaps too early to speak of the effect of the present conclave on Boston society; but if we may judge by the effects of the Chicago conclave, fifteen years ago, when the saloons and houses of ill-fame are said to have reaped such an abundant harvest; and from the further fact that great quantities of wine and brandy were taken on the trains that bore the brave Knights, we may well conclude that the conclave was a terrible blow to Christian morality, and there was a very grave mistake on the part of those Christian people who gave it their countenance. I was pained to read in the *Congregationalist* a welcome to the Sir Knights. H. H. HINMAN.

WILL DR. TALMAGE BE THE PRESIDENT'S PASTOR?

WASHINGTON, Sept. 18, 1895.

EDITOR CYNOSURE:—There has been quite a flutter among our church people since the probability of the famous Dr. Talmage becoming a Washington pastor became known. His great popularity here was shown on his last visit, when he preached twice in one night—once to the congregation inside the church, and once to the larger congregation in the street which could not get in the church but had patiently waited outside. According to the best obtainable information concerning this very interesting probability, Dr. Sunderland, the venerable pastor of the historic First Presbyterian church, who has long been a warm friend of Dr. Talmage, proposed to that gentleman that he should come to Washington and become his co-pastor, and Dr. Talmage made counter proposals which are now under considertion by the church officials.

Should Dr. Talmage come here as Dr. Sunderland's co-pastor, it would greatly please many outside the church over which he would jointly preside. This church is locally known as "The President's Church," because it is attended by President Cleveland and his family, and as "The Church of the Presidents," because of its having been attended by more of our Presidents than any other one church. For many years it was in the center of the fashionable residence section of the city, but the movement towards the West End, began during the civil war, has gradually drawn away the prominent families, and now few remain in its immediate neighborhood. This has affected the membership of the church, and to a certain extent its prosperity. It still has a large congregation, but it is not as wealthy as the congregation it had thirty years ago.

A mass meeting was held this week at the Fifth Congregational church, under the auspices of the Anti-Saloon League, which is just now very active on account of the nearness of the end of the license year—October 31. The music was furnished by the Christian Endeavor Society of the church, and, except the address by Rev. Adam Reach, the pastor, the speaking was done by leaguers. One of the speakers declared that for 400 years attempts had been made to regulate the liquor traffic by law and that it was still unregulated. He said the only remedy was absolute prohibition of both manufacture and sale.

C. A. S.

CASE OF MASONIC CHARITY.

ALEXANDRIA, Neb., Sept 14, 1895.

EDITOR CYNOSURE:—A case of Masonic charity came to our notice this summer which we think will interest your readers. It is that of an old man who was what is called a paid-up Mason. He had been for about thirty years a prominent member of the lodge at Viola, Ill. He had paid quite an amount of money into this lodge.

Some nine or ten years ago he and his wife moved to Munden, Republic Co., Kan., yet he still retained his membership in the Viola lodge, and at various times sent back money to help the order. But finally his health failed. He had a stroke of paralysis, and owing to sickness and a failure of his crops for several years, he and wife were in straitened circumstances.

Now I want you to notice how this so-called charitable institution came to his relief in his time of need. He was not now able to do more for them. It was now their turn to do something for him. They had much of his money, his reputation and the service of the best years of his life.

His wife wrote back to the Viola lodge, telling them of the misfortune that had come upon her husband and herself, and appealing to them for assistance. To her sad surprise the lodge only responded by sending her $2.00 and hoping that

with this amount they could pull through till spring.

The over-burdened, disappointed wife felt much hurt, and at first thought of returning the $2.00 to the lodge. One of her neighbors who had a brother in the Viola lodge wrote to them in her behalf, stating the destitute circumstances of the aged couple, and reminding them of the old man's long and faithful service for the lodge. But to this letter he never got a reply; and last May the old man died. And, strange to say, after all this indifference the widow and a son, who belonged to a secret order, wanted to send to the Masons of Bellville to bury the husband and father. But a son who was a Christian and not a lodge member, and who had taken care of the old man is his affliction, protested so strongly that his father was buried without the heathen rites and ceremonies of the lodge.

We thought this case was worthy of mention, because this old man was a highly respected citizen, and in his earlier life in Illinois had held many offices of public trust in Mercer Co.

I had an opportunity to do some work for the anti-secret reform at our county W. C. T. U. convention last week. I found one of our district presidents, Mrs. Welton, is opposed to secret orders. Miss F. Bernice Keeney, State organizer and lecturer for the Loyal Temperance Legion, is also strongly opposed, and asked me for literature for a young man, an Odd-fellow, whom she was trying to get to leave the lodge. I mailed her the June number of the *Lodge Lamp* as the best thing I knew. She gave us a grand address at Pleasant Plain last Tuesday evening, and is a truly consecrated worker.

Oh, how we do wish we could respond to the call for funds to the N. C. A. work. But our crops are very light. We have acres of corn that has not one ear on it. The broomcorn, which was our hope, is suffering badly from the hot winds of this week. May God open the hearts of those who are able to give, so that this vital and much-needed reform work may go forward.

(Mrs.) M. B. PARK.

SECRET SOCIETIES.

OAKLAND, Cal., Sept. 14, 1895.

EDITOR CYNOSURE:—Rev. John Evans, of Westerly, R. I., and presumably a Freemason, writes thus:

Some societies are for good and some are for bad. The latter ones have only a brief existence. There is nothing wrong in a system of secrecy. We have it in business, in the family, in the church and in the government. No department of life can exist without secrecy.

Vile motives have often been attributed to Masonry. If these reports were true, it should have been blotted out of existence long ago. Secrecy is for preservation and for safety while doing good.

To some people there is in secrecy such a charm that except by the grace of God the love to it cannot be eradicated. The principle involved was understood by the inspired wise man who wrote: "Stolen waters are sweet, and bread eaten in secret is pleasant."

Our Masonic brother says that bad societies "have only a brief existence." Does he know the age of Jesuitism? or of the Chinese Masonic lodges? "There is nothing wrong in a system of secrecy." If he will strike out the three words, *a system of*, we will assent to his proposition. Secrecy is not wrong *per se*. Secret prayer is right. In any well-ordered family there may be some things said or done that need not be told upon the housetops. But that ever the church or government may perform secret deeds except under extraordinary circumstances, we cannot believe. Besides, these institutions are of divine appointment, and if secrecy is permitted in either it is because God, the author of the institution, has authorized it. But Masonry and all such secret orders are of human origin and are built upon the foundation of secrecy. All the ordinary and regular business of the lodge is done within locked doors, and all within are under oath to not divulge the transactions. If this, "on the very face of it," does not look suspicious we have lost our senses. But standing before the judgment seat of Him who ever "spake openly," and "in secret said nothing," every inmate of the lodge in any society stands condemned. Men love darkness rather than the light when they know their deeds are evil. If the lodgemen wish to be regarded as Christians let them obey the divine Master and come out into the light that their "deeds may be made manifest that hey are wrought in God."

That "no department of life can exist without secrecy" is a declaration without proof, contrary to facts, and absolutely truthless. Banking institutions are open to inspection; and all business companies are or should be. Nearly all benevolent institutions are without secrecy. The churches are. If any of them become secret societies they cannot be Christ's. He ever spake and acted openly. The Sun of Righteousness never sets. Publicity is the glory of his kingdom.

The clerical brother whom I am reviewing says that on a specified proviso Masonry "should have been blotted out of existence long ago." Yes, and it would have been if wicked men had not been in power. But to-day the masses of irreligious and immoral men are in the lodges of some kind; and many of the churches are so infected with secrecy that the pulpit, as a rule, is silent in the presence of the iniquity and of the danger. And on our fingers we can count the number of the papers that fully and courageously declare the truth. "Yea, truth faileth; and he that departeth from evil maketh himself a prey."

N. R. J.

TESTIFYING FOR CHRIST.

SPRING ARBOR, Mich., Sept. 16, 1895.

EDITOR CYNOSURE:—I wish to write you some of my experience with Freemasonry in the church as well as out of it. Last month I had the privilege of attending two camp meetings. One was the Free Methodist camp meeting held at Jackson City. Here I had an opportunity to relate some of my experience which stirred the evil spirit in some of the Masons.

It had the same effect upon them my testimony had a few years ago when I testified in a similar manner. I do bless God for showing me the difference between false and genuine religion. Masonry had taught me that I was made a Mason first in my heart; but I want to say that the religion of Christ did for me what Masonry never did. It gave me a new heart and taught me to love my enemies, and made me feel that Christ's service was a pleasure. Masonry could never do that. This is why I love to tell sinners what a dear Saviour I have found.

The next camp meeting I attended was at Concord, near where I was made a Mason. It was a Protestant Methodist meeting. God helped me to testify as to what I had to give up before he would send peace to my soul. This aroused four of the ministers; and after the meeting I distributed some tracts which greatly offended one of the leading ministers so that he was going to have me arrested. But the minister who presided said that if I felt that God had called me to testify in that cause he would not hinder me. He said that he did not affiliate with Masonry any longer. He gave me a good warm handshake when I left him; I believe he was glad that I took the stand that I did. Though the Worshipful Master of the lodge of which I had been a member was present, yet that did not prevent me from testifying. I believe I did what God wanted me to do, and that is the course of strength and safety.

I only relate my experience in hopes of encouraging others to take a stand for Christ against the lodge. I am anxious to labor in this cause, and am living in hopes that the way will open up that I may go out with books and papers and tracts as God may enable me.

JASPER J. TUCKER.

A YOUNG MAN RUINED BY MASONRY.

EGLINTON, Canada, Sept. 17, 1895.

EDITOR CYNOSURE:—I have been thinking for some time past of sending you the account of a young man whom I believe the Masons were the means of destroying, both body and soul. A young man lived near here who I believe was a truely converted young man; he used to review the lesson in the Sabbath-school. He went to California, became rich and joined the Masons.

He came to Chicago with the Knights when they held their conclave in 1880 or '81. From there he came home. I went to see him. When he heard that I was in the house he dressed himself up in his Sir Knight's dress with hat, sword and sash and feathers. He certainly looked very fine. He thought I should have eulogized him on his grand appearance, but I said to him, are you as heavenly minded as you were before you went to California? He said that was none of my business. I said it was. I then said, do you enjoy religion as much now as you did before you left here? He then left the room and so did I. His wife was very angry with me. His sister told me that after I left he wept. Then he went back to California and from that time became a hard drinker. His wife put him in the inebriate asylum. When he came out he remained sober for about one year; then a Mason went to him and persuaded him to go with him to a Masonic meeting. He went, and from that time he commenced to drink again and continued to be a drunkard till the day of his death. His brother told me that the doctor told him to give him all the liquor he wanted, and he was calling for liquor as he was dying. He died drunk; what then? Then the Masons buried him in great pomp and sent me a paper with the account of his funeral and how they had sent him to the lodge above.

R. C. J.

ANOTHER GOOD MAN GONE.

FARGO, O., Sept. 14, 1895.

EDITOR CYNOSURE:—Marcus Phillips died at his home in Marengo, Ohio, March 17, 1895, aged eighty-nine years and two months.

He was born in Windom Co., Vermont, but at an early age removed with his parents to Cattaraugus Co., New York, where he remained until twenty-one. After spending two years in Ohio he returned to his old home, married Aseneth Herrick, with whom he moved to Cuyahoga Co., Ohio, and a little later on settled on a farm in Morrow Co., where nearly fifty years of his life was spent. He was a pioneer in the fullest sense of the word. Finding a home in the wilderness, trees were felled, brush burned, to make room for house and garden, and later on for crops of various kinds. A road laid out where only a "trail" had been.

In September, 1846, the wife who had shared in the toil and privations was called home, and father was left with four little ones. Dec. 29, 1847, he married Fidelia Potter, who took up the thankless task of a stepmother's life. To them two sons were born, both of whom are living. He was a pioneer in reform work, giving his heart to God in early manhood, he identified himself with the Wesleyan Methodist church. The poor, black or white, found in him a true friend. Knowing something of the tyranny of secretism he became its enemy; and for many years gave money freely for the advancement of unpopular phases of reform work.

The *American Wesleyan* and *Christian Cynosure* were papers which for years found their way weekly to his home and were highly prized. His last sickness was long and severe but borne patiently, and now "he rests from his labors." God takes the workers but the work goes on.

M E. B.

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TESTIMONY.

"The anti secret force in Maine for active work has developed very rapidly within the last few years. A single copy of the *Cynosure* coming to an honest praying man for two years had much to do with the anti-secret character of the Cornish church, and still more to do with the revival and re-organization of the Maine Christian Association. Behold what God hath wrought! Praise his name forever!"—*Elder S. C. Kimball, Editor Christian Witness, New Market, N. H.*

——o)o(o-——

The *Cynosure* and *Tribune* give five pages of reading matter for every working day in the year at a cost of about one-half of a cent per day. The news from the whole civilized world is given, and reform news and facts of vital interest nowhere else obtainable. Send $1.60 to the

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How to Preserve Seaweed.

The seaweed must first be cleaned in fresh water and then placed in a platter also containing fresh water. Take a piece of stiff drawing paper and slip it under the seaweed, which may then be arranged in its most attractive form. Allow the water to run off and put the sheet with the seaweed upon some leaves of blotting paper, and over this, directly in contact with the specimen, place a bit of muslin or a sheet of waxed paper and then some more blotting paper and a heavy weight.

After 24 hours the blotting paper and muslin may be removed. Then do as before, using dry blotting paper and muslin, and continue until the seaweed is perfectly dry, when it will look like a bit of delicate painting.

How to Get Rid of Red Ants.

An effective recipe for ridding a storeroom of a plague of red ants is to dissolve a lump of camphor in spirits of wine, add hot water and wash the infested places with the mixture. Lumps of camphor tied in white paper and left on the closet shelves will also be of assistance in driving off the persevering ants.

How to Mark Linen.

The French or raised satin stitch is now considered the right thing in marking linens. In most cases pure white is to be used, though in toweling a tinge of red may be employed, and where colored articles are to be marked such shades are allowable as will blend harmoniously with the main colors. The tendency now is in quite large letters, but this is doubtless a temporary fashion.

How to Hang Pictures.

The one thing which is unforgivable in hanging pictures is to "string" them along the walls in a line. Next to that crime is the one of arranging exactly symmetrical groups, suggestive of nothing so much as a lesson in geometry. Group pictures, group them gracefully, but don't, when one has succeeded in making a graceful bunch on one side of the fireplace, reproduce it exactly on the other side.

Delicately framed water colors are the only proper things for the drawing room, magnificent oils for the library and hall, and etchings and engravings for the dining room.

How to Make the Best Lemonade.

For a quart take the juice of three lemons, using the rind of one. Peel the rind very thin, getting just the yellow outside. Cut this into pieces and put with the juice and powdered sugar, of which use 2 ounces to the quart, in a jug or jar with a cover. When the water is just at the tea point, pour it over the lemon and sugar, cover at once and let it get cold.

How to Cleanse Print Goods.

Calicoes, ginghams and chambrays cannot be properly washed with the white clothes. To set the colors soak the dress a few minutes. If there is much pink, purple, lavender or green in the goods, strong, cold alum water is the best. For reds, yellows, browns and the like use about one ounce of sugar of lead to a gallon of water. For black and white combinations dissolve two handfuls of salt in a tub of cold water. Then wash hastily through warm bran water, rinse twice, blue if the colors require bluing, wring, starch on the wrong side with well made, smooth starch and hang in a breezy but not sunny place.

MASTER MASON'S OATH.

THIRD DEGREE.

I, ——, of my own free will and accord, in the presence of Almighty God and this worshipful lodge, erected to him and dedicated to the holy Saint Johns, do hereby and hereon (Master places his hand on candidate's hands, on the Bible,) most solemnly and sincerely promise and swear, that I will always hail, ever conceal and never reveal any of the secret arts, parts, or points of the Master Mason's degree to any person or persons whomsoever, except it be to a true and lawful brother of this degree, or in a regular constituted lodge of Master Masons, nor unto him nor them, until by strict trial, due examination, or legal information, I shall have found him or them as lawfully entitled to the same as I am myself.

I further promise and swear, that I will stand to and abide by all the laws rules and regulations of the Master Mason's degree, and of the lodge of which I shall be a member, as far as the same shall come to my knowledge; and that I will ever maintain and support the constitution, laws and edicts of the Grand Lodge under which the same shall be held.

Further, that I will answer and obey all due signs and summonses sent to me from a Master Mason's lodge, or given me by a brother of this degree, if within the length of my cable-tow.

Further, that I will aid and assist all poor, destitute, worthy Master Masons, their widows and orphans, knowing them to be such, as far as their necessities may require, and my ability permit, without material injury to myself or family.

Further, that I will keep a worthy brother Master Mason's secret inviolate, when communicated to and received by me as such, murder and treason excepted.

Further, that I will not aid nor be present at the initiation, passing or raising of a woman, an old man in dotage, a young man in his nonage, an atheist, a madman, nor a fool, knowing them to be such.

Further, that I will not sit in a lodge of clandestine Masons, nor converse upon the subject of Masonry with a clandestine Mason, nor with one who has been expelled or suspended from a lodge, while under that sentence, knowing him or them to be such.

Further, that I will not cheat, wrong nor defraud a Master Mason's lodge, nor a brother of this degree knowingly, nor supplant him in any of his laudable undertakings, but will give him due and timely notice, that he may ward off approaching danger.

Further, that I will not knowingly strike a brother Master Mason, nor otherwise do him personal violence in anger, except in the necessary defense of myself, family, or property.

Further, that I will not have illicit carnal intercourse with a Master Mason's wife, his mother, sister, or daughter, nor suffer the same to be done by others, if in my power to prevent.

Further, that I will not give the grand Masonic word in any other manner or form than that in which I shall receive it, and then in low breath.

Further, that I will not give the Grand Hailing Sign of Distress, except in circumstances of the most imminent danger, in a just and legal lodge, or for the purpose of instruction; and if ever I should see or hear it given by a worthy brother in distress, I will fly to his relief if there is a greater probability of saving his life than of losing my own.

All this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution to perform the same, without any hesitation, mental reservation, or secret evasion of mind whatever, binding myself under no less a penalty than that of having my body severed in twain, my bowels taken from thence and burned to ashes, the ashes scattered to the four winds of heaven, that no more remembrance might be had of so vile a wretch as I should be, should I ever knowingly violate this, my Master Mason's obligation. So help me God and keep me steadfast in the due performance of the same.

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The Christian Cynosure.

REV. M. A. GAULT, - - - EDITOR.
WM. I. PHILLIPS, - - - PUBLISHER.

CHICAGO, THURSDAY, SEPTEMBER 26, 1895.

DESTROYED BY LODGE INFLUENCE.

A few years ago, while lecturing in a western town, I hunted up an old schoolmate whom I had not seen for thirty years. I sat with him upon the same bench in the old log schoolhouse in Wisconsin. After spending four years in the army, he came home at the close of the war and married a banker's daughter in our town. They went west, accumulated property, had an elegant home, a son in college, and a daughter just blooming into womanhood.

But a great grief was corroding the heart of the once happy mother. The father had fallen into the habit of drinking. His wife had remonstrated with him until her appeals had lost their effect. She had long borne her grief in silence; but as we were seated in the parlor she suddenly broke down as she told me amid sobs and tears of her great grief, aud appealed to me as her husband's early friend and schoolmate to do all I could to reclaim him.

I found that he was a Knight Templar; and though living in a prohibition town, yet he obtained liquor through his lodge associates. She told me that his intemperate habits began with his joining the lodge. Her pastor had gone with him through the Knight Templar degrees, and had often told her that the lodge was the handmaid to religion. "But oh," said she, "if the lodge is such an aid to religion, why was it that my husband's bad habits began when he became a member of it?" I explained to her the demoralizing influence of the lodge, and that her husband's reformation was impossible so long as he remained in it. He must not only separate from the lodge but also from association with a minister who lends his influence to an organization which in so many cases leads men down to ruin.

DOES THE QUESTION STILL REMAIN?

The following is the editorial in the *Christian Statesman* to which one of our correspondents takes exception:

The Knight Templar branch of Masonry is not open to the objection made against other branches of the system. It does not ignore Christ. At the recent gathering in Boston, the Grand Commander in his annual address said: "Surely our order has not yet reached the fullness of its glory and happiness and its course must continue upward and onward in fellowship and harmony with the age and the lofty principles of Him whom we all acknowledge as our Lord and Master, Immanuel—God with us." But the question still remains as to the true Christian character of this branch of Masonry. The California papers tell of the tons of wine taken with the Knights from that State on their way to Boston, And the salon business in that city throve during their presence. The head of the order is in the liquor business himself. What a contrast between this Knights' convention and the Christian Endeavor convention of a few weeks before. And then the puerility of the plumes and the high-sounding titles. Give us something manlier than this professedly Christian order of Masonry.

We are sorry indeed to find this dangerous admission in a paper that we had considered a safe reform guide. To say of Knight Templarism that it does not ignore Christ, and that it is not open to this objection made against other branches of the system, sounds strange indeed, from such a source. The editor ought to know that the Templar's Christ and his chambers of secret worship can only be reached through degrees and a creed that rejects the teaching and denies the authority of Christ. As Bro. H. H. Hinman shows in his article in this paper the whole system is diametrically opposed to Christianity. The Knight Templar is as much bound by the Christ-rejecting oaths of Freemasonry as though he had never taken these side degrees. He does not secede or separate himself from the parent stock. It is declared by unquestioned Masonic authority that "the religion of Masonry is pure theism." In accordance with this, Christ's name is omitted in its prayers, and expunged from its Scripture quotations in the seven degrees through which the Knight Templar must pass to reach his branch degree. At each step he swears under a death penalty to maintain this theistic creed. So that if the Knight Templar has a Christ he is not the Anointed of God, but a false Christ.

KNIGHT TEMPLARS IGNORING CHRIST.

A seceding Mason writes us from Buffalo, N. Y., concerning the editorial in the *Christian Statesman* in which the editor says that "The Knight Templar branch of Masonry is not open to the objection made against other branches of the system. It does not ignore Christ."

This ex-Mason says, will you kindly send to the *Christian Statesman* a copy of the Knight Templar's oath in full. Perhaps we can induce the editor to enlarge on his editorial a little, and also modify it to some extent. The very idea that it does not ignore Christ!! Is not the whole system from one end to the other anti-Christian? Is the Christian's God the god of Masonry? I tell you, nay. It is a religious system, and it is an idolatrous system from first to last. The first great commandment is broken into fragments, and then to say, "But the question still remains as to the true Christian character," etc. Has it not been proven anti-Christian a thousand times over? Has such language by the grand commander the power to lead such papers to say such things?

I wish I had means to subscribe for the *Cynosure* but I have not. I see it has been taken recently from the reading-room at the Carnegie library in Allegheny. Do they refuse it, or is it discontinued? I wish it might be in all these Y. M. C. A. reading-rooms, but I suppose the funds necessary for that are not supplied. I never saw it in ten years in the Y. M. C. A., or branches at Pittsburgh. It has a good friend I think at Wilkinsburgh. I notice it is kept there constantly on the files from its opening to present time.

At Niagara Falls the president of the Y. M. C. A. is prelate of the Knight Templars, and of course it could not be allowed there long. His name is C. M. Young, and he is an elder in the Presbyterian church and a prominent business man and a very staunch Mason. He also boasts that he has gone up as fast and far as he can. When he must give up church or lodge it will be the church. How will it be with him at the gate of heaven?

I am a seceded Mason. I was deeply pained by the death of our dear brother, H. L. Kellogg, for I was well acquainted with him.

MASONRY IN POLITICS.

THE LODGE SECURING HONORS TO WHICH IT IS NOT ENTITLED.

It is announced in the daily press that the corner-stone of the new State Normal School building at DeKalb will be laid October 1st. by the Grand Lodge of Illinois with Masonic ceremonies. We believe every loyal citizen of the State should protest against this public favoritism shown to a secret order.

1. Because this Normal School is a State institution, built and supported by public money; and no sect or society has a right to monopolize such an honor which belongs equally to every citizen. In laying the corner-stone of such a building the State officials, as the people's representatives, are the proper parties to officiate.

2. By their underhanded secret methods Masons secured the distinction of laying the corner-stone of the Washington Monument, which was a national undertaking, built at the expense of all classes in the land, and many in other lands. But the prejudice of Masons against Catholics was such that the stone sent by the Pope for the Washington Monument was broken up and thrown into the Potomac, without a word of explanation; and then they covered the inside walls of the monument with their own insignia.

3. The secret society to which it is proposed to delegate this work of public interest is offensive to more than twenty Protestant denominations who testify against secret societies. It is highly offensive to the Catholic church It would be offensive to every loyal citizen if the fact was known that the members of this Grand Lodge are sworn to conceal each other's crimes of theft, adultery, criminal assault, arson, and all crimes except murder and treason, as is evident from the following clause, to which every member of the Illinois Grand Lodge is sworn:

"Further, that I will keep a worthy brother Master Mason's secret inviolate, when communicated to and received by me as such, *murder and treason excepted.*"

4. Freemasonry is of foreign birth, entirely un-American and unrepublican. Its displays are pompous; its titles are extravagant and lordly; its constitution is despotic; its oaths are extra-judicial, which, as Webster said and as Joseph Cook says, should be suppressed by law.

5. Such favoritism to a secret order is in plain violation of these words of warning in Washington's Farewell address:

"However combinations or associations of the above description may now and then answer popular ends, they are likely, in the course of time and things, to become potent engines by which cunning, ambitious and unprincipled men will be enabled to subvert the power of the people, and to usurp for themselves the reins of government; destroying afterwards the very engines which have lifted them to unjust dominion."

Able statesmen since Washington's day, as Millard Fillmore, Alexander Hamilton, William H. Seward, Charles Sumner, John Quincy and Charles Francis Adams, Richard Rush, Wendell Phillips, Chief Justice Marshall, Thaddeus Stevens, Thurlow Weed, Daniel Webster, and a host of other patriots, have declared Freemasonry hostile to free government.

TO THE TRUSTEES OF THE NORTHERN ILLINOIS NORMAL SCHOOL.

GENTLEMEN:—We observe that you have arranged to have the corner-stone of the State building to be erected by you laid by the Masonic lodge of this State. We respectfully enter our protest against this proposed action for the following reasons:

1. You are officers of the State, and as such should not use your official positions to favor, aid or assist any sect or party, denomination or order.

2. The Masons of this State constitute a sect or order which perpetually forbids membership to women, the poor, the maimed and other unfortunates. By its constitution it will never be possible for a majority of the people to belong to it.

3. Not only does this sect or order exclude many persons, but many not excluded cannot conscientiously unite with it. The Reformed Presbyterians, the United Presbyterians, the Lutherans, the Friends, the Wesleyans, the Free Methodists, and more than fifteen other denominations, as well as many persons not connected with churches, believe secret orders like the Masonic dangerous to the state.

4. The moneys which erect this building belong to the citizens, and should not be used in whole nor in part to advertise and glorify any sect, party, denomination or order. If Masons are allowed to advertise themselves at the expense of the State, why should not the Methodists, a far larger sect, have the same privilege.

In view of these weighty considerations, we the undersigned respectfully urge that you cancel the arrangement with the Masonic lodge of this State and have the corner-stone of this building laid by the Governor or some other person or persons representing the people who are taxed to erect and maintain it.

(NAMES.)

PERSONAL MENTION.

—Bro. W. Sperry, of Owatonna, Minn., renews and adds: "I prize the *Cynosure* so highly that I could not think for a moment of doing without it."

—Rev. J. S. Colvin, one of our esteemed subscribers at Mission Creek, Neb., was visiting his father in the city recently, and preached in the Third U. P. church.

—The *Fraternal Messenger*, a secret society organ published at Cedar Rapids, Ia., has this to say of us: "To our exchange table this week comes the *Christian Cynosure*, published at Chicago. This paper, in its twenty-seventh volume, exists for the sole purpose of antagonizing secret

societies. It is ably edited, keen and incisive in its utterances, apparently attacking wrong wherever found, but is handicapped and hidebound by the idea that all the ills of this wicked world are to be attributed to the organizations which have certain esoteric features."

—Our readers will be glad to know that in our next issue Miss Flagg will resume her letters which have been so much missed of late.

—Rev. W. B. Stoddard hopes soon to announce time and place of the Pennsylvania State convention. The outlook promises a convention of unusual interest.

—Rev. C. Kirkland, of Fairfield, Iowa has been chosen as secretary and member of the executive committee of the Iowa Christian Association in place of Rev. T. H. Acheson, who has removed to Denver.

—The following from a Pittsburgh daily of Sept. 10 is an illustration of how eternal vigilance is the price of liberty for anti-secret churches: "At a meeting of the Pittsburgh Synod of the General Council of the English Lutheran Church, which has just ended, a sensational move was made against a Youngstown Lutheran minister, Rev. H. W. Tope. An attempt was made to enforce the clause of the church constitution which provides that no minister of that church shall be a member of a secret society which is 'un-Christian or infidelic in its tendencies.' The attempt to enforce was a failure because a majority of the ministers were themselves members of secret societies. Rev. Mr. Tope belongs to four, and says he will so continue until convinced that he is wrong."

—Elder Rufus Smith writes from Fairbanks, Fla.: "You see it pays to have good works. One kind will send us to hell. One class must be consumed. If any of this 'hay, wood or stubble, is mixed with our good works we shall suffer loss in that day, when we shall be tested as by fire.' This word of cheer and awakening is to that class of co-workers which I called upon in my last letter in the *Cynosure* to join me in scattering 1,000 of Bro. M. N. Butler's books South. A kind of works that fire will not burn—yes, better than that, class of well doing that we shall greatly enjoy on the other shore. It will cost you no more to send the books to Fairbanks, Fla., than to Chicago. As sickness called me home, I only had time to get my portion of the 1,000. I had them on hand ready for business. I commence to-morrow, God willing. If any come, I will scatter and report. Remember 'their works do follow them.' Rev. 14: 13."

—Rev. J. M. Foster has a ringing letter in the *Woman's Voice* of Boston, on secret societies in politics, in which he says: "A business corporation conceals its plans from the public, for a specific purpose, only because the public is not concerned, as they are protected from danger by government inspection. But suppose a part of the corporators formed a secret, oath-bound society to countervail the damage of the others. Would that be allowed? We know it would not. The political corporation can no more safely allow one portion of her citizens to be bound together by an oath to work the damage of another part. Secret oath-bound societies are a menace to the republic. Out of 13,000,000 voters, 3,000,000 belong to secret orders. They hold the balance of power in our national elections. This government does not want its policy dictated from the dark recesses of the lodge. We must throttle the serpent or it will ruin us. Let the Vermont law be adopted by all the forty-four States of the Union. Let the United States Congress crystalize it in a national law. That will drive secret oath-bound societies beyond our boundaries.

—Rev. J. S. Martin, of New Castle, in a two and a half column article in a daily of that city, thus starts out in reply to a defender of secret societies: "The occasion of this article needs explanation. Some two weeks ago, in pursuance of my profession as a minister of the Gospel and in fulfillment of my vows to be faithful in declaring the word of God, I took occasion to show to my congregation the unscripturalness of secret orders, and to give some reasons why Christians should not belong to them. An extract of this discourse was given to the press—a matter for which I was in no way responsible and over which I had no control. I knew nothing of it until it was done. The publication of this extract at once created excitement and evoked criticism. And why? Who should be hurt by it? Conscious innocence we should remember is always quiet. The church of Jesus Christ does not attack the men that condemn her. She does not need to do so. She knows that she is true and has not a single invulnerable point in her as she stands related to God. Now, when a brief extract of a single sermon stirs up societies and fraternities I cannot but argue that somebody has certainly been hurt. You pass your hand over a horse; how that horse loves the stroke of your hand if he is well and sound! But the instant you touch an unsound spot on him, how he flinches! If I throw a stone down the street where there are a dozen men and see one of the number throw up his hands and halloo, I am just as certain as I live that I hit that man. The others keep quiet and I say that I did not hit them. In all kindness I say that somebody has been hit within the past two weeks, as certain as I write."

TALKS TO YOUNG PEOPLE.

BY PROF. D. A. STRAW.

THE YOUNG NEED RESTRAINT.

Why this unending advising of young people and hedging them about, and roping them in, and stirring them up with "don't," "must not," "should not" and "do." How it does try the spirit of youth to endure this characteristic of fathers and mothers, grandfathers and grandmother, wise neighbors, kind friends, old uncles and aunties, besides the preachers and teachers, books, papers and fore-ordained guardians.

If one could only be limited to one or two grandmothers, but every interesting boy finds himself the object of loving interest to at least half a dozen, and the more he does not feel the need of them the more there are. Of course we can all understand why a pig says "don't" to his brother when there is only one ear of corn to eat, but our dear prudent friends always stop us just for our good, not their own—surely not for their own good when they go clear out of their way to tell us we better not, though our fun does not affect them in any direction.

A colt may roam the broad plain without being called in by its mother and advised against the richest and sweetest patches of grass. A lamb may skip and frolic without being told to shun the gayest of its chosen playmates. A bee can sit at the first table of white clover sweetness an acre in extent without any directions about good manners. A rabbit may begin his dinner with the dessert; a kitten may end his meal with the soup; a kid gets no cautions against climbing the cliffs, nor a monkey boy against mounting the trees. A duckling may go swimming in the earliest thaw, and even a calf is not told to put on his shoes, his rubbers, his cap and his raincoat before he goes out in bad weather. Say what you please, eat what you like, sleep till you're through, and get up when you want to—these are the welcome words of woods and waters, earth and air, to all their gay and careless creatures from mites to mammoths, except the children of men.

And with all this freedom from care and correction a mouse never eats too much cheese for his own good; but a boy may. Ah! there is the terrific truth; that the race of men are the only ones of all earth's children that are always in peril if left to themselves. Offer a dog a scarlet pepper and a graham gem, and he passes the pepper with a sniff and devours the gem. While the baby boy with the same bill of fare grabs the pepper and stuffs it in his mouth and then rubs it in his eyes, though the better one for him was the same as for the dog. A child and a kitten with a razor and a rubber ball; the child will choose the razor while the kitten prefers the ball. A boy always prefers a pistol to a pop-gun. Chicken and candy and ice cream and cake with pickles and nuts, this is what a girl likes; but no refined and dainty beast or bird would choose such a feast.

A boy would rather ride on the top of the train than sit quiet and comfortable in the cushioned couch of a parlor car. Catching live rattlesnakes, robbing the bumblebees, storming the hornets' nest, riding the wild colt, teasing the vicious bull, climbing to the cupola, fishing in the open well, feeding the thrashing machine, inventing cannon; these are the pleasing pastimes, because there is peril in them. I was *playing* with my father's chisel when I chopped the end of my thumb off. You were *celebrating* the Fourth of July when you blew out your best eye. What beast but a boy would conquer the nausea of a smoke by trying it again and again and again? What thing but a girl would tie herself for life to poverty, disease, abuse and disgrace, and a dissolute dude?

Well, well, well! we might as well admit it, boys and girls, young ones and old ones; there is something in our human blood that drives toward the dangerous, that pulls us down, not up; and only the experience of years is strong enough to resist this fatal fascination. There have been a few men who advocated the plan of letting the lines all loose for people to follow every impulse and desire, but the end of their folly was a warning to all their followers. Oh, thank God for our careful parents; praise him for the good old grandmothers. Shun the Satanic counsellor who tells you to try all the enticing ways and then you will have wisdom to choose. Flee from the friend, the school or the society that places no railing along the precipice of vice, that puts up no bars at the gates of danger. Who but a fiend would leave a child to choose its toys in a dynamite shop? What father or government would give evil an even chance with good when there are boys and girls in care.

EGYPT AND THE BIBLE.

The researches of the antiquarian in the historic land of Egypt have vindicated biblical statements that seemed in conflict with secular history and made plain much that seemed obscure, so that Christians owe a debt of gratitude to those who have devoted their lives to investigating this important subject, and contributed so greatly to the defense of the Scriptures. How well the work of Egyptologists agree with the history of the Bible, is seen from the extract from a tract by H. L. Hastings, of Boston, entitled "Egypt and the Bible:"

"Dr. Brugsch, in his learned 'History of Egypt Under the Pharaohs', quotes more than 100 passages of Scripture, and affirms (vol. 2, p. 330) that 'Any one must certainly be blind who refuses to see the flood of light which the papri and the other Egyptian monuments are throwing on the venerable records of Scripture.' Sir J. Gardner Wilkinson's great work on the 'Manners and Customs of the Ancient Egyptians' has references to passages of Scripture on 330 different pages. The Old Testament speaks of Egypt 683 times, the New Testament mentions it 25 times; and the Egyptians are spoken of 30 times in the Old Testament, and five times in the New Testament, besides unnumbered references to Egyptian cities, places, rulers, idols, manners, customs, etc

"Egyptian monuments and Scripture history confirm each other. On the walls of the temple of Sheshonk or Shishak, at Karnak, may be seen to-day the sculptured Jewish profiles of the captives which Shishak took, and the names of the Jewish cities he captured, when he came up against Jerusalem in the fifth year of King Rehoboam, Solomon's son (1 Kings 14, 25, 26). The spade of the explorer has turned up Pharaoh's Treasure City, Pithom, and the very bricks the Israelites make and laid; and out of the rock-hewn sepulchres of Thebes have been brought the mummies of the very Pharaohs who oppressed the Israelites in the days of Moses."

I. ELMER.

Kingston, Ont., Sept., 9, 1895.

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EXCISE QUESTION.

REV. MADISON C. PETERS' VIEWS ON SUNDAY LAWS.

Local Option, He Thinks, Would Solve the Problem—Christians to a Man Will Fight the Rum Power—The Party That Favors Sunday Opening Will Commit Suicide.

Sunday, Sept. 15, found Madison C. Peters in his New York pulpit. The Sunday excise question has been the all absorbing theme. This is what Dr. Peters had to say, among other things:

I believe local option is the solution of this Sunday excise matter. But let us have local option by wards, not as a whole city. The voters of the slum districts who would vote unanimously for Sunday opening are poor specimens to determine a question of home rule.

If a man sells liquor on Sundays clandestinely and feels that the judgment of the law condemns him, a high moral end is gained. To legalize Sunday liquor selling would make it respectable. The saloon stands today an acknowledged law defying, disorder producing, crime breeding power, and there are thousands of good citizens who are not temperance men who will not allow the saloons further freedom, and the Christian people will to a man desperately resist Sunday saloons, and if we are whipped we will continue the fight with all our might, day and night, and arouse a public sentiment that will slay and bury the liquor traffic with its face downward, as the Welshwoman proposed to bury the devil, so that, if it should chance to come to life again and try to scratch its way out, it would only bury itself the deeper.

The party that will dare to surrender our Sabbath to America's political dictator, the saloon, will commit political suicide at the next election.

This war upon our Sabbath is a foreign war. If foreigners will not assimilate with us as American citizens, if they do not admire our Sabbath and Christian institutions, if they want social incendiarism and sabbatic disorder—a go as you please Sabbath—they are welcome to enjoy it by recrossing the Atlantic! But if they stay here we demand the enforcement of that central truth of statecraft—the liberty of the individual subject to the sovereignty of the state—the subordination of individual rights and privileges to the general good. These are integral elements in a stable national life.

Bartholdi's statue of Liberty on Bedloe's island, holding in her right hand a torch, should hold in her left hand a volume containing the laws and customs of the land, and before the right hand be extended in welcome require, upon bended knee, the left hand to be kissed as a token of submission to our laws, customs and institutions.

It is a war upon our political institutions. In countries where the Sabbath is most profaned, like Spain, France, Italy, Bavaria, society is grossly immoral. In Sabbath observing England, Scotland and America society is found in its highest moral tone. Pick out the hamlets or cities, or wards of cities, where are the lowest moral conditions, and there, just in proportion, is the Sabbath desecrated. An eminent judge of the United States supreme court forcibly said, "Where there is no Christian Sabbath there is no Christian morality, and without this free government cannot be maintained." Blackstone says, "The Sabbath is of admirable service to the state, considered merely as a civil institution."

Some years ago De Tocqueville, the distinguished French statesman, was commissioned by his country for the purpose of studying the genius of our institutions. In reporting to the French senate he said: "I went at your bidding and passed along their thoroughfares of trade. I ascended their mountains and went down their valleys. I visited their manufactories, their commercial markets and emporiums of trade. I entered their judicial courts and legislative halls. But I sought everywhere in vain for their secrets of success until I entered the church. It was there, as I listened to the soul equalizing and soul elevating principles of the gospel of Christ as they fell from Sabbath to Sabbath upon the masses of the people, that I learned why America was great and free, and why France was a slave."

In the dark days of the French revolution, "the shabbiest page of human annals," as Carlyle calls it, the Sabbath was trampled in the dust, and a tenth day of rest was substituted without divine sanction, and so frightful did society become that the infidel authorities had to institute the divine Sabbath and public worship to save the metropolis and the kingdom from utter desolation.

France is yet reaping the sad fruitage of her folly, and she will never have a permanent republic until she quits her roaring, roistering and rollicking Sabbaths and devotes one day in every week to the recognition of God. I believe that the security or disaster of American institutions depends upon the issue of the Sabbath contest.

The end of the Sabbath would be for the United States the beginning of the reign of Mammon, Bacchus and Venus, and finally overwhelm us in temporal and eternal ruin. From such a fate may the God of Lexington and Gettysburg deliver us!

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Sept. 29. Comment by Rev. S. H. Doyle.

TOPIC.—Progress in the Christian life.—II Pet. i, 1-11.

Christianity is a life, and the law of life is advancement, progress. Not to advance, not to progress, is to die, to cease to live. Peter aptly lays down the law of progress in the topical reference. Taking for granted that we have faith, he urges us to add to our faith or to supplement our faith with such Christian virtues as will make us neither barren nor unfruitful and will insure us an entrance into heaven.

1. Progress means no standing still. We cannot advance in the Christian life and occupy the same place. Standing still is contrary to advancement. There may be blessed experiences in life where we would like to dwell as Peter desired to do on the Mount of Transfiguration, but we cannot do it. There are no abiding places for Christians in this world. We could never reach heaven by standing still amid the most rapturous experiences of this life. We cannot stand still. We will go forward or backward.

2. Progress means no turning aside. We are enjoined in God's word to let our eyes look right out—to turn neither to the right hand nor the left. True progress demands that we heed this injunction. Satan is shrewd in tempting us. He never tempts a man to turn his back in one movement upon his religious beliefs, professions and duties. He tries to induce men to turn aside for a time, to neglect occasionally their duties, knowing that occasional turning aside, occasional neglect, usually graduate into permanent conditions. True progress is contrary to turning aside.

3. Progress means no turning back. No man having put his hand to the plow and looking back is fit for the kingdom of God. We cannot go forward and back at the same time. Backsliding is not only not beneficial, but it is an actual sin, for it is nothing less than desertion of Jesus Christ. Turning back is also positively dangerous. The backslider is in a more precarious state than one who has never tasted of the joys of religion. We cannot progress and go back.

4. Progress means advancement. We must not stand still, turn to the right or left or turn back, but must advance, not in our own strength, but in the strength of Christ. Let us forget the past and press forward in the future for the prize of the high calling of God in Jesus Christ.

Bible Readings.—Ex. xiv, 15; Deut. v, 32, 33; xxviii, 14; Job xxii, 28; I Sam. ii, 26; Ps. xcii, 12; Prov. iv, 25-27; Luke ii, 52; ix, 62; xiii, 24; I Cor. xv, 58; Eph. iv, 14, 15; Phil. iii, 13, 14; iv, 8, 9; Col. i, 9-11; I Thess. iii, 12, 13; II Thess. i, 3, 4; Heb. vi, 1-3, 11, 12; xii, 1, 2; II Pet. iii, 18; I John v, 4, 5.

Against the Saloon.

Let me mention now, and briefly, too, that the battle for Christian citizenship, which was begun three years ago at President Clark's suggestion, has been fearlessly waged and has been blessed in promoting a more intelligent spirit of patriotism. Christian Endeavor is against the gambling dens, the lotteries, the violation of the Sabbath and condemns intemperance in every form; stands for total abstinence, for the suppression of the saloon and for the annihilation of the power of the saloon in politics and in all "parties." Aye, we believe the liquor traffic is the implacable enemy of righteousness and purity and of Christ and His church. The saloon must go! The saloon must go!—Secretary Baer.

Religions of India.

It would appear from the recent blue book on Indian affairs published in England that the Christian religion is making an appreciable impression on the population and now claims rather less than 1 per cent of the whole. The total population is given at 287,223,431, of whom, at the last census, there were 207,731,727 Hindoos, 57,321,164 Mohammedans, 9,820,467 aboriginals, 7,131,361 Buddhists, 2,284,380 Christians, 1,907,833 Sikhs, 1,416,638 Jains, 89,904 Parsees, 17,194 Jews and 42,763 of other religions. Of the Christian population 1,315,263 were certified to be Roman Catholics and 295,016 Church of England.

For Mutual Benefit.

An admirable plan, in accordance with which Christian Endeavor societies in this country can practically promote and superintend the growth of Christian Endeavor in foreign lands, has been suggested to us by Rev. Thomas L. Gulick, the representative in this country of the famous McAll Mission of France. His suggestion is that each Christian Endeavor society now organized in France, and each that may be organized thereafter, be put in direct communication with some earnest, efficient Christian Endeavor society in the United States.—Exchange.

The Cross and Victory.

Arouse ye, arouse ye, O servants of God!
His right arm your strength, and your leader
His rod.
Oh, haste from the north, from the south to
His call!
His cause shall prevail. He shall reign over all.
Farewell to your dreaming; no longer delay.
Go tell the glad tidings. God's hand points the
way.
Go forward! Go forward! to conquer or die.
God will make sure the victory.

CHORUS.

Haste and bear the banner forth,
East and west and south and north.
Haste to lift the cross on high,
The pledge of victory.
Haste and bear the banner forth,
East and west and south and north.
Haste to lift the cross on high,
The pledge of victory,
The cross and victory.

The morning has broken; the noonday is near.
Go forward with courage, nor doubt ye nor
fear.
Rely on His promise, His oath and His word;
His Spirit your helper, His gospel your sword.
The Prince of Salvation is winning His way.
Bring crowns for His brow. Joy, joy, for the
day!
Go forward! Go forward! to conquer or die!
God will make sure the victory.

—Rev. S. F. Smith, D. D.

Wax For the Workbasket.

A nice way to keep wax for the workbasket is to fill half shells of English walnuts with melted wax, fastening the two half shells closely together at one end. There will then be a small place at the other end, through which the thread will slip when the wax is being used.

Mrs. Johnston's Methods.

Mrs. Ellen C. Johnston, the superintendent for 12 years of the Reformatory Prison For Women at Sherborn, Mass., to whose individual character much of the success of this unique and famous institution is due, says: "I have made it a rule ever since I came to the prison to know none of the women's histories. Of course a clerk keeps a record for the government, but I do not see it, nor do I allow any one ever to ask for what the inmates are confined. Sometimes the women tell their stories to me, but I do not encourage it, unless I can help them in some definite way. I want them to feel that as soon as they enter these doors the curtain falls on their past life, with all its shortcomings, and here begins a new one. I believe that nothing is so likely to help these unfortunate lives as the realization that there is still a ray of hope for them to take up the broken thread of existence, and that the past is really gone."

The Sleeve Growing Smaller.

Gowns seen at midsummer social functions in Paris indicate a coming change in sleeves, yet it is by no means prophesied that the large sleeve will be entirely displaced. There are, however, always a few women who desire to be unlike the multitude, and who are eager for novelty, and nothing could attract all eyes now more than to see a woman in tightly fitting sleeves. Those worn are relieved by ruffles falling from the shoulders and by puffs and ruffles at the elbows. This may be looked upon as the first breath of a change which will bring about a pleasant modification in the size of sleeves. That is all we want, for the large sleeves are universally becoming and extremely picturesque, and it is only their vulgar aggrandizement which people of taste condemn.—"Review of Fashions" in Demorest's Magazine.

For Robust Appetites.

M. Jean Couet, director of the culinary department of the Gil Blas of Paris, adapts his recipes to all classes. Among those given recently is one particularly available in families whose members possess robust appetites: Put in a stock pot 3¾ quarts of water. When it boils, place in it 2¼ pounds of beef and about a pound of smoked beef tongue. Add 2 cabbages of medium size, previously blanched. Cook for three hours. Withdraw the cabbages, drain them, season with butter, pepper and salt, cut in slices the meat and tongue and place on the cabbage and serve. To blanch vegetables scald them in strongly salted water. The liquid in which the cabbages and meat are boiled is immediately available for soup, with the addition of a little butter and fried bread or croutons.

Business Women's Dress.

A model dress for business women presented at the private dress session of a recent woman's council has a skirt of fashionable cut, with the approved number of gores in the back, a simple vest with a breast pocket, and a cutaway coat with a French back. The coat contains seven pockets. The dress skirt, which is of the usual walking length, has two. The skirt is so arranged that it can quickly be adjusted for a rainy day dress without changing its "hang" or making the figure look either awkward or unusual. By such adjustment the hands are left free, and one does not have to struggle with several handfuls of dress, umbrella, and packages.—New York Post.

A Unique Occupation.

A unique occupation taken up by certain enterprising young women in need of a little extra money is that of "gray hair pullers." The day the first gray hair makes its appearance is one of sorrow to many fashionable women, and the hair is generally pulled out, regardless of the old saying that a dozen will come to its funeral. Soon afterward the gray hair puller is summoned and engaged to come at regular intervals. She takes down her patron's hair, combs it gently and carefully removes every hair which has departed from its original hue and pins up the locks again.—New York Letter.

Alaska and Australia both had delegates at Boston.

Miss Ellen Spencer, said to have been the first woman who taught school in Illinois, died recently at Jacksonville, lacking but a trifle of being 100 years old.

Emily Malone Morgan, a young Connecticut novelist, devotes the proceeds of her literary work to giving working girls a summer holiday.

FOR LITTLE FOLKS.

NOVELTIES IN LANTERNS.

Some New Box Designs Which Any Boy Can Easily Make.

The Chinese feast of lanterns does not take place until September, at the time of the harvest moon, but it is not saying much for an American boy that he can get ahead of a Chinaman. So it happens that grocers and tobacconists are now besieged for cigar boxes, and the demand for tissue paper has already produced a scarcity of desirable colors in the market.

Last year a boy in the eastern district excited the admiration of his fellows by making a lantern of a large gourd which

grew in his back yard. The idea was not new, as any boy who has been in the country could testify, though pumpkins or squash are the vegetables generally employed. However, this gourd was especially effective by reason of the beautiful markings, the green showing in dark lines against the clear yellow. By means of a small wax candle such as is sold for Christmas trees, the gourd lasted several nights without withering.

But most city children must be content with box lanterns. By taking two cigar boxes, the size which holds 50 cigars, opening the lids and forming a cube, a lantern double the ordinary size may be made. Of course it will be necessary to cut a board for the top and base, the former having a circular or square hole for air. Four such boxes will make a handsome cross lantern. Take the lids off and turn the boxes so that they open inside the figure. The lids will supply boards for the top and base.

For a gourd lantern the best ornamentation is a face, and by cutting the rind very thin in some places and leaving it thick in others excellent effects may be made with light and shadow. With box lanterns the idea of a stencil should be employed. Mark the figure you wish to have. The best way is to draw it on paper and paste the drawing on the wood. Then cut the lines in dashes not entirely out. Circles are pretty for corner ornaments. These are easily made by using a coin for drawing the ring, burning a hole in the center and enlarging it with a penknife.

The designs here given are some which The Eagle artist has drawn expressly. They are simple and effective.—Brooklyn Eagle.

The Boy Was Right.

Schoolteacher, examining the class, lights on the youngest, and is so struck with his intelligent aspect that he questions him forthwith. "Now, my little man, what do five and two make?" The little one remained silent. "Well, suppose, now, I were to give you five rabbits today and two more tomorrow, how many rabbits would you possess?"

"Eight!" replied the juvenile promptly.

"Eight! Why? How do you make that out?"

"'Cause I've got one at home already." It was quite true, and the teacher had to try again.—London Telegraph.

He Wanted to Know.

At a small school the pupils were not long since reading the story of an important battle. The text read:

"Both sides fought with dogged pertinacity."

When this point was reached, a boy in one of the back seats raised his hand and calmly inquired of the master:

"What kind of weapons are those?"—San Francisco Examiner.

Jack Knew.

Governess—Now, Jack, if I were to give 12 pears to Maud, 10 to Edith and three to you, what would that be?

Jack (aged 6)—It wouldn't be fair.—London Tit-Bits.

POTATO CURE FOR TIPPLING.

Said to Eradicate the Drunkard's Craving For Whisky.

A man prominent in the affairs of Dunkirk recently related the following incident:

"One day, two months after I had signed the pledge, I had a craving for a drink of whisky so strong that I could see nothing else but drinks about me and felt as if I must have at least one drink. I told a friend of my state of mind. He said: 'You need not drink. I can tell you of a substitute that will stop your discomfort. Get a bowl of ice water and a raw potato, peel it and cut down one end of it to a size convenient to take in the mouth. Dip the potato in the ice water and suck it every time you think you must have the whisky.' I did as he advised. I took the bowl of ice water and the potato and placed them on a table at the head of my bed and would dip the potato in the water and place it between my lips every few moments till I went to sleep. I awoke free from any desire to drink whisky and have been free from it ever since. That one treatment eradicated my craving for whisky for all the time that has since elapsed."—Buffalo Courier.

Narcotics Produce Craving.

There are virtues in many narcotics; they usually afford temporary relief, but there is a universal law of compensation. Narcotics of all kinds demand payment for the ease or pleasure they afford. They compel the dancer to pay the fiddler. For every exaltation there is a depression. When a narcotic is first taken, there is a stimulation of a most pleasurable nature, which is followed by nepenthe, sleep and dreams. Following these there is a brief season of conscious restfulness, and then comes the dreaded compensation—depressed spirits, pains and aches, simulated or real, and there is a disposition to return to the drug. This depression is inevitable, and each taking tends to a fastening of the habit. Narcotics create this craving much more quickly than alcohol does, and herein is their greater danger.—W. R. Cobbe.

Decrease of Inebriety.

The good cause of temperance flourishes in spite of the mistakes of some of its misguided friends. The use of alcoholic drinks is steadily decreasing. Drunkenness is becoming less prevalent. The managers of the great railway lines and other corporations are helping the temperance movement by insisting on sobriety among their employees. In congress and in state legislatures there is not one-tenth as much inebriety today as there was 40 years ago. On the farms, and in the factories and mills, and wherever men work for their bread, there is a gratifying diminution of intemperance. This good "work goes on" bravely and hopefully.—Washington Post.

Whisky and Railroad Accidents.

A great railroad corporation recently collected and tabulated all the facts pertaining to the men and conditions of every accident which occurred on its lines for five years. Forty per cent of all accidents were due altogether or in part to the failures of men who were drinking, besides 18 per cent where there was every cause for suspicion of a similar condition. In one year over $1,000,000 worth of property was destroyed by the mistakes or irresponsibility of beer drinking engineers and switchmen.—Christian Work.

Alcohol Injures Horses.

Colonel Spohr, in a German military newspaper, points out how frequent is the case in that country of horse trainers forcing their animals to indulge in alcoholic "pick me ups." The writer declares that the effect of alcohol on horses is of a highly injurious nature.

Women Tipplers In Edinburgh.

Drinking, both moderate and immoderate, is much more common in the British isles than in the United States. On holidays it is not uncommon to see the saloons half full of women of the lower classes. About two-thirds of the grocers in Edinburgh sell liquor with their groceries; this has greatly increased the habit of liquor drinking among women.—Union Signal.

Society Frowns on Drunkards.

Intemperance is no longer looked upon as a pardonable weakness, but as a grave fault and a disgrace. It has ceased to be permissible, as it once was, for public men to be seen in a drunken condition. Society does not extend its former indulgence to persons who fail to control their appetite for strong drink. The practice of "fanning the flame of friendship with the wing of conviviality" is by no means so prevalent as it used to be, for the simple reason that it has become disreputable.—St. Louis Globe-Democrat.

Temperance Notes.

Twenty-one temperance associations have been formed in India during the past winter, with an enrollment of 2,000 new members.

The British government enforces strict prohibition in Matabeleland and Mashonaland, fining and imprisoning any person selling or giving liquor to the native.

The distinction between "moderate drinking" and immoderate drinking is simply a distinction between being a little drunk and a good deal drunk.

SABBATH SCHOOL.

LESSON I, FOURTH QUARTER, INTERNATIONAL SERIES, OCT. 6.

Text of the Lesson, Judg. ii, 1-13, 16—Memory Verses, 11, 12, 16—Golden Text, Judg. ii, 16—Commentary by the Rev. D. M. Stearns.

1, 2. "Ye have not obeyed My voice. Why have ye done this?" The summary of the Book of Judges is found in Acts xiii, 20, "And after that He gave them judges, about the space of 450 years, until Samuel the prophet." Also in Ps. cvi, 34, 35, 40, "They did not destroy the nations concerning whom the Lord commanded them, but were mingled among the heathen, and learned their works. Therefore was the wrath of the Lord kindled against His people, insomuch that He abhorred His own inheritance." His commands were plain, but they were disobedient, and thus they hindered Him from shewing Himself strong on their behalf (II Chron. xvi, 9). At least six times in Judges I it is said that different tribes did not drive out the inhabitants; hence, the visit of this angel of the Lord to show them their sin, and if possible, turn them to the Lord. All the history of Israel is just a picture of the general character of believers at the present time and in all ages, and a contrast with the character of Him who is God's Only Begotten. He could say, "I delight to do Thy will, O my God." "I do always those things that please Him" (Ps. xl, 8; John viii, 29).

3. "They shall be as thorns in your sides, and their gods shall be a snare unto you." The only way for those who would follow Jesus is to "Deny self and take up the cross." "Love not the world, neither the things that are in the world." Yet many who say they are trying to live a Christian life, ask if they cannot read a good novel occasionally, and once in awhile attend the theater and dance just a little, etc.? They say, "We must have relaxation and recreation, and where shall we find it?"

4. "The people lifted up their voice and wept." They were, as a people, much given to murmuring and rebelling and weeping. How much sorrow there is in their weeping because they cannot have their own way, or how much real sorrow for sin only God could tell. There is a way of fullness of joy which you will find in John xv, 11; I John i, 4; Rom. xv, 13, but it can only be found in complete separation to God and to Him who gave up all for us.

5. "And they called the name of that place Bochim, and they sacrificed there unto the Lord." Bochim signifies "the weepers" and is found only here and in verse 1. Israel's days of weeping are not yet over, but the time will come when in Jerusalem the voice of weeping and crying shall be heard no more (Isa. lxv, 19). Then shall they truly receive Him who is the only sacrifice for sin, even the Lord Jesus Christ, their Messiah (Zech. xii, 10; xiii, 1; Isa. lx, 20, 21).

6, 7. "And the people served the Lord all the days of Joshua." We now turn back to the last days of Joshua and are reminded of his heart searching and soul stirring farewell address, in which he showed the impossibility of serving the Lord unless they meant it with the whole heart. All service must be in sincerity and in truth; all worship must be in spirit and in truth; all must be "unto the Lord," with a single eye to His glory (Joshua xxiii, 14; John iv, 24; Col. iii, 23, 24). Some helpful words on service are also found in I Thess. ii, 4; Gal. i, 10, "Not as pleasing men, but God who trieth our hearts," "If I yet pleased men, I should not be the servant of Christ." The people in Joshua's day served in sincerity and possessed and enjoyed the land, and the Lord who gave them the land. So shall we enjoy the Lord and all the riches of His grace if we will serve in sincerity and truth.

8. "And Joshua, the son of Nun, the servant of the Lord, died, being an hundred and ten years old." This verse and the next are almost identical with Joshua xxiv, 29, 30, and the Holy Spirit does not repeat without a reason. He says, "Ye shall know that I have not done without cause all that I have done" (Ezek. xiv, 23). What better epitaph could any one have than, "A servant of the Lord." Consider the beginnings of the New Testament epistles and see how the writers delighted in this title.

9. "And they buried him in the border of his inheritance in Timnath-heres." He having gone out to be with God, where he has been well and happy ever since, they laid his body away till the resurrection. Death is an enemy which holds on to the bodies of the saints as long as possible, but he cannot harm the soul, for when he touches the body he only sets the soul free to be with God.

10. "Another generation which knew not the Lord, nor yet the works which He had done for Israel." This makes us think of "the new king that knew not Joseph," and of the one who said "I know not the Lord, neither will I let Israel go" (Ex. i, 8; v, 2). There is a difference between knowing about the Lord and knowing the Lord. These people certainly knew about Him and His wonderful works, but had they known Him they would have trusted and served Him (See John xvii, 3).

11. "And the children of Israel did evil in the sight of the Lord and served Baalim." Baal means lord or master and is often used in the plural as here. Baal and Ashtoreth were the chief male and female deities of the Phœnicians and Canaanites. Isa. xxvi, 13, might sum up all idolatry, "O Lord our God, other lords beside Thee have had dominion over us." Many of us must make the same confession, and it is well for us when we can add, "But by Thee only will we make mention of Thy name."

12. "And they forsook the Lord God." See also verse 13, and chapter vi, 10, 13. The prophets have much to say about Israel forsaking God. Jeremiah expresses it forcibly in chapter ii, 13, when the Lord by his mouth says, "My people have committed two evils; they have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." The contrast to forsaking is to "cleave unto the Lord" (Deut. xxx, 19, 20; Joshua xxiii, 8; Acts xi, 23). A knowledge of the Lord and of His great love to us will lead us to cleave unto Him with purpose of heart. The only way is to "Be filled with the Spirit," then we will not forsake Him.

16. "Nevertheless the Lord raised up judges which delivered them out of the hand of those that spoiled them." Many times did He deliver them, but they provoked Him with their counsel and were brought low for their iniquity. Nevertheless He regarded their affliction when He heard their cry (Ps. cvi, 43, 44). The story of the book of Judges is that of disobedience followed by oppression, then weeping and penitence, then deliverance and rest until they disobeyed again. It makes us think of Rom. vii, and makes us long for the rest and victory of Rom. viii Let us be "willing and obedient."

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THE PRAIRIE STATE.

NEWS OF ILLINOIS REPORTED BY TELEGRAPH.

Some of the Principal Events of the Past Few Days Given in Condensed Form and Placed Together for the Convenience of Our Readers.

SPRINGFIELD, Ills., Sept. 18.—The Sangamon county grand jury took another turn in the examination of witnesses in the investigation of charges of alleged bribery of members of the Thirty-ninth general assembly. Editor H. H. Kohlsaat, of the Chicago Times-Herald, submitted considerable documentary evidence on which The Times-Herald had based its charges againtt representatives, Crafts, Berry, Hawley and Thiemann when it charged them with handling large sums of money to assist in passing the race track bill. Kohlsaat also had a secret conference with State's Attorney Graham. Thomas Gannon, a staff correspondent of The Times-Herald, also testified.

The Charges Against Hawley.

Secretary D. W. Wilson, of Elgin, of the National Dairymen's association, gave the grand jury the name of a prominent Chicago packer from whom, he alleged, Representative Hawley solicited a bribe. This manufacturer is alleged to have used a large sum of money to defeat the butterine and filled cheese bill after it reached the senate. D. W. Sherwin, of Elgin, was also examined. He had a letter in which it is claimed that Representative Hawley, writing at the Great Northern hotel, Chicago, made proposals to Sherwin regarding the cheese bill. Sherwin was in Europe at the time and he at once cabled, it is said, the answer: "Not one cent."

Another Offer of the Needful.

A. H. McKenzie, a lumber dealer of Sullivan, Moultrie country, related what he knew of the matter of the alleged offer of money to secure the passage of the amendment to the mechanics' lien law. Representative Jonathan Merriam, of Tazewell county, informed the grand jury that all the evidence he had regarding boodling was in the possession of Editor Kohlsaat, of The Times-Herald; Editor Barnes, of the Peoria Journal, and Representatives Daugherty and Merrill, of Peoria.

Something That Has Leaked Out.

It has leaked out that the strongest evidence that has been adduced against any one would bring the investigation within the jurisdiction of the Cook, Peoria and Kane county courts. Editor Barnes, of the Peoria Journal; Representatives Daugherty and Merrill, of Peoria, or Hammers, of Woodford county, will be examined by the grand jury today.

MORE LEGISLATIVE BRIBERY.

Testimony Indicates Much Boodlery Among Prairie State Solons.

SPRINGFIELD, Ills., Sept. 20.—In the legislative bribery investigation Representative Pickrell, of Union county, gave the names of persons who offered him $1,500 not to push his bill taxing express companies, and furnished names of other legislators being offered money. Representative Le Crone, of Effingham, testified that two members informed him they were offered money to vote for the elevated railway bills over Governor Altgeld's veto.

Subpœnas were issued for Representatives Spencer, of White; Watson, of Jefferson, and Briscoe, of Clark, who were offered money to vote for the elevated railroad bills. Enough evidence is in to warrant indictments against three senators and eight representatives.

School Children Open the Fair.

SPRINGFIELD,, Ill., Sept. 23.—The school children of the state practically opened the Illinois state fair this morning. It was children's day and 500 of them were costumed, some in red, some in white and some in blue, for the formation of a magnificent American living flag. They sang national songs and stirred up any amount of enthusiasm. All classes of ponies were shown for the entertainment of the little ones. One hundred thousand complimentary tickets had been sent by the board of agriculture to the school children of the state.

The Illinois Normal School Fight.

SPRINGFIELD, Sept. 19.—Another move in the fight over the location of the Illinois Normal school has been made. Quo warranto proceedings have been commenced in the Sangamon circuit court against Samuel M. Inglis, A. J. Barr, C. M. Pleasants, M. P. Rice, M. J. Welch and F. M. Youngblood, who, it is alleged, unlawfully usurp and hold the office of trustees of the Eastern Illinois state normal school. The ground is that they were appointed before the act took effect.

Southern Illinois Conference.

METROPOLIS, Sept. 18.—The forty-fourth session of the Southern Illinois conference of the Methodist Episcopal church met in annual session in this city. The day was devoted to the examination of classes and the night to the annual convention of the Epworth League. About 350 ministers and laymen are present. Bishop Joyce, of Tennessee, is presiding.

Sale of an Illinois Railway.

SPRINGFIELD, Sept, 23.—The reorganization committee of the bondholders, which has purchased the Chicago, Peoria and St. Louis railroad for $2,000,000 at master's sale, will incorporate shortly as the St. Louis, Springfield and Peoria railroad, with $5,000,000 capital stock, and will transfer the property to the new company.

Missing with $33,000.

CHICAGO, Sept. 19.—Ross C. Van Bokkelen, receiving teller of the Merchants' Loan and Trust company, is missing. So is $33,000 of the money belonging to the institution, which is the second largest banking concern in the west.

State Notes.

Casey Cochran, a boy of Lawrenceville, Ills., shot a squirrel, leaned his gun against a tree, and climbed for his game. His dog touched the trigger of the other barrel of the gun and Casey was killed.

At Rockford, Ill., John J. Clark, coachman for Robert Tinker, clutched a live guy wire and was instantly killed.

Patrick Keenan of Canton, Ills., who was burned in the opera house fire two years ago, has commenced suit for $5,000 damages against the Canton Opera House company.

It is thought per centages agreed upon by the committees of the state board of equalization will raise the assessments of lands, lots and personal property in Cook county, Ills., about $50,000,000.

A Good Appetite and refreshing sleep at this season indicate a condition of bodily health. These are given by Hood's Sarsaparilla. It makes pure blood and good health follows.

Hood's Pills are purely vegetable, harmless, effective, do not pain or gripe.

Mothers will find "Mrs. Winslow's Soothing Syrup" the best to use for children while teething. An old and well-tried remedy

Do you want a Watch for yourself? Are you going to make a present?

INQUIRE FOR THE CYNOSURE WATCH, which will cost you from $3 50 to $150.00, according to your choice, and secures for one year the reading of 40 pages of weekly newspapers. The *Christian Cynosure* and New York *Weekly Tribune*, and a valuable Watch, for little money.

The $150.00 combination will give you a Watch that is a MARVEL OF MECHANISM, but for $18 00 we can satisfy any one who wants something very fine. If a GOOD STEM WIND WATCH for a boy is wanted, we can furnish it and the *Cynosure* and *N. Y. Tribune* for $3.50.

Worse Than Rum.

INDIGESTION SPOILS MORE LIVES THAN RUM. BUT YOU THINK YOU HAVE "MALARIA" OR "GRIP," OR SOMETHING WORSE. THE TROUBLE IS ALL IN THE DIGESTIVE TRACT. RIPANS TABULES BRING A SORT OF MILLENNIUM WITH THEM. ONE GIVES RELIEF, AND THEIR HABITUAL USE KEEPS THE WHOLE SYSTEM IN TONE.

Ripans Tabules: Sold by druggists, or by mail if the price (50 cents a box) is sent to The Ripans Chemical Company, No. 10 Spruce St., New York.

NEW IRON LASTS and HOME REPAIRING OUTFIT

The Latest, Neatest, Cheapest and Best Outfit Ever Invented.

THE HOME REPAIRING OUTFIT NO. 1.

Consisting of 38 First-Class Tools and Materials (neatly boxed) Shown in Cut, viz.:

1 Iron Last, 8 inches.
1 Iron Last, 6 inches.
1 Iron Last, 4 inches.
1 Iron Standard, with Base.
1 Package Assorted Nails.
1 Package 4-8 Wire Clinch Nails.
1 Package 5-8 Wire Clinch Nails.
1 Package 6-8 Wire Clinch Nails.
6 Pairs Star Heel Plates.
½ lb Copper Rivets and Burrs.
1 Steel Punch.
1 Sewing Awl, complete.
1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

All these tools are full-sized, practical, neat, and cheap; not mere toys. They enable any person to do his own half-soling, boot, shoe, rubber, harness, and tinware repairing.

This Outfit is the result of years of study, experiment, and correspondence in the manufacture of Iron Lasts and Repairing Outfits; and its practical advantages need only to be seen and tried to be appreciated.

Our Improved Iron Lasts and Standard are one of the handiest tools you can have about the place. The Lasts are four in number, smooth and solid, 4, 6, 8 ,and 10 inches long, thus enabling one to half-sole all sizes of foot-wear. The Standard is made with an iron base, which can be easily fastened to the bench. No method of half-soling is now used on common work, except that of iron last and wire clinch nails. The writer of this has been in the business 20 years, and has seen the changes from the old wooden lasts and pegs to the modern method, and knows it to be complete.

Our Improved Harness and Saw Clamp is an indispensable tool in sewing a harness or filing a saw. The jaws are thrown open mechanically by a coiled spring on the bolt.

The weight of this outfit is 18 lbs. Price, all complete, packed in a neat, strong box, only $3.00.

The Home Repairing Outfit No. 2.

COMPLETE BOOT, SHOE AND RUBBER REPAIRING OUTFIT, consisting of 31 first class tools and materials. The No. 2 outfit contains the same articles as the No. 1 except ing the Harness and Soldering Tools, and is gotten up for those who have no harness or tinware repairing to do. Price of No. 2, neatly boxed, $2.00, or with the paper one year, $2.75. Price of No. 1. neatly boxed, $3.00, or with the paper one year, $3.75.

W. I. PHILLIPS, Publisher,
CHRISTIAN CYNOSURE, 221 West Madison St., Chicago.

Sermon on Secretism. By Rev. Theo. Cross, pastor Congregational church Hamilton, N. Y. This is a very clear arra of the objections to all secret societies, an to Masonry especially, that are apparent t all. 5cts each.

The Anti-mason's Scrap-Book, consisting of 53 "Cynosure" tracts. In this book are the views of more than a score of men, many of them of distinguished ability, on the subject of secret societies. Postpaid. 25 cts.

ARE FOES NO LONGER.

BLUE AND GRAY MEET ON OLD FIGHTING GROUND.

State Delegations Are Dedicating Their Monuments on the Once Red Field—Governors Altgeld, McKinley and Others Arrive to Lead the Ceremonies for Their Respective States.

CHATTANOOGA, Sept. 18.—People are pouring into this region almost as thick and fast as they did thirty-three years ago. But they are not all men this time, and they are not armed, though some of the old veterans—both of the north and of the south—are attired in their army regimentals. Many of these old fellows have their wives and children with them and they have been looking over the battlefield where they fought so fiercely thirty-three years ago. No one will ever know the number of people that have come here from all parts of the north and south. General Boynton says that the visitors are strung along from Sherman Heights to the far end of Chickamauga. All the hotels, inns, traverns and boarding houses are full,and thousands are camping where they camped on the night of the 17th of September, 1869.

Don't Hate "Yankee Doodle" Any Longer.

The passenger agent of the railway leading to Chattanooga battlefield said that his road had hauled not less than 5,000 people there. This was not nearly all who went out. Many went out on the electric car lines and then took carriages. Chattanooga citizens have thrown the town open to the visitors, and if any of them did at one time feel a hatred for "Yankee Doodle" it has long since died out. Everything that human ingenuity could devise for the comfort of the old soldiers has been done by the enterprising dwellers in Chattanooga. The Ohio visitors made a grand demonstration upon the arrival of Governor McKinley. He came in from Knoxville over the Southern road, and was met at the station by the Ohio commission with carriages, a military band, the Toledo Cadets and the Fourteenth regiment Ohio National Guard.

Arrival of Governor Altgeld.

He was escorted to the home of Hon. H. Clay Evans, whose guest he will be during his stay here. Governor Altgeld, of Illinois, accompanied by Adjutant General Orendorf, his staff, and the Illinois commission, came in from Chicago. Governor Matthews and his staff, and Colonel I. N. Walker, commander-in-chief of the G. A. R., have also arrived. Vice President Stevenson and family arrived late last night via the Cincinnati Southern railroad and proceeded at once by special train to their quarters at Lookout Inn. He was met at the station by the Second battalion and Nashville battery of the Tennessee National Guard. Governor and Mrs. Morton with the governor's staff are due to arrive today.

Dedicating State Monuments Today.

The arrangements for the dedication of the battlefield of Chickamauga were complete. Today's exercises were confined to the dedication of the various state monuments and the formal turning over of them to the national government. The states that are dedicating their monuments are: Illinois, Ohio, Michigan, Minnesota, Wisconsin, Indiana, Massachusetts and Missouri. The Society of the Army of the Cumberland met this morning at 9 o'clock, Colonel J. D. Morgan, of Illinois, presiding.

PARADE OF SONS OF VETERANS.

Knoxville, Tenn., Very Elaborately Decorated for the Demonstration.

KNOXVILLE, Tenn., Sept. 18.—Fifteen thousand people from a distance witnessed the grand parade given in honor of the encampment of the Sons of Veterans. The parade moved promptly at 10 o'clock from North Knoxville. Captain William Rule, editor of The Journal, was chief marshal; Captain Alexander Allison, chief of staff, and prominent citizens chief marshals and aides. The city was elaborately decorated. The parade was the largest and most imposing event ever witnessed in Knoxville.

First came a platoon of mounted officers, the chief marshal and his assistants. In carriages, Governor William McKinley, of Ohio, and staff; Governor Upham, of Wisconsin, and staff; Governor Woodbury, of Vermont, and staff; Past Commander-in-Chief Lawler and chiefs, uniform rank Knights of Pythias. Grand commandery, Sons of Veterans and delegates from nearly every state in the Union, G. A. R. veterans, and University of Tennessee cadets and faculty, Knoxville Legion and Marble City guards, fire department, school boys' brigade, lodges and military bands.

The governors were tendered receptions in the afternoon and they left last night for Chattanooga to attend the Chickamauga park dedication.

SQUELCHED AN ANARCHIST.

Charles Winfred Mowbray Choked Off by the Police.

CHICAGO, Sept. 23.—"The ballot box is a gigantic swindle from top to bottom. I am against all government and advocate the abolition of all law and authority." These were the initiatory utterances of Chas. W. Mowbray, the British anarchist who has just arrived here from London to carry on a campaign of education in the idea of absolute self-government. He does not advocate violence to bring this "state of things" about, however. Notwithstanding this Mowbray found that he had "brought his pigs to a bad market," as it were, when he attempted to spread his propaganda at a labor picnic at Belmont Park.

Mowbray has been disappointed on all sides since he has been in this city. The Trade and Labor Assembly, recognized as the central body of the trades unionists, denounced him at its last meeting, and attendance at the park was very small. Police Inspector Schaack had made preparations to nip any kind of radical demonstration before it had gone too far. He was present with a detail of police in citizens clothes, and a block away 100 uniformed officers and three patrol wagons waited the signal to make a descent on the gathering. Mowbray started in by abusing the police and newspapers. Inspector Schaack bore this without interference.

But when the speaker began berating the stars and stripes, and hoping for the glorious day when the red emblem would be raised triumphantly aloft, the inspector gave the signal and Captain Schuettler, who was on the platform, laid his heavy hand on the shoulder of the speaker. Mowbray had not expected this, and was plainly disconcerted. He stammered and looked dismayed, and attempted an explanation, but the big police captain remarked "You have got to stop that kind of talk," and that settled it.

Mowbray insisted, however, that there was not a scintilla of violence in the doctrine he taught. It was no use, he had to stop. There were a few radical "reds" who attempted resistance, but they were squickly quelched, and one arrested. Mrs. Lucy Parsons was present, and after Mowbray's experience she remarked: "It don't surprise me. Liberty is dead in Chicago. Any one can see that." To which the police replied: "Anarchy is dead in Chicago for all time."

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WATSON LEAVERTON, wealthy citizen of Springfield, Ills.

CECIL MAYFIELD, well-known stockman, at Jacksonville, Ills.

J. C. WILSON, one of the receivers of the Atchison road, at New York.

ADDISON H. SIEGFRIED, manager of the Ladies' Home Journal, at Waltham, Mass.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Sept. 16 to Sept. 23:

F A Armstrong, Mrs I B Benedict, Jeremiah Decker, Rev A F Dempsey, Mrs M C Eaton, Mary Gaddis, D H Harrington, Daniel Koup, Moses Plummer, J S Smith, C W Sterry, Rev L N Stratton D D, Miss Abby A Wolcott.

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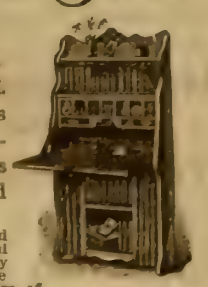

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FARM AND GARDEN

IN THE APIARY.

What to Do With Partly Filled and Uncapped Sections.

The American Bee Journal, believing that in "the multitude of counselors there is safety," invited an expression of opinion from beekeepers in different localities on the disposition of partly filled and uncapped sections. Three beekeepers advised feeding them back to weak colonies. One said to sell or use immediately. Another suggested extracting the honey from them and putting them on another season to be filled.

C. C. Miller wrote: "If you have a market for them, sell the best for something less than full price. It may pay to extract some. As for the rest, put them in piles in supers, protected from the weather, and let the bees rob them out, allowing entrances for only two or three bees at a time, so they will not tear the combs."

S. I. Freeborn answered as follows: "Sell all you can at the best price obtainable above the price of extracted honey, then extract the rest. Let the bees clean up the sections, and then store them in a dry place, safe from mice, for next season's use." Mr. Freeborn's plan was suggested by two or three other well known apiarists.

R. L. Taylor thought that the disposition of the partly filled sections depended upon how much honey these contain. He collects such as are nearly full, puts them back and secures their completion by feeding extracted honey. Then he extracts from the medium ones and allows the bees to carry the honey out of the lightest ones.

G. W. Demaree said: "There are two methods of management, and only two by which the unfinished sections can be handled without loss. The more profitable of the two plans is to have them completed by feeding back pure honey, having the work done by properly prepared colonies. If you do not have the skill to conduct this work, the next best way is to extract the honey from the section combs, let the bees clean them and then preserve them for the next season."

Time to Cut Grain.

All grain should be cut before becoming dead ripe. While the stalk is mostly green, with only a little turned yellow, all the nourishment that the plant will get from the root is then in the stalk. It will be better used for filling out the grain. This is especially true of the barley crop. We have seen a difference of two or three pounds weight per bushel made between barley cut early and that which waited until dead ripe. It is very difficult to make the six rowed barley hold out to standard weight except when cut while green. Late cut barley is also much more likely to be stained. Even the dews will stain barley when left standing until fully ripe, while barley that was cut while green took scarcely any stain if the rain fell soon after cutting and before it had dried. The only use for grain where it is reckoned best to leave it until it is fully ripe is for seed. That is because grain cut green is usually put into mow or stack before it is dry and heats too much either there or in the bin after thrashing, and thus injures its vitality. Winter grain that has to be sown in the fall is better to be fully ripened before it is cut, and even then it is hard to get it thoroughly dried before sowing time. —American Cultivator.

Concerning Millet.

Following is a brief summary of the contents of a bulletin from the Michigan experiment station on millet:

Millet is used chiefly as a "catch crop" for hay, since it can be sown in spring whenever it is discovered that a seeding of the permanent grasses has failed, or that a hard winter or insects have destroyed the clover. It may be sown when too late to plant corn.

Millet requires good soil, preferably sand, and is especially adapted to new land. Sow half a bushel per acre for hay, one peck if for seed.

Millet hay is usually cured by cocking it up when partially dry and allowing it to stand for several days before being hauled to the barn, as is often done with clover. Millet hay is strong feed and should be used with caution, being alternated if practicable with other fodder, especially if fed to horses. It is safer and more palatable if cut before the seed begins to ripen.

The best variety is German millet, providing the soil is good and it can have the entire season. For late sowing or poor soil use common millet. Hungarian grass on fertile soils in a moist season will give a large yield of excellent fodder.

Recommended by Iowa Farmers.

At a meeting of the Delaware County (Ia.) Farmers' club not long since a rotation of crops was recommended as especially suited to the northern section of that state. It was decided (1) that grass is the best crop on the farm; (2) to maintain the fertility of the soil without grass is practically impossible; (3) that no more than one-third the farm should be under plow at one time; (4) that a six year rotation of crops is best for our section; (5) the rotation should be as follows: Two years in corn, one year in oats—two years in meadow, one year in pasture; (6) a pasture that will not pasture one grown animal on 1½ acres is incomplete; (7) the level culture in corn is best; (8) shallow cultivation recommended when the land is first in good order.

Barrier Method For Chinch Bugs.

Evidence of the unusual abundance of chinch bugs and of great injury caused by them over a large part of Illinois accumulates. While evidence of contagious disease among them is found in many places, the dry weather is not favorable to the rapid spread of this. It is the judgment of those most competent to decide that it is unwise to rely on this disease, but that the barrier method should be used to keep the bugs out of the cornfields. If allowed to get into the corn, it is almost or quite impossible to destroy them.—Prairie Farmer.

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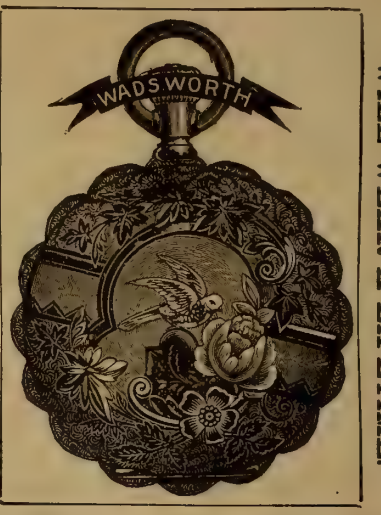

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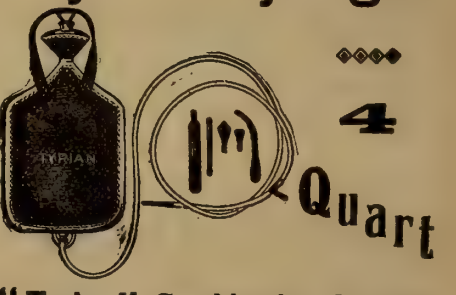

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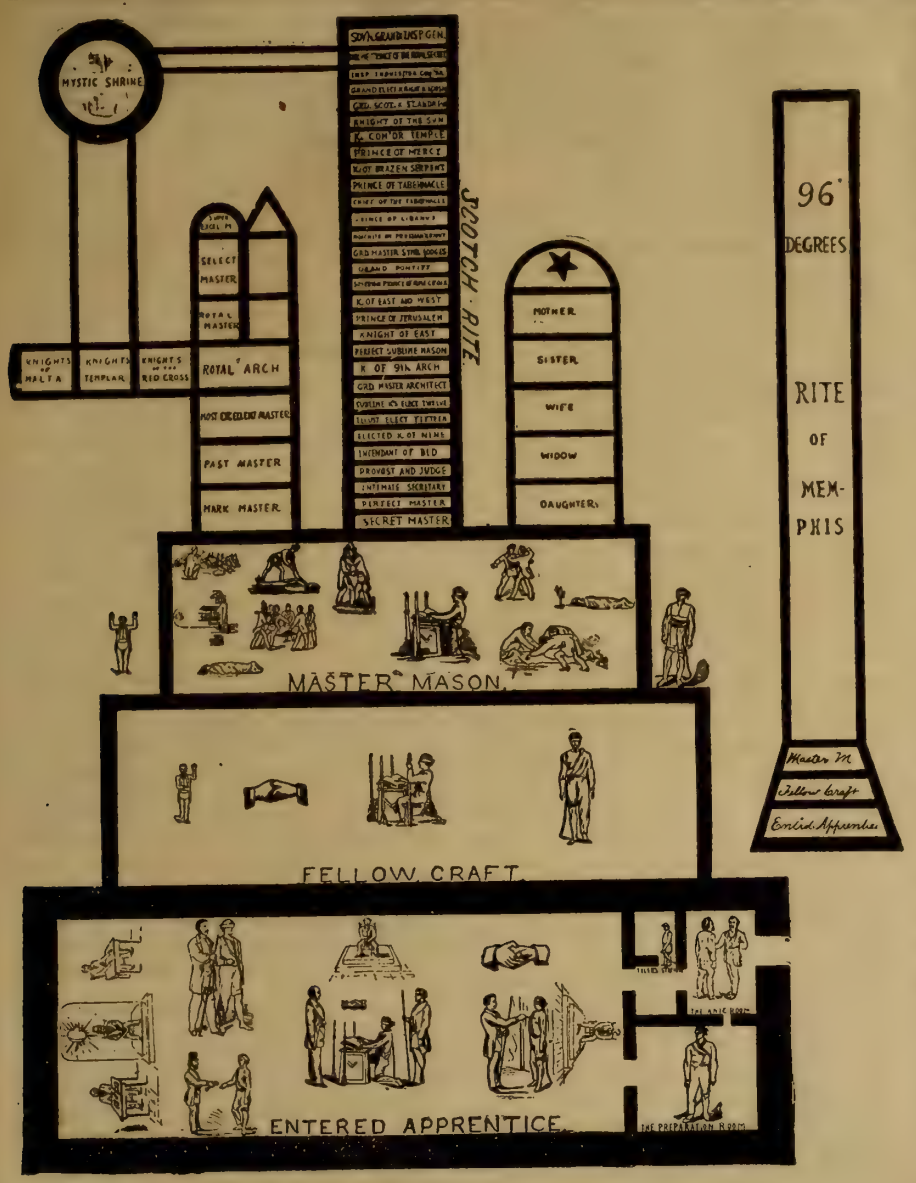

MASONIC CHART.

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General Washington Opposed to SECRET SOCIETIES. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

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Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each.

History of the Abduction and Murder OF CAPT. WM. MORGAN. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. 25 cents each.

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HISTORY OF A WEEK

Tuesday, Sept. 17.

The steamer Catherthun, Sydney to China, sank off Seal Rock, New South Wales, and fifty-five of the passengers and hands were drowned. Twenty-six people were saved.

It is understood President Cleveland has practically determined to appoint W. L. May, of Omaha, commissioner of fish and fisheries, to succeed the late Marshall MacDonald.

Six of the passengers and the stewardess of the British steamer Iona, from Edinburgh to London, were burned to death by a fire on that vessel that four hours hard work was required to subdue.

The twenty-seventh annual session of the society of the Army of the Tennessee is being held at Cincinnati with an unusually large attendance.

A cold wave and heavy frosts in New York state destroyed the few grapes and other crops not yet harvested.

A warrant is out for Charles R. Althouse, missing cashier of the national bank at Sellersville, Pa., for a shortage of undetermined amount.

Wednesday, Sept. 18.

Merchandise creditors of the insolvent New York clothing manufacturers, Bernheim, Bauer & Co., have agreed to settle on the basis of 40 cents on the dollar. The firm's liabilities are $755,000.

World's fair medals will not be ready for delivery until the middle of November and diplomas not until Feb. 1, 1896.

Fifty houses and the Dominican monastery at Friesach, Carinthia, burned. The town, anciently known as Virunum, noted as retaining its ancient character, was a flourishing place in the time of the early Roman emperors.

Contrary reports notwithstanding, the Rev. T. DeWitt Talmage has not yet accepted the call of the First Presbyterian church of Washington.

The assets of the G. Y. Root company, assigned grain dealers at Cincinnati, are stated to be $128,136, and the liabilities are $537,624, leaving a net deficit of $409,487.

The Nebraska state fair at Omaha is having a large attendance and its financial success is assured.

Thursday, Sept. 19.

The Historical society of Delaware has refused the application of J. Edward Addicks for membership on the ground that he is not a Delawarean.

Advices from Honolulu say that the disease prevalent there has been traced to the eating of poisonous fish and is not believed to be Asiatic cholera.

The First State bank, of Perry, O. T., has been attacked by creditors and the sheriff is in possession. Five hundred depositors are caught.

Winfield M. Starr, George D. Starr and Mrs. W. M. Ennis, of Wilmington, Del., have been notified that the estate of their uncle, Joseph D. Starr, valued at $58,000,000, is ready for distribution among them and three other heirs in Philadelphia.

Indications at Ishpeming, Mich., are that the strike will soon come to an end. The majority of the union desires to return to work.

Dr. Fraker, the insurance swindler, has waived a preliminary hearing and been bound over to await the action of the grand jury. He could not give $20,000 bail.

Friday, Sept. 20.

Secretary Lamont has detailed three army surgeons to represent the government at the meeting of the Public Health association, Denver, Oct. 1.

The Patriotic Order Sons of America has elected the following officers to serve two years: National president, James Kilon, Denver, Colo.; secretary, F. E. Stees, Philadelphia; treasurer, John H. Holer, Lebanon, Pa.

Active eruptions of Mount Vesuvius threaten to overflow the roads leading to Naples.

Last month at Fargo, N. D., divorces were granted to Count Francisco Perrara Montalvo Conde Gibacoa and to Senora Rosa Verona de Pedro Baro, whose respective spouses had eloped. Wednesday the two complainants were married at Fargo and started at once for Cuba.

W. H. Russell, of Ruch Center, Kas., is the new commander-in-chief of the Sons of Veterans.

The steamer Edam, New York to Amsterdam, collided with the steamer Turkeston off Start point on the southern coast of England, and fundered. All her passengers and crew were saved unhurt.

Saturday, Sept. 21.

At the semi-annual exhibition of the Merchant Tailors' society in New York the most startling innovation shown was dress suits of plum color, with velvet collar.

A dispatch from Shanghai states that the Chinese expect to retake possession of the Liao Tung peninsula about the middle of October.

There is a conspiracy already against Alfaro, the latest successful South American revolutionist, and two generals have been expelled from Ecuador.

The funeral at Havana of Admiral Del Gado Parejo was an imposing demonstration—military, naval and civil.

China has consented that a commission composed entirely of Americans shall investigate the riots in Cheng Tu.

The dowager Princess of Battenberg, whose son, Prince Henry of Battenberg is the husband of Queen Victoria's youngest daughter, Princess Beatrice, is dead at Darmstadt.

Monday, Sept. 23.

Three hundred guests from both the political parties at Chicago sat down to a banquet in honor of ex-Mayor John P. Hopkins, who has just returned home from Europe.

Elmer E. Rowell, a prominent attorney of San Francisco, has disappeared, and is charged with robbing his clients of $20,000.

The Peary relief steamer Kite has arrived at St John, Nd., with Lieutenant Peary and his companions, who were rescued just about in time. The story of their Arctic experience is the one told by every one who gets out of an Arctic expedition alive. They made few discoveries and came near starving and freezing to death.

The war in Cuba drags along slowly, being confined, says a Cuban correspondent, to little fights not worth reporting, here and there. The Spaniards are waiting for favorable weather, which is expected by November, when they will begin the war in earnest with 80,000 men, while the insurgents have 30,000.

Senator Vest has been interviewed at Washington and has again declared his devotion to free silver at 16 to 1 if possible.

HELD UP BY THUGS.

Bold Work of Train Robbers on the Wisconsin Central Road.

MILWAUKEE, Sept. 20.—Officials of the Wisconsin Central in Milwaukee received information at 10 o'clock last night that train No. 2, which left St. Paul at 9 o'clock at night, was held up by train robbers three miles north of Waupaca. The robbers ditched the engine and several cars by placing ties on the track. One of the robbers flagged the train, but before it could be brought to a standstill the obstruction was struck. For over an hour the robbers assaulted the American Express company safe with dynamite, nearly wrecking the overturned baggage and express car, but not injuring either passengers or train crew. The messenger was covered with a revolver, after the door had been blown off, by a masked man, as were the engineer and firemen, who jumped off the engine when they saw the obstruction.

Twelve attempts were made to blow open the safe—at least that number of sticks of dynamite were exploded under it—and the passengers occupying two sleeping cars were in a demoralized state. They were awakened by the jolt to the train caused by the ditching of the engine and forward cars, and some of them who stuck they heads out of the windows drew them in quickly, as bullets began to fly from a masked desperado's revolver. The cannonading in the express car made a frightful noise, and it was distinctly heard at Waupaca. Bullets were fired into every car on the train, and one woman was hit by a piece of glass from a shattered window. The robbers made no attempt to enter the passenger cars.

Sheriff Peterson, of Waupaca, was on the train at the time of the hold-up, and he at once organized a posse of twelve men and they are now in pursuit. Two of the robbers can be identified, as they made no attempt to conceal their faces. The officials of the road in this city were notified of the robbery by D. Miller, a flagman who was sent back by Conductor Whitney when the train was stopped. The robbers did not see him leave the train. General Superintendent Collins has already taken steps to give chase and a posse of the company's detectives will be on the trail of the robbers before noon today.

FREE SILVER MEN TAKE ACTION.

Call for a Party Organization with but One Plank in the Platform.

CHICAGO, Sept. 19.—General A. J. Warner, of Ohio; General Blanchard, of Alabama; Thomas G. Merrill and Governor Rickards, of Montana; E. B. Light, of Colorado; H. F. Bartine, of Nevada; ex-Representative Acklen, of Tennessee, and W. H. Harvey, author of "Coin," of this city, all prominent in the free silver propaganda, have been in consultation here for the last three days, as the executive committee of the national Silver committee, and their consultation has resulted in a set of resolutions calling on the American Bimetallic League and the national Bimetallic Union to join with the Silver committee in calling a conference for Dec. 17, 1895, in this city to formulate a plan for a national convention to nominate candidates for president and vice president of the United States on a platform the sole plank of which is to be free silver.

It is also resolved that every member of the conference shall declare in writing his absolute advocacy of free silver above all party allegiance; also that the object of the conference shall be the inauguration of a distinctive silver movement for 1896 in time for all free silver men to unite therewith. It is also resolved that if the two organizations called upon fail to join the movement by Nov. 1 next the Silver committee president shall issue the call on behalf of that organization alone. The method of selecting delegates is to be settled by a conference of the three organizations named, each organization having equal representation.

OSTRACISING THE SALOONIST.

Odd Fellows' Supreme Body Bars Him Out of the Order.

ATLANTIC CITY, N. J., Sept. 19.—At the session of the sovereign grand lodge, I. O. O. F., amendments to the constitution, introduced at last year's session, came up for final action. The first amendment was the addition of another section to article 16, providing that no saloonkeepers, bartenders or professional gamblers shall be eligible to membership in the order. This immediately raised a spirited debate, which lasted for more than three hours.

The vote was finally taken amid the utmost confusion and the amendment passed by a vote of 147 to 32, the requisite number being 135. This amendment has been successively introduced at the annual sessions for four or five years past, but its supporters have never been able to pass it until this time. When this had been done the hour was so late that the second important amendment was laid over until today. This is an amendment to shut out the negro.

PARK DEDICATED.

Blue and Gray Meet Once More on Snodgrass Hill.

CHATTANOOGA, Sept. 20.—The government of the United States is in full possession of the Chickamauga and Chattanooga fields. The nation has another public park which, while it may not be as grand from a scenic point of view as that of the Yellowstone, yet it will be far dearer to the hearts of the people. The park dedicated to the nation yesterday was consecrated with the blood of 35,000 heroes in 1863. It was consecrated by a battle which, for desperate fighting and carnage, has few, it any, equals in the world's history. But the unique feature of this dedication is the fact that men who struggled and fought against each other at Chickamauga thirty-two years ago met again as brothers, and each did his share towards making the dedication a success. They sealed a compact by which the last vestige of venom caused by the civil war was blotted out.

Within the limits of this grand historic place of pleasure for the nation yesterday were upwards of 75,000 people. Among the throng were sons of the nation's heroes, and there were also some of her highest officials. Of President Cleveland's cabinet there were Attorney General Harmon, Secretary of the Navy Herbert, Secretary of the Interior Smith and Postmaster General Wilson. There were a baker's dozen of governors and hundreds of men of renown who took part in the conflict between the north and south. The ceremonies took place on Snodgrass hill, whose sides for a mile were so thickly covered with dead thirty-two years ago that the survivors say one could walk all over it from crest to base stepping from one prostrate body to another.

CHATTANOOGA, Tenn., Sept. 20.—The third day of the exercises attendant upon the dedication of the battlefield to the nation as a park opened with a grand civic and military parade. The visiting cabinet officers, governors and their staffs, and various military organizations took part. A platoon of police led, followed by a military band. Then came Vice President Stevenson and party in carriages. In the succeeding carriages were Lieutenant General Schofield, Secretary of the Interior Smith, Postmaster General Wilson, Secretary of the Navy Herbert and Attorney General Harmon, United States senators, congressmen, governors and staffs, park commissioners, Tennessee legislators, Mayor Ochs, citizens' committee and invited guests.

Another platoon of police came next and then the United States troops, the Ohio National guard, Tennessee National guard, Capital City guard of Georgia and the Chattanooga school battalion. The formal exercises of the day were held in the big Barnum tent near the government building, and were presided over by Vice President Stevenson.

After music by the band the Rev. Dr. S. T. Nicholis of St. Louis offered prayer. The first address was by George W. Ochs, mayor of Chattanooga. When the applause following Mayor Ochs' speech had subsided Senator Bate of Tennessee delivered an eloquent oration. He was heartily applauded. Next there was music by the band and then General Charles Grosvenor of Ohio, spoke. He was frequently interrupted by applause. The meeting then adjourned.

Man-of-War Sunk.

HAVANA, Sept. 20.—The Spanish war ship Sanchez Barcastegui, with Admiral Del Gado Parejo on board, was struck by the incoming coasting steamer Martera in front of Moro castle at midnight and sank almost instantly. Admiral Parejo and thirty-four of the crew of the warship, including Captain Ybanez and three other officers, were drowned. The remainder of the crew, 116 in number, were saved. The bodies of Admiral Parejo and Captain Ybanez were recovered. The body of the captain was horribly mutilated, the head and arms having been eaten away by sharks.

Nearly Killed at a Political Meeting.

CHICAGO, Sept. 20.—During the meeting of the Republican county central committee the proceedings were after the pattern of "Donnybrook fair," and the fight may result in murder. Alderman "Buck" McCarthy, of the stock yards district, and Alderman Lammers came to blows and Lammers was so badly beaten that his life is in danger. McCarthy was aided by a regular mob, and Lammers was internally injured by kicks.

No Fight Probable in Texas.

AUSTIN, Sept. 21.—Governor Culberson still stands firm and will prevent the Corbett-Fitzsimmons fight under the common penal statutes, and his determination has given currency to a rumor in sporting circles that the fight will take place in the Indian Territory not far from Colbert. Sports here have given up hope of seeing the fight in Texas.

Death of S. Corning Judd.

CHICAGO, Sept. 23.—S. Corning Judd died at the residence of his daughter, Mrs. Fred Louis Foltz, 47 Astor street, yesterday afternoon. To his large circle of friends and admiress, the news of his death came as a sad shock, the report having been circulated only a few days ago that he was much improved in health.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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The twenty-second annual meeting of the National Woman's Christian Temperance Union will be held in Baltimore, Maryland, October 18 to 23. Miss Willard will preside at the convention.

The convention at Wheaton closed last Sabbath with afternoon and evening sessions in the College chapel. These sessions had special reference to reaching the students who were present in large numbers.

More than one hundred acres of land adjoining the Chautauqua grounds in New York have been purchased by a brewery firm, which will defile its atmosphere of Christian culture with the fumes of breweries.

Secretary Phillips was in De Kalb Monday afternoon arranging for the distribution of a large amount of anti-secret literature during the Grand Lodge ceremonies of laying the corner stone of the Northern Illinois State Normal College on Tuesday.

Friends in Minnesota, do not fail to lend every possible assistance to your secretary, Rev. Wm. Fenton, who is arranging for your State convention. Try to arrange a series of meetings for him in your locality. No other kind of work will tell so much for the cause.

Mrs. S. F. Grubb has been invited to conduct the noonday services at the temple the first week in October. She hopes at these and the evening services at the churches, many of which are arranged for, to increase the interest in the work among foreigners in this foreign city.

The Triennial National Council of Congregational churches will meet this fall in Syracuse, N. Y. This in many respects will be an important gathering. The question of secret societies and other great reform issues will be up for discussion. President Blanchard expects to attend and use his influence to secure the exclusion of secret society members from the denomination.

The date of the Iowa State Convention at Barnes has been changed to Nov. 6. The Secretary of the State Association is Rev. C. Kirkland, of Fairfield, to whom all letters in reference to the convention should be addressed. We hope the Iowa friends will begin early to plan for their annual meeting.

Secretary W. I. Phillips expects to spend most of this week in Wisconsin, working up the State convention, which is purposed to be held at Union Grove, Racine Co., Oct. 16, 17. Let every friend of the cause in the State write to Rev. J. B. Galloway, Poynette, Wis., stating how the cause in the State may be advanced. Brethren, let your State president hear from you as to what should be done.

REV. B. CARRADINE D. D.

It requires little courage to stand in the pulpit of an anti-secret church or convention where the audience is in sympathy with the speaker and denounce secret societies. But the greatest act of pulpit heroism of which we have record is that that of the man whose picture we give above. When he was pastor of the Centenary church, one of the largest in St. Louis, and one, the large proportion of whose members were secret society men, he preached a powerful and radical sermon against secret societies. This sermon, "Are Secret Societies a Blessing or a Curse?" is more popular and has been more widely circulated than any other sermon on the secret society issue.

There was a manifest increase of interest from the beginning to the close of the convention. Wheaton has not for many years been so deeply stirred over the lodge question. President Blanchard was at his best and gave five addresses. They were full of practical points and impressed us as never before of the corrupting and dangerous influence of secret societies. Members of the lodges were present at each session and two of their members spoke in their behalf, but were answered courteously by President Blanchard, who left them no ground on which to stand.

Bro. Jasper J. Tucker, of Spring Arbor, Mich., is a seceding Mason. His testimony is that when he found the Saviour he had no more use for the lodge. He is one of our esteemed colporteurs, and we hope the friends of the cause in Michigan will welcome him as a brother beloved.

J. M. Hitchcock, one of our directors, is spending a few weeks, by invitation of the Board, doing N. C. A. work in Schuylers Lake and vicinity. He writes that he has commenced visitation and the distribution of tracts, working up the outer districts while weather and roads are good, reserving the centers for evenings and rainy days. He has spoken in prayer meetings in the Baptist and Methodist churches. He expects to address several meetings soon.

Rev. W. H. Chandler gave a clear and ringing address before the Convention Sabbath afternoon on "Is the religion of Knight Templars Christianity?" The audience appreciated his criticism of the Boston *Congregationalist* in saying that the Knight Templar conclave in Boston made a deep religious impression equal to that of the Christian Endeavor convention. He drew a striking contrast between Knight Templarism and Christianity, showing how diametrically opposed they were to each other.

The *Home Light* says: "Was it for the same reason that the Boston *Daily Standard*, when giving a sketch of the career of Eminent Grand Commander Samuel C. Lawrence, showed such extreme reticence about mentioning the business in which he has been engaged for the last forty years? That he was employed for a time in the banking business in Chicago, and had been interested in various railroad ventures, was stated in the same article with perfect freedom. Why did not the *Standard* as freely mention the fact that he was the proprietor of the biggest distillery in the country, and 'interested' in sending unlimited cargoes of Medford rum to Africa, and other dark places of the earth?"

One impressive feature of the convention at Wheaton was the strong testimony against the lodge given by three evangelists, Bro. B. Loveless, of the M. E. church, Wheaton; Rev. N. W. Deveneau, of the M. E. church, Chicago, and Rev. Mr. Berry, of Pullman. These brethren, who have much experience in evangelistic work, expressed their strong opposition to the lodge. Bro. Berry said, in the College chapel Sabbath afternoon, that every influence had been brought to bear to induce him to join the lodge, but when he was born of the Spirit he was spoiled for all that sort of thing. He believed the whole system was anti-Christ. He knew men who went down the broad road to ruin who confessed that they started in the lodge.

THE PASTOR'S WARNING.

BY MRS. DANIEL POWERS.

Oh, where are the pastors that scatter the flock?
At the tyled door of the lodge they knock;
They worship low in the serpent's trail,
And drink of his cup with the hosts of Baal.

CHORUS.

Oh, who will help us to rescue them
From the fearful depths of their guilt and shame?
Oh, who will help us to gather in
The Church of Christ from the lodge of sin?

"Woe to the pastors!" the Lord has said,
Who scatter my sheep that they should have fed;
Behold I will visit upon your seed,
Reproach and shame for this evil deed.—CHORUS.

I charge on the pulpits of our loved land
This sin that is cursing its every strand;
Because you have shunned God's truth to declare,
Nor taught men to flee from the secret snare.—CHORUS.

You mock with your silence your Master and Lord,
Whose command is to speak, diminish no word;
The lodge comes in with its cabletow,
And ties your tongues for the secret foe.—CHORUS.

Come out from among them; oh, hear his word,
Nor linger long on the treacherous road;
Your example has proven a snare to win
The Church of Christ to the lodge of sin.—CHORUS.

When the books are opened on that great day,
Andt he record shows all this secret way,
What plea can you bring when the Judge shall demand
The sheep of his flock at their shepherd's hand?—CHORUS.

WHY I AM AN ANTI-SECRETIST.

BY REV. HENRY GILLESPIE.

I do not believe in secretism because it causes Christians to become their own enemies by not disfellowshiping the greatest of known evils; not only fraternizing with non-professors but with those avowedly opposed to the Gospel; thus becoming partakers of their evil works and guilty with them of their sins. It is thought that a Christian can gain converts by entering into apparent fellowship with unbelievers, which to me appears to be like a Prohibitionist voting the Republican or Democratic ticket in order to convert the old parties to prohibition. To do so is to

PLAY INTO THE HANDS OF A CUNNING ENEMY.

The Book which we profess, rightly teaches us to come out from among unbelievers. If we are consistent, outsiders can be won by the attractions of virtue and harmony within the church, the members of which will gain the friendship and respect of unbelievers by reason of their freedom from evil habits and fidelity to their professions; whereas the church not now obedient to its professions receives the contempt of many intelligent infidels and the neglect of our "unchurched millions." I do not mean that a Christian should not extend every kindness to an unbeliever that he does to his brother, but simply that he should never become unequally yoked together with one as he is in our church organizations and in all secret societies.

Jesus ate with the scribes and Pharisees but he did not become one with them. His followers not only eat with secretists who are unbelievers, but themselves as secretists *are unbelievers;* thus receiving the double wages of service to God and mammon at one and the same time. This, dear friends, is the innermost secret and the most precious jewel to be found in all the depth and breadth of all the secret societies of the world.

IT IS THE ONE SECRET

which for safety is ever concealed and never revealed, and around which all the darkness, symbolism and parades of the lodge-room centers and revolves, bewildering the world; and like the red wine that mocks and the strong drink that enrages, it claims its victims by thousands from among every kind and condition of men. But beware! Drink no more of the wine of the wrath of God, for God is not mocked.

No humane object claimed for the lodge is commanded by our church, while its methods and its benefits, both moral and material,

FALL FAR BELOW CHRISTIAN CHARITY

and are no more commendable than the "reciprocity" of Confucious. Confucianism, in the light of the Gospel, is dark and drear. An act to win the favor of God must be entirely voluntary. It is highly mischievous to teach otherwise as do the lodgemen, and especially to claim, therefore, the name of Christian.

I do not say that it is not a Christian duty to pay one's lawful debts and abide by the law of righteousness which is written in our traditions as well as in our statute books; but it is wrong for the lodge to stop here, as it must and does, for the same reason that a fountain will not rise above its source. Christianity in all its deeds and objects adds to the source, because its life is from above.

SECRETISM EXHAUSTS THE SOURCE BECAUSE

its life is of the world. To pay a mutual obligation is not a Christian act if one of the parties can cause the other to keep silent concerning his obligations to God as revealed in Jesus. Such silence is often denial, particularly in prayer and in deeds that are done in the name of fraternalism. This I understand to be the law of the lodge, which is, as you clearly see, in conflict with my profession of one God and one Jesus Christ.

I was asked in kindness to become an Odd-fellow. A Mason hinted that my membership in his order would be acceptable. I am truly thankful for such esteem and undoubted kindness, but they forgot that I was under obligations to God.

They said that my membership would help the church. It seems to me that if I joined for this purpose it would be

AN UNMANLY SELFISHNESS

for me, prompted more by professional ambition than love of the truth. Would I not only be going against my religion, which forbids me to enter any agreement where it is possible for me to be obliged to deny our Saviour; but also would I not be breaking the very agreements which they desired me to make?

West Union, Iowa.

"SATAN'S PLACE."

Could the heathen of India have selected a better man for their Masonic lodge-room? It is the claim of American Freemasonry that it is a religion "in which all men agree." "The worshipper of Deity" under any "form," Christian, Jewish, deistic or pagan, is in full fellowship as a religious man with all Masonic "brethren." In worship, Christians, Mohammedans and heathen "may and do harmoniously combine." What Americans call "The most holy place of prayer," where Christians, deists and idolaters may thus meet "on the level," the heathen of India expressively name Shaitan—k h a n a, "place of Satan."

Would that American women had ears to hear the testimony of a sister who is a missionary in India, and whose testimony should be taken up and repeated. In her letter printed on page six of the *Christian Cynosure*, Sept. 19, she says:

"Also here we find the strongholds of secretism to contend with. In Bombay city alone there are twenty-six Masonic lodges. In all the leading cities of India these conventicles of modernized paganism carry on their 'labor and refreshment' of silly ceremonies and brandy guzzling. Europeans and heathen join 'to meet upon the level.' The lodge-rooms are called 'Shaitan-khana' or 'Satan's place.'"

What this woman reports from the mission field, the *Home Light*, the woman's paper, said in Boston. Twenty miles from that city, and just outside of Lowell, is a church that was built by Thomas Talbot, the temperance governor. He presented it to the Baptist church, and it was dedicated to the Lord Jesus Christ. After Governor Talbot died a lodge was formed. It built a "high place" under the roof above, and thus profanely shut out the lawful mention of Jesus' name from a part of his own house. The church downstairs had two deacons. There were necessarily two deacons in the upstairs temple of Baal. In this "Shaitan-khana," infidels and Christians, praying men and profane swearers met together to "combine" religiously with their "conscientious brethren" in pagan India. The senior deacon officiating at the "religious" meetings of this humpbacked "handmaid of Christianity" was a blatant and aggressive infidel. The "deacon" wrote an earnest disavowal of atheism. Like every Freemason, he must "believe in a God." He sent this to a pastor of the church who had a poor opinion of the lodge, and with whom the infidel had run a sort of religious controversy. Something like this was the statement of faith by the upstairs temple's deacon: "In my present state of knowledge, I cannot avoid the conviction that there exists and pervades every particle of matter something very like intelligence. I am content to call this God."

The two deacons downstairs professed a different creed. Also the two deacons of the Christian church prayed, while the two deacons of the pagan temple of sun worshippers upstairs swore.

The woman's paper in speaking of these two places in one building used the words, "Downstairs a church of Jesus Christ, upstairs a synagague of Satan." The woman missionary recalls them by sending from a land where heathenism is native, not foreign, the words "Shaitan-khana."

AMERICAN.

MILITARY DRILL IN THE PUBLIC SCHOOLS.

BY REV. H. H. HINMAN.

The papers inform us that the School board of Chicago has voted to introduce military drill into the public schools of that city. This is what might be expected since the introduction of Boys' Brigades into the churches, and it is an example likely to be followed in other large cities. Nevertheless it is greatly to be deplored as indicating a sad decline in civic and Christian morality.

It is one of the signs of the times, and signifies first, that our children and youth, though living under present and prospective peace, are to be familiarized with war, as something necessarily incident to national existence, and a manifestation of true patriotism, in harmony with Christian morality.

2. It means that an essential part of the education of each boy shall be instructed in the art of deceiving, overcoming and killing his fellowmen.

3. It means that the spirit and love of war, which for more than half a century has been steadily declining, shall have a revival; and that we are to enter into competition with nations of Europe in those vast military preparations and expenses which make government a burden to be endured rather than a blessing to rejoice in.

4. It means that just as the nations have begun to learn the practicability and wisdom of arbitration as the remedy for war, we put back the dial of reform and seek to perpetuate the spirit and the race of Cain.

5. It means a lessoning of value of human life and the deprivation of public and private morals, such as always accompanies and results from militarism. It means that the military profession (which is none other then the profession of robbery and murder) shall be put on a par with the learned and peaceful callings of the law, medicine and the ministry.

6. It means that we shall eliminate from our current conceptions of Christianity the idea of patience, forbearance, forgiveness and humanity and that we shall substitute hatred to aliens as natural enemies.

I do not mean to prophesy that all these evils will result from the introduction of military drill in the public schools, but that the tendencies are all in the direction I have indicated, and that if we are spared from so great a calamity, it will be because of Providential intervention. One thing is certain, that we cannot expect the protection of the Prince of Peace so long as we foster the spirit of war.

Oberlin, O., Sept. 22, 1895.

PLEA FOR THE OPPRESSED ARMENIANS.

BY H. T. CHEEVER, D. D.

In Worcester, Mass., a measure was successfully inaugurated last week for the relief of poor slaughtered Armenia, that is sure to be effective if the people of God only heartily unite in it. On Labor Day, the 2d of September, there was a grand procession of determined grim Armenians with banners, band and patriotic songs, and in the evening an enthusiastic assembly at the Young Men's Christian Association hall, presided over by Philip W. Moen, of the Washburn & Moen Manufacturing Company, and addressed by Rev. Frederick Greene, the well known lifelong missionary of Asia Minor, and by other clergymen of the city, who roused the assembly by the recital of startling facts and impressive appeals. The next day an address was issued through the daily press "To the Compassionate Men and Women

of Worcester," calling attention to the plan adopted by a lady missionary in Armenia, and indorsed by the editors of the *Outlook* and by Dr. Cyrus Hamlin and daughters, for giving work, food and clothing to the naked and starving survivors and kindred of the Sassoun massacre.

Rev. Dr. Cheever, in his "Appeal to the Christian People of Worcester" in behalf of the poor Armenians, calls attention to the touching fact how one of the butchering, brutal Kurds of Sassoun was heard to say in the Kurdish tongue to to another of his "pals," in a lull of the dreadful slaughter of men, women and children, "Who do you think that General Jesus was we heard them call upon so often?" Let Christians of Worcester and the country at large prayerfully reflect upon that question, and let them grieve for the ignorance that yet prevails in so many lands in regard to Him who is the King of saints, whose followers we are, and for whose sake we are sending our alms and prayers. It is He who will remember the dying cry of the helpless victims of Sassoun when He appears in glory with His mighty angels, to judge the world and give the kingdom to the people of the saints of the Most High. In the short interim let Christian America teach stubborn Turkey what is American Christianity, and "who that General Jesus is," through her brave and patient missionaries, and through her effective sympathy with suffering Armenia, —a practical sympathy that may yet melt the hearts of on-looking Moslems. And let Turkey know our strength and how to treat American missionaries by our President sending an ironclad government peacemaker to every port in the Turkish Empire.

The fanatical Moslem power with which we have to deal through our missionaries and our Christian sympathy with down-trodden, massacred Armenia, knows nothing of OUGHT, and cannot be reasoned with on the ground of right or conscience. She is accessible only to *must* and *fate*. It was simply a wholesome fear of the ironclads of Farragut that wrested from the Sultan the firman of perpetual security for Robert College. So it will only be the irresistible *must* and *fate* of British or Russian navies and armies thundering at Constantinople and quartering in Armenia, that will bring Turkey to terms. Must and fate are the sole arbiters to which she will ever submit. Let Christian America teach her Christianity and "who that General Jesus is," through her missionaries and her effective Christian sympathy with Armenia. And let Turkey know our strength and how to treat our missionaries by an ironclad government peacemaker at every port.

A veteran of the East who well knows whereof he affirms, says of the Turkish officials that they will not allow an Armenian house to be rebuilt. In a valley of one hundred and seventy-five houses, not one can be touched. Their design evidently is to have starvation and exposure kill off all who fled from the slaughter! Has not Turkey filled up the measure of her iniquities? "The latest authentic information from Moush is to the effect that an anti-Christian society of Turkish officials has been formed there and at Ritlis, with the avowed intention of slaughtering the Christians in the event of the acceptance by the Porte of the scheme of reforms presented by the European powers."

Worcester, Mass., Sept. 19, 1895.

POLITICAL CORRUPTION.

BY REV. J. R. LATIMER.

One of the great sins of our nation is bribery. This was a sin which caused storm clouds of judgment to burst upon ancient Israel. How common has it become to-day! This is specially true in the political sphere. Corrupt use of money has a large place now in deciding elections. The buying and selling of votes is unblushingly practiced. It is a well-known fact that when Mr. Harrison was elected president, his own State, Indiana, was carried for him by Dudley's "blocks of five" scheme, which was

BRIBERY PURE AND SIMPLE.

In 1840 the *Religious Herald* of Hartford, Conn. (as quoted by another paper), said that "political bribery is no stranger in our commonwealths, and in our most staid country towns. In one of these, in which it is a common remark, 'as goes this town politically, so goes the State,' bribery has become so notorious that a prominent member of one of the churches.....refuses to vote, it is understood, unless he receives $25. All careful observers are cognizant of the existence of the evil in all our communities to an alarming extent."

It appears, too, that bribery decides a good deal of our legislation. Pretty much all these great corporations and trusts use such means to influence legislation. Some time ago the United States Senate appointed a committee to investigate the sugar trust. Mr. Havemeyer, president of the trust, was called before it. He plainly stated that the trust has

NO POLITICS BUT THE POLITICS OF BUSINESS,

and that it is in the habit of contributing to the campaign funds of both the Republican and Democratic parties; and that in each locality, where the interests of the trust are at stake, the party that is in power there, or likely to be, always gets the contribution. Under the guise of financial aid to the party in political campaign, this giant monopoly and robber of the people influences legislation in its favor. Thus it kept sugar from going on the free list in the Wilson Tariff bill.

The workings of the liquor power in this respect are well known. By corrupt use of money in buying men and newspapers, it defeated prohibition in Pennsylvania in 1889. A vast sum of money was raised

BY ASSESSING SALES OF BEER

and all large hotels and smaller retail shops. It is said that over $200,000 was raised in Philadelphia alone. Following, as stated by a Mr. Crowell, is how the money was used: "Besides the current expenses we paid it out to the newspapers, politicians, some for literature and some for speakers. We went to the leaders, both Republican and Democrats, and said: 'This is not a party fight and you cannot afford to be against us. If you are we will remember you at the next election; but if you will help us we will pay you liberally for your support.' Such State leaders as 'Bill' Leeds, Charlie Porter, —— Cooper, Dave Martin and others, and a lot of Democratic leaders we paid $500 apiece, and $200 apiece to local leaders, and $5 apiece to men to man the polls on election day."

Mr. C., after stating that they paid Quay liberally, then said: "We had all the workers on our side, and the machines of both old parties were with us. We paid the county commissioners of this county (Philaledphia) to let us have the poll list for our use exclusively, with the understanding that we were not to return it until after the election. So the Prohibitionists, with no poll list, no money, no organization, had no show whatever against us."

In regard to the newspapers, he said: "We bought them by paying down so much cash. I visited the editors in peraon, or had some good man do so, and arranged

TO PAY EACH PAPER FOR ITS SUPPORT

a certain amount of money. Throughout the State we paid weekly papers from $50 to $500 to publish such matter as we might furnish, either news or editorial; but the city daily papers we had to pay from $1,000 to $4,000, which latter amount was paid to the *Times* of this city. Other papers we could not buy straight out, and had to pay from forty to sixty cents a line for all matter published for us. We paid the *Ledger* forty cents a line and the *Record* sixty cents a line." Thus prohibition was defeated in Pennsylvania.

In like manner it was defeated in Rhode Island. Thos. Grimes, a wholesale liquor dealer of the State, stated that it

COST THEM $31,000 TO DO IT.

They paid, it is said, Gen. C. R. Braydon $6,000 to take care of the Republican State and city committees. This man, when the law was passed, was made chief of State police to enforce it. He took oath to do this. Then he accepted $6,000 from the liquor men to make it a failure and secure its repeal. In the same way, by bribery, criminals often secure immunity from punishment. In proof of this I quote Jack Shea, chief of the city detectives of Chicago. Speaking of the criminal population of Chicago he is quoted as saying: "Nearly every one of these fellows is

UNDER THE PROTECTION OF SOME POLITICIAN

or heeler, who shows up when an arrest is made, and uses his pull to square matters." "Shall I not visit for these things? saith the Lord." And is he not visiting? What mean the fires and floods, etc., destroying life and property? What mean the frosts and droughts, etc.? With an open Bible in our hands, with the inspired history of the Jewish nation before us, we can only answer: surely it is the Lord's visitation on us for our sins. Repentance is the only way of salvation.

Rose Point, Pa., Sept. 23, 1895.

THE BACCHANALIANS OF ROME

The maxim that history repeats itself is illustrated in the history of the Bacchanalians of Rome. They afford a striking illustration of modern Freemasonry. The following translation of "Livy's Rome" by one of our esteemed contributors is a continuation of his first article in the *Cynosure* of Aug. 22.

Hispala then gave an account of the mysteries. From the time rites were made common and men and women were inter-mixed and the licentious freedom of the night was added, there was nothing wicked, nothing flagitious that had not been practiced among them. There were more frequent pollution of men with each other than with women. If they were less patient in submitting to dishonor, or more averse to the commission of vice, they were sacrificed as victims.

To think nothing unlawful was the grand maxim of their religion The men, as if bereft of reason, uttered predictions with frantic contortions of their bodies; the women in the habit of Bacchantes, with their hair dishevelled and carrying blazing torches, ran down to the Tiber, where, dipping their torches in the water, they drew them up again with the flame unextinguished, being composed of native sulphur and charcoal. They said that those men were carried off by the gods whom the machines laid hold of and dragged from their view into secret caves. These were such as refused to take the oaths of the society, or to associate in their crimes, or to submit to defilement. Their number was exceedingly great now, almost a second state in themselves, and among them were many men and women of noble families. During the last two years it had been a rule that no person above the age of twenty should be initiated, for they sought for people of such age as made them more liable to suffer deception and personal abuse.

When both informers were by these means in his power, Postumius represented the affair to the senate, laying before them the whole circumstance in due order; the information given to him at first, and the discoveries gained by his inquiries afterwards. Great consternation seized on the senators; not only on the public account, lest such conspiracies and nightly meetings might be productive of secret treachery and mischief, but likewise on account of their own particular families, lest some of their relatives might be involved in this infamous affair. They ordered that the officials in those rites, whether men or women, should be sought for not only in Rome, but also throughout all the market towns and places of assembly, and be delivered over to the power of the consuls; and also that proclamations should be made in the city of Rome, and published through all Italy, that no persons initiated in the Bacchanalian rites should presume to come together or assemble on account of those rites, or to perform any such kind of worship; and above all, that search should be made for those who had assembled or conspired for personal abuse or for any other flagitious practices. The senate passed these decrees. The consuls directed the curule crediles to make strict inquiry after all the priests of the mysteries, and to keep such as they could apprehend in custody until their trial, forbid religious services in private and took precautions against incendiary fires.

Then mounting the rostrum one of the consuls said: I am at a loss to know what I should conceal or how far I ought to speak out; but I dread lest, if I leave you ignorant of any particular, I should give room for carelessness, or if I disclose the whole, that I should too much awaken your fears. Whatever I shall say be assured that it is less than the magnitude and atrociousness of the affair would justify; exertions will be used by us that it may be sufficient to set us on our guard. That the Bacchanalian rites have subsisted for some time past in every county in Italy, and are at present performed in many parts of this city;

also I am sure you must have been informed not only by report but by the mighty noise and horrid yells that resound through the whole city; but still you are ignorant of the nature of the business. Part of you think it is some kind of worship of the gods; others, some excusable sport and amusement, and that, whatever it may be, it concerns but a few. As regards the number, if I tell you that they are many thousands, that you would be immediately terrified to excess is a necessary consequence, unless I farther acquaint you who and what kind of persons they are.

Frist, then, a great part of them are women; the rest are men, nearly resembling women; actors and pathics in the vilest lewdness; night revelers driven frantic with wine, noise of instruments and clamors. The conspiracy as yet has no strength; but it has abundant means of acquiring strength, for they are becoming more numerous every day. Your ancestors would not allow that you should ever assemble casually without some good reason; that is when the standard was erected on the Janiculum, and the army let out on occasions of elections, or when the tribunes proclaimed a meeting of the commons, or some of the magistrates summoned you to it. And they judged it necessary that whatever a multitude was, there should be a lawful governor of that multitude present.

Historicus.

—Rev. N. R. Johnston, of Oakland, Cal., who is much interested in Chinese mission work both in Oakland and in China, writes: "We expect Rev. P. B. Williams, the Coast agent at Portland, to be here shortly and hold a convention if possible. After that you will hear from me. The fire is burning within already."

Reform News.

LETTER FROM REV. WILLIAM FENTON.

THE LODGE AND THE BAPTIST CHURCH.

St. Paul, Minn., Sept. 27, 1895.

Editor Cynosure:—Sixty-five years ago the Baptist denomination was decidedly Anti-masonic and foremost in the conflict against Masonry where the battle surged the hottest,—Western New York,—where the Masons abducted and murdered Captain Morgan. To-day she has fallen from the exalted position of a defender of the honor of her Lord Jesus Christ so far as to be unworthy of the name of a follower of Christ; for Judas Iscariot did no worse than betray Christ into the hands of his foes. And the Baptist denomination does no less than Judas did when she cherishes in her pulpits sworn enemies of Christ and truth, and propagators of the devil's religion, for such is every Mason.

Dr. Lorimer tells 500 of his Masonic brethren that he hopes that the Masons, if excluded from the churches, will go out of the churches in a body, and that he will go with them. Would he not then take the whole denomination with him, and so sink all the Baptists in hell with himself, if he could? The vain boasting of Masonry amounts to more than sinking a denomination in hell. Hear what the devil puts into the hearts of Masons to day: "The universe is the temple of the Deity whom we serve." Who is that "Deity?" The same that usurps dominion over the heart of every Freemason; and Satan is enthroned in the heart of every Mason; and God is dethroned in the heart of every Mason. In so far as the Baptist or any other denomination fellowships Masons, and exhorts to silence in regard to testimony against Masonry, such denomination is in harmony with the devil and accessory to the works of the devil.

When the foremost Anti mason in this country was asked if an Anti-masonic sermon could be preached in the Clarendon Street Baptist church of Boston, he replied No; and said that the most that could be said against Masonry in that church would be a few brief remarks in a prayer meeting, because there was Masons in that church. Jesus said; "The prince of this world cometh and hath nothing in me." But oh, how much that prince has in the Baptist denomination; he leads it subject to his will even to silence the soul that would speak the truth in her churches, —truth that would set men free and deliver souls from hell's bondage,—a Masonic lodge.

W. Fenton.

FROM SECRETARY W. B. STODDARD.

IN WESTERN PENNSYLVANIA.

Station D., Grater Pittsburg, Pa., Sept 26, 1895.

Dear Cynosure:—This finds me at what has been known as Wilkinsburg. Since the "Grater Pittsburg" bill has been passed the postoffice has been changed as above.

This city, as most of the cities in this country, is growing very rapidly. From the center, in all directions, street car lines are being constructed, streets improved, and new residences erected. What fifty years, or even twenty-five years, shall witness, if the world stands, no one can now predict. Everywhere there is a growth. The wheels of the mills here all seem to be turning again, and there is an atmosphere of comfort.

I am at the home of Mr. J. S. Sloane. He is an orthodox Covenanter, and of course in full accord with our work. I go soon to take the train for Oakdale, where I am advertised to speak to-night.

Since my last I visited West Middlesex and New Bedford, Pa. I was disappointed in not finding our old friend, Rev. Foster, of the Presbyterian church, at home. Rev. Davis, who was pastor of the U. P. church, New Bedford, has moved to Wilmington, that his children may attend the college there. I missed his kindly aid so generously extended when I lectured in his church. A few acquaintances were renewed and *Cynosure* subscriptions obtained at this point.

At West Middlesex I had a strong team to aid me and got in some telling work. Rev. G. W. Brownell, of the New School Reformed Presbyterians, gave his time, horse and buggy to accompany me in my canvass, and showed me no little personal kindness. He will act as a local agent for the *Cynosure*.

My home was with Rev. W. J. Snodgrass. He evidently shared in the opinion expressed by his excellent wife, that my task was difficult, and did what he could to make my stay pleasant.

Sabbath was a very warm, busy day for me. In the morning I attended Sabbath-school and preaching service in the Presbyterian church. There were about twenty-five to study God's Word and one hundred and fifty to listen to the sermon. Rev. Jordan, the pastor, said he was not opposed to secret societies. Some of his best men were connected with them. He believed in discussion and would therefore advise his session to dismiss the evening service to join in the union meeting I was to address in the U P. church. Bro. J. is thought to be a very fine preacher by those that worship with him. His text was Rom. 8: 24. His rhetoric, language and manner of presentation was above criticism. He drew a glowing picture of the "divinity hope." It was something everybody wanted. We naturally look to the future. We hope for the best. As the trees along the street on a hot day brought refreshing and comfort, so hope calmed the troubled mind. The discourse was a picture pleasant to behold. The only criticism I have to offer is that there was little or nothing of the text in it. The speaker did not say that there was a good hope that would save, but that there was a hope that would be as a "spider's web." The foundations of a good hope were not given. One might have concluded from the sermon that all who hoped would be saved. This is not the idea of the text at all. There are many young men coming out of our seminaries who are becoming experts in entertaining people.

Oh, that God would cause them to see that what people need is not entertainment, but awakening to forsake their sins, to secure a good hope that will be as an "anchor to the soul.

In the afternoon I taught the Bible class, addressed the Sabbath-school and preached the Word in the U. P. church.

In the evening service I presented the anti-Christian character of the lodge. The church was well filled with attentive listeners. The M. E. and Presbyterian pastors were present with many of their people. Bro. Brownell was necessarily away preaching, but many of his people were there.

Among others, I was introduced to a young man professor in the school that I was told had recently united with the lodge. He objected to my address on the ground that I ridiculed. I had called attention to the fact that the Masons wore their white aprons as "emblems of innocence," and suggested that it looked very innocent to see a red-nosed, bloated saloon-keeper with one of them on. The professor seemed to have lost sight of the fact that to ridicule one must represent things as they are not. Masons make themselves ridiculous. To call attention to their folly is not ridiculing them. To be sure, such a statement as the above would appear as ridicule to the one who looked upon the saloonkeeper as a representative of innocence. Anyone with good sense would recognize that were he innocent it would not be necessary to wear a "lambskin apron" to let the world know it. So the apron is a ridiculous affair whether the person wearing it be innocent or not. The professor said he would like to publicly discuss the question with me. Were it not for the fear of offending he would not hesitate. I urged that public opinion should make no difference. He should do his duty. The way is open, professor. Should you not give the people the reasons for this hope within you? W. B. Stoddard.

Correspondence.

LETTERS TO THE ILLINOIS STATE CONVENTION.

The following extracts are from letters of those unable to attend the State Convention at Wheaton last week:

Andrew Hamilton, of Knoxville, writes: "Your communication of Sept. 17th, relating to the Wheaton meetings, is just received. It will be impossible for me to attend, but I enclose post-office order for $5 towards defraying the expenses of the meetings."

Pres. H. F. Kletzing, of Naperville College, writes: "Your invitation to attend the convention is at hand. I should very much like to attend the whole convention, but that is impossible. I will try to attend as much as possible. I hope to attend Friday or Saturday."

C. J. Holmes, of Chicago, a prominent member of the Swedish Lutheran church, writes: "Your letter inviting me to be present at the meeting at Wheaton this week is received. In reply will say that business matters make it impossible for me to attend. Wish you great success in the grand work you are engaged in."

Rev. John S. Beers, of Coleta, writes: "Your invitation to the Wheaton meetings is received. I would like very much to be present with you, but circumstances will not permit. I have greatly desired to be in such a meeting, and to hear Pres. Blanchard, but cannot do so now; however, my heart and prayers will be with you. Yours for moral reform."

Richard Platt, of Lockport, writes: "I would like to be with you all through the meeting, if I could, but I cannot. I am an old man of 74 years of age, and all alone, so far as having any human help. I thank you very much for your kind invitation to be with you, but I am not at all prepared to leave home at present. The Lord be with you all through your meeting and make it a great blessing to every one who may be present."

Rev. W. T. Hogg, president of Greenville College, and editor of *The Free Methodist*, writes: "It would give me much pleasure to be with you on that occasion if possible. A pre-arranged appointment which calls our office editor away from Chicago the whole of next week necessitates my presence there in her stead, and it seems not probable that I should be able to get to Wheaton at all. Still, if I can, I will run out there if only for a few hours."

Rev. R. M. Chesnut, pastor of the Reformed Presbyterian church at Marissa and secretary of the State Christian Association last year, writes: "I think it is a good idea to hold our convention in Wheaton in connection with the other meeting. I will not be able to attend this year, but will do all I can to help in the good cause. I have just returned from a trip west and cannot prepare an address at present. I trust that for this year

another person may be chosen as secretary, for I am too much taken up with other matters to do my duty in that office."

Rev. John Stahl, of Augusta, writes: "Please say to the brethern assembled in convention, that while I am not personally present, yet I am with you in spirit, in thought, in sympathy, and in prayer. To my mind the hardening and blightening effects of secret organizations were never more painfully felt and seen—in society, in churches—than at the present time. Duty demands that we go forward in the strength of the Lord, maintaining our testimony with increasing zeal and fidelity, knowing as we do that 'the battle is the Lord's.'"

Orin Sholes, of Morrison, writes: "Nothing would give me greater pleasure than to be present with you at your annual gathering. My mind often wanders back to that great political uprising of the people at the time of the murder of William Morgan. My first ballot was cast for Governor Slade, of Middleburry, in 1829, against the dangerous system of Freemasonry, the enemy of God and his church. My feeble health compels me to remain at home; but my prayers and thoughts will be with you, and may the God of peace with you in all your deliberations. The churches of Morrison are cursed with Freemasonry. They are dead, twice dead and plucked up by the roots."

Joel. G. Buckley, an attorney at law at Streator, writes: "I will try to be with you at the State Convention, Sept. 26-28. I feel much the need at this time for every friend of the cause to be at his post. All the powers of darkness ever want is to be let alone. The devil said to Jesus, 'Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art: the Holy one of God. Art thou come hither to torment us before the time?' All any evil system wants is to be let alone. So it was with slavery; so with the rum power; so with the brothel; so with the oath-bound lodge system; so with all the evils in the world. I hope the convention will be a grand success, whether I am able to be with you or not."

Rev. S. H. Swarts, pastor of the M. E. church at Morris, writes: "Your letter came to hand this A. M. I should very much enjoy being with you at Wheaton next week, in convention, but cannot, as my duty calls me another way. Our conference opens next Wednesday, Sept. 25, and I must be there. I trust that you will have a good time. I shall be with you in spirit and shall pray that the coming together of the clan may be blessed of the Father in fruit-bearing results. I am heartily with you in the good work. I believe that God is with us and success must come. It may not be in my way; it may not be in your way; but some day it shall be in God's way. I look upon the secret lodge as a source of alarm to society at large, as dangerous to civil liberty and good government, as opposed to every principle of Christianity, and ought to be outlawed by the state, and forbidden by the church. I wish I could be with you in person. Remember me to the friends.".

Rev. W. P. White, pastor of the United Presbyterian church at Little York, writes: "Your invitation to the Illinois State Convention of the N. C. A. has been received. I do not know of any place that is more inviting to me than that convention. I have never been permitted to meet with many of our anti-secret men, and I feel that it would be a great treat to meet the 'despised of Israel' face to face; but I am to be disapointed once more. Our Presbytery meets here tomorrow and the next day, and of course I must be here. If the convention was at any other time, and I could get off, I would certainly be there. I am so sorry! My thought and prayers will be with and for you in the meeting. May you be guided in all your deliberations by our dear Master, for whose honor and glory we stand. I do hope that the Spirit may suggest to you some way to reach our young men with the truth concerning these institutions that are leading them away from Christ. I know of nothing better than the *Cynosure*, if we could get them to read it, but they will not. If we could get something that we could apply to the backbone of some of our good brother ministers, who are afraid of their bread and butter being cut off should they attempt to instruct their young men in regard to the nature of the lodge, we would have our prayers answered very soon. My experience has been that when you can get a man to read and think on the subject, you can get him out of his lodge and keep him out. God bless his children who are standing in the gaps, where it is not an easy thing to stand."

Rev. Wm. Pinkney, pastor of the Wesleyan Methodist church at New Windsor, writes: "Your letter arrived in the midst of the session of our Annual Conference, so I do not see how I could attend the convention this week. I brought the matter before the conference and suggested the election of delegates, and as a result, Rev. J. L. Clark, of Sycamore, and A. L. W. Mills, of Wheaton, were elected to represent the conference. I should be pleased to meet with the friends of the reform and interchange thought and receive new inspiration in the work. It is incumbent upon us to use all the means within our reach to resist the encroachments of secretism in its organized forms. The infatuation of the lodge is so blinding that its evil is unseen. The mind hoodwinked and cabletowed, follows a willing captive. Oh, that the Captain of our salvation would unite his hosts as one mighty phalanx, not only to resist, but for aggressive work for the overthrow of this mighty evil. May God bless and lead you all."

LETTER FROM H. D. WHITCOMB.

TO THE WHEATON CONVENTION.

Bloomington, Sept. 23, 1895.

Dear Brethren:—Since it is quite out of the question for me to attend the State convention, which assembles to-morrow at Wheaton, I feel impelled to write and express my sincere approbation and interest in the meeting. It is indeed an honor to be associated with the noble men and women who will assemble there to devise ways and means to remove one of the most insidious and dangerous inventions of Satan, viz , the kingdom of darkness and deceit.

Born near the scene, and shortly after the foul murder of William Morgan, and receiving my first impressions of the enormity of that crime from the writings and sayings of Elder David Bernard; later in life in reading such papers as the *American Baptist* by Nathan Brown, *The Principia* by Gerritt Smith, and finally the *Christian Cynosure* from nearly its first issue, I could not well be other than "enlisted for the war" in this the cause of Christ and humanity.

Having been so long an observer of the wrong, injustice and corruption of the dark, secret, oath-bound lodge system, I could not but enjoy the "sitting together" with those of like awakened conscience, moral perception and courage, to oppose and withstand its power and pretensions. For the young men of Wheaton College, and any others, who may wish to bear an honorable part in their day and generation and who would not

> "Die, like a dull worm, to rot,
> Thrust foully in the ground, to be forgot,"

there is no present opening like this effort to overthrow the great modern hydra, the organized oath-bound secret lodge system, which sits like a nightmare on all enterprise or honest endeavor, robs genius and industry of their rightful reward, perverts justice and benevolence, casts a moral stigmatism on our religious teachers, and caricatures God, Christ, heaven, the Gospel, and regeneration of heart.

Our generation seems to have a craze for organizations, and Satan has not been slow to profit by the mania. By adding the element of secrecy he has secured an immense increase of influence, popularity and power, which to a human view it were quite impossible to withstand. The rings, cliques, pools, trusts, unions and fraternities are all of the same origin, all aimed to destroy universal brotherhood and free competition; and when they prevail society will be at an end. While standing up manfully to oppose these things we are not accountable for results; our cause is not obliged to be immediately successful. We may be obliged to strive and endure until He shall come, at whose presence darkness and sin shall flee away, as shadows flee from the face of the visible sun.

The lodge, the saloon, the gambling den and the brothel, companions in life, may not be separated in death. Signs, grips and pass-words, implements of war, with cannon, warships and fortresses will, at least, go into disuse when we are ashamed of red-handed carnage, and the Spirit of Christ prevails. Be this when it may, our present duty is to labor, pray and entreat our friends, so that as many as possible may rejoice at His coming, and not say to the rocks and mountains "fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." H. D. Whitcomb.

WHAT THE LIQUOR TRAFFIC COSTS OUR CAPITAL.

Washington, D. C., Sept. 25, 1895.

Editor Cynosure:—Judge Anson Taylor analyzed the annual report of the Superintendent of the Police at the weekly mass meeting of the Anti-Saloon League, and the analysis was not flattering to Washington. One-tenth of the population was arrested during the year,—to be exact 24,323 persons,—and seven-tenths of these arrests were directly traceable to intoxicants. The record also shows that the unmarried men arrested were much more numerous than the married ones, which Judge Taylor said "shows that a man is a good deal better citizen when he is married." He showed by official figures that the receipts from the liquor traffic, including licenses and fines paid in court, aggregated but $278,859 25 for the year, while it cost to maintain the police $499,618 74, and $15 850 12 went for public charity, making a total of $515,468 86. These figures do not include the cost of maintaining the penal institutions. He contended that the police force might be reduced one-half if the saloons were abolished.

The anniversary meeting in honor of the Mary Clement Leavitt was held at Calvary Baptist Sabbath-school house Sabbath afternoon, under the auspices of the W. C. T. U. After several speakers had said many complimentary things of Mrs. Leavitt and the new uniformed choir of the "Y" branch had sung their way into popular favor, Rev. D. O. Eldredge delivered an address on good citizenship and temperance, which he declared to be bound together. Another meeting under the same auspices was held in Union M. E. church at the same time, at which Miss Wilson, "The Blind Deaconess," addressed the children of the Loyal Temperance League.

Rev. Dr. Baldwin began a series of illustrated Sabbath evening lectures at Wesley Chapel this week, his first subject being the life and times of John Bunyan.

"Daniel Webster's greatest thought," was the subject of an interesting sermon by Rev. Dr. Muir, at the E St. Baptist church Sabbath evening. Webster was once asked what was his greatest thought, and his reply was: "My individual responsibility to God." C. A. S.

CHARITY FOR ALL.

De Kalb, Ia., Sept. 26, 1895.

Editor Cynosure:—It is right to be charitable with our brethren, "in honor preferring one another." It is right to be charitable with all Christians, and others with whom we even disagree. We cannot all see alike, and all are entitled to equal privileges.

It is the privilege of some preachers and others to believe in secret societies; it is our privilege to believe secret societies are a great evil. By the grace of God we will be charitable with those who belong to secret societies and believe in them, but we cannot be charitable with lodge principles and at the same time "abhor that which is evil," as commanded, in all things. We will love all because Jesus died for all; but we will hate iniquity as the enemy of God and man, with all its sly, crafty and deceitful forms.

True Christian charity is love practiced toward friend and foe, from the heart. It is squaring our lives by the golden rule, instead of the emblems of Masonry or any other iniquity deceiving the soul. "Charity covers a multitude of sin," but not without repentance. If all classes who differ on the secrecy question will exercise love and discuss the lodge question in the spirit of Christ, and are willing to be led by the Spirit of God into the truth of the Bible on this subject,

there would soon be more light, more grace and more salvation; we would soon be more of "one mind and one accord."

Dear Christian reader, if you are in sympathy with secret societies let me kindly advise you in the name of Jesus to "walk in the light as he is in the light," according to the following Scripture, and may it be the language of your soul:

"O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united." "Wherefore if they shall say unto you, behold he is in the desert; go not forth: Behold he is in the secret chambers; believe it not." "And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret." "For there is nothing covered that shall not be revealed; neither hid that shall not be known." "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." The Gospel of Christ so condemns the lodge that there is no standing-room for secret societies in the whole counsel of God. Paul says: "If our Gospel be hid, it is hid to them that are lost." Our Gospel on the secrecy question is the Gospel of light. We are to "prove all things," i. e., test all things by it, in the name and spirit of Christ.

Cyrus Smith.

A LETTER FROM CHINA.

Foochow, China, Aug. 15, 1895.

Editor Cynosure:—One year ago we wrote you presenting the needs of the young people in this part of China. One of the visible results of that letter is one hundred Christian day-schools. To God we tender deepest gratitude and give all praise. The editor of the *Christian Cynosure* has our hearty thanks for publishing our letter and thus bringing this cause before thousands of readers. The dear friends who have responded so liberally to our call we commend to God; he alone can render sufficient reward. Be assured that throughout eternity many Chinese from Foochow will call you blessed.

The recent war has aroused many of the leading Chinese and they realize that nothing but Western education and civilization can save their nation. As Christians we must now teach them that the religion of the Lord Jesus is the only basis of all true reform. As never before, the people are looking to us for guidance. The present golden opportunity will never return. Thank God, we are beginning to meet the demands in some degree and the cause of our dear Saviour is unusually prosperous.

The Anglo-Chinese college, Theological school, Biblical training schools, medical work, women's training schools, boys and girls' boarding schools and day-schools have had an increased attendance; are exerting a wider influence and creating a greater interest than ever before. Bright young men and women are being educated and trained for positions of influence and usefulness. Many who have already gone out from our walls are proving themselves efficient workers. Pupils from the day-schools are constantly knocking at the doors of our higher educational institutions which are already thronged. Recently we have taken steps toward enlarging and increasing our educational facilities to meet these demands.

Last conference Bishop W. X. Ninde appointed me superintendent of day-schools, supported by special gifts, in addition to teacher in the Anglo-Chinese college, a position I have held for nearly four years. Of these day-schools I wish particularly to write, and pray you may become more and more interested therein. Concerning the other schools, others will write. Following is Bishop Ninde's testimony concerning my day-schools:

"While in Foochow I became deeply interested in the day-schools for boys organized and superintended by Rev. G. S. Miner of the Methodist Episcopal mission. These schools are sustained by voluntary contributions, and they have been quite fully made in response to Mr. Miner's appeals through the press and by private letters. I took occasion to visit a number of these schools in and about Foochow, and was greatly impressed with their efficiency and the good being done through them. I believe they are likely to become a great evangelizing agency. There is scarcely a village where the opening of one of these schools would not be welcomed, and would be almost certain to prove the forerunner of a preacher and a church. The pupils will be mostly raw heathen children, but they are bright and eager to learn. Many of them will not stop with the primary school but will seek ultimately the better advantages of our higher institutions. In this way we shall have in the near future a Christian constituency in China that will be sure to command the respect of all classes, and take a prominent part in the moral and social reconstruction of the empire. I take pleasure in warmly commending Mr. Miner's most valuable enterprise. W. X. Ninde."

In 1893 I had three such schools; in 1894 sixteen; and now I have just one hundred, with about 3,000 pupils. Think of it! Within the past six months we have brought fully 2,000 children under Christian influence for the first time. They are now daily studying Christian books and learning to sing our beautiful hymns. Your free-will offerings and prayers are being accepted and heard. At nearly every quarterly meeting some from the schools are baptized. Last January we adopted new regulations and courses of study for day-schools. A four years' course of study for the teachers, upon which they are to be examined annually, and a course for the pupils, upon which they are to be examined quarterly, were adopted. Teachers' institutes are held annually, during which the Bible course of study and methods of teaching are carefully taught, and lectures upon practical topics delivered. At the end of each quarter the teachers come together, make their report, receive their salary, also such instruction as I deem advisable. A very efficient young graduate of the Anglo-Chinese college superintends the schools under my direction, visiting each as often as possible.

My colporteurs visit each school assigned them at least once a month, spending a day with the patrons of the school, selling God's Word and giving instruction therein. A pastor visits each school at least once a week for the purpose of helping and encouraging the work; he also superintends the quarterly examinations. Our college and theological students, local preachers, exhorters and gifted laymen hold services and Sunday-schools in the several day-school rooms each Sunday afternoon. During vacations, women from the women's training schools, and young men from our theological and Bible training schools go out and work in the villages and wards where the schools are located, thereby frequently organizing classes and circuits and leading many to Christ. A man with a magic lantern visits the schools, spending one night in a place, exhibiting Biblical and also American scenes, fully explaining the same. This is proving a most valuable method for enlightening the masses and gaining their favor. Thousands throng to see and hear. I require written reports from all workers and personally visit each school as often as time will permit.

Some of my best schools are held in heathen temples and ancestral halls. Where idols have been worshiped for generations, the Bible is now studied, its truths preached, the songs of Zion sung and the God of the universe worshiped. Rev. R. J. Plumb recently dedicated a heathen temple to the worship of the true God, and the time is nigh at hand when scores will be thus transformed. I have been obliged to refuse more than thirty urgent requests to open schools in as many different places. In eight instances the people were told that if they wanted schools they should go on and support them as far as possible themselves, and if money could be raised they should have help. The money came, but not until the school had been opened for six months. We insist upon every pupil paying something toward the support of the schools, unless poverty compels them to live on two meals a day. The self-support will average about twenty per cent. of the expense of the schools.

Now, dear friends, what of next year? "How much owest thou"? Do you want to make an investment that will pay at least one hundred percent? Do you not all feel like helping these poor boys and girls, now seeking for the "True Light?" Remember these schools are supported by "special gifts" and the people here. We depend on no missionary fund, but upon God and the generosity of his people. These sources have not failed us in the past, and we believe will not in the future. Before Jan. 1st, 1896, I hope to receive pledges to support two hundred day-schools, one hundred in addition to those already established. My contributors for 1894 increased their number of schools for 1895. I trust those of 1895 will do the same for 1896. Some have already signified their intention so to do. May I not have the satisfaction of hearing from the others soon? Who will help support the new schools that will be asked for next January? Who will heed the Macedonian cry for help? Any person or persons pledging $40.00 to support a day-school as above described, one-half to be paid in January, 1896, and the remainder the July following, can name their school, will receive a detailed quarterly report in Chinese and English, a photograph of the school, a Chinese letter, with translation from the teacher, and an idol that has been worshiped.

For $20 I will send a photograph of the school the money helps to support, and an idol. For $10 I will send an idol. For smaller sums (not less that $1) I will send a photograph of the school supported by these gifts. Please send pledges direct to me as soon as you decide to help in order that I may promise as many schools as possible. February is the best time to open day-schools in China. Send the money to Dr. A. B. Leonard, 150 Fifth ave., New York City, requesting it to be forwarded to me to support a day-school. Please do not let your special gifts lessen your contribution to our missionary society. Thousands are depending upon her and she must be supported. I also want thousands of picture cards and Berean leaf clusters. Any card with a picture on one side will be acceptable. We paste texts on the back and give them as rewards of merit, requiring the pupils to memorize the texts. For every hundred cards I will send a Chinese copy of the Lord's Prayer and Ten Commandments. For every Berean leaf cluster I will send the same and a Chinese cure. Every boy and girl, every Sunday-school and Epworth League—all young and old can share in this glorious work. Send cards direct to me *unsealed* as printed matter. Send prayers daily direct to the "Throne of Grace" that these millions, now sitting in heathen darkness, may be brought to the light and liberty of the Lord. Help us dear friends to lift up Christ so this people may be drawn to him. This field is white unto the harvest but the laborers are few. Who will volunteer? Those who feel that God wants them in this field, please write Dr. A. B. Leonard. We actually stand in need of at least twelve new missionaries. They should be on the field this very year.

Yours for the Master,

(Rev.) G. S. Miner.

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TESTIMONY.

"The anti secret force in Maine for active work has developed very rapidly within the last few years. A single copy of the *Cynosure* coming to an honest praying man for two years had much to do with the anti-secret character of the Cornish church, and still more to do with the revival and re-organization of the Maine Christian Association. Behold what God hath wrought! Praise his name forever!"—*Elder S. C. Kimball, Editor Christian Witness, New Market, N. H.*

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The *Cynosure* and *Tribune* give five pages of reading matter for every working day in the year at a cost of about one-half of a cent per day. The news from the whole civilized world is given, and reform news and facts of vital interest nowhere else obtainable. Send $1.60 to the

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Running is one of the best of exercises for the whole body. It rounds out a hollow chest, drives the oxygen into the farthest air cells of the lungs, wonderfully increases the capacity and develops the leg, thigh, stomach and waist muscles. But it must be learned just as skating, swimming and bicycling have to be learned, and there are two things that must be kept in mind by the learner. The first is—whether in sprinting, distance or cross country running—to run entirely on the ball of the foot, or, as they say on the track, "Get up on your toes!" By striking on the ball of the foot, which is a sort of natural springboard, the runner takes a longer stride, and the spring that he gets enables him to lift his foot more rapidly and repeat the stride more quickly than the runner who goes flat footed. As length and rapidity of stride are what give speed in running it follows that a flat footed runner can never be a fast one.

The second point for a runner to observe is his method of breathing. Breathe through both the nose and mouth. Nearly every boy, when he first begins to run, has the insane idea that all the breathing must be done through the nose. There was never a greater mistake. Breathe through the nose in ordinary life as much as possible, but when you are running or exercising violently open the mouth and take in air in deep, rapid breaths, not gulping it in through the mouth alone, but letting the mouth and nose have each their share.

Take as long a stride as possible, but without overbalancing the body. Bend the body slightly from the hips, for if it be held too erect the stride will be shortened. Let the bent arms swing easily and naturally a little above the level of the hips, swinging out and back with every stride. This keeps the muscles loose, prevents them from becoming tired so easily as they would if held rigid and balances the body better. Take especial pains to keep the body from being stiff. Let it swing as easily and lithely as possible. In sprinting the stride is shorter and more rapid than in long distance running, and a sprinter usually runs with body thrown farther back, in quite different form from the long, easy lope of the distance runner. —S. Scoville, Jr., in St. Nicholas.

How to Economize In Lamps.

Save much trouble and get more light out of lamps by taking care of lamp wicks. The first object to be attained toward getting a well lighted lamp is to get a free flow of oil. The wick should be held by the fire and thoroughly dried before using. By this means it will quickly absorb the oil, and the flow is not impeded. Another way is to soak the wick in vinegar and then dry it thoroughly. This prevents smoking. Oil will not flow through a dirty wick, and without a good flow there is little light. Foul wicks should be washed or boiled in soft water and soap, then rinsed and well dried. The reservoir of the lamp should always be kept filled. If the oil is low, the flow is imperfect, and the wick becomes charred. The lamp will then give a poor light and emit a disagreeable smell. A little attention to lamp wicks in the first instance will save a great deal of trouble and inconvenience.

How to Bake Mackerel.

Select a nice fat mackerel, wash and soak overnight. As this is best for lunch, change the water in the morning and keep it in a cold place. One hour before lunch time take it from the water and clean all the black from the belly piece. Chop fine 2 pieces of celery, sufficient parsley to make 2 tablespoonfuls, mix this with half a cup of crumbs. Add 2 tablespoonfuls of butter, a dash of cayenne. Fill this in the thin part of the mackerel, fold it together, and place it in a baking pan. Dust with pepper and put in the pan about half a cup of water. Bake in a quick oven 30 minutes. Baste at least twice. Dish and cover with tomato sauce.

How to Make Apple Sauce.

Six tart apples, one-half cup of water, sugar and nutmeg to taste. Pare, core and slice the apples, put them in a porcelain kettle with the water, cook and stir until soft, about ten minutes. Then mash them through a sieve, add butter the size of a walnut, sugar and nutmeg, mix well, and it is ready to use.

How to Write Comfortably In a Car.

When traveling in a Pullman car, get a pillow from the porter, put it on the lap and place writing materials on it. The elasticity of the pillow will insure smoothness. If a pillow can't be obtained, a coat will answer almost as well.

How to Make Lemonade Sirup.

To a tumbler of lemon juice add three-quarters pound sugar dissolved in a tumbler of hot water. Pour in a jar, and, when needed, add water. This is good at all times.

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The Christian Cynosure.

REV. M. A. GAULT, - - - Editor.
WM. I. PHILLIPS, - - - Publisher.

CHICAGO, THURSDAY, OCTOBER 3, 1895.

CONVENTION AND CONCLAVE.

Within a short time two great gatherings have taken possession of Boston. One was the Christian Endeavor Convention; the other the Knight Templar Conclave.

Resemblances and contrasts were striking and impressive. Both made an impression made by no similar gatherings held in that city within the memory of the present generation. The hospitality of the city toward both took unusual forms, even to opening the ancient graveyards. Each was a large and impressive gathering.

The contrasts were also strong. One held religious meetings; the other a street parade. One awoke the sympathy and enthusiasm of good women; the other drew out the vilest female element in Boston, and collected the worst class from other places into the capital. One was regarded as a right arm of temperance and political reform. The other was led by a distiller, and was the saloon power made visible.

Boston liquor interests and political corruption had reason to tremble in view of the premonitions of the convention. A tidal wave of drinking deluged Boston at the time of the conclave. One was heaven's jubilee; the other was hell's carnival.

In moral quality they were opposite, but the Christian Endeavor Society was undeniably Christian. Its opposite, therefore, was as undeniably anti-Christian.

THE ILLINOIS STATE CONVENTION.

The convention was opened in the Wesleyan Methodist church at Wheaton, with a season of devotional exercises led by Prof. H. A. Fischer, who was chairman for the evening. It was prayer meeting night in the various churches, and owing to this the audience was not as large as at the other sessions, yet there was an encouraging number present.

The first address was by Rev. M. A. Gault, who spoke on "The Need of Modern Elijahs." He showed how ancient Baal worship brought down God's judgments upon Israel. He showed that even under the administration of their best kings this evil prevailed. He proved that this Baal worship had almost its exact counterpart in modern Freemasonry and its kindred progeny, and that this was the one evil in our times that reformers were afraid to confront. Therefore we were repeating Israel's history, and the need of our times was for men of Elijah's character, who are ready if need be to stand alone for God.

Rev. John Harper, of Smithville, then addressed the convention. He said if the church and the ministry could stand unitedly against this evil it would soon be removed. The great need was more courage on the part of the ministry. He had some sympathy for ministers who had secret order men in their congregations, because it often meant that he must either keep quiet or vacate the field. A few lodgemen in a congregation could carry almost any measure. He believed the only successful policy was to exclude secret society men from the churches. Not till they were excluded could ministers declare their convictions on this question. This was why Paul warned the Corinthians to take heed how they built upon the foundation he had laid, for if any man built wood, hay, stubble, or received into the church those whom God's law excluded, their work would be destroyed in the last fire.

FRIDAY MORNING.

The convention convened at 9:30 A. M. Half an hour was spent in devotional exercises led by Rev. M. A. Gault. After a season of earnest prayer the meeting was addressed by Rev. John Harper, pastor of the United Presbyterian church at Smithville, by M. L. Worcester, of Kingston, and Ezra A. Cook, of Chicago. Interesting experiences and facts were presented, which if possible, will be given to the *Cynosure* readers at some other time. A large number of letters were read from old friends of the cause in Illinois who were unable to be present.

The delegates present and those sending their prayers and sympathies by letter represented some ten different denominations. Rev. W. H. Chandler of the College church was elected president of the State Association and Rev. M. A. Gault, secretary.

The convention adjourned at 11:25 A. M. and proceeded to the College chapel where Ezra A. Cook gave an excellent address to the college students in which he showed how easily answered are many of the points which scientists and geologists raise against the Bible and Christianity. A large and interesting class of students were in attendance. The college has opened with a large number of new students, and the outlook for the institution was never so encouraging.

FRIDAY AFTERNOON.

The afternoon session was in the Wesleyan church and the exercises were unusually interesting. They were conducted by women and a good audience was present. Mrs. N. E. Kellogg acted as chairman. After prayer and Scripture reading the exercises were as follows: "The Boys in Danger," by Mrs. Kennedy; "The Sabbath Desecrated," Mrs. Dresser; "The Lady Lodgist," Mrs. Burnham; "When Secrecy is Desirable," Mrs. Phillips; "The Good Man Argument," Mrs. Vernon; "The Master Mason's Oath," Mrs. Porter; "Secret Societies in Politics," Mrs. Guild; "What We See and Know," Mrs. Loveless; "The Religion of Masonry," Mrs. Bond; "Experience of Masons' Wives," Mrs. Cook. These addresses were all of a high order and quite interesting. We hope soon to give the substance of them to our readers.

We will publish in our next issue outlines of President Blanchard's addresses at the convention, and also the address of Rev. W. H. Chandler.

PERSONAL MENTION.

—Miss Willard and Miss Gordon sailed from Southampton, Sept. 21st, on the steamer New York. They will probably remain East until after the Baltimore Convention.

—Rev. A. K. Strane is about to settle as pastor of a church at Reynoldsburg, Ohio. He has written some tracts on the subject of anti-secrecy, and is an earnest friend of the cause.

—Rev Isaiah Faris, of Vernon, Wis., called on us last week on his way to preach two Sabbaths at Bloomington, Ind. He is deeply interested in the success of the coming State convention at Union Grove, Wis.

—Roswell Dow, father of Miss Elsie Dow, of Wheaton College, writes: "I would like very much to be with you in Wheaton next week at the convention, but my own health and that of my family will prevent."

—Bro. Moses Plummer, of Groton, Vt., in sending his renewal for the *Cynosure* and *Lodge Lamp*, writes: "I am seventy-seven years old, and live on a small farm, with a small income, but I cannot well do without the *Cynosure*, for I consider it one of the best papers published. It is fearless and outspoken on subjects on which other papers are silent."

—The sad news reaches us as we go to press that Mrs. Sarah Cross, an old-time *Cynosure* reader and personal friend of the editor, residing near Blanchard, Ia., was burned to death, Sept. 25, while filling a lamp. She was the eldest daughter of Samuel McGinniss, of Blanchard, and leaves a sorrowing husband and children to mourn. May God in his infinite mercy and compassion comfort them and the bereaved parents.

—Just before the devoted young African explorer, E. J. Glave, died at Matadi on the Congo river, he requested the missionaries who attended him to send his papers to *The Century Magazine*. These have recently arrived in this country in safety, and are found to consist of copious notes and journals and abundant photographic material. Mr. Glave crossed Africa in the interest of this magazine to study the slave-trade, and was about to embark for home in order to put his conclusions into shape when he was stricken down by the deadly African fever. It is believed, however, that *The Century* can obtain two or three striking articles from the material that cost Glave his life to gather.

—*The Outlook* of New York, edited by Dr. Lyman Abbott, which has lately come out for local option on the question of Sunday liquor-selling, gets the following complimentary notice from *The Wine and Spirit Gazette:* "We are pleased to see that so influential a journal as *The Outlook*, formerly Henry Ward Beecher's *Christian Union*, has adopted our view of the solution of the Sunday-closing problem." The liquor paper then gives, in parallel columns, its own views, as formerly expressed on the question of Sunday saloons, with those of *The Outlook*, to show that the two papers now stand on the same platform. All of which must be particularly gratifying to Dr. Abbott and his associates.

—Rev. S. F. Porter, writes to Sec. Phillips from Lidgerwood, N. D., where he has been preaching part of the summer: "We have fine crops here this year of not only wheat but corn and potatoes. And the price of land which has been slow will no doubt be livelier. With proper attention your land can be sold profitably in a few months. My mission here will end a week from next Sabbath, and soon I intend going to Kingston, Ill. I hope to spend the winter in anti-secrecy work as heretofore among the institutions of learning; and may the Lord direct the way and field. I am eighty-two years old to-day, but my health is good, my eye is not dim, and I need no staff. Bless the Lord. I have preached twice on the Sabbath during the summer."

—Mrs. Anna G. Baldwin, president of the Chemung Co., N. Y., W. C. T. U., in her annual convention address said: "It is said that there are one thousand secret societies in New York City, but not a woman's name on them, but in the three hundred churches three-fourths of the attendance is composed of women. The men are paying their money to run secret societies, to keep up clubs, and to support the saloons, while the church suffers for the need of them and their money. It has been suggested that the Woman's Christian Temperance Union drop evangelistic work and leave it to the churches, but I say no. If the evangelistic department can bring seven hundred members into the churches of the State, as it did last year, there is need enough of it being done."

—Rev. S. McNaugher, pastor of the First Reformed Presbyterian church, Boston, writes: "I have been on the subscription list of the *Cynosure* now for a year or more. I hope you will have the blessing of Almighty God on your great work. It seems to me that he alone must do the work. How mighty are the forces of darkness, and how weak and divided our efforts seem to be! But I am not discouraged, for the Lord overthrew Jericho. He drove out the enemies of Israel from the land of Canaan. Men and nations have combined against the Lord and his anointed and he has prevailed and his name has been glorified. The stone cut out of the mountains without hands will one day fill the whole world. I feel assured that the time is not far distant when he will take unto himself his great power and reign. Your cause is a righteous one and the right will always succeed."

—*The Preacher's Magazine* for October, with a rich store of contents, is at hand. The able and instructive articles by Rev. John Edwards are continued on "Methods of Illustration." We find as usual the "Homiletics" full and of exceedingly choice variety. "Choosing Church Officers," by Rev. Wm. Wakinshaw, is valuable. "Imaginary Difficulties" is suggestive. Other timely and helpful thoughts, upon "Peter and the Risen Lord," "The Day of Pentecost," "The Gospel in Isaiah," "The Saviour's Parting Words," "The Message to Peter," etc., furnished a repository of great value. The article by Rev. C. Spurgeon Medhurst, "Young Men and Politics," and Rev. John Ockworth's on "Bad Times," will claim attention for their great worth. This magazine is a sterling one and grows constantly in popular favor. $1 50 per year. Wilbur B. Ketcham, publisher, 2 Cooper Union, New York.

—J. M. Foster says in a recent article in the *Woman's Voice* of Boston: "It is true that a general conceals his plans from the enemy. But suppose he learned that a secret order had been found among the soldiers and officers of his own army, the members of which were sworn to conceal from him their sayings and doings. Would he tolerate it? No, not for an hour. That is our case. This nation is fighting the great battle for right. Secret, oath-bound societies have been found within the political circle. They are sworn

to conceal their operations from officers and people in this land outside their order. Can they be safely permitted? I trow not. The Massachusetts Senate holds secret sessions. But this is only an agreement to serve a temporary purpose. When that purpose has been accomplished their proceedings are opened to the public inspection. That is nothing like a secret society. But suppose a secret, oath-bound order should be formed among the Massachusetts senators, for the avowed purpose of concealing their plans and purposes from the rest of the senate. Would they be suffered to exist as an order? By no manner of means."

FURNISH YOUR PASTOR WITH THE CYNOSURE.

If he does not need the *Cynosure* yet remember that the *Cynosure* needs him. The following from Southern colored pastors, like many received in the past, speak for themselves. Eld. A. D. Freeman before his death ordered the *Cynosure* sent on his account to one hundred colored Baptist pastors.

FLORIDA.

"I have read the *Cynosure* for two years and have been delighted with it. I regard it as one of the best papers in our country."—*Rev. Wm. Bell, Palatka.*

"I would be glad indeed to receive the *Cynosure.* It is the very thing we colored ministers need to help us show our people the evils of the secret lodge."—*Rev. F. Pepper, Palatka.*

LOUISIANA.

"I accept your offer of the *Cynosure* and am glad to receive it, but sorry to say that Jericho has a stronghold down in Tensas Parish, but I hope the time will soon come when God will let the same horns blow with such force that the walls may fall."—*Rev. G. W. Washington, Waterproof.*

KENTUCKY.

"I am a colored Baptist minister and would be glad to read the *Cynosure.* I have always liked it since I first saw it."—*Rev. G. R. Gaddis, Saloma.*

NEW ENGLAND LETTER.

Autumn days —The Prohibition convention.—A pilgrimage to Concord and Lexington.—Old battle fields.—Sleepy Hollow.—A Yankee pagan.

The autumn days are upon us—an increasing chilliness in the early morning, a more pallid glow in the shortening twilight, a sharper tang in the east wind—but so imperceptibly do they come creeping in, that even dwellers in the country who have nature's constant changes for their calendar, are hardly conscious how far already the long bright summer with its roses and bird-songs lies behind us. But the transition is a healthy and wholesome one. The taking up of our former tasks makes it seem like a fresh beginning. I never could understand why the New Year must begin in January, in the very middle of things as it were, and not in September or October, which would seem to be more in keeping with the general arrangement of modern society.

The political campaign in Massachusetts promises to be one of unusual interest, owing partly to the appeal to the popular vote in regard to municipal suffrage for women. The plan of the enemy, to give the cause a backhanded blow from which it might be years in recovering, can be plainly seen. It is certain that the saloon party will pour out money galore to defeat the measure, but beyond this it is difficult to prophesy. The appeal to the referendum involves one curious feature, that it forces the women who "don't want the ballot" to do the very thing they deprecate and would prevent all their sisters from doing. They must go to the polls and vote that they and other women shall not vote, or else be counted out and give the opposite side the advantage. There is a humor, not to say irony, in the situation, which they must appreciate if they have the least sense of the farcial and the ridiculous.

The State Prohibition party has just held its 25th annual convention in this city, and elected as its nominee for governor Dea. Kendall of Cambridge. Its platform is an admirable one, and were it not for an omission it would form a perfect basis of union for all reformers. By its silence on the subject of secret combinations it tacitly gives permission for the lodge to work its will in the party as far as it is able; and by its hidden manipulations to betray the plans of the Prohibitionists and sell them out to the enemy when they are least suspicious of treachery. The very fact that nationalists, populists and reformers of nearly every stripe can stand on their platform heightens the danger, nay, the certainty that the secret empire will bend every energy and leave no stone unturned in order to secure complete though concealed control.

Hon. Neal Dow was expected in the evening, but through a misunderstanding the aged veteran failed to appear; but John G. Wooley was present as the chief speaker, and at his best. His eloquence is of the pyrotechnical kind; it is burning, scintillating, dazzling. It envelops the hearer as in an atmosphere luminous with blazing meteors of thought. I jotted down a few which give as little idea on paper of the fiery force with which they were uttered as an aerolite after it has struck the earth and lies cold and inert at one's feet, does of the tremendous energy which cast it out all molten and glowing with the insufferable heat of its birthplace in some other planet.

"Every time that election day comes round I think, 'My country wants to know my mind, and I must give her the best I have.'"

"Be damned in the hell of honest history," referring to unprincipled or weak-backed politicians.

"In the dark days of the Civil War one soldier who could fight was worth a million 'sympathizers'"

"What we need far more than a new party is a new conscience; we must have moral stamina to make parties of."

"There is no such thing as Massachusetts truth, or Republican truth; but truth is truth and that is all there is about it."

It seems very natural with such words ringing in one's ears to think of Concord and Lexington (which we always name together as if they were one town instead of being, as I am sorry to say they actually are, jealous rivals, each anxiously watching lest the other snatch its rightful laurels), and how on a certain morning not far remote, with Bro. J. Franklin Brown and his charming wife, Mrs. Stoddard and your correspondent started for the mecca of all true Americans. Historic events must have a historic setting to make them real and living, and this we fully realized as, with a horse that took his own time, we at length entered Lexington at a pace very different from Paul Revere's, and gazed on the village where was shed the first blood of the Revolution, one hundred and twenty-five years ago.

We saw the headquarters of Lord Percy, and the old house where Hancock and Adams—not the historical Hancock, but his grandfather, who was then pastor at Lexington—was secreted, when a price was put upon their heads. And we gazed reverently on a remarkable building near the Green, which still bears the marks of British musket balls. Those were stirring times; but we are hastening on to be participants in another conflict dealing with more complex causes; a conflict, it is to be hoped, of moral ideas, and not of bullets; but however it comes, let us meet it as our fathers did—in the spirit of heroes and patriots.

Lexington is a sleepy old town; so is Concord, and this helps mightily the spirit of antiquarian investigation. It is unfortunate, to say the least, for the historic sites of Boston that about them surges and soars a great city. You try to conjure up the genii of the past, but it flies affrighted. Here it seems to linger as about old and pleasant haunts, and long may it be ere traffic and business invade their sacred quiet.

Concord has the double honor, which so far as I know is not shared by any other town in the United States, of being the literary as well as the patriotic mecca of the country. The old home of the Alcotts, where Louisa M. Alcott lived and wrote, is now deserted; but the Emerson mansion, spacious, dignified, standing a little back from the roadside, is still occupied, I believe, by one of the family, but not open to visitors. Such a place should be owned by the public. We may decry hero-worship till our latest breath; there is something in human nature that craves to look on the places where great men have lived and wrought, and handle the things they touched. The manse where Hawthorne wrote his Scarlet Letter stands a considerable distance from the street, but the forbidden placard, "No admittance to strangers," stared at us from the gateway, and we drove on to the famous battle-ground where

> By the rude bridge that arched the flood,
> Their flag to April's breeze unfurled;
> Here once the embattled farmers stood,
> And fired the shot heard round the world.

To be sure the bridge was not "arched," and they had no flag; but sometimes poetic license comes nearer to truth than the sober facts of history, and as we gaze down into the blue depths of the Concord—that most classic of our rivers next to the Charles—and then up at the figure of the Minute Man outlined against the blue sky in its stern, majestic beauty, and repeat Emerson's Monument hymn, the old days live once more when every man as he left his plow standing in the furrow, and grasped his old flint-lock, was a hero, and every woman a heroine. The sylvan stillness, and the quiet placid flow of the river between its green banks, gives a strange impressiveness to the scene. I doubt if there is another battle field in the world that lends itself more readily to the dreams and reveries which would naturally cluster about such a spot.

But the day wanes and there is one more shrine to visit—Sleepy Hollow. Of all ideal resting places for the dead this is the most truly satisfying in its simplicity, its sweet naturalness, its absence of showy, tasteless monuments. And here they rest, all within a few feet of each other, Hawthorne, Emerson, Thorean, and the Alcotts. Hawthorne's grave is marked only by a low, mossgrown slab with just the name "Hawthorne" on it, and occupies the most secluded niche of all, under shadowing pine trees which sigh over him the only fit eulogy for this wizard genus who has never had and never will have a successor. His writings are too strange and morbid not to repel even while they fascinate. They have a certain unwholesomeness. In his keen anyalysis of the human mind and its hidden motive springs he probes deep, but it reminds me not so much of the knife of the surgeon cutting into living flesh with the merciful purpose to save as the dissecting scalpel of the student used on a corpse. The very flowers in his stories have about them an odor of graves.

Emerson's last resting place is marked by a huge granite boulder which well typifies that strong, rugged soul with its "plain living and high thinking." Louisa M. Alcotts' grave is very near, as also her father, Bronson Alcotts. Every stone is of the plainest description, the resting place of the author of "Little Women" being marked only by a simple slab laid across it, bearing her name. Thorean is the only one who has a family monument, but it is unpretentious. Poor Thorean! born a nature worshipper, adoring her as truly as did ever any old pagan, and then stopping short. For him the veil of Isis was never lifted. His writings are hearty and wholesome as the winds that sweep over Walden's pond, but they are such as any philosophic heathen might write. There is nothing more pathetic than the account of his last days, when dying of lingering consumption he tried to scratch a place on the frosty pane through which to take a last look at the fields and woods he loved.

Of course we had to see the pond—a beautiful sheet of water by the way—and imagine that their wraiths still lingered about the grove which he and Emerson set out; and then warned by the lateness of the hour, we turned our horses heads homewards. And thus ended our pilgrimage.

ELIZABETH E. FLAGG.

RENEW! RENEW!

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HONEST FAILURES.

REV. MADISON C. PETERS ON FRAUDULENT BANKRUPTCY.

It Is More Honorable For Some Men to Fail Than For Others to Succeed—Give No Quarter to Crime—Let Prison Doors Open to the Guilty.

In his evening sermon on Sept. 22 Rev. Madison C. Peters spoke on the rascality of failures. He said in part:

It has become a proverb, "He who never fails will never grow rich." It is but just to say that while there is much dishonest rascality in the majority of our failures, there is occasionally an instance of honest misfortune. In that great day when the books shall be opened it will be found that men have grievously erred in judging of the honesty of others. Many who have had the stigma of dishonesty fixed upon them were by misfortune disabled from paying their just debts and will stand acquitted by that Judge who knows all the facts.

It is more honorable for some men to fail than it is for others to succeed. This city is full of men who have found it easier to rob by bankruptcy than by burglary. Strange to say, a man will be treated in proportion as his fall was severe. Smash on a small scale, and the world will kick you. Smash on a grand scale, and the world will feel honored by being kicked by you. We have no respect for a failure that is not "Napoleonic." These men would rather be considered knaves than fools. We need a public opinion which will put stripes on defaulters. Once in awhile these high toned scoundrels are condemned, if the case was too notoriously flagrant, but the officers must take the fastest express train and hurry to Sing Sing in the briefest time, or the governor's pardon gets there before them. If the devil himself were sent to Sing Sing, I believe there would be found soft hearted women and softer headed men who would petition the governor for clemency. Make hard times for defaulters and dishonest bankrupts, and there will be no more for the people. We have been putting premiums on crime, crying virtually that it is a safe thing to be a big thief. It is a disgrace to our public authorities that men notorious for financial criminality walk the streets of our city unwhipped of justice, and with a proud, defiant look seem to say: "Well, I have got the money. What are you to do about it?" Do about it? I would brand upon their brows the unmistakable word "Scoundrel!" I would like all men to point at them the finger of scorn, crying with a loud voice, "Stop thief!" Let crime be given no quarter. Let the prison doors be opened to the guilty, no matter what family connections they may have. High social standing only aggravates their guilt.

There have been so many calls for a poem Rev. Madison C. Peters, D. D., quoted in a recent sermon to young men, preached in the Asbury Park auditorium, that we herewith produce it. The lines were written by a convict in the Illinois state prison:

It's curious, isn't it, Billy,
The changes that twelve months may bring?
Last year I was at Saratoga,
As happy and rich as a king.
I was taking in pools on the races,
And feeing the waiters with "ten,"
And sipping mint juleps by twilight
And today I am here in the "pen."

What led me to do it? What always
Leads men to destruction and crime?
The prodigal son, whom you've read of,
Has altered somewhat in his time.
He spends his substance as freely
As the Biblical fellow of old,
But when it is gone he fancies
The husks will turn into gold.

The old, old story, Billy,
Of pleasures that end in tears,
The froth that foams for an hour,
The dregs that are tasted for years.
Last night as I sat here and pondered
On the end of my evil ways
There arose, like a phantom before me,
The visions of boyhood days.
I thought of my old home, Billy,
Of the schoolhouse that stood on the hill
Of the brook that flowed through the meadow
I can e'en hear its music still.

Again I thought of my mother,
Of the mother who taught me to pray,
Whose love was a precious treasure
That I needlessly cast away.
I saw again in my visions
The fresh lipped, careless boy,
To whom the future was boundless
And the world but a mighty toy.

I thought of all this as I sat here,
Of my ruined and wasted life,
And the pangs of remorse were bitter.
They pierced my heart like a knife.
It takes some courage, Billy,
To laugh in the face of fate,
When the young ambitions of manhood
Are blasted at twenty-eight.

A Laxative Diet.

For a laxative diet Mrs. Rorer recommends, first of all, an abundant use of fats. If bread is used, it should be whole wheat bread, with a goodly quantity of butter. Masticate it thoroughly. At least once, and better twice a day, take lettuce or cress or tomatoes, with plenty of oil and very little acid, the acid used being lemon juice, and not vinegar. Eat also a little fat with meat and masticate thoroughly. Tea should not be used, and just before taking coffee drink at least half a glass of cold, not ice, water. Take a half pint of water the first thing in the morning and the same quantity before retiring. Do not eat sweets, but fruit may be taken, and a few nuts—peanuts, well roasted, in moderation, Brazil nuts, or about six almonds—at the close of the dinner. Avoid cake and pastry. Use an abundance of green vegetables, and have potatoes baked, never fried. Boiled rice is a good substitute. Do not drink milk at mealtime—preferably not at all while taking the diet. Steamed figs may be used at least once a day, and stewed cherries, prunes, ripe peaches or grapes without the seeds are all admissible.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Oct. 6. Comment by Rev. S. H. Doyle.

TOPIC.—The duty of happiness.—John xv, 11; Ps. xxxvii, 1-11.

Happiness is desired by all. It is universally sought. The goal of almost every project in life is happiness in some form or another. We seek wealth, position, fame and honor most of all that we may find happiness in them.

There are different kinds of happiness. The world has one kind of happiness. Sinful pleasures do, for a time at least, bring to men a certain kind of happiness. But the joy of the sinner is short lived. It works death, and death ends all his joy, if it has not been ended even before death, but the Christian's joy really only begins at death. His joy is the joy of Christ, and Christ liveth forever. Some one has compared the sinner's joy to lightning—a flash and it is gone—and the joy of the saint to light—"lasting, healthful, healing and beautiful."

But the Christian's joy, while it does not end in this life, is to begin here. Christ here imparts some of His joy to us. He spoke comforting words to His disciples that His joy might be with them, and their joy be fulfilled. There may be many things about us in life that may tend to dampen our joy and happiness, but still we are to rejoice. It is our duty to do so.

Happiness is a duty, because if we are not joyful in the Lord we misrepresent Christ and Christianity. Christ has promised us happiness and joy, and if we are not joyful we say to the world that He has not fulfilled His promise. There is a duty resting upon us, therefore, to "rejoice in the Lord."

Happiness is a duty, because it is commanded. "Delight thyself also in the Lord, and he shall give thee the desires of thine heart," says the psalmist. "Rejoice in the Lord," says the apostle, "and again, I say, rejoice." God commands us to be happy in Him. We are in duty bound to obey the commands of God. It should be a matter of congratulation to us that God not only desires us to be happy, but actually commands it. We might think that in this world of sin and sorrow it was not for the children of God to be happy. This was once the principle upon which many Christians lived. But it is a false principle. God wants us to be happy even here. He commands us to be. Let us as Christians cultivate man, and the spirit of cheerfulness, of joy, that we may correctly represent Christ, and that we may obey God's commands.

Bible Readings.—Job xxii, 23-26; Ps. i, 1, 2; xvi, 11; xxxii, 11; xxxiii, 1-5; xcvii, 12; Prov. xvi, 20; xxviii, 14; Isa. lviii, 14; Heb. iii, 18, 19; Joel ii, 21-24; Math. v, 12; John xiv, 28; xvii, 13; Acts ii, 25-27; v, 41, 42; Rom. xii, 10-15; II Cor. vi, 10; Gal. v, 22, 23; Phil. iv, 4; I Pet. i, 3-8; iii, 14-16; I John i, 1-4; Rev. xix, 7-9.

NO EXCUSE FOR POOR MEETINGS.

A Seven Member Society That Sets a Good Example For Others.

There is a California society of only seven members, yet on a recent evening they held as a regular meeting one whose brief synopsis is the following:

There was first a ten minute praise service of prayer songs, prayer being the subject of the evening. Then came a moment of silent prayer, after which the members read in concert the sixty-first psalm. The prayer meeting committee then led a Bible reading, whose subject was, "The Bible Teachings With Regard to Prayer." In answer to the leader's question, "What is prayer?" five members gave their answers. Then came quotations and poems taken from "Aids to Endeavor," and sentence prayers in which one prayed who had never prayed before. Following this, one member recited a poem, "Answered Prayer," and another told about the emphasis B. Fay Mills puts upon prayer in his meetings, and at the close were prayers for special objects.

If a meeting of so much interest and variety can be conducted by a society so small, can any of us find an excuse for poor meetings in our larger societies?—Golden Rule.

Junior Endeavorers.

And now for the Juniors. In addition to the 8,859 Junior "spokes" from the United States, there are 339 from Canada and 224 from other lands, making in all 9,122 Junior societies, with a membership of 340,000. While the numbers of Juniors were included in the enumeration by states it will be of interest to know that Pennsylvania still leads the Juniors, with 1,023; New York, not very far behind, with 920; Illinois next, with 746; Ohio, 623; Indiana, 470; California, 414, etc.—Annual Report.

Endeavor Jottings.

The Junior Endeavor society of the Parliament Street Baptist church of Toronto gave a birthday party a short time ago, at which bags were distributed, and in them each placed a penny for every year of his age. These bags were then collected by the Juniors.

Total societies, 39,725; total membership, 2,383,500.

Let not your committee chairmen get into easy chairs.

"For Christ In All Things" is the individual motto of a South Africa Endeavor society.

The Cleveland convention is not yet done "echoing." Two Chinese boys reported the gathering at a rally in Fuchau, China, and great interest was manifested in the story.

A Vancouver (B. C.) Japanese society reports 80 conversions of associate members within a year and a number of missionaries sent out to their countrymen.

The secretary's report shows that Oklahoma now boasts 109 Young People's societies, with a membership of 2,280, and 20 Junior societies, with a membership of 515, making in all 129 local societies, with a total membership of 2,795.

"Every Christian Endeavor society in Utah is a child of home missions," says The Home Mission Monthly.

Brave.

She—Oh, I love to hear you read your poems. It makes me realize how brave you are.

The Poet—Brave?

She—Yes, brave. You said you took them yourself to the publishers.—New York Ledger.

WOMAN'S WORLD.

A NEW HAMPSHIRE MAIDEN LADY WHO IS NINETY YEARS OF AGE.

A Woman Who Protests—Original Work of Women—Wage Earning Women. Mrs. Sage on Women's Dress—Professional Marketers—Brave Dr. Cartwright.

Miss Sarah Ann Sawyer of Wakefield, N. H., was 90 years old the first day of last June, yet she may be found still busily engaged each day in the regular duties of the household, smart as many young girls.

She was born in the house where she now lives, and has spent all her life beneath its ample roof, an old time, strongly built and rambling farmhouse.

Her father was Timothy Sawyer, born in Dover, Oct. 5, 1766. Her mother was before marriage Sarah Dearborn of Wakefield.

Her grandfather Dearborn was one of the first settlers of the town of Wakefield, there being but two or three log

MISS SARAH ANN SAWYER.

houses when he first came, he and his wife taking up their abode in a similar structure.

The subject of this sketch had two sisters and three brothers, but only one sister survives, Lucy M. Sawyer, who is 86 years old.

She reads readily with the aid of glasses, and keeps posted on the events of the times through the press.

She walks out about the village, and when the correspondent called was found actively engaged in cooking, together with other household duties, while her sister Lucy was just beginning to agitate a churning of cream in an old fashioned dash churn.

The house in which she lives is the oldest in the town, and into it, when new, her father and mother came direct from the marriage altar.

In the corner of the ample kitchen stands an old fashioned clock, which her father and mother had when beginning life together, which has ticked the hours away through all the joys and sorrows of the family for more than a century, and which still goes steadily on.

The aged daughter of the family points to a broken ornament on the top of this timepiece and relates, in explanation, how her brother, long since dead, when but a youngster, climbed up the old clock to explore the interior and tipped it over.

She remembers well the visit of Lafayette to this country, and her brother Alvah went to Dover, shook hands with him and dined at the same table.

Sarah Ann Sawyer was, during her younger days, always considered physically frail, and when between 20 and 30 years it was feared she was going into consumption.

Miss Sawyer is still an expert at fine sewing, and not long since she attended an auction of household goods at Sanbornville, a mile distant, showing all the interest of youth in the occasion.—Boston Globe.

A Woman Who Protests.

I wish to increase the ranks of the protesters by adding one more recruit. There are those who protest against bloomers for women and others not more unreasonable protest against women leaping from Brooklyn bridge. I protest against 83-year-old grandmothers riding bicycles. The woman in question

is Mrs. Margaret White of Port Jervis. She is a new woman at 88. Report says that she was the means of overcoming the prejudices of her granddaughters against the bicycle. Mrs. White leads her youthful associates in three mile rides daily and is having bloomers made to wear.

Now, really, is there not a slight incongruity here? The world has been accustomed always to dear, mild faced aged grandmothers, who interested themselves unobtrusively in the affairs of the young and hopeful and indulged in quaint and curious reminiscence effectively on occasions when they lent an artistic value to the situation. They have looked after the darning and knitted mittens and chided willful grandchildren in gentle tones with virtuous stories of how grandmother did when she was young. Grandmothers have always been satisfied to be reposeful persons, who could prophesy about the weather and keep up with the changes of the moon and remember dates and remedies, and altogether fit into a corner of the family where she belonged and adorn that corner. She was a sort of animated credential of respectability and equal to a whole gallery of ancestors on canvas. But now, if she is to turn her back upon her sphere and whisk about on bicycles—well, there are situations in which words fail.

I have noticed a tendency on the part of my sex to object to being called "grandmamma" when a relative position in family life warranted it.

"How to grow old" might prove a fruitful theme for discussion in a woman's club.—Haryot Holt Cahoon in New York Recorder.

A Gentlewoman Hotel Keeper.

A picture of a beautiful woman in evening dress, with an unmistakably aristocratic air, appears in one of the current English periodicals. A casual reader, wondering for what reason this especial Lady Clara Vere de Vere was thus presented, turned the pages to find that she was "a gentlewoman hotel keeper." It turns out that the hotel is an ancestral castle in one of the loveliest corners of England, which its owners, being unable to keep up, or to let, or to sell for its value, determined to utilize in this way. The wife overlooks the castle interior, the husband superintends the outside attractions of hunting, fishing and driving, the fortunate guests enjoying an independent stay at an aristocratic, well appointed establishment. The point emphasized is that a woman who knows how to conduct an elegant home is the one to be at the head of a high class hotel or boarding house.—New York Times.

War on Knickerbockers.

The trials of our "advanced" sisters who have pledged themselves to popularize the knickerbocker costume are apparently only commencing. We are informed that the Paris authorities, following the lead of Chicago, have issued an edict which will banish from the public thoroughfares the dainty novelties paraded upon wheels for the benefit of those qui s'amuse. — Philadelphia Ledger.

Princess de Metternich.

Princess de Metternich the other day met a friend of former years in the Prater at Vienna who asked with frank solicitude after her health. "Oh, I'm well enough," said the princess; "that is, for a woman of my age." "And what age may that be, princess?" "Fifty," was the reply, given without hesitation. "Not much for a cathedral, but a very respectable age for a woman."

The woman who is earning $1,200 a year and upward isn't worrying very much whether people speak of her as an old maid or as a girl bachelor, or even spinster.—Brooklyn Eagle.

Three persons were recently saved from drowning at Hythe, England, by the courage and the skill of Miss Evans, a girl of 21.

Miss Anna D. Goza of Alabama is a dialect writer of superior promise.

THE USE OF ALCOHOL.

It Blunts the Sense of Shame and Stimulates the Animal Passions.

The British philosopher, Bentham, in his essay on "Ethics of Government," admits that the loss of the American colonies was due chiefly to the specified indictment of despotism and its unavoidable evils in the manifesto known as the Declaration of Independence.

A periodical bulletin of the crimes caused by alcohol might have a similar effect on the curse of the liquor traffic. It is true that only a small percentage of those crimes is permitted to be published, but even a partial list, with a clear analysis of cause and effect, would suffice to convince every unprejudiced reader that the baneful tendency of intoxicating drinks embraces the entire catalogue of transgressions against the laws of nature and civilized society, in the palaces of wealth as well as in the hovels of poverty, and the evidence of results might thus help to enforce a conclusion which a priori reasoners have repeatedly based upon the fact that alcohol, in its normal effects upon the human brain, weakens the moral and intellectual faculties and stimulates the activity of the animal passions.

The habitual use of alcoholic beverages tends to blunt the sense of shame, while it excites combativeness and the amatory instinct, and those facts alone furnish a key to thousands of otherwise inexplicable aberrations, recklessly ruinous follies and apparently unprovoked crimes. Alcohol also paralyzes ambition, weakens the instinct of gratitude and the sense of honor, rouses vindictive passions and begets a hankering after a constant increase of the stimulating dose. Many of the observed characteristic cases will also illustrate the not less important fact that, after years of repentant abstinence, the least concession to the promptings of the tempter may rewaken the dormant passion and fan the smoldering fire into devouring flames.—Dr. F. L. Oswald.

DRINK QUESTION IN FRANCE.

Medical Men View With Alarm the Increase of Alcohol Consumption.

We have been accustomed to regard France as the very home of temperance and sobriety. Travelers tell you that you may walk the streets of Paris—where everybody drinks wine—without seeing a drunken man or woman for days. But it seems now that this is only upon the surface. The increase in France of some form of alcoholic drinks is something enormous. From 1885 to 1892 the amount of absinth and similar alcoholic drinks coming under the observation of the authorities of Paris has more than doubled.

The total consumption in the city is about 3,630,000 gallons yearly. These figures, be it noticed, refer only to those "bitters" that are distilled with essential oils, and they are far more powerful in producing disease and insanity than the ordinary form of alcoholic stimulation. And, while the increase of the consumption of ordinary alcoholic liquors proceeds more slowly, yet it amounts to about 15 gallons yearly for each adult.

These figures are frightening both physicians and statesmen. The former urge upon the people the necessity of some stringent legislation that shall give the state a more satisfactory regulation of the liquor traffic. They suggest as a partial remedy the reduction in the number of liquor shops; the lowering of the tax on beer and cider; the moderate taxing of wine; an increase in the tax on spirituous liquors, and the total prohibition of absinthe. This is the judgment, not of a fanatic, be it remembered, but of practical medical men, who probably do not urge the moral side of the temperance question at all.—St. Louis Globe-Democrat.

Scotland's Whisky Traffic.

No less than $650,000 are annually expended in charity in Edinburgh, yet during the cold, raw months of November and December you see numbers of barefooted, ragged, hungry looking children on the streets, and in the lower quarters men and women reeling along intoxicated. Says Mr. D. Lewis, a prominent philanthropist, "The drink traffic counteracts our labors to an almost incredible extent." And for the strength and respectability of the drink traffic in Scotland the church is largely responsible. Brewers and saloon keepers, or "wine merchants," as they are euphoniously termed, are permitted to be not only members but officeholders in the Scottish church.—Union Signal.

The Horrors of Opium.

Opium is silent, but energetic. It makes a complete slave of a man. The horrors of Dante's and Milton's hell become pleasures in comparison with the tortures endured by him who is in vassalage to the poppy drug. The opium fiend does not reel along the streets, nor abuse his wife and children nor steal nor kill; his torments are within and usually directed against himself. But the drug makes life a burden by day and a terror by night. It unnerves the man and unfits him for the discharge of all life's duties. The way of opium leads down to hell, and cloud and thick darkness beset him who walks along it. I have no heart to portray the infinite suffering of such a man or woman. Nor would you understand it if I did. Let me rest the matter in the simple statement that of all possible conditions upon earth that of the opium habitue is undeniably the worst.—William Rosser Cobbe.

Weapons of Destruction.

The two largest taxpayers in the world, it is said, are Krupp, the maker of big guns, who pays $200,000 a year, and Marinesco-Bragidir, a Roumanian brewer, who pays $440,000 a year. Both are engaged in making weapons of destruction.—New York Voice.

Temperance Briefs.

America has 240,000 saloons and 5,000,000 Christian workers.

Until a year ago it had been customary to serve punch at Harvard commencement celebrations. At that time all distilled liquors were forbidden at the class spreads and the same restriction enforced this year promises to become permanent.

SABBATH SCHOOL.

LESSON II, FOURTH QUARTER, INTERNATIONAL SERIES, OCT. 13.

Text of the Lesson, Judg. vii, 13-23—Memory Verses, 19, 20 — Golden Text, Ps. xxvii, 3—Commentary by the Rev. D. M. Stearns.

13. "And when Gideon was come, behold there was a man that told a dream unto his fellow." Gideon had been called and encouraged by the Lord to deliver Israel from the Midianites, their oppressors, his principal strength being the Lord's assurance: "Have not I sent thee? Surely I will be with thee" (chapter vi, 14, 16). The Lord, however, gave him three signs to strengthen him yet further—the meat offering, accepted by fire, the fleece wet and the fleece dry. After sifting the army of 32,000 down to 300 by sending home all the fearful ones (22,000), and out of the remainder all that loved their own ease (9,700), He still further strengthens him by sending him down to the Midianite host by night to hear what they talked about in the camp. Just as Gideon came to the camp one soldier was telling another this dream. The dream was evidently from the Lord, and also the telling of it at this time.

14. "This is nothing else save the sword of Gideon, the son of Joash, a man of Israel, for into his hand hath God delivered Midian, and all the host." The interpretation of this dream by the soldier was also of the Lord as surely as were the interpretations by Joseph and Daniel. This does not prove, however, that the Midianite soldier was a man of God, for the Lord used the mouth of Balaam, and also the mouth of the ass on which he rode, to utter His messages.

15. "Arise, for the Lord hath delivered into your hand the host of Midian." Gideon was so strengthened by this dream and its interpretation that he hastened at once back to the camp of Israel with these words. Whatever God commands us to do He is ready to do also, and when He asks us to do what seems impossible it is that we may see our weakness and trust Him to perfect His strength in our weakness, for He giveth power to the faint, and to them that have no might He increaseth strength.

16. "He put a trumpet in every man's hand, with empty pitchers, and torches (margin) within the pitchers." Thus he did with the three companies of 100 each. Three is a mighty number and makes us think of the Holy Trinity and also of resurrection. The trumpet is suggestive of testimony in connection with atonement, for both rams' horns and silver speak of atonement, and we overcome by the blood of the Lamb and the word of our testimony ready to lay down our lives for Him (Rev. xii, 11). The torch is suggestive of a consistent life, for "the life is the light." To be a good soldier of Christ there must be a good testimony and a consistent life.

17. "Look on me and do likewise. As I do, so shall ye do." The secret of victory is to see Jesus only (Math. xvii, 8; Heb. xii, 1, 2), and follow Him fully, walking as He walked (I Pet. ii, 21; I John ii, 6). "Do as I have done unto you" was part of His advice to His disciples (John xiii, 15), and there is no perfect example but Himself. We may well say, "Who is sufficient for such a life?" But He answers, "My grace is sufficient for thee." "Our sufficiency is of God" (II Cor. ii, 16; iii, 5; xii, 9).

18. "Blow ye the trumpet and say, The sword of the Lord and of Gideon." The sound from the mouth suggests the two edged sword which proceeds from the mouth (Rev. i, 16), the word of God which is sharper than any two edged sword (Heb. iv, 12), the sword of the Spirit, which is the word of God (Eph. vi, 17). This victory was accomplished by the Lord through Gideon, Gideon's part being simply that of a visible and obedient partner. It was so with all the prophets, the word was the Lord's, but the mouth was the prophet's, as in II Sam. xxiii, 2; Jer. i, 9. Even our Lord Jesus gives His Father credit for all His words and works (John xii, 49; xiv, 10).

19, 20. "And the three companies blew the trumpets and brake the pitchers and held the lamps in their left hands and the trumpets in their right hands to blow, and they cried, The sword of the Lord and of Gideon." I do not know just how they managed with two hands to accomplish these three things all at once, but some day Gideon will tell us how they did it if we ask him. The principal item in the story is their cry and its results. The strength of my life and its joy and peace is the partnership with Him who does all the work, suggested by the phrase, "The Lord and Gideon." It is God who worketh in us both to will and to do (Phil. ii, 13; Heb. xiii, 21). The Lord could as easily have delivered Israel without Gideon, but He saw fit to use Gideon. So with us. We are none of us essential to Him, but He is willing to use us if we are willing to be used by Him as He shall please.

21. "And they stood every man in his place." I believe from Eph. ii, 10, that God has a place and a work for each of His redeemed (see also Mark xiii, 34; Math. xxv, 15), and that, as one has said, a Gadly man is God's man in God's place doing God's work in God's way for God's glory. As in the tabernacle and temple, neither Moses nor David nor Solomon had any say in the plans, but received all from God and had only to be obedient, so I believe it should be in all the work of the church and in the individual life of every believer. We have the promise of thoughts, words, steps and actions, all controlled by Him who says, "Behold, I make all things new." Let our motto, then, be "Not I, but Christ, who liveth in me, the Son of God, who loved me and gave Himself for me" (Gal. ii, 20).

22. "The Lord set every man's sword against his fellow." So it was in I Sam. xiv, 20, and in II Chron. xx, 23. In the later case the people went out praising the Lord as they went to the battle for the victory that the Lord was going to give them, for they believed God. In the storm at sea Paul was of good cheer because of the deliverance promised, though there seemed, humanly speaking, no possibility of deliverance, but he believed God (Acts xxvii, 25). It is safe to keep right on as God directs and trust Him to manage all our enemies, our reputation and all else. "Be not afraid. Only believe."

23. "And the men of Israel gathered themselves together * * * and pursued after the Midianites." Those mentioned in this verse were such as responded to Gideon's first call for helpers (vi, 35). Then in the next verse we read that Ephraim came also. See in chapter viii, 1-3, how wisely Gideon appeased their anger at not being called earlier, and remember that "a soft answer turneth away wrath" (Prov. xv, 1). May the fact that God sends us and is with us be our constant strength (chapter vi, 14-16).

LIFE SAVERS' PERIL.

THEIR BOAT CAPSIZES WHILE MAKIN A RESCUE.

Several Men Disabled and the Life Boat Made Useless—Volunteers Help Save the Balance of the Castaways—An Unreliable Government Light—Other Boats Caught.

MARQUETTE, Mich., Sept. 30. — The steam barge Kershaw and schooners Moonlight and Kent went ashore on Choclay beach four miles east of Marquette at 4 o'clock in the morning while trying to make this harbor. The schooners were driven high on the sand beach and will weather the storm. The steam barge was driven on a reef nearly a mile from shore and broke in two in the middle, the bow being washed away. The other half of the boat is still on the rocks, with a furious sea beating against it. The life-saving crew reached the wreck at about 5 o'clock and took off nine of the crew. Returning to get the other four men of the crew the boat capsized, and the life-saving crew had a narrow escape from death.

Remainder of the Crew Rescued.

When they reached shore half of them were disabled from cold, one of them was nearly dead, and the boat was so damaged as to be disabled. Another boat was manned at the station with part of the life-saving crew and the balance volunteers, who reached the wreck at 2 o'clock in the afternoon and rescued four men who were in a yawl attached to the wreck by a cable, and in a perilous situation. The harbor light here was extinguished by the storm during the night, which was partly the reason why the boats could not round the breakwater. The crew of the barge and the life saving station crew suffered severely from the cold.

Other Lake Boats in Trouble.

CHICAGO, Sept. 30.—Destructive gales swept Lakes Michigan, Superior and Huron Saturday and Saturday night and cost the shipping interests a heavy sum in wreckage. Marine disasters were numerous, among them being the following: The Robert L. Fryer, steamer, owned by Mitchell & Co., of Cleveland, sunk in the Sault Ste. Marie by the steamer Corsica; M. F. Wilcox, schooner, reported ashore at Death's Door entrance to Green Bay; Ida A. Olsen, schooner, owned by Captain John Freer, of Chicago, ashore at Naubinway, Mich., and abandoned; Skylark, schooner, owned by Captain John Freer, of Chicago, ashore at Naubinway, Mich., and abandoned: Corsica, steambarge, seriously damaged by collision with the Robert L. Fryer at the Sault Ste. Marie; barge now laid up at the Soo for repairs.

STURGEON BAY, Wis., Sept. 30.—The tow barges Sam Flint and A. C. Maxwell went ashore at Hedgehog harbor, Death's Door passage in the northwest blow. Both vessels are on hard botton, but resting easily, having yet no water in them.

PENSION ROLLS INCREASED.

Gained About a Thousand Names During the Last Year.

WASHINGTON, Sept. 26.—A year ago Commissioner of Pensions Lochren said that the limit had probably been reached in the number of pensions or rather in the amount to be yearly appropriated for pensions, and that for two or three years the payments would remain about the same. It was his opinion that there would be a slight reduction in the number of pensioners on account of deaths, but that the allowance of new pensions, with back pay and arrears, would probably keep the amount about even.

While the amount of money paid for pension will not be materially different from that of past years, it appears that there has been added to the pension rolls during the last year about 1,000 names in excess of those that have dropped out, so there has been an increase instead of a decrease. There have been a great many outstanding pension claims adjusted during the year, and that accounts for the large increase. The year has not been very fatal to pensioners, the death rate being less than would be at the time of life at which veterans of the late war have arrived.

American Humane Association.

MINNEAPOLIS, Sept. 26.—The American Humane association met in its eighteenth annual convention at the West hotel. About one hundred delegates were present. The association was welcomed by Mayor Robert Pratt, to whose words an appropriate response was made by President John G. Shortall of Chicago. Secretary Francis G. Rowley of the same city made his annual report summing up the association's work for the year. He showed that 6,235 cases of cruelty to children and 4,238 of cruelty to animals had been prosecuted.

DEEP WATERWAYS CONVENTION.

Lively Discussion of the Question of Lowering the Level of the Lakes.

CLEVELAND, Sept. 26.—The Deep Waterways convention listened to a large number of papers yesterday on matters of interest to the delegates. A number of resolutions were offered, among them being one by President William Livingston, of the Lake Carriers' association, calling upon congress to take immediate steps to increase the width of the channal of the Detroit river at the Lime Kiln crossing to not less than 300 feet. Another, presented by Hon. H. W. Seymouur, of Sault Ste Marie, recommended that the entire subject of lake levels be referred to the international commission to be appointed by the United States and the Dominion of Canada.

Near the close of the day's session a lively discussion was precipitated by Captain Drake, of Buffalo, who referred to the probable lowering of the lake level by the opening of the drainage canal declaring that the lowering of the water would mean a loss of carrying capacity equal to twenty tons an inch for all modern lake vessels. The springing of that subject was sufficient to arouse loud calls for Engineer Cooley, of the Chicago canal. Cooley defended the Chicago project, facing considerable opposition to do it, but the discussion soon terminated.

At the evening session Isham Randolph, engineer of the Chicago drainage canal, read a paper describing the work on that great project, illustrating it with stereopticon views. The question: "Is a Type of Vessel to Navigate Fresh and Salt Waters Practicable?" was discussed by Joseph R. Oldham, of this city, in a carefully prepared paper.

There were also short addresses by President Frank Wenter, of the Chicago drainage canal trustees, and Alexander McDougall, the builder of the whalebacks.

TERRIBLE MINING ACCIDENT.

Six Men Smothered to Death and Four Others Badly Hurt.

LEADVILLE, Colo., Sept. 27.—There has been an explosion at the Belgian mine and the ground caved in. There are fifteen men under ground. It is impossible to reach them. The Belgian is located about five miles from Leadville in Adelaide park.

LATER.—The worst accident that ever occurred in this camp happened about 1 o'clock yesterday afternoon at the Belgian mine, resulting in the death of six miners and injuring four others. The dead are: J. H. Gray, John Hamill, Clark McGinniss, John Beggs, Chris Phillips and Ed Kuhn. The injured are: J. H. Reynolds, James Baxter, Alex Parker and John Waters.

Insulted General Schofield.

WASHINGTON, Sept. 30.—Major Armes, retired, arrested by order of Lieutenant General Schofield, has been released from prison on a writ of habeas corpus. He was arrested for writing an insulting letter to the general. The writ is returnable next Saturday.

Northern Pacific Receivers Retire.

MILWAUKEE, Sept. 28.—The resignations of the Northern Pacific receivers have been accepted and at 10 o'clock this morning Judge Jenkins will appoint their successors or successor.

The universal prevalence of scrofula is a fact well known to physicians. The only medicine that has hitherto proved a specific for this dreadful complaint is Ayer's Sarsaparilla, which expels every germ of poison from the blood. You cannot begin to use it too soon.

Deafness.

Our Mr. Harry D. Wilson will be at the Palmer House, Chicago, Oct., 9, 10, 11, 12, with Wilson's Common Sense Ear Drums, where they can be seen and purchased. The only practical, comfortable and invisible Ear Drum in the world. Consultation and examination free. Please call. Home office, Wilson Ear Drum Co., 5th and Market Sts., Louisville, Ky.

Adjust Family Differences.

BAD TEMPER IS OFTEN MERELY BAD DIGESTION.

MANY QUARRELS ATTRIBUTED TO PERVERSE DISPOSITIONS ARE DUE TO DISORDERED LIVERS. RIPANS TABULES ADJUST FAMILY DIFFERENCES, AND WOULD PREVENT THEM, WHICH IS BETTER, IF TAKEN IN TIME.

Ripans Tabules: Sold by druggists, or by mail if the price (50 cents a box) is sent to The Ripans Chemical Company, No. 10 Spruce St., New York.

NEW IRON LASTS and HOME REPAIRING OUTFIT

The Latest, Neatest, Cheapest and Best Outfit Ever Invented.

THE HOME REPAIRING OUTFIT NO. 1.

Consisting of 38 First-Class Tools and Materials (neatly boxed) Shown in Cut, viz.:

1 Iron Last, 8 inches.
1 Iron Last, 6 inches.
1 Iron Last, 4 inches.
1 Iron Standard, with Base.
1 Package Assorted Nails.
1 Package 4-8 Wire Clinch Nails.
1 Package 5-8 Wire Clinch Nails.
1 Package 6-8 Wire Clinch Nails.
6 Pairs Star Heel Plates.
½ lb Copper Rivets and Burrs.
1 Steel Punch.
1 Sewing Awl, complete.
1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

All these tools are full-sized, practical, neat, and cheap; not mere toys. They enable any person to do his own half-soling, boot, shoe, rubber, harness, and tinware repairing.

This Outfit is the result of years of study, experiment, and correspondence in the manufacture of Iron Lasts and Repairing Outfits; and its practical advantages need only to be seen and tried to be appreciated.

Our Improved Iron Lasts and Standard are one of the handiest tools you can have about the place. The Lasts are four in number, smooth and solid, 4, 6, 8 ,and 10 inches long, thus enabling one to half-sole all sizes of foot-wear. The Standard is made with an iron base, which can be easily fastened to the bench. No method of half-soling is now used on common work, except that of iron last and wire clinch nails. The writer of this has been in the business 20 years, and has seen the changes from the old wooden lasts and pegs to the modern method, and knows it to be complete.

Our Improved Harness and Saw Clamp is an indispensable tool in sewing a harness or filing a saw. The jaws are thrown open mechanically by a coiled spring on the bolt.

The weight of this outfit is 18 lbs. Price, all complete, packed in a neat, strong box, only $3.00.

The Home Repairing Outfit No. 2.

COMPLETE BOOT, SHOE AND RUBBER REPAIRING OUTFIT, consisting of 31 first class tools and materials. The No. 2 outfit contains the same articles as the No. 1 except ing the Harness and Soldering Tools, and is gotten up for those who have no harness or tinware repairing to do. Price of No. 2, neatly boxed, $2.00, or with the paper one year, $2.75. Price of No. 1 neatly boxed, $3.00, or with the paper one year, $3.75.

W. I. PHILLIPS, Publisher.
CHRISTIAN CYNOSURE, 221 West Madison St., Chicago.

Sermon on Secretism. By Rev. I. Theo. Cross, pastor Congregational church Hamilton, N. Y. This is a very clear arraignment of the objections to all secret societies, and to Masonry especially, that are apparent to all. 5cts each.

The Anti-mason's Scrap-Book, consisting of 53 "Cynosure" tracts. In this book are the views of more than a score of men, many of them of distinguished ability, on the subject of secret societies. Postpaid. 25 cts.

THE PRAIRIE STATE.

NEWS OF ILLINOIS REPORTED BY TELEGRAPH.

Some of the Principal Events of the Past Few Days Given in Condensed Form and Placed Together for the Convenience of Our Readers.

DECATUR, Ills., Sept. 30.—Charles Smith, at the house of his father-in-law, Peter Buchert, fatally wounded his 7-year-old child and instantly killed his sister-in-law, Edna Buchert. He tried to kill his wife, but missed her. Mr. and Mrs. Smith have separated, but he had occasionally come to see the child. While with wife and child he suddenly drew a revolver and shot the child, the bullet lodging under the ear. His wife ran and he followed, firing He missed her, but a bullet entered his sister-in-law's breast and she died instantly The wife was unhurt.

Smith was arrested about three blocks away Mrs. Smith says she does not know the reason of Smith's attack, as they had not quarreled. She is now almost crazy. Smith, who is known by the nickname of "Pacer," is a base ball player of local prominence. He has been in many drunken rows and has a bad reputation. His wife left him five years ago because of his failure to support her.

STATE FAIR OF ILLINOIS.

Greater Success Financially This Year Than in Any Previous Year.

SPRINGFIELD, Ills., Sept. 30.—The second annual exhibition of the Illinois State fair on its permanent grounds here has closed after the most successful week in the history of the state fair. The exhibits have been larger, attendance greater and premiums more liberal than any other fair held in the west. The receipts for admissions will reach $41,000, against $33,000 last year. It is estimated that 90,000 people visited the grounds during the week. The total receipts this year will be about $65,000, against $54,000 last year, the largest previous year, and $42,000 for 1889 at Peoria, the largest year previous to last year.

Miners Wages in Illinois.

ST. LOUIS, Sept. 26.—The committee of ten, consisting of five coal miners and five operators of western Illinois mines, appointed at a conference held last week to decide the question of an advance in the scale of miners' wages in the Belleville district, met at East St. Louis and made a report favorable to the scale asked for by the miners, providing that the using of "top scales" at the mines is ignored. Miners met and agreed to accept the conference report. It is said that the adoption of the new scale will raise coal 2 cents a bushel.

Baughman et Al. Acquitted.

LEWISTOWN, Ills., Sept. 28.—The jury in the cases of Oscar Baughman, Ellis Brown and Frank Henry, charged with burning the Fulton county court house, rendered a verdict of not guilty in open court yesterday. Judge Orr ruled that as the alleged confessions of defendants had been secured partly through fear and partly through hope they could not be admitted. No arguments were made. Farley and Clark, the Chicago detectives, will be tried for kidnaping at the December term of court.

Street Car Strike at Peru, Ills.

PERU, Sept. 25.—All the motormen and conductors on the city electric railway have quit work and not a car is moving. The trouble grew out of the discharge of one of the motormen and the men say they will not return to work until the company takes him back. Officials of the company state they will have cars running before night, but it is not thought they will be able to do so, as the strikers have many sympathizers and any attempt to move cars will cause trouble.

Gen. Miles to Succeed Schofield.

NEW YORK, Sept. 30.—There is now no longer any doubt that Major General Nelson A. Miles is to succeed Lieutenant General Schofield in the office of commander-in-chief of the United States army. General Miles made a statement of the fact last night, saying that he was informed of President Cleveland's determination to appoint him on Friday last by Secretary of War Lamont, whom he met in this city by special appointment at the Metropolitan club.

The Great Railway Pool.

NEW YORK, Sept. 26.—After being in session three days the sub-committee of the special committee of eight appointed on Monday by the railroads in the Trunk Line association to prepare a plan for pooling their interests finished its labors last evening. F. H. Hoyt, secretary of the Trunk Line association, said after the meeting that he could make no statement for the papers yet of the results reached.

Another Sensation from China.

NEW YORK, Sept. 30.—The World prints the following from Shanghai, China, Sept. 28: "It is reported here that the Chinese have stopped the inquiry at Ku Cheng. Mansfield, the British consul at Foo Chow, one of the commission of inquiry, was insulted.

Nominated by Jersey Democrats.

TRENTON, Sept. 27.—The New Jersey Democratic convention met here and nominated Chancellor Alex. E. McGill, of Hudson county, for governor, only one vote being necessary, and the nomination being made unanimous. The platform is a standard Democratic document and is for tariff reform, against free silver, and indorses the national administration.

Two Children Fatally Burned.

PITTSBURG, Sept. 26.—By the explosion of a lamp in the dwelling of Leon Kuchinsky, on the south side, two daughters of Kuchinsky, aged 6 and 8 years, were, it is thought, fatally burned. Dr. L. S. McDonald, who rescued the children from the flames, was severely burned and will probably lose the sight of one eye.

Surprised at Culberson's Latest.

AUSTIN, Sept. 28.—Governor Culberson's proclamation convening the legislature next Tuesday to enact another prize fight law was a great surprise. It requires a two-third vote to give immediate effect. Representative Hamilton Ward, a leading member of the house, said the legislature undoubtedly would pass a law to go into effect at once and that it would make prize fighting a felony.

Governor Morrill a Sick Man.

TOPEKA, Sept. 27.—Governor Morrill, who was taken ill while at the Chickamagua celebration, has grown worse since his return to Topeka and has left for his Hiawatha residence to rest under his physician's care. The governor is said to be a very sick man.

Illinois Veterans in Reunion.

EARLVILLE, Ills., Sept. 27.—The veterans of the Fourth Illinois cavalry met here to celebrate the twenty-sixth annual reunion. P. W. Wilcox, of Mendota, and others made addresses in the afternoon and evening. The meeting next year will be at Minonk, Ills. Officers elected: Colonel M. R. M. Wallace, president, and George A. Phillips, secretary-treasurer

Illinois Populists Nominate.

LITCHFIELD, Sept. 27.—The Populists of this, the Eighteenth, district met here to nominate a candidate for congressman to fill the vacancy caused by the death of Hon. Fred C. Remann. All the counties—Bond, Fayette, Moultrie, Montgomery and Shelby—were represented. After a few speeches G. S. Culp, of Shelby county, was nominated by acclamation.

Illinois Physician Paralyzed.

SPRINGFIELD, Sept. 30.—Dr Benjamin M. Griffith, member of the state board of health, and one of the most prominent physicians in Illinois, was stricken with paralysis and congestion of the brain in front of his office. He remained unconscious for several hours. He is improving and hopes for his recovery are expressed.

Church Struck by Lightning.

SHELBYVILLE, Ills., Sept. 25.—The Baptist church at Herrick was struck by lightning. The steeple was splintered into a thousand fragments and the building so seriously wrecked that it cannot longer be used as a place of worship.

Newman, Ills., has an epidemic of typhoid fever. Physicians say some cases are proving fatal.

Governor Altgeld has issued a requisition for the extradition of Charles M. Boyles, wanted at Charleston, Ills., for horse-stealing and under arrest at Washington, Ind.

Creditors of the Peoria, Ills., rolling mill, which failed a year ago and passed into the hands of a receiver, say that preparations are being made for the resumption of operations in a few weeks.

John L. Dodge has begun suit for $35,000 against the Graham Cotton company at Rockford, Ills.

The Negro league, recently organized in Peoria, Ills., is to be extended to all the cities of the state.

Hess & Hopkins' collar and flynet factory at Rockford, Ills., was destroyed by fire. Loss, $30,000; insurance, $20,000.

THE DEATH RECORD.

Mrs. CROOK, widow of General Crook, at Oakland, Md.

Judge HALE, pioneer Californian, at Auburn, Cal.

JOHN DEVINE JONES, well known insurance man, at New York.

HENRY SIEKMAN, an early settler of Beardstown, Ills.

JAMES S. AMMERMAN, of Cambridge, Ills., at Colorado Springs, Colo.

ISAAC THOMPSON, well-known Methodist and Republican politician, at Wyoming, Ills.

ALFRED P. WELLS, a highly respected citizen of Rockford, Ills.

W. F. GOODWIN, ex-member of the Michigan legislature, at Concord, Mich.

Mrs. ELIZABETH FRAME, pioneer settler of Elkhart, Ind

ROBERT BESTY, well-known author of law books, at Rochester, N. Y.

Dr. JAMES E. LIENTHAL, prominent physician, at San Francisco.

Captain WALTER G. BARNES, well-known Grand Army man, at Freeport, Ill.

THE MARKETS.

New York Financial.

NEW YORK. Sept. 28.

Money on call nominally 1½ per cent.; prime mercantile paper, 4½@5½ per cent.; Sterling exchange steady, with actual business in bankers' bills at 488½@488¾ for demand and 487½@487¾ for sixty days; posted rates 488@489 and 489@490; commercial bills, 486¾.

Silver certificates, 67@67⅝; no sales; bar silver, 66⅞. Mexican dollars, 53¼.

United States government bonds steady; new 4's reg., 122½; do. coupons, 122½; 5's reg., 115⅞; 5's coupons, 115⅞; 4's reg., 111¾; 4's coupons, 112¾; 2's reg., 96½; Pacific 6's of '95, 100.

Chicago Grain and Produce.

CHICAGO. Sept. 28.

Following were the quotations on the Board of Trade today: Wheat—September, opened 60¼c, closed 62c; December, opened 61½c, closed 63c; May, opened 65c, closed 66¾c. Corn — September, opened 31¾c, closed 32¼c; October, opened 31½c, closed 31½c; December, opened 28⅜c, closed 28⅞c; May, opened 29½c, closed 29⅝c. Oats—September, opened 19c, closed 19¾c; October, opened 18¾c, closed 19⅛c; May, opened 21c, closed 21¼c. Pork — September, nominal, closed $8.35; January, opened $9.75, closed $9.65. Lard — September nominal, closed $5.85; October, opened $5.90, closed $5.85.

Produce: Butter—Extra creamery, 21½c per lb; extra dairy, 17c; packing stock, 8@9c. Eggs—Fresh stock, 14½@15c per doz. Poultry—Spring chickens, 10c per lb; old hens, 8½c; roosters, 5@5½c, turkeys, 6@7½c; ducks, 8½@10c; geese, $4.00@6.00 per doz. Potatoes—Fair to choice, 24@26 per bu; sweet potatoes, Illinois, $1.50@2.00 per bbl. Apples—Fair to choice, $1.00@1.75 per bbl. Honey—White clover, 1 lb. section, new stock, 15@16c; brown comb, 10@12c; extracted, 5@6c per lb.

Chicago Live Stock.

CHICAGO, Sept. 28.

Live Stock — Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day, 12,000; sales ranged at $2.25@4.25 pigs, $3.85@4.35 light, $3.70@3.85 rough packing, $3.85@4.35 mixed, and $3.90@4.40 heavy packing and shipping lots.

Cattle — Estimated receipts for the day, 1,000; quotations ranged at $5.00@5.30 choice to extra shipping steers, $4.45@4.95 good to choice do., $3.95@4.45 fair to good, $4.00@4.10 common to medium do., $3.35@3.80 butchers' steers, $2.20@3.05 stockers, $3.10@3.85 feeders, $1.30@3.50 cows, $2.40@3.75 heifers, $1.75@3.50 bulls, $2.75@3.30 Texas steers, $2.90@4.15 western range steers, and $3.00@6.50 veal calves.

Sheep—Estimated receipts for the day, 2,500; sales ranged at $2.00@3.20 westerns, $1.75@2.50 Texas, $1.75@3.65 natives, and $2.60@$4.75 lambs.

St. Louis Grain.

ST. LOUIS, Sept. 28.

Wheat—No. 2 red cash, 63@63¼c; September, 61⅞c; December, 64⅛c; May, 67⅝c bid. Corn—Dull but higher; No. 2 mixed cash, 28¼c; September, 28¼c; December, 24¾c; May, 26⅛@26⅜c. Oats—No. 2 cash, 18¼c bid; September, 18½c; December, 19¼c bid; May, 21⅝c bid.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Sept. 23 to Sept. 30: Jas Brandt, John Davis, Rev J P Dyas, Joseph Graber, Amelia Haughawout, G E Holden, Geo Hossack, Rev John Johnson, James Linn, Chas Reynolds, Mrs S J Robison.

Hall's Hair Renewer is pronounced the best preparation made for thickening the growth of the hair and restoring that which is gray to its original color.

Thirteen Reasons why a Christian should not be a Freemason. By Rev. Robert Armstrong. 5 cents each.

To Remove That Tired Feeling, Take

AYER'S Sarsaparilla

THE ONLY WORLD'S FAIR

Over Half a Century Old. Why Not Get the Best?

AYER'S PILLS cure Headache.

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Gold-Filled Watch

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GUARANTEED by the manufacturer to wear fifteen years.

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Stem Wind AND Stem Set. Open Face.

Dust Proof CASE. Screw Back AND Bezel.

Case engraved, with horse, deer, man and dog or landscape. **A perfectly reliable timepiece, with either Elgin or Waltham movement.** Retail value the world over, $18.00 to $25.00. Our price, as premiums to subscribers only $10.75 by express, or if wanted by mail add 25c to $10.75 pay postage. **Another:** The above case with the famous G. M. Wheeler, Elgin, or the 15-jewel Waltham movement, only $14.75; retail value, $30.00. Add 75c to either of the above prices for the CYNOSURE one year.

W. I. PHILLIPS, Publisher, 221 W. Madison St., Chicago.

HANDY COBBLER

No. 1. COMPLETE FAMILY KIT.

For Home Repairing of Boots, Shoes, Rubber Boots and Coats, Harness, Etc.

List of Articles and Prices of Same if Bought at Retail.

4 Iron Lasts	$1.50	1 Shoe Knife	$ .25
1 Shoe Hammer	.25	1 Harness Awl	.10
1 Sewing Awl	.10	1 Box Lightning Harness Menders	.20
1 Pegging Awl	.20	1 Bot. Rubber Cement	.25
4 Packages Shoe Nails	.40	1 Bot. Leather Cement	.50
6 Pairs Heel Plates	.30	1 Ball Sh'm'k'r's Wax	.05
1 Ball Shoe Thread	.05	1 Harness N'd'l's, asstd	.05
1 Dozen Bristles	.05	1 Leather Punch	.20
1 Harn'ss & SawClamp	.75	1 Wire Spreader	.25
1 Box Rivets	.20	1 P'k'age Mending Tissue	.25
1 Pair Pincers	.25		
1 Iron Standard	.50		

36 Articles, Retail Value, $6.50.

Price Complete, ready for shipment, $3.00,

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Weak and Weary

Because of a depleted condition of the blood. The remedy is to be found in purified, enriched and vitalized blood, which will be given by Hood's Sarsaparilla, the great blood purifier. It will tone the stomach, create an appetite and give renewed strength. Remember

Hood's Sarsaparilla

Is the only true blood purifier prominently in the public eye today. $1; six for $5.

Hood's Pills cure habitual constipation. Price 25 cents.

FARM AND GARDEN

HANDLING CORN FODDER.

An Iowa Farmer Describes How This Is Done In His Section.

With the corn harvester is the cheapest way to cut corn. Cutting ought to commence when the corn is leaving the milk stage and be continued over a period of about four weeks. During the first week the cutting should not be from more than a space eight hills square, and this put in the shock will not be so apt to mold, but as the corn becomes riper then the shocks may be made from the cuttings of ten hills square.

The cutting is a very simple matter. Both men should step off behind the harvester with their loads of corn and set them together, and while one holds the corn the other ties the top of it with a twine string. A ball of twine should be carried along with each harvester, and with a sharp knife it can readily be cut the proper length for each shock. We continue through the field in this manner and then cut around the shock until it is finished. The twine should be drawn very tightly around the shock, for this will be of great advantage when handling the fodder afterward.

In good corn five to six acres a day is a fair day's work for two men, if the shocks are carefully set up and tied. We estimate about 25 acres a week. With a little practice with the harvester it is easy to handle corn in this manner. The harvester should be set with the front board a little higher, so that the knives will cut slanting. This will insure better work, and the cutting does not jar the harvester. Shafts should be used for the horse to assist in turning the harvester around and also in keeping the horse away from the knives. The writer, an Iowa correspondent of The Prairie Farmer, uses the Scientific harvester, which is set on wheels, and which is the best he knows anything about. Any one can see that this manner of harvesting corn is a great improvement over the corn knife and much more expeditious.

Field Experiments With Wheat.

Field experiments with wheat reported upon from the Indiana station are classed under the following heads: (1) Test of varieties, (2) quantity of seed per acre, (3) early and late sowing, (4) rotation versus continuous grain cropping, (5) early and late harvesting, (6) experiments with commercial fertilizers and manure and (7) co-operative experiments with varieties. The results in 1894 differed in most instances from the average of preceding years. The largest yields were made by the variety Rudy, by sowing six pecks of seed, by sowing Oct. 4 and by harvesting late. Stable manure in all cases yielded a profit. Commercial fertilizers gave a profit in all cases when used on wheat grown in rotation, but failed to give a net profit when used on wheat grown continuously on the same plats.

In 1894 the largest yield, 45.75 bushels per acre, was made by Rudy. Other varieties yielding more than 40 bushels per acre were Fulcaster, Harvest Queen, Jones Winter Fife, Wyandotte, American Bronze, Reliable Minnesota, Early Genesee Giant and Brown Bearded Velvet Chaff. By comparing the yields of varieties grown at the station 11 years without change of seed, with varieties brought to the station in recent years, the evidence is that varieties of wheat do not "run out" when selection of seed and careful culture are practiced.

Winds Injurious to Vegetation.

Destructive winds are placed in one of the following classes in a weather bureau bulletin: First, violent winds; second, cold winds; third, hot desiccating winds. The protective effect of standing timber is recognized. Observations also indicate that barriers and obstructions, like buildings and trees, diminished the general velocity of the surface wind beyond the limits of their immediate protective influence. These data therefore lead to the belief that if timber strips are planted at distances apart not greater than a half mile, or, in other terms, if every 160 acre lot is surrounded by a belt of trees like at Garden City, a very considerable protection will be afforded to the entire acreage. If the plains of Kansas were cross sectioned by such timber belts, platting the state into 160 acre lots, the blizzards and the hot winds that now possess an unobstructed passage would be staid in their course, their blighting and desiccating effects would be largely diminished, and thereby a long step would be taken toward that climatic amelioration which alone is wanting to make a large part of the prairie a veritable garden spot.

On the Country Road.

Don't forget that the fourth irrigation congress meets Sept. 16 at Albuquerque, N. M.

The sugar manufacturers at Lehi, U. T., say that sugar making cannot be made a success in any country until farmers learn how to grow the beets, and this learning will require three years of actual experience.

A Utah correspondent of The Irrigation Age tells that Vick's Idol is one of the best cauliflowers for raising for market under irrigation and Early Sown Boll the next best.

At the Oregon station one eye pieces yielded more than two or three eye pieces or whole potatoes. Mr. Terry of Ohio says he never uses larger than one eye pieces for planting, and yet his average yield for a number of years has been nearly 250 bushels per acre.

Farmers in southern Wisconsin report a sad condition of affairs as regards the hay crop. Some grass that will stand freezing and drought better than timothy or red clover is greatly needed by Wisconsin farmers.

At the Michigan station the results for 1890 and 1891 were in favor of planting potatoes one or two inches deep rather than three, four or five, while in 1893 the planting five inches deep gave the best results.

Do you want a Watch for yourself? Are you going to make a present?

INQUIRE FOR THE CYNOSURE WATCH, which will cost you from $3.50 to $150.00, according to your choice, and secures for one year the reading of 40 pages of weekly newspapers. The *Christian Cynosure* and New York *Weekly Tribune*, and a valuable Watch, for little money.

The $150.00 combination will give you a Watch that is a MARVEL OF MECHANISM, but for $18.00 we can satisfy any one who wants something very fine. If a GOOD STEM WIND WATCH for a boy is wanted, we can furnish it and the *Cynosure* and *N. Y. Tribune* for $3.50.

Stories of the Gods. By I. R. B. Arnold. Brief sketches from the mythology of Rome, Greece, Egypt, India, Persia, Phrygia, Scandinavia, Africa and America, showing the relations and unity of past and present systems. The idolatrous worship of the Masonic lodge is thus clearly seen and understood. Postpaid, 10 cents.

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and Head Noises relieved by using Wilson's Common Sense Ear Drums. New scientific invention; different from all other devices. The only safe, simple, comfortable and invisible Ear Drum in the world. Helps where medical skill fails. No wire or string attachment. Write for pamphlet.

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TO THE EDITOR—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their express and post office address. T. A. Slocum, M.C., 183 Pearl St., New York.

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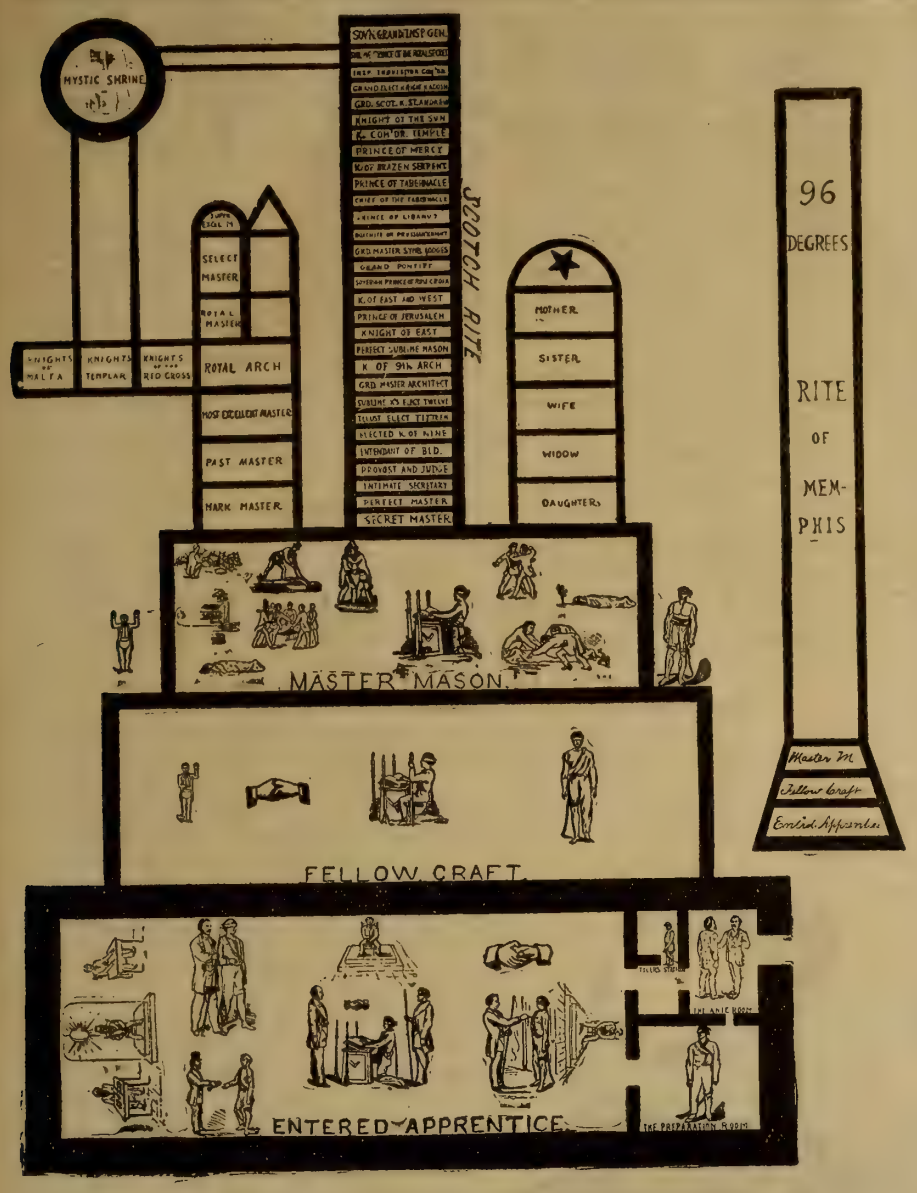

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General Washington Opposed to SECRET SOCIETIES. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

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The Mystic Tie, or Freemasonry a LEAGUE WITH THE DEVIL. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support [illegible] Freemason. 15 cents each.

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HISTORY OF A WEEK

Tuesday, Sept. 24.

H. H. Holmes, the insurance swindler and alleged multi-murderer, was arraigned at Philadelphia on the murder charge and plead not guilty.

The jury in the case at Wilmington, Del., of the alleged violaters of the United States neutrality laws declared the prisoners not guilty.

Clay Connelly shot and instantly killed Riley Patterson at Connelly's Landing, fifteen miles below Hickman, Ky. It was the result of an old feud. Connelly escaped.

After an absence of two weeks with his family at Sorrento, Me., Secretary Lamont has returned to the war department.

Judge Blake in the district court at Helena, Mont., held the anti-gambling law unconstitutional. The case will be appealed.

Specials indicate that a general frost fell over the southwest Sunday night. Little damage was done, however.

Maurice Block, of London, has married Caroline, daughter of A. M. Forbes, of Chicago.

Wednesday, Sept. 25.

Lieutenant Cassarts, of the Belgian army, was eaten by cannibals in a remote part of Congo state.

The First Presbyterian church of Washington has extended a formal call to Rev. T. De Witt Talmage.

Harry Wright, the veteran base ball manager and umpire, is dangerously ill with pneumonia at Atlantic City, N. J.

James McGinnes, a brakeman on the Chicago and West Michigan road, has fallen heir to $750,000, left by his brother, who died at Cincinnati.

James Glandy, a mate on the steamer Narragansett, was struck by a Belt Line engine at Chicago and instantly killed.

Collis P. Huntington, president of the Southern Pacific, passed through Chicago on his way to California.

The New York Central has again broken the record for fast time. A special train consisting of three coaches, drawn by locomotive No. 999, made the distance, 148 miles, between Albany and Syracuse, in 132 minutes.

Thursday, Sept. 26.

A Chinese laundryman with leprosy was found in New York.

Japan aspires to maritime supremacy. Within five years she will have thirteen more modern warships.

Warren F. Leland, the Chicago hotel man, has leased the Windsor hotel at New York, and will take possession May 1, 1896

Robert Schoendube, a stationary engineer, shot and killed Fred Reiger, a carpenter at Chicago. Reiger had knocked down Schoendube's mother and was beating her with a heavy cane. The son got a revolver and killed his mother's assailant.

The czar, it is said is about to visit the kaiser at Rominton—a visit planned by Chancellor von Hohenlohe.

M. Granddier, president of French Madagascar committee, recommends an effective protectorate over the island, totally debarring foreign interference

Ex-Treasurer Henry Bolln, at Omaha, Neb., is found to have appropriated over $8,000 interest on school funds

Friday, Sept. 27.

Kansas City citizens are paying 50 cents a thousand feet for gas, the result of a war between rival companies.

The United States warship Alert was seriously damaged by a collision with an English freight steamer in the harbor of Guayaquil.

J. D. Bartle, pastor of the Loda (Ills.) Methodist church has fallen heir to $100,000 left by a relative in England

The Chamber of Commerce building at Minneapolis was damaged $30,000 by fire and will probably be rebuilt and enlarged

A convict in the Jeffersonville (Ind.) penitentiary has been caught making counterfeit money, and Foreman Patton, of one of the prison-contract companies, has been arrested for circulating it.

Robert Fair, a New York insurance agent, shot and killed his wife and then committed suicide. Drink was the cause.

Dr. Talmage has accepted the call to the co-pastorship of the First Presbyterian church at Washington. He and Dr. Sutherland are expected to divide the work of the church and also the clerical authority.

Saturday, Sept. 28.

The czar has sanctioned the attachment of 125 Chinese officers to the Russian army for a period of three years and the admission of fifty others to Russian military schools.

Charles F. Rix, formerly agent of the Singer company, wanted in Chicago on a charge of forgery and embezzlement, has arrived at New York from Germany in charge of officers.

Mrs. Mabel Yznaga, of New York, has begun divorce proceedings at Yankton, S. D., alleging desertion and failure to support.

Labor unions at Anderson, Ind., have procured the indictment of three policemen for beating union campers, mistaking them for tramps.

Congressman Richard Bartholdt, of Missouri, took luncheon with Prince Bismark at Friedrichsruhe

The missing steamer Nahant, sixty hours overdue, has arrived safely at Green Bay, Wis. Her tow, the Queen City, went to pieces on Hog island reef.

The water famine at Hazelton, Pa., is so severe that electric lines, collieries and factories are stopped for lack of water.

Monday, Sept. 30.

The czarewitch, heir to the Russian throne, is hardly expected to live the year out. Consumption

Thomas and Henry Anderson met Isaac D. Jaques at Cookvillle, Tenn., and "removed" him with their guns. Feud.

The Minnesota, Rock River (Ills.), Ironton (O.), and West Wisconsin M. E. conferences have voted to admit women as delegates to the general conference, and the Ironton people chose a woman delegate—Mrs. Jane Bedford.

Miss Consuelo Vanderbilt will be married to the duke of Marlborough, Nov. 14, in Grace church, New York, by Bishop Potter. They will spend their honeymoon in a castle in Germany provided by Kaiser Wilhelm

The St Andrew's society convention at Louisville elected James L. Houghteling, of Chicago, president. Next meeting will be at Pittsburg.

Friends of Governor Morrill, of Kansas, are seriously alarmed as to his condition. His illness is a result of the war and he is past 70.

Dollie Tuttle, a woman horsethief, has been sentenced to the penitentiary by an ungallant jury at Wichita, Kas

SPLIT IN NEW YORK.

State Democracy Bolts the Convention at Syracuse.

SYRACUSE, Sept. 26.—The Democratic state convention finished its work yesterday by nominating these officers: Secretary of state, Horatio C. King, of Brooklyn; comptroller, John B. Judson, of Gloversville; state treasurer, D. C. Dow, of Cobleskill; attorney general, Morton Chase, of Albany; state engineer, Russell R. Stuart, of Syracuse; court of appeals, John D. Teller, of Auburn. Briefly the platform stands for home rule and local option on the excise question, the gold standard on the money question, and tariff for revenue only The administration of Grover Cleveland is approved as to its foreign, tariff and financial policies.

When the State Democracy people left the rink after being denied more representation they were in a fighting frame and continued so until their train left The leaders were very free in their expressions of disapproval John Jerolomon, president of the board of aldermen of New York, said "We are going back to pulverize Tammany Hall It is not the giving to us of one fifth of the delegation that we object to, but the action of the convention in humiliating us; that we have no state committeeman or representatives in the party organization We will fight them on county and legislative tickets and beat them."

The scene was a lively one when the State Democracy marched out The fight of the day was over the credentials committee report giving Tammany four-fifths of the New York county vote, recognizing it an the Democratic party in that county and shelving the State Democracy with only one-fifth vote. A substitute was offered giving the State Democracy one-third and representation on the state committee, but it was defeated and the regular report adopted.

The vote was very decisive and confussion followed. Tammany men cheered and cries of derision were heard from the spectators' benches. In the midst of it all the Grace-Fairchild Democrats arose and marched out of the hall. Tammany delegates jeered them and the Shepard Democrats from Kings county rose in their places and gave the retiring delegation three cheers. Chairman Belmont pounded on the desk with his gavel, but it was several minutes before business could go on

DEATH OF LOUIS PASTEUR.

The Great French Bacteriologist Passes Away in His 73d Year.

PARIS, Sept. 30.—Professor Louis Pasteur, the eminent bacteriologist, died here Saturday evening at 5 o'clock. M Pasteur died at Garches near St. Cloud, in the environs of this city. Professor Louis Pasteur had suffered from paralysis

DR. PASTEUR.

for a considerable period of time. The end was absolutely without pain. His wife devotedly watched his bedside to the last. Professor Louis Pasteur had been gradually failing in health for some months and recently the French papers announced the beginning of the end.

Louis Pasteur was born at Dole, Jura, Dec. 27, 1822, entered the university in 1840, and took the degree of doctor in 1847. He rapidly rose on his profession and received many honors. He was author of many works in bacteriology in which science he gained his fame, his success in a system of inoculation for the prevention of rabies being well known in this country.

Attempted Double Murder.

KANSAS CITY, Sept 26.—A special to The Star from Norton, Kan., says: Morgan Heaton made a desperate attempt to kill J. M. Craig, a Plattsmouth, Neb., banker, and failing, turned his revolver on Cashier W. T. Shoemaker of the Norton State bank. The bullet directed at the latter also went wide of its mark, and Heaton was finally arrested. Craig was one of the defendants in a case recently brought by Heaton's wife and which was decided against Heaton. Feeling between the two men has been bitter since then

IRISH CONVENTION ORGANIZED.

John F. Finerty Elected Permanent President—Other Proceedings.

CHICAGO, Sept 26.—The Irish convention organized permanently by choosing John F. Finerty president and John P. Sutton secretary. A batch of telegrams from Ireland was read, sending greetings and allegiance to the convention. John Madden and Dr P. M. Sheedy, of Pittsburg, representing the Board of Erin, A. O. H., were refused admission as delegates. A New York delegate moved that O'Donovan Rossa be added to the list of vice presidents, and the convention was staggered for a moment. Rossa came to its relief by declining the honor

Finerty made another speech, in the course of which he said: "American papers question the prudence of holding this convention and dictating to us a policy. hope we will do nothing to offend English sentiment. What do we care for English sentiment? We are not in for one year or three, but for the war [Tremendous cheering.] We do not care if we are beset by whole battalions of English spies. We do not care if all Scotland Yard was within hearing tonight, because we are meeting in public and with an avowed purpose."

"We are here to tell our beloved Uncle Sam that if he draws the sword in defense of the Monroe doctrine the Irish of America will be behind the stars and stripes when the struggle comes. We are here to tell Russia if she desires the conquest of India that our hearts and hands are with her, the French who hate England that whenever they get tangled up in a dispute with England over the colonies they can rely upon our support. We are here to encourage the enlistment of young Irishmen, whether in independent or regular battalions, to be ready when the time comes."

The close of the speech produced a wonderful scene in its way, the audience standing and cheering for fully ten minutes. After this two resolutions were offered expressing sympathy with the Cuban revolutionists. A communication was presented from the Polish Alliance of the United States expressing sympathy with the objects of the convention.

O'Donovan Rossa also spoke and was given an ovation. He said in part: "I am not in favor of waiting. In my judgment the time to strike is when you are ready and place to strike is England. All this talk of organizing to fight the England out of England has no terror for England. She is more afraid of the Irish in England and Ireland than in any other place."

CHICAGO, Sept 27.—The Irish convention which has been in session here for three days has adopted a declaration and adjourned. The declaration is a reaffirmation of the principles of the old Fenian organization. It declares that there is nothing further to be hoped for from parliamentary agitation, as that has been given a full and fair trial under Parnell's leadership, and has failed. The platform declares practically, therefore, that physical force is the only remedy for the wrongs of Ireland, and delares for a free and independent Irish republic. There was a scene of immense enthusiasm on the adoption of the declaration, which was unanimous.

EXPRESS TRAIN "SIDEWIPED."

A Score of Passengers Scalded by Steam and Otherwise Injured.

WHEELING, W. V., Sept. 28.—The eastbound St. Louis express on the B. and O. was "sidewiped" by the west bound express at Tunnelton, east of Grafton, and a score of passengers injured, the most serious cases being D. Garden, U. S. marshal of the state, and ex-State Secretary William Ohley, of Fairmount. Escaping steam did the damage, but none is reported fatally hurt.

A partial list of the others injured is as follows: Miss Mary Evans, Parsons, Kan., nose cut; Miss Neil J. Fortney, Kingwood, W. Va., badly scalded about face and upper part of body; J. B. Hart, Clarksburg, W. Va.; Lee Hizy, Charleston, Mo., badly cut and bruised; Miss Carrie Hobart, Philadelphia, leg badly injured; R. C. Porter, South Lancaster, Mass., hands badly cut: William Reese, Salina, Kan., leg scalded; Miss Allie L. Taylor, Elkins, W. Va., side, neck and head scalded; Henry Thomas, Baltimore, hand severely cut. Others were more or less injured, but their names could not be obtained

Could Not Live Without Her.

CHICAGO, Sept. 26.—Despondent on account of his wife's death, J F. Glen, an inventor, committed suicide at his home, 115 Fremont street. Glen ended his life by shooting himself in the head. He was the inventor of the Glen air brake and other railroad appliances Ever since the death of his wife last winter the man had been downhearted, but it had not been feared that he would commit suicide He was 50 years old

Ohio Democratic Campaign Opened.

COLUMBUS, Sept. 30.—Fine weather and a big crowd were the features of the opening of the state Democratic campaign here. Ex-Governor Campbell was the principal orator. He devoted much of his speech to state affairs. On the money question he stood by the Democratic national platform of 1892, and opposed Republican "tinkering" with the tariff. He was radical on the Monroe doctrine and wanted it applied and maintained, especially with regard to British movements in South America and on the Alaska boundary question.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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The Iowa State convention will meet at Barnes, Mahaska, Co., Wednesday, Nov. 6th.

The Wisconsin convention announced to meet at Union Grove next week has been postponed.

The Minnesota anti-secret State convention will meet in Minneapolis, Nov. 6 and 7. Read Rev. Fenton's announcement in another column.

Attention, Minnesotians! Your secretary, Rev. W. Fenton, has secured the Augustana church of Minneapolis for your State convention, and proposes Nov. 5 and 6 as the time. Now as the time is short, will not every friend of the cause in the State assist in thoroughly advertizing this meeting? Send the notice of it to your church paper, and request your editor to announce it. Friends, please do not neglect this. Also may we not request every friend of the cause in the State who is a member of an anti-secret church to try to get his pastor to preach a sermon on the anti-secret question or address an evening meeting? Then at this service or meeting try to have a collection taken for the cause and delegates appointed to attend the convention. Remember it is a cause which appeals to every Christian patriot, irrespective of denomination or party. The opportunity is within your reach to make this the best convention ever held in your State and one that will give the cause a mighty impetus.

The unreliability of Masonic representations of Masonry is one of the lessons that a student of the system has to learn. It was illustrated when two Sabbath-school superintendents tried to convince their pastor that the obligation in the Master Mason's oath covering the third point of fellowship related only to the general secrets of the degree, and did not apply to personal ones. One of them protested that "no power on earth could compel" him to "take such an oath."

If Medford Rum Lawrence is commander, what will obedience do, if he leads the procession? where will it go? An immediate answer to this question is found in the records of the triennial debauch called a Knight Templar conclave lately held in Boston.

"Rum, Romanism, and Rebellion" is a phrase historic at least in party annals. Rum, Masonry and Knight Templarism are equally inseparable. The saloon stands betweed the Romish church and the Masonic lodge, tributary to both and guarded by either.

THE LATE REV. WM. JOHNSTON, D. D.

Sec. W. I. Phillips did most efficient work for the cause by going to De Kalb, Monday, Sept. 30, the day before the Masonic ceremonies of laying the corner-stone of the State Normal College. He had published a large quantity of circulars containing the reasons of protest against this Masonic outrage, accompanied with strong testimonies against the lodge by leading American statesmen. He engaged reliable parties to place these in all the homes of De Kalb, and was gratified to find that these circulars aroused much sympathy from Swedish Lutherans and others not connected with the lodge.

Hon. Joel T. Buckley, of Streator, made a good point at the Wheaton Convention on lodge charity. He said the noted robber Fox once broke into a poor tenant's house in England. The poor man pleaded that he had $25, only half enough to pay his rent; that his wife was sick, and the landlord was to come that evening and turn them out if the rent was not paid. The robber asked to see his wife and seemed to be touched with pity. He gave them $25 to make up the rent, and then going out he robbed the landlord as he was returning with it, thus getting back double the amount he had given for charity. So with the boasted benevolence of the lodge. It does not give back to its needy members even one-half of what they pay in. There is not the smell of charity on the garments of these lodge members.

Men came across the continent to attend the conclave in Boston. A thing that will bring men from that distance may be of consequence enough to deserve the scrutiny of thoughtful and patriotic citizens.

Pres. C. A. Blanchard and Director J. M. Hitchcock are this week in attendance at the Triennial National Council of Congregational churches at Syracuse, N. Y., which will be in session from the 9th to the 12th. The duty of the church in regard to the lodge evil is one of the important questions to be considered at this council. Any New York friends wishing an address from President Blanchard will do well to address him care of National Council, Syracuse, N. Y.

No class of Christian workers appreciate the need of our work more than missionaries in foreign lands. Mrs. L. D. Bridgman, laboring in Umzumbe, Africa, writes us under date of Aug. 16th: "It is unaccountable to me how any true Christian can be indifferent to the work of your Association. I feel that those public teachers, whether ministers or journalists, who refuse to lift the voice of warning against the influence of secret societies, will have a solemn account to render. The *Cynosure* has come to me weekly for some time, and I am grateful for it. I especially value the temperance items as I find many of them suitable for use in the W. C. T. U. columns of the *Natal Witness*, for the weekly filling of which I am responsible. With every good wish and prayer for your work, in which my husband joins, I remain yours in Christ."

Rev. Thomas Dixon preached a sermon recently in the Academy of Music, New York, on "The Failure of Protestanism." He said: "The pews dominate the pulpit so much in some of the New York churches, and the collar is so tightly fastened on the pulpit that when you pass by the churches you can only hear a wheeze. In the Methodist church, which is the most aggressive church of our time, there was a membership in New York last year of 17,309, divided among eighty-six churches. The members subscribed last year $550,000, and there was $4,100,000 invested money besides. All this capital resulted in a gain of 241 members during the year. In the Baptist church the average gain is 216 members a year, with a membership of 18,000, an income of $500,000 and an invested capital of $4 000,000. The same state of affairs prevails in the Presbyterian church, notwithstanding its immense wealth and power. The men have destroyed the churches of New York. There are 1,000 secret orders in New York and they have not a single woman member, and 300 churches, the membership of which is three-fourths women."

LIFTERS AND LEANERS.

There are two kinds of people on earth to-day.
Just two kinds of people, no more, I say.

Not the sinner and saint, for 'ts well understood
The good are half bad, and the bad are half good.

Not the rich and the poor, for to count a man's wealth
You must first know the state of his conscience and health.

Not the humble and proud, for in life's little span
Who puts on vain airs is not counted a man.

Not the happy and sad, for the swift-flying years
Bring each man his laughter and each man his tears.

No; the two kinds of people on earth I mean,
Are the people who lift and the people who lean.

Wherever you go, you will find the world's masses
Are always divided in just these two classes.

And oddly enough, you will find, too, I ween,
There is only one lifter to twenty who lean.

Now are you in a lodge by which you surmise,
That by grips and by pass-words you surely will rise?

In which class are you?' Are you easing the load
Of overtaxed lifters who toil down the road?

Or are you a lodgeman, who lets others bear
Your portion of labor and worry and care?

—*Selected.*

HINDRANCES TO THE ANTI-SECRET REFORM.

BY REV. H. H. HINMAN.

Albert Barnes said of slavery that "there was no power outside of the churches that could sustain it if it were not sustained in them." Wm. Lloyd Garrison was accustomed to speak of the American churches as "the bulwarks of American slavery." However much or little of exaggeration there may have been in these statements, it is quite evident that the religious endorsement of that great iniquity was a most powerful factor in its support. But for that it would have been abolished without war.

Even more emphatically is it true that Freemasonry, and the entire secret lodge system,

OWES ITS VITALITY TO ITS TOLERATION IN THE CHURCHES.

Freemasonry may or may not be as wicked as slavery, but that it is just as truly a system of falsehood, fraud and blasphemy is evident to all who have investigated it in the light of Christianity. Why have the churches, and especially the ministry, failed to recognize these facts and array their influence against it? If anyone of ordinary intelligence has been ignorant in this matter he has been willingly so, for reliable information in reference to Masonry has been easily accessible for the last fifty, and especially the last twenty-five years. The ministry, as a rule,

HAVE NOT BEEN IGNORANT.

The testimonies of David Bernard, Chas. G. Finney, Edmond Ronayne and others have been quite generally read. The plea of ignorance is inadmissible.

The reasons why there has not been a united and earnest protest against the entire lodge system are quite similar and equally indefensible with those that kept the church and the ministry so long on the side of the oppressor, and in complicity with human bondage. They are, first,

MORAL COWARDICE.

I believe that the American ministry are men of more than average conscientiousness, truely pious, and devoted to their calling as they understand it. But no class of men are so dependent on public opinion or so sensitive to popular disfavor. Four-fifths of the people are unconnected with any evangelical church, and the other fifth, sad to say, are largely in alliance with the world.

This large class, together with some sincere but mistaken Christians, either belong to some secret order or are in sympathy with them. All are quite agreed in deprecating any agitation. The Christian minister, though he means to be faithful, knows that his reputation in the denomination and the community is at stake, and a family dependent for shelter and bread, is a

STRONG ARGUMENT IN FAVOR OF SILENCE

if not of extenuation. The same fear that fifty and sixty years ago shut the mouths of ministers and made them like the priest and the Levite "pass by on the other side" of the man who had fallen among thieves, makes the ministers of today acquiesce in the lodge system and turns them into "dumb dogs that cannot bark." Many are like the unfaithful watchman, who sees the sword coming but blows not the trumpet.

Second, denominational division. These, however well intentioned may have been their founders, or their adherents, are the weakness and scandal of Protestantism. Nothing can be more clearly opposed to the mind of Christ who prayed that they all might be one. But more than this; the weakness which comes from division

LEADS DIRECTLY TO CONFORMITY TO THE WORLD,

for the sake of worldly support, and to a letting down of the demands of Christian holiness, that it may be made easier to enter into the fold. Ecclesiastical law has been made paramount to the sacred Scriptures; and even in those churches that claim to be locally independent "denominational usage" is made the occasion for the subordination of the highest and best moral convictions to the lowest and poorest.

Some months since a minister who on all occasions wore his Masonic emblems made application to be received into a religious body, which had on record a testimony against Masonry; and when objection was made the objector was informed that the usages of the denomination were such that a member in good standing in any of the churches of the denomination is entitled to membership in all others. It is for this reason that many Baptist and Congregational churches which had on record rules excluding Freemasons have repealed them; and so long as any local church is so ignorant or so weak as to

TOLERATE ANY FORM OF INIQUITY

it must also be tolerated by the rest. Thus they dealt with the questions of slaveholding and intemperance, and thus will they deal with every question until it has been tried at the bar of public opinion and the world has pronounced its condemnation.

But I will reserve some thoughts on this subject for another article.

Oberlin, O., Sept. 30, 1895.

TRUE AND FALSE RELIGION.

BY E. RONAYNE, PAST MASTER KEYSTONE LODGE, NO. 639, CHICAGO.

"Freemasonry is a good enough religion." This is the almost unanimous assertion of Freemasons; and of course in making this assertion they at once acknowledge that Freemasonry *is* a religion, no matter how much or how often they may deny it. "Freemasonry is a good enough religion." Yes, doubtless it is a

GOOD ENOUGH RELIGION FOR MASONS.

So is Buddhism a good enough religion for Buddhists; Confucianism a good enough religion for Chinese; Mohammedanism a good enough religion for the Turks; Romanism a good enough religion for papists, and no religion at all a good enough religion for infidels and free-thinkers.

But are these false religions good enough for any man or for any people, no matter by what name they may be called? During the Congress of Religions held in this city two years ago how clearly it could have been shown that the religion of the Lord Jesus Christ was infinitely superior to any of these false religions. And yet because Christanity was in the hands of Freemasons, Romanism and Buddhism

APPARENTLY BORE AWAY THE PALM.

The Jews had any amount of religion, and religious ceremonies without number, and yet in their blinded zeal they rejected the Son of God and actually went so far as to crucify their own Messiah. They too could say that Judaism was a good enough religion for them, while they cast Jesus out from among them and delivered him over to Pilate to be crucified, the only two popular religions in the world at that time—Judaism and Paganism—being united in the perpetration of that wicked deed. The terrible arraignment of the Jews for that atrocious act is found as follows in the language of inspiration: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did so do ye. Which of the prophets have not your fathers persecuted, and they have slain them which shewed before of the coming of the Just One of whom ye have been now the betrayers and murderers." Acts. 7: 51, 52. And yet those "murderers" could truthfully say then, as the

FREEMASONS AND PAPISTS DO NOW,

our religion is good enough for us. Saul of Tarsus could boast of his religion and declare boldly that it was good enough for him while he was "yet breathing out threatenings and slaughter against the disciples of the Lord" (Acts. 9: 1). And the more than forty Jews who some eighteen or twenty years after entered into a secret conspiracy and bound themselves by a terrible curse that they would neither eat nor drink till they had killed Paul, could affirm concerning Judaism as Masons do now concerning Masonry, "Our religion is good enough for us." No, my dear friends, religion, whether

MASONIC, OR CORRUPT PROTESTANTISM,

or Catholic, or pagan, *is not* good enough for any one, or for any people. Can such religion banish sin and its terrible train of evil from the world? Can such religion open the graves and bring forth the countless dead of ages from the prison-house of death?

The world has had nearly six thousand years of religion, such as it was and such as it is, and yet the history of the days before the flood is an exact description of the world as it is to-day. "The earth is filled with violence and all flesh hath corrupted its way upon the earth." I think it can be truly said of these days in which we are living that "judgment is turned away backward and justice standeth afar off, for truth is fallen in the street and equity cannot enter." Isa. 59: 14. The whole world of mankind is dead, as Jesus explained when he said to the young man in Matt. 8: 22: "Follow me and let the dead bury the bury their dead." So that we can truly say that there is not a living being on earth; the whole race is simply dead and dying as we see them; and from a Bible standpoint *all* are dead.

CAN THE MASONIC RELIGION RESTORE LIFE TO A DEAD RACE

or fill the world with righteousness? Can the religion of Masonry soothe the bed of affliction so that the grave shall lose its terrors and death its sting? Can Masonry put away sin and "make all things new?" No; blessed be God a thousandfold, the Masonic religion nor any other false religion is not God's remedy for man's ruin. It is Jesus and Jesus only. He and he alone is "set forth to be a propitiation through faith in his blood." "*He* bore our sins in his own body on the tree." "*He* put away sin by the sacrifice of himself," for "*He* who knew no sin was made sin in our behalf that we might be made the righteousness of God *in him*." "God so loved the world that he gave his only begotten Son that whosoever"—Mason or non-Mason—"believeth in him shall not perish but have everlasting life." Jno. 3: 16. Jesus is

GOD'S BLESSED AND ONLY REMEDY

for a ruined and dead and lost race; and he introduces him to all the world, saying to all: "This is my beloved Son in whom I am well pleased; hear ye him." Matt. 16: 5.

I thank God from my very soul for the priceless gift of his Son. I thank him for the love that sent Jesus Christ to give sinlessness and life and peace to our dead race; and I bless him in my heart for his favor bestowed on me which brought me to a knowledge of that love and to faith in the Lord Jesus Christ; and I sincerely pray that this may be the experience of every one who reads this as well as of every Mason.

WHEATON CONVENTION ADDRESSES.

OUTLINE OF PRES. BLANCHARD'S ADDRESS.

On Friday evening, Sept. 27, in the Wesleyan Methodist church, after a season of devotional exercises, Pres. C. A. Blanchard spoke for over an hour, giving a general view of secret societies. His points were practical, his logic keen and incisive, and he spoke with much earnestness and animation, and deeply impressed his audience which filled the house. As he used no notes or manuscript we can give only a brief outline of his masterly address.

He said, it is fifteen years or more since we have held any anti-secret meetings in Wheaton. We have been lying behind the breastworks of our churches; we have been holding religious

meetings, and revival services, but what has been accomplished? Are we putting the church in a position of power with the world, so as to convince men that it is better than the lodge? Are we adding to the form of godliness, the power?

All these years the secret lodges have been getting in their work. We are told they have over 300 members in Wheaton. They are leading young men away from our churches, and I tell you it is time for us to wake up. I am glad to see Masons and other secret society men here to-night, and I want them to understand this is not a jug-handle meeting. You are free to speak if I misrepresent you in any way. Do not go away and deny the truth of what I say, but stand up and tell this audience when I do not state the facts.

Some say, why meddle with these lodges? They say we should attend to our own business and let the lodges alone. What difference does it make to us how many join the lodges? Now there is a twofold reason why it is our business to know what these lodges are doing. If there is a powder magazine near my home, it is my business to look after the safety of my family. If the doctrine of the Jacobins is taught here, it is my business to know about it. A few men in any society can control it provided there is an understanding between them. Men in this town have been wakened at midnight to go to a lodge meeting before election. Have we not a right to know what these lodges are doing? They deny that they are used for political purposes, but meetings are called for this purpose in the lodge room just after it adjourns. You know that five men with a secret understanding can carry almost any measure. It is therefore the duty of every citizen to know which way the army is marching; which way the ship is sailing.

Again, they tell us we cannot know anything about these societies unless we join them. But I tell you we can inform ourselvess if we choose. In some respects they are secret, but in others they are open to the public, and if you have eyes and ears you can learn much about them. I know of a colored man down South who went to his pastor to borrow $17 to buy a sword, and he sold his cow to get $15 for a uniform with which to march in a secret society procession, and at the same time all his property did not amount to $25, and his minister was teaching his children for nothing. When I began to study Masonry, I obtained their own authors and studied it from their own publications. I found they exactly agreed with the expositions.

Again, they say, why object to secrecy? They tell us the family is a secret society. Now suppose you come to my house and ring the doorbell, but I keep you outside until you say, I will step in, if you please. But I say, you cannot come in unless you solemnly swear to conceal the secrets of my home, under no less penalty than of having your throat cut across, your tongue torn out by the roots, etc. Would you come in? What would you think of a store that would bind you under such an obligation to secrecy before they would allow you to enter? Would you join this church if it would receive members sworn to secrecy in this manner? There is a difference between secrecy and privacy. When your shirt needs washing you do not want it to remain a secret that you have changed it; yet changing your shirt is a private matter. You do not change it on the street, in a crowd, or on the train, or in the depot. Yet if you have stolen my shirt and are wearing it, that fact you wish to remain secret.

Again, you do not have to examine every secret order to know which to reject. You have simply to draw the line on secrecy. For instance, at our back kitchen door there stands two swill buckets. You do not need to take a mouthful out of each bucket to know the character of that swill. If you stop to examine every secret order you cannot possibly keep up with the procession. You have only to enquire which orders are secret and which are open. Some secret orders have good objects; and you must not say we are opposed to the object because we oppose the secret methods. For instance, I am fond of egg omelet, but if you put in a dozen good eggs and then mix with them three bad ones you must not say I do not like eggs because I do not eat it.

What we strike at is this dangerous principle of secrecy. It is always a refuge of sin. Adam and Eve ran and hid when they broke God's law. When a child steals into the pantry, or breaks a dish, his refuge is concealment. The saloons blind their windows because it is the nature of sin to hide. But not only does secrecy have the appearance of evil, but it is evil. How many young men have been ruined in character by their lodge associations? There are few who will not do in secret what they would not do in public. To know that we are watched is a strong protection against evil.

At the close of the address Pres. Blanchard again invited any one present to speak in favor of the lodge. An intelligent young man, a member of the Modern Woodmen, arose and made a plea for his order. He said its great object was insurance and he felt it was every man's duty to make provision for his family in case of death.

Pres. Blanchard said that the object was good, but why, he inquired, do you have to be a member of a secret society in order to get insurance? He also enquired in regard to the "funny work" of the lodge in which the initiate was subjected to exercises that were not only debasing but dangerous to life.

THE BACCHANALIANS OF ROME.

The following translation of "Livy's Rome," by one of our valued contributors, is the conclusion of his article in the *Cynosure* of last week:

Of what kind do you suppose are the meetings of these people? In the first place, held in the night, and in the next, composed promiscuously of men and women. If you knew at what ages the males are initiated you would feel not only pity but also shame for them. Romans, can you think youths initiated under such oaths as theirs are fit to be made soldiers? That arms should be intrusted with wretches brought out of that temple of obscenity? Shall these, contaminated with their own foul debaucheries and those of others, be champions for the chastity of your wives and children?

But the mischief were less if they were only effeminated by their practice; of that the disgrace would chiefly affect themselves, if they refrained their hands from outrage, and their thoughts from fraud. But never was there in the State an evil of so great magnitude, or one that extended to so many persons or so many acts of wickedness. Whatever deeds of villainy have, during late years, been committed through lust, whatever through fraud, whatever through violence, they have all, be assured, proceeded from that association alone. They have not yet perpetrated all the crimes for which they combined. The impious assembly at present confines itself to outrages on private citizens; because it has not yet acquired force sufficient to crush the commonwealth, but the evil increases and spreads daily; it is already too great for the private ranks of life to contain it, and aims its views at the body of the State. Unless you take timely precautions, Romans, their mighty assembly may become as large as this held in open day and legally summoned by a consul.

They then ordered the decrees of the Senate to be read and published a reward for any descoverer who should bring any of the guilty before them, or give information against any of the absent, adding that if any person should fly, they would limit a certain day upon which, if they did not answer when summoned, he would be condemned in his absence; and if any one should be charged who was out of Italy they would allow him a longer time if he should wish to come and make his defence. They then issued an edict that no person whatever should presume to buy or sell anything for the purpose of leaving the country; or to receive or conceal, or by any means aid the fugitives.

On the assembly being dismissed great terror spread throughout the city, nor was it confined merely within the walls or to the Roman territory, for everywhere throughout the whole of Italy alarm began to be felt when the letters from the guest friends were received concerning the decree of the Senate, and what passed in the assembly, and the edict of the consuls. During the night which succeeded the day in which the affair was made public, great numbers, attempting to fly, were seized, and brought back by the triumvirs, who had posted guards at all the gates; and informations were lodged against many, some of whom, both men and women, put themselves to death. It appeared that the heads of the conspiracy where the two Catinii, Harcus and Cains, Roman plebians; Lucius Opertumus, a Faliscian, and Minius Cessinius, a Campanian; that from these proceeded all their criminal practices, and that these were the chief priests and founders of the sect. Care was taken that they should be apprehended as soon as possible. They were brought before the consuls, and, confessing their guilt, caused no delay to the ends of justice.

But so great were the numbers that fled from the city, that because the lawsuits and property of many persons were going to ruin, the praeters were obliged, under the direction of the Senate, to adjourn their courts for thirty days, until the inquires should be finished by the consuls. The same deserted state of the law courts, since the persons, against whom charges were brought, did not appear to answer, nor could be found in Rome, necessitated the consuls to make a circuit of the country towns, and there to make their inquisitions and hold their trials.

Those who, as it appeared, had been only initiated, and had made after the priest, and in the most solemn form, the prescribed imprecations in which the accursed conspiracy for the perpetration of every crime and lust was contained, but who had not themselves committed, or compelled others to commit, any of those acts to which they were bound by the oath, all such they left in prison.

But those who had committed personal defilements or murders or were stained with the guilt of false evidence, counterfeit seals, forged wills, or other frauds, all these they punished with death. A greater number were executed than thrown into prison; indeed, the multitude of men and women who suffered in both ways was very considerable. A charge was then given to demolish all the places where the Bacchanalians had held their meetings, first in Rome and then throughout all Italy, and it was decreed that no more such rites should be held.

These trials were continued for two years and seven thousand were convicted and executed, but the conspiracy was never completely suppressed nor all implicated discovered. This is paralleled in the press of to-day and the initiation to prevent discovery, the noise to drown outcries and other details by incidents in the enlarged edition of "Experiences with Secret Societies." On the recent arrest of Oscar Wilde, the esthetic, it was stated that he was introducing practices that ruined ancient Rome (and Sodom), but this is the ultimate crime and denotes that incest and every other iniquity has been previously exhausted. If he were a Freemason and in this country he could find congenial companions and an acquittal by his brethren.

HISTORICUS.

LINCOLN AND THE SILK FLAG.

Among interesting incidents relating to the presentation of a silk flag in 1861 by Abraham Kohn of Chicago to President Lincoln is the following related by Maj. William McKinley at Ottawa last June: "What more beautiful conception than that which prompted Abraham Kohn of Chicago, in February, 1861, to send to Mr. Lincoln, on the eve of his starting to Washington to assume the office of President, a flag of our country, bearing upon its silken folds these words from the first chapter of Joshua: 'Have I not commanded thee? Be strong and of good courage. Be not afraid, neither be thou dismayed, for the Lord, thy God, is with thee, whithersoever thou goest. There shall not any man be able to stand before thee all the days of thy life. As I was with Moses so shall I be with thee. I will not fail thee nor forsake thee.' Could anything have given Mr. Lincoln more cheer, or been better calculated to sustain his courage or strengthen his faith in the mighty work before him? Thus commanded, thus assured, Mr. Lincoln journeyed to the capital where he took the oath of office and registered in heaven an oath to save the Union. And the Lord, our God, was with him, and did not fail or forsake him until every obligation of oath and duty was sacredly kept and honored. Not any man was able to stand before him. Liberty was the more firmly enthroned, the Union was saved and the flag which he carried floated in triumph and glory from every flagstaff of the republic."—*Chicago Record.*

Reform News.

THE OREGON STATE CONVENTION.

LARGE AUDIENCES AT NIGHT. SOME TELLING ADDRESSES.

Portland, Ore., Oct. 1, 1895.

Editor Cynosure:—Our convention is a thing of the past, but we hope that its influence for good will never end. We ought to realize benefit from it in two directions. The absence of so many who were on the program should wake us up to greater diligence, and the burning words of those present should cheer us to still greater achievements.

"All cannot charge or lead the van;
All can be brave and true;
And where the Captain's standard waves,
There's work for all to do.
And work from which thou mayest not flee,
Which must be done and done by thee."

In the absence of the president the vice-president, Rev. A. S. Copley, called the convention to order promptly at ten A. M. Wednesday, the 25th. The first half hour was spent in prayer. Rev. T. T. Vincent, pastor of the church, delivered a very neat and impressive address of welcome, which was responded to by the secretary.

Rev. H. F. Wallace, D. D., then addressed the convention for near one hour on "The Church and Secret Societies." This was a masterly arraignment of the orders from the Christian standpoint. The speaker did not use any arguments of anti-secretists, but confined himself almost wholly to lodge authorities. Dr. Wallace is an excellent reasoner, and his arguments, while tempered with Christian kindness, were sledge-hammer blows against the lodges. The following letter was read by the secretary from the president, Bishop Wm. Dillon, now at Upper Lake, Cal.:

LETTER FROM BISHOP DILLON.

"It is a matter of sincere sadness to me that I cannot be present at the convention, Sept. 25, but my duties and work are arduous and imperative. The California Conference meets on the 25th of September at Bangor, Butte county, Cal. Please tell the convention that I regard the secret lodge system as a fearful wrong inflicted on mankind, without excuse or apology.

"To hide from his God was one of the first fruits of the fall; to conceal is in disputable evidence of darknesss; to come to the light is proof of a good purpose. That secret societies are the unfruitful works of darkness is self-evident. The secret lodge is corrupting courts, tilting the scale of justice, turning our courts of justice into a mockery, keeping men away from the prayer-meeting and out of church work, corrupting the church, introducing a false, Christless worship. I hold myself ready to prove that the secret lodge system conflicts with the Christian religion and the civil institutions of our country; that it materially mars both the Christian and the citizen.

"I wish you success in opposing, withstanding and removing the lodge."

In the afternoon the devotions were conducted by Rev. Walter Reynolds, of Salem. Rev. A. S. Copley delivered an excellent address on "Lodge Charity," in which he clearly showed that all lodge claims to charity are false. He was followed by a number of brethren with brief speeches on the subject. In the absence of Rev. Alexander Beers, Dr. Wallace opened the discussion on "College Secret Societies." A number of brethren took part in the discussion.

An excellent address on "Secret Societies and the Government," by Rev. H. L. Barkley, D. D., was read by the secretary, to whom it had been sent, Dr. Barkley being at the bedside of his sick wife, now in Ohio. P. B. Williams, Rev. N. C. Mower and others followed with brief addresses.

H. F. Wallace, D. D., C. H. Merryman and N. C. Mower were appointed the committee on nominations. The following are extracts from a letter read from Rev. W. H. McLain, of Rosebury, Ore.:

LETTER FROM REV. W. H. MCLAIN.

"I would like to be with you, but regret that I cannot. I am in hearty sympathy with the work of the N. C. A. I am opposed to the system of organized secrecy in every form. I believe it to be a great evil. I hope and pray that your convention may be a success in every sense of that word. Count me as one who is anti-secret, anti-rum, and anti-devil. I intend to fight these evils until the last shadow of each is wiped out.

"Jesus Christ came to destroy the works of the devil. These works of darkness must go. God grant that the time may not be long. May love, grace and peace abide with you."

Rev. L. B. Lathrop, of Capitola, Cal., wrote the convention as follows:

"I am with you in heart. I love you though I never saw your faces. I know what kind of material it takes for reformers. One of the strong attractions heaven holds out to me is of meeting the world's reformers and living with them forever. I love the principle that leads them to labor and live and suffer to make others happy.

"Secretism is one of the strongholds of Satan. Fortified at every point against the light, he won't allow the light to shine on his work. His deeds are evil. The pulpits are closed against us, or we could break down this dark work of secrecy. God will help us. He is our General. The victory is sure, and now begins to dawn. 'Every plant which my Heavenly Father hath not planted shall be rooted up.' God never planted a secret order. In the East, that man of God, Jonathan Blanchard, has sowed well the seeds of opposition to these works of darkness, and his life work is telling to-day.

"If I could be young again I would go into this work with all my might, Brethren, push the work and look to the other world for your reward."

LETTER FROM REV. DAVID MORROW.

Rev. David Morrow wrote: "Brethren and fellow workers, greeting. I would send a word of encouragement from this much-holden part of our beloved country by secret societies. My heart's desire and earnest prayer is that your meeting together may be the means of doing much good. In counsel and union we gain strength, and the way that seemed hedged in on every side is often opened up and made plain. There in your councils may truth and righteousness be firmly established in every mind. 'Can we have any better thought before us than that given to Joshua when about to go up and possess the land of promise? 'Be strong, and of a good courage.' We know that the work undertaken is great; the citadels of the secret foe are walled, as it were, up to heaven; yes, the giant Anakins, great and tall, stands guard over them, but the arm of the Lord is a power, and these strongholds must fall. Light and truth will open the way, and those that are bound by false oaths and promises made under the cover of darkness shall become freemen. For the encouraging promise is: 'Fear thou not, therefore; for there is nothing covered that shall not be revealed, and hid, that shall not be known.' Be strong and of good courage, and all will be well. Your brother in the work."

At the evening session Rev. C. H. Merryman conducted the devotional exercises. In the absence of the speaker for the evening (Rev. G. E. Hawes) the secretary addressed the audience for one hour and fifteen minutes. The address was listened to with good interest.

Rev. N. C. Mower, of the Free Methodist church, conducted the devotional exercises at the morning session of the second day. The divine presence was felt at all hours of devotion during the convention. Minutes read and approved. C. H. Merryman, Walter Reynolds and P. B. Williams were appointed the committee on resolutions.

"Farmers' Secret Societies" were discussed by A. S Copley, P. B. Williams, Walter Reynolds and N. C. Mower. In the absence of Rev. H. Elwell, P. B. Williams spoke on the "A. P. A." He was followed by Bros. Copley, Wall and Crosier. Rev. L. F. Clark, of the Portland U. B. church, led the devotions in the afternoon.

On account of sickness, Father Mathew failed to be present, and "A Brief History of the Pacific Coast Association" was given by the secretary.

"The Public Press and Secret Societies" was the subject of an address by Rev. C. H. Merryman. A number of brief addresses were made on the same subject, one by the reporter for the *Oregonian*, the leading paper of the Northwest Coast.

While discussing this subject, there was an attempt by certain lodgemen to sidetrack the convention into a defense of certain features of some "Fraternal Insurance Societies." The president held them to the line, and afterward the secretary replied to their arguments. In the adoption of the report of the committee on resolutions, the following was included:

"We are highly pleased with the selection of Rev. M. A. Gault as editor of the *Christian Cynosure*. We are also pleased with the business management of Rev. W. I. Phillips, publisher. We would kindly ask the editor to furnish us an article in the *Cynosure* giving the various church rules on secret societies."

The president was instructed to write out a suitable resolution of approval and sympathy with the agent and lecturer, P. B. Williams.

The election of officers for the year resulted as follows:

President, Rev. H. F. Wallace, D. D., Portland; vice-president, Rev. A. S. Copley, Albany; secretary and agent, P. B. Williams, Portland; treasurer, Rev. B. F. Smalley, Oregon City.

The agent was granted the privilege of organizing the State of California should there be an opening for it. P. B. Williams was elected delegate to the general convention at Chicago next May, with a leave of absence for one month. Portland was chosen as the place to hold the next convention; the time was left with the president and secretary.

At the evening session P. B. Williams conducted the devotions. Bros. Sarginson and Crosier led in prayer. Elder John T. Watson, of Dayton, Ore., was introduced and spoke in a very feeling manner on "Odd-fellowship, and Personal Experience with the Same." He had occupied every office in the lodge and in the encampment, and was acknowledged to be the best posted man in Yamhill county on the unwritten work of the order. While being installed as High Priest, he got so under conviction that he sweat great beads of perspiration, got pale; he could not or did not remember a word the officer said to him. Rev. Pratt, of Illinois, followed, giving his experience as an Odd-fellow. Then the secretary gave an address on Odd-fellowship, showing especially the character of its worship. A rousing vote of thanks was given Rev. T. T. Vincent and his people for the use of their church in which to hold the convention. Adjourned with the benediction by Elder Watson.

P. B. Williams, *Secretary.*
A. S. Copley, *Chairman.*

DID THEY HELP THE CHURCHES?

Boston, Mass., Aug. 30, 1895.

Editor Cynosure:—*Home Light*, this month, has brought out a number of responses. The facts and strictures it contains regarding the conduct of Knights Templars while in our city have been challenged in a single instance only. Many say, "I saw enough to satisfy me that the case is not overstated." The evidence of intemperance and its twin vice is accumulating, and after diligent search I fail to find a single instance of Christian benevolence which may justly be placed to their account. Of the 22,000 bottles of liquor sent in a single consignment from California, hundreds and probably thousands were given away. Scores upon scores were drunk with liquors dispensed freely in "Templars' hospitality." Money "earned elsewhere" (as per *Congregationalist* of the 5th inst) was lavishly expended, and all classes or professions that minister to vanity or sensuality found liberal patrons in our decorated guests.

Business men, in some instances, availed themselves of reduced railroad fares to visit the city and invest in legitimate trade, but it was merely incidental and not essential to the great show, which is variously estimated to have cost from one to six million dollars. The lowest estimate of the amount expended in Boston that I have seen is one million dollars. If a fraction of this sum was expended in what even worldly men would indorse as legitimate, there is no denying the fact that the bulk of it was expended in ways and for purposes that every Christian must condemn. The *Congregationalist*, or any decent journal or individual, would not presume to say that the churches are helped in their work or the morals of our city improved by the inflow of a million or millions of dollars put into the coffers of hotels with bars, saloons, theaters and assignation hells.

These vampires were numerous and strong

enough to suck the life-blood out of our struggling churches, and drive their great philanthropic and missionary enterprizes to the verge of bankruptcy, before a score or more of Sunday trains dumped Eminent Grand Commander McCurdy and his thousands of plumed Knights on our streets, and spread their net to catch the young men and absorb the means and energy for which the churches are languishing. Feeding the avaricious craving of hell-born and most highly-esteemed agencies of the devil with money, and dealing out bottled damnation with a liberal hand, is Satan's device to cause the "persecuted woman" to be carried away with the dragon flood out of his own mouth. It is not God's plan for nourishing the bride of his Son, or for replenishing her depleted treasury. As surely as Judas was compelled to drink the bitter cup he had prepared by delivering his Master into the hands of his enemies, so surely will the betrayers of the church of Christ into the power of her enemies meet their day of reckoning. It may be evaded and postponed for a time by suppressing the truth, by pandering to the caprice of applauding multitudes, by "calling evil good, and good evil," by making "a covenant with death and an agreement with hell," but in God's time they "shall fall backward and be broken, and snared and taken."

To kiss the Pope's toe to obtain absolution and a crown is less humiliating than for a religious journal, an ambitious preacher or a popular church to bow obsequiously and pay even the homage of silence to a great conclave that flaunts its banners on our streets, desecrates the holy Sabbath, profanes the name of God and the sacraments and emblems of the Christian faith, spends a million of dollars in self gratification, very largely in support of the dramshops and brothels of our city, and all under the leadership of the most noted distiller in America, if not in the world. With all these and a multitude of similar facts, known and confirmed by thousands of competent witnesses, for any teacher or guardian of the church or morals in our city to plead ignorance as an excuse for withholding reproof is more pusillanimous than bowing before the relics of Roman superstition, kissing the Pope's toe, or paying homage to the Virgin Mary as deserving of divine honors.

Oct. 1st.—Something Unusual in Boston.—I was given an opportunity to address a ministerial conference to-day, and of the twenty-seven present I was assured that not one belonged to or had any sympathy with the lodge; and what was more remarkable was they have the courage to circulate anti-lodge literature among their people and preach and teach their sentiments when occasion requires. They were of the Congregationalist faith, and I scarcely need to add they were mostly foreign-born; for those who have had experience with our ministry know very well that only an occasional *native* is made of that kind of material.

For two successive meetings of the Boston W. C. T. U., the influence of the recent conclave of Sir Knights on temperance has been one of the topics discussed, and the indifference of many has given place to a lively interest. We are planning to sow the seed in the national W. C. T. U., at Baltimore, and shall be glad to co-operate with the N. C. A. if they have any special arrangement for that convention. The increasing calls for literature of late and a greater willingness to hear the truth are very encouraging features in the New England field.

If we can do but little, and are a "feeble folk," still, like the dim light that reveals the skull, cross-bones and sword in the "chamber of reflection," we can disclose something of the horrid, blasphemous, God-dishonoring and soul-destroying work of this accursed conspiracy against temperance, virtue and godliness, and exhort and entreat men with all long suffering and forbearance to flee from the wrath to come and lay hold upon eternal life. J. P. Stoddard.

DEBATE ON THE LODGE QUESTION.

Washington, D. C., Oct. 3, 1895.

Editor Cynosure:—The people of Oakdale, Pa., showed their interest and appreciation of my lectures by coming out on last Thursday evening to further consider the lodge question. Close attention was given while I spoke for more than an hour. Some questions were asked by lodgemen and others that I answered to the best of my ability.

Mr. Lowry, whose business is to organize Maccabee lodges, was present, and kindly took part. As the hour was quite late it did not seem wise to enter into a general discussion. I suggested to Mr. Lowry that we take an evening and divide the time in public discussion. This met his approval. We could not at first agree upon the wording of the question. I suggested that we discuss the oathbound secret societies: are they a benefit to the Christian church, family and state? He could not approve of this wording, as he wished to include in the discussion the minor secret societies, those requiring only a pledge of concealment. He proposed the question, Resolved, that fraternal beneficial societies are a benefit, etc.

Not feeling inclined to argue that a benefit was not a benefit, I did not feel at liberty to accept this wording. We finally agreed to discuss the question, Resolved, that all societies requiring a pledge of concealment from those outside their membership are detrimental to the Christian church, the family and state. I preferred to have the question stated affirmatively, but friend Lowry insisted on having me appear on the affirmative. He also insisted on his having the last speech. As he was willing to undertake such a task as endeavoring to show that all societies requiring a pledge of concealment are not detrimental (that is, are beneficial), I surely ought to be willing to give him every advantage. He reasoned that as I was an educated national lecturer, and he only an ordinary organizer of Maccabee lodges, I would have the advantage in discussion. Perhaps there is something in that. I should not wish to take advantage of the smallest Maccabee. What the people ought to want is truth. If my friend has it on his side I am sure he can tell it. I understand he has been successful as an organizer of Maccabees.

We agreed that the time of our discussion should be early in November, in the hall in Oakdale, if it could be secured. Rev. Duncan will doubtless arrange details.

I was given a royal welcome at Hickory. There I found one of the old staunch United Presbyterian congregations alive and at work, thoroughly indoctrinated. There are but few secretists in this neighborhood. The church, as would be expected under such circumstances, is largely attended. Almost the entire congregation remained to Sabbath-school. Indeed, they seemed to enjoy their religion and the study of God's Word. As Bro. McConnell gave the services into my care I had everything my own way. I spoke twice, besides addressing the Sabbath-school. The attendance and attention was all that could have been desired. Several expressed the wish to hear more about these organizations. I shall hope to call again when that way in November.

Some years ago a man came to this town and spoke on temperance. At the conclusion of the lecture he stated his desire to organize a "Sons of Temperance" lodge. A few girls that were not as bright, perhaps, as they should have been were the only candidates. Bro. McConnell, not seeing the need of a lodge to advocate temperance, spoke in opposition to it and the thing died. The mourners were few and easily comforted. The number that subscribed for the *Cynosure* and the collection indicated the willingness of this congregation to aid the furtherance of this truth.

My homes while at Hickory were with James Caldwell and John Grounds. The former is an elder in the church; the latter the oldest member. Father Grounds is in his 94th year, and in many ways a remarkable man. He has been a member of the church over sixty years; has led a very active life, and never belonged to a secret society. He never drank liquor and never called a doctor. His hearing and sight are failing but his mind is clear. He reads the Bible, *Cynosure* and other papers with interest. His son-in-law and daughter, Mr. and Mrs. J. M. Stewart, showed me much kindness. The lot of an unpopular reformer is very agreeable with such surroundings.

I did not hear any very startling news as I came through Pittsburg. The National Reformers are pushing work in their department with more than usual zeal. We may expect to hear of rousing conventions, etc. Rev. Nevin Woodside has been annoyed by some of the members of his church who did not see as he did on the lodge and other questions. A few have taken their departure, leaving the rest to feed "in the green pastures and beside the still waters."

The boys, and those interested in shows, are having their time, as Buffalo Bill and family are said to be in town. I have not attended, but can guess that he has a larger audience than the "singing evangelist" now in the city. If all the lodges would join with Buffalo Bill how nice it would be for "brethren to dwell together in unity." W. B. Stoddard.

MINNESOTA STATE CONVENTION.

St. Paul, Minn., Oct. 4, 1895.

Editor Cynosure:—The State convention of the Minnesota Christian Association will be held on the 5th and 6th of November, 1895, in the Augustana Lutheran church, corner of 7th street south and 11th avenue, Minneapolis.

We are expecting an interesting convention. Some of the speakers will be Rev. L. A. Johnston, pastor of the First Swedish Lutheran church, St. Paul; Rev. E. G. Lund, English Professor of Church History and Ethics in the United Norwegian Lutheran Seminary, Minneapolis; Rev. L. G. Almen, Swedish pastor at Bolaton, Minn.; Rev. C. J. Petri, pastor of the Augustana church in which the convention is held, and Prof. H. C. Stub, of the Lutheran Seminary, Robinsdale. Other distinguished speakers will be added to the list. A full program may be expected next week.

All the churches of the State and other churches near the State lines in neighboring States are invited to send delegates and take up collections to defray the expenses of the convention.

There will be a question drawer for questions, to be answered in the convention. All are invited to prepare written questions upon subjects of interest to the cause and have them ready to put into the drawer.

The 6th of November is Gustavus Adolphus day, to which special reference will be had in the convention on that day.

Brethren, pray for this convention, that God will make it a great blessing to the State, and see that it is well advertised in the churches and in the religious and secular press.

W. Fenton, *Cor. Secretary.*
Rev. P. Sjoblem, D. D., *President.*

LETTER FROM REV. C. POWERS.

McNairy, Tenn., Sept. 26, 1895.

Editor Cynosure:—I have just returned from a few days' tour of Jackson county where I made arrangements for lectures in two localities. I spoke twice last Sabbath and circulated *Cynosures* and other literature, and endeavored to make the best possible use of the one hundred *Lodge Lamps* received. I believe the August number to be the best to give a knowledge of the real character of Masonry.

I gave many copies to young men and Christians and afterwards conversing with them I was hopeful that they would keep them from joining the lodge. Yet it was amusing in one case to hear an orphan boy, perhaps eighteen years of age, on receiving the little paper, enquire: "Is it *for* Masonry or against it? If it is against Masonry I don't want it, for my mother was a Mason and I know she was a good woman." I informed him that she was not a Mason, but only a member of the Eastern Star, and did not take the oaths given in this paper.

I took occasion to lecture to various groups of men in connection with giving out literature, both in the country and in Jackson. I reached quite an audience in this way. I find many people in Jackson regretting the want of a place to hold a general convention. This week closes up the seventieth year of my life. C. Powers.

THE WOMAN'S SESSION OF THE ILLINOIS STATE CONVENTION.

Friday afternoon, Sept. 27, was occupied with a variety of interesting addresses by women on the secret society system. The house was well filled and the audience was deeply interested. Mrs. N. E. Kellogg presided.

VIEWS OF A FEW FREEMASONS' WIVES CONCERNING FREEMASONRY

was the subject of an interesting paper by Mrs. E. A. Cook. She said the remarks quoted below

were not sought. They came, unasked, from full hearts, and for this reason are entitled to especial consideration.

"My husband," said the wife of a leading physician, looking at him as she spoke, for an assurance that she was not misrepresenting him, "is greatly opposed to Catholicism, because, for one reason, it destroys the unity of the marriage relations at the confessional; but," she added, "he does not seem to realize that Freemasonry contains the same dividing principle."

"I never felt so hurt," said the wife of a bishop in the Reformed Episcopal church, "as when my husband joined the lodge. Before he did so, I was his confident; afterwards the lodge was my rival."

"My husband," said the wife of a dentist, "joined the lodge on the sly. His business would improve, he was told, and he went in, although before we were married I had told him that Freemasonry was one of the things I could not abide in a man."

"My husban's business reverses have been followed by his joining the lodge. I wish that they might have led him to Christ," said a lady who was unequally yoked to an unbeliever. A few years later she was left the widow of one whose life was destroyed by his own hand.

"I will say this much for Freemasonry," said a woman who was trying to support a drunken husband by doing laundry work, "when my husband first joined the lodge he did improve a little. But now he is worse than ever."

"Nothing stirs up the devil in me like the contemplation of my husband as a Freemason," said another woman who has been wronged by that order, which puts asunder those whom God joins together.

Other unsolicited and unanswerable arraignments of Freemasonry, made by relatives of Freemasons, have come to my notice, showing the institution to be a thorn and thistle-bearing plant that must be rooted up. Freemasons' wives have a *realizing sense* of the enormity of the order which many others will never be so sad as to know. This large class cannot perhaps find a better representative than a gifted woman who resides in the State of New York. With the wives of two other Freemasons she met weekly for prayer that their husbands might sever their connection with Freemasonry. These ladies posted themselves as to the character of the lodge, and their petitions have been graciously answered.

Their leader writes: "I have been able to rein my indignation and have by the aid of my Saviour's love used persuasion and Christian argument, and at times sarcasm, though not offensively, and, thanks be to God, he has given me the victory over Satan and has used me to turn loved ones into the right way. I have encouraged by my example and instruction many trembling women who have taken courage to use my weapons, kindness and consecration to Christ's work. I feel happier than Mr. Moody after a season of revival."

Nothing, it seems to me, would be more helpful this afternoon than to give you a few pages of her inoffensive sarcasm which none could appreciate more fully than bright, secret society men, and close with her earnest appeal to Christians who are connected with the lodge.

The sarcasm is embodied in the history and ritual of a supposed secret order, from which all men are excluded, and dated to have been written far along in the next century. Time only permits a few extracts from it. On opening the manuscript we read:

"Whereas, Most Worshipful Asinus has compiled a book entitled 'Symbol of Glory' and has requested our sanction for the publication of the same. We, having perused the said book and finding it to correspond with the ancient practices of the august society, recommend the same to the use of the fraternity.....

"Fraternally,

"G. M. M. W. N. P. Bombast, N. P. P. Z. K. S."

After an extended "Author's Note," which states that the patron saint of the order, "the old serpent, Satan, the devil," met the first G. M. (grandmother) of the order as she walked in the Garden of Eden; and that there, together, they formed what has since been known throughout all ages as the Holy Lodge; that the first man was excluded from participation in the mysteries, as he always has been from the obvious unfitness of men, for such exalted communion, "and that those who know the secrets can well appreciate the fact that it would be out of all nature for man to enter the mystic shrine."-After this note, is written the "History of the Order," from which we take as much as time will allow. We hope that points from this sketch will aid some persons to see Freemasonry as others see it.

HISTORY OF THE ANCIENT ORDER OF THE CONSECRATED NEEDLE.

During the last year of the Nineteenth Century, Mother Maloney, a French Jesuit nun, and sister Mary Ann Smith, a Methodist deaconess, met on the 24th day of June, "a day of light and roses," at high noon, in Mistress Croon's humble eating house in Baxter street, and there revived the Ancient Order of the Consecrated Needle. They framed and compiled the book of constitutions, and then spiritualized the order which had fallen into innocuous desuetude. There, with seven maidens, pure and true, they installed themselves into the society now known throughout the habitable globe as the G. L. O. C. N. (Grand Lodge of the Consecrated Needle).

For some years these consecrated souls enjoyed the glories of the middle chamber and secret (seven) sanctuary (sisters), when their fame and greatness caused jealousies and imitations.

Spurious societies began to spring up, putting forth various claims, until in 1992 our order met and effected a compromise with the three societies of Jezebel von Ahab; and the "Three Distinct Thumps" and the sect known as the "Mistress Key." (This one, last named, claimed priority of age, going back even to pre-historic times. Being united, they were ever after known as the "United Grand Lodge."

From the last named incorporated society we gained our legend of the third degree. This legend was stolen by the sect called Masons or stone-squarers, and made to do service for a heathen mechanic, who was hired by King Solomon. —*Theosophic Psychology, Vol. X. p. 842.*

We are assured upon good and unquestioned authority that the incidents in our beautiful legend were alluded to, when the sweet singer of Israel exclaimed: "Out of the depths, O Lord, thou hast heard my cry!"

(*Concluded next week.*)

THE ADOPTIVE LODGE, OR EASTERN STAR.

"The Lady Lodgist" was the subject of the following paper by Mrs. Mary Burnham, read at the Wheaton Convention Woman's Congress on the secret society system:

To still the murmur of wives, excluded for life from the Masonic society of husbands, the French invented "Adoptive" lodges for women, which men might join, though women were excluded from lodges of men. Rob Morris invented such a one for the women of this country, called "Order of the Eastern Star." Though invented in 1868, it was claimed of older date, hoping age might make it seem more ancient and mysterious.

It savors much of popery with its guilded altars and expensive paraphernalia and mockery, calling it religion. Is it not an insult to any true woman, in that it classes her with minors, madmen and fools? For Masonry excludes together with women, atheists, immoral, ignorant, slaves, Negroes, unsound or maimed in body and those incapable of earning a livelihood.

If it be, as they claim, a religious body, or even a good thing, why should not all walk together openly and do good to all? Of the church a poet has said:

Our mother hath never a child
To honor above the rest;
But she singeth the same for the mighty king,
And the veriest babe on the breast.

And the bishop goes down to his narrow cell,
As the ploughman's child is laid;
And alike she blesses the dark brown serf,
And the chief in his robes arrayed.

Thus good men, acquiring knowledge of truth and blessing, wish all to enjoy it, wives, friends and foes; so they proclaim it openly, devoting money, toil, brain, and are even exposed to danger. How unlike the secret lodge, especially this make-shift dishonesty of "adoptive" lodges. For while in Mexico they allow women to be, or supposed to be, regular Masons, does not Dr. Pearson, a noted Mason, say the lodges of Iowa would not receive or acknowledge them? Would that this, and all kindred orders, were as flatly rejected by all women. For women do not need Masonry to live or die by. Therefore, "Come out from among them and be ye separate." Our Leader or King is not Solomon or Hiram Abiff, but Christ, the Lord of heaven and earth. Our place of work and worship is not in secret lodges, but in the church of the living God. Our obligations are not from horrid oaths, but from the commands of Jesus. Our salvation is not in dark deeds of the Eastern Star, but in the open atonement of Christ. Our incentives to duty and right are not in wierd rights and fear of murder in the dark, but in the love of Christ and the power of the Holy Spirit. Let us all, then, bring our offerings of money, love and labor to the consecrated altar of the dear Lord that gave himself for us on Calvary, and break down the accursed altars of Baal.

A GOOD MAN ARGUMENT.

The following paper was read by Mrs. Vernon before the Woman's Congress on the secret society system, at the Wheaton Convention, September 27:

The question, have our best men been Masons? might be answered by deciding another question, who are our best men? We have a perfect standard of character in our elder brother, Jesus Christ. He who follows closely this divine pattern is the best man; and we must be good just as we approach in spirit and conduct this perfect model who is himself the revelation of God. The best men must be guided and moulded by the precepts and principles taught in the sermon on the mount.

Are not all these principles in direct opposition to the secret lodge system? Do good men educate themselves night after night and year after year in works of darkness and concealment? How foreign are these lodge ceremonies to the broad love of God and the good of men! But why the secrecy? Why the oath? Both are foreign to the teachings of Christ. He says, "Ye are the light of the world." "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." He says again, "Swear not at all, neither by heaven for it is God's throne, nor by the earth for it is his footstool, nor by Jerusalem for it is the city of the great King. Let your communication be yea, yea, and nay nay; for whatsoever is more than these cometh of evil."

It is the universal practice of Freemasons to claim many wise and good men as belonging to their fraternity, and that many good men are and have been Masons. We will not deny this. We are glad to know of good men among the Parsees, the Buddhists, the Mohammedans; but suppose all the good men of the Masonic fraternity had spent the same time, money, diligence and painstaking to search in the open fields of natural and revealed truth without the oaths, secrecy and mock solemn rites of the lodge, they would, we believe, have been better, larger-hearted and braver in the advocacy of all truth.

The Masonic fraternity lay claim to Washington as a Mason, but do they tell us of his anxiety and distress over the influence of Masonry in the army and the government in his time? Why do they not tell us that he said: "I preside over no lodge, nor have I been in one more than once or twice during the last thirty years." In claiming Daniel Webster as a Mason why do they not remind us that he said: "All secret associations, which are bound together by secret oaths, are dangerous to the cause of civil liberty and just government." Under the influence of this conviction I heartily approve of the law lately enacted in the State of which I am a citizen,—a law for abolishing all such oaths and obligations.

We would not concern ourselves about these matters if great harm did not come to interests that are dear to our hearts. We believe these lodges are the gins and traps that are continually catching the feet of the unwary, who, whatever they would have done without the lodge, will certainly never make good men with it. When good men are charged with precious truth they tell it out to the world that all may share in the blessing. Christ said, "I spake openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort, and in secret have I said nothing."

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HOW TO CARE FOR SHOES.

Valuable Hints on an Important Article of Dress.

Have three small clean cloths, a basin of water, a bottle of cosmoline, vaseline, petroleum jelly—or whatever name you like to call it, it is all the same—and a clean shoe polishing or clothes brush.

The shoes should be wiped as free of mud as possible before drying and should be hung in a warm current of air, say two or three feet above a register or stovepipe, not underneath the kitchen range, where they will be scorched on top and wet underneath.

When they are perfectly dry, wipe the mud stains off with a damp cloth. Be sure to get them all off. Then rub hard with a dry cloth, then polish with the brush, being careful about the stitching and around the sole. It is best to do only a part at a time, say first the vamp, one side, then the other, not forgetting the heel.

Unless your shoes have been badly scuffed and rotted by bad shoe dressing they will look almost like new. Now rub cosmoline over them with a clean cloth and rub it well in. Use it liberally, for too little will only destroy the polish, while plenty of cosmoline improves it. The whole shoe should be carefully done, even among the buttons and buttonholes, and, presto, your shoes are soft, pliable, black and just polished enough to look well, will not stain your underclothes or fingers when putting them on, and a little water will do them no harm.

Try it once, and you will never want to do it any other way.

How to Write a Letter.

In a formal letter the date, including place of residence, is placed at the top of the letter. In a note sent to an intimate friend it should be placed toward the left hand in the line below the signature. A note of invitation is dated in the same place. See that a margin of about one-fourth of an inch is allowed to the left of the body of the letter. A formal letter should begin with the address of the correspondent. Otherwise it may begin with the salutation, "My dear friend," or "Dear Mary," etc. Observe that an elder addressing a younger person or friend may properly write "My Dear Mrs. Brown." It would argue not a nicer sense of propriety for a younger lady or gentleman to address an older lady or gentleman as "My Dear Mr. James," or "My Dear Miss Smith." It should be "Dear Mr. Jones," "Dear Miss Smith." The nicer shade of distinction can hardly be explained. It may be felt.

How to Make Mushrooms a la Toast.

Put the contents of a can or a quart of fresh ones in a saucepan with sufficient water to cover. Boil 20 minutes. Add a pint of milk, butter size of an egg, salt to taste; then stir in a tablespoonful of flour, first made smooth in a little cold milk, and boil just a minute; then remove from the fire. Now toast, by placing in a hot oven as many slices of bread, 4 to 6 inches square, as there are persons to be served. Butter the toast and place on a warm plate single and dish the mushrooms and gravy over the toasted bread and serve.

How to Care For a Wet Umbrella.

A wet umbrella should never be put ferrule-end down to dry; neither should it be left open for the same purpose. Shake it well, loosely close it and stand handle down where the water will run off. Never roll parasol or umbrella tightly when putting away, but without clasp or outer cover leave the fold to lie unconfined.

How to Prepare Escaloped Oysters.

Take a pint of large oysters, 2 tablespoonfuls of butter, a gill of cream, 2 tablespoonfuls of cracker dust and some pepper and salt. Put the cream into the chafing dish. Drain the oysters and put in alternate layers, sprinkled well with cracker dust, and a little butter, salt and pepper. Cook ten minutes covered.

How to Make Boston Biscuit.

Sift a quart of flour, add a teaspoonful of salt and a tablespoonful of lard. Mix with sweet milk and beat hard for 20 minutes, roll thin, cut out, prick with a fork and bake in a very hot oven.

How to Choose Vessels For Sweetbreads.

Always cook sweetbreads in a china lined saucepan and use a silver or plated knife to cut them, as steel is considered to be injurious both to flavor and color.

How to Keep Curtains In Place.

To prevent light curtains from flying out of the open windows or across the room sew small weights in the hems at the bottom of the draperies.

How to Quench Thirst Without Water.

In cases of illness, where water is forbidden and thirst is very great, an almost immediate relief is to be found in a teaspoonful of glycerin.

How to Keep Jellies From Molding.

After the jelly is cold pour melted paraffin over the surface. It is easily removed in a cake when necessary and is a sure preventive.

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The Christian Cynosure.

REV. M. A. GAULT, - - - Editor.
WM. I. PHILLIPS, - - - Publisher.

CHICAGO, THURSDAY, OCTOBER 10, 1895.

SUPPRESSION OF AN INFIDEL PUBLICATION.

The Postmaster General in Canada has recently prohibited the transmission through the Canadian mails of the New York *Truth Seeker*. The reason assigned is that the paper is a scurrillous and blasphemous sheet. The *Truth Seeker* was founded by D. M. Bennett, a Free Thinker whose chief reputation was acquired by serving a term in the Albany Penitentiary for peddling obscene books and sending them through the mails.

The *Truth Seeker* is the most outspoken and malignant opponent of Christianity. It is an advocate of free love and of other principles subversive of our Christian civilization. We believe the example of postal authorities in Canada is well worthy to be followed by those of United States.

ONLY ONE TRUE RELIGION.

The *Truth Seeker* classes the true Christian religion with all false religions, and then condemns them all. This is only what we may expect of those who reject the Bible as a divine revelation.

While there are many kinds of religion in the world to-day, yet the Bible tells us of a religion that is pure and undefiled. It says in James 1: 27, "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction and to keep himself unspotted from the world." In two other places in the Bible the word religion is used, but in each it denotes adherence merely to a sect, as in Acts 26: 5, where Paul says, "After the straitest sect of our religion I lived a Pharisee." And again he says, Gal. 1: 13, "For ye have heard of my conversation in time past in the Jews' religion."

Webster gives as his first definition of the word religion, "the recognition of God as an object of worship, love and obedience."

There is then but one true religion which must be distinguished from all false religions. It is the religion of Jesus Christ. It is the distinguishing trait of all false religions that they tend to exalt men and human institutions, and mere forms and rituals. They thus limit and obscure the place and authority of Christ. But true religion exalts Christ in everything. It makes Christ all in all.

A WORSE THAN SILLY CLAIM.

Absurdity reaches a profane climax in the claim that to live up to lodge obligations is to live a Christian life. In the first place, lodge obligations have no reference to faith in Christ, love for him or personal loyalty to him. In the second place, the difference between lodge morality and Christian morality is world wide The claim that, without vital Christian doctrines, and lacking the first principles of Christian morals, lodge obligations can develop a Christian life, is absurd.

Lodge morals do something worse than fail to reach the breadth of Christian morals. They actually conflict. The lodge goes beyond the anti Christian principle, "Thou shalt love thy neighbor and hate thine enemy;" it even conspires against those who are not enemies.

Christianity makes "neighbors" of Jews and Samaritans; lodgery has "no dealings with the Samaritans." Christianity breaks down the "middle wall of partition; lodgery builds close walls and guards its door with a drawn sword. Christianity enjoins universal integrity; lodgery limits honesty to refraining from wronging "a lodge or a brother of this degree." Christian chastity is universal; lodge obligations limit chastity to the protection of a class of women restricted to a few in number, closely limited, and "known" to be included. Men can live up to such obligations, and not live up to a high standard, or even come within sight of Christian living.

Lodge morality is limited to the clan. It is immeasurably more exclusive than inclusive. Masonry expressly says that Masons are "strangers to all the world besides." Universal honor and brotherhood, charity and benevolence, that ask no questions, chastity that leaves no woman unprotected; these belong to Christanity. To claim that the lodge even remotely approaches them is so absurd as to make all other absurdities appear comparatively reasonable.

Where Christianity demands breadth, the lodge requires narrowness. Where Christianity forbids, the lodge licenses. What Christianity is, in doctrine or in morals, that the lodge is not, and by the necessities of its nature and constitution cannot become. The claim that it cultivates a Christian life is, beyond all toleration, preposterous and absurd.

SINGULAR MURDER.

Four or five years ago the Freemasons were allowed to lay the corner-stone of a new city building in Lowell. A large proportion of the citizens, whose city hall it was, objected to this, and six thousand Catholics signed a respectful and properly-worded petition to the city government to lay the stone with civic ceremonies. This petition was disregarded, and the secret orders made a great display and parade.

Having thus triumphed, in spite of thousands of citizens to whom the city building also belonged, and having thus enforced the will of this form of paganism, the lodge may have thought it unnecessary to remove from employment the factory operatives who largely signed the petition. This would indeed have served notice and warning on the priests of Lowell, who are quite conversant with the inside facts of Freemasonry. Yet it was liable also to attract Protestant attention to the vindictive character of this sort of paganism Some method, plain to Catholic priests with their intimate knowledge of the system, but not obvious as a Masonic method to Protestants, with their almost equal ignorance of its character and methods, might easily have seemed more desirable.

A few months afterward a Catholic who had been a Mason was found dead, sitting backward across a chair with his throat cut as if slashed across with some large instrument. The authorities knew nothing. It was a mystery they professed themselves powerless to solve. The murder has never been avenged. We offer no opinion; but an investigation was made by a man who is now dead, and he seemed to have no hesitation in classing it as a Masonic murder. Perhaps, because it overcame the objections of Catholics, and because a few months after the petition, the Catholic who had been a Mason was thought to have been Masonically murdered, the rest of us ought to accept this paganism as in some way related to Protestantism. In what way, it may not yet be necessary to leave it to Masonry to define.

PERSONAL MENTION.

—Rev. W. P. White, of Little York, Ill., gave an able an and interesting address recently in the United Presbyterian church, Morning Sun, Iowa, on Christianity versus Secret Societies.

—Rev. J. N. Bedford, pastor of the Congregational church of Streator, and former president of the State Association, had planned to attend and help at the Wheaton convention last week, but was detained by the funeral of one of his members.

—Rev. W. Northrop of Bloomingdale called last week to renew for the *Cynosure*, which he said he had taken almost from the first issue and which had grown to be an indispensable friend. He also renewed for the *Lodge Lamp*, which he highly appreciates.

—Rev. Isaiah Faris, of Vernon, Wis., preached at Bloomington, Ind., Sabbath evening, Sept. 29, on the subject of secret societies. A Bloomington correspondent writes us: "He gave us more about secret societies than we have heard from all the other ministers who have preached here."

—Bro. Myron Orton, of Pekin, N. Y., sends his renewal and closes his letter with these cheering words: "I have been a subscriber and careful reader of the *Cynosure* almost from its first issue, and I know it has continually grown better with age, and at no time have its exposures and faithful warnings been more needed than now. In general appearance and mechanical, literary and spiritual make up, it is not surpassed by any paper I know, while its general agent and many of its contributors could never do what they are doing unless imbued with the spirit of the martyrs, and sustained by the grace of God. The Lord bless you and them, and give you more of the courage and wisdom needful in this fearful conflict with the powers of darkness, is the prayer of your fellow-worker."

—Prof. Simpson Ely writes: "I closed my evangelistic meetings at Wapello, Iowa, with sixty additions. Had a very fine meeting, but found the men of the town deeply entangled in the lodges and caring little for the church. I several times warned them against such substitution of the lodges for the church."

—Rev. J. P. Howland of Castorland, N. Y. writes: "The *Lodge Lamp* is good. It expresses my mind on the question. The devil is the old lion. How many ways he has of working in these days. Poor Baptist brother Sheldon says he has no use for such a paper, but I have, and I wish I had the means to send it into every home in the world."

—The *Free Methodist* of last week has these kind words: "The editor of the *Christian Cynosure* was a pleasant caller at the Publishing House on the 24th ult. Bro. Gault is a strong man in his advocacy of anti-secrecy reform, and he is making the *Cynosure* a bright, able, instructive and efficient periodical. God speed him in his good work."

—Prof. S. M. Mack, of Ayers Flat, Canada, writes saying: "Enclosed herewith you will find seventy cents in U. S. stamps, fifty of which is a slight token of friendship for the cause of reform. For the remainder please forward the *Lodge Lamp* to the undersigned, and to the end that I may receive that monthly regularly. I trust that it may be well enclosed by wrapper as is the *Cynosure* at present. With very much respect."

—W. C. T. U. interests are largely identical with those of the N. C. A. Both guard American homes. Opposition to drinking and to manufacturing and dealing in strong drink characterizes both, and is involved in their work. But the N. C. A. occupies broader ground than has yet been fully taken into possession by the W. C. T. U., for it opposes not the saloon alone, but, with it, the lodge that both patronizes and protects the saloon.

—Bro. T. Hodge has a letter in the *Christian Evangelist*, of St. Louis, on "The Church and the Lodge," in which he says: "On your page 567 the above title attracts the attention of your readers. Bro. Martin's table of the number of lodges and churches in the eight cities named, shows 4 003 lodges and 1,759 churches in the year 1890—a very serious preponderance when we consider that lodgery is not Christianity, and that the great chieftain Freemasonry teaches of its 'grand lodge above' and a Christless salvation therein, thus 'another Gospel' for its members than that which is taught in our New Testament. A new secret order (lodge) is reported to have been started in Indianapolis whose founder is the well-known Rev. D. R. Lucas, the first "prince!" The statement of its principles are so akin to Freemasonry that this prolific order may be generally regarded as its parent. Certainly Alexander Campbell utterly condemned Freemasonry and its progeny, and would not have withheld his judgment against 'Character Castle (Lodge).' It seems strange that any loyal intelligent disciple of Christ should be caught with Masonic bait, with Character Lodge bait, even if Castle is used to please youthful vanity and the pharisaism that its Castle 'is as intensely moral as the religion of Christ.' Now that statement of itself seems to make void the absolute supremacy of the righteousness of our Redeemer as that which is the foundation of our Gospel."

CORRESPONDENCE.

ACROSTIC TO MISS WILLARD.

Kinney's Corners, N. Y., Sept. 26, 1895.

Dear Cynosure:—It was a beautiful picture of a beautiful woman that adorned the front page of the *Cynosure* last week. The few well-chosen words accompanying it admirably portrayed in many respects the lovely character and life of the first woman of the land. The "Nineteen

Beautiful Years" of her sister Mary were blessed to the good of many. May her own years be blessed to the good of millions.

Some time ago I sent her the following Acrostic of my own composing, and I now offer it to you for publication if you think best.

FRANCES E. WILLARD.

Fair leader of a conquering host
Reaching the gray Atlantic's coast
And the Pacific's golden shore,
Never its mission to give o'er;
Ceaseless God's blessing to implore;
Each prayer a tear of womanhood,
So that the evil, by the good
Ever pursued, exposed, withstood.
Worsted may be; and rescued men,
In home, in health, in peace again,
Love to their wives and children show;
Leaving the paths of sin and woe
And serve the Lord while here below.
Rest, honor, love, be these thy part,
Dear treasure of a nation's heart.

F. A. ARMSTRONG.

THE "CONGREGATIONALIST" OUGHT TO KNOW BETTER.

BOSTON, Mass., Oct. 1, 1895.

EDITOR CYNOSURE:—Permit me to call attention to the Knights Templar to whom, says the *Congregationalist*, "Boston gave official, fraternal and hearty welcome." This organ of the early creed of New England has a decided reputation for "straddling" when any important moral question is concerned, but its editorial entitled "An Honorable Fraternity," in the issue of Sept. 5th, outdistances all its other feats in this line. It dares to speak in the face of known facts, such as Bro. Stoddard has presented elsewhere in the *Cynosure*, of the "national" and "especially the religious significance" of their presence in the city, "since their banners bore the distinctive emblems of the Christian religion, and in their addresses they laid emphasis on the Christian faith."

One would think that the *Congregationalist* had never heard of a certain people in Old Testament times who tried to combine the worship of Jehovah and Baal. Doubtless as they marched through the streets of Jerusalem in their idolatrous processions, there were those who saw a decided "religious significance" in the sight, and were as dumb about anything else as Boston's religious press to the licentious orgies of these carpet Knights of whom it cannot be even said that their money helped legitimate business or honest labor, when the larger part of it went to swell the receipts of bar-room and brothel. To say as the *Congregationalist* does that this motley, carousing crowd "represented a high type of American citizenship," and "the strength and independence of American manhood," is a tremendous libel on both.

It goes on to hold up "the history, aims and spirit" of the order as "calculated to promote honorable citizenship." The *Congregationalist* ought to know better, with histories so cheap and available as they are now, than to teach the people that a record filled with crime and debaucheries as was that of the famous Order of the Temple, or with Jesuitical intrigues as it afterwards became when resurrected in the service of Rome and the Stuarts, could possibly promote honorable citizenship. I quote Grand Master McCurdy: "We are Templars only that we may be better men.....The world needs men who manifest God.....as the incarnate Son of God manifested him in the gentle ministry of kindly deeds," and adds, "To sentiments like these Christian hearts can make no other than kindly response." We are very sure what kind of "response" would be made by Him whose cross they so ostentatiously display, the same stern, scathing rebuke, "O generation of vipers!" which He gave to the hypocrites of his own day, and to blind leaders of the blind like the editor of the most prominent religious paper in New England, who can write such unmitigated, nauseating—twaddle, we should say, if it was not something a great deal worse.

"All Knights Templar, we are informed, pledge themselves to maintain and defend the Christian religion." His idea of the methods by which Christianity is to be maintained and defended must be unique. Think of this valiant army of plumed and sworded men marching to the tune of "Onward Christian Soldier," and then finishing up their day in the bar-room and the house of "her whose steps take hold of hell."

The whole article has an insincere ring. In "the week's review" we find the following admission: "More of the Knights arrived in the city on Sabbath than was at all necessary. The symbol of the cross has been altogether too promiscuously displayed in saloons, shops owned by Jews and agnostics, and with some of the visitors the desires of the flesh have been predominant. Money has been spent lavishly that might have been spent in better ways. Yet when all this is said"—mark this for a case of straddling extraordinary—"there is another side of the case which we have set forth elsewhere;" that is, in this editorial before mentioned. That the *Congregationalist* can admit even so much as is implied in this very mild and guarded language, and then call it "an honorable fraternity, whose visit has a "special religious significance," and for which the city should "count itself honored," is not a dignified position—far from it. The sad dilemma of the donkey between two bundles of hay is the illustration that is most expressive of the situation. Shame on such contemptible time-serving in a paper that claims to represent the principles of our Puritan fathers. But what more can be expected when the saloon party can use one of its high license editorials, as they did some time ago, for a campaign document to boom their trade.

ELIZABETH E. FLAGG.

SYMPATHY WE HIGHLY APPRECIATE.

The following expressions of sympathy and fraternal co-operation strengthen and cheer our hearts. To the convention of the Illinois Christian Association assembled at Wheaton, Sept. 24-27, 1895.

DEAR BRETHREN IN THE WORK OF REFORM:—The members of the Illinois Annual Conference of the Free Methodist church, now in session at St. Charles, extend to you fraternal and Christian greetings. The business of our conference requiring our undivided attention, forbids the attendance of anyone of our number at your annual meeting, but we assure you by letter of our prayers, sympathies, influence and loyal co-operation.

As a denomination we have always emphatically and openly declared that all secret societies, "the gilt-edged as well as the guilty-edged," are wrong, and must be eschewed. We believe that the principles of all these organizations are anti-Christian and anti-American; their morals are selfish and scripturally defective; their so-called secrets are derived from the ancient heathen mysteries; their religious rites and ceremonies are the trinkets of devil worship, and therefore blasphemous; while their oaths and obligations are extra-judicial and some are criminal in their penalties. We believe with you that as ambassadors of the truth as it is in Jesus, it is our duty to agitate the question of the relations of the secret empire to the home, the church and the state, in a Christian spirit, from a Christian standpoint, and by Christian methods through the pulpit, the platform, the press and by the ballot.

We trust that your meeting will be especially blessed by the presence of the Holy Spirit, and that the words spoken by you may be as nails driven by the Divine hand into the hearts of those now hoodwinked, cabletowed, snared and deceived. Yours in the war against all wrong,

(Rev.) A. W. PARRY,
In behalf of Conference.

The other friendly co-operation was by the Illinois Wesleyan Methodist conference at New Windsor. The New Windsor pastor, Rev. Wm. Pinkney, wrote that their conference had elected Rev. J. L. Clark of Sycamore, and A. L. Mills to represent them at our State convention, and Bro. Mills was present with us.

SECRET SOCIETIES AND THE GOVERNMENT.

ADDRESS BEFORE THE PORTLAND, OREGON, CONVENTION, SEPT. 25, BY REV. H L BARKLEY, D D, A MEMBER OF THE OREGON LEGISLATURE.

This subject naturally takes us into the field of individual and mutual concern. To assume for a moment that the government can be sustained without the consent of the majority of the governed, is to assume a false principle. The idea of government in the radical form is the basis of all good action, either in the individual or in the compact of individuals. The broadest and most humane ideas should inhere in the composition of government. No clannishness or selfishness, either of lodge or church, should be admitted. It should be the plan of the government to render it possible so that the greatest good should come to the greatest number, regardless of previous condition. The freest and most public plans ought to characterize all legislative enactments. Few laws well implanted in the hearts and consciences of the governed will be far better than many laws without this unconquerable and unquenchable force behind them.

The best governments are upheld, not by the co-ercive external, but by the voluntary purposes and principles of internal affinity. But we are to consider the relation that secret societies sustain to the government. Just what right relation they sustain I am not qualified to say. On general principles if they have any normal relation whatever, it must be subordinate. Government must be supreme. That secret societies exist under the government, in the government and above the government is apparent to the casual observer. That they have, or rather seem to have, principles and enactments unknown to the governmental head, is evident from many points of view.

Secret societies can lay no special claims to any real rights in the government, which are not the real and proper rights of each and every citizen in the United States. Whenever any part of the governed, unknown to the other part, enters into, or gives assent to, any combine or organization, to which the other part is not allowed access, or a fair and impartial knowledge, it naturally creates suspicion, and justly too, and opens the floodgates of revolution and rebellion.

Secret societies have in the past laid claims to superiority of character, condition and authority, and by false titles deceived many into submission to enactments which connot consistently be tolerated in a government purporting to be "of the people, for the people and by the people." The people are not counted by the societies they represent, but by the individual. Our government maintains to all equal rights before the law. That the emblem of our liberty floats over the whole family and insures the personal protection of each member of this grand government.

No clan has the right to arrogate to itself the powers assumed by many of the so-called secret societies. The law should be supreme. The government should stand for the greatest good to the greatest number, and not for the few and their peculiar class. The relation that seems the most apparent to me, is that of government within government. One society "knows no government save that of its *own*," and its *own* would lord it over God and man's heritage. It would fill the political offices, from common pathmaster to uncommon Grand Master, and even to the highest offices in the gift of the people. The relation they sustain from this point of view is unnatural and un-American. The relation which those outside of said societies consider they sustain, is nothing more than any *one* of the thousands of the most common of the governed sustains, viz., the individual right to pursue "life, liberty and the pursuit of happiness." This, and nothing more. The prerogatives they assume to hold before the communities in which they are organized, and in which they get their parasitical existence, is simply an abnormal condition.

Being abnormal, it is no less a dangerous growth upon the body of the government. This parasitical growth ought to be destroyed. It must be or it will destroy the body proper. Both cannot maintain their normal conditions. If the one grows stronger the other grows weaker, and vice versa. We must stand for the normal, and against the abnormal; for the right against the wrong; for liberty and against slavery.

This growth can be destroyed, thoroughly and permanently, only by a complete baptism of individuality Christianized, put under the mainspring of conscientious action, before which bar all actions and principles must be thoroughly tried before being put into the governmental structure.

This is the only true and right plan for *substantial* development of continued and safe government.

DIVINE SYMPATHY.

DR. PETERS SAYS WE MUST MEET TRIAL WITH PRAYER.

Instances of Great Men Who Have Sought the Lord's Aid In Stress of Trouble. Washington on His Knees and Lincoln's Invocation For God's Assistance.

On Sunday morning, Sept. 29, Rev. Dr. Madison C. Peters of the Bloomingdale church, New York, preached on "Prayer." In the course of his sermon he used the following pointed and practical illustrations:

All great reformers, all good and wise leaders of public opinion who have lifted the race to a higher and holier life, prepared themselves for their public work and acquired strength for great sacrifices by prayer to God. Luther was more a champion for liberty and truth at the mercy seat than when he nailed his thesis to the church door at Wittenberg. Newton was more a giant when telling his wants to God than when pursuing his bright way through the heavens.

When, on the death of William IV of England, June 20, 1837, Victoria, but 18 years and 7 days old, was awakened in the night and told by the prelate that the throne of the United Kingdom of Great Britain and Ireland was hers, the first thing she said was, "I ask your prayers," and then and there they knelt down and prayed. Since that time all the governments of Europe have been worn out or fearfully shaken, but hers stands as firm as it did the day she ascended it, and wherever the world over her name is pronounced every Englishman feels like taking off his hat and shouting, "God save the queen!"

Washington at Prayer.

Lossing's note in Custis' "Washington" relates that one day when our soldiers were encamped at Valley Forge Mr. Potts, the Quaker, strolled, and when not far from his dam heard a solemn voice. He walked quietly in the direction of it, and saw Washington's horse tied to a sapling. In the thicket near by was the beloved chief upon his knees in prayer, his face suffused with tears. There Washington fought the best battle he ever fought, for there he gained a new and clear view of the glorious and triumphant issue to which all present conflicts and uncertainties shall come. In that calm hour of exalted faith he heard the voices in heaven saying, "The Lord God omnipotent reigneth." And from his knees Washington went back to the soldier boys with a face of heavenly light, making them strong by the strength of his mighty hope and cheering the fearful and despondent.

Lincoln and Prayer.

Abraham Lincoln was a greater man on his knees before God, imploring him to drive Lee out of Pennsylvania, than when he signed the emancipation proclamation. Raymond in his life of Lincoln tells us that on the day of the receipt of the news of the surrender of Lee the cabinet meeting was held an hour earlier than usual. Neither the president nor any member was able for a time to give utterance to his feelings. At the suggestion of Mr. Lincoln all dropped on their knees and offered in silence and in tears their heartfelt acknowledgments to the Almighty for the triumph he had granted to the Union cause. To the remark of one of Mr. Lincoln's personal friends that he must remember that in all these cares he was daily remembered by those who prayed as no man had ever before been remembered, he said: "I have been a good deal helped by just that thought. I should be the most presumptuous blockhead upon this footstool if I for one moment thought that I could discharge the duties which have come upon me since I came into this place without the aid and enlightenment of one who is wiser and stronger than all others."

Sincere prayer brings new light into the mind and calms the agitations with which the heart is torn and weary.

Harriet Beecher Stowe asks: "Did you ever see a little child rushing home from school in hot haste, with glowing cheeks and tearful eyes, burning and smarting under some fancied or real injustice or injury in school life? He runs through the streets; he rushes into the house; he puts off every one who tries to comfort him. 'No, no; he doesn't want them: he wants mother; he's going to tell mother.' And when he finds her he throws himself into her arms and sobs out to tell her all the tumult of his feelings, right or wrong, reasonable or unreasonable. The school is hateful, the teacher is hard, and the lessons are too long, he can't learn them, and the boys laugh at him, and won't she say he need not go any more? Now, though the mother does not pretend to answer his foolish petitions, she soothes him by sympathy, she calms him, she reasons with him, she inspires him with courage to meet the necessary trials of school life—in short, her grace is sufficient for her boy; her strength perfects his weakness, he comes out tranquilized, calm and happy—not that he is going to get his foolish wishes, but that his mother has taken the matter in hand and is going to look into it, and the right thing is going to be done."

This illustrates forcibly the kind of help we get when "in everything by prayer we make known our requests to God."

Prayer does take away our trials. But when you omit prayer you fall out of God's testing into the devil's temptation; you get hard of heart, rebellious and reckless. But meet your trial with prayer; cast your care on God, who careth for you; claim him as your father, though you cannot now see through his ways, and little grains of strength will be given you in one way or another, sanctifying and softening thoughts pour into the soul, and ere you know it you pass from bitterness into the courage of endurance, and from endurance into battle, and from battle into victory, till at last the trial so blesses your life that you will thank God for the very hand which seemed to smite you.

CHRISTIAN ENDEAVOR.

Lesson For the Week Beginning Oct. 13. Comment by Rev. S. H. Doyle.

Topic.—How may our society do better work?—Gal. vi, 6-10. (A meeting to consider the work of each committee, led by the president.)

Eternal perseverance is the price of success. This is particularly true in Christian work. There can be no weariness in well doing, no standing still, or we will fail. Advancement is the only true Christian motto. Better work, not worse or even just as good, is constantly demanded of us. The success of Endeavor work depends upon the committees. The prosperity, the life of the society depend largely on them. They should realize their responsibility. Each committee should be well organized. It should be a little society in the larger society. Regular meetings should be held and written reports should be read at every business meeting, and that there may be something to report something should be done. How may we do this better work?

1. By guarding against the discouragements. There are many things to discourage us. We are inclined to become weary and disheartened in our work, and therefore Paul warns us against becoming weary and discouraged. This warning was first given to the Galatians because they were naturally disposed to discouragement. They lacked stability and constancy. In the first stages of the Christian life they were zealous and faithful, but their disposition was to be easily discouraged. We are all more or less like the Galatians. At first how eager we are to do our work faithfully and promptly and yet how easy it is soon to lag. Those for whom we work may be ungrateful and unworthy. The coldness of others may chill our ardor. Many may refuse to help. Our work may seem to produce no fruit. There may be opposition to all that we attempt to do. But we must guard against these discouragements and not become weary in well doing.

2. By considering only our encouragements. The Christian life and work have encouragements as well as discouragements. There are gardens of Gethsemane, but also Mounts of Transfiguration. There are crosses, but there are also crowns. There are burials, but also resurrections. "In due season we shall reap if we faint not." Perseverance has its reward. There may be much to discourage, much to produce weariness in well doing, but let us not become weary and discouraged, but let us always remember that in due season, in God's season, whether in this life or in the life to come, we shall reap if we faint not. "Therefore be steadfast, unmovable, always abounding in the work of the Lord, inasmuch as ye know that your labor is not in vain in the Lord."

Bible Readings.—Ex. xiv, 13-15; Deut. v, 32, 33; x, 20; Neh. iv, 7-9; Math. vii, 7, 8; Luke ix, 57-62; John ix, 4; xv, 16; Rom. xii, 1, 2; I Cor. xv, 58; Gal. v, 25, 26; I Thess. v, 15; II Thess, iii, 13; I Tim. vi, 18, 19; Titus iii, 8, 9; Heb. x, 23-25; xii, 1, 2; I Pet. v, 5-8; II Pet. iii, 18; I John v, 4, 5.

Burnbrae's Prayer.

"Almichty Father, we are a' Thy puir an sinfu' bairns, wha wearied o' hame and gaed awa' intae the far country. Forgive us, for we didna ken whait we were leavin or the sair heart we gied oor Father. It wes weary wark tae live wi' oor sins, but we wad never hev come back had it no been for oor Elder Brither. He cam' a long road tae find us, and a sore travail He had afore He set us free. He's been a gude Brither tae us, and we've been a heavy chairge tae Him. May He keep a firm hand o' us, and guide us in the richt road, and bring us back gin we wander, and tell us a' we need tae know till the gloamin come. Gether us in then, we pray Thee, an a' we luve, no a bairn missin, and may we sit doon for ever in oor ain Father's House. Amen."—"Beside the Bonnie Brier Bush."

Secretary Baer.

Secretary Baer possesses the rare ability to make the dry bones of statistics lively. Age cannot wither nor custom stale his infinite variety. When he began to spin his Christian Endeavor wheel, out came the consecrated hosts into view, not in single spies, but in battalions. He has toleration for the opinions of others in all matters not pertaining to mathematics. He is out of the clouds and down against the dead wall of fact. He is lucid, clear, sparkling; above all things, witty, and wit, which is the rarest of qualities, is the surest of appreciation.—Rev. James L. Hill, D. D.

Fellowship of Christianity.

Christianity is a fellowship in the largest and the best things of this world and of all the hopes we cheirsh for the next world. The triumph of the church, as it is the triumph of the kingdom, is the possibility of sinking personal preference into the greatest good to the greatest number—the fellowship of Christendom.—North and West.

Africa and Its Missions.

A United States commercial agent in the Kongo Free State declares that in that vast region are 20,000,000 cannibals.

The Muhlenberg mission in Liberia is said to raise coffee enough to pay its expenses.

Fourteen years ago the entire north coast of Africa had not a missionary to the Moslems. Now there are 120 in this region.

In few heathen lands have Christian missions won greater triumphs than in Madagascar, where there are 2,000 Protestant churches, with more than 300,000 adherents.

The French rulers at Gaboon forbade the American missionaries to open schools for the natives, using the native language. They wished them to use French alone. Very fortunately they have been persuaded to reverse this decree.—Golden Rule.

A Swarm of Locusts.

The greatest swarm of locusts (grasshoppers) ever known invaded Cape Colony in 1797. They were driven out to sea by a strong wind, and then the waves beat them back on shore, the bank of insects thus formed being from 3 to 6 feet in depth and 50 miles in length.—St. Louis Republic.

A WOMAN SHOEBLACK.

Miss Edison of Chicago Has Established a "Parlor" Where Shines May Be Had.

The Woman's Journal tells of a new if humble field for woman's industry—a shoeblacking parlor for ladies. We all know the discomfort—not to say disgrace—of unblacked shoes, and we are all painfully aware of the trouble and effort it is for a woman to protect her boots from the dust, or having with toil and struggle blacked them to keep them clean. The so called "ladies' blacking" is a boon to one's muscles, but it has many drawbacks, while the strength and skill needed for "men's blacking" are quite beyond most of us even in these athletic days.

Miss M. L. Edison has therefore established in Chicago a parlor where ladies as well as gentlemen may have their daily "shine," and she thus describes her idea and its practical results:

"Some months ago I came down town one night and got my boots soiled. I hunted around for a place that was suitable for a woman to go into to have her boots made presentable. I didn't want to go into a hotel, and I didn't want to sit on a chair in an alley.

"Then I began to think. I had been making my own living, and a hard way it was. I thought out this scheme. I thought why not get a cheerful, clean room, employ clean and competent boys to do the work and make the place one where women could come without suffering unpleasant comment.

"I went to every office in the office buildings from here to Adams street and particularly to the offices where women are employed. I told the women what I proposed to do. I asked them if they would patronize the place, and 75 per cent of them liked the plan and told me I could rely on them for at least a certain amount a week. I saw the men, and many of them told me they would give me their 'shines.'

"I insisted that the boys must be gentlemanly in their deportment, and that they must be experts in their business. So I started in a block below here, and after I had been there two months my business warranted my removal here.

"You see my place is clean. The chairs are easy, and the foot rests are roomy. I think I may say I am the only woman in this business. I have traveled everywhere, and I have never met with a woman anywhere in this business."

Her chairs are usually crowded Saturday, and it is not unusual to see a half dozen well dressed women having their shoes cleansed and oiled and reading the papers. The price for a shine or an oil is 5 cents.

The Average Woman.

Some one has suggested that a copy of the statue of the "average woman" recently exhibited in Boston should be placed in every girl's school in this country in the hope that it will serve as a much needed object lesson. The statue is the result of 5,000 measurements taken by Dr. Sargent of Harvard from young girls. The result is a figure at least "50 per cent removed from a perfect type," showing conclusively the crying need of physical culture for American women. The statue of the "average man" obtained in the same way is a much more nearly perfect figure.

Brave Alice Meade.

Alice Meade is the heroine of Newton, Mass. She spends much of her time boating on the Charles river and is a cool headed, skillful oarswoman. When a poor, weak man ventured out on to the water, overturned his boat and was surely drowning, Alice went to the rescue. She could not draw him into her boat, but she caught him by the hair of the head, and sculling with one oar towed him to the bank.

The large number of potted plants to be found in most beer gardens are a symbol of the large number of men who are going to pot in the same places.

FOR LITTLE FOLKS.

A PRETTY EXPERIMENT.

A Little Trick That Any Boy or Girl Can Easily Perform.

A very pretty experiment may be made with a sunglass, an empty bottle and a piece of thread. Let the bottle be of clear glass, not colored. In the lower end of the cork fix a bent pin, and to the pin attach a piece of thread not long enough to touch the bottom of the bottle. Tie a shoe button, or something of light weight, to the thread to make the latter hang straight.

Now, having procured a sunglass, which, you know, is nothing but a lens convex on both sides, and having select-

ed a day when the sun is shining and a place where you may avail yourself of its rays, you are ready for the experiment.

You may, if you choose, pretend that you are going to perform a little feat of magic. If so, tell the spectators that you intend to cut the thread in the bottle without touching the cork or the bottle either. Then let some one put sealing wax on the cork in such a way that the seal could not be broken without detection.

Having made these preparations, leave the room for a moment and go to a window or a door where the sun is shining. There, with your sunglass, focus the rays upon the thread in the bottle, and you will soon burn it in two with the heat. Take the bottle back to the spectators and let them guess how you performed the feat. Of course they must not know anything about the sunglass until you are ready to give them an explanation.

This experiment will illustrate the passage of the sun's heat through glass without heating it, for you will find that, while the focused rays burn the thread in two, they do not heat that part of the bottle through which they pass, or any other part.—Philadelphia Times.

Three Times Three.

A cheer should be something very different from a roar. When you have occasion to cheer, boys, let one of you start the crowd with a Hip, hip, hip! and then give three times three and a tiger, as if you couldn't live another minute unless you let out some of the enthusiasm you feel. A cheer should be something vastly better than the college cry, whether that is ray, ray, ray, or rah, rah, rah. It should be a full, round unmistakable hurrah! It may be heathenish; some say it is and attempt to explain it as an appeal to Thor, the old Norse god. The idea is rather farfetched, but it may have been a battlecry and the original words may have been Thur aie. If so, you may be sure those brave old fellows meant it and shouted it with all their might as they rushed on the foe.—Exchange.

A Double Delusion.

"What a lovely dolly, dear Flossie!" I said.
"I am sure that she came from France.
Does she shut her eyes when you put her to bed?
Can she walk and talk and dance?"

"Hush!" murmured softly my brown eyed pet.
"She might hear you, don't you see?
She doesn't know she's a dolly yet,
But she s'poses she's folks like me."
—Louise M. Hodgkins in Youth's Companion.

Trying to Discount Her.

Mamma—What are you shaking the life out of that poor cat for?

Willie—I heard pa say that the kitty had $20 in her last night. I was only trying to shake some of it out.—Current Literature.

DANGERS OF INTOXICANTS.

Drink Is the Most Fruitful Cause of Insanity In Various Forms.

Medical science up to date offers no excuse whatever for the use of alcoholic beverages, and very little for alcoholic medicines. So rapid has been the advance of science since it undertook the serious consideration of the matter that within another year or two we confidently expect to find the medical profession solidly arrayed against its use, except as other dangerous drugs are used in emergencies.

When that time comes we may expect with equal confidence that it will become deeply and earnestly interested in the discovery and use of means by which those who have been diseased by its use may be restored to health. It has only been a few years since the chronic disorders following the use of alcoholic liquors have been classed as diseases, and even yet there are a great many medical men who contend that they are not, and therefore not curable by medical treatment.

Now that it is conceded that alcoholic liquors are directly and indirectly the most fruitful causes of insanity in its many forms, ranging from incurable melancholy to brief attacks of frenzy, it ought to be apparent to any reasoning person that the proper and the only rational way in which to check this frightful disease is to remove the cause.

Not only does liquor render men insane for the time being and dangerous while under its influence, but in many instances the condition becomes chronic, as the records kept by asylums for the insane show.

This would be bad enough, but there is a worse phase. The children of those who are afflicted with this terrible nervous disorder are apt to inherit defective nervous systems, and are likely to follow in the footsteps of their parents or become the victims of other forms of nervous disorders, any of which may render them invalids for life.—Banner of Gold.

RUM CAUSES LAWLESSNESS.

Nine Murders In a West Virginia Town Due to Whisky Drinking.

The lawlessness of the western alcohol towns is frequently ascribed to the abnormal social conditions of a new settlement, and it is interesting to note the effects of open rumshops on a formerly law abiding community like the village of Dingess, in the mountains of West Virginia. The county (Mingo) has enforced prohibition for years, and given the circuit court little trouble, but the completion of the Norfolk and Western railroad evolved a number of little mining towns that defied the laws, open bars being tolerated "for the encouragement of industry," and a few other things, to judge from the following report:

"Winfield, W. Va., April 20, 1895.—There may be worse places in the United States than Dingess, in Mingo county, but they are not known here. Ever since the Dingess tavern keepers have begun to sell whisky openly crimes have increased till now life in the little mining town has become almost unbearable. On pay day hundreds of men get drunk, and for hours the streets are filled with drunken, fighting men, who frequently fire their revolvers in all directions. On the north side of the hill above town is a graveyard in which nine men recently killed in this reckless manner lie dead. A half score more are buried elsewhere, and the number of wounded must aggregate 100." The press correspondent mildly adds that the place ought to be incorporated with a view of mitigating that remarkable state of affairs.

Liquor Consumed In the World.

Statistics have been compiled at Vienna of the quantity of alcoholic liquors drank in 1893 in the entire world. Germany heads the list with 1,202,132,074 gallons, an increase of 84,000,000 over 1892, the consumption being 33 gallons per head, ranging from 62 gallons in Bavaria to 13 gallons in Tothringen; Great Britian second, 1,165,752,000 gallons, or 30 gallons per head; America, including the whole of the western hemisphere, is third, with more than a billion gallons, or 16 gallons per head. The total for the world, not including Asia and Africa, is 4,500,000,000 gallons, requiring 7,270,000 tons of malt and 82,000 tons of hops.

Victims of Alcohol.

Just outside the city of Chicago 8,000 men are engaged in digging the big Chicago drainage canal. The local town officials have licensed 28 saloons for their especial benefit, on the ground that the saloon "is the only door opening to the man who drops his pick after six days of the most arduous toil under the sun." It is said that already these saloons have been responsible for 12 murders committed by the men.—Exchange.

Poverty and Drunkenness.

Nothing short of willful ignorance can account for blinking the fact that poverty is perhaps the chief procuring cause of the brutal drinking habits with which whole areas of population are sodden throughout the English speaking world. That declaration of holy writ, which was not a perversion but a statement of fact, is ominously true in the present condition of things, "Let him drink and forget his poverty and remember his misery no more."—Frances E. Willard.

Notes About Drink.

The amount of New England rum sent from the port of Boston to Africa has decreased in two years from 1,025,226 gallons to 561,265.

The Masons of Mississippi have drawn the line against liquor sellers by enacting the general rule that, "No Mason, either as principal, agent, employee, or in any other capacity, shall sell intoxicating liquors to be used as a beverage, and the penalty therefor shall be expulsion."

The Cosmos, the ablest scientific journal of France, says: "In the insane asylum the intellectual decadence of 16 per cent of the inmates is attributed to drunkenness. The number several years ago was but 11 per cent."

SABBATH SCHOOL.

LESSON III, FOURTH QUARTER, INTERNATIONAL SERIES, OCT. 20.

Text of the Lesson, Ruth i, 14-23—Memory Verses, 16, 17—Golden Text, Ruth i, 16—Commentary by the Rev. D. M. Stearns.

14. "And they lifted up their voice and wept again, and Orpah kissed her mother-in-law, but Ruth clave unto her." The fact that the Holy Spirit has mentioned the name of Ruth in the opening verses of the New Testament (Math. i, 5) should lead us to a prayerful study of the book and a thoughtful consideration of her, who, though a gentile, is honored with a place in the ancestry of Christ. The flight of Elimelech and his family to Moab because of the famine in Israel would seem from Deut. xxiii, 3, to have been a wrong move on his part and a lack of faith in God, but yet overruled by God for the working out of His purposes. As we see Naomi returning without either husband or sons (verses 5, 6) after her ten years' sojourn in Moab it looks still clearer that they did not well to go to Moab. It makes us think of Abraham's going to Egypt because of a famine, his trouble there and the absence of an altar unto the Lord until he returned to Bethel (Gen. xii, 10, to xiii, 4).

15. "And she said, Behold thy sister-in-law is gone back unto her people and unto her gods. Return thou after thy sister-in-law." Naomi knew of the true and living God, the God of Israel, while the Moabites were idolaters, and to see her trying to turn her daughters-in-law back to their idols is truly a pitiful sight. The same thing is seen today when Christians enter into fellowship with the world either for pleasure or profit, and thus virtually urge the world's people to stay by their idols because there is nothing satisfying in the Lord Jesus Christ. What a slander upon the Lord and dishonor to His holy name! See Jer. xxxiv, 15, 16, and Ezek. xliii, 8, and let us aim to honor His worthy name (Jas. ii, 7; I Pet. ii, 9).

16. "And Ruth said, Entreat me not to leave thee or to return from following after thee: for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God." May we not hope that Naomi had lived a godly life even in Moab, and that it was God in her who led Ruth to take this noble stand? Then we could put this construction upon her words to Orpah and Ruth, "I am going back to Israel's land and to Israel's God, but I have nothing to offer you except His promises, and if these seem sufficient then you had better stay with your friends and their idols."

17. "Where thou diest will I die, and there will I be buried: the Lord do so to me and more also, if aught but death part thee and me." Noble woman, by the grace of God. Such cleaving to the Lord is sure to be rewarded. Compare the same purpose of heart in Ittai the Gittite as he clave to David (II Sam. xv, 21), with purpose of heart let us cleave unto the Lord (Acts xi, 23). For the eyes of the Lord run to and fro throughout the whole earth to shew Himself strong on behalf of those whose hearts are perfect or whole toward Him (II Chron. xvi, 9).

18. "When she saw that she was steadfastly minded to go with her, then she left speaking unto her." The command to us is to "Be steadfast, unmovable." The secret of being thus established is found in II Chron. xx, 20. To look around us will bring only dismay (Isa. xli, 10, R. V.), but to "consider Him who endured such contradiction of sinners against Himself" will keep us from being weary or faint in our minds (Heb. xii, 3). We think of Him when the time was come that He should be received up, how He steadfastly set His face to go to Jerusalem (Luke ix, 51); also of Stephen, full of the Holy Spirit, as he looked up steadfastly unto heaven and saw the glory of God and the Son of Man standing on the right hand of God.

19. "So they two went until they came to Bethlehem." We may imagine that they had much talk along the way concerning the God of Israel and His wonderful dealings with the nation. They were journeying to the house of bread and praise (Bethlehem-Judah), and they might well talk of Him who alone is worthy to be praised, and who had fed Israel with bread from heaven for 40 long years in the wilderness. We think of the words concerning Elijah and Elisha, "They two went on," "They two stood," "They two went over" (II Kings ii, 6, 7, 8), and we remember the Lord's oft repeated word, "I am with you," so that we two, He and I, may daily go on together.

20. "And she said unto them, Call me not Naomi, call me Mara." She felt that mara (bitter) expressed the Lord's dealings with her better than Naomi (pleasant), but she does not seem to have considered that all the bitterness was probably due to the wandering away from God of herself and her husband. We are apt to think hardly of God when we ourselves are the cause of the trouble. She uses the name "Almighty," not knowing, perhaps, that the "All Sufficient One" was seeking to lead her to know Him as such by His dealings with her.

21. "I went out full, and the Lord hath brought me home again empty." The name "Almighty" is found more often in the book of Job than in all the rest of the Bible taken together, and it is there that we see a full man thoroughly emptied in order that he may know the "All Sufficient One" the Almighty. Then we see him filled as never before. Until we are willing to be emptied of all that is of us we cannot know the fullness of God. Christ Jesus emptied Himself, taking the form of a servant, wherefore God hath highly exalted Him (Phil. ii, 7-9). Contrast Naomi's complaint with I Sam. iii, 18, and Job i, 21.

22. "And they came to Bethlehem in the beginning of barley harvest." Then follows the story of "the mighty man of wealth," the kinsman redeemer, in whose fields Ruth went to glean, and from whom she received much kindness, who afterward became her husband and the father of Obed, of whom came Jesse, the father of David (chapter iv, 21, 22). Henry Moorhouse, in his book on Ruth, entitles the four chapters—Ruth deciding, Ruth gleaning, Ruth resting, Ruth rewarded. Among the refreshing things of chapter ii notice the greetings of Boaz and his reapers (verse 4), the beautiful words of Boaz to Ruth (verses 11, 12), the handfuls let fall of purpose (verse 16.) and Naomi's greeting when she brought home her gleanings that first day. Let chapter iii, 18, suggest Ps. cxxxviii, 8, and let us glean diligently in the field of our kinsman Redeemer, the Mighty Man of Wealth (the field is the world), for we shall find many handfuls dropped on purpose, and in the morning we shall be married to the owner of the field. All will then be ours, and we shall reign with Him forever. Then we shall see the reward of forsaking father and mother and friends for His sake (Mark x, 29, 30), and we shall be exceeding glad.

For
Throat
And Lung
Troubles, Take
AYER'S
Cherry Pectoral
Received
Highest Awards
At World's Fair.

When in Doubt, ask for Ayer's Pills.

DEATH FOR ELEVEN.

LITTLE GIRL KILLED AT A CORNER-STONE LAYING.

While Ten Other Persons Are So Badly Hurt That They Cannot Live — Three Hundred and Fifty People Piled Into a Chasm Caused by a Floor Giving Way.

LORAIN, O., Oct. 7. While a great crowd of people was assembled to witness the laying of the corner-stone of the new St. Mary's Roman Catholic church a temporary floor on which many of the people were standing suddenly gave way, precipitating many men, women and children into the basement. One was killed outright, ten were fatally injured, and between thirty and forty others were badly hurt. The services were just about to begin when the accident happened. Fully 3,000 persons were assembled on and around the platform, which had been constructed across the foundation of the edifice. The boards forming the temporary floor had been laid across the joists, which were supported in the middle by upright posts. These supports broke and the floor went down with a crash.

Three Hundred Persons Go Down.

Fully 300 persons were thrown into the pit formed by the sagging in the middle of the floor. For a moment everybody was paralyzed by the calamity, but soon there was a rush forward by those willing to lend assistance to the crushed and struggling people. This made matters worse, for fifty more persons were crowded forward into the hole upon those who went down with the floor. When the confusion had subsided somewhat many of those who were able to extricate themselves did so by walking and crawling over their less fortunate companions. The work of rescue was begun at once and all were finally taken from the pit.

Eleven on the Death Roll.

Following is a list of the killed and fatally wounded: Killed—Mary Weber, 3 years old, of Sheffield. Fatally injured—Rosa McGee, 3 years old, skull fractured; Katie Griffin, 8 years old, hurt internally; Mrs. Mary McGracith, left leg crushed and hurt internally; Mrs. John Fustin, aged woman, left leg crushed and chest injured; Mrs. Cornelius Sullivan, spine injured and left leg crushed; Mary Gaiber, chest crushed and hurt internally; Mrs. Michael Kelling, injured internally; Mrs. Kate Diedrick, both legs broken and hurt internally; John Fieldcamp and Mrs. Margaret Mackert, hurt internally.

Will Come Out of It Alive.

Those badly injured, but who will recover, are: Nellie Dollard, head cut; Nicholas Wagner, skull fractured; Leo Theobald, 3 years old, head cut; Colonel W. I. Brown, leg and arm bruised; Mrs. John Fox, both legs broken; Mrs. William Du Burgett, hurt internally; Mrs. Mary Latimer, right leg crushed; Mrs. Jacob Keefer, hurt internally and leg will have to be amputated; John Martin, leg broken; John Eustin, back hurt; Mrs. M. Bruce, ankle broken; William Ryan, leg broken. Many others were severely bruised. The old Roman Catholic church and parochial school were at once turned into hospitals, many doctors were called, and they were kept busy for hours caring for the injured.

Caused by Defective Timbers.

The accident was due to defective timbers. The contractor was told that the platform was insecure, but he said it would hold all the people that could be crowded upon it. There were between 1,500 to 2,000 people on it when it gave way. Despite the accident the services were continued and the laying the corner-stone was completed.

NEBRASKA AND MASSACHUSETTS.

Republicans of the Former and Democrats of the Latter Name Their Men.

LINCOLN, Neb., Oct. 3.—The Republicans met in state convention here and nominated the following ticket by acclamation; Justice of the supreme court, S. L. Norval; regents of the state university, Charles S. Morrell and H. L. Gould. The most exciting feature of the convention was a resolution introduced by D. D. Courtney, a Lancaster county delegate, denouncing the A. P. A. and all other secret political organizations. It was referred without being read and did not reappear. The platform is a standard Republican declaration. On the financial question it is for "sound money."

WORCESTER, Mass., Oct. 3.—The Democratic state convention adopted a "sound money" platform that indorses Cleveland's administration and nominated the following state ticket: Governor, George Fred Williams, of Dedham; lieutenant governor, Hon James S. Grinnell, of Greenfield; secretary of state, Hon Edward J. Flynn, of Boston; treasurer and receiver general, Hon. Eben S. Stevens, of Dudley; attorney general, Henry F. Hurlbut, of Lynn; auditor, Alfred C. Whitney, of Boston.

From Women Who Don't Want to Vote.

ALBANY, Oct. 7.—The special state committee of anti-woman suffragists, headed by Mrs. John V. L. Pruyn, of this city, has issued the following address to the electors of the state of New York: "The committee of women organized in the state of New York to oppose the amendment to the constitution striking out the word 'male' in the qualification of voters, addresses this appeal to the electors of the state. They are anxious to urge upon the voters of the state that they should take pains to secure the nomination and election to the legislature of men known to be opposed to the imposition upon women of the unwelcome and unsuitable responsibility of the ballot."

Wife Murderer Executed.

JERSEY CITY, N. J., Oct. 3.—John Czech, otherwise known as Fish John, was executed in the county jail in this city for the murder of his wife on June 3. Jealousy was the motive of Czech's crime.

THE DEATH RECORD.

Captain CHRISTOPHER JOHNSON, one of the oldest citizens of Chicago.

GEORGE W. N. YOST, inventor of the typewriter, at New York.

HENRY PETERS, well-known capitalist, at Jacksonville, Ills.

IRA P. RANKIN, millionaire philanthropist, at San Francisco, Cal.

Hon. ROBERT CROZIER, ex-senator from Kansas, at Leavenworth, Kan.

Mrs. RRCHEL ELAM, first white woman in Chicago, at Chicago.

Professor ELI WHITNEY BLAKE, of Brown university, at Hampton, Conn.

ABSALOM FUNK, pioneer of McLean county, Ills., at Shirley, Ills.

ERIC EVENSEN, prominent farmer at Mason City, Ia.

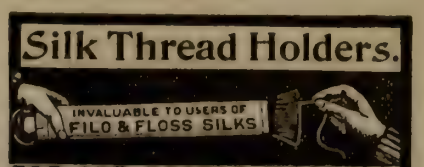
DANIEL MILLER, prominent capitalist of Rockford, Ills.

Professor HJALMER H. BOYESEN, famous novelist, at New York.

Dyspepsia! New Cure!

A new and positive cure has been discovered in Stuart's Dyspepsia Tablets. So great is the faith of the proprietors that it will cure any form of dyspepsia or digestion that they will send a *free trial package* to any sufferer. Full-sized package sold by all druggists at 50 cents. Address, E. A. STUART CO., Marshall, Mich.

Silk Thread Holders.



FOR ART NEEDLE WORKERS.
This holder protects the skein from becoming snarled or soiled until the last thread is used. Ask your dealer for our wash silks in these new patent holders
One Sample Skein *Only, sent postpaid to any address on receipt of five cents in Stamps. Once used, you will always buy your silk in this holder.*
Brainerd & Armstrong Silk Co.,
2 Union St., New London, Conn.

For Well People.

MEDICINES ARE FOR THE SICK. SOME CAN BE USED WITH GOOD EFFECTS BY PERSONS APPARENTLY WELL. OCCASIONAL RESORT TO RIPANS TABULES PREVENTS ATTACKS THAT RESULT FROM DISORDERS OF THE STOMACH AND LIVER. TO PRESERVE IS BETTER AND CHEAPER THAN TO REPAIR.

Ripans Tabules: Sold by druggists, or by mail if the price (50 cents a box) is sent to The Ripans Chemical Company, No. 10 Spruce St., New York.

NEW IRON LASTS and HOME REPAIRING OUTFIT

The Latest, Neatest, Cheapest and Best Outfit Ever Invented.

THE HOME REPAIRING OUTFIT NO. 1.

Consisting of 38 First-Class Tools and Materials (neatly boxed) Shown in Cut, viz.:

1 Iron Last, 8 inches.
1 Iron Last, 6 inches.
1 Iron Last, 4 inches.
1 Iron Standard, with Base.
1 Package Assorted Nails.
1 Package 4-8 Wire Clinch Nails.
1 Package 5-8 Wire Clinch Nails.
1 Package 6-8 Wire Clinch Nails.
6 Pairs Star Heel Plates.
½ lb Copper Rivets and Burrs.
1 Steel Punch.
1 Sewing Awl, complete.
1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

All these tools are full-sized, practical, neat, and cheap; not mere toys. They enable any person to do his own half-soling, boot, shoe, rubber, harness, and tinware repairing.

This Outfit is the result of years of study, experiment, and correspondence in the manufacture of Iron Lasts and Repairing Outfits; and its practical advantages need only to be seen and tried to be appreciated.

Our Improved Iron Lasts and Standard are one of the handiest tools you can have about the place. The Lasts are four in number, smooth and solid, 4, 6, 8 ,and 10 inches long, thus enabling one to half-sole all sizes of foot-wear. The Standard is made with an iron base, which can be easily fastened to the bench. No method of half-soling is now used on common work, except that of iron last and wire clinch nails. The writer of this has been in the business 20 years, and has seen the changes from the old wooden lasts and pegs to the modern method, and knows it to be complete.

Our Improved Harness and Saw Clamp is an indispensable tool in sewing a harness or filing a saw. The jaws are thrown open mechanically by a coiled spring on the bolt.

The weight of this outfit is 18 lbs. Price, all complete, packed in a neat, strong box, only $3.00.

The Home Repairing Outfit No. 2.

COMPLETE BOOT, SHOE AND RUBBER REPAIRING OUTFIT, consisting of 31 first class tools and materials. The No. 2 outfit contains the same articles as the No. 1 except ing the Harness and Soldering Tools, and is gotten up for those who have no harness or tinware repairing to do. Price of No. 2, neatly boxed, $2.00, or with the paper one year, $2.75. Price of No. 1. neatly boxed, $3.00, or with the paper one year, $3.75.

W. I. PHILLIPS, Publisher,
CHRISTIAN CYNOSURE, 221 West Madison St., Chicago.

Sermon on Secretism. By Rev. I Theo. Cross, pastor Congregational churcl Hamilton, N. Y. This is a very clear arra of the objections to all secret societies, an to Masonry especially, that are apparent t all. 5cts each.

The Anti-mason's Scrap-Book, consisting of 53 "Cynosure" tracts. In this book are the views of more than a score of men, many of them of distinguished ability, on the subject of secret societies. Postpaid. 25 cts.

THE PRAIRIE STATE.

NEWS OF ILLINOIS REPORTED BY TELEGRAPH.

Some of the Principal Events of the Past Few Days Given in Condensed Form and Placed Together for the Convenience of Our Readers.

SHELBYVILLE, Oct. 2. — The Democrats of this, the Eighteenth congressional district, met in Shelbyvllle yesterday to name a candidate for congress to finish the unexpired term of the late Congressman Remann, of Fayette. The following resolutions were adopted: "We, the representatives of the Democratic party of the Eighteenth congressional district of Illinois, in convention assembled, hereby renew our pledge of fealty to the time-honored principles of the Democratic party, and recognizing the fact that the money question at this time is one of the most important before the American people do hereby declare ourselves on this question as follows:

"We demand the free and unlimited coinage of silver and gold at a ratio of 16 to 1 without waiting for the consent or action of any foreign government. Resolved, that we indorse the Wilson tariff bill and congratulate the country on the many evidences of returning prosperity, the better employment of labor and the increase in wages of laboring men resulting from its beneficent provisions."

Fayette presented the name of J. M. Albert as a candidate for the nomination, Montgomery presented Edward Lane. Madison presented Major Prickett, and Shelby offered John W. Yantis. On the 324th ballot Edward Lane was nominated, and the nomination was made unanimous.

ILLNESS OF EX-GOV. BEVERIDGE.

Afflicted with a Serious Case of Pneumonia, but Not Hopeless.

SANDWICH, Ills., Oct. 7.—Ex-Governor Beveridge came to visit his brother, J. H. Beveridge, six miles north of this city. He was not well when he came and the slight illness became a serious case of pneumonia a week ago. He became rapidly worse until Tuesday, when a consultation was called. On Saturday last the symptoms were more favorable, and his breathing was easier. He has with him his daughter, Mrs. Samuel Raymond. Mrs. Beveridge and their son, Philo, now in California, have been advised and are on their way here. While still in a dangerous condition there is hope that he will survive.

DELIBERATE DEED OF A DASTARD.

Shoots and Kills His Wife in the Presence of Their Young Daughter.

SPRINGFIELD, Ills., Oct. 4.—A most deliberate murder occurred here last evening. William C. Henry ended a spree of six weeks by killing his wife in the presence of Louise, their 13-year-old daughter. Henry, fearing discharge, resigned his position as a Wabash engineer Saturday night. Last evening, while sitting on a sofa talking he commenced choking his wife, and then shot her repeatedly. He then fled and has not been captured. Henry has lived here most of his life, but has also lived in Leavenworth, Kas., and Danville, Ills.

Illinois Christian Endeavorers.

BLOOMINGTON, Oct. 7.—The state convention of the Young Peoples' Society of Christian Endeavor selected Springfield as the next convention city, the competitor being Peoria. The nominating committee made the following slate which was elected: President, W. O. Stewart, Eureka; vice president, Rev. M. E. Trexell, Springfield; secretary, Miss Anna E. Felt, Galena; treasurer, Judge W. S. Dewey, Cairo; directors, Frank E. Page, Chicago; H. H. Spooner, Oak Park; E. A. Turner, Lincoln; Charles E. Strathman, Peoria; T. E. Pope, Duquoin.

Located at Springfield, Ills.

SPRINGFIELD, Oct. 3.—The great manufactory of farming machines and implements, under the auspices of the National Patrons of Husbandry, or Grange, has been located at Springfield. A fine tract of farm land, southeast of the city, consisting of 345 acres, has been deeded to the Patrons National Manufacturing company. The manufactory will be erected this fall.

The Crops in Illinois.

CHICAGO, Oct. 2.—The weather crop report for Illinois has the following: The past week as a whole has been favorable; frequent light showers and relief from the excessive heat of the previous week have caused corn to ripen rapidly, and allowed a good week's work in the wheat fields, where sowing has progressed well.

Nominated for Congress.

SHELBYVILLE, Ills., Oct. 2.—Edward Lane of Montgomery county was nominated for congress by the Democrats of the Eighteenth district on the 224th ballot to succeed the late Representative Remann.

JOHN BULL TALKS TO THE PORTE.

Gives Him Some Advice That May Be Adopted—Bodies of Riot Victims.

CONSTANTINOPLE, Oct. 7.—On Saturday Sir Phillip Currie, the British ambassador, had an interview with Kiamel Pasha, the grand vizier, in which he made strong representations and forcibly urged upon him to cease making arrests of Armenians. Kiamel Pasha in reply expressed his anxiety to improve the situation. It is expected that he will advise the sultan to grant amnesty to all the Armenians who have been arrested in connection with the riots. The ambassadors of the powers held a conference and drew up a collective note. Afterwards they went to the porte personally and made verbal representations on the subject of Armenia.

Sir. Phillip Currie has asked leave of the government to visit the Armenians now in prison in order to draw up a report. Eighty bodies have been registered as victims of the disorder, all of which had been terribly wounded. Some of them contained over twenty gashes, besides bullet wounds, and others had been battered with bludgeons so as to be unrecognizable. The gen d'armes killed a few of the wounded.

LONDON, Oct. 7.—A Constantinople dispatch to the Daily News says that the Armenian patriarch has received a list of the names of 400 Armenians who have been missing since Sept. 30, exclusive of ninety-two bodies which have been sent to the Armenian hospital.

REVISION IS NOT POPULAR.

Episcopal Deputies Reverse Two of the Propositions in the Report.

MINNEAPOLIS, Oct. 4.—A straw that shows which way the wind blows was a fature in the house of deputies at the Episcopal convention. The bishops sent an invitation to the deputies to meet in joint session to receive visiting bishops. The invitation called the church "the American church" and a motion to substitute "Protestant Episcopal" was defeated—222 to 82. The morning was largely devoted to receptions of foreign visitors.

The house of deputies spent practically all the afternoon on the revision of the constitution, and while very little headway was made enough was developed to show that the claim that the revision is not satisfactory is well founded. On every important point taken up the views of the revision commission were reversed. In the first place the entire declaration with which the revision was prefaced was eliminated as something unnecessary.

The second reversal was the restoring of the old name of the body which meets every three years. The revision commission wanted to change the name from general convention to general synod, but the deputies would not have it that way, and by an overwhelming vote decided to keep the name as present.

No Prize Fighting in Texas.

AUSTIN, Oct. 3.—There will be no prize fight at Dallas Oct. 31 between Corbett and Fitzsimmons. This fact was settled yesterday afternoon by the Texas legislature in exactly three hours by the watch. The two committees—one in the senate and the other in the house—gave an audience to the Dallas attorneys all the morning to ascertain their objections and protests to the passage of the law. After hearing the gentlemen until noon the two committees adjourned. When the two houses again met at 3 p. m. both committees were ready to report and the senate bill was very promptly considered. From the time the bill was placed before the senate until it finally passed was exactly fifty-five minutes. During this time Senator Bean opposed the bill and Senator Lasker spoke in its favor.

Close of the Eucharistic Congress.

WASHINGTON, Oct. 4.—The Eucharistic congress of the Roman Catholic church completed its sessions last night with a procession led by Cardinal Gibbons and including most of the archbishops, bishops and dignitaries of the American hierarchy through the Roman Catholic university grounds to the steps of MacMahon Hall, where the cardinal pronounced the benediction. It was the most notable gathering of the clergy in the history of the church. Prior to the procession the business of the congress was concluded by the passage of a resolution embodying a strong statement in favor of Sunday observance.

"SWEET HOME" SOAP.

YOU CAN HAVE YOUR CHOICE

A "CHAUTAUQUA" ROCKER AND RECLINING CHAIR

A "CHAUTAUQUA" DESK

OR A "CHAUTAUQUA" OIL HEATER FREE,

WITH A COMBINATION BOX FOR $10.00.

The Combination Box at retail would cost, $10.00
Either Premium, Ditto, . $10.00
Total, . . $20.00

YOU GET BOTH FOR $10.00

WE WILL SEND BOX AND EITHER PREMIUM ON THIRTY DAYS' TRIAL; IF SATISFACTORY, YOU CAN REMIT $10.00 IF NOT, HOLD GOODS SUBJECT TO OUR ORDER.

THE LARKIN SOAP MFG. CO. BUFFALO, N.Y.

Our offer fully explained in *Christian Cynosure*, September 26.

NOTE.—**The combination offer of the Larkin Soap Manufacturing Co., although unusually generous, is genuine. From personal inspection of factory and experience with their goods and premiums we know that they are all that is claimed for them and can heartily recommend them.**—*The Christian Work.*

Many Lives Lost in a Storm.

LONDON, Oct. 3.—A storm that has been raging on the coast has resulted in heavy loss of shipping and what is worse great loss of life. Forty-nine craft have gone down, nineteen of which were steamships and large sailing vessels, and twenty-four lives are known to have been lost.

State Items.

A receiver has been appointed in the superior court at Chicago for the Produce Cold Storage exchange, whose place of business is at Lake and South Water streets. The receiver is Charles M. Stratton. The company fails with labilities of nearly $500,000 and assets of about $200,000.

Much to everybody's surprise Rock River (Ills.,) conference of the M. E. church has voted decidedly against admitting women as delegates to the general conference.

On the seventeenth ballot Judge Cyrus L. Cook, of Madison county, was unanimously chosen as the candidate for congress to fill the vacancy caused by the death of Hon. Frederick C. Remann.

Mrs. Louisa Rounds, of Chicago, has been re-electtd president of the Illinois W. C. T. U.

Salem Palmer, a farmer living in Mendota. Ill., was killed at Chicago by being run over by an engine on the Lake street elevated railroad.

The Democrats of Cook county, Ills. (Chicago), nominated Henry W. Shepard and R. J. Morrison for superior court judges and Frank Wenter, Thomas A. Smyth, Thomas Kelly, Alexander Jones and Heaton Owsley for drainage trustees.

That Everlasting Northern Pacific Case.

NEW YORK, Oct. 5.—Judge Lacombe, in the United States circuit court has granted an order restraining Thomas F Oates, Henry C. Payne and Henry C. Rouse, as receivers of the Northern Pacific Railroad company or any of their emplyes or agents in this circuit, from removing from the jurisdiction of this court any of the moneys, securities or other property now in the possession of the said receivers within the jurisdiction of this court.

Life Sentence for Robbery.

GUTHRIE, O. T., Oct. 7.—The first men to be convicted under the law enacted by the legislature last winter, making the punishment for highway robbery imprisonment for life, are Tullis and Henry Welsh. They were convicted at Tecumseh for robbing an old man of $7.

THE MARKETS.

New York Financial.

NEW YORK, Oct. 5.

Money on call easy at 1½@2 per cent.; prime mercantile paper, 4¾@5¼ per cent.; Sterling exchange dull, with actual business in bankers' bills at 487¾@488 for demand and 486¾@487 for sixty days; posted rates 487@488 and 488@489; commercial bills, 485¾@486.

Silver certificates, —; bar silver, 67¼ Mexican dollars, 53¼.

United States government bonds strong; new 4's reg. 123; do. coupons, 123; 5's reg. 116; 5's coupons, 116; 4's reg., 111¾; 4's coupons, 111¾; 2's reg., 97; Pacific 6's of '95, 100.

Chicago Grain and Produce.

CHICAGO, Oct. 5.

Following were the quotations on the Board of Trade today: Wheat—October, opened 59c, closed 58⅜c; December, opened 60¾c, closed 59½c; May, opened 64⅛c, closed 63⅛c. Corn—October, opened 30⅜c, closed 30c; December, opened 28c, closed 27⅝c; May, opened 29¼c, closed 29⅛c. Oats—October, opened 18c, closed 17¾c; December, opened 18¼c, closed 17⅝c; May, opened 20⅛c, closed 20⅜c. Pork — October, nominal, closed $8.35; January, opened $9.50, closed $9.50. Lard — October, nominal, closed $5.82½; January, opened $5.82½, closed $5.82½.

Produce: Butter—Extra creamery, 22c per lb; extra dairy, 19c; packing stock, 7@8c. Eggs—Fresh stock, 15½c per doz. Poultry—Spring chickens, 7c per lb; old hens, 7½c; roosters, 5c; turkeys, 10c; ducks, 8½@10c; geese, $5.00@6.50 per doz. Potatoes—Fair to choice, 24@27 per bu; sweet potatoes, Illinois, $1.50@1.75 per bbl. Apples—Fair to choice, $1.25@2.00 per bbl. Honey—White clover, 1 lb. section, new stock, 14@15c; brown comb, 10@12c; extracted, 5@6c per lb.

Chicago Live Stock.

CHICAGO, Oct. 4.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day, 18,000; sales ranged at $2.00@4.20 pigs, $3.75@4.30 light, $3.60@3.75 rough packing, $3.80@4.35 mixed, and $3.80@4.30 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 600; quotations ranged at $5.10@5.45 choice to extra shipping steers, $4.55@5.10 good to choice do., $4.10@4.60 fair to good, $3.50@4.20 common to medium do., $3.35@3.80 butchers' steers, $2.25@3.05 stockers, $3.10@3.85 feeders, $1.30@3.50 cows, $2.40@3.75 heifers, $1.75@3.50 bulls, $2.75@3.35 Texas steers, $2.90@4.15 western range steers, and $3.00@6.25 veal calves.

Sheep—Estimated receipts for the day, 5,000; sales ranged at $2.00@3.25 westerns, $1.75@2.70 Texas, $1.75@3.90 natives, and $2.60@4.85 lambs.

Buckingham's Dye for the Whiskers does its work thoroughly, coloring a uniform brown or black, which, when dry, will neither rub, wash off, nor soil linen.

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FROM MEADOW TO MOW.

Haying Implements That Save the Back. Loaders and Unloaders.

Many hay loaders have been built, all to perform the labor of lifting the hay from the ground upon the load by machinery. Some take the hay directly from the swath; others take it from the windrow and deliver it upon the hind end of the load. The devices for unloading are more numerous than the loaders. There are forks almost without number, harpoon, double harpoon, grapnell and double grapnell, etc., besides all the different makes of slings. They all work well, but with every one of them the operator has as much to do with its success as the implement. The slings are well liked. Perhaps this is because the same implement may be used in handling grain in bundles and also in handling the corn when we wish to get it from the field to the cutter in filling our silos. The slings may be used also with the loader by having the rack made with upright pieces at the hind end to which to fasten the slings. When slings are used, it does not pay to try to make each draft too large. It is better to make the load into four than only three drafts. It may take a moment longer to put on the extra sling, but it will take less time when unloading, as the team can handle the smaller loads so much more easily.

The following description is given by Rural New Yorker of an arrangement in a barn which has given satisfaction: The farmer has placed in the roof of his barn over the drive floor four strong pulleys firmly attached to the rafters. In each corner of his hayrack he has made fast a strong ring. By one purlin plate he has put up a heavy shaft, in the middle of which is a drum the diameter of which is six times that of the shaft. To the shaft in four places are made fast four ropes, one of which runs over each pulley and down to the proper height to attach to its corner of the rack, for which purpose it has a strong hook. Over the drum is wound a rope which comes down to the floor and runs under a pulley and to which the team is attached for elevating the load. He drives the load upon the floor, and while the driver removes the team and hitches to the drum rope he hooks a rope to the ring in each corner of the rack. When all is ready, the team, having a purchase of six to one, easily elevates rack, load and all to the height of the mow, and with a proper system of ratchet and dogs it is held there and easily rolled off into the mow. When this is done, by a slight pull on the drum rope the dogs are released, and by a brake applied to the drum the rack is lowered to its place on the wagon, the team replaced, and all is ready for another load.

Attention is also called to the cars, which are so made that when the sling or fork is raised to the proper height to pass over the mow the car can be released and the load held at that height, while the car will run back over the mow wherever desired. As the dumping is done by the persons on the mow, the load, by swinging, may be made to reach any part of the mow. Of course not every barn is so made that this can be done. There is a "big beam" in the way, but no one now building a barn should fail to provide for this way of unloading.

East and West Compared.

Professor Sanborn, a native of New England and now farming in New Hampshire, after years of experience in the west, calls attention to the great difference in the productive areas on farms in the two sections. The nine north Atlantic states have an average of 95 acres for the size of their farms, while the 12 north Mississippi valley states have on an average 133 acres. But while, at least in many parts of the west, nearly every acre in the farms is cultivatable Professor Sanborn estimates that not more than about one-third of the acreage of New England farms is tillable. The very small percentage of necessarily waste lands on western prairie farms and the convenience and ease of cultivation on them are points greatly in their favor. To have farms without hills or stones, of compact subsoil, when the field may contain 10, 100 or 1,000 acres each with little variation in character of soil, and with no interruption to cultivation, enables the farmers to do the necessary cultivation at a minimum cost.

To Kill the Cabbage Worm.

Paris green may be applied until the plants begin to head. Apply the poison either by diluting it with four or five parts of flour and dusting it on thoroughly when the dew is on, or spray the plants with one pound of paris green to 150 gallons of water, adding two pounds of freshly slaked lime. If the worms are checked in this way when the plants are young, there will not often be any occasion to fight them in the headed plants. Some scruple against the use of this poison on cabbages, but there can be no danger before heading begins, says a writer in The Rural New Yorker. Hot water, pyrethrum powder or kerosene emulsion can be effectually used to kill the worms on the headed plants.

Oats and Barley.

One way to save hay is to sow a mixture of oats and barley, using two bushels of oats and one of barley for seed, to be cut and fed green during October and November, it not being injured by frost to any extent, and serving as an excellent fodder after the grass has all been frost killed, not only saving hay at that season, but keeping the cows up in their flow of milk and in good condition. Without these green crops a fall drought often makes it necessary to resort to feeding hay even while the weather is warm enough for cattle to be in the pasture.

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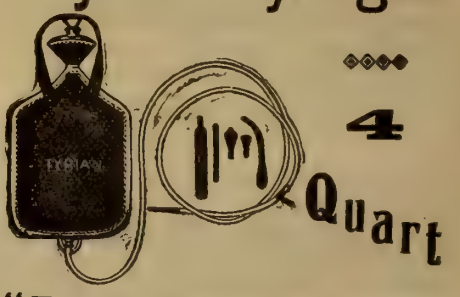

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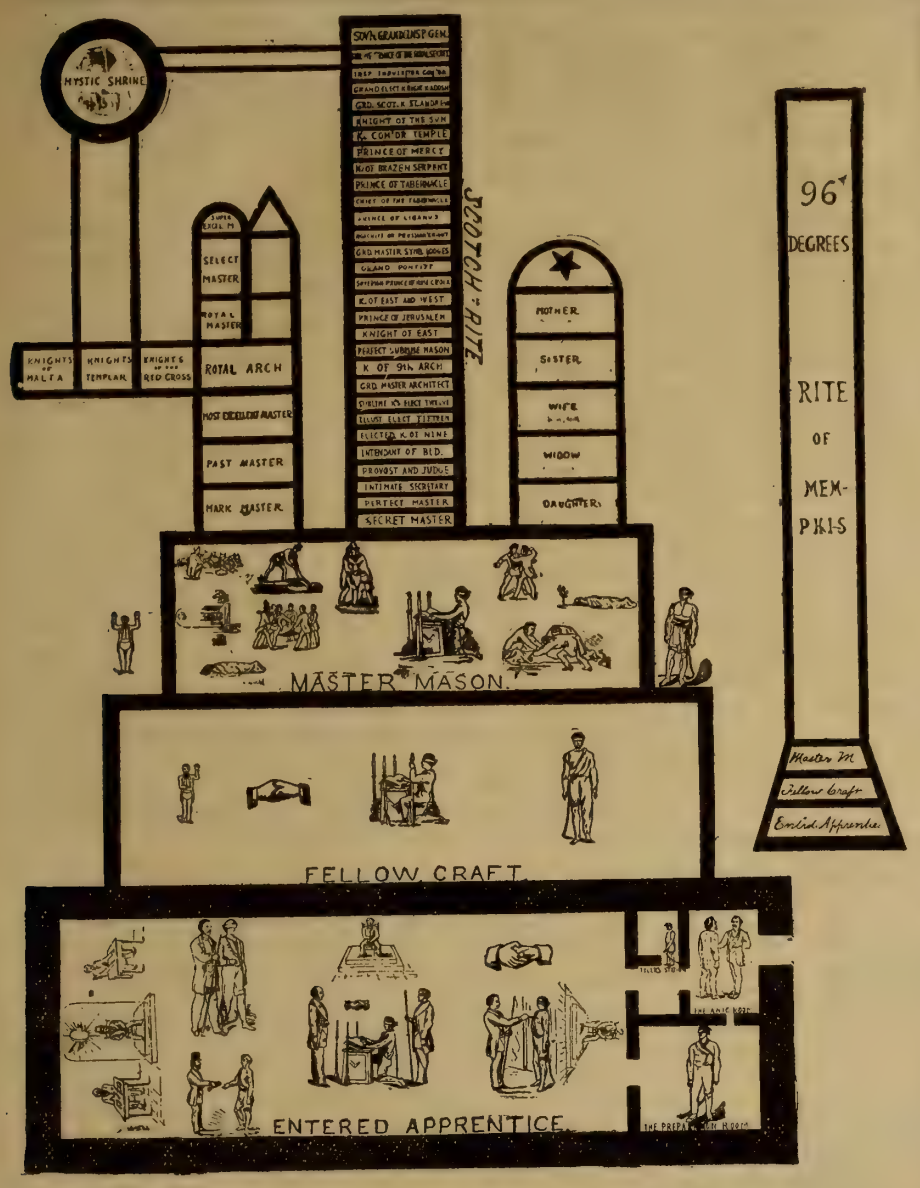

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Contains the ceremonies of Lodges, Chapters, Encampments, etc. Illustrated. Although extensively used in conferring the higher degrees, it is not only very incomplete but inaccurate especially as regards the first seven degrees, and as to the higher degrees it gives but a description and general idea of the degrees rather than the full ritual.

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General Washington Opposed to SECRET SOCIETIES. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

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History of the Abduction and Murder OF CAPT. WM. MORGAN. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. 25 cents each.

The Mystic Tie, or Freemasonry a LEAGUE WITH THE DEVIL. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support [illegible] Freemason. 15 cents each.

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HISTORY OF A WEEK

Tuesday, Oct. 1.

The Spanish cruiser Conde de Vanadito is reported to have landed marines on the Florida keys to search for filibusters.

Miles McTierman, Thomas Ferguson (14 years old), Dan Rogers, Pat Welsh, Charles Truett and an unknown Italian were killed by an explosion of giant powder in a quarry near Independence, Mo., Three others were injured by flying rocks.

There is a scheme on foot by which Miss Frances E. Willard may come into possession of her childhood home in the suburbs of Janesville, Wis. Fifty acres of the farm are to be deeded to Miss Willard in trust for the W. C. T. U. as a home for old and wearied workers in the temperance cause.

L. Manasse has returned to Chicago after a three weeks' visit to New York, where he was completely cured of an internal cancerous growth which the Chicago doctors had pronounced incurable.

Frosts are reported at St. Louis, Ottumwa (Ia.), Sterling (Kan.) and many other points in the west and south.

Wednesday, Oct. 2.

Two thousand miners in the Massillon (O.) district have gone on a strike about a plan to fix the rate of wages, which latter has been agreed upon.

The supreme court of Minnesota has set the hearing in the appeal of Harry T. Hayward from the death sentence for murder for Nov. 4.

Maud Steidel, about 16, has been found in a Roman Catholic school at Chicago, where she had been sent, so it is charged, by Father Wagner, a Roman Catholic priest at St. Joseph, Mo., who, it seems, should be the girl's husband. He has been arrested.

James Davenport, a farmer, 50 years old, the father of ten children, was burned up in the town lockup at Cleveland, O. T., He started the fire himself.

The men who began building the amphitheatre at Dallas for the big fight have stopped work until they hear from the legislature.

Jim Smith, as he calls himself, has been arrested at Neenah, Wis., as one of the Wisconsin Central train robbers, and he has confessed.

Thursday, Oct. 3.

Judge Hanford, at Seattle, has refused to confirm Judge Jenkins' action in accepting the resignation of the Northern Pacific receivers opposed by the Brayton Ives interest. He has "fired" them because they did not give him an accounting as he had ordered.

Secretary Lamont has issued the formal order making general Miles the chief general of the United States army.

John D. McIntyre, an Irishman who was a delegate to the Chicago convention, and who had been reported missing, has turned up all right at the Windy City.

Fire at Chicago destroyed the building occupied by F. Herbold & Son as a furniture factory. It was 120x200 feet and the loss is $100,000.

Charles N. Smith, who killed his own little girl and her aunt and tried to kill his wife at Decatur, Ills., pleaded guilty.

Ignatz Goldmann, a feeble and defenseless old man at St. Louis, was assaulted in a room where he lived alone, beaten into insensibility with a flat iron and then stabbed repeatedly. He is dead.

Friday, Oct. 4.

Lieutenant James B. Cavanaugh, who for some time was principal assistant to the late General Poe, will be placed in charge of the engineering works in the the northwestern division temporarily.

Superintendents, principals and teachers of the public schools have received their checks for salaries for September. The amount of the payment was $371,217.80.

News has been received from Damascus that the French consul at that place has been attacked by a Turkish mob, grossly insulted and pelted with mud.

The wholesale hardware firm of Edwin Hunt's Sons at 180 Lake street, one of the oldest business houses in Chicago, has failed. The firm was founded forty-seven years ago by Edwin Hunt, an Englishman.

The North Nebraska Methodist conference has by unanimous vote declared in favor of the admission of women to the general conference on an equal footing with men.

The war department has formulated and presented the charges against Major Armes for writing and delivering an insulting letter to General Schofield.

Saturday, Oct. 5.

The new American line steamship St. Paul on her trial run off Cape Porpoise made an average of 20:57 knots an hour.

Ex-Secretary John W. Foster passed through Chicago en route to Minneapolis, where he addresses the Episcopal convention on the subject of foreign missions. He refused to be interviewed.

Miss Thompson, the Chicago young woman who was in contempt of court, has agreed to give up the required papers and is breathing free air. She did not go to jail, in fact.

The Taylor brothers, twice convicted of the murder of the Meeks family in Missouri, have appealed to the supreme court which will not hear their case until next April.

The Philadelphia Liberty bell has started on its trip to Atlanta where it will be exhibited at the Cotton States exposition.

The official appraisement of the estate of the late Jay Gould puts it at $82,934,580.

Albert Manheimer slaughtered a bullock in three minutes and twenty-one seconds at a picnic of the New York Butchers' Light Guard.

Monday, Oct. 7.

Amos J. Cummings has been nominated for congress by Tammany Hall in the Tenth New York congessional district. The State Democracy of the same district has nominated William J. Brown, a printer and a leader in labor circles.

Mrs. Dr. Shaw while riding a bicycle at Chicago was knocked down and fatally injured by a runaway horse. She died twenty minutes after the accident occurred.

A fine life-size portrait in oil of the late Secretary Gresham has been hung in the Diplomatic room at the state department.

Official reports show that coal mining and other labor is held pretty much by Polish and Hungarian aliens in the second anthracite district of Pennsylvania.

General Miles has arrived at Washington and formally assumed command of the United States army.

PUBLIC DEBT STATEMENT.

Increase for the Month of September Is Nearly $2,000,000.

WASHINGTON, Oct. 2.—The monthly statement of the public debt issued by the treasury department shows the public debt on Sept. 30, less cash in the treasury, to have been $941,089,636, an increase for the month of $1,834,687. The debt is recapitulated as follows: Interest bearing debt, $747,360,820; debt on which interest has ceased since maturity, $1,685,660; debt bearing no interest, $377,448,519, making an aggregate of $1,126,494,999, exclusive of $600,227,603 in certificates and treasury notes offset by an equal amount of cash in the treasury.

The net cash balance in the treasury is $185,405,363. The records of the treasury department show that on Oct. 1, 1892, the public debt amounted to $966,518,164, with $131,895,918 net cash in the treasury. On Oct. 1, 1893, the public debt had decreased to $961,386,775, with the net cash on hand reduced to $106,875,033. On Oct. 1, 1894, the public debt had been increased to $1,017,566,336, and the net cash was $119,919,719. On Oct. 1, 1895, the public debt had been further increased to $1,126,494,999, and the net cash in the treasury increased to $185,405,363.

During the year ended Oct. 1, 1893, the net increase in the public debt was therefore $19,888,896. For the year ended Oct. 1, 1894, the net increase was $43,135,475. During the ended Oct. 1, 1895, the net increase was $43,443,019. During the last three years therefore the net increase in the debt has been $106,467,390, and during the same time the increase in the interest bearing debt has been $162,329,650.

FISHERMEN'S RIGHTS IN IOWA.

Settled by the Decision of a Case by the Supreme Court.

LANSING, Oct. 5.—One of the most important cases ever decided by the supreme court of this state was that of the state vs. Haug. The question raised was whether the state had jurisdiction of the lakes and sloughs along the Iowa shore of the river. A local fisherman, Gilbert Haug, was arrested on complaint of the Lansing Rod and Gun club for seining on Big lake. The district court discharged him, holding that because the sloughs are fed by the Mississippi river they are a part of the river and exempt from the operation of the statute.

The supreme court now reverses that decision and thereby holds that fishing can only be legally prosecuted hereafter with hook and line except in the main channel of the boundary waters of the state. Fishermen's rights have always been a mooted question until this decision, which finally settles the matter so far as seining is concerned.

Fatal Trolley-Car Collision.

TACOMA, Wash., Oct. 5.—A frightful head-end collision between electric cars occurred on the line to Puyallup, near the southern limits of the city during a dense fog. Both cars were crowded to their utmost limit and were running very rapidly. A dozen people were badly injured, two fatally. John Tournier and H. Bailey, who were riding on the platform, were jammed between the cars. The former had both legs broken, the latter one; both were injured internally. Eddie Lemagie, aged 16, was badly crushed. Fred Foy, the motoman, was injured internally, and others were less seriously hurt.

Tait Must Stand Trial.

NEW YORK, Oct. 7.—John R. Tait, who defrauded the Chemical National bank, of which he was paying teller, out of $17,000, was arraigned before United States Commissioner Shields and released on $3,000 bail. Tait has spent seven months in the government insane asylum at Washington on the certificate of several specialists that he was of unsound mind, but a few days ago the asylum authorities declared that his reason was unimpaired, so he was brought back to stand trial.

Been Hunting for Him Thirteen Years.

LINCOLN, Neb., Oct. 5.—The sheriff of Oskaloosa, Kas., is in the city to obtain a requisition for the return to Kansas of Jim Daugherty, a highwayman and bank robber of much notoriety. The sheriff has been on Daugherty's trail for thirteen years. He has been arrested at Falls City, this state. Daugherty's crime is burglary committed in 1882 at Nortonville, Kas. With a partner he was detected robbing the state bank of Nortonville.

Missouri Bank Assigns.

HARRISONVILLE, Mo., Oct. 4.—The Farmers' and Merchants' bank of Creighton has made an assignment for the benefit of its creditors. The statement filed shows assets to the amount of $124,000 and liabilities amounting to $60,000, mostly in real estate paper. The officers of the institution says that the suspension is only temporary, and that the depositors will be paid in full. The cashier of the bank, D. B. Wallis, is designated as assignee.

THE MOB AT THE FOOT BALL GAME.

Disgraceful Doings at the Beloit-Northwestern Contest at Chicago.

CHICAGO, Oct. 7.—The foot ball game between the Northwestern university and Beloit college came very nearly resulting in a riot. Although this was avoided by prompt action, the bitterest kind of feeling was engendered between the friends of the opposing teams, and there were a number of personal encounters. During the progress of the game Thorne, the Northwestern left-guard, for some unknown reason struck Baker, the Beloit half-back, a tremendous blow in the face, breaking his nose and stretching him unconscious on the grass. The attack was apparently entirely unprovoked and in an instant Thorne was surrounded by the entire Beloit team. Many spectators crowded over the ropes to see that their men were given a fair show if it came to a fight.

In a short time the two teams were surrounded by 200 half-crazy students from both colleges, in the midst of whom a large police detail which had been sent to preserve order at the game was utterly powerless. The members of the teams cursed each other right and left, and it seemed as if the game was bound to end in a riot. Finally a few cooler heads cleared the field and the game proceeded. Thorne was ruled off the field.

NEARLY KILLED THE COLONEL.

Demented Lieutenant at Fort Sheridan Fires Three Shots at Crofton.

CHICAGO, Oct. 4.—Colonel R. E. A. Crofton, commander of the Fifteenth infantry, at Fort Sheridan, narrowly escaped death, or at least severe wounds, at the hands of Lieutenant S. S. Pague, of company F, Fifteenth infantry. The lieutenant fired three shots at his commander. One passed through the loose fold of his overcoat just over the right groin, and the second and third passed close to his body. Lieutenant Pague a few moments before had escaped from the hospital, where he had been undergoing treatment for mental trouble occasioned, it is said, by over-indulgence in liquor.

At the fort it was said that the lieutenant was not responsible for his act, and that his meeting with Colonel Crofton was a chance meeting. The shooting occasioned great excitement at the fort, both because of the universal good favor in which Lieutenant Pague is held by his comrades, who regret exceedingly his mental trouble, and because it was the second time an officer of the Fifteenth infantry has attacked Colonel Crofton.

MASSACHUSETTS REPUBLICANS.

Opposition to Greenhalge Does Not Develop —Points from the Platform.

BOSTON, Oct. 7.—The Massachusetts Republicans held their state convention and nominated the following ticket: For governor, Frederick L. Greenhalge, of Lowell; lieutenant governor, Roger Wolcott, of Boston; secretary of state, William M. Olin, of Boston; treasurer and receiver general, Edward P. Shaw, of Newburyport; auditor, John M. Kimball, of Fitchburg; attorney general, Hosea M. Knowlton, of New Bedford. There were no sensational features. What opposition was made to the majority was simply a demonstration of the strength of the opposition and there was no contest over the nominations.

Cook County Republicans.

CHICAGO, Oct. 3.—Bruised, battered, and bleeding, the contending city and county factions in yesterday's Republican primaries retired from the field of conflict to take a brief rest preparatory to fighting the battle to a finish in today's convention.

Those who had predicted that Republican convention would result in riot and bloodshed because of the strife between the city and county factions were very much disappointed. The county men were in full control, and Mayor Swift's forces were wholly ignored, not only on committees but also in nominations which were made, which were as follows: Judges of the supreme court, Farlin Q. Ball and Henry M. Shepard; drainage trustees, J. P. Mallette, Joseph C. Braden, Z. R. Carter, B. A. Eckhardt and William Boldenweck.

Over Fifty Vessels Lost.

LONDON, Oct. 4.—Much additional wreckage has been washed ashore in the vicinity of Ilfracombe, on the north coast of Devonshire, and it is thought that several vessels foundered in the Bristol channel during the recent gale. This would make the number of craft of various descriptions lost over fifty, and may considerably increase the loss of life, previously estimated at only twenty-four.

Monument to Gen. Wm. Henry Harrison.

CINCINNATI, Oct. 7.—General Samuel F. Carey has been selected as orator at the unveiling of the Harrison monument in Garfield park, in this city, next December. He is probably the only man in the city who voted for General William Henry Harrison twice for president. Ex-President Harrison, the gandson of General William H. Harrison, will be here to witness the affair.

Sandbagged the Operator.

TORONTO, Ont., Oct. 7.—At Myrtle, a small town a few miles from here, a bold robbery was committed in the Canadian Pacific railway station. Unknown robbers sandbagged the night operator, rendering him insensible. The safe was then blown open and $2,500 of the Dominion Express company's funds stolen. The operator was so badly injured that he is unable to give a coherent account of the affair.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Convention addresses published already in the *Cynosure* suggests what they lose who stay away. Joseph Cook's "Unlawful Oaths" was a convention address.

"Who is on the Lord's side?" is the rallying cry that rings clearly from the camps at Barnes, Minneapolis, and wherever N. C. A. soldiers gather in convention.

Minnesota is a great State with the promise of a great future. Let her use the Minneapolis convention to dispel one of the darkest clouds that shadow her future.

Have you girt on your sword, genuine Knights? Will you convene at the call? The false Knights rung their challenge at Boston; let Gideon's band appear in the list at Minneapolis.

By as much as any man in Minneapolis is cold, by so much be yourself the warmer; and when you find lack of zeal where it ought to have been expected, make up the average by doubling your own contribution of zeal and consecration.

Rev. W. Fenton is the man, Nov. 5 and 6 is the time, Minneapolis is the place, and the glory of Christ, the freedom of America and the good of mankind are the objects. All these combine in the Minnesota State convention, and around them gather Minnesota patriots and Christians.

We appeal to every friend of the anti-secret cause in Minnesota to aid the coming State convention by arranging meetings, appointing delegates, and raising contributions. Ask your pastor to address a meeting; or if possible secure Rev. Wm. Fenton, 74 S. Robert street, St. Paul, Minn. We make the same appeal to friends in Iowa to aid their State convention on the same date (Nov. 6-7) at Barnes.

You cannot go so far to the convention? Its foes went from San Francisco to Boston to the conclave. Shall the enemies of Jesus go so far with swords and staves and his friends forsake him and flee?

Secretary W. I. Phillips; who has been corresponding for some time in reference to the Ohio State convention, reports that the outlook is encouraging. The State president, Rev. H. J. Becker, of Dayton, thinks Oberlin would be a good point for the meeting. It is expected that Rev. H. H. Hinman will spend some time in Ohio in working it up.

PROFESSOR SIMPSON ELY.

We here present the picture of a strong and rising man in the Christian church. Though only forty-six, yet he has served as teacher, professor, pastor, State evangelist and president of a university, and has had editorial connection with the *Christian Evangelist*, of St. Louis. Many hundreds of people have been converted under his labors in Illinois, Indiana, Iowa, Kansas, Nebraska, Dakota and Missouri. His parents were Southern people—his father a Virginian and his mother a Kentuckian. His childhood and youth were spent on a farm in De Witt county, Ill. He graduated at Oskaloosa College, Iowa. He has had charge of "The Christian Sower Tract Work," owns his own press and publishes hundreds of thousands of tracts every year. He is a popular speaker and a clear, forcible and logical writer.

What we appreciate most in Prof. Ely is th t he is a natural born reformer. He is a frequent contributor for the *Cynosure*. His ten chapters published last year on various phases of the lodge question were highly appreciated by our readers and were requested for publication in permanent form. He feels deeply grieved at the growth of secret societies in his own denomination. In referring to an article favoring the lodge, published in the *Christian Standard*, he wrote us last summer: "It would be difficult to crowd more sophistry into the same space. Worse than all, the editor approves the article. How are the mighty fallen! Shades of Isaac Errett, the illustrious founder of the *Standard!* He was opposed to all secret societies. It seems that the discussion of the lodge is to be crowded out of the *Standard*. That is the iniquity of the whole business. Lodges and lodge members dare not enter the arena of discussion. They dare not let us turn on the light. The light would dissipate the unfruitful works of darkness, but like the liquor traffic, the lodge is a nocturnal plant and flourishes in the night." In another letter he wrote: "I cannot think of these lodges as otherwise than sinful. They rob the cross of its glory and Christ of his allegiance. They have the same burial service for the wicked as for the good. They are clannish and selfish. They dissipate the means and energies that should be devoted to the promotion of the Gospel of Christ."

"Our liberty we prize and our rights we will maintain," is the legend that borders the coat of arms of Iowa. That is a state in which the serious conviction of Charles Sumner, that America could not continue to be such a home of the free as our fathers intended, unless Masonry were destroyed, coupled with those words from the coat of arms, would make a good one-page tract. Will not some loyal citizen of that State have it printed in good form ready for the convention, at Barnes, in the county of Mahaska, 6th of November.

Abandonment of the lodge is apt to be reported to few if any outside. Those who withdraw are not known to be anything but regular adhering Masons. If the great number of withrawals were recognized it might attract attention and produce a salutary impression. But fear imposes silence. Few outside have any idea how many Masons detest Masonry. The argument that ministers belong to it, would be greatly offset if it were known how Masonic ministers despise and abhor it, while many are at leat indifferent enough to practically cease holding connection with the order.

Let each friend of our cause in Iowa enquire, what can I do to help the coming State convention at Barnes? You can render most efficient aid by requesting your pastor to preach on the subject or address a meeting, and then have a collection taken for the convention. The State treasurer, Mrs. W. L. Enlow, of Birmingham, sends out this appeal: "We ask all those who are interested in the Iowa Anti-secret Christian Association to contribute liberally to defray the expenses of the coming annual meeting, November 6th. You can do something to help, be it little or much, and the Lord's work should not suffer for lack of means. Do not fail to let us know what you will contribute before the convention. Let us hear from a large number by that time."

SHALL THE SABBATH GO?

O Sabbath day! O Sabbath day!
I fear you've lost your charm;
I fear that by another year;
You'll surely come to harm.

With sacred concerts Sabbath night,
In hall and oper air,
We'll soon have sacred horse trots;
A sacred cattle fair.

We shall have sacred prize fights,
Of twice two sacred rounds;
And fought with sacred soft gloves,
The law to keep in bounds.

We'll have a sacred beast show,
With a sacred caravan;
Likewise a sacred dime show,
With a sacred tattooed man.

We'll have a sacred circus,
With sacred mules and clowns;
Then the boys will have a fox hunt,
O'er sacred fields and downs.

We'll have a sacred ball match
By eighteen sacred men;
Then will follow sacred germans,
By the sacred upper ten.

We now have sacred lodge parades
On Sabbath afternoon;
Headed by sacred brass bands,
Distracting all the town.

Everything will be sacred,
About a twelve month hence;
And every average Christian
Will be found upon the fence.

—*Selected.*

DESTROYING THE CHURCH'S POWER.

BY REV. A. JUDSON BAILEY.

The General Association of Congregational churches and ministers of Washington held their seventh annual meeting at Ellensburg. The attendance was large, and the character of the meeting was strong. The men assembled to transact business for the churches were equal to any body of men that could be assembled for any purpose in this State.

One cannot help but ask, when in such an assembly, why do not these strong men direct the affairs of state, and secure such legislation as they desire? Certainly they are capable men. And they can mould public sentiment if they try. They do not need to be in the halls of legislation. They can reach the people, and the people can reach the legislators. There is a strong sentiment on the side of right, and in favor of good government. But many strong men are unequally yoked with other men who pull in other directions that the good influence of the one is neutralized by the other.

Not many ministers in the Congregational churches are members of secret societies except the temperance orders. But some are "high up" in Masonry. Very often do we hear ministers deplore the blighting influence of the lodges. They realize that much strength is lost to the prayer meeting because of the lodge meetings. And the church treasury suffers seriously because lodge treasuries pull harder on the purses of those who belong to them, and get the lion's share from the pockets of men who want to be near to spiritual influences, but who cannot break away from the influences of the darkened hall where their friends meet. And yet even those who know the hinderance of these influences to the growth of the churches sometimes suggest joining the lodge because everybody else is joining. Like the little boy who said, "I wish it wasn't wrong to smoke," there are those who look wistfully toward the door of the lodge and wish it was not wrong to pass through to the hall within.

The West is quick to take up the popular "fads" of the East. But there are some "fads" which do not find a ready acceptance. We read in our Eastern papers of the courageous efforts in New York City to sustain good government. But our dailies on the Sound, which might help public opinion if they would, do not give much space to the story of such reforms. The little that is said in other ways meets a hearty response. But the managers of political parties are too busy "looking after their fences" to note the moral progress in political affairs. We need more courageous leaders. Men of consciences and brains are needed at the front to lead off in right directions. It looks some times as if the people were ready to be led. The young people in their Christian Endeavor meetings will cheer to the echo sentiments of good citizenship, conscience and piety at the polls,—courage to vote right. But their cheers are left to die in echoes because no one comes to the front to lead these young forces and to crystalize their convictions.

The A. P. A. organization is rapidly gaining strength in this State. Many ministers and prominent laymen are becoming leaders in the movement. The women are organized, and in many cases they are even more zealous than the men. What the purpose of these people is does not yet appear; but it is generally believed that their influence will be strong at coming elections. In Seattle a general hospital has been established, for which the A. P. A. are commonly given the credit, and they are quite willing to accept the suggestion.

The world is full of inconsistencies. But when the tares are gathered out of the field and the wheat is left alone—when the righteous shine forth—there will be a mighty bound forward for righteousness. Men can do a great deal when they are freed from entanglements with selfishness and sin. There are Christian people enough to bring about great reforms if they can only be separated from all obligation to the schemes of evil doers. Separation must precede consecration; and consecration is essential to power.

Seattle, Wash , Oct. 1, 1895.

THE FORCE THAT WILL OVERCOME.

BY REV. R. J. GAULT.

We read in Rev. 12: 11 "that the saints overcame by the blood of the lamb and by the word of their testimony." Here we have the power before which the secret empire, as well as every other part of Satan's kingdom, is doomed to fall. Christ died to destroy sin in every form. "Darkness covered the earth and gross darkness the people," but "in Him was life, and the life was the light of men." What is necessary is to bring the life and teachings of Christ into contact with secrecy. The battle is not ours but God's. The lodge does not only reject us, it rejects Christ. Therefore, it is the reputation and honor and kingdom of Christ that are involved in this conflict. We should beseech Christ to cast out this evil spirit and then lodge members will be clothed and in their right mind, and that means no more shameful initiations. They shall then be sober, industrious, home-loving, God-fearing men.

Jesus Christ said: "In secret have I said nothing," and thus marked the whole empire of secrecy as having nothing to do with himself. Had he designed to carry on moral reforms through such agency he would have left some word of encouragement for it. Instead of that his example is a continual condemnation of secrecy. There were two things that Christ would not do. He would not worship the devil. "If thou fall down and worship me all shall be thine." The reply is, "Get thee hence, Satan." And he would not speak or teach in secret. That is, in redeeming the world, Christ would not adopt Satan's plan nor would he use any of Satan's tactics in his work.

If ever a man needed the protection and assistance that the lodge professes to give, it was Jesus Christ. If ever morality and religion needed such protection in any age it was the age when Christ lived. Yet he avoided it carefully. All his teachings and all his works were done openly. It is worthy of notice that though Nicodemus sought the Saviour by night, yet the conversation was made public. We cannot obey Christ's command, "follow thou me," if we are bound by lodge oaths in associations with godless men who reject the name of Christ.

The Church of Christ should, like her Divine Head, refuse all methods of secrecy. It is "the light of the world," a city set on a hill that cannot be hid in a lodge. Sword and fagot and gibbet and rack have been used to drive the church into silence and secrecy, but it only resulted in more widely spreading abroad the knowledge of Christ. And not till nearly seventeen hundred years after, when great conquests had been made by the Gospel and bloody persecutions had ceased, was the first lodge organized that professed to defend man's most sacred interests by the oaths and penalties of secrecy, when the most defenseless and needy part of humanity were ruled out. But though all the world goes wondering after this beast, yet the beast and his worshipers and all bearing his mark on their foreheads and on their right hands are doomed to suffer when the messengers of God's vengeance come forth.

Mediapolis, Ia., Oct. 7, 1895.

HINDRANCES TO THE ANTI-SECRET REFORM.

BY REV. H. H. HINMAN.

In my last article I specified moral cowardice and denominational division as great hindrances to the anti-secret reform.

A third hindrance is the tendency to regard matters of detail rather than questions of principle in judging of the character of any system. Fifty years ago public attention was arrested by what were called the abuses of slavery, such as the denial of education, the separation of families and the infliction of severe punishments at the will of the masters. Men often forgot that it was not these incidents but the system itself that was the great abuse. So, too, they have been wont to regard the horrid oaths, the murderous penalties and the blasphemous ceremonies of Freemasonry as constituting the essential evil of the system, and that other secret orders (of which a great number has arisen), in which these usages have been greatly modified, are, therefore, not altogether wrong. They forget that the secret lodge system is common to all, and that the adding to or taking away any particular ceremony does not alter the general character of these works of darkness. The covenants of secrecy and obedience, which are common to all, are at the bottom of all the evil incidents of the entire brood.

A fourth hindrance is the rise of other important moral and economic reforms. It is difficult to fix public attention upon more than one specific reform. That which seems more immediate and pressing obtains precedence. The anti-slavery agitation of 1832–40 served to arrest the Anti-masonic reform. The war for the suppression of the rebellion was a severe back-set to the temperance cause, and the fight for prohibition has greatly hindered the consideration of the secret lodge system. But prohibition is a political rather than a religious question, and its discussion ought not to be in the way of the higher question, "Shall the churches countenance the unfruitful works of darkness?"

The remedies for the existing condition of the churches are, first and mainly, a great religious awakening that shall quicken the public, and especially the Christian, conscience. Such awakenings have always preceded reforms. The revivals of 1826–30 prepared the way for the anti-slavery reform. The great revival of 1857–8 prepared the way and made it possible to secure the emancipation of the slaves. The temperance reform has received an impulse from every revival of religion, and nothing but divine power can open the eyes of the blind and unstop the deaf ears.

Second, there must be an abatement of denominational rivalry. It is perhaps too much to expect that divisions shall cease until "the Lord shall bring again Zion." We ought not to ask that any Christian shall relinquish what seems to him an important truth, or shall cease to advocate it under appropriate circumstances.

But we may at least hold our denominational zeal in subordination to practical righteousness; and surely there ought, and might be, some plan for interdenominational comity that should diminish the number of feeble-competing and ofter useless churches, which for their support absorb the means and diminish the efficiency and the moral standing of other and stronger organizations. If such a plan could be adopted it would increase the needed supply of ministers, give them a better support, increase their power and inspire them with greater courage in their warfare with abounding evils.

Next to a general revival nothing would do as much to promote the cause of foreign missions and all Christian reforms. And lastly, there must be the patient work of enlightenment and persuasion on existing lines; nothing doubtful

that He who "was manifested to destroy the works of the devil" will, ere long, vindicate his truth.

Oberlin, O., Oct. 7, 1895.

THE CHARITY OF THE LODGE.

ADDRESS BEFORE THE PORTLAND, OREGON, CONVENTION, SEPT. 26, BY THE PRESIDENT, REV. A. S. COPLEY.

You may affix an interrogation point to the word charity when you come to consider it in connection with a secret lodge, because such a thing as lodge charity cannot exist. Notwithstanding the high claim of the fraternities to charity, the fact remains that the moment an institution becomes a lodge, it ceases to be charitable, and the moment an institution becomes charitable it ceases to belong to the lodge family. The phrase *lodge charity* is self-destructive. Like water and fire, the first puts out the second, or the second evaporates the first. Such a combination cannot exist.

Mr. Webster defines charity thus: "It is from the Latin *caritas*, which means dearness, high regard, love."

1. It is that disposition of heart which inclines men to think favorably of their fellowmen, and to do them good; it is love, benevolence, goodwill.

2. It is liberality to the poor or to benevolent institutions, generosity.

3. Whatever is bestowed gratuitously on the poor for their relief; alms. This is also the meaning given to the term by the minds of men universally, and by the Word of God.

1. Charity is gratuitous. It never expects to be repaid. It acts because it sees another in need and not for remuneration. It is the good Samaritan that binds up the wound, finds a hospital for the sufferer, and meets all the expenses for getting its own good deed in, and watching for another opportunity to relieve misery.

But the so-called lodge-charity is expensive. There is a charge for entrance or initiation. Then comes the monthly dues. Then follow the exceedingly extravagant outlays for uniform, and the waste of time for installations, parties and regular weekly meetings. The money must come or you cease to be a lodgeite. Perhaps your nearest neighbor can't raise enough money to buy books or boots for his boys so they can go to school. Across the way lives a poor widow who has not a dress suitable to wear to church; while you, a church-goer and member, bury more in the lodge in one year than is needed in both instances. You pay your money to help on the rich and call it charity, but do nothing for your helpless neighbor because he is not a lodgeman; i. e., because your institution does not receive any support from him. Where is the charity? Lodge charity means only this: You pay into our treasury, keep up your dues, then if you get sick we will help you; if not, we have your money. That is lodge charity in a nutshell.

2. But charity is to all without limit or partiality. It does good as it has opportunity. It knows no color, age, nor condition. Charity asks, is there need here? and proceeds at once to help. It does not wait to be authorized by some selfish third-story concern of darkness, and then blow the trumpet to call attention to its great goodness. Charity recognizes no organization, no dictation but that of its own heart of love and pity.

Suppose the good Samaritan had withheld his sympathy till he consulted some fraternity; would Jesus have set him up as a model of Christian sympathy? Yet that is what lodgemen do. They help those that help themselves, whether they need it or not, and whether others suffer or not.

3. Charity is divine. There can be true beneficence only as the heart is moved of God. The lodge is an institution of carnal man, not to help the needy, but to fill the pockets of a few head officers, and satisfy their cravings for titles. Now for me to try to combine God's grace with the works of the flesh, or try to cause God's help to flow through the channels of darkness, is to insult the Holy Ghost. If charity must pass through an institution, let it pass through the church of Christ. To put God's money into the hands of wicked men for distribution is to dishonor my Lord.

And why do Christian people fall into this snare? Have they lost their first love? Have they no faith in God? Why do they not lay up treasure in heaven where lodge thieves cannot break through and steal? Brother, if you can spare $15 to $50 a year for benevolence, why do you not deposit that into the missionary treasury? Do you suppose that your brethren in the Lord, or the Lord himself, will let you suffer? Have you more confidence in unscrupulous office-seeking, money-seeking men, who conceal their deeds upstairs in the dark, than you have in the people of light and love, and in the God of light?

Brother, you get baptized with the Holy Ghost, who will thus destroy the carnal mind and hence unbelief and love of the world; "be filled with the Spirit," who will thus give you "the mind that was in Christ," which has no fellowship with nor confidence in the unfruitful works of darkness nor any need of them. "God is the strength of my heart and my portion forever." "Blessed is he that considereth the poor," not the fraternity; "the Lord," not the lodge, "will deliver him in time of trouble. The Lord will preserve him and keep him alive, and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The Lord," not lodgemen, "will strenghen him upon the bed of languishing: thou will make all his bed in his sickness," Psa. 41: 1–3. Glory! That is good enough for me. Oh, where is the faith once delivered unto the saints?

Jehovah cries, "Come out from among them and touch not the unclean thing, and I will receive you and will be a father unto you, and ye shall be my sons and daughters." Ah! must sons and daughters tie up their fortunes with an institution of darkness and selfish narrowness to get the benefit of Father's love and wealth? Never! Never!! "Receive ye the Holy Ghost," and "with him he will also freely give you all things."

IS THE RELIGION OF KNIGHT TEMPLARS CHRISTIANITY?

ADDRESS BEFORE THE ILLINOIS STATE CONVENTION, IN THE WHEATON COLLEGE CHAPEL, SABBATH AFTERNOON, SEPT. 29, by REV. W. H. CHANDLER.

There recently assembled in Boston an organization claiming a membership of 150,000, an army outnumbering the boys that followed Sherman to the sea or Gen. Grant in the Wilderness. Such an army of men, closely organized, under military rule, bound under oath to each other and the order, should awaken thoughtful men of this nation to serious investigation as to the character of this organization that holds in such absolute power such a vast body of men.

After the recent display in Boston, where 30,000 richly-uniformed men with swords, sashes, plumes and gold lace marched to the music of 134 brass bands and 12 drum corps, absorbing the attention of several hundred thousand spectators as they passed through the gaily-decorated streets, some are led to ask: what does it all mean?

An editorial in a Boston paper very favorable to the Knights declared that "The impressions made on the public by this display, by the public receptions and addresses, and by their presence in the city for several days, have.....especially a religious significance, since their banners bore the distinctive emblems of the Christian religion, and in their addresses they laid emphasis on the Christian faith."

Several things point unmistakably to the fact that the K. T. is distinctively a religious order. Its emblems, the shield and cross; its mottoes, "Victory through the cross," "King of kings and Lord of lords," "Not unto us, O Lord, not unto us, but unto thy name be the praise," equalled if not surpassed the emblems and mottoes displayed by the Christian Endeavorers in their convention, which preceded the conclave by a few days. "Victory through the cross" points to the most genuine and intense faith in, and loyalty to Jesus Christ. "King of kings and Lord of lords" suggests that God is in all the thoughts of those who thus claim Jesus as their king. "Not unto us, O Lord, not unto us, but unto thy name be the praise," suggests the most devout humility and self-renunciation.

These are the emblems and mottoes of men marching to the most heroic and self-denying deeds for Christ and mankind. But do they appropriately apply to what we see and know of this secret fraternity? I believe they do not. These emblems and mottoes are a part of the livery of heaven for every true soldier of Jesus Christ. They belong distinctively and exclusively to King Jesus and his kingdom. Does this secret order have any just right to them? Have they not stolen the livery of heaven to serve the devil in? Let us examine a little and see if these Christian emblems and mottoes are not greatly out of place as used by this fraternity.

1. The order of the Knights Templar is *secret;* Christianity is *open.* They work in the dark and by secret methods. Christianity is as open as noonday. It is light as against darkness. It is the sun of righteousness. It does not have secret chambers where it disburses its beams only to its own members. "The darkness is past and the true light now shineth." Its Founder said, "In secret have I said nothing." Everything is open and transparent. Mrs. Smith wrote a book entitled "The Christian's Secret of a Happy Life," but she wants everybody to know it by reading the book. Here is a contrast between Knights Templarism and Christianity.

2. One is mystery, the other is manifestation. Christianity requires us to make God known, to reveal his love by unfolding the Word more and more. The other swears to conceal and never reveal.

3. The order of Knights Templar is outward and formal; Christianity is inward and spiritual. Any system that is all empty form in the name of religion is blasphemous. It results in bringing Christ and his sufferings and his religion into contempt. Christianity "is righteousness and peace and joy in the Holy Ghost." Its promise is, "A new heart also will I give you and a right spirit will I put within you."

4. One is organized selfishness, the other is benevolence. The whole tendency of every sort of secret fraternity is thoroughly selfish. To gain some advantage over the uninitiated is their object. In emergencies to have some source of human help denied to others is their aim. To benefit the particular order and put the outsiders to some disadvantage is the motive to join. This is in direct antagonism to the Word of God and Christianity. This is not the Gospel of Jesus. Read in Luke 10: 30–37 of the man who fell among thieves. The priest and the Levite represent the lodgeman, but the Samaritan represents the spirit of Christianity. It knows no Jew or Gentile, bond or free. It goes wherever man is found, and put its arms about him and says, the best I have is for you, "without money or price," if you will but forsake your sins and come into my holy fellowship.

5. One is exclusive, the other is all embracing. Only those within the mystic circle are benefited, and that is a paid-for benefit. But Christianity regards the destitute, the drunkard, the harlot, the despised, black or white, rich or poor, everybody and everywhere. This is Christianity. Its invitation is "Ho, every one that thirsteth, come ye to the waters, and whosoever will let him take of the water of life freely."

6. One is for outward show and display, the other is for effectiveness, uniforms and plumes. It prides in decorations of the streets, houses and saloons. Its expenses were estimated at one million dollars. But God's Word declares that "the kingdom of God cometh not with observation, or with outward show." This is the history of Christianity.

7. The associations of one are on the descending scale. Those of the other are upward and Godward. The exclusive night work of the lodge is open to suspicion. Jno. 3: 19 21. "And this is the condemnation that light is come into the world and men love darkness rather than light." Association begets assimilation. Secrecy begets intimacy between those in the secret. Its tendency is downward. Take the recent conclave in Boston as an example of the evil tendency of the secret fraternity of Knights Templar. It was the "cream of Masonry," as a brother says. If so, then what must the skim milk be? An eye witness says: "Rum punch and champagne punch flowed freely." Many of the commanderies kept open house to all comers. Whisky, gin, sherry and other liquors were consumed on a large scale, and there was carousing on every hand. The fallen woman was there in large numbers, and plied her trade without hindrance, showing con-

clusively the presence of a larger number of equally fallen men. Rev. J. P. Stoddard writes: "There were records over which angels might weep, and from which every virtuous man and woman must turn with agony too deep for expression."

The head of the order in Massachusetts, and the man who took the lead in the honors of the occasion, was Medford Lawrence, a distiller who sends thousands of barrels of rum yearly to Africa. "Evil communications corrupt good manners;" "association begets assimilation." There is a downward tendency in this fellowship because the inspiring genius of the whole concern is from beneath. The associations of Christianity are upward. "The path of the just is as the shining light that shineth more and more unto the perfect day."

8. The order of Knights Templar give the human soul a *false hope* of heaven, while Christianity gives to the true believer a *sure* and *certain* one. The one says, "If I live up to my obligation I am all right;" but Christianity says: "Which hope we have as an anchor of the soul both sure and steadfast." The one is false to its name, false to its mottoes, and false to its emblems and false to Jesus Christ, and surely it is not Christianity.

REFORM NEWS.

THE WORK IN PHILADELPHIA.

Philadelphia Headquarters,
457 N. 6th St., Oct. 10, 1895.

Dear Cynosure:—This finds me at the home of Edwin P. Sellew, treasurer of the Pennsylvania State Association, to whom friends should send contributions for State work. It seemed best that I spend a few weeks in Philadelphia and New York cities. Any friends in that vicinity desiring meetings at this time should address me as above.

I have spent the past week largely in Washington, D. C. On Sabbath I worshiped with the German Baptists in the morning, was on the Gospel wagon much of the afternoon, and at the Central Union Mission meeting. At all of these services I responded to the invitation to take part. Bro. Lyon preached a most excellent sermon, taking his text from Hosea 10: 12: "Break up your fallow ground." Many uncultivated fields were considered. All were exhorted to diligence in the cultivation of the field God has given them. Bro. Lyon believes in aggressive reform work, and endeavors to practice what he preaches. The crowds gathering to hear the Gospel, as presented from the wagon, seemed larger than usual. Bro. Bailey is an untiring worker and a splendid manager. He in the right man in the right place.

Notwithstanding the depression in the financial world, the mission has never handled so much money as during the year now closing. Some $20,000 have been used by its managers in their various schemes for the improvement of the spiritual and temporal well-being of the people. There are several thousand dollars debt on the mission building. The effort to pay this has so drawn on the contributions of friends that there is just now a lack in funds for running expenses. If any *Cynosure* readers feel led to contribute to this noble enterprise they should send their contribution to Rev. E. D. Bailey, Washington, D. C. It costs $5 a Sabbath to run the Gospel wagon. A Sabbath-school class from the Metropolitan M. E. church provided tho money for last Sabbath.

Probably 2,000 persons gathered to hear the Gospel at the evening service on Market Space. Many were moved to tears and expressed a desire for prayers by the uplifted hand. This is truly "going into the highways and hedges to compel them to come in." I go north from here to-day, where I expect work for Sabbath. Friends having back numbers of the *Cynosure* can be sure they will be distributed where they will do good if they send them to Beacon Light Mission, 355 Pennsylvania avenue, Washington, D. C. There are a few who are indebted to me on the *Cynosure* subscriptions whose pledges are now due. I trust they will be as prompt in payment as possible, as funds are constantly required to keep the work moving. Let us all move forward together, and God will give victory.

W. B. Stoddard.

THE COMING MINNESOTA CONVENTION.

Minneapolis, Oct. 12, 1895.

Editor Cynosure—I have spent three or four busy days in Minneapolis. Our home institutions of learning will be represented in the convention. Gustavus Adolphus day, Nov. 6, will be introduced by an address on "Jesuitism as a Secret Order," by Rev. M. F. Gjertsen; to be followed by a discussion. Then, "False Vows," the misery of keeping them and obligations to break them, by Rev. C. J. Petri; to be followed by discussion. Rev. O. P. Vangsnes will speak of the dangers to the state of secret societies. Prof H. O. Stub, of Luther Seminary, will deliver a lecture. Prof. Oftedahl, of Augsbury Seminary, will speak of the Bible in relation to secret societies.

Prof. Maria L. Sanford, of the University of Minnesota, will speak of college secret societies. Rev. Shooksberg, pastor of the Swedish Tabernacle, will kindly advertise the convention in his newpaper, the *Vekoblad*, and also be present at the convention to take part in the discussions. Several of the professors in the Seminaries and University have cheerfully consented to be present and participate. I have not been able to see all the members of the faculties of these institutions. Professor Breda, of the University, Professor Lund, of the United Seminary, President Suendrup and Professor Reimestad, of the Augsburg Seminary, and many of the pastors will attend and take part in the work of the convention.

We expect to introduce one or two other topics —"The Right of Private Judgment Lost in Joining Secret Societies," and "The Relation of Freemasonry to the Final Conflict of this Dispensation." All of the subjects will be thrown open for discussion in open parliament. Therefore all, both ladies and gentlemen, are invited to come expecting to discuss the subjects before the convention. And also to prepare questions and present them through the question box for answers.

Rev. L. A. Johnston will deliver the address of welcome at 9:30 a. m., Tuesday, Nov. 5th. By the blessing of God we are hoping for a good convention. We shall have the program arranged in proper form with regard to the hours of the day next week.

On Tuesday evening last, I spoke upon the subject of the convention to be held in Minneapolis next month, at the Ebenezer Swedish Lutheran church, of Minneapolis, Rev. A. Sundberg, pastor. And on Tuesday evening of last week at the Bethlehem church, Swedish Lutheran, Rev. L. G. Hultkrans, pastor. I spoke to an interesting audience of young people, some of whom were alumni and students of the State University. They were so much interested in the anti-secret movement as to desire to hear more upon the subject. To-morrow, Sabbath, I am expected to preach in relation to secret societies at Sacred Heart and Granite Falls. W. Fenton.

SHALL WE HAVE PEACE ON EARTH?

Boston, Oct. 8, 1895.

Editor Cynosure:—I was invited to address a park meeting on Sabbath at Norwich, Conn. The day was fine and the rural surroundings delightful. It was under the immediate direction of Levi Crouch, President of the Connecticut Peace Association, who, with his assistants, showed tact, grit and grace in the difficult task of arranging preliminaries. The attendance was estimated at 600, and the order and attention was perfect. Vocal and instrumental music enhanced the bewitching enchantments of rocky clefts that so naturally reminded us of "everlasting hills," while the stately chestnuts dropped their ripened fruits and spread a carpet of crimson and gold for our feet.

Mrs. Ida Benham read an original poem of merit, written for the occasion, on "Peace and Arbitration." Her sister presided at the organ. There were recitations by two young ladies, and Scripture readings and prayer, interspersed with Gospel songs. The speakers were Jane M. Earle, of Boston, and Mrs. Mary Ormsby, of New York. Both of these are experts on the subject of which they spoke, and are too well known by peace advocates in Europe and America to need a word of commendation from a novice in this discussion. Replete in original suggestions, they brought to us the latest facts and the brightest thoughts in poetry and prose upon the horrors of war and the blessings of peace, inspiring the hope that the dawning day may soon dispel the clouds of war and encircle the globe in a millennial halo of "peace on earth and good will to men." The vanguard of this movement are fully in accord with the testimony of the *Cynosure*, and the president and his interesting family, who so kindly entertained me, will look for its weekly visits to their home, and ponder well what you may say on the secret lodge system.

At Putnam I made a brief call, and was much pleased to find Bro. and Sister Buck in better health than when I last met them. Sister Wells, daughter of Geo. Perry, gave me interesting facts concerning the life and decease of her father, which I hope soon to prepare for the press.

Stopping over at North Grovnersdale I was much comforted and cheered by the saints, and five new readers were added to your list. The welcome received from Bro. S. A. Pratt, at Worcester, was characteristic of one whose "salt has" *not* "lost its savor" by the subtle infilteration of cowardice, compromise and concession to the arrogant demands of the enemies of Christ and his bride. At 9:15 p. m. I found all well at home, "Sweet home." James P. Stoddard.

CORRESPONDENCE.

ANOTHER OF THE OLD GUARD GONE.

Hiawatha, Kan., Oct. 8, 1895.

Editor Cynosure:—Silas Dodd died in Marion, Iowa, Aug. 30, 1895, at the home of his brother-in-law, Wm. Cooper, whither he had gone on a visit. He was an old and tried friend of the *Cynosure*. I have known Mr. Dodd since 1840, and have always found him a true friend and counsellor, a man of decided character, radical on all reforms, always having the courage of his convictions. He was for many years a ruling elder in the Presbyterian church.

Mr Dodd was 84 years old at the time of his death, peacefully passing away as "a shock of corn fully ripe." J. W. Margrave.

[I recall some pleasant days and nights spent under Silas Dodd's hospitable roof near Randolph, Ia. Several years ago, while in the reform field, I rode around with him in his carriage several days canvassing for the *Cynosure*. He was much attached to the paper and was an intelligent all-round reformer. In going to spend a Sapbath with him, he had written that he would meet me at Imogene, a station on another road some eight miles from Randolph. A fearful snow storm raged all day, and I went around by train. When I reached his home in the evening I found he had driven across the country to Imogene to meet me. I asked him why he ventured out in such a storm. He said, "I always try to fulfill my promise." "Help, Lord, for the godly man ceaseth, and the faithful fail from among the children of men."

We learn from Secretary Phillips that Bro. Dodd had remembered the National Christian Association in his will.—Ed. Cynosure]

FREED FROM THE COILS.

OH, HAPPY CONDITION.

St. Paul, Minn., Sept. 26, 1895.

Editor Cynosure:—The case reported in the *Cynosure* of this week by R. C. J., of Eglinton, C. W., suggests to me that I send to you the following two letters from a dear young brother with whom I became acquainted about a year ago. He has taken the only safe way that I know of whereby any one can get free from the Masonic demonology. Jesus Christ, "without whom there was not anything made that was made," has "all power in heaven and on earth." And he is "the way" out of Masonry, and the only safe way out. I turn the letters over to you for publication according to our dear brother's direction in his second letter. W. Fenton.

Birch, Wash., Aug. 9, 1895.

Rev. Wm. Fenton,

Dear Brother:—I received the copies of *The Liberator* that were sent me. All I can say is that they truly reveal Freemasonry as far as I went, and I have taken the Royal Arch degree. My name was presented to the lodge for membership the day I was 21 years of age. —— ——, of Dedham, Iowa, who raised me from an orphan

boy, always seemed very desirious that I should become a Mason; though he was a leader in the M. E. church in that neighborhood, and a man noted throughout the county for integrity and business capacity. He seemed to feel that the grandest honor that could be conferred upon me at that time was to be initiated into the Entered Apprentice degree.

I always looked forward to becoming a man, that I might become a Mason. Though I did not request it, yet all arrangements, such as fees paid, application made out, etc., were already made, and then I was informed that I would not be initiated unless I desired it. Of course I was desirous to be among the "great and good men of all ages." I went into the lodge blinded, and through the degrees as they are in the ritual, not knowing what I was doing, but simply looking to men as leaders, thinking it certainly must be right because our preacher belonged. My adopted father and those whom I most honored and respected were also members.

The work went on and I was only greedy for more until I took the Royal Arch degree. My foster father paid all fees until now. I soon expected to take the degrees until I would become a Knight Templar, but Divine providence threw obstacles in my way so that I did not take them. I began to find out that those in whom I had put confidence were not true to God; and that Masonic preachers were not the ministers of Jesus Christ, but ministers of the devil. I kept on going to the lodge meetings and kept getting more and more convicted of my great sin. I went away west and got away from the church (so-called), the lodge and all influences of the kind, so that I had a chance to meditate on these things. I then almost despaired of there being such a God as we professed. I saw the awful villainy of secret orders of every kind. But still I held to my idol. I began to feel miserable in spirit, and prayed for God to lead and help me out of the awful place I was in.

I began to read and pray over the Bible. I came to read Rev. 13th chapter, and then I became convinced I had the mark of the beast both on my right hand and on my forehead. I plainly saw that in these days no one can buy nor sell unless he has the mark of the beast by joining some lodge. I choose to trust in God. I prayed over this for weeks, and tossed upon my bed, and my sleep departed from me. I thought if I really knew it was God's will to give it up, I would; but if it made no difference, I wanted to hold on to Masonry. I realized, as I never did before, the penalty of my obligations, and if I did not suffer actual death, I would be cast out as the filth and off-scouring of the world, and so I am. Praise my God in the highest!

Also I could not see how I could honorably violate my obligation. Yet I saw I was under a dreadful curse and obligated to murder and kill. I belonged to a den of theives, murderers, liars. I looked every way for deliverence but found none. At last I saw that the Lord Jesus stood between me and my oaths; that his blood on Mt. Calvary was shed for me, poor unworthy wretch as I was. I now saw without him there was no way of escape. It was only through him whose holy name I had despised and profaned. Oh, I thank the Lord for his mercy.

I withdrew from the lodge and burnt my demit and turned my back upon Masonry, and have never felt a desire to return. I now feel angry when I see any exhibitions of Masonry. I have already suffered much because of the stand I have taken, God knows when the end will be. But I pray that he will enable me to present myself a living sacrifice to God or a dead sacrifice, if need be, instead of sacrificing myself to the devil, as I have in times past. May the Lord, whom I have despised and put to shame with my ungodly deeds and profession, help me to reveal the hidden things of dishonesty.

Write to me, and if God wills, and if I can be of any use to you in the hand of God, "Here Lord I am." Mr. L——— is here; he sends you his best wishes, and bids you Godspeed.

W. C. Earhart.

SECOND LETTER

Birch, Wash., Aug. 21, 1895.

Rev. Wm Fenton.

Dear Friend and Brother:—You are welcome to use my letter as you think best, and so that it will accomplish the most good, by the Spirit of God. As to using the names of others mentioned in the letter, I do not care to imprecate individuals publicly. But as for my own signature, I leave that to your wisdom and discretion, hoping you will be guided by the Spirit of God. I do not want to withhold my name or life, if need be, God being my helper, from what I have written. Neither have I the spirit to rush madly forward to death and appear before the Lord until my time comes. Yet the letter might have more weight with the signature. It is written, "He that seeketh to save his life shall lose it."

I have been, to use their own language, accessory to the death of all who ever have and ever will suffer the penalty of their obligations. I have also sworn under an awful death penalty to give my life away. And I pray God to give me faith and grace to stand to my renunciation of this great sin. For "what I have written I have written;" and I, W. C. Earhart, do sign my name with my own right hand, the hand that has transgressed in taking these sinful obligations, on this 21st day of August, 1895, and testify that I have found Freemasonry a curse upon mankind, a lie, a league to protect a brother right or wrong; a pledge to cut throats, tear out hearts, split tongues, etc., in case of violation of the oath.

Masonry blinds the eyes of its victim, benumbs his conscience, weakens his judgment, and makes him incapable of descerning right and wrong.

W. C. Earhart.

BRO. RONAYNE'S TESTIMONY IS TRUE.

Gering, Neb., Oct. 7, 1895.

Editor Cynosure:—I see in your paper of September 26 a note from Rev. Preston K. Sheldon, of Watkins, N. Y., in which he says that the words "murder" and "treason" are not mentioned in the obligation at all. Now for the vindication of the truth I write this note.

I was made a Mason in Margaretville Lodge, No. 389, Delaware Co., N. Y., and I was sworn to keep the secrets of my brothers, murder and treason excepted, and them at my own option. I have been in the lodge in Perrysburg, Ohio; also in Angola Lodge, Indiana, and in Burr Oak and Morenci Lodges, Michigan, and *murder* and *treason* were in the Masonic obligation in all these States. When I was taking the obligation, and came to the murder and treason clause, the thought flashed through my mind that they would stand by me in any deviltry that I was tempted to get into.

Now, dear readers, when God converted my soul and baptized me with the Holy Ghost, I could tell the truth about Masonry as well as anything else. As to Bro. Ronayne being a born liar, I interpret the obligation just as he does, so that I am in the same boat with him.

Now I hope and pray that this Rev. Preston K. Sheldon may have the same enlightenment of the Holy Spirit that E. Ronayne has had, then I think he will see the obligation in a different light. My prayer is that the good Lord will give Bro. Ronayne a good many years of life yet to stand in defense of the truth as it is in Jesus And I pray that the grand old *Cynosure* will still continue to turn on the light.

James Ferguson.

ANCIENT ORDER OF THE CONSECRATED NEEDLE.

A PAPER READ AT THE WHEATON CONVENTION BY MRS. E. A. COOK, FRIDAY, SEPT. 27TH.

The following is a continuation from the last *Cynosure* of Mrs. Cook's interesting account of a woman's ancient secret order, which will strike our readers as bearing a strong resemblance to Freemasonry:

The three degrees represent woman in the three stages of her existence, infancy, youth and middle life. In the first we see humanity in its feeblest state, neither naked nor clothed, barefoot nor shod, blind (hoodwinked), helpless (led by cable-tow). On entering the lodge she is led by cable-tow in hands of J. W. (Jolly Widow.) On the altar is an open Bible; on this is a pair of scissors, opened to form a cross of St. Andrew ....Before this altar and on it is taken our solemn obligation.

The candidate is led by cable-tow three times around this altar. At the third round the widow and candidate stop in the east before the G. M. (Grandmother.) After bowing three times, the syllables Ju-bu-lun are repeated by J(olly) W(idow), G(rand) M(other), and candidate, so that each will have their syllable alternately, but all in a whisper, when suddenly the hoodwink is removed and in the corner is seen a dwarf evergreen, from behind which a figure resplendent in spangles and gauze rises before the astonished eyes of the candidate and speaks in a distinct voice: "Eve! Eve!" and the candidate (who represents Eve) replies, "Here am I;" and the voice responds, "Fig-leaf." Thus endeth the first degree. The second degree is similar.

Then bursts upon the persevering candidate's vision the emblazoned glories of the third or M. M. (Mother Maloney) degree. The legend of this degree is as follows: King Ahasuerus made a feast and ordered Vashti, his lovely queen, to to appear before his drunken comrades and display her beauty. She refused, and catching up her infant daughter fled to Mt. Moriah, where she hid in a cave.

Twelve inmates of the harem, thinking to please the king, formed a plan to bring her back. Nine recanted, but three pursued their way, and attracted by the cry of the hungry child, they entered the cave, one after the other. These miscreants were sisters, Jezebela, Jezebelo, Jezebelum. As they advanced toward the queen each demanded the key to the closet, which contained the patterns and tracing-board (now known as the lap-board). Being refused, Jezebelum struck her on the temple with her thimble and she fell dead at her feet.

After the murder the sisters buried the body in a grave "six feet perpendicular," at the mouth of the cave, and planted a sprig of shamrock at its head. (The plant is found in great abundance near Mt. Moriah.) Not daring to return to the court, they entered the cave and were found there by the emissaries of the king. At roll call, the day after Vashti's flight, when the three sisters were found absent, the nine recanters appeared before the king in white robes and gloves to denote their contrition, and confessed the plot. They were sent in twos (one remained in a dungeon awaiting their return) to find the murderers, and if they failed they should suffer death in their stead

The two who went in the direction of Mt. Moriah sat at the mouth of the cave to rest and heard issuing from the cave groans and cries. The first voice said: Oh, that my left ear had been pierced by a knitting needle and that I had been fastened thereby to the earth!" The second voice cried: "Oh, that my body had been tied by the back hair to the highest pinnacle in christendom and left to the fowls of the air." The third voice exclaimed: "Oh, that my body had been cut in twain by my corset string, and left on the seashore at low tide, a prey to clams and shrimps."

On trying to rise, one of the recanters caught hold of the shamrock, and it came out of the ground, disclosing a newly-made grave. They then rushed into the cave and dragged the murderers by their hair to the palace, where the king had them executed according to their several imprecations. These imprecations we preserve in our order as the penalties of our solemn O. B. (Old Bulldozer.) Queen Esther, accompanied by several members of the craft, went in search for the body of the ex-queen. Finding the spot by the newly-opened earth, they formed in squads of the different degrees, to try raise the body, it having become decomposed, each desiring to find the lost key or word, known only to Vashti and Esther and a French dressmaker in Jerusalem called Hulda, or the widow's daughter, a woman mighty in cutting and fitting. This key was to the tracing-board closet, and no work could be done until it or a substitute could be found.

First the E. A. tried their grip but failed. Then the F. C., who also failed. Then the queen came forward and groaned in spirit, exclaiming, "Oh! my —— (with an appeal to deity), is there no hope for me or for the widow's daughter" (meaning the dressmaker). Then stooping she raised her on the five points of *felodese*, called the mighty grip of the ass's jaw (the same used by Sampson). The body was buried with honor as near the sunset as was permitted by court law. As the key could not be found, the queen proposed to substitute in its place the first word spoken after the raising of the body. This was an exclamation made by a F. C. (Foolish Gree-

ture) in her dismay in finding that a jewelled pin from her hair had falled into the open grave, "Mah-hah-bone, literally translated, my hair-bone or pin.

This was used as the grand word until 549 years after, when Dorcas, the inspired founder of the original "Children's Aid Society," while seeking in the cave for an herb called boneset (then used for tea among the order), she found the skeleton of Vashti's child, and on the bone of the thumb was set a golden key and by the skeleton a golden box. She seized the box and found on its sides inscriptions and mystical characters. She took it to the temple at Jerusalem, where the H. P. (High Popolorum) was holding audience with the king and scribe. Upon examination there was found a book, the original book of the law, framed in the garden and descended through the ages. We now see how the world is indebted to this ancient society, through Vashti, for the preservation of this most sacred book. Here, too, is a little pot, containing two quarters of a small, dried apple (what was left of the original, two bites having been taken by our G. M. and her associate Adam. There is also found a stick on which a leaf is blooming, "the original fig leaf." A key is found, by the aid of some bits of paper, which solve the mystic characters on the box. On one side is engraved, "Deposited in the year 1;" on the second side, "by Eve," on the third side, "*Pro bono publico*, and on the fourth side, in Chaldaic, Hebrew and Syriac, the long-lost word is seen, "Jah-bu-lun, Vashti, 2499!!" The grand quintessimus, three times three.

After the "*lecture*," which Freemasons might recognize in part, which teaches that this initiation perfects character and purifies the heart, comes the *obligation*, made over from the Masonic, pledging, as that one does, first, secrecy; second, exclusiveness; allowing no unworthy person, such as an old woman in her dotage, a young woman in her nonage, an athiest, a man, a madman or an idiot to be initiated into the order; third, honesty in dealing with sister members; fourth, proper care of the grand omnific word; fifth, observance of the Seventh Commandment towards relatives of those belonging to the order; sixth, obedience to all summons, and the pledge to keep the above under the penalties involved by Jezebelo, Jezebela and Jezebelum (and visited upon them).

The ceremonies and instructions in Freemasonry which these caricatures, seemingly so meaningless disarm caution and keep the mind of man busy, while it is darkened and hardened, and "the god of this world" secures it.

WHAT WE SEE AND KNOW.

AN ADDRESS BEFORE THE WHEATON CONVENTION, BY MRS. B. LOVELESS, FRIDAY, SEPT. 27.

The new woman is not yet so used to honors as to refuse when she is asked to say something, though she may not have much to say. And, like John Hobberton, it won't take long to tell all she knows. I am speaking for myself now. On the theory that "true eloquence" is born of earnestness to be a good advocate—a telling apostle of the truth, one should be thoroughly imbued with the subject. They should be enlisted on the side of truth as against the greatest evil. The greatest evil in the world is the one which has in particular touched us.

The secret lodge has never caused me to suffer as has other evils, but I can say that I believe it to be an evil, and as such, I give my testimony against it. My actual knowledge of the lodge evil may not be equal to yours. I wish to draw the line between what I believe and what I actually know. When I was young, and had never thought of the right or wrong of secret societies, I had a friend, a young married woman; perhaps she was not the wisest of women, but her heart was full of trouble because Fred left her alone so much to attend the Mason and Odd-fellows lodges, of which he was a faithful attendant. She told me what she feared—she was a Christian, and as Fred was out so late Saturday night or Sabbath morning at the lodge, he could not go to church with her, and of course she could not attend the halls with him.

I could see the enemy creeping in at the home, and without considering that any moral question was involved, I made up my mind that if any man should show such precocious taste as to come a wooing of me he must prefer me to two things, yea, three things, or else I was afraid the matrimonial seas would not be smooth sailing; they were, drinking liquor, using tobacco and belonging to the lodge.

We have a near and dear friend who is high up in Masonry. We have long been concerned for his soul. The last time I talked with him, he said: "There it is again; you are just like your husband; every time you get me into a corner you begin to talk religion. I want to tell you once for all that a good Mason is a good Christian." As he was a good Mason, the conclusion was that he considered himself a Christion. We had long surmised what he admitted. I knew that this man spent money on expensive uniforms, dues, attending conclaves from Dan to Beersheba, or rather, from Boston to Denver and San Francisco, expenses that ought to have gone for the comfort and education of his children.

I know, then, that the lodge is a disturber of the peace of the home. I know that it is a great and useless waste of money. I know that it is keeping many out of the church. I believe that it is a great piece of foolishness, a waste of time and money, which is a great sin in itself. I believe that great numbers are letting the lodge take the place of Christian worship. I believe that multitudes of children are practically half orphans because the father is away from through the day attending to legitimate business, and attending to illegitimate or at least unnecessary business at night; and, for the same reason, their wives are practically widows. The very claim that it is so old condemns it. For an organization that has stood from the time of Moses, as is claimed, and has accomplished so little real good that it requires a microscope to see it, should surely disband and begin in earnest to march against the hosts of Satan.

There are many to-day burying their talents in a napkin because there are so many great evils, and they seem so impregnable that they despair of effecting anything by their little mite of talent. They look at the fate of reformers such as Parkhurst and Rosefelt of New York, Pingree of Detroit, and hosts of others, cartooned, ridiculed, all but stilletoed, because they dared to oppose public evils. But if they were convinced that these evils were imbedded in, or protected by, the secret lodge system, and that by destroying this evil others would be eliminated, what courage they would have, and how many would be added to the ranks of those who have met here this afternoon.

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THE MYSTERIOUS POWER:

OR

THE UNIVERSAL, INVISIBLE EMPIRE OF THE WORLD.

BACHELOR'S NARRATIVE.

PUBLISHER'S PREFACE.

"A tale more strange ne'er grac'd the poet's art,
And ne'er did fiction play so wild a part."

The author of this narrative seems to have been "dreaming dreams no mortal ever dared to dream before." His language in some instances would indicate the wildest exaggeration—"it is not poetry but prose run mad." His graphic descriptions of the Universal, Invisible Empire of the World will doubtless touch the heart of every true American. The author wields an honest and fearless pen, backing his startling statements by numerous extracts from actual reports, popular newspapers and official records. Claiming to be true as to portraiture it excels the wildest romance, associating names and events well known to all Americans with a candor that carries conviction to every unbiased mind. Many of the pictures drawn are enough to fill the soul of every freeman with holy horror and righteous indignation—they are perfectly appalling. We have thought best to add some footnotes occassionally. The narrative is happy in style, racy in statement, and logical in deduction, as to "what men dare do, what men may do, what men daily do, not knowing what they do." The great Jefferson said: "Error of opinion may be tolerated where reason is left free to combat it." While this is perhaps true, well may we exclaim with Madam Roland: "O liberty! liberty! how many crimes are committed in thy name!" Another has aptly declared: "The tree of liberty only grows when watered by the blood of tyrants." That great American lecturer Joseph Cook says: "There is nothing secret iniquity so much fears as a newspaper," and he might have added—

"Here shall the Press the People's rights maintain,
Unawed by influence and unbribed by gain;
Here patriot truth her glorious precepts draw;
Pledge to Religion, Liberty and Law."

With these prefatory remarks the reader is left to a perusal of the story. Publisher.

AUTHOR'S INTRODUCTION.

Weave reality into romance and truth is often stranger than fiction. The absolute truthfulness of portraiture from real life of the incidents and scenes herein related can be easily authenticated by the remarkable array of documents and facts now in the possession of the author. For want of space much will necessarily be omitted that might have thrown new light upon or imparted additional interest to the subject under consideration. The names of some of the parties engaged in the thrilling occurrences as well as the times and places of their transactions are for the present, at least, veiled in fiction. And while recounting the marvelous and exciting adventure amid the rugged scenes in which the greater part of his life has been passed, the author would not for a moment detract from the interest of the recital by referring to his ancestry, parentage or family lineage. He courts no favor, pleads no indulgence, seeks no popularity, craves no notoriety, begs no honor and desires no fame; therefore his true name will not appear. Suffice it to say that he has always been too busy to write romance and too indifferent to run for office. As to criticism

"Who shall dispute what the reviewers say?
Their word is sufficient; and to ask a reason
In such a state as theirs is downright treason."

And now to the cause of true American patriotism, civil and religious liberty, free thought, free speech and free investigation in the United States is this narrative cheerfully dedicated by the author, who subscribes himself, Fraternally,

The Bachelor.

EARLY MEMORIES.

CHAPTER I.

The Bachelor's earliest years were spent amid the wild romantic surroundings of frontier life. The pioneer home where he was born stood almost hidden from view under the wide spreading branches of stately forest trees that grew near a soft flowing river. Many times in the still watches of the night his infant slumbers were disturbed by the howl of the wolf, the wail of the wildcat and the plaintive cry of the panther. His first recollections were of wild animals and wilder men. When a mere child he would sit for hours beside his father's hearthstone and listen with bated breath to the recitals of old hunters and rangers as they told of hairbreadth escapes from savage beasts, border outlaws and bloodthirsty redskins. As a boy he was passionately fond of reading and war histories and books of travel were his especial delight. He longed to visit foreign lands and learn by actual observation more of the customs, religion and even politics of distant climes. By conversing with his parents and with the strangers who visited his father's ranch, he gathered many items of useful information pertaining to the great world around and concerning the rapid developments in modern science and art. Newspapers were a rarity in those days. However and in the meantime a great influx of immigration had set in and strangers in search of new homes were constantly arriving. Villages, towns and cities sprang up as if by magic. Factories, schools and churches were established. Postoffices were located. Lawyers, physicians and ministers discoursed learnedly of law, medicine and theology. Scientific lectures and public speakings absorbed the attention of the adult population, while the juvenile portion of community were interested and instructed by spelling matches, writing classes and singing schools. Celebrations, picnics and sociables were duly inaugurated for the further promotion of the general good feeling, society became more stable, and everything went merry as a marriage bell.

(*To be continued.*)

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HOW TO MAKE GRAPE JELLY.

Simple Rules For Making a Delightful Preserve.

Stem the grapes carefully. Put them in a stone jar and set it in boiling water. Let the water boil around the covered jar from half to three-quarters of an hour.

Mash the grapes when they are thoroughly heated to let the juice run out. When they are well cooked, strain them through a sheer cloth of unbleached cotton.

For the finest jelly use the juice that drips through first, and for the second quality, which is good enough for jelly cake, squeeze the pulp and extract all you can by pressure. Measure out the two qualities of juice by themselves, allowing a pound of granulated sugar for every pint of juice. Put the sugar in the oven in a tin pan, while you boil the juice down in a porcelain kettle. When the juice has boiled 20 minutes, add the hot sugar. It will melt into the boiling juice with a hissing sound. The moment it is melted and boils up again the jelly has "come," and it is ready to put into the bowls. When it is cold, set it away uncovered in a cool place. The next morning it should be firm and perfect. Cover it closely with two rounds of paper which have been dipped in brandy and pressed down against the jelly. This precaution is especially necessary with grape jelly, which is peculiarly liable to mold.

Seal up the bowls of jelly with a paper the quality of common writing paper, using the white of an egg for mucilage. Rub the white of an egg over the top of the covers to fill up the pores of the paper.

In putting up grape jelly it is well to put, as an extra precaution, a layer of cotton wadding tied closely over the top. So long as this wadding remains intact it is a certain preventive of the entrance of germ life. Care should be taken to secure ripe grapes that are thoroughly sound. None that show the slightest tendency to wrinkle or fall from the stem should be used. The wild fox grape, the great northern grape of our forest, makes the best green grape jelly. Excellent ripe grape jelly may be made from Concord grapes, showing none of that muskiness of flavor which is so objectionable in the fresh fruit.

How to Try on Shoes.

There are special times and seasons for the trying on of new shoes. A larger pair of shoes is needed in summer than in winter. It is always best to try them on in the latter part of the day. The feet are then at the maximum size. Activity naturally enlarges them or makes them swell. Much standing tends also to enlarge the feet. New shoes should also be tried on over moderately thick stockings. Then you can put on a thinner pair to ease your feet if the shoes seem to be tight. It is remarkable what a difference the stockings make. If they are too large or too small, they will be nearly as uncomfortable as a pair of shoes that are too tight. New shoes can be worn with as much ease as old ones if they are stuffed to the shape of the foot with cloth or paper and patiently sponged with hot water. Or if they pinch in some particular spot a cloth wet with hot water and laid across the place will cause immediate and lasting relief. Milk applied once a week with a soft cloth freshens and preserves boots and shoes.

How to Cook Lamb Cutlets.

The most delicious lamb cutlets come from the leg, cutting three slices an inch thick. Mix well in a cup 2 teaspoonfuls of lemon juice, half a teaspoonful of onion juice, half a teaspoonful of salt, one-eighth of a teaspoonful of pepper and 2 tablespoonfuls of salad oil and rub the mixture over the slices of lamb. Cover the dish in which the meat lies and put it away for an hour or more. When ready to cook the cutlets, spread them lightly with melted butter and dip them in fine bread crumbs. Cook in a double broiler over a moderate fire for eight minutes. Serve hot with green peas and parsley.

How to Purify Water.

A simple mode of purifying water is to sprinkle a tablespoonful of powdered alum into a hogshead of water, stirring the water at the same time. This will precipitate all the impurities to the bottom after being allowed a few hours to settle and will so purify it that it will be found to possess nearly all the freshness and clearness of the finest spring water. A pailful containing four gallons may be purified in this manner by using no more than a teaspoonful of the alum.

How to Clear the Voice.

Bake a lemon or sour orange for 20 minutes in a moderate oven, then open the fruit at one end and dig out the inside, sweetening with sugar or molasses. It is said that this will not only cure hoarseness, but will remove pressure from the lungs.

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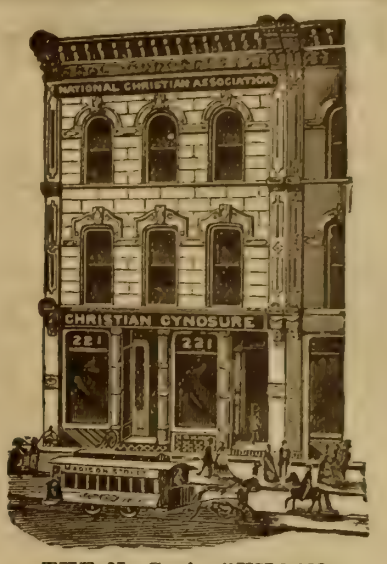

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The Christian Cynosure.

REV. M. A. GAULT, - - - Editor.
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CHICAGO, THURSDAY, OCTOBER 17, 1895.

A TWO-PAGE STRADDLE.

One page of the *Congregationalist* of Sept. 5 has more than a column lauding the Templars "only from the point of view of outsiders." The next page lying opposite as the paper is opened, begins the review of the week with a sub-head and a paragraph relating to "the Knights Templar in Boston." In this it criticises the coming of the Knights on Sapbath, the display made of the cross in saloons and in shops owned by Jews and agnostics, and the patronage of prostitution. "A million dollars, probably more, have been spent in Boston which were earned elsewhere," sounds complimentary, but is in the same paragraph with the sentence, "Money has been spent lavishly that might have been spent in better ways." We should say so, brother. Ink, too. Newspaper space, ostensibly devoted to good use. Possibly, confidence and influence that should have been preserved.

There is no book for a journalist like the Bible. Even more fully is this true in religious journalism. It would be well after looking a while at "white plumes, swords, badges and much gold lace," to turn the dazzled journalistic eye to the page where there is something about knowing a tree by its fruit.

NOT PREJUDICE BUT KNOWLEDGE.

Facts about Masonry will dispel prejudice in its favor, while, at the same time, they will insure opposition grounded on knowledge and superior to mere prejudice. Opposition to the lodge is comparatively weak when it can give no reasonable account of itself. It is not enough to say to one whom lodge influence has brought to the verge of joining, "I do not like Masonry," or "I feel that Masonry exerts an evil influence."

A few salient facts supported by irrefutable proof should be in the grasp of every Anti-mason, ready to be used whenever weapons are needed. These should not be borrowed from Anti-masons. They ought to have full Masonic authority. Such authority is cited in the exposures furnished by the N. C. A., and constitutes a chief element of their superiority over other exposures.

Christian Anti-masons should know the lodge exclusion of Christ's name, the place to which the Bible is relegated, the limitation put upon virtue, and the necessity of protecting and abetting vice. They should also know the wicked ending of the oaths.

Patriots and men of honor should know the Masonic requirements of unquestioning obedience, abject subserviency and abandonment of private judgment. They should understand its relations to civil law.

Enough of such knowledge to qualify one to answer questions or urge conclusive reasons is easy to obtain. For that reason it is so much the worse to almost play into the hands of the enemy, by matching against his inside knowledge nothing but an outside dislike and prejudice. The effective way is to meet what knowledge he has with knowledge that is broader and deeper than his own.

CONSIDERED MERELY AS JOURNALISM

It is good journalism to know a little about a subject before publishing much. This is peculiarly important when what is written commits the paper to a policy, or in any good degree affects its relations to persons of consequence or great organizations. Such was the case when the *Congregationalist* published an editorial relating to the Knight Templar conclave.

Without claiming to know the subject, it treated it, nevertheless. That was done by a good journal, but it was poor journalism. It characterized an order of whose character it confessed it had no real knowledge. That was a bad break, mere journalism bring considered. It heard some one make the statement that the Knights were "pledged to maintain and defend the principles of the Christian religion." This statement was of the first importance to a religious journal. Boston afforded easy facilities for its refutation or verification. Not to know whether it could be verified or not, to attempt to verify it before letting it into the columns, was something foreign to trained journalism.

In a case of less importance, such a slip might well pass for a trifle. To let it pass as such in a case of this magnitude is impossible. The size of the gathering itself and the immensity of its claims, would have insured this alone. The journal, on its part, was a prominent one. Its endorsement of the order was invaluable. Its condemnation would have produced a sensation.

The lapse from its journalistic standard was less excusable, because even the Boston public library would have provided ample information. Or if this seemed to leave possible need of further investigation, other facilities for conducting it were at hand. Eminent Boston preachers, also, and others well accredited in Boston, had said too much to leave such a course open to evangelical journalism.

The result of such juvenile journalistic work was, to commit a representative evangelical journal to false information, misleading influence and an untenable position. The oath, "I will wield my sword in defence of the Christian religion," made by a drunken or rumselling infidel, is not a very complete commitment to Christianity, when tried by the ordinary tests used by a competent evangelical journal. To let a partisan of the order drag the paper into an endorsement of it as devoted to the Christian religion, on the strength of bombast about wielding a sword, is ridiculous. Still further, no man could march in those ranks who was not a Blue Lodge Mason, and of all infidel clubs; perhaps none more completely excludes even a reference to Christianity. The *Congregationalist's* editorial was a singularly perfect specimen of blind toadyism, but a striking example of the rawest and poorest journalism.

A FITTING RESOLUTION.

No other profession affords so many grand opportunities of pleading for the honor of Christ, and of working for lost souls, as does that of the National Christian Association district secretaries. At the same time the work is wearing and laborious. It could not be long endured if they were not sustained by the prayers and contributions of God's people and by the grace of God and their deep interest in the work.

None of our agents have been more untiring in the work than the Pacific Coast agent, and it was therefore fitting for the Portland convention to pass the following resolution:

"Whereas, Rev. P. B. Williams has so arduously and successfully labored in the interests of this Association during the past year, therefore

"*Resolved*, That we very much appreciate his efforts, and will continue to pray that the Holy Spirit may guide and prosper him all his days."

PERSONAL MENTION.

—Bro. W. T. Wilson, of Long Run, Pa., in sending his renewal writes, "I value the paper very highly, and have not the least idea of doing without it."

—Rev. C. A. Bailey of San Jose, California, writes for Anti-masonic literature and adds: "Yours is a noble fight for the truth. May the Lord bless your efforts."

—The Beaton Bros. write from Cape Rupon, Nova Scotia, sending subscription for *Cynosure* and saying, "This is a lodge-ridden country and there is no opposition."

—Rev J. R. Thompson of Newbury, N. Y., an old time friend of the *Cynosure*, sends good wishes for its prosperity and orders some Anti-masonic books and some tracts for free distribution.

—Rev. W. H. French, D. D., of Rushville, Ind., writes that the propositions for meetings in Indiana seem to him favorable, and that he will co-operate in the work as best he can. Dr. French is president of the State Anti-secret Association.

—Rev. A. Sims, of Kingston, Canada, is doing quite an extensive work in publishing books and tracts. He has removed from Uxbridge, Ont., to Kingston, and writes: "I am sending out the back numbers of the *Cynosure* to all parts of the world, to Africa, Europe, Asia, Venzuela and other countries. God speed the truth."

—Bro. F. A. Armstrong of Kinney's Corners, N. Y. writes, "May God's blessing rest upon the *Cynosure's* editor, publisher and contributors that your many readers may be sufficiently instructed in the dark ways of lodges to keep out themselves and to keep others out. May Bro. Ronayne be long spared to give us more of his interesting reminiscences."

—Rev. E. C. Paxton has recently become pastor of the U. P. church at Elizabeth, Pa. He is much liked by his people and is building up his church. He says of the *Cynosure*, "I like it very much. It is filed away, and when the time comes for a pointed discussion, I know just where to go for material. It is my hope soon to get by me more literature on the subject."

—The English critics on all sides show no hesitation in placing Funk and Wagnalls' new American Dictionary above all similar British works. The *Leeds Mercury* in a review just published says: "We have no hesitation in stating that the Funk & Wagnalls Standard Distionary is the best and most complete Dictionary of the English language now in existence."

—The Philpdelphia *Ledger* of Oct 10, says: "Several students of Westminster College were arrested to-day for hazing M. T. Mabon and another student. Mabon was badly beaten by masked students while returning home at night, and is in a serious condition. His companion was treated to a dose of lampblack and compelled to sing before empty benches on the football field. Both students were disliked because they were members of an opposition society. Other arrests will likely follow."

—Those who are earnestly looking for deliverence from all compromising associations, are invited to meet at 310 Fulton street, Chicago, Oct. 22 and 23, for the purpose of organizing a nonsectarian Christian alliance federation or brotherhood. The call says: "Those who believe that God has given the church the right, and made it her duty to proclaim His Holy Word in its fulness, and in its light to criticise and censure the acts of men, societies, corporations and governments, municipal, state and national; and to hold her members individually responsible for the consequences of all their acts, and not to exempt from descipline unrepenlent wrong doers of any kind."

—The general interest in the subject of municipal reform attracted wide attention to the studies of city government in Great Britain and in Continental Europe, contributed to *The Century* by Dr. Albert Shaw. These are to be followed the coming year by a third series on "The Administration of the Cities of the United States," setting forth the progress and characteristics of municipal government in this country. The series will begin with some of the cities not often treated from this point of view, such as New Orleans and San Francisco. Dr. Shaw believes that there can be no general and intelligent reform until the conditions that exist at present throughout the country are studied and understood.

—The *Voice* says, "The G. A. R. is by no means the intemperate body of men some people claim. *The National Tribune*, Washington, organ of the G. A. R,, describing the recent national encampment says: 'Two things greatly astonished the Louisvillians. One was that the superintendent of the city water works reported that the consumption of water during the national encampment increased 1,500,000 gallons a day. The other was that everybody who went into extra arrangements for selling enormous quantities of beer and other liquors lost money. The business of the regular saloons was not perceptibly increased by the presence of 200,000 strangers, and so far as liquor-selling was concerned the encampment was a flat failure.'"

—The *Social Economist* is enlarged to eighty pages, and its 960 pages of annual matter make two most instructive and valuable volumes for permanent reference and library use by all students of economic questions. It leads in the discussion of both practical and theoretical economics, statesmanship and finance. Its plan for the reconstruction of our banking system, so as to retire the greenbacks, unite the banks, delegate the functions of financing the treasury to an

American Government bank, instead of an English private bank, bring all banks to coin payments and equalize rates of interest throughout the country, as published in October, 1893, and January, 1895, presents the only solution of our financial difficulties that can be efficacious. To these the country will finally be driven, however long it may dally with makeshifts and hand-to-mouth expedients.

—The *Review of Reviews* says of Theodore Roussevelt: "If you could speak commandingly to the young men of our city," I asked him one day, "what would you say to them?" "I'd order them to work," said he; "I'd try to develop and work out an idea of mine—the theory of the duty of the leisure class to the community. I have tried to do it by example, and it is what I have preached; first and foremost, to be American, heart and soul, and to go in with any person, heedless of anything but that person's qualifications. For myself, I'd work as quick beside Pat Dugan as with the last descendant of a patroon; it literally makes no difference to me so long as the work is good and the man is in earnest. One other thing, I'd like to teach the young man of wealth that he who has not got wealth owes his first duty to his family, but he who has means owes his first duty to the state. It is ignoble to try to heap money on money. I would preach the doctrine of work to all, and to the men of wealth the doctrine of unremunerative work."

—Dr. M. D. Gray, of Cambridgeboro, Pa., writes: "You will find enclosed a copy of an advertisement which I found in the last edition of the Chicago *Saturday Blade*. I think this effort to bind our young boys to secretism is about as low and contemptible as any thing could be. Can anything be done to stop this nefarious work and save the boys? It is sad to think of their being led into this bondage of Satan and not understanding what they are doing. Our lodge-ridden town is doing nothing against secretism. I hope much may soon be accomplished to do away with all things opposed to the Master." The following is the advertisement which Dr. Gray incloses: "To the editor:—I will let any boy join the C. M. A. free. It is a great secret society for boys. It has signs, grips, signals, secret signs, language initiation, etc. It does not interfere with religion or politics. Lots of fun for boys. None over 21 years allowed to join. Send your name and several other names that you think will join. Enclose stamp. Address W. W. Best, Oak Park, Ill."

THE LODGE OATH.

THIRD ADDRESS BY PRES. C. A. BLANCHARD, BEFORE THE ILLINOIS STATE CONVENTION AT WHEATON, SATURDAY EVENING, SEPT. 28.

Owing to our limited space we can only give an outline of Pres. Blanchard's excellent address which occupied an hour, and was full of telling points and practical illustrations against the lodge.

He said men are constantly asking, what are you accomplishing in opposing secret societies? Is the lodge not on the increase? Therefore you may as well cease your agitation, for it only seems to aggravate the evil. But you may raise the same objection against the agitation of every good reform. What are we accomplishing by the prohibition agitation? The liquor power is on the increase. You may ask, what good is the church doing? Here in Wheaton, where so many churches and ministers have been so long at work, you find there are still more outside of the church than inside. Shall we then abolish the church and tell ministers to quit preaching the Gospel? No, by no means. What would this community have been without the salt of Christianity? It would long ago have rotted in its own corruption.

So it is our duty to keep up this agitation against secret societies. The evil is alarming now, but what would it have been if we had kept silent? This evening we will consider the lodge oath. An oath is a solemn appeal to God, calling him to witness that we are telling the truth. Christ said swear not at all, but he no doubt meant profane swearing. On his trial he recognized the propriety of swearing by an appeal to God. For a time he refused to answer, but when his accuser said, "I adjure thee by the living God that thou tell us who thou art," Christ immediately answered, thus recognizing the validity of the oath. We believe the Bible teaches that an oath may be administered to confirm the truth.

Some claim that an oath is invalid and extra-judicial unless administered by a properly authorized officer. But an oath may be administered by one who is not an officer. This does not make an oath unlawful. An oath is extra-judicial when we are sworn to do what is wrong and unlawful. I met a minister recently at the Northfield conference who had been a Mason and had separated from the lodge because he believed it was wrong; yet he regarded his oaths as still binding and could not be induced to publicly testify against the order. I have met many men who regard their secret society obligations from the same standpoint. They regard their lodge obligations as still binding even after they have left the order.

The speaker then related a thrilling experience of a Baptist minister named Culver, who, while kneeling at the altar in taking the obligation of the seventh degree, objected to going any farther. After remonstrating with the Worshipful Master, he was finally told that he could not back out, but must go through with the obligation. He was not to be intimidated, and demanded his clothing; and telling the tyler to stand aside he walked out of the lodge room. He was threatened if he ever divulged the obligations he had taken; but he resolved that in a public meeting in the court house he would reveal it all, which he did, while he was accused and denounced as a liar by members of his own church. An infidel who had taken the degrees of Masonry corroborated his testimony concerning the lodge, and severely denounced these professed Christians who could deny what they knew was the truth in order to defend Masonry.

Masonic oaths are unlawful because they bind to conceal what the candidate does not know. They are like the oath of Herod to the foolish dancing girl. He did not know that she would ask the head of John the Baptist; and when she did ask it, he was not bound by his rash and sinful oath to give it.

The oaths of Freemasonry are not binding because they contain permissions to do wrong. When they swear a member not to wrong a brother member or to seduce the wife, sister or daughter of a member, there is the implied permission that they may thus wrong those who are not members. If you send your boy down town and tell him he must not steal from the corner store on the right hand side, would that direction not imply a permission that he might steal from the other stores? The spirit that runs through all these secret orders is the spirit of selfishness, and their oaths and obligations cover a multitude of sins.

Their obligations are not binding because they are obtained by misrepresentation and fraud. The candidate is told that there is nothing in it to conflict with his obligations to others, while in very many respects they conflict, and this fact alone renders the contract null and void. President Finney, of Oberlin College, declared these oaths to be sinful, and they must be confessed and repented of before we can find favor with God.

TALKS TO YOUNG PEOPLE.

BY PROF. D. A. STRAW.

ACCEPTANCE, WITH DOUBTS.

John Burntner and John Whiteman had long been friends. The first John was visiting at the home of the other John, in the country, six miles from the town of Winberg. Both were young men. Whiteman was recently married, and Burntner—well, some people thought he soon would be married. This fact may have added to his natural modesty, which was very marked. His visit with his friend and his friend's friends had been a week of gleeful happiness, but was coming to a close. He was to start on the westbound train for Iowa at two o'clock on a January morning. The weather was crisp and cold. The sleighing was fine on the deep and well-beaten snow. But the journey to the station at that time of night was frigidly anticipated by both him and his friend; so he was glad when he received an invitation to come to town in the evening and spend the hours till train time at the pleasant home of a kindly acquaintance, Mr. Summore, who lived near the depot.

It was a biting cold night outdoors, but all the more hospitable in Mr. Summore's sitting-room beside the big baseburner filled with coal that glowed with a friendliness which almost spoke the welcome with which his new acquaintances received him. The evening soon passed, with talk and pictures, and, for an interlude, some juicy apples, brought in by the kindly hand of his hostess. Now he should go to bed and sleep, they said, and they would waken him at one o'clock, just in good time to get to his train. Yes, he should sleep with no uneasiness, for they had an alarm clock, and they would not fail to waken him so he should get his train.

This was true-hearted hospitality that he could not but appreciate, and it was with happy thoughts that he said good night, as Mr. Summore bowed him into the guest chamber of their pleasant home and closed the door.

Furnaces had not yet been introduced into the homes of the people except the rich, nor was it customary to have the bedrooms heated with stoves. The feathery bed and fleecy coverings were ample for comfort in the coldest night, and the chilly shock of getting ensconced only added to the soundness of the slumber which the fresh air invited after the few moments of once getting warm.

So it was supposed it would be with John Burntner. But—what! How's this? As he set the lamp on the table and looked around, the bedstead had a straw-tick on it, and nothing else. Not a sheet, nor a blanket, nor a comforter, to say nothing of a big fat feather bed. After his first astonishment, he began to philosophize and try to account for the equivocal condition of that bed. Was it a joke? He was not unused to jokes. Was it an intentional insult? Impossible; for they were friends of his friend Whiteman, though but chance acquaintances of his. Was it an accident? Yes, it was, but he was not sure of it. If it was an accident, he thought to himself, it was a most remarkable one. How could that bright young woman have gotten her spare bed into such a state of preparation for him? Well, as a matter of fact, she had set out to change the bedding, and had forgotten to finish it. But he said, that is preposterous. Should he go down and tell them? or should he wait till they were asleep and then slip out quietly and go to the depot? He would not make the gentle little woman feel so ashamed. Or, he would not let them get such a laugh on him. My! he was getting cold; colder every minute,—except when the thought of the possible insult made him hot for an instant.

Well, what did he do? He lay down without undressing, and tried to roll the straw-tick around him enough to keep him from freezing. And he succeeded,—sleepless and sleepy, tossing and questioning, pounding himself for his stupidity in not telling them before they went to sleep, aching with the torture of unconquerable cold,—he kept from freezing for four wretched hours, and then slipped out, without sound or farewell, to the depot, which was still locked. His train came at last, and he went, but he never told his experience, though his friends did, with much chagrin, and more laughter; yet they never felt sure whom the joke was on.

I have told this story for the story's sake, yet I cannot help seeing in it a parallel to the way many people accept the gracious invitation of our best of all friends. They come into His house, accept the evidence of His favor, feel delight in the warmth of His friendship; but the moment they come to a want unsupplied they become suspicious, doubting, and their pride forbids their asking the supplies they so much need. He has bidden them, ask, and receive. He is more willing to give than any earthly friend, even as in the parable, to rise in the night and give one as much as he needs. Come unto me, says Jesus, and I will give you rest. He offers a Comforter to abide with us. He offers peace that passeth understanding. He offers joy, fullness of joy. Only ask, he says, doubting nothing. He wants us to have confidence in him, even boldness. Yet many question at the first occasion, Did he mean it? Ashamed to ask for what they need, they roll themselves up in their discomfort, in his house, yet miserable and getting more so, till at length in their vexation they slip stealthily out and are gone.

A PROSPEROUS MAN.

REV. DR. MADISON C. PETERS ON THE LIFE OF JOSEPH.

His Coat Was Taken From Him by His Enemies, but They Could Not Take His Character — From Prison Cell to the Highest Position of Honor and Power.

On Sunday morning, Nov. 3, Rev. Madison C. Peters of the Bloomingdale church, Boulevard and West Sixty-eighth street, New York, preached on "The Life and Times of Joseph." He took for his text Genesis xxxix, 2, "And the Lord was with Joseph, and he was a prosperous man." The following is a brief outline of the sermon:

The older versions of the Bible render "prosperous man" "a luckie fellow." The meaning is that everything he handled went well. An overruling Providence and not mere chance or luck affects nations and men, and I believe that individuals are especially selected of God to accomplish certain great ends in the world. It is not blind fate that brings certain men to the front. God foresees the crises of history and selects his Luthers and Lincolns from the cradle. I am not preaching predestination. God has the foreknowledge of men and their unfolding fitness, and he selects and specially fits them. Joseph was a child of providential necessity. Borne by Rachel, in answer to prayer, he inherited his mother's beauty and piety. His rare amiability and excellence of character won for him the unwise partiality of his father, Jacob, and provided "the coat of many colors." This coat, or rather white tunic, extending to the ankles and wrists and embroidered with a narrow stripe of color round the edge of the skirt and sleeves, was worn only by kings' sons and by those who did not need to toil for a living. In those times the father's will was law. Joseph's brothers wore short garments—they had to work—so we can easily understand the envy of the brothers because of this famous coat.

But, still further, Joseph dreamed that he should become the center of the family life, and unsuspecting he tells his brothers his strange dreams, which prefigured not only his exaltation, but his brothers' humiliation. And "they hated him yet the more." One day in the fields of Dothan the envious brothers stripped him of his fine coat and thrust him into a deep pit, and but for Reuben's pleading would have left him there to die. An Arabian caravan was traveling to Egypt. Joseph was sold into slavery at the suggestion of Judah, and sold for 20 rings of silver, about $15.

Joseph was sold to Potiphar, an Egyptian grandee. The Lord prospered him here. He was made overseer of all the Egyptian had. His enemies stripped him of his coat, but they could not strip him of his character. He read the will of God in the common task. While his fellow servants were squandering their time, Joseph filled his moments with activities. Potiphar found that a good man was a safe investment. "The Lord blessed the Egyptian's house for Joseph's sake."

Joseph's critical temptation and how he successfully resisted the blandishments of an exceeding beautiful, gifted and refined woman are too well known to need rehearsal. It was a temptation hedged about with opportunity, safety and honor. To cross her would make her his foe and ruin all his prospects. And when finally accused of the shameless woman of the very sin to which he had been tempted, and though thrown into prison, he was still the same honorable man, winning the jailer's respect and intrusted with the care and guardianship of all his fellow prisoners, and finally Joseph, through his interpretation of dreams, was taken by Pharaoh from the prison cell to the premiership of the kingdom. Do you read the lesson—character wins everywhere?

Joseph carried his religion with him to the heights of power. Prime minister at 30, from the prison cell to the highest position of honor and influence, and yet in that city of idolators he stands up alone and worships the only true and living God. The great lesson of Joseph's career, and one I would fain write upon your hearts with the earnest tenderness of a brother, is this: Religion furnishes the only sure foundation of character. It is the only absolute safeguard against temptation. "How can I do this wickedness and sin against God?" Conscience has often been so educated as to sanction the worst practices. The foulest wrongs ever perpetrated have been done in the name of conscience and for conscience's sake.

Self respect will not always save one from crime. He who has no other safeguard than self respect is apt to yield when he supposes his sin can be concealed.

The history of everyday life proclaims in unmistakable tones that if you neglect the principles and precepts of religion you have no warrant that you shall not fall. The sea of life is strewn with dreadful wrecks of character where everything conspired to insure a prosperous voyage save true religion. Come, then, under the beatitude of God's love. Trust and love him, and sooner can the heavens fall than that your life shall fail.

Trust him all your journey through;
Trust him living, and dying, too;
Trust him till your feet shall be
Planted on the crystal sea.

A Large Tooth.

While workmen were excavating a ditch in a swamp on the farm of C. E. Percival, in the southeastern part of Champaign county, a few days ago, they dug a huge tooth which has attracted considerable curiosity and the attention of scientific people. The tooth measured 10 inches in length, 4 inches across the face of the crown and weighed 7½ pounds. When it was brought to this city, it was compared with a plaster cast of a mastodon's tooth in the University of Illinois, and it was found to correspond almost exactly with it.—Burlington Hawkeye.

CHRISTIAN ENDEAVOR.

Lesson For the Week Beginning Oct. 20. Comment by Rev. S. H. Doyle.

Topic.—Christian patriotism—what does it require of us?—Isa. lxii, 1-12.

Christian patriotism is the patriotism of the Christian. There is no reason why a Christian should not be patriotic, and every reason why he should. Christian people have always loved their country and have been interested in its welfare. The Jews loved Jerusalem. It stood both for church and for country to them, and their patriotism was only the more intense for that fact. In the fervent desires of the prophet expressed in the chapter before us we may see some of the things that patriotism demands or requires of Christians.

1. Christian patriotism requires us to be interested in our country. This entire chapter shows that the prophet had the most intense interest in Jerusalem. All Christians should be interested in their country, in its prosperity and its welfare. It is a false idea of religion that declares that followers of Christ should have nothing to do with human governments. Piety and patriotism should go hand in hand. We cannot be loyal to God and disloyal to our country, for loyalty to God includes loyalty in every other relation of life. Nations belong to God as well as individuals. Nations are also responsible to God. Instead, then, of holding themselves aloof from civic affairs on the ground that they are corrupt and evil, Christian people should be intensely interested in them that they might make them such as God should desire.

2. Christian patriotism requires us to desire the exaltation of righteousness in the nation. This was the prophet's desire. "For Jerusalem's sake," he says, "I will not rest until the righteousness thereof go forth as brightness." "Righteousness exalteth a nation, but sin is a reproach to any people." The Christian should therefore desire and demand righteousness in the city, state and nation. Good men and good principles should be exalted above bad men and bad principles. One exalts the nation; the other debases it. Corruptness will destroy a nation as certainly as it will destroy an individual. Any nation that is founded upon iniquity is doomed to destruction. It is only a question of time. Righteousness—right dealing with God, right dealing with all men—is the only guarantee of national happiness and prosperity.

3. Christian patriotism requires us to pray for our country. The prophet had his watchmen upon the walls who were to cry day and night unto God. The nation needs God's guidance and blessing. Prayer is the nearest avenue to the heart of God. Therefore we should pray constantly for God's blessing upon our land.

Bible Readings.—Gen. xxx, 25; Ex. xxxii, 31, 32; Num. xiv, 11-21; I Kings xi, 21, 22; Neh. ii, 2-5; Ps. xxxiii, 12; cxxii, 6-9; cxxxvii, 1-6; cxlvii, 20; Prov. xiv, 34; Isa. i, 10-20; xxvi, 1-4; Jer. xxix, 4-7; Zech. viii, 20-23; Math. xxii, 15-21; xxiii, 37; Rom. ix, 1-4; xiii, 1-7; I Tim. ii, 1, 2.

The Christian Endeavor Movement.

What does it all mean? For one thing it means that Christians are becoming really Christian and are working shoulder to shoulder with the single and earnest desire to do good. It also means that theological differences are no longer a bar to that unity of action which the best minds and largest hearts have long prayed for. The creed, which has heretofore occupied a prominent position in the front, has been sent to the rear, not dispensed with altogether, but not allowed to interfere with that practical work which is at the foundation of all true religion—the religion of Christ, who healed the sick and opened the eyes of the blind.—New York Herald.

A Woman's Rights Champion.

Rev. W. Knight Chaplin told this story at the English national Christian Endeavor convention: "A bright little girl, 8 or 9 years old, who had heard much talk on the subject of woman's rights, came home from meeting one day and asked in a somewhat indignant tone: 'Mamma, what makes the minister say A men? Why doesn't he ever say A woman?' In Endeavor societies," commented Mr. Chaplin, "it isn't all A men."

The Altar of Private Prayer.

Keep the altar of private prayer burning. This is the very life of all piety. The sanctuary and family altars borrow their fires here; therefore let this burn well. Secret devotion is the very essence and barometer of vital and experimental religion.—Spurgeon.

Endeavor Briefs.

The Christian Endeavor society that is living to itself will not live long.

A Wesleyan society in New Zealand has had the joy of seeing nearly all of its associate members confess Christ, as a result of a series of evangelistic services.

The prayer meeting speaker who speaks just to make a speech never makes an impression.

The Christian Endeavorers of Chicago, through their good literature exchange, have distributed nearly 500,000 pieces of pure reading matter in the hospitals, almshouses, jails of the city and throughout the needy portions of the west.

The Philadelphia Christian Endeavor union has been especially earnest in its work for the sailors, and it has provided for their use 3,000 comfort bags, canvas receptacles filled with articles needful to Jack Tar in his bachelor life.

In company with many other societies and unions the York (Pa.) Christian Endeavorers regularly visit the jail, almshouse and hospitals, conducting services and distributing literature.

A notable work has been undertaken by some Endeavorers of Blackville, S. C., who are supporting three orphans—one in a Presbyterian home, one in a Baptist home and one in a Methodist home.

Japan's Empress.

The Empress of Japan is described as a little woman, who almost disappears in the long trained dresses of western civilization in which she now appears at court ceremonies. Even in high heeled boots she appears almost a dwarf in the eyes of Europeans. She has, however, an expression of dignity in the face that is described as very impressive.

A Woman Lawyer.

"There is so much that is unpleasant in divorce suits that a woman really needs another woman around to protect her," says Mrs. Foltz, the San Francisco lawyer, who has just won a divorce suit for one of her female clients.

Original Work of Women.

Concerning the want of originality in woman's contributions to the world's fund of knowledge, Mr. John Tetlow, head master of the Boston Girls' High and Latin school, had this to say in his recent address at the Plymouth School of Ethics on "The Education of Women For the Learned Professions:"

At the recent commencement exercises of Radcliffe college President Eliot said—not in a spirit of derogatory criticism, but rather with a note of interrogation—that women have as yet proved their ability only to learn from teachers and to practice what they have been taught; that they have not yet, at least in any considerable number, shown power to originate, and he illustrated this conservative tendency of women by the Scriptural quotation, "Mary kept all these things and pondered them in her heart." His remarks, as I listened to them, brought to my mind a criticism which I read a few months ago in The Classical Review, written by Jane Harrison, the archæologist, on the published thesis of a woman candidate for the degree of Ph. D. at one of our American universities. The thesis, she said, showed that the candidate had made herself familiar with all that had been done by others in the department of investigation covered by it, but it added nothing to the sum of existing knowledge. In other words, it was a highly creditable compilation, but not an original contribution.

I suppose that the warmest friends of the higher education of women will have to acknowledge the justice of this criticism at the present time and will have to content themselves with the retort that but very few men make original additions to the world's acquired knowledge. But that ultimately, with equal leisure and opportunity for research, they will make as valuable original contributions as men I cannot for a moment doubt.

The woman's cause is man's; they rise or sink
Together, dwarfed or godlike, bond or free.
For she that out of Lethe scales with man
The shining steps of nature shares with man
His nights, his days, moves with him to one goal.
If she be small, slight natured, miserable,
How shall men grow?
* * * As far as in us lies
We two will clear away the parasitic forms
That seem to keep her up, but drag her down—
Will leave her space to burgeon out of all
Within her—let her make herself her own
To give or keep, to live and learn, and be
All that not harms distinctive womanhood.

Wage Earning English Women.

The Courier lately printed statistics of the employment of women in the United States. They show, it will be remembered, that the number of wage earners among women has increased marvelously since 1880. And now we have the gist of a report lately made to the British board of trade presenting corresponding statistics for England and Wales. The conservatism which goes from top to bottom there is pretty clearly proved in the returns, which show that only a slight increase in the employment of women took place in the interval between the census of 1881 and that of 1891. In 1881 out of every 1,000 girls and women above 10 years of age in England and Wales there were 340.5 employed. In 1891 there were 344.2. The number of boys and men returned as employed shows a decrease of 1 per 1,000.

Another interesting fact is that girls and women in England keep the old, settled lines of employment for their sex, having no inclination apparently to copy after their more venturesome cousins in America. Thus, while the census report gives 349 headings, representing as many different occupations, more than four-fifths of the girls and women

returned as employed in 1891, or 277 out of the 344.2 in every 1,000 in the population, are enumerated under 18 of these headings.

The census taker notes that there has been a marked increase in the employment of girls under 15, but that there is some decrease in the number of married women employed in textile and clothing trades, in the factory districts there being a considerable diminution in the number of working married women between 20 and 25 years of age.—Buffalo Courier.

Mrs. Sage on Women's Dress.

"If woman will follow the pursuits of man, will become an equal in work and ambitions, she must have a practical costume. She cannot wait to grasp her skirts if she must grasp a particular car railing. She cannot wait for her skirts if she must be at the office in time to begin work with her brother. The woman of leisure need take no part in the demand for reform dress, only inasmuch as she chooses to assist her working sister."

So says Mrs. Russell Sage, whose opinion is not only valuable because she is Mrs. Sage, but equally so as coming from a woman who is a careful reasoner, a sympathizing sister and one capable of expressing her views in a manner attractive and logical.

"That clock is 75 years old. It was my mother's," said Mrs. Sage, pointing to a pretty hanging clock in the drawing room. "I wind it always myself, and to do so must step upon that table. In this effort I find my skirts dangerous as well as inconvenient. Yet I consider woman can only afford to sacrifice the grace of skirts at the altar of necessity. A woman's dinner party would be as ordinary as a club luncheon without the added charm of variety of costume. But as a street or walking dress we need a uniform which can be worn till worn out on every outdoor occasion. This need not embrace coat, vest, necktie, etc., but should essentially contain all—but only all—it calls for, a comfortable, practical walking costume, whether bloomer, divided skirt or pantalet, with any feminine variation of which it will reasonably admit. On a bicycle, of course, I cannot see how a woman will attempt to ride without the bloomer."—New York Herald.

At the Money Changer's.

Lieutenant—What! You demand 15 per cent interest for three months? Don't you blush to own the fact?

Banker—I change money. Color—never!—Memorial d'Amiens.

"I'LL TAKE THE SAME"

ONE OF ARTHUR IRVING CLYMER'S SERMONS ON DRINKING.

Practice of Treating a Great Evil—Makes Money For the Rumseller and Misery In Homes—What Takes Men to Saloons—A Good Word For the Bicycle.

TEXT.—Woe unto him that giveth his brother drink.

I believe that three-fourths of all the trouble that liquor makes comes of treating.

If it were not the fashion to treat, there would probably not be more than one or two bars where now are five.

And the good money that goes now for treating would go then for better things to eat and wear and books and papers, and deeds for homes, and canceled mortgages—and more happiness.

And millions into savings banks.

Children now getting their education in the streets could go to school, and wives could have decent clothes, so they would not be ashamed to go to church.

All this does not apply to you? Very possibly—I sincerely hope so.

But do you treat? You see, I am thinking about your brother, who after a glass or two may not have the firmness to call a halt, as you do.

What, with him, may be the result of a ten years' exchange of liquid courtesies? You may come out apparently none the worse (I say nothing about your children, to whom you may have communicated a taste for spirituous liquors), but how about your brother?

Do you see where your big heart, your ready dollars, your mistaken kindness, may have put him, in his weakness?

And do you realize that upon your shoulders rests a part of the responsibility for his loss of character and self respect, his neglect of wife and children and business and body and soul?

There are men to whom this sermon ten years ago would not have applied any more than it does to you today.

But now! Where are some of them? You know you can pick them out.

Some broken in body, mind and pocketbook—some hanging around the bars, or on the streets, or looking in vain for places—some in their graves.

And they were once promising young men—business men, clerks, commercial travelers, lawyers, officials, men of brightest minds and finest prospects.

Done for!

Men's mistaken kindness and their own ever increasing appetites betrayed them.

How much less many a man would drink with only the barkeeper for company. It would be too slow to be endurable and the liquor would taste flat.

It isn't always a craving for liquor that takes a man into a saloon.

He is sure to find some of the boys there.

If he were to know they would not be there he wouldn't go himself—not nearly so often at least.

A desire for congenial company, some relief from the tedium of business, "a change of scene," are the causes that often lead men and boys to the wrong place.

Ten thousand times better the public library, the reading room and gymnasium of the Y. M. C. A., or just out into God's sunshine for a little while.

Are the parks too far away? A wheel will take you there.

I say it seriously—a bicycle may easily be your means of salvation.

Bicycle riding will wake you up, brace you up, limber your joints and do you more good than coffin varnish.

It isn't the kind of "bracing up" that tears you down, makes you nervous, restless, craving, cuts short your life!

Give the wheel a chance—give yourself a chance.

(And then incidentally you won't be getting your weaker brother into trouble by treating him—or mistreating him—and placing him under obligations to spend on you the wages that you know his wife should have.)

I repeat, there are plenty of men, who, with only the "barkeep" for company, would drift away from the saloon almost as naturally as they drifted to it in the company of their friends—that is, those on whom the venomous appetite for liquor had not fixed its fangs!

For them but little hope. Some, but not much. When a man has unconsciously or consciously grown to be a hard drinker, he may still quit—possibly. But by that time he either doesn't want to quit or he doesn't try to quit. He doesn't quit, 999 cases out of 1,000—that's the sad fact.

Nothing less than a bichloride of gold making over will ever help him.

A man whose body and mind are crippled by drink cannot successfully fight whisky.

It is strong, cunning, devilishly persuasive, commanding!

It is bound to come out of this unequal match on top unless the man has a will power out of a thousand.

Now, think of these things, these fearful possibilities, the very next time you start out to take a drink, and then—don't!

Stir up your conscience!

Think of that weaker brother, and of what you may be doing for him, to say nothing of yourself.

Don't help put him on the road to the devil.

Hunt him up and take him to a better place. Do that for him—bring out the best manhood there is in you.

You have seen liquid poison dealt out to bright, promising boys, and you have not been moved.

Are you a father? It would have turned your hair gray and broken your heart if one of those boys had been your dear son, your own brother or the husband of your darling child!

Then, by all your hope of mercy on the last day, don't put liquor to your brother's lips.

"Woe unto him that giveth his brother drink."

ARTHUR IRVING CLYMER.

ALCOHOLIC MEDICINES.

Their Action Is Paralyzing and Not Healing or Restorative.

The facts, figures and arguments submitted at a recent meeting of the Illinois State Eclectic Medical association easily lead to the conclusion that there is scarcely a chronic disease in the entire list that is not caused by, or is not made worse by, the use of alcohol in any of its various forms.

The facts showed that these various diseases result from imperfect nutrition due to the effects of alcohol on the nervous system rather than to its action upon muscular or fibrous tissues; although its action upon these is always more or less destructive.

While it is admitted that sometimes alcoholic medicine or beverages have a soothing and quieting influence on irritable nerves, it is conceded that it is a paralyzing and not a healing or restorative influence. As a medicine these may be used in emergencies, but they are not better than other medicines for this purpose.

If the facts relating to alcohol in its various forms prove anything, it is that it aggravates more ills than it soothes, causes more suffering than it prevents, and is responsible for more diseases than it cures.

The one general conclusion to which we are led by these facts is that the nervous disorders so prevalent in this country are largely due to the excessive use of alcoholic beverages.

There is a college for dentistry at St. Petersburg and one at Wilna, at which most of the students are women.

One-half the money deposited daily in the various banks in Chicago is placed there by women.

SABBATH SCHOOL.

LESSON IV, FOURTH QUARTER, INTERNATIONAL SERIES, OCT. 27.

Text of the Lesson, I Sam. iii, 1-13—Memory Verses, 1-4—Golden Text, I Sam. iii, 9—Commentary by the Rev. D. M. Stearns.

1. "And the child Samuel ministered unto the Lord." We have set forth in this book the blessings of submission and obedience and the opposite. Hannah, in the bitterness of her soul, looked unto the Lord, and He heard her and gave her this child. Therefore she called his name Samuel, which means "asked of God" (chapter i, 20, margin). When she had weaned him, she returned him to the Lord (chapter i, 28, margin). Then she praised God in the beautiful words of chapter ii, 1-10. In this song we have the first use of the word "Messiah," translated "His anointed" (verse 10; see also verse 35). We have also in chapter i, 3, 11, the title "Lord of hosts" for the first time. Both of these titles suggest many things concerning the kingdom, and in this book, sometimes called "the first book of Kings," we have the story of the first two kings, one a man after the people's heart, the other a man after the Lord's heart.

2, 3. "Ere the lamp of God went out in the temple of the Lord, where the ark of God was." Eli was now old and was not walking before God in the matter of his sons, and very early in the morning the Lord came to talk with this child, Samuel, of whom it is written that he ministered unto the Lord, grew before the Lord, the Lord was with him and revealed Himself to Samuel in Shiloh by the word of the Lord (chapters ii, 11, 18, 21, 26; iii, 19, 21). See how even a child may minister unto the Lord and have a place in the Lord's house and receive messages from the Lord while older ones are passed by. Many things are still hidden from the wise and prudent and revealed unto babes (Math. xi, 25). The thing that greatly pleases God is to live "before Him" and "unto Him," seeking in all things "His glory."

4. "The Lord called Samuel, and he answered, Here am I." It is evident from verse 10 that He called him by name. This makes us think of that beautiful verse in Isa. xliii, 1: "Fear not, for I have redeemed thee. I have called thee by thy name; thou art mine." And also of Isa. vi, 8, where the Lord says, "Whom shall I send, and who will go for us?" And the prophet answers, "Here am I; send me." How beautiful to be ready for His every call, an ear always open to Him!

5. "And he ran unto Eli and said, Here am I, for thou calledst me." But Eli did not recognize that it was the Lord calling him and so told him to lie down again. Eli had not the ear for God which he should have had, and God saw it, and that He could communicate with him only through Samuel. It was a rare thing to get a word from the Lord in those days, and visions such as those granted to Abram and Jacob, Moses and Joshua were unknown. See verse 1, R. V., margin.

6. "And the Lord called yet again, Samuel." Behold the patience of the Lord, Samuel's readiness and Eli's continued dullness. How difficult it often is for the Lord to get our ear and make known to us His will! What a contrast to "watching to see what He will say unto us," or "watching daily at His gates" (Hab. ii, 1; Prov. viii, 34).

7. "Now, Samuel did not yet know the Lord; neither was the word of the Lord yet revealed unto him." He must have known the Lord through Moses and Joshua, but not yet by direct communication. Known means to perceive, understand, acknowledge, so there may easily be many degrees in knowledge. When Paul said, "That I may know Him" (Phil. iii, 10), he certainly knew Him as Saviour and Lord, His wisdom and His righteousness, but he longed to know Him better.

8. "And the Lord called Samuel again the third time. And Eli perceived that the Lord had called the child." The third time did Samuel rise and promptly go to Eli, believing that he called him. What unwearied obedience! What a blessed son! When he would tell his mother of his experience and how he had acted, how glad she would be! I think this is the only instance of God speaking directly to a little boy, but all, young and old, may hear His voice in His written word (John vi, 63).

9. "If He call thee, say, Speak, Lord, for Thy servant heareth." Eli is by this time wide awake and also wide awake to the fact that the Lord has something to say, but not directly to him. It is probable that he remained awake till he heard the tidings, and then he would be more awake than ever. "Awake, thou that sleepest," is a good word for many of us. It would be wise also to say, "Speak, Lord, for Thy servant heareth," whenever we open our Bibles, and it would also be appropriate to add the prayer in Ps. cxix, 18.

10. "And the Lord came and stood and called as at other times, Samuel, Samuel." This is the fourth time that He came and called, suggesting the question, How often has He called us? And have we as yet submissively said, "Speak, for Thy servant heareth?" The attitude of a servant is well described in these words: "Ready to do whatsoever my lord, the king, shall appoint." "For any manner of service, wholly at thy commandment" (II Sam. xv, 15; I Chron. xxviii, 21).

11-14. "And the Lord said to Samuel, Behold, I will do a thing in Israel at which both the ears of every one that heareth it shall tingle." And then follows the thing that He will do—a judgment upon the house of Eli, as told to Eli by a man of God some time before and fully recorded in chapter ii, 27-36. Mercy always precedes judgment, for God is slow to anger and plenteous in mercy. He had given Eli fair warning but Eli had honored his sons above God (ii, 29). The law was very severe, but very plain concerning rebellious sons (Deut. xxi, 18-21), and the ruler who refused to see the law carried out because the transgressors happened to be his sons certainly thought more of his sons than of God. Only those can truly serve the Lord who serve Him in sincerity and in truth (Joshua xxiv, 14), or, as our Lord Jesus said, "He that loveth father or mother, son or daughter, more than Me is not worthy of Me" (Math. x, 37). In the morning Eli called Samuel and begged him to hide nothing from him that the Lord had said, so Samuel told him every whit and hid nothing. Eli certainly answered in the right spirit, for he said, "It is the Lord; let Him do what seemeth Him good" (verse 18). He makes us think of Job, who under his great affliction said: "The Lord gave and the Lord hath taken away. Blessed be the name of the Lord." It may be that the faithfulness of Samuel in this hard matter to Eli was a step on the way to his being established as a prophet (verse 20). See in chapter iv, 17, 18, the judgment fallen.

Purify
And Enrich
Your Blood
By Taking

AYER'S
Sarsaparilla

It was the Only
Sarsaparilla admitted
At World's Fair.

AYER'S PILLS for the Liver.

RUSHED DOWN A HILL

FRIGHTFUL ACCIDENT ON A PITTSBURG ELECTRIC LINE.

Car Loaded with Passengers Lands Bottom Upwards at the Foot and Kills Three—More Than a Dozen Wounded, Some Very Seriously.

PITTSBURG, Oct. 14.—By an accident last night on the Carnegie branch of the West End Traction road three persons were killed and twelve or fourteen people badly injured. The killed are: George Rothman, furniture dealer at Carnegie; Jacob Heisel, glass dealer, Carnegie; Mrs. Elizaboth Bishop, of this city. Injured: Michael Foley and wife, of Pittsburg, badly cut about head and body, both dangerously hurt; Professor Alexander Phillips, of Pittsburg academy, head and neck cut, serious; O. J. Baldwin, of Youngsville, Pa., skull fractured; Miss Emma Laughlin, Pittsburg, scalp wound, both legs crushed; Miss Pearl Hoon, Beaver Falls, scalp wound; unknown boy, bruised; Robert Willey, 10 years old, badly bruised; George Waddles, motorman, leg crushed and head cut; Frank McGuire, conductor, badly bruised; Mrs. Leetz and 6-year-old son, both badly crushed, condition serious O. J. Baldwin is not expected to live.

Ran Away on a Heavy Grade.

The names of others injured are not known, as they left the scene without being recognized. The accident happened to car No. 56 on the long hill coming to the West End on its way to Pittsburg. Just as the car started down the heavy grade the brake broke and it was soon beyond the control of the motorman. The speed became terrific, and when a sharp curve at the foot of the hill was reached the car made a wonderful leap, landing trucks uppermost in McCarthy's run, six or eight feet below the track grade. The accident occurred at a lonely spot, and it was quite a while before assistance reached the sufferers, who were wedged tightly in the wreck, which was most complete.

Miraculous That Any Escaped.

When the conductor saw that the car was beyond control he laid down on the floor and advised the others to follow his example. The killed were found wedged under the roof of the car, which had been smashed in upon them. The escape of any of those on the car was miraculous. The dead were brought to the Pittsburg morgue and the injured to the several hospitals.

FOUR MEN PROBABLY DEAD.

Shafthouse Catches Fire and Imprisons the Victims in a Mine.

STORY CITY, Ia., Oct. 14.—The people of this little city are agonized over the knowledge that four of their number are somewhere in the depths of the Summit mine, probably dead. The summit coal mine is located three miles south of this town. It is a small mine, and only employs about twenty men, all of whom live here. The shafthouse caught fire and burned. The origin of the fire is unknown, but it is thought that rats gnawed at a box of matches which is known to have been in the upper part of the structure.

Only four men were in the mine at the time working on the night shift. It was impossible to stop the progress of the flames, which demolished the entire wood-[illegible] the [illegible] the [illegible] the [illegible] the shaft stopped the means of ventilation and may have caused explosions within the mine. The mine has been explored 200 feet from the foot of the shaft, but no trace of the missing men can be found. The scenes at the mouth of the shaft have been most pitiable. Three of the men who are now believed to be dead are married and have children. The widows and orphans and most of the people of the town have waited anxiously for any word from the searchers.

FATAL FIRES ON PRAIRIE LAND.

Two Men and Two Boys Lose Their Lives in Manitoba.

WINNIPEG, Man., Oct. 14.—Four people were fatally burned near here while fighting prairie fires. Edward St. Germain, aged 12, was engaged with an elder brother in an endeavor to save several hay stacks, when their clothing caught fire. Edward was burned to a crisp and the elder brother so badly burned that he cannot recover. At another point some Canadian Pacific railroad employes were endeavoring to drive back the flames from the railroad property. Edward Lukyn, a section man, and a foreman name unknown, were surrounded by the flames and both perished. It is feared that other fatalities from prairie fires have occurred, as fires are raging on all sides.

Fatal and Costly Railway Wreck.

WATERBURY, Conn., Oct. 14.—A serious freight wreck occurred here last night when two parts of a broken train came together. Ten cars loaded with trotting horses, live stock and other exhibits from the Danbury fair which closed last week were crushed and thrown down a forty-foot embankment. Mazeppa, the famous champion trick horse of the world, valued at $40,000, was instantly killed, one man was fatally injured and two others seriously hurt. The injured are: George W. Lusgoe, groom, both legs broken, will die; Henry Thompson, Boston, cut about head; James McCarron, Boston, contusions, head, arms and body.

Drowned in the Patapsco River.

BALTIMORE, Oct. 14.—Four men were drowned by the capsizing of a pleasure boat in the middle branch of the Patapsco river. They were: Harry Stiner, ferryman; Fred Valkman, bartender; William A. Reynolds, baker, and James Huston, occupation unknown.

FATAL FIRE AT CINCINNATI.

Three Persons Taken Out Dead and Several Others Badly Burned.

CINCINNATI, Oct. 9.—A four story tenement house on Sixth and Smith streets burned last night. Seven inmates was taken out badly burned, besides three dead—Mrs. Davis and her young daughter Rachel and Miss Theresa Lang, who was rooming with Mrs. Davis. The injured who are seriously hurt are: Jane, the young daughter of Mrs. Davis; Mrs. Ponso and her children; May Edwards, an actress of New York city, a sister of Mrs. Ponso, and Thomas O'Flaherty.

LATER.—A revised list makes one dead, two certainly fatally and one very seriously injured.

The tenement house fire at Cincinnati caused the death of Mrs. Mary Holmes. Mrs. Emma Davis, Mamie Ponso and Rachael Davis were fatally injured.

Official Returns at Indianapolis.

INDIANAPOLIS, Oct. 10.—The city election results have been made up officially. The returning board at 11 o'clock last night finished counting the vote cast. Thomas Taggart, Democrat, was elected by a majority of 3,722; Charles Stuckmeyer, Democrat, was elected city clerk by a majority of 1,117. The majority of Charles Cox for police judge was 1,189. Of the councilmen the Republicans elected seven, all ward councilmen, the Democrats carrying the six at-large and six in the wards.

The remarkable number of cures of gout and rheumatism which have followed the use of Ayer's Sarsaparilla, point conclusively to the fact that this remedy comes nearer being the specific for complaints of this nature than any other medicine in pharmacy.

Thin or gray hair and bald heads, so displeasing to many people as marks of age, may be averted for a long time by using Hall's Hair Renewer

Not So Convenient.

PHYSICIANS INDORSE RIPANS TABULES BY PRESCRIBING THE REMEDIES THEY CONTAIN, BUT OFTEN IN FORM NOT SO CONVENIENT, INEXPENSIVE AND ACCURATE AS IN RIPANS TABULES.

Ripans Tabules: Sold by druggists, or by mail if the price (50 cents a box) is sent to The Ripans Chemical Company, No. 10 Spruce St., New York.

NEW IRON LASTS and HOME REPAIRING OUTFIT

The Latest, Neatest, Cheapest and Best Outfit Ever Invented.

THE HOME REPAIRING OUTFIT NO. 1.

Consisting of 38 First-Class Tools and Materials (neatly boxed) Shown in Cut, viz.:

1 Iron Last, 8 inches.
1 Iron Last, 6 inches.
1 Iron Last, 4 inches.
1 Iron Standard, with Base.
1 Package Assorted Nails.
1 Package 4-8 Wire Clinch Nails.
1 Package 5-8 Wire Clinch Nails.
1 Package 6-8 Wire Clinch Nails.
6 Pairs Star Heel Plates.
½ lb Copper Rivets and Burrs.
1 Steel Punch.
1 Sewing Awl, complete.
1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

All these tools are full-sized, practical, neat, and cheap; not mere toys. They enable any person to do his own half-soling, boot, shoe, rubber, harness, and tinware repairing.

This Outfit is the result of years of study, experiment, and correspondence in the manufacture of Iron Lasts and Repairing Outfits; and its practical advantages need only to be seen and tried to be appreciated.

Our Improved Iron Lasts and Standard are one of the handiest tools you can have about the place. The Lasts are four in number, smooth and solid, 4, 6, 8 ,and 10 inches long, thus enabling one to half-sole all sizes of foot-wear. The Standard is made with an iron base, which can be easily fastened to the bench. No method of half-soling is now used on common work, except that of iron last and wire clinch nails. The writer of this has been in the business 20 years, and has seen the changes from the old wooden lasts and pegs to the modern method, and knows it to be complete.

Our Improved Harness and Saw Clamp is an indispensable tool in sewing a harness or filing a saw. The jaws are thrown open mechanically by a coiled spring on the bolt.

The weight of this outfit is 18 lbs. Price, all complete, packed in a neat, strong box, only $3.00.

The Home Repairing Outfit No. 2.

COMPLETE BOOT, SHOE AND RUBBER REPAIRING OUTFIT, consisting of 31 first class tools and materials. The No. 2 outfit contains the same articles as the No. 1 excepting the Harness and Soldering Tools, and is gotten up for those who have no harness or tinware repairing to do. Price of No. 2, neatly boxed, $2.00, or with the paper one year, $2.75. Price of No. 1, neatly boxed, $3.00, or with the paper one year, $3.75.

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CHRISTIAN CYNOSURE, 221 West Madison St., Chicago.

Sermon on Secretism. By Rev. I. Theo. Cross, pastor Congregational church Hamilton, N. Y. This is a very clear arraignment of the objections to all secret societies, and to Masonry especially, that are apparent to all. Sets each.

The Anti-mason's Scrap-Book, consisting of 53 "Cynosure" tracts. In this book are the views of more than a score of men, many of them of distinguished ability, on the subject of secret societies. Postpaid, $3 etc.

THE PRAIRIE STATE.

NEWS OF ILLINOIS REPORTED BY TELEGRAPH.

Some of the Principal Events of the Past Few Days Given in Condensed Form and Placed Together for the Convenience of Our Readers.

SPRINGFIELD, Oct. 8.—The Sangamon county grand jury, after being in session five weeks, has made its formal report and been discharged. It returned 147 indictments, an unusually large number. As a result of the legislative inquiry but one indictment was found, and that was against Representative Milroy H. Gibson, of Chicago. Ballots were taken three days on indicting Gibson, and it was not until Thomas J. Bunn, secretary of the Interstate Building and Loan association, of Bloomington, appeared before the jury for a second time last Saturday that the jury voted to indict him. Seventeen members voted for indictment.

The indictment charges Gibson with feloniously accepting of Secretary Bunn, of the Interstate Building and Loan association, $395 as a bribe to induce him to vote for and the securing and making of a report by his sub-committee to the committee on building and loan associations, in regard to charges against the Interstate association, which would be favorable to said association. The names of Thomas J. Bunn and of Representative John L. White, of Bloomington, are indorsed upon the indictment as witnesses. Gibson was evidently expecting to be indicted, for later in the afternoon Attorney Joseph M. Grout, of this city, appeared and accepted service for Gibson and asked that the bail be fixed. The court fixed the bail at $2,500. Thirty or more witnesses were examined on legislative bribery, and members of the grand jury say there was testimony sufficient to warrant the grand juries of Cook and Peoria counties in finding several indictments.

ILLINOIS FEDERATION OF LABOR.

Last Illinois Legislature Gets a Raking Down from the Secretary.

PEORIA, Oct. 9.—The Federation of Labor of the State of Illinois is in session here with about 200 delegates in attendance. In his annual address, Charles J. Riefler, state president, said that in the inquiry into the relations of land and labor would be found the cause of the wrongs on labor. Trades unions stand as the only barrier against complete enslavement. His only recommendation was that steps be taken to secure a constitutional convention in this state. Many reasons could be cited for a reconstruction of the constitution. A motion to express sympathy with Eugene V. Debs was declared out of order, as the convention had not organized.

PEORIA, Oct. 12.—The Illinois Federation of Labor has adjourned to meet again Nov. 14, 1896. A lot of general business was transacted at the last session and a resolution adopted requesting Governor Altgeld to pardon the Little mine rioters. Last night the visitors were tendered a banquet by the local committee at Turner hall.

Funeral of Judge Cyrus L. Cook.

EDWARDSVILLE, Ills., Oct. 14.—Judge Cicero J. Lindley and W. A. Northcott arrived here in charge of the remains of Judge Cyrus L. Cook, late Republican nominee for congress, who expired suddenly at the Great Northern hotel, Chicago. Members of the Masonic order, a committee of the Madison county Bar association and a large delegation of citizens took charge of the body at the station and proceeded to the St. James hotel, where it lay in state until yesterday at 2 p. m., when the funeral took place. Rev. A. A. Kendrick, D. D., ex-president of Shurtleff college, conducted the religious services, after which the obsequies were in charge of the Masonic fraternity. Most of the members of the Republican state and congressional committees attended.

Found with His Skull Crushed.

METROPOLIS, Ills., Oct. 14.—The dead body of Amos Wallace was found in the woods near this city. His skull had been caved in against a tree where he had been thrown from his road cart. It is supposed that his horse ran away with him.

ELEVEN ARE DROWNED.

The Steamer Africa Goes to the Bottom in Lake Huron.

DETROIT, Oct. 10.—A special to The Free Press from Stokes Bay, Ontario, says: Reports indicate that the steamer Africa, of Owen Sound, is lost with all on board. Following is the complete list: Captain H. P. Larsen, Toronto; Mate William Anderson, Owen Sound; Chief Engineer Hay, Toronto; Second Engineer Edward Forest, Toronto; William Mann, Toronto; John King, Oakville; Miss Lee, cook, Toronto; two firemen; two deck hands, names unknown.

Went Down in Sight of Land.

The Africa and the schooner Severn, of Toronto, were on Lake Huron bound up with coal from Owen sound last Monday night. When twenty miles off Cove Island light both boats were making bad weather in the northwester raging, and the steamer let go of her consort. When last seen, from the Severn, the Africa was rolling heavily and suddenly disappeared from view. The Severn finally fetched up on the beach five miles north of Loyal island. She became a total loss. The crew was saved by some fishermen after being in the rigging twenty hours. The Africa's lifeboats and life-preservers were picked up on the island.

CLOSE CALL FOR A HORROR.

Engine and Baggage Car on the Grand Trunk Plunges into a River.

PETERSBOROUGH, Ont., Oct. 12.—The engine and baggage car on the Grand Junction branch of the Grand Trunk railway plunged into the Ontonabee river near this town through a lock bridge which had been carelessly left open. The first passenger coach, containing twelve persons, stopped at the brink of the river, the forward part projecting over the abutment, but the airbrakes held it from going further. The engineer jumped from his cab before the engine went down, and escaped unharmed. The fireman and baggageman and a traveling man, Mr. Marks of Toronto, were not so fortunate, and were carried down with the engine and baggage car. They managed to escape alive, though they were seriously injured.

On the Alert for Filibusterers.

WASHINGTON, Oct. 11.—The attorney general has received advices from southern Florida and the off-shore keys showing that the government officials are alert to prevent any filibustering expeditions leaving that section to assist the Cuban insurgents. So far as known, however, no overt acts have been committed recently.

Engineer and Fireman Killed.

OMAHA, Oct. 10.—In a wreck in the yards of of the Union Pacific railroad at Omaha, Engineer E. P. Armstrong and Fireman Charles D. Barkis were killed.

Manley to Swing Around the Circle.

NEW YORK, Oct. 11.—The Herald says that Hon. Joseph H. Manley, chairman of the national Republican executive committee, will soon visit the Pacific slope for pleasure and politics. It is intimated that the "boom" of Hon. Thomas B. Reed will be looked after. In his swing around the circle Mr. Manley may sound public sentiment regarding issues, and also find out what offer each of the cities that are competing for the honor of housing the national convention has to make.

Explosion Kills Four Men.

SPRINGFIELD, Minn., Oct. 12.—A threshing engine near Mount Lake blew up, killing four men. The dead are: Joseph Schumacher, Jasper Malatte and two others unknown.

Something That Is Tolerated in Texas.

COLULA, Oct. 14.—Florentina Suarto, a Mexican, was lynched here for the murder of H. T. Saul, a stockman.

Bank Failure at Omaha.

OMAHA, Oct. 12.—The Citizens' bank, a suburban institution, has passed into the hands of the state bank board. The trouble arose through bad loans, which the borrowers have been renewing until the bank could not carry them any longer. It is expected that the bank will pass into a receiver's hands in a few days. The state board says every dollar of liabilities will be paid in full.

Illinois Women's Federation.

PEORIA, Oct 12.—Mrs. Candee was re-elected president of the Women's Federation, and in returning thanks recommended that the Illinois Federation of Women's Clubs join the national federation. Dr. Julia Holmes Smith urged the establishment of a women's club in the State university at Champaign. Resolutions were adopted pledging the assistance of the women's clubs to the Armenians. Thanks were extended to Peorians and the press, and after a one-minute report from clubs the federation adjonrned.

Gov. Altgeld Not a Candidate.

SPRINGFIELD, Ills., Oct. 10.—Governor Altgeld authorizes the statement that Secretary Hinrichsen had no authority to say in an interview in Chicago that he was a candidate for re-election as governor. The governor says he is not a candidate, and does not know whether he will be, and that he has given the matter no consideration at all.

Condition of Ex-Gov. Beveridge.

SANDWICH, Ills., Oct. 14.—Ex-Governor Beveridge's condition remains about the same. While he is not losing, he does not gain as might be hoped. There are no new complications in his case, though he is a very sick man, and any change in his condition is watched for with great anxiety.

Smith Sentenced to Death.

DECATUR, Ills., Oct. 7.—Charles N. Smith was sentenced to hang Nov. 29. There was a dramatic scene in court. When sentence was pronounced the mother of the child murdered by Smith cried out: "I am so glad."

THE MARKETS.

New York Financial.

NEW YORK, Oct. 12.

Money on call nominally 2 per cent.; prime mercantile paper, 4¾@6 per cent.; sterling exchange was firm with actual business in bankers' bills at 487½@487¾ for demand and 483½@483¾ for sixty days; posted rates 487@487½ and 488@488½; commercial bills, 486¼.

Bar silver, 68½. Mexican dollars, 54.

United States government bonds steady, except for 4's coupons, which were down ¼; new 4's reg., 123; do. coupons, 122¾; 5's reg. 116; 5's coupons, 116; 4's reg., 111¾; 4's coupons, 111¾; 2's reg., 97; Pacific 6's of '95, 100.

Chicago Produce and Grain.

CHICAGO, Oct. 12.

The following were the quotations on the Board of Trade today: Wheat—October, opened 59⅝c, closed 59½; December, opened 60⅞c, closed 60½c; May, opened 64⅞c, closed 64⅝c. Corn — October, opened 28⅝c, closed 29⅜c; December, opened 27¼c, closed 27⅜c; May, opened 29c, closed 29⅛c. Oats—October, opened 17⅛c, closed 17⅜c; December, opened 17¾c, closed 17⅞c; May, opened 20¼c, closed 20⅜c. Pork—October, nominal, closed $8.40; January, opened $9.42½, closed $9.47½. Lard—October, nominal, closed $5.75; January, opened $5.75, closed $5.77½.

Produce: Butter—Extra creamery, 22c per lb; extra dairy, 18c; packing stock, 7@9c. Eggs—Fresh stock, 16½c per doz. Poultry—Spring chichens, 7c per lb; old hens, 7c; roosters, 5c; turkeys, 7c; ducks, 8½@9c; geese, $5.00@6.50 per doz. Potatoes—Fair to choice, 20@25 per bu; sweet potatoes, Illinois, o1.50@1.75 per bbl. Apples—Fair to choice, $1.00@2.20 per bbl. Honey—White clover, 1 lb. sections, new stock, $10@12c; extracted, 5@6c per lb.

Chicago Live Stock.

CHICAGO, Oct. 12.

Live Stock—Prices at the Union Stock yards today ranged as follows; Hogs—Estimated receipts for the day, 17,000; sales ranged at $1.75@4.05 pigs, $3.60@4.25 light, $3.45@3.65 rough packing, $3.70@4.22½ mixed, and $3.70@4.20 heavy packing and shipping lots.

Cattle—Estimated receipts for the day 800; quotations ranged at $5.25@5.55 choice to extra shipping steers, $4.55@5.20 good to choice do., $4.10@4.60 fair to good, $3.50@4.20 common to medium do., $3.35@3.80 butchers' steers, $2.25@3.05 stockers, $3.10@3.85 feeders, $1.30@3.50 cows, $2.40@3.75 heifers, $1.75@3.75 bulls, $2.85@3.50 Texas steers, $2.90@4.35 western range steers, and $3.00@6.00 veal calves.

Sheep—Estimated receipts for the day, 1,000; sales ranged at $2.00@4.20 westerns, $1.75@2.50 Texas, $1.75@3.75 natives, and $2.60@4.60 lambs.

East Buffalo Live Stock,

EAST BUFFALO' Oct. 12.

Hogs—Receipts, 7,000; market 10c lower; Yorkers, medium, heavy, $4,30@4.40; pigs, $4.25@4.30. Sheep and Lambs—Receipts, 8,000; market steady; sheep, $2.00@2.25; few selected, $2.65@2.70, exporters lower, 3.50@3.65; best lambs, $4.00@4.25; fair to good do., $3.50@4.00; best Canada lambs $4.50. Calves—Good to choice, $6.00@7.25. Cattle—Light run.

Milwaukee Grain.

MILWAUKEE, Oct. 12.

Wheat—No. 2 spring, 58c; No. 1 northern, 60½c; December, 59½c. Corn—No. 3, 31c. Oats—No. 2 white, 19½c; No. 3 do., 18@20. Barley—No.2, 40½c; sample, 24@40½c. Rye—No. 1, 40c.

Toledo Grain.

TOLEDO, Oct. 12.

Wheat—Cash and October, 66c; December, 67¾c; May, 68½c; No. 3 soft, 63½c. Corn—Cash and No. 3 yellow, 32c; No. 3 and No. 3 white, 31c. Oats—Cash, 21c.

St. Louis Grain.

ST. LOUIS, Oct. 12.

Wheat—Cash, 63c; December, 63⅝@63¾c; May, 67c. Corn—Cash, 27½c; December, 24½c; year, 24½c; May, 28½c. Oats—Cash and October, 17c; December, 18c; May, 20½@20⅝c.

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With A Combination Box of "Sweet Home" Soap

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FARM·FIELD AND GARDEN

ABOUT GREEN MANURING.

When Humus Is Lacking, a Catch Crop Plowed Under Will Prove Satisfactory.

Green manuring is a good thing under certain conditions. Wherever the soil is deficient in humus it may be practiced to advantage. Usually we find a deficiency of vegetable matter in gravelly and light soils. As a rule, no regular crop should be plowed under. Catch crops of rye, buckwheat, clover and the like may often be used to advantage. For instance, a field upon which corn is raised this year, if the soil is light and lacks humus, might be sowed to rye just before the last cultivation, or, if the corn is cut early for ensilage, wheat or rye may be drilled in without the ground being plowed. In some parts of the country very favorable results are secured from sowing crimson clover after the last cultivation. We notice that in some localities this practice has not been successful.

The best crop to plow under is common red clover. Cut the first crop for hay, leave the stubble to start, and when headed out plow it under. As stated above, it is seldom a good practice to plow under a good crop simply for the manurial and physical benefits received. On land that is already full of vegetable matter a large growth of rye or buckwheat plowed under when green is very likely to sour the land, but in case it is plowed under it would be well to add a dressing of lime to correct the acidity.

If the green plants plowed under are the result of a catch or intermediate crop, then plow whenever the ground has to be prepared for the crop which has to be harvested, having no reference to the maturity of the manurial crop. In the last week or two of the growth of plants a vast quantity of valuable growth is developed, while the per cent of water is materially decreased; hence there is less danger of souring the land from plowing under fairly mature crops than from plowing under immature crops.

A liberal dressing of barn manures is likely to be far more beneficial than a crop plowed under, especially if it is one that is not a nitrogen gatherer. Rye, buckwheat and the like bring no plant food to the soil. They only serve as digesters—that is, they prepare the food for the other plants which are to follow—while clover and other leguminous plants not only digest and make more available the mineral matter in the soil, but they also bring a positive addition of nitrogen to the soil through the action of the living organisms on their roots.

Any crop may follow after plowing under green manures, although wheat or rye is likely to succeed best. A second clover crop plowed under about the 1st of September is a most satisfactory beginning for a successful wheat crop. —Country Gentleman.

Curing Sorghum Hay.

After mowing allow the sorghum to lie on the ground sufficiently long to dry out at the end of the blades. If the crop is thick, it should be turned over on the ground to expose the bottom portion of the cutting to the sun for a short time. Usually one full day's sun is required to dry it sufficiently to allow it to be put into the cock. The hay cocks may be 5 feet high and 4 feet in diameter, of the shape of an old fashioned beehive.

All the hay that is cocked in this manner should be well settled as it is laid on the pile. After having constructed it the proper height, rake the loose sorghum away from the sides, leaving a neat pile of hay that will turn water in case it should rain. Allow it to remain in this condition for two or three days for fermentation to take place, which is evidenced by the heating and the deposits of moisture upon the interior parts of the cock. When thoroughly warm and before the hay loses its natural color, open the cocks and expose the hay to four or six hours' sun, according to the weight of the crop to the acre and the size of the stalks. Then the fodder is ready to haul to the barn or be placed in stacks, where it may safely be expected to remain without molding or heating further.—Prairie Farmer.

Second Crop Potatoes.

At a meeting of Kansas farmers, in a paper read on "Potato Culture," the question of second crop seed was considered. The reader said: "In the south the second crop is raised without much difficulty. With us it is hard to get the sets to sprout. There is no doubt about the superiority for seed of potatoes that are in full vigor of growing when killed by the frost. Whether grown as a second crop in the south or a first crop in northern Dakota or from cold storage seed planted in Kansas I suspect does not matter much. What seems to be important is that growth shall have been arrested by frost when the potatoes are in greatest vigor, leaving the tubers full of stored energy with which to begin again. Second crop seed sends up a larger stalk than first crop. It makes fewer sprouts. It is a few days longer in coming up in spring. It gives a heavier growth of vines. Contrary to what is often printed, the date of ripening is delayed, and the yield is often doubled. I never knew of its being less."

Shorthorn and Scrub Steers.

The Kansas agricultural experiment station has completed a comparative list of Shorthorn and "scrub" steers. The results are more favorable to the "scrubs" than would have been expected by most. The Shorthorns gained more on full feed, and at a slightly less cost. The "scrubs" did better than the Shorthorns on pasture and during one winter when they were "roughed through."

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READ CAREFULLY! The movement is a 7 jeweled Elgin or Waltham with **stem wind and stem set. To set the watch:** Pull out the stem until it "clicks," when you can turn the hands at will. Press back in position to wind. By this arrangement you only need to open the watch to regulate it, and your movement is kept as nearly dust-proof as possible. **The case** is Silverold (not silver), yet can hardly be told from solid silver. Will keep its color always. Is screw back and bezel, tight fitting, handsome and strong and will last a lifetime. Before the late reduction in price of this movement the retail figure was $12.00. **WE GUARANTEE** this watch to be perfect, and will refund the money if not exactly as represented.

REMEMBER, this is not a **Chronometer,** nor will it regulate the sun, but it is a **good, reliable timekeeper.** Sent by express for $5.75. If wanted by mail add 25c. for postage.

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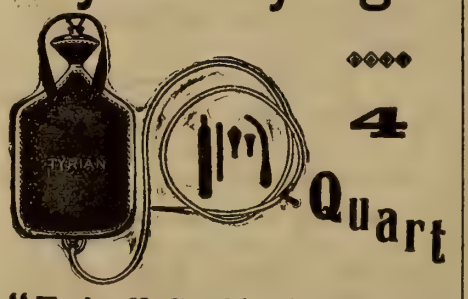

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An Address by Rev. B. Carradine D. D., Pastor of the Centenary M. E. Church, St. Louis, Mo., Jan. 4, 1891.

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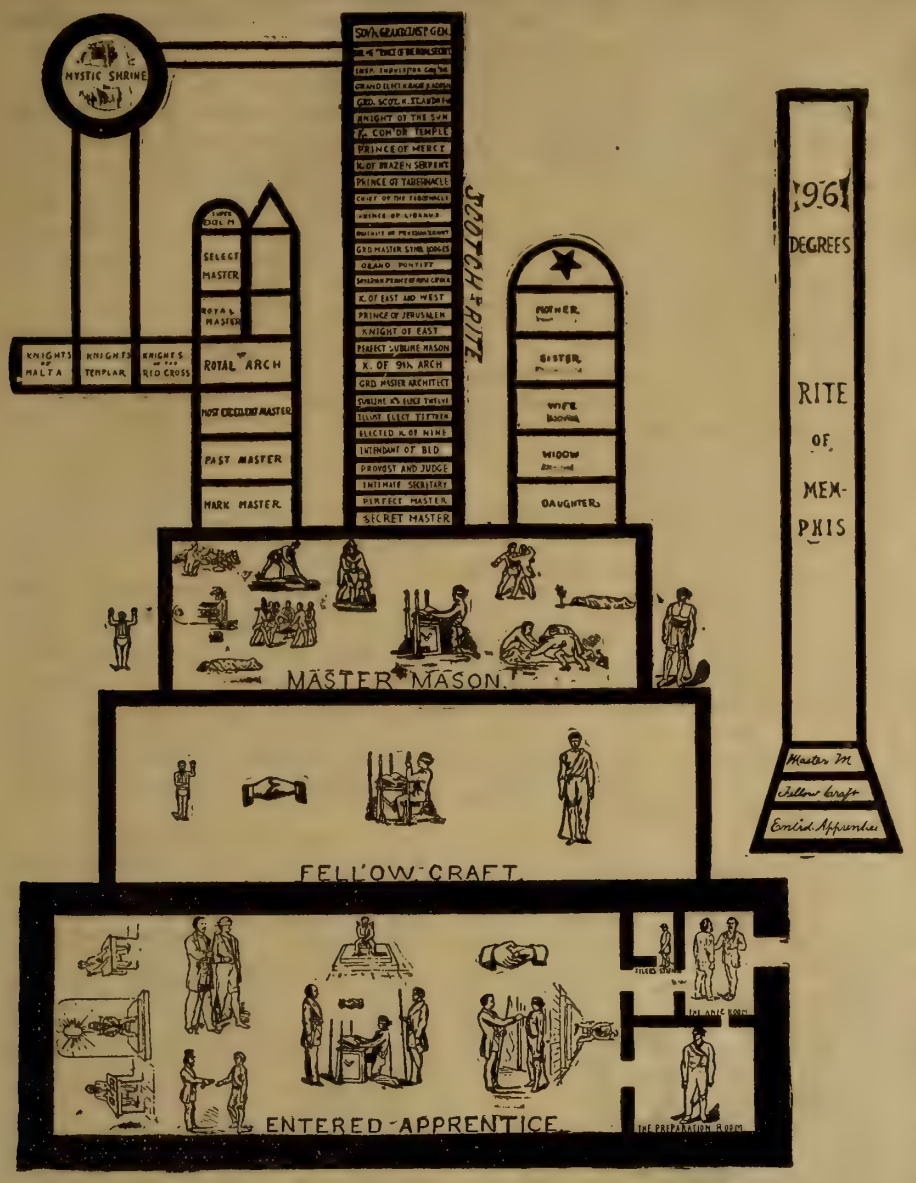

MASONIC CHART.

ILLUSTRATING THE RELATION OF SOME OF THE DEGREES AND RITES IN FREEMASONRY TO EACH OTHER.

The accompanying chart represents one hundred and forty two degrees.

1. The American Rite of 13 degrees;
2. The Scotch Rite of 33 degrees;
3. The Egyptian Rite of 96 degrees.
4. The Mystic Shrine of one degree.
5. The Eastern Star of 5 degrees for Master Masons and for women. These are side degrees, and not genuine masonry.

The Symbolic degrees, or Blue Lodge of three degrees, are common to every Masonic rite, whether American, Scotch, or Egyptian, or whichever of the Masonic rites, named in Mackey's Masonic Encyclopedia one may choose to investigate.

● This chart shows in the Blue Lodge the position of the Worshipful Master and some of the other officers of the lodge. Several positions of the candidate who is being initiated are also shown. In the Master Mason's degree is recognized the murder, burial and resurrection scene so full of religious significance to Freemasons.

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Allyn's Ritual of Freemasonry. By Avery Allyn. Cloth, $5.00.
Contains the fully Illustrated Ritual of the Blue Lodge, Chapter Council and Commandery, 11 of the Scotch Rite Degrees, several Masonic side degrees and what is termed a Key to the Phi Beta Kappa, and the Orange Societies.

Duncan's Masonic Ritual and Monitor. Cloth, $2.50.
Profusely illustrated with explanatory engravings, and containing the ritual and work of the order for the seven degrees, including the Royal Arch. Though extensively used as an Instruction Book and one of the best in the market, it is not as accurate as "Freemasonry Illustrated."

Richardson's Monitor of Freemasonry. Cloth, $1.25; paper, 75c.
Contains the ceremonies of Lodges, Chapters, Encampments, etc. Illustrated. Although extensively used in conferring the higher degrees, it is not only very incomplete but inaccurate especially as regards the first seven degrees, and as to the higher degrees it gives but a description and general idea of the degrees rather than the full ritual.

Look to the East. A ritual of the first three Masonic Degrees by Ralph Lester. Cloth, $2.00.
Notwithstanding the high price this book is very inferior in every way to Freemasonry Illustrated or the Handbook of Freemasonry at a quarter the price.

Ecce Orienti. Pocket size, full roan, flap, $2.50.
The Complete Standard Ritual of the First Three Masonic Degrees in Cypher, with complete Floor Charts of Initiating, Passing and Raising a Candidate.

Cabala. Pocket size, full roan, flap, $2.50.
The Complete Standard Ritual of the Chapter Masonic Degrees; 4th to 7th inclusive, in Cypher. Giving the degrees of Mark Master, Past Master, Most Excellent Master and Royal Arch.

Council of the Orient. Pocket size, full roan, flap, $2.50.
The Complete Standard Ritual of Council Masonic Degrees in Cypher, 8th to 10th inclusive, Giving the Degrees of Royal Master, Select Master and Super Excellent Master.

Knights of the Orient. Pocket size, full roan, flap, $2.50.
The Complete Ritual of the Commandery Masonic Degrees, Knights of the Red Cross, Knight Templar and Knight of Malta, 11th to 13th degrees.

Nobles of the Mystic Shrine. Revised and enlarged edition, 40 pages, paper, 25c.
An Illustrated Ritual of the Nobles of the Mystic Shrine. This is a Side Masonic degree conferred only on Knights Templar and on Thirty-two degree Masons.

Thirteen Reasons why a Christian should not be a Freemason. By Rev. Robert Armstrong. 16 pages, 5c.

Freemasonry Contrary to the Christian Religion. By "Spectator," Atlanta, Ga. 16 pages, 5c.

Hon. Thurlow Weed on the Morgan Abduction. 16 pages 5c.
This is the legally attested statement of this eminent Christian journalist and statesman concerning the unlawful seizure and confinement of Capt. Morgan in Canandaigua jail, his removal to Fort Niagara and subsequent drowning in Lake Ontario.

Freemasonry a Fourfold Conspiracy. 16 pages, 5c.
Address of Pres. J. Blanchard. This is a most convincing argument against the lodge.

Sermon on Masonry. 16 pages, 5c. By Rev. W. P. McNary, pastor United Presbyterian church.

ON ODD-FELLOWSHIP.

Revised Odd-fellowship Illustrated. The complete revised ritual of the Lodge, Encampment and Rebekah (ladies) degrees, profusely illustrated, and guaranteed to be strictly accurate; with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by ex-President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. In cloth, $1.00; paper cover, 50cts.

Odd-fellowship Judged by its own utterances; its doctrine and practice examined in the light of God's Word. By Rev. J. H. Brockman. This is an exceedingly interesting, clear discussion of the character of Odd-fellowship, in the form of a dialogue. In cloth 50cts; paper covers, 25cts.

Sermon on Odd-fellowship and other secret societies, by Rev. J. Sarver, *pastor Evangelical Lutheran church.* This is a very clear argument against secretism of all forms, and the duty to disfellowship Odd fellows, Freemasons, Knights of Pythias and Grangers, is clearly shown by their confessed character as found in their own publications. 10cts each.

Odd-fellowship: ITS HISTORY AND ITS WORK. By President J. Blanchard. A new pamphlet with cover. Postpaid. 5 cts

OTHER RITUALS.

Revised Knights of Pythias Illustrated. An exact copy of the new Official Ritual Adopted by the Supreme Lodge of the World, with the Secret work added and fully Illustrated. In cloth 50 cts. Paper cover 25 cts.

Knights of the Orient Illustrated. The full Illustrated Ritual of Ancient Order of the Orient, or the Oriental degree. This is a side degree conferred mostly in Knights of Pythias lodges. 15 cts each.

Good Templarism Illustrated. A full and accurate exposition of the degrees of the lodge, temple and council. 25cts each.

Exposition of the Grange. Edited by Rev. A. W. Geeslin. Illustrated with engravings. 25 cents each.

Ritual of the Grand Army of the REPUBLIC, with signs of recognition, pass words, etc., and the ritual of the Machinists' and Blacksmiths' Union. (The two bound together.) 10 cents each.

United Sons of Industry Illustrated. A full and complete illustrated ritual of the secret tradesunion of the above name, giving the signs, grips, passwords [illegible] 15cts each.

Rituals and Secrets Illustrated. Composed of "Temple of Honor Illustrated, "Adoptive Masonry Illustrated," "United Sons of Industry Illustrated," and "Secret Societies Illustrated." $1.00 each

Temple of Honor Illustrated. A full and complete illustrated ritual of "The Templars of Honor and Temperance," commonly called the Temple of Honor. By a Templar of Fidelity and Past Worthy Chief Templar. 25cts each.

Knights of Labor Illustrated ("ADELPHON KRUPTOS.") The complete illustrated ritual of the order, including the "unwritten work." 25cts each.

The Master's Carpet, *or Masonry and Baal Worship Identical,* explains the true source and meaning of every ceremony and symbol of the lodge. Bound in fine cloth, 420 pages, 75 cents.

MISCELLANEOUS.

History Nat'l Christian Association Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought, the Articles of Incorporation, Constitution and By-laws of the Association. 25cts each.

Folly, Expense and Danger OF SECRET SOCIETIES. By Pres. C. A. Blanchard. This booklet of 32 pages is a general discussion of the secret orders, whether religious, political, industrial, insurance or social. Postpaid, 5 cents.

Disloyal Secret Oaths. By Joseph Cook, Boston. He quotes the law of Vermont which makes the administration of the Masonic oaths illegal. Joseph Cook's address is a national treatment of a national subject, and very valuable for reference. Postpaid, 5 cents.

Are Secret Societies a Blessing? An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too." A pamphlet of 20 pages and cover. Postpaid, 5 cents.

Light on Freemasonry. By Elder D. Bernard. In cloth, $1.50 each. Paper, 75 cents each.

Adoptive Masonry Illustrated. A full and complete illustrated ritual of the five degrees of Female Freemasonry, by Thomas Lowe. 20 cents each.

Finney on Masonry. The character, claims and practical workings of Freemasonry. By Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents. Paper cover, 35 cents.

Masonic Oaths Null and Void: OR FREEMASONRY SELF-CONVICTED. This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them. 207 pages. Postpaid, 40 cents each.

Judge Whitney's Defense before THE GRAND LODGE OF ILLINOIS. Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents each.

General Washington Opposed to SECRET SOCIETIES. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies.*" communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

Morgan's Exposition, Abduction AND MURDER, AND OATHS OF 33 DEGREES. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan;" "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees." 300 pages; cloth, $1.00.

Kah-Hah-Bone; comprises the Hand Book, Master's Carpet and Freemasonry at a glance. Bound in one volume. In cloth, 589 pages, $1.00.

Oaths and Penalties of Freemasonry, as proved in court in the New Berlin trials. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons swore to the truthful revelation of the oaths and penalties. 10 cents each.

Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbeus Armstrong (Presbyterian) a seceding Mason of 21 degrees. 15 cents each.

Are Masonic Oaths Binding on the INITIATE? By Rev. L. A. Post. 5 cents each.

Sermon on Masonry. By Rev. J. Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio. 5 cents each.

Masonic Outrages. Compiled by Rev. H. H. Hinman. Showing Masonic assault on lives of seceders, on reputation, and of free speech; its interference with justice in courts, etc. Postpaid, 20 cents.

Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each.

History of the Abduction and Murder OF CAPT. WM. MORGAN. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. 25 cents each.

The Mystic Tie, or Freemasonry a LEAGUE WITH THE DEVIL. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a [illegible] Freemason. 15 cents each.

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A cream of tartar baking powder. Highest of all in leavening strength,—*Latest United States Government Food Report.*
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HISTORY OF A WEEK

Tuesday, Oct. 8.

Colonel Charles H. Jones, editor of the St. Louis Post-Dispatch, has been sued for $5,000 damages for running down a boy while riding a bicycle.

The New York court of appeals has confirmed the conviction of "Bat" Shea for the murder of Robert Ross at the Troy spring elections of 1894.

Thomas White, 8 years old, was run over and killed by a team at Chicago.

It is reported at Moscow that 100 persons were drowned near the village of Ozery by the capsizing of a large raft on the river Oka.

Forced thereto by the city council, Civil Service League, Civic Federation, labor unions and the newspapers the Chicago civil service commission has abandoned the age limit for entrance into the city service, except as to the fire and police departments.

Maggie Broderick, servant in the family of A. M. Butz, Chicago, tried to fill the gasoline stove while it was burning. It is thought she will recover.

Wednesday, Oct. 9.

Mrs. William Smith, dead from fright; Ned Phillips, a rowdy, dying from bruises received, and Abe Stone, a miner, in a critical condition, are the chief sufferers from a riot provoked by Phillips at Grove City, Pa.

Yesterday was the twenty fourth anniversary of the great Chicago fire, and it was celebrated by the Fellowship and Marquette clubs last night at a banquet.

Secretary Carlisle and Assistant Secretary Hamlin will leave Washington tomorrow for Boston, where the secretary will speak at the dinner to be given Saturday evening by the Massachusetts Reform club.

For the first time in ten years the annual convention of the American Federation of Labor will be held in New York this year, beginning on Dec. 12.

The "Saints of God," in session at Grand Junction, Mich., predict that 1941 will be the end of time.

Charles Butt, of Springfield, O., is the father of a midget that weighs but one pound, and it would barely fill a quart tin cup. The child is now eleven days old.

Thursday, Oct. 10.

The 16-year-old son of W. E. Kintz of Decatur, Ind., was drawn into a cane mill he was operating and fatally injured.

Miss Clara Barton, of the Red Cross society, was the star speaker at the National Council of Women at Atlanta.

A fire in Portsmouth, Va., did damage exceeding $250,000, destroying over 1,000,000 feet of lumber, 1,000 bales of cotton, and 100,000 staves, besides warehouses of the Seaboard Air line and Old Dominion line of steamers.

Frederick Knodle, a Kansas City election judge under indictment for frauds at the recent election, has committed suicide.

Edgar Saltus, the author, married at Paris Miss Elsie Welsh Smith, granddaughter of John Welsh, of Philadelphia, formerly United States minister to Great Britain.

Friday, Oct. 11.

Three masked robbers broke into the house of Eugene McCarthy at Chicago maltreated Mrs. McCarthy and the family and stole $35.

The city of La Paz, lower California, is reported to have been completely destroyed by a storm.

Tammany Hall, at New York, nominated the following ticket: County clerk, Henry D. Purroy; register, William Sohmer; justices of the supreme court, Charles H. Truax, Frederick Smythe and Charles U. MacLean; judges of the court of general sessions, Joseph Newberger and General Martin T. McMahon, judges of the city court, Robert A. Van Wyck, John S. Schuchman and Edward F. O'Dwyer.

The Porte's reply to the recent identical notes of the Powers is as usual evasive and unsatisfactory.

Emma, Rosa and Frances Kummer, 12, 10 and 8 years old, respectively, were run down by a work train on the Panhandle road at Chicago while they were picking up coal. Rosa will die.

Saturday, Oct. 12.

James H. Eckels, comptroller of the currency, who has been in Europe for six weeks, sailed from Southampton today for New York.

Lieutenant S. S. Pague, who shot at Colonel Crofton at Fort Sheridan recently, will probably be tried by court martial, General Merritt having taken steps to bring the matter before the war department.

Fire at Chatham, N. B., destroyed sixty buildings.

The air brakes prevented a railway horror at Peterborough, Ont., stopping the passenger coach on the brenk of the lock there, the bridge having been left open. The engine crew jumped and escaped unharmed.

"Butch" Lyons, a Halsted street, Chicago, thug, was hanged in that city for the murder of Albert B. Mason.

A farmer near Minonk, Ills., proves by weight that his corn yields 116 bushels per acre. Every field has a heavy crop.

Monday, Oct. 14.

W. W. Taylor, the South Dakota defaulting state treasurer, gets two years in the penitentiary, instead of five, by the dictum of the state supreme court.

In the riots at Trebizond, started by Armenians, from 200 to 400 persons were killed and wounded. All is quiet there now.

Mrs. Rogers, whose husband at San Francisco says she left him because he refused to read to her every day the complete report of the Durrant trial, is in Wausau, Wis., and says her husband is a falsifier.

The Black Hills country has just experienced its first earthquake shock. No damage was done.

The National Council of Women, which has been in session for a week at the Atlanta exposition, has adjourned.

The National Bankers' association, National Laundrymen's association, National Bond parliament and National Editorial association will meet at Atlanta this week.

Shore pirates stole everything worth taking from the schooner Lady Franklin, ashore at Hammond's Bay, Mich.

GREAT TIME AT ATLANTA.

Old Liberty Bell Installed in the Cotton States Exposition Grounds.

Atlanta, Oct. 10.—The ovation which Atlanta gave the Liberty Bell on its arrival, unprecedented in enthusiasm in the history of the precious old relic, was followed by another even more imposing if less spontaneous when it was formally received and installed at the exposition grounds. A few minutes after 8 o'clock the car on which the bell was brought to Atlanta was pushed to the corner of Pryor and Wall streets. Immediately a large truck was backed against the side of the car and the work of transferring took place.

At 9:30 o'clock the military companies began forming on Pryor street. The line extended to Auburn avenue. The members of the Philadelphia delegation with the Atlanta escort were placed in carriages. At half past 10 the parade began. As each company passed the bell it saluted, and Mayors Warwick and King responded. A detail of mounted policemen marched at the head of the line, followed by three regiments of national guards, several detached companies, a machine gun squad, the Atlanta artillery, and the Governor's Horse guards. The bell was drawn by six handsome gray horses. The procession was completed by the carriages of the Atlanta and Philadelphia delegations.

When the head of the column reached the Administration building it was stopped and turned to one side of the road. Then the wagon containing the bell and the carriages containing Mayors Warwick and King were driven into the grounds and up to the Pennsylvania building. Then the march of the military was started, the companies passing in review in front of the bell. The exercises began with prayer, after which addresses were made delivering the bell into the hands of the exposition people and in reception of the same. There was patriotic music and several fine orations, the whole closing with a march past of the children, each of whom touched the bell in passing.

TRADE HELPED BY THE WEATHER.

Staples in Clothing Feel an Improvement—Other Business Notes.

New York, Oct. 12.—Bradstreet's says: Cooler weather has stimulated a seasonable demand for staple dry goods, millinery and clothing, and jobbers in these lines in all parts of the country feel the improvement. Relatively most gain has been made at the south, where an improvement is reported in almost all lines. The more unfavorable features are found in disappointment at the moderation with which wheat is exported from week to week, the reported weakness in pig iron and steel billets, and the competition suffered by domestic woolen manufactures from abroad.

But an examination of these conditions indicates that if reports of the size of the wheat crop and of wheat stocks carried out, be accepted the average weekly exports from this country, if kept up to the end of the crop year, will exhaust the amount of wheat available for shipment abroad.

SCHOFIELD SCORED.

Captain Armes Discharged from Custody by Judge Bradley.

Washington, Oct. 11.—Judge Bradley of the district supreme court ordered the discharge from custody of Captain George A. Armes, who was arrested on the order of Lieutenant General Schofield just prior to the latter's retirement from command of the army for having written him an insulting letter. Judge Bradley scored the

CAPTAIN GEORGE A. ARMES, RETIRED.

action of the late general of the army, characterizing it as unlawful, tyrannical and capricious.

In discharging Captain Armes, whose arrest and confinement General Schofield had ordered by virtue of his position as acting secretary of war, Judge Bradley says: "The arrest and taking away of Armes into custody, carrying him away from his home to barracks and holding him in close arrest without any antecedent charge of crime preferred in any way against him was and is unjust, unlawful, arbitrary, tyrannical and capricious on the part of General Schofield in whatever capacity he acted, whether acting as lieutenant general or acting secretary of war. The petitioner is discharged."

Tho judge then went into the matter at considerable length and said: "No charge was preferred against Armes at the time of his arrest, no crime has been charged since, and for the offense alleged no arrest was necessary.

"The arrest and confinement were unlawful and oppressive. As the offense charged would upon substantiation result only in reprimand, suspension or dismissal, the possession of the body of the accused was not necessary to carry out the charges, as would have been the case if imprisonment or death was to be the sentence."

Speaking of the president's power in army matters the judge said: "The president of the United States is commander-in-chief of the officers of the army on the retired list. This function of the chief executive, however, is unaccompanied by harrowing care or weighty responsibility. His title commander-in-chief, so far as it relates to retired officers is shorn of all power to impose duties, and appears to be an empty name."

The judge advocate general's office of the war department has determined to take an appeal from the decision of Judge Bradley.

SEEMS A FATAL NOMINATION.

Judge Cook, Republican Nominee for Congress, Falls Dead at Chicago.

Chicago, Oct. 12.—Death suddenly intervened in the deliberations of the state central committee, which met at the Great Northern hotel to arrange for the campaign in the Eighteenth congressional district, and to some extent contributed to bring them to an abrupt termination.

Judge Cyrus L. Cook, of Edwardsville, whose nomination by the Republicans of that district to succeed the late Congressman Reman was looked upon as an exceptionally strong one, expired suddenly in his room shortly after his arrival, and the sad and unexpected event left the committee practically without anything to do, and threw a gloom over its members.

The death of Judge Cooke has created a sort of superstition in the minds of the members of the committee. "I'd hate to be a candidate for the Eighteenth congressional district after this," said Major Partridge, secretary of the state central committee, when he heard the announcement. "It does look as if something was wrong with that district. Here was Mr. Remann just barely elected when he is carried off by death, and now Judge Cooke, nominated to succeed him, and as good as elected, is also snatched suddenly away to his last account."

Says Allison Is in the Race.

Des Moines, Oct. 14.—Chairman H. G. McMillan, of the Republican state central committee, gives out a formal interview in which he says: "Allison is now assured of strong support in the west and northwest. He has the certainty of the delegations from Iowa, Nebraska, Minnesota, North and South Dakota, and New Mexico. Wisconsin is expected for him, but this is not yet certain. In the east he has a powerful influence working for him. Senator Quay Tom Platt, Joe Manley, J. S. Clarkson, and other leaders are at work for him. The west is coming to Allison. I know from correspondence and other inside information I have as to the progress of the work."

Funeral of General Mahone.

Petersburg, Va., Oct. 10.—The funeral of General William Mahone took place from St. Paul's Episcopal church and was very largely attended. The services were conducted by Rev. John Rideout, rector of Grace Episcopal church. The floral tributes were very handsome. The service at the church over the remains were escorted to Blandford cemetery by the Petersburg Greys, Confederate veterans and citizens, a detail of twenty veterans from R. E. Lee camp and delegations from the "Old Greys" society of Richmond and also a delegation from the soldiers' home of that city.

Tammany Nominates a Ticket.

New York, Oct. 10.—Tammany Hall nominated a full ticket last night, headed by Charles H. Truan, Frederick Smyth and Charles F. McLean for the supreme court. Cleveland is indorsed in the platform and more liberal excise laws demanded.

One Will That Was Sustained.

Des Moines, Oct. 12.—The supreme court has overruled the motion for rehearing in the Beaver will case from Cedar Rapids, sustaining the will, which the heirs tried to break. One hundred thousand dollars was involved.

THE DEATH RECORD.

Walden Ramsey, well known actor, at New York.

Frederick Anderson, pioneer settler of Princeton, Ills.

Rev. Thomas Reardon of Easton, Pa., at Killarney, Ireland.

Mrs Hinda Fink, aged 103, at Detroit, Mich.

Mrs. J. H. Knight, wife of the artist, at Coldwater, Mich.

Jonh J. Conklin, well-known citizen of Elkhart, Ind.

George S. Clapp, one of the oldest attorneys in Michigan, at Benton Harbor, Mich.

Captain Charles Forbes, member of President Lincoln's staff, at Washington.

Cicero Buchanan, silver tongued orator of southern Indiana, at Evansville, Ind.

General William J. Landram, veteran of the Mexican and civil wars, at Lexington, Ky.

Colonel Hampton L. Denman, at Washington.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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MINNESOTA CHRISTIAN ASSOCIATION

STATE ANTI SECRET CONVENTION.

The Convention will meet November 5th and 6th, 1895, in the Augustana Swedish Lutheran church, corner of 7th Street, South, and 11th Avenue, Minneapolis.

PROGRAM:

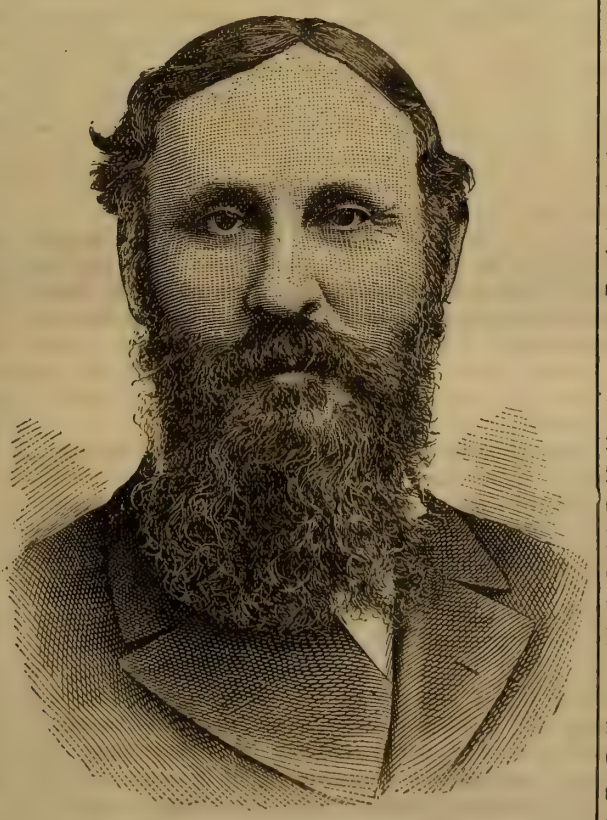
TUESDAY, NOV. 5TH.

9:00 A. M. Devotional exercises.
9.30. Welcome, by Rev. L. A. Johnston.
10.00. Response.
10:30. Business, and appointment of committees.
11:00. "Relation of Secret Societies to the Churches," by Rev. L. G. Almen.
11:30. Discussion of the subject.
Afternoon Session: 2:00 P. M. Devotional exercises.
2:30. "College Secret Societies," by Prof. Mana L. Sanford.
3:00. Discussion of the subject.
3:30. "The Bible and Secret Societies," by Rev. Prof. S. Oftedahl.
4:00. Discussion of the subject.
4:30 P. M. Question Drawer opened. Open parliament for answering questions.
5:00. Miscellaneous business.
Evening Session: 7:30. Devotional exercises.
8:00. Lecture: "The Church Ought to Take a Stand Against Secret Societies," by Rev. Prof. H. G. Stub.

GUSTAVUS ADOLPHUS DAY, WEDNESDAY, NOV. 6TH.

9:00 A. M. Devotional exercises.
9:30. "Jesuitism as a Secret Order," by Rev. M. F Gjertsen.
10:15. Discussion of the subject.
11:30. Reading and answering questions.
Afternoon Session: 2:00 P. M. Devotional exercises.
2:30. Report of committees and election of officers.
3:00. "Dangers of Secret Societies to the State," by O. P. Vangsues.
3:30. Discussion of the subject.
4:00. Reading and answering questions.
5:00. Unfinished business.
Evening Session: 7:30 P. M. Devotional exercises.
8:00. Lecture: "False Vows, Misery of Keeping Them and Obligations to Break Them," by Rev. C. J. Petri.

Educational institutions and churches of all denominations are invited to send delegates to the convention. All are invited to prepare written questions for the question drawer; and to come prepared to take part in the discussion of the subjects mentioned in the program. All pastors of churches, leaders of Y. M. C. A. meetings and missions are asked to give notice of this convention to their congregations. And above all, pray for God's blessing upon his own word of truth.



REV. A. J. McFARLAND, D. D.

By this picture we introduce to *Cynosure* readers a strong and fearless man in the moral reform lecture field, and a long and tried friend of the anti-secret cause. He was elected two years ago by his denomination at their annual meeting to the patriotic work of lecturing on "What does the law of Christ require in the sphere of Christian Citizenship?" He has lectured on this theme from Boston to Denver with remarkable success, proving himself a popular platform speaker. We have seldom heard the secret society evil more clearly and strongly condemned than in his lectures. He was born and grew up in Coshocton Co., Ohio, and graduated in Miami University in 1858. He was pastor ten years in Jefferson Co., Pa., and ten years in St. John, New Brunswick.

Money is needed for a special feature in the *Cynosure*. A few dollars would go far. Can you not furnish us as much for this as the price of one Knight Templar's regalia, or even as the payments of K. T.'s at Boston bars in one hour? Our enemies are using, and our friends need to use, money.

The California State convention will meet in Oakland, Dec. 16 and 17.

The Iowa State Anti-secret Convention will meet at Barnes, Mahaska Co., on Wednesday, Nov. 6, at 9 A. M. Among the speakers who can be definitely announced are Rev. Edward Mathews, Rev. T. M. Chalmers and Rev. M. A. Gault. It is expected that Dr. C. D. Trumbull, Rev. T. P. Robb and other Iowa veterans will be on hand to assist.

One thousand dollars in one day is a large sum to pay over one bar for Knight Templar refreshment. But this Boston estimate was outdone at Chicago when the Templars met here. Our figures for a single bar were fifteen hundred. How ready is money to help the cause or interest of bad agencies or bad men; how slow to aid reformers.

Free speech has no more malignant and efficient enemy than the secret lodge. Every man interested in the reform that struggles to rescue what is left of freedom, knows this well. If a few venture to speak on behalf of the rest, is it too much to ask that those sharing in the benefit of the sacrifice shall not stand by and see them starve, or see them even beaten back for lack of ammunition?

The *Congregationalist* may have been duped by influential Templars, but it came perilously near to playing traitor to an institution to which its allegiance is professedly owed, namely, the Church of Christ. It welcomed a profane crowd, led by Distiller Lawrence and following him well, every member of which belonged to the constitutionally un-Christian Blue Lodge or he could not have joined the Templars.

Missions to Africa are checkmated by the "eminent" commander of Knights Templar. Yet Christian people who contribute a little to the support of missionaries, dare not, or at least do not, lift a finger against the Masonry that protects and honors one of the greatest Templars in America, one of the greatest distillers in America, and one of the greatest foes to Christian missions in America or in the world.

Knights Templar pretend to offer swords to the Christian religion. Let them, then, defend it by using those swords, or whatever they may employ, to cut off from Templarism that arch enemy of missions, Samuel Lawrence. Let them cease to bind men by wicked oaths to foster and protect enmity to temperance and to Christianity. If they will do this, we will excuse them from wielding their swords or rattling them.

Those who are interested in temperance, and those who are interested in missions, have looked on in horror while Medford rum in vast quantities has been shipped to Africa. No greater opposition to the reign of Christ over the whole earth has been discerned within the missionary horizon. Lawrence, its distiller, led in the streets of Boston the army of Templars, all of whom were also Blue Lodge Masons, representing an extension of paganism within Christian lands.

THE BIRD WITH A BROKEN WING.

BY HEZEKIAH BUTTERWORTH.

I walked through the woodland meadows
Where sweet the thrushes sing,
And found on a bed of mosses,
A bird with a broken wing
I healed its wound, and each morning
It sang its old sweet strain;
But the bird with the broken pinion
Never soared as high again.

I found a young life broken
By sin's seductive art,
And touched with a Christlike pity,
I took him to my heart.
He lived for a noble purpose,
And struggled not in vain;
But the life that sin had stricken
Never soared as high again

But the bird with a broken pinion
Kept another from the snare,
And the life that sin had stricken
Raised another from despair.
Each loss has its compensation,
There is healing for every pain;
But the bird with the broken pinion
Never soars as high again.

MORAL RESPONSIBILITY OF STATES AND CORPORATIONS.

EFFECT ON PUBLIC AND PRIVATE MORALS OF THE DENIAL OF SUCH RESPONSIBILITY.

BY REV. H. H. HINMAN.

Every false assumption in the realm of morals is not only misleading, but often carries with it most pernicious and widespread consequences. This is very clearly apparent in the influence of that common saying, "corporations have no souls."

In the development of our country a large and increasing percentage of our business is done by corporate bodies, chartered by the state, and existing by its authority. Our great network of railroads—more than in all the rest of the world—our state and national banks, the great manufacturing establishments, to say nothing of such vast monopolies as the Sugar Trust and Standard Oil Company, have a vast if not a controlling influence in the affairs of the nation. Some of these corporations are very rich, and most of our millionaires have accumulated their great wealth through their connection with them. It is said that Mr. Rockefellar is worth $150,000,000, that he has acquired by his connection with the great monopoly of which he is the head. It gives us some idea of the vastness of that sum, and of the utter hopelessness of acquiring it by legitimate means, when we consider that if Adam had lived until now, and had enjoyed the very respectable income of $25,000 a year, none of which had been used for the support of himself and family, he would hardly have accumulated as much as our American citizen has done in twenty years. There are 34,000 millionaires in the United States, and they own sixty per cent of the wealth of the nation.

Now without any reflections on the private character of these men, and after making all due allowance for the increase of wealth through discovery, invention and other legitimate methods, it still remains true that such vast accumulations could never have been made in any business conducted on the principles of Christian morality. It is safe to say that the few have been enriched at the expense of the many.

Now the popular concession, that corporations are soulless; that they neither are, nor ought to be expected to be guided in their business transactions by strict Christian morality, is largely responsible for all this inequality and wrong. It is not the extortions from employes and the general public that constitutes the greatest evil which these asssociations have inflicted. It is rather in the malign influence which a false principle has exerted on the minds of them who have adopted it. When men conclude that they can do evil in the name either of the state or a corporation and escape personal responsibility, they are justly subject to moral outlawry. And when the people suffer or witness such wrongs, they are apt to feel entirely justified in retaliation. It is regarded as legitimate warfare to make themselves even. Surely a society that does not hold itself amenable to divine law in its business transactions, has no claim on those with whom it has business relations that they shall be guided by its precepts. I do not justify the retaliation, for men should love their enemies and do good to them that hate them; but retaliation is the natural fruit of injustice and oppression. It is because of this widespread conviction that we have no reason to expect fair dealing on the part of corporations; that it has come to be regarded, in a large degree, as quite legitimate to cheat a bank, a railroad or an assessor of taxes. Men do this who would abhor the idea of cheating their neighbor.

The secret trades unions fully illustrate this pernicious principle. The man who has sworn to both secrecy and obedience to his order has committed his conscience to its keeping. When the union orders a strike he is bound to obey. It may involve great injustice to laborers who are desirous to earn the support of their families; it may result in great inconvenience and loss to the general public; but these considerations count for nothing when considered in connection with the labor organization. It is not that he has any personal ill will to his non-union neighbor that leads him to seek by intimidation or violence to prevent his taking up the work that he has laid down, but it is because he regards the relation to his former employers as a state of war, and that all who give them aid and comfort, whether individuals or the general public, are enemies to be resisted by every available means. The right or wrong of such proceedings it is not his to consider. He acts in the name of the organization to which he belongs.

The same unholy principle is made the pretext for international war. Anciently it was said "the king can do no wrong." The modern notion is that the state enjoys this immunity. The citizen is regarded as belonging to the state. If the government requires him to fight its enemies it is held that he must obey. He is not permitted to enquire into the nature of the controversy or to ask if the wrong done to his country is so grave as to make it is duty to kill his fellowmen who are as honest and well-intentioned as himself. No such considerations belong to the state. His warrant for homicide is that the state commands it. He joins the army, swearing unconditional obedience to his commanding officer, and reserving no rights of conscience and no sense of personal responsibility to God.

All this is practical atheism. No man has a right to do acts of injustice and cruelty in the name of the state; no man has a right to share in the ill-gotten gains of a corporation; nor is any man bound by any covenant whatsoever that involves a violation of God's law of justice and mercy. Men are responsible not only for what they do as individuals but for what they consent to, either in the corporations to which they belong, or in the government of which they are citizens. No man can merge his moral responsibility in any order, church or government, for every man shall "give account of himself to God."

Nor has the state a right to suffer any corporation to enrich itself or its members at the expense of society and by methods which in an individual would be regarded as iniquitous. To suffer such iniquity, even though there is no technical violation of law, is to permit a great injustice to the people it was organized to protect, and to sanction an immoral principle that has become a prolific source of lawlessness and crime.

Oberlin, O., Oct. 6, 1895.

CHURCH AND STATE.

BY REV. S. F. PORTER.

During the Reformation period in Europe the supreme question was, Shall the church rule the state (i. e., control the civil government)? or shall the state rule the church (i. e., control the beliefs and practices of religious societies)? In the history of the Hebrew nation we find that God appointed the tribe of Levi and house of Aaron to take charge of the theory and practice of the religion of the Jews. And the civil government was placed in the hands of the tribe of Judah and the family of David. Both parties were accountable to God but not primarily to each other.

When the Pilgrims began the new dispensation of America, they landed from the Mayflower a regularly organized Christian society, pledged to reverence and obey God supremely, and to love and treat each other with absolute equality. No pope; no bishop. Soon there was land to be divided and streets to be laid out and improved, and laws made to establish equal justice between man and man, and taxes collected to defray the expenses of the same. So they organized a civil government and elected officers, who promised Almighty God in their oath of office that they would fulfill their duties as in his presence. No king; no lords. Now the officers of both these organizations are accountable to God, and they have each a separate department of God's kingdom to work in. But they have no authorized governmental control over each other.

The Italian church assumed the right to place itself at the head of all the Christian societies in the world, because of the military power of the Roman government among the nations. It was a short step for the preacher of the church at Rome to claim the leadership of all the Christian societies in the world. Thus he came at length to assume all power over the nations as Christ's representative on earth. And he claims the place of Peter, and this he has. As Christ said to Peter, "Get thee behind me, Satan," so he says to the Pope now. And the kings and rulers of Europe have cast off the claims of the Italian church.

But in putting away and rejecting the claims of the papacy, the various nations of Europe gave the civil government power over the Christian church. In England, Episcopacy was set up as a state church. In the north of Europe, Lutheranism was made the legal religion. And as thousands were put to death because they would not submit to the Italian church, so multitudes were martyred because they refused the claims of civil rulers to lord it over God's heritage. In America the two departments of God's government are carried on separately. The civil rulers have no authority to say who or how men shall become officers in the church, nor what they shall believe, nor what forms they shall observe in worship. And thus Christian societies have no right to say what church government officers shall join or what religious forms they shall follow. But both classes are responsible to God, and they will stand before him and render their account for what they have done as they have done it, whether it be good or evil.

SPIRITUALISM.

BY RICHARD HALL.

A little experience of membership in secret societies fifty years ago convinced me that their fundamental principle, that of secrecy, was a wrong and dangerous principle on which to found any social, literary, religious or political organization. And from that day to this I have, by precept and example, discountenanced organized secrecy in every form.

Secret societies being evil in their root, cannot advance truth and righteousness in the world, whatever incidental benefits may be supposed to flow from them. The benefits are too costly in their evil accompaniments and liabilities, and are better attained by open organizations.

I do not know whether you have ever considered the subject of spiritualism (a great misnomer, I think) as one of the evils requiring the attention of the Christian press. To me it seems that the people need to hear both from the press and the pulpit on this subject.

Spiritualism (so-called) is an organized force and a power for evil in St. Paul and Minneapolis, as in other cities and towns. It has its associations and Sabbath gatherings which are announced in the papers as regularly as the various church services. And by them not a few are not only drawn away from the public worship of God on the Sabbath, but are led into something which seems to be virtually if not really devil worship.

Permanent arrangements are also made for annual spiritualist campmeetings of six weeks' continuance. And these are said not only to pay expenses but to yield a profit from the fee of $1 charged for consulting mediums on the campmeeting ground. The young and inexperienced are exposed to these aggressive influences; and strange as it may seem, persons in affliction are sometimes fascinated by the hope of comfort or

benefit by promised communications with their departed dead.

Also many persons who have no faith in spiritualism are yet inclined to go just once out of mere curiosity, and to find out if they can, by personal investigation, whether there is anything in their claim of communicating with the dead. And this they are inclined to do because their knowledge of spiritualism is not definite enough to lead them to shun it on principle and with abhorrence as they would any other wickedness.

Will it not be helpful therefore to consider in what consists the sin of necromancy, or spiritualism, which is so plainly condemned in Deut. 18: 10 14, and Isa. 8: 19 and other Scriptures? Does it, like lying and theft and murder, consist in both desiring to do, and in actually doing, a forbidden act, viz., the act of communicating with the dead? Not exactly and fully this, I think, for we have the power to lie, we have the power to steal, and we have the power to commit murder. But, as I understand it, we have not the power to communicate with the dead. No human being has this power. Satan himself cannot enable us to do it. And the Lord certainly will not, when he declares, as in Deut. 18: 10-14, the very attempt to do it is an abomination to him.

But we can desire to do it, and under the promptings of a vain and wicked curiosity and ambition we can desire, by means of communication with the dead, to gain a knowledge of things God has not revealed to us, nor made it possible for us to learn by any right use of the powers and faculties he has given us. We can so desire these things and can so use means, or use such means to attain our desire, as shall deceive ourselves and perhaps deceive others into the belief that we do actually have communication with the dead, when we have not and when no such thing is possible. This doubtless we can do by allowing our desires for forbidden knowledge and unattainable knowledge to run away with our judgment.

For example, we can easily wade beyond our depth into the mysteries of mesmerism, animal magnetism, clairvoyance, mind reading and spiritualism; and because there is in all these others as well as in spiritualism something greatly mysterious, something which science cannot fully explain, we can attempt to cut the knot of mystery by attributing to departed spirits whatever is not comprehensible on scientific principles. But the inference is unwarranted, and like all false reasoning on religious subjects, it leads the reasoner inevitably into sin. And his sin is of the nature of idolatry. The idol is not a veritable image of gold or silver graven by art and man's device, but is a creation of the mind, a creature wholly of the imagination. The idol is the imaginary departed spirit which the spiritualist thinks he sees or hears speaking through the mysterious utterances of the medium. This is his idol. He bows to those utterances. He virtually worships the imaginary spirit, ascribing to it (him or her) in some cases power to interpret authoritatively God's written Word, and even to set aside portions of it as untrue and to be rejected.

This the spiritualist has often done. His idolatrous imagination makes the Apostle Paul perhaps (as in the case of a little book I have of 107 pages by a spiritualist), to be the familiar spirit with which he can communicate, and learn from him the true state of things in the other world. I say we can thus doubtless convince ourselves, for men do, that we have actually gained communication with the dead, and that we have actually gained the knowledge which we desired to gain by such communication. But we shall do it at great cost to ourselves. We shall do it at the cost of so disordering and unbalancing our minds that we shall no longer be capable of forming sober and rational judgments of many things pertaining to this life, and much less of things pertaining to the life to come.

We shall come to rely on our supposed ability to hold communication with the dead, and shall depend upon it as a means, a short cut, so to speak, for learning about things natural as well as supernatural; and this habit of mind will endanger the overthrow of reason, and in some cases has effected the overthrow of reason, and impaired the healthful and normal exercise of the reasoning powers generally.

A St. Paul rector informs me of a lady in his parish, who, in her grief on the death of her husband, went to a medium to get put into communication with the departed. After going a few times she became very profane in her language, and after a few months ended her life by drowning.

Even so strong minded a man as Judge Edmonds of the United States court, who was doubtless a sincere believer in the claims of spiritualism, and wrote two volumes in defense of it, even he came at length in the judgment of his peers and of the public generally to be disqualified for the performance of his duties as judge, and for this reason, it was understood, lost his position. He claimed to have had communications from the great English philosopher, Lord Bacon, three hundred years after his death, and published some of them in his two volumes on spiritualism. But the specimens he gave of Lord Bacon's utterances indicated to readers generally that his progress had been downward rather than upward during that long period.

A friend of mine is personally acquainted with a widow lady in California who was favored by a writing medium with a written communication volunteered by the medium from her departed husband. It was so badly spelled and composed that it induced the widow to say, if the letter was a specimen of the present intelligence of her husband and an indication of the mental deterioration he was undergoing in the spirit world, as compared with his ability before he died, then she did not wish to hear any more from him.

Such cases, if there were no other proof, indicate all too plainly that all pretended communications from departed spirits have no higher source than the mental operations, the beliefs and imaginings of the medium, or of the consulting visitor, or both.

The sin of spiritualism then is but a repetition of the disastrous act of our first parents in plucking forbidden fruit from the tree of knowledge. Nothing but disaster can be expected to come to those who are so unwise as to allow themselves to be beguiled by it.

St. Paul, Minn., Oct. 8, 1895.

WHAT WE SEE AND KNOW.

CONCLUSION OF AN ADDRESS BEFORE THE WHEATON CONVENTION, BY MRS B. LOVELESS, FRIDAY AFTERNOON, SEPT. 27.

Among the many national and social evils, who will take it upon himself to say which is the greatest? I think this is a truth beyond question, that the evils or abuses of the world that have most largely touched us are the greatest, and require all our time, money and zeal to oppose.

To the woman who is waiting Saturday evening for her husband to come home with the week's wages, so that the little ones may have something to eat and food to last over Sabbath, how sad if he has been tempted into the saloon, and is arrested, and has to spend the Sabbath in the police station instead of with his family. It would be impossible to make that mother and those children think that there was any evil in the land that compared with the drink traffic.

The thousands of parents who have seen the health and intellect, yes—and morals, of their sons ruined by the cigarette habit, I dare say they feel that the permission by our government to manufacture and sell to the youths, and, in some instances, infants of this country that which is unfitting our future men for self government and filling our lunatic asylums, is the greatest evil of our time.

To some, the jury system, dishonesty in politics, or to use a very forceful phrase, municipal rottenness, as displayed in New York and Chicago and other cities, is the greatest evil.

And still a more modern outrage, the sufferers from it will tell you, is the wholesale inoculation of disease and death by compulsory vaccination. Consumption has increased, so statistics tell us, five hundred per cent in the last fifteen years.

Perhaps a word from Prof. Gehrmann, having the matter in charge in Chicago, may help to a solution of some of the cases that have seemed so mysterious and unaccountable. A Chicago daily says: "An examination of the vaccine 'points' that have been in use for the last two years in the health department has been made by Prof. Gehrmann. The result showed that nearly fifty per cent of the points contained bacteria, which, it is claimed by physicians, would cause an inflammation foreign to the proper results of the virus."

The same paper says: "An entirely new kind of vaccine 'points' is being used in Chicago now. The old bone slips dipped in virus are obsolete, except as employed in private practice. The evils of the old sort were that the virus was always exposed to the air, that dangerous germs of all kinds collected on the points and that the virus was almost always weak and uncertain in its action. Frequently the use of these points caused mild blood poisoning and other distinct diseases, and they often made fearfully sore arms, abscesses and fevers."

When I was in Boston last year a smallpox scare broke out in Lawrence, a short distance from the city. Compulsory vaccination was resorted to, and two died with smallpox and four died from vaccination, two children out of three in one family. In a little town in Ohio, some time ago, in case of a threatened epidemic, many died from the remedy and none from the disease. These sufferers will undoubtedly tell you that of all the outrages of a civilized age, that of inoculating the germs of consumption, scrofula and kindred diseases into the veins of their healthy, carefully-reared children is the chiefest.

Trusts, combines, corporations, boodle and dishonesty are almost synonymous terms and have their opponents. The law of the survival of the fittest will, in the near future, show whether it will be Marshall Field, Seigel & Cooper, or the "Fair" that can cover Chicago with a roof. Only the other morning twenty-two two-horse wagons stood in front of that great corporation, the "Fair," loaded with goods, ready to go out on their morning delivery. The father who has seen to it that his son has learned a trade or business, sets him up in that business. If he be a jeweller he need not settle on the South Side. The "Fair" can out-sell and under-sell him, and he will have to go out of business. Just so it will be with the hardware merchant, the furniture man, the druggist, crockery dealer, grocer, dressmaker, milliner, books and music.

No legitimate trade or trades can live within a certain radius of this great octopus, and the radius is growing day by day. Men that work have been forced to the wall by these and similar corporations and organizations. Men who will declare against this evil, and many we see who have been very eloquent against combines and trusts of every kind, yet will pay car fare both ways for the sake of buying a tack hammer and an iron dishcloth at the "Fair."

WESTMINSTER COLLEGE AND FRATERNITIES.

A correspondent in a leading anti-secret church paper shows the constant watchfulness needed to purge even the colleges of such churches of the Greek-letter fraternities. He says:

"Most of the readers of the United Presbyterian would doubtless be surprised in looking over the report of the last commencement of Westminster College to find that there was a necessity for the board of trustees to take action in reference to Greek-letter fraternities. It seems that for a good many years secret societies have existed in the college, and have shown their hydra heads now and then, more especially in the promotion of strife and in the prevention of work in the literary societies, as well as being exceedingly detrimental to the good morals of the schools. A few years ago one of the societies was very nearly disbanded by a disruption of this kind. The story of the courage and even fortitude of the anti-fraternity men, who stood up for their rights, is quite romantic, and their example is worthy of being followed by more experienced reformers. The time is counted by months, instead of years, when the other society was the arena of disgraceful scenes.

"At times during the past year, the indignation of the students, who were opposed to fraternities, was intense, and in the winter term a petition to the faculty was signed by about twenty men, in which, after stating the evil influences in college, they expressed their determination to leave at the Easter vacation, unless the college was to be immediately rid of them. This was thought better of, and the plan of bringing the matter before the board was agreed upon. This was done by petitions and by students in a body,

and also by ministers and others outside of the college, and the action of the board is the result. Previous to this time the faculty and board have been each looking to the other as the proper one to take action, but as it stands now the position of each is well understood. The young men, who have taken an active part in this work, who are still in college, and those who have gone out, as well as outside friends, are determined that the matter will not rest until the fraternities are out, root and branch. But since the board and faculty understand each other, the latter will doubtless take the matter in hand, making further efforts by outsiders unnecessary.

"On this point of secret societies, the church has been very emphatic, and her principles, which we have every reason to believe are founded on God's Word, ought to be upheld at all hazards. Among our colleges, Westminster is perhaps the largest fountain head in the church, and shall we permit her waters to be impure, which in reaching the larger stream will make her foul and filthy, too? But this must not be. Westminster College will uphold the principles of right, and be worthy of the support of all her friends.

"We are glad to hear that many new students have entered our college this September. Let those who enter, enter with the purpose of upholding Westminster's honor. May they join one fraternity—a fraternity which needs no secret oath, no outrageous initiations, which has no immoral associations, but one which promotes peace, unity, good will, brotherly love! May they join the Y. M. C. A., make that their only fraternity, and thus hasten the day of a 'Greater Westminster.'"

PACIFIC COAST AGENT'S ANNUAL REPORT.

ANNUAL REPORT OF REV. P. B. WILLIAMS, READ BEFORE THE OREGON STATE CONVENTION, AT PORTLAND, SEPT. 26, 1895

To the Convention, Greeting:—After another year of toil and anxiety we are met in another annual convention, to recount the mercies of God, to deliberate for his glory, and to invoke the divine blessing. I pray that the coming year may be still more successful; add new life and interest to this important work.

During the year I have traveled about 11,700 miles in the work of this association. I have delivered 156 anti-secrecy addresses and 214 addresses on other subjects, making a total of 370 addresses during the year. My traveling expenses for the year amount to $411 51. Receipts from collections and *Cynosure*, $410 27.

I secured during the year 326 yearly subscriptions to the *Christian Cynosure* and quite a number to the *Lodge Lamp*. I distributed during the year several thousand tracts; I sold and gave away $63 worth of books on the lodge question. Ninety-six are known to have quit their lodges during the year through the influence of my work. Scores have been kept out by the light turned on them by our association.

While it has not always been smooth sailing during the year, yet I have received many words of cheer and kindness from ministers and lay members, and even from non-professors of religion. Brethren of the convention, were I not certain that the Divine voice calls, and the Divine hand leads me in this work, I should have stopped long ago. It was with considerable misgivings that I entered this work. I wondered whether I could find opportunities to speak on the lodge question. It is astonishing how the Lord has opened the way. I am more than surprised myself. During the year I have lectured on the lodge question in churches of the following denominations: Christian Adventists, Seven Day Adventists, Baptist, Christian, Evangelical, United Evangelical, Episcopalian, Friends, German Baptist, Methodist Episcopal, Methodist Episcopal South, Free Methodist, Wesleyan Methodist, United Brethren, United Presbyterian, Reformed Presbyterian, Danish Lutheran, W. C. T. U. and Y. M. C. A. and other halls.

Respectfully submitted,
P. B. Williams.

How much does one really care for the safety of free institutions and the honor of the church, who will contribute neither effort nor money to protect them from their great enemy, the lodge?

REFORM NEWS.

ARRANGING FOR THE MINNESOTA CONVENTION.

St. Paul, Minn., Oct. 17, 1895.

Editor Cynosure:—Four o'clock last Sabbath afternoon Rev. J. H. Nelson, pastor of the Swedish Lutheran church of the village of Sacred Heart, introduced your agent to a congregation composed of his own church and some of the representative men of the village, including Freemasons, Odd-fellows, and members of other secret societies.

On the following day it must have been manifest to the pastor that belonging to secret societies does not exempt mankind from the charge that "the carnal mind is enmity to God;" for where the pastor had least expected to find such enmity, he found it manifest by such assertions as "Your agent ought to be hung;" that "He was a liar," etc.; which may be construed as an evidence that the Holy Spirit had applied the truth which your agent preached to the hearts of rebels against God's laws—"turning the truth of God into a lie," as every Freemason does.

At the close of the service Rev. J. Bergh came forward, greeted your agent, and subscribed for the *Cynosure;* and he also expressed an interest in the coming convention in Minneapolis.

Bro. Anderson, a member of Rev. G. T. Lee's congregation at Granite Falls, ten miles distant from Sacred Heart, was present with a fine team of horses. He took me home with him safely through the darkness, reaching Granite Falls just in time to speak to a fine, intelligent audience assembled in Rev. G. T. Lee's church. Whatever the result may have been, they gave good attention to all that was said. The following morning, after pleasant entertainment and a good night's rest at the home of Bro. Nesse, a member of Bro. Lee's church, the pastor, Rev. Lee, and Rev. H. O. Fjelstad, who manifested much interest in the subject presented on the last evening, met with me in the parlor, where we had a parlor meeting upon the subject; and if I am not mistaken Satan's craft will be in greater danger in Granite Falls than heretofore.

In the middle of the day Rev. J. H. Nelson arrived from Sacred Heart on the train, and we proceeded together to Montevideo, a place where there is much need of the truth, as it is in God's Word, being preached to save men from the gateway of hell, the modern lodge; but there did not appear to be an open door for us. We met with Rev. Prof. Anderson, the pastor of a Lutheran church there, who manifested much interest in the State convention.

Returning to St. Paul I found myself seated in the railway car beside a personification of the devil—alias Hiram. He was a Methodist pastor that swore to have his throat cut and his tongue torn out if he did not forever conceal certain things, to him unknown, that the children of his father—the father of lies—should reveal to him at any future period. His bishops, he said, were of the same faith and persuasion in that thing as himself, so that he had good company while he gloried in his shame. The hardest argument that he brought against me in defense of his diabolical faith was that I was a man with a hobby. But let him be admonished to quit making a hobby of the name of the Lord Jesus Christ in the pulpit of the church to mask his villainy of denying Christ in the lodge and serving his master, the devil. For "He is a man that steals the livery of heaven to serve the devil in." W. Fenton.

CALIFORNIA STATE CONVENTION.

SEC. P. B. WILLIAMS IN SAN FRANCISCO.

San Francisco, Oct. 10, 1895.

Editor Cynosure:—We left Portland Sept. 30, at eight P. M., for San Francisco, on the steamer State of California, of the Oregon Railway and Navigation Company's line. We arrived at Astoria at two A. M. Oct. 1st, and took on freight. At 6:30 A. M we passed out over the bar at the mouth of the beautiful Columbia and commenced plowing our way into the deep waters of the old Pacific Ocean.

Of course everybody is expected to get sea sick, and it is quite difficult to conceal when you get it; but on this trip I think that not more than half of the cabin passengers paid tribute to the ocean. I think Mrs. Williams was about the best sailor aboard, for she romped the deck like a child at a picnic, and was about the first at the table each time and the last away.

I can not say so much for myself; and as she has more that intimated a purpose to "write up" the trip, I had better confess, or she will for me. That, while I never missed a meal, and kept my stomach all the way, it was "as much as a bargain." Frequently she would finish the meal and find me in the berth debating in my mind whether to "remain or go." We were out three nights and two days. We entered the Golden Gate at San Francisco at two A. M. the 3rd.

We must admit that the Oregon railway and its company have officered the beautiful steamers with manly men who know how to treat passengers well. When we landed at San Francisco we first went over to Oakland to see friends and look out for business. I found Rev. Morrow and Prof. Mallocks in usual health, and greeted a few of the acquaintances of last year. Then went back across the bay and in company with my wife started out to view some of the city. Our walk led us along toward 29 Taylor street where I had spoken several times the other trip. We stopped in, and found the mission still in full blast, conducted at present by our good brother Barbee, who forsook the lodge on hearing my first lecture last fall. He was glad to meet me again.

The next day I attended a Prohibition convention at Oakland, day and night. I had the privilege of speaking briefly against the saloon evil. I preached again the next night at the mission. Brother Babee then informed me that more than two hundred souls have been saved since he took charge the 20th of last December.

On Sabbath morning I attended service at the Second United Presbyterian church, Rev. E. B. Stewart, pastor. It was a communion service. Rev. Lynn, of Fowler, preached. Quite a number were received into the church. The services were very solemn and impressive. In the evening we attended services at the now famous Immanuel Baptist church, where Blanche Lamont and Minnie Williams were murdered and concealed last April, and for which crime Theodore Durrant, the assistant superintendent of the Sabbath-school, is now on trial in San Francisco. Dr. Gibson, the pastor, preached a fine sermon of twenty minutes on the subject, "The Greatest Fear," based on the Psalmist's expression, "Cast me not away from thy presence."

On Tuesday and Wednesday I attended the meetings of the San Francisco Presbtery of the United Presbyterian church; was extended the courtesies of the meeting and invited to address them for a few minutes, which I did, explaining the work of our Association, especially on the Coast; advertising the *Cynosure* and *Lodge Lamp* and urging their co-operation with us in our work. This closed my first week in California, which I intended as a week of rest. I am billed to preach for the pastor, Rev. French, of the First United Presbyterian church of Oakland next Sabbath; and on Monday at nine A. M., if the Lord will, I shall sail north two hundred and fifty miles to Eureka for one month's solid work in Humboldt county, which has been planned by our good friend and brother, P. Beck of Grafton, Cal. He is the presiding elder of the United Brethren church. Rev. E. P. Gundlach is the pastor.

We have fixed the time for an anti-secrecy convention in Oakland, for December 16 and 17, beginning Monday evening the 16th at 7:30, and hold three sessions on Tuesday. Let all the friends in California take notice. Come if possible. If not, send some help. Make this first convention a grand success. Write me here at Oakland. P. B. Williams.

FROM SECRETARY W. B. STODDARD.

457 N. 6th St., Philadelphia, Oct. 18, 1895.

Editor Cynosure:—Last Thursday evening found me at Oaks, Pa., at the home of State Vice-president Myers. It was prayer meeting evening in the Green Tree German Baptist church. Bro. F. F. Holsopple, who has recently responded to a call to preach at Parker's Ford, and your agent were invited to occupy much of the time in a consideration of the Sabbath-school lesson. It was observed that when God raised

up a defender, deliverer or leader of his chosen people, he always seleccted one adapted to his purpose. There were many characteristics that eminently fitted Gideon to command those chosen to put to flight the the hosts of the Midianites. He was humble, careful, obedient, courageous; a man of faith. There are such men living to-day and God is using them for the furtherance of his purposes in the earth.

Bro. Holsopple subscribed for the *Cynosure* and will gladly arrange for lectures in his field. At Norristown I stopped to collect for the *Cynosure*. The Seventh-day Adventists were holding tent meetings and awakening much discussion there. In response to inquiry I referred friends to Mrs. L. E. Mark, of Washington, D. C., who spent some time at Battle Creek, Mich., when a member of that church. She is a Bible student and able to speak for herself. At East Coventry, Chester county, Rev. J. P. Hetric, pastor of the German Baptist church, helped what he could. Meetings were arranged for Sabbath and several of the friends visited.

God sent a much needed rain that very much diminished the attendance at the church services. Those who came for Sabbath-school were organized into a Bible class and your agent invited to teach. Preaching followed with a special address on our reform in the evening. As the rain was pretty much over the evening attendance was much larger. Bro. Hetric expects to arrange for my return later. Bro. W. W. Kulp and wife entertained me over Sabbath. Bro. K. makes a specialty of raising fine poultry. He has some very choice specimens. Fruit is very abundant. Good apples selling from ten to forty cents a bushel.

Two days have been spent very pleasantly in calls upon friends in Jersey City, Brooklyn and New York. Bro. Farr, who has favored us with the New York letter, has just returned from vacation and was taking up his work as professor in the training school. He will doubtless write for us again soon. My home was with Rev. James Parker of the Second U. P. church, Jersey City. The clause in the Lord's prayer "Hallowed be thy name," was the subject discussed at his prayer meeting Wednesday evening, The attendance was large. Very excellent remarks were offered. The last farewell meeting given to a company of missionaries soon to sail will be in this church next week.

My plans for the immediate future are changed because of the receipt of two letters from T. H. Lawry, D. G. C. K. O. T. M., of Oakdale station, Pa. It was agreed that our purposed discussion of the lodge question should be early in November, the date to be indicated by myself. Friend Lawry writes: "My time is occupied in November." "My work will be in a different part of the State in November." "Please arrange to meet me in Oakdale Armory, Saturday, Oct. 26th, at 7:30" In the second letter he says, "Should you prefer 25 or 24 it will be as well for me." I wrote some time since giving friend Lawry dates when I could come as follows: Nov. 7th, 12th or 14th; he to choose. As things are I have given him every favor he has required. Perhaps it is best that I continue to do so. It is not every day I may have a public discussion with a man having so many letters attached to his name. I have written that I will (D. V.) be on hand for the discussion Friday eve, Oct, 25th, unless he can accommodate me by having the discussion in November. I give these details that friends who were expecting lectures may know the reason for my change in plans.

I expect to accompany wife to our home tomorrow where I will expect advice from friend Lawry. I should not fail to mention my visit to Reading, Pa. A short call was made on our old friend Bro. Morrison. God has delivered him from all the lodges into which he was snared before his conversion. Wish I could get to the Holiness convention there next week. Providence seems to indicate otherwise.

Rev. John Harley, of Pottstown, has not been well for many years. I learned that he was now confined to his bed, and that his work here was probably nearly completed. He has read the *Cynosure* for twenty years or more and has influenced others to take the right view of the lodge. I regretted that time did not permit a call at his home. May God sustain him when called to pass through "the valley of the shadow of death."

W. B. Stoddard.

CORRESPONDENCE.

PUNCTURING THE NAPOLEONIC BUBBLE.

INTERESTING BOSTON LETTER.

Boston, Oct. 14, 1895.

Editor Cynosure:—On a sweltering day in September there was a sham fight at Fall River, and 20,000 people looked on. The extreme discomfort that human beings are willing to endure at certain times and places is as marvellous as their lack of ability to endure it under other conditions. How many who went miles to witness this sham combat, which is only another outcropping of that war craze that seems now to possess the public mind, would have found it far too hot to go so much as a block to attend some religious meeting or reform gathering.

And apropos of the Napoleon in "fad" or "mania," or whatever is the most fitting name to call it by, Hon. John W. Davis,in his series of papers in the *Arena* on Bonaparte, is doing good service to the American people in showing up the real character of the Man of Destiny; not simply his monstrous abnormal selfishness, his rapaciousness, his readiness to trample on every right, human and divine, but his actual weakness as a military leader—the very thing which raised him to the rank of a demagogue, and made the world go mad after him. It is shown in this remarkable contribution to Napoleonic literature that his victories were owing more to a combination of fortuitous circumstances than anything else; that he was a mere vulgar despot, plebeian clear through, an arrant humbug, whose laurels have a suspicious rustle, and will not bear close inspection.

We are familiar with the thought of "Washington in the lap of Rome," but we are not yet used to thinking of "Boston in the lap of Rome." Begging nuns at the city hall is a new feature in our municipal life which makes us stop and query how long it will be before we get there if this state of things should continue.

"Secret orders in politics" are being heavily scored by the politicians of both parties. Perhaps it came easier after Senator Hoar had broken the ice with his splendid protest against making the bat instead of the eagle the symbol of American liberty. Ex-Congressman Williams opened the ball for the Democratic side with a denunciation of the A. P. A., and a depreciation of its alliance with the Democratic party which he gravely said "was not in market to barter its principles." As parties no more than men can barter what they have not got, this assurance is superfluous enough to excite a smile.

Boston's lack of school accommodations is not creditable to the Athens of America. The education of her children should come first before the building of armories. The Central Labor Union passed a sensible resolution at one of its recent meetings urging that the money appropriated for this purpose should be used in school building, and the armories already built be used for the children until better accommodations be had.

Some interesting statistics have been published lately in the *Herald* showing that every child born in Vermont stands one chance in two of living to the age of sixty, while in Massachusetts there is not quite one chance in three. There are twice as many suicides as in Vermont, and twice as many deaths from nervous diseases. This may be partly due to the fact that the Bay State has double the foreign population, but it also proves the healthfulness of "country living and country thinking," and ought to have some effect in making the children who are reared on farms less impatient to leave their healthy, happy surroundings for the uncertainties of city life.

Elizabeth E. Flagg.

KNOWN BY THEIR FRUITS.

Dorchester, Mass., Oct. 9, 1895

Editor Cynosure:—Perhaps enough has already been written about the recent great gathering of Knight Templars in Boston. But there is room to say much more before all the truth concerning it will be fully known, and never will it be known by us as it is known by God. It is not likely soon to be forgotten by the Masons themselves, who seemed to "glory in their shame," and wasted vast sums of money, violated the rules of modesty and virtue, enriched the ginmill keepers, and made society poorer in both morals and religion.

That gathering will long be remembered by those who took no part in it, save as onlookers, and many who did not do even that, for the sad impressions it made upon them, the unhallowed influences which it exerts, the evil examples which were given, were then, and will still be, imitated by many, especially the young, who were more or less warped if not moulded by what they saw and heard.

Note has been made of the marked contrast between this and the Christian Endeavor Convention which met here a month before. No liquor saloon nor house of ill fame was decorated for the Endeavorers, though one drunkard-making place put up a sign of welcome to them, and was rewarded by a prayer service from them. But all like haunts were decorated for, invitingly opened to, and extensively patronized by the Knights. Christianity, temperance and morality received a fearful setback by those who herald themselves as the champions of truth and righteousness, superior even to the churches and demanding positions and prominence in some respects, which the true churches of Christ make no claim to.

It is sad to see a body of men exclude the whole of the gentler and nobler sex, the needy, poor, sickly and suffering subjects of humanity, from their fraternities, and all of their boasted benefits, while they declare themselves to be the most compassionate, loving and benevolent beings in the world. Yes, and they teach that their precepts are so Christian that they fit their members, for heaven, and at death are transferred "to the grand lodge above." But alas! they hide away from sight, and self-righteous deeds are works of darkness, which will not bear the light, nor trial by the Word of God. They claim to believe in, reverence and obey God. But do they? Is this profession they make anything real, vital? Is it not evident that God does not believe in them nor recognize their lodges as holding any relation to him, having anything in charge as eminating from him or which conduces to the extension of his kingdom, the promulgation of his Gospel, and upbuilding of his cause?

What is there in an individual, or institution, that denies the Son of God, that God can recognize, honor and bless? The Word of God is very emphatic upon this point. "He that hateth me, hateth my Father also." John 15: 23. "Whosoever shall deny me before men, him will I also deny before my Father who is in heaven." Matt. 10: 23. "Whosoever denieth the Son hath not the Father." John 2: 23. Masonry leaves out the Son, and therefore it denies him. So, then, its belief in God can only be fictitious.

The terrible oaths taken, the company kept, the secret practices, the deceptions and denials indulged, all serve to callous and harden those who are involved in them; and the inevitable tendency is to blunt the finer sensibilities of their natures, sear their consciences, render religious perceptions less acute and susceptible to right impressions, make them reckless in their manners, loose in utterances, and dishonest in their dealings.

This is noticed by many as a characteristic among lodgemen. I witnessed a marked example of this some time since. Being in a public room where programs of a service to be held by the New England C. A. had been distributed, a brother minister whom I loved, observing my name upon the bills, offered severe criticism, and chided me for my connection with it. Said he was a Mason, an Odd-fellow and a Knight of Pythias, and thus he could reach and influence men for good; and had won one Mason to Christ that he could not have otherwise won. I queried how he could win a man to Christ who openly rejected him, as there was no Christ in Masonry? His quick, shocking reply was, there is no Christ in a turkey, but it is good for all that!

Surely of the hundreds that I have won to Christ very few if any have been Masons, and not many who were members of any staunch secret society. In the lodge so many of them say, "it is all the religion, or as good religion as I want." How true the words of Jesus: "By their fruits ye shall know them." The fruit exhibited by the recent Masonic conclave in Boston ought to open the eyes of the people at large, and the hearts of the Masons themselves to the enormities of the dark lodge.

D. B. Gunn.

AN APPEAL TO FREEMASONS.

A PAPER READ AT THE WHEATON CONVENTION BY MRS. E. A. COOK, FRIDAY, SEPT. 27.

The following is the conclusion of Mrs. Cook's excellent paper on the general subject of the wives of Masons. From an Appeal to Freemasons who are church members, you will apreciate the following: "Thou hast trusted in thy wickedness, thou hast said none seeth me.... therefore evil shall come upon thee.....and thou shalt not be able to put it off." Isa. 47: 10,11. "It is unnecessary for me to hurl anathemas at you, my brother. God alone is good; but if we see another committing sin to his own hurt, it is our duty to admonish, if the sin is one of blasphemy we must demand a halt.....I intreat you my Masonic brother to think of your position before the world. "Ye are not your own..... 'Glorify God' and 'let not your good be evil spoken of."

I would like to say (parenthetically) that my firm belief is that within the next three decades symbolical Freemasonry, as we know it, will become a thing of the past.....this is to be the work of the coming, and already arrived, woman. Equipped as she will be, and in a few instances, already is, with ritual and illustrations, so practical and lifelike that no man can pose as an autocrat and sage when he knows she has in her hand his picture as a prepared candidate, or as Hiram in his protean forms, or as a sojourner over the rough and rugged road. The sarcastic twinkle in her eye will deplete the ranks more effectually than could Morgan or his contrite brethren.

A leading member of the order recently said Masonry is the greatest humbug and fraud that was ever perpetrated upon men. The woman, we would call an average specimen of her sex, would repel as sham and an imposition on her intelligence, such flagrant nonsense. My experience is large and varied, and I can pronounce the fraternity a "*soft lot*", even if they have honored me in many ways. The late Dr. Oliver writes with many other scientific brethren in various parts of the globe, "I am assured that the principles, history and traditions of the order are, and ought to be, subjects of free discussion." Agreeing with Bro. Oliver, I am ready to go a step further, and say that the morality that is veiled in allegory should be unveiled, and that the meaning of the allegory and symbols should also become the theme of free discussion.....My appeal is to those of my brethren who have stood in the presence of God and men—publicly—and in sight of the innumerable company of angels and promised to uphold the honor of God's name, before a sinful world. You say, this does not clash with your obligations as a Mason..... Look for the meaning of the play of death and resurrection of the third degree. Dr. Geo. Oliver writes in a work entitled "Historical Landmarks" "The symbolical mystery of the death of Hiram Abiff represents that of the Messiah; for the three blows which were given to him at the three gates of the temple (by Jubela, Jubelo and Jubelum) allude to the three points of condemnation against Christ at three separate places viz , before Caiaphas, Herod and Pilate. It was from the last that he was led to that most violent and excruciating death. The three blows were given with the three tools, the gauge, square and gavel. These are symbols of the blow on the cheek of Christ, the flagellation and the blow with the spear.....But why continue to review this blasphemous foolishness? Is it seemly for you, my Christian brother, to be in such company, playing death and resurrection and assuming the character of our Redeemer in the most sacred hours of his life?"

A Mason said to me lately, "For fifteen years I wielded the mallet, and tripped my Hiram so gently, I was quite famous in that part." He did not know that he was burlesquing his Saviour's sacrifice.

An old Mason, a 33rd degree man, told me he looked with amazement on the ignorance and blind folly of the fraternity, willing to do every degrading thing in the lodge; and if they suspect they are imposed on, they do not dare rebel. Even old Deacon F., after he had been led by the rope and knelt in mock prayer, whispered to his pastor, who sat near him, "Is this really Masonry or are they a foolin'?" He did not stand up like a man and spurn such antics.

The most holy Royal Arch shifts the scene of low blasphemy. You know you are a shamed to have any but those as guilty as yourself know these secret deeds. Can you defy the gaze of your Maker and yet quail before a fellow mortal? Go weep as Peter did and repent.....The time has passed for such folly, if we may call it by no worse a name. "Repent and be converted" and God may yet lead you from the darkness in which you now grovel into his light. "Choose ye this day whom ye will serve." May God forgive you and lead you out of the darkness of the upper chamber into the light of heaven. Here ends this appeal. God in his Word is ever speaking. He says, "I have not spoken in secret in a dark place of the earth." Isa. 45: 19; 48: 16. "I have not spoken in secret from the beginning." "I ever spake openly to the world.....and in secret have I said nothing."

Such is the position taken by God the Father in the Old Testament and by Jesus Christ in the New. As creatures made in his image, put away all that is not God-like and follow on until "all come unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4: 13.

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THE MYSTERIOUS POWER:

OR

THE UNIVERSAL, INVISIBLE EMPIRE OF THE WORLD.

BACHELOR'S NARRATIVE.

CHAPTER II.

A MYSTERY.

About this time the Bachelor's father was frequently absent from his home at night. On these occasions his mother would become restless and her face would wear a troubled look. Often the night was far spent ere the father's return, and the next day would find him uncongenial, silent and morose, as if wholly occupied with some unpleasant meditation. Several times the son overheard his parents talking in guarded undertones about some mysterious matter. These strange conversations invariably ceased at the approach of a neighbor or stranger. When questioned by their son about these queer proceedings, they answered evasively, as though fearing some unseen enemy. But by and by the father quit going out on stated evenings and remained at home with his family. Once a stranger called, and after a long, private conference with the father, left with a scowl, hissing at his departure: "Beware! you will suffer for this! Death may pay the penalty." The prompt reply was: "I am a free man, and I don't scare." But for months thereafter he did not go out without his trusty sidearms. The sad expression gradually disappeared from the mother's face and a look of perfect content and unallayed happiness beamed in her eyes as she listened to the voice of her husband of evenings while he read aloud or conversed with various members of the household upon interesting and instructive subjects.

CHAPTER III.

HIS BOSOM FRIEND.

"Friendship above all ties does bind the heart,
And faith in friendship is the noblest part."

When in his eighteenth year, the Bachelor suddenly determined to go at once and enter a college of some note situated in another State. His first impulse after coming to this important conclusion was to call upon his bosom friend, Royal Alvoid, for consultation. Roy lived upon an adjoining ranch, and the two had been fast friends since childhood. They were known for many miles around as skilled horsemen and crack marksmen. Trailing, trapping and fishing were their favorite pastimes and much practice at wrestling, boxing and jumping had developed in them splendid specimens of physical manhood. As trained athletes they acknowledged no superiors in all the region round, and although wholly unlike in everything except physical development, yet each understood the other's disposition perfectly.

The result of the present meeting was most satisfactory, and it was mutually agreed that this modern David and Jonathan should go through college together. The necessary preliminary arrangements were speedily completed, and on a very gloomy October morning, arrayed in their Sunday best, the two backwoods aspirants for literary renown bade adieu to home and friends and repaired to the village to await the old fashioned four-horse stage-coach that was to convey them to the college town some forty miles distant. The evening previous two massive traveling trunks bad been sent to the village tavern. In the bottom of each was quietly reposing a fine hunting suit, sundry firearms and a full line of fishing tackle. The boys took leave of their faithful ponies, Racer and Ranger, with many caresses, gave Dan the ranchman a parting injunction as to their care and keeping, and then deliberately walked into the barroom to devour peanuts and ginger snaps while whiling away a few moments before turning their backs on all that had been the world to them thus far in life.

CHAPTER IV.

FORTY MILES BY STAGE.

"If you have tears, prepare to shed them now."

The stage-coach at length arrived. The baggage was stowed away on the broad top of the vehicle. There was barely room inside for one more passenger, so it was decided that Roy should take the inside layout, while the Bachelor was cordially invited to "hop up" and occupy a seat beside the jolly driver. That personage, who, by the way, was an old stager and veritable Jehu, shouted, "Gee lang!" cracked his whip, and away they went over hill and valley with reckless celerity. The outside passenger had his hands full to maintain his equilibrium. At one time he lost his balance entirely, and tumbled headlong to the ground, barking a shin, bruising a knee, and peeling an elbow. Considerably chagrined, he picked himself up as best he could, and mortified at his unfortunate mishap hastily regained his perch beside the jolly man of the ribbands, the meanwhile thanking his guardian angel that his back was not broken. He felt impressed to drily remark that there was no fun in doubling up all at once like an old rusty jacknife. Again in an unguarded moment he got a severe scratch in the face from the overhanging bough of a wayside tree. Then his new store hat blew off, affording his friend Roy a splendid opportunity for a foot race. Aside from these slight irregularities he got along swimmingly, considering the wind, the dust and a bouncing headache, caused by the reeling and surging of the vehicle.

The old saying is that it is a straight road that has no turn, and a long lane that has no end, and glad indeed was the outside passenger when he beheld the desired haven. Little did he care for the stare of the denizens of the place as they gazed at him from every door and window along the line. His usual good humor and gaiety asserted itself as with a low whistle of relief he prepared to abandon the ill-fated craft. No sooner did the rickety outfit come to a standstill ere he sprang to the ground in such a way as to badly sprain an ankle. With no notion of being annoyed by any such insignificant trifles, he limped into the tavern, flung himself into a chair, secured a drink of water and for the first time realized the solemn fact that a forty-mile ride in a stage-coach was anything but pleasant recreation, to all of which every veteran traveler who has been that way before him will respond, "Amen! So mote it be!"

Roy saw to landing the baggage and rejoined his friend. Old Phil Thompson, the fat landlord, was a great talker and quickly had the bashful boys in animated conversation. He took pride in his home town and boasted the finest appointed tavern on the entire stage route. To the youthful travelers, who had never been in the place before, it was quite grand. But the greatest curiosity about the establishment was a spry little Negro chore boy. Black Tom was full of antics and nimble as a kitten. He would fold his arms on his breast, bend backward, touch his head to the floor or ground and raise himself up again. Then he would turn hand-springs and somersaults while his eyes and teeth would shine like chalk set in ebony. This was the most interesting specimen of the African race the lads ever beheld, and they kept the little imp dancing and singing plantation melodies until bedtime.

(To be continued.)

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HOW TO CAN FRUIT.

Good Results Obtained From the Simplest Methods.

In these days of many patents, when the market is filled with various elaborate devices for canning purposes, it is pleasant to know that the very best results may be obtained with a wooden rack fitted into a flat bottomed clothes boiler. A good boiler of heavy tin, large enough to hold a dozen and a half cans, may now be purchased for $1.50. Any amateur carpenter may easily make the rack out of pine strips a half inch thick and an inch and a half wide.

The jars are filled with fruit and covered with the sirup made from their juice in the case of soft fruit like berries, and of water in the proportion of five pints of water to seven pounds of sugar in the case of harder fruits, like peaches, pears and plums. The covers are screwed down without a rubber, and the jars set on this rack and separated by kitchen towels. They are immersed up to their necks in warm water, which is allowed to come to the boiling point. In the case of delicate fruits like strawberries, the water is allowed to boil but two minutes around the jars. In the case of pineapples it boils five minutes; in case of peaches, pears and plums and most other fruits, 20 minutes. As soon as the time of the boiling is over, the fruit is removed at once, jar by jar, the cover is taken off, the jar is filled to the brim with fresh boiling sirup to take the place of that which has been absorbed, the rubber is put on, and the cover is screwed up as tight as possible. When the jars are cold, the covers are tightened again, and each jar is wrapped in paper to exclude its contents from the light and is set away in the preserve closet. This closet should be in a place where the uniform temperature is as near to 50 degrees as possible. A dry cellar is usually the best place.

How to Treat a Sprain.

The very first item in the treatment of a sprain is perfect rest of the limb until a surgeon can be summoned. Reduce the swelling by applications of hot fomentations, as hot as can be endured. Change as often as once in three hours. If a piece of rubber cloth be not at hand, use common newspaper. Wind it on carefully outside the hot cloth. This will prevent the escape of the steam and keep the cloth from cooling. A good way to prevent the hands from being scalded is to place the hot, dripping flannel in a towel; then, taking hold of each end of the towel, wring it until the flannel is dry enough to apply. Avoid violent movements of the joint for some weeks after the injury. If the joint become stiff, move it gently each day; also rub gently with some stimulating lotion, such as ammonia liniment. In some cases serious disease of the bone may follow. This is the result of the original accident and cannot be averted by treatment. In any case, however slight, it pays to keep perfectly still until the injury is repaired.

How to Use a Toothbrush.

Don't use a stiff brush. Hard, wiry bristles make the gums sore and cause them to recede. A small brush, with a smooth back, slightly concaved handle and medium bristles of uneven lengths, is the best for cleaning purposes. As a matter of fact, too much importance is attached to the value of the toothbrush. The main thing is to dislodge the small particles of food from the teeth. For this purpose two things are indispensable—a thread and toothpick. That done, rinsing the mouth is all that is needed. Dental floss is a flat thread easier to pass between the teeth than twist and less liable to cut the gums. Wood or straw toothpicks only are used.

How to Stain a Floor.

Take one third turpentine and two-thirds boiled linseed oil, with a little Japanese dryer added. Buy a can of burned sienna and blend it thoroughly with this mixture. This gives a rich reddish brown. Mix the paint quite thin, so that it will run readily. Lay it on with a good sized brush, stroking the brush the way of the grain of the wood. Put on several coats, allowing each one to become perfectly dry. Lastly, give the floor a good coat of varnish, and when thoroughly dry it will be found as satisfactory as a stained floor can be and easily kept clean.

How to Make Pineapple Pudding.

Pare and cut into slices, half inch thick, a nice pineapple. Cut these slices into tiny rounds and line a small round mold, bottom and sides. Put into saucepan a quarter pound of butter, same of sugar and rice flour. Work together and add a half pint of hot milk. Stir till boiling and stand aside to cool. When cold, add first the yolk of 3 eggs, and when well mixed stir in carefully the whites, well beaten. Turn this mixture into the mold and steam one hour. Serve with a liquid pudding sauce.

That Tired Feeling should be overcome at once or it may end most seriously. Take Hood's Sarsaparilla now and prevent sickness and suffering later in the season.

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The Christian Cynosure.

REV. M. A. GAULT, - - - Editor.
WM. I. PHILLIPS, - - - Publisher.

CHICAGO, THURSDAY, OCTOBER 24, 1895.

HOW THE KNIGHTS OF PYTHIAS PRACTICE PROHIBITION.

The Supreme Tribunal of the Knights of Pythias was in session last week in Quincy. Much has been published about the strict temperance rules of that order. But among the cases that came before the tribunal was that of Aldine Lodge, of Chicago, charged with offending the constitution by having beer at a gathering. John C. Burns, the supreme representative of the order from Mansfield, Ohio, refused to talk on this matter. He said that it was purely local and had not yet come before the supreme tribunal. However, he said it may be stated that the Aldine Lodge matter is about settled.

The matter has been virtually dropped, as the evidence goes to show that after an installation the members of the lodge left their own hall and held a stag party in an adjoining hall, where they had a keg of beer.

A GOVERNMENT WITHIN A GOVERNMENT.

The following extract from the New York *Morning Journal* of Oct. 5th, illustrates the operation of a "government within a government." It seems that our government largely fails to protect its subjects. Is it not time to enact and enforce the "Vermont law?" People are becoming indifferent to customs which sanction every crime and outrage and which are openly proposed and discussed. The *Journal* says:

Walking Delegates Cunningham and Westenburger, of the Steam Fitters' and Steam Fitters' Helpers unions, respectively, have adopted a drastic plan to get delinquent members of their respective unions to pay up. For some time, as the unions were prosperous, members began to fall behind in their dues. This state of affairs became worse and worse, until an investigation was made, when it was found that more people were behind in their dues than ever before known in the history of the unions

The delegates consulted and decided that they would, beginning with Monday, make regular tours of the shops and buildings from the Battery to Harlem, ordering strikes where delinquent men are found at work and an order to discharge them is not obeyed.

Where delinquent helpers are kept the steamfitters will be ordered out. By working together in this way the two delegates think that they will compel all delinquent members to pay up.

The plan was reported at the meeting of the Board of Walking Delegates yesterday, and indorsed. One of the two delegates said yesterday afternoon:

"I believe if the delegates of other trades which have helpers would work in with the delegates of the helpers in this way, it would make the unions efficient and prosperous all around. When a union becomes prosperous members are liable to go behind in their dues. This requires constant watching on the part of the delegates."

SPLINTERS FROM MISS WILLARD'S ANNUAL ADDRESS.

Miss Willard gave her address before the Twenty-second Annual Convention of the National W. C. T. U., at Baltimore, Friday, Oct. 18 We only give a few of her most striking sentences:

"All of the States and Territories except Georgia and Arkansas now require the teaching of the laws of health to all school children. Four times a year the International Sabbath-school Lesson teaches total abstinence. The General Assembly of the Presbyterian church has this year declared in favor of non-alcoholic wine for sacramental purposes.

"The bicycle is the most influential temperence reformer of the time, and milk is the favorite beverage of those who ride to win. The action of the Methodist conferences in voting to admit women to the General Conference is the largest straw on the current of the times. The labor movement is the natural ally of the white-ribboners. The working class are the only true aristocrats. The time is not distant when those who do not work will be drummed out of the camp and stung out of the hive. We are confronted by a vegitating aristocracy on one hand and an agitating democracy on the other.

"The records as given to the world by the labor leaders of England show that the license system was devised in the interests of the aristocracy, who wished to keep the people down. Intemperance in our great cities pushes people into the tenement houses, and the misery and filth of the tenement houses push them into the saloons. White-ribbon women must be the sworn foes of monopoly, of landlordism and every other form of class legislation. For one, I believe that the land belongs to the people, and that while the farmer's domain should not be interfered with since he turns it to beneficent use, a propaganda of education should be devised whereby the single tax and the issue of all money by the government itself should become two of the central planks in the platform of the party of the future.

"The Prohibition party should change its name to Home Protection party. The name, Prohibition party, has given an excuse to the pulpits of the land to cease advocating the principles of prohibition. The word prohibition is wholly a negative term and distastful to the American people. We urge our brothers to adopt the name so long prayed for by their most loyal and devoted allies, and call ours the Home Protection party."

DELAYS ARE DANGEROUS.

Bro. Thos. Hodge of this city writes in reference to the failure of the Synod of the English Lutheran church to enforce the clause of their constitution against secret societies in the case of Rev. H. W. Tope of Youngstown, who belonged to four secret societies and declared before Synod that he would hold on to them until convinced that he was wrong. Their constitution prohibits membership in secret societies that are "un-Christian and infidelic in their tendencies." The press says the attempt to enforce was a failure because a majority of the ministers were themselves members of secret societies.

Bro. Hodge says: "It might be well for the Pittsburg minority to enforce their church constitution against the majority which had the support of members of secret societies; for it is not the majority made up of secret society members that should be acknowledged by the Lutherans who are loyal to their own principles. The minority in such a case are in fact the true Lutheran Synod. Let the minority come out and test the case at once. Delays are dangerous in such a matter.

"The weak point would probably be found in the charge, '*un-Christian or infidelic in the tendencies of the secret societies*,' for no doubt church members that are lodge members would testify the very opposite. Freemasonry itself professes to be 'the handmaid of religion,' although it matters not to Freemasonry whether its members are or are not of any other religion than its own 'in the wide, wide world.'"

A COMEDY OF MORGAN TIMES.

Little Zenas Stiles was a cobbler who mended the understandings of the people of a country village in the interior of New York known as Toad Hollow. Well he might, for he himself had received the illumination of the Masonic lodge. He had even held the office of tyler and guarded the door with a sword. Always a simple-minded man, he had been impressed with his wisdom and honors to such a degree that he had acquired an air that made the little figure an interesting one as he strutted down the village street.

But his manner changed perceptibly after the excitement began which followed the murder of William Morgan. No other Masonic murder ever had more important and lasting results or attracted greater and wider attention. It was the talk of the country store every evening, and Zenas Stiles, like all the rest who spent their evenings there, knew how even the political campaign turned on Anti-masonry.

Seward was indignantly denouncing the slavery of the lodge, Webster was approving the new Massachusetts law that made the oath a crime, and ex-president John Quincy Adams was scoring the order with the skill of a lawyer, the adroitness and power of a diplomat and statesman, reinforced by the eloquence of the Harvard College professor of rhetoric.

Charters were given up by the lodges themselves, for, already the fifteen hundred lodges that ceased to exist, and the forty-five thousand members that ceased to be active Masons, were playing their part in that revolutionary history. It was in the height of this excitement, and when hot blood on both sides made almost a civil war, that waggery and indignation combined to make an adhering and enthusiastic Mason like Zenas the victim of ridicule and practical joking, or of spite and political ostracism, as his quality might determine. A few of the young fellows thought Zenas fair game.

It was the most natural thing in the world for one of them to remark in the store of an evening: "Let's see, Mr. Stiles, you are the man who carries the sword, I believe." This recognition of his office was an adroit appeal to his vanity, and he was only too much pleased to assent. Then solemn and ominous looks would go round, with a meaning shake of the head.

Another would meet him on the street and stop long enough to enquire in low and mysterious tones whether it was not a more prudent thing to withdraw, as so many were doing. He carried himself in Masonic style, affected a cheerful indifference, and denied everything, as all the rest were doing. Nevertheless it was remarked that little Zenas Stiles was losing his strut and that he looked worried.

One Sabbath the preacher in the village church preached an impressive sermon on lying. No one paid closer attention than poor Zenas. The fear that even Masonic lying might not pass the final judgment seemed to steal into his simple and bewildered mind. Tuesday evening he went to the lodge which met in another village three miles away. At a late hour he reached home pale, out of breath, and looking as if he had seen the ghost of Morgan. All his wife's anxious inquiries were of no avail. He could tell nothing, except that some things had been said that alarmed him. This was an evasion, yet half true, for there had, in fact, been a deal of blood-curdling talk in the lodge that night. Approval of the murder had been accompanied with covert threats against seceding Masons. But that was not all that brought Zenas home to his wife, as she remarked to a confidential neighbor next day, "as pale as death and all of a tremble."

It was evident next morning that he was watching for news. Later a sense of relief was also obvious when he found that no bad news had come. "I do believe," said his wife, "that he thought there was a general massacre of the Masons." That was the exact truth; and when the young fellows could keep their secret no longer, the stories told by Mrs. Stiles were all explained.

When he returned from the lodge he had to pass through a piece of dark pine woods about an eighth of a mile across. He had entered a little way into its darkness, and was pondering some of the bloody mutterings he had been hearing in the lodge, when suddenly his blood was frozen by an awful voice in the shadow of the woods. Solemnly it pronounced the words, "Death to the Masons!" and instantly just behind him a gun was fired.

The boys said the little victim jumped his own heighth. When his feet touched the ground again they were flying at a rate that hurried him on into the depth of the wood so fast that the next voice spoke more quickly and louder, "Down with the Masons!" and again close behind him followed the sound of a gun. At each shot he bounded into the air and yelled. Four or five shots, with dreadful voices accompanying them, made his passage through that belt of dark pines worse than an initiation.

Once the joke was out it lasted long enough to furnish the key to many an apparently innocent remark with which the poor fellow was tormented from time to time, until the lodge disbanded and men ceased to think and talk so much about the Masons. But for a good while his life was made hardly less miserable by ridicule than it was at first by terror.

MASONIC INFLUENCE.

The *Morning Express* of Albany, N. Y., says that the customary Lord's Prayer in the Linwood school of Cincinnati, Ohio, has been ordered stopped. Mr. Hocter, who is a Roman Catholic, withdrew his child from the school because the prayer was recited each day, and Principal Andrew consulted the attorney of the Cincinnati schools on the legal status of the matter.

He was told that the prayer had been eliminated from the city schools, that the State laws forbid anything of a sectarian nature being taught in the public schools, and that any tax prayer, if he were disposed, could have the courts stop the teaching of prayers. The prayer was then dispensed with.

This ruling out the Lord's Prayer on the mistaken ground of its being sectarian is evidently

a Masonic decision. It is in line with the decision many years ago of Judge Welch of the Supreme Court of Ohio that the word *religion* in the State constitution does not mean the Christian religion but the broad religion of mankind. And on the ground of this decision the Bible was ruled out of the public schools of Ohio. It is strange that so many reformers fail to see that Masonry is responsible for such decisions.

Their authorities declare that the religion of Masonry is the broad religion of mankind or the religion on which all men agree. It is the religion of man, and not the religion of any class of men. The Bible, the text book of the Christian religion must then be a sectarian book. When Masonry rules out Christ, is it surprising if it rules out his prayer? This great and thoroughly organized system of false religion joins with Romanism and every other false religion in their opposition to Christ, and his Word, and his prayer. The opposition to the Bible and the Lord's Prayer in the schools must be traced to Masonry and its kindred Christ-rejecting orders, as well as to Romanism and infidelity.

DEATH OF REV. HENRY W. JOHNSTON.

Last Sabbath morning, a telegram came to Wheaton from Fairmount, Ind., announcing the sad news of the sudden death of Rev. Henry Johnston at the latter place Saturday evening the 19th. He with his family had only moved to Wheaton a few weeks ago and settled as pastor of the Wesleyan church. Early last week he went to attend the Wesleyan conference at Fairmount where he was taken sick with hemorrhage of the kidneys. Mrs. Johnston with her three fatherless children met the remains in Chicago Monday evening and began the sad journey to College Springs, Iowa, where we learn the interment is to take place.

Bro. Johnston spent his youth in Nodaway Co., Missouri, and graduated in Amity College, Ia. Here he was married and for several years edited a radical reform paper called *The Crank*. He then for a while was associate editor of *The American* at Washington, D. C. He next went as missionary to Africa and for several years had charge of a Wesleyan Mission in West Africa near Freetown. Last summer the failing health of himself and family compelled them to return to this country. He had hopes that a year spent at Wheaton would enable him to resume his mission work in Africa. But God's plan was otherwise. He was a devoted missionary and a faithful radical reformer. Many prayers accompany the sorely bereaved widow and children.

PERSONAL MENTION.

—Rev. L. G. Almen, of the Swedish Lutheran church at Balaton, Minn., writes us words of cheer and sends us three new subscribers.

—Rev. R. J. Gault was a frequent and welcome caller at this office last week while spending a week in the city. He preached last Sabbath at Vernon, Wis.

—Bro. Edwin A. Turner, of Barre, Vt., in sending *Cynosure* subscription, writes: "I like the paper very much and believe it to be a great help in the cause of Christ that we love so well."

—Rev. Edward Mathews heard from. Not dead by any means. He serves notice on all old friends that his services can be had in Iowa for November, beginning 6th, at the State meeting at Barnes, Mahaska Co. Address 221 W. Madi son St., Chicago, Ill.

—Rev. R. W. Chesnut, of Marissa, who was secretary last year of the Illinois State Anti-secret Association, celebrated his tenth wedding anniversary Oct. 10. Rev. W. J. Smiley and Rev. Neil addressed the favored guests who filled the house. Many valuable presents were given on the happy occasion.

—The Albany (N. Y.) *Morning Express* contains a report of the Fortieth Annual Convention of German Roman Catholics, which met in that city. We notice that a resolution opposing secret societies was read and adopted. Also the discussion of the formation of an Anti-treat League occupied much of the time.

—An interesting course of study is now in progress at the Bible Institute, conducted by Dr. A. T. Pierson, who will lecture each morning for the next month. While not usually receiving students at this season for brief periods, special arrangements are made to accept such young women as can enter for a three months' term, in order that they may avail themselves of the exceptional opportunity of hearing Dr. Pierson. Further information may be obtained by addressing Miss E. S. Strong, 230 LaSalle Avenue, Chicago.

—Mr. Noel writes us to charge him our regular advertising rates for calling our readers' special consideration to his advertisement "Something for Nothing," and that he will pay us our rates to publish any letter from our readers that will state he has failed to deal honestly with them. His offer has the ring of honesty in it, and is worthy of a test, and must result in good to all.

—The Sheffield *Daily Telegraph* denounces the Catholic bishop, Fava, of Grenoble, as an ultra Anti-masonic fanatic. It says: "He exemplified to an amusing degree his craze that the lodges of the brotherhood are federated centers of political intrigue. He said: 'It was the English Freemasons who pushed on France to join in the Crimean war against Russia in order that she might exhaust her gold and treasure in that needless combat; it was the French Freemasons who incited France to fight Austria, a Catholic nation, in order to bring about the unity of Italy in resisting the temporal power of the Pope.'"

—Bro. H. S. Clark, of Harrison Valley, Pa., writes: "I received a copy of the *Cynosure* and *Lodge Lamp*, which I am pleased with. When I received the baptism of the Holy Ghost, He asked me if I would come out from the secret societies to which I belonged, namely, Masons, Odd-fellows, Macccabees, E. A. U.'s. I tell you it meant something to me then. But I said yes to Him, else all would have been total darkness to me. He now so perfectly satisfies me with Himself that I never have once been tempted to go back to the lodge. I am glad he does not ask us to come out from among them and then not satisfy the vacancy. He only does this that he may give us the true secret of his presence."

—Elder Rufus Smith writes us from his home in Fairbanks, Fla.: "The rule in this country with many of the most noted ministers and evangelists, is to call those who belong to Christian denominations 'Christians,' when they know that a certain portion of them simply make a profession of religion. They do not, and never have enjoyed pure religion. The question is what does truth teach us to call them? Simply *professors*. I have been glad to tell the truth during the first half of one hundred years, and now in my advanced age I am getting sick and tired hearing this wholesale untruth continually published upon the wings of the wind. Read what Jesus says on this important subject in Matthew, 23d chapter."

—Our Washington correspondent writes that "Dr. Talmage came to Washington, Oct. 8th, and attended a meeting of the Washington Presbytery, to which was presented a letter from the Brooklyn Presbytery dismissing him to the Washington Presbytery. The letter was unanimously received, and the call to Dr. Talmage to become co-paster of the First church was approved without a dissenting voice, although one minister said that in view of the peculiarity of the call in not naming a definite compensation he would like to suggest its reference to a committee. The suggestion not meeting with favor, its maker joined in the vote of approval. Dr. Talmage has gone back to Brooklyn to make arrangements for the removal of his household goods and his children to this city. He will return on the 22nd inst. and be installed on the evening of the 23rd."

—Prof. James Bryce, M. P., the eminent English statesman whose book, "The American Commonwealth," is recongnized as the fairest study of American institutions ever made by a foreigner, has written a paper for the November number of *The Century* on "The Armenian Question." Prof. Bryce declares that the European powers are morally responsible for the sufferings of the subjects of Turkey to the extent "that they have kept in being a monarchy which has long since deserved to perish, and which would long since either have fallen to pieces by its own weakness, or have been conquered and annexed by one of its neighbors." He thinks that to try to reform the Turkish monarchy is like trying to repair a ship with rotten timbers. Prof. Bryce says that the position of America with regard to Turkey is a strong one, because she cannot have any selfish motive or awaken any jealousy among the powers. Her gunboats should appear promptly whenever the rights of her citizens and the safety of their educational establishments are threatened. A note from the Duke of Westminister on the same subject is also printed in the number.

TALKS TO YOUNG PEOPLE.

BY PROF. D. A. STRAW.

NOW, AND THEN.

One day in the later part of June I planted a pumpkin seed in my garden. Inside of eight weeks it had stationed a million little pickers about that place in the soil so that there was hardly a handful of black dirt within an area as large as our dining-room but had some of those little searchers located and at work in it. Besides these, that pumpkin had laid a system of aquatic tubes, aqueducts, or canals which formed a complete transportation system from every picker's station to the home office and depot.

This network of double-track conduits had an aggregate length of ten miles. But they were not there merely as a specimen of construction. They made up a working system. Out of that square rod of mellow soil those busy little pickers gathered up material for twenty pies. Yes, they searched out the pie from the black loam, gathered it up and sent it by safe and continuous passage to the central office, and from there it was sent on through the pumpkin's own conduits to a great number of elevated pumpkin-leaf factories where it was worked over into proper condition for storing away.

Then this pie material was shipped to the packing department where it was all properly arranged, and wrapped in delicate orange-colored paper ready to be laid away in mother's store-room till the day before Thanksgiving.

All this work done by that little insignificant pumpkin seed! I didn't know there was any pie in my garden soil. There was nothing but dirt there that I could see when I planted the seed. And I could not see any power in that seed. It was a dead thing. It had lain dry and motionless in its own little white coffin for several years, buried with other seeds and packets on the upper-shelf of our cupboard.

Yes, we have had experience in planting seeds; and we have seen the June time come, and the August month follow it year after year till we think it not strange that the seed should have hidden in it a power to work so energetically when the conditions are just right. But suppose we could only judge from what we could see in it, who would believe in the prophecy of its future?

Is it any more strange that the lifeless clay of these bodies of ours should burst forth from the coffin, and rise from the clods with new found powers when the spring-time of eternity wafts in the warmth and the glory of a new heaven and a new earth? Our eyes have never seen it. Our experience gives us no evidence of it But the same mighty One who wrote the promise in the seed has written his promise in our hearts, has written the promise in the Book, has spoken the promise in his rising immortal from the quiet of the tomb.

Oh, we shall find it a wondrous experience. The thought of what we shall be, should give impulse to what we are. The cheer of what we may be; and the fear of what we may be,—these bid us pause, and choose with far-reaching vision now. When this mortal shall have put on immortality,—oh, the vastness of the then.

As the flower is to its parent mold;
As the crystal is to its unformed dust;
As the feathery frost to the fog-bank cold;
As the lightning is to the black browed gust;
As sunrise from night-time; as life leaps from death;
When we bound from our tomb, with the infinite breath.

Wheaton College, Oct. 17, 1895.

If secret orders have influence enough to be, by all odds, the most powerful and influential agencies in suppressing free speech ever known in America, that one fact demonstrates their possession of both the power and the will to nullify American institutions.

MATERNITY'S TRUST.

REV. DR. PETERS MAKES A PLEA FOR OLD FASHIONED MOTHERS.

Thousands of Untrained Children Bear Witness to Maternal Neglect—Home Is the Mightiest Institution—Duties of Parents—The Nation's Need.

The subject of Rev. Dr. Madison C. Peters' sermon on Sunday evening, Oct. 6, at the Bloomingdale church, New York, was "The Mother's Trust." Following is the gist of his discourse:

She looketh well to the ways of her household and eateth not the bread of idleness. Her children arise up and call her blessed.—Proverbs iii, 27, 28.

Most mothers need not be directed with the counsel of the text. But the many untrained children of rich and poor alike that are seen upon our streets bear witness to the fact that there are somewhere many faithless mothers. The government of these children is in the hands of those who taint their purity, blunt their manners and destroy their souls. These neglected little ones tell us that their mothers keep on in the old gay life, while they discharge their duty for an immortal life by proxy. I am speaking now of those who have the opportunity to do better.

An artist once said that he could not paint the face of a child, for it reminded him so much of heaven. It is from the mother that the child receives the first secret impulse in the line of its eternal destiny. The mother's very life will go down into the child. How solemn is the mother's trust, how fraught with eternal issues!

The Nation's Need.

Our nation needs virtuous citizens, and they must come from homes where Christian mothers keep watch. To the mothers God has committed the destiny of the world, and when we remember that in this land there are 4,000,000 of mothers with millions of infants to be molded by the mother's love the prayer rises from our hearts to heaven that God may bless the honest mothers of our land. The great element of power and surest hope for our country lies in the homes. Who are the illustrious among men today? They are those whose mothers were the good old fashioned women who believed that the home was the mightiest institution on earth. The vulgar, the criminal, the men of corrupt influences are the men whose mothers found the duties of home too commonplace and the Ten Commandments an inconvenience.

Many women of our time sigh for fame. They seek for their mission in the world outside the home, but there is no mission so holy as to make a home wherein God delights to dwell, where the head of the house is re-enforced for the duties of life and the children are so trained that they will rise up and call their mother blessed.

No "Moods."

Have no "moods" with your family; cultivate by strict discipline a disengaged temper, that will always enable you to enter into your children's playfulness. Let there spring up a friendship between you and your children; let them feel that you are their best friend. Lay aside your dignity and lead in your children's fun and frolic. You cannot afford to let your children grow up without weaving yourself into the memory of their golden days.

Norman McLeod says: "Oh, sunshine of youth, let it shine on! Let love flow out fresh and full, unchecked by any rule but what love creates, and pour itself down without stint into the young heart. Make the days of boyhood happy, for other days of labor and sorrow must come, when the blessing of those dear eyes and clasping hands and sweet caresses will, next to the love of God, from whence they flow, save the man from losing faith in the human heart, help to deliver him from the curse of selfishness and be an Eden in the evening when he is driven forth into the wilderness of life."

The best legacy that you can leave your children is the memory of a happy childhood. This will brighten the coming days when the children have gone out from the home, and will be a safeguard in times of temptation and a conscious help amid the stern realities of life.

And just a word to you, fathers. You have duties too. However busy you are, find a few moments at least every day to romp with your boy. The father who is too dignified to carry his boy pickback, or, like Luther, sing and dance with his children, or, like Chalmers, trundle the hoop, lacks not only one of the finest elements of greatness, but fails in one of his plainest duties to his children. One of the inalienable rights of your children is happiness at your hands. Remember that the children belong as much to you as to your wife, and it is only just to her that the little time you are in the house you should relieve her of those cares that are her daily portion.

The Acts of the Apostles.

The purpose of the book called the Acts of the Apostles appears to be to show how the religious system and company founded by Jesus Christ expanded after his death from a small Jewish nucleus at Jerusalem to worldwide dimensions and a universal scope, including all nationalities. With this thought as a clew to its meaning every incident and all its teachings have an orderly progression from beginning to end. Nothing needed to a clear understanding of this expansion of the Christian church to include the gentiles is omitted from the record. Its value for all ages is incalculable. But for it great difficulties, if not insuperable obstacles, would be met in connecting the existing Christianity with the Jesus of Nazareth.

CHRISTIAN ENDEAVOR.

Lesson For the Week Beginning Oct. 27. Comment by Rev. S. H. Doyle.

TOPIC.—Obedience to God—what does it involve?—Deut. viii, 1-20.

"All the commandments which I command thee this day shall ye observe to do, that ye may live and multiply and go in and possess the land which the Lord sware unto your fathers." This is the command that the Lord gave to the children of Israel before they entered the promised land. They were to obey all the laws He had given them. Perfect and entire obedience to God was the standard placed before them. In it were involved life, prosperity and the possession of the land promised centuries ago to their fathers. This obedience being so important to them, God graciously mentions a number of things involved in entire obedience, or necessary to it, which still hold good today.

1. Obedience to God involves the remembrance of God's dealings with us. "Thou shalt remember all the way which the Lord thy God led thee these 40 years in the wilderness." If they remembered all God's gracious dealings with them, they would not likely forget to keep His commandments. The same is true of us. Remembrance of God's guidance and direction and of His mercies will fill our hearts with gratitude to Him, and will prove a vigorous incentive to obedience. It will beget within us a sense of obligation for the mercies in the past, and this will inevitably seek to express itself in acts of hearty obedience. When we fully realize that our every step has been under God's guidance and that every good thing has come from His hand, then and then only will we be constrained to do all the will of God.

2. Obedience to God involves an understanding of adversity. God had afflicted His children, He had humbled them and tried them, but that this might not have an evil effect upon them He reminds them that, as a Father, He had chastened them. It had been done for their good and should lead to obedience of His commands. Adversity will have one of two effects upon us. It will make us more obedient or less obedient, just as we understand it. If looked upon as for our good, if properly understood, it will make us more obedient. This is the spirit in which it comes and in which it should be received.

3. Obedience to God involves watchfulness in prosperity. They were to become prosperous, but in their prosperity they were not to forget that it came from God lest they should be unduly exalted and led to forget God and should cease to keep His commandments. Prosperity is often more dangerous than adversity, and we should carefully guard ourselves against its dangers.

Bible Readings.—Gen. vi, 22; xxii, 16, 17; Ex. xxiii, 22, 23; Deut. vii, 7-11; xxviii, 1-6; Lev. xxvi, 3, 4; Num. xiv, 24; Joshua i, 5-7; xi, 15; Jer. xxxv, 18, 19; Math. vii, 24-29; Mark ii, 14; Luke v, 5, 6; John iv, 32-34; vii, 17; Acts iv, 18-21; v, 28, 29; I John v, 2, 3.

The Oldest Society In New Jersey.

Rev. A. L. Shear, pastor of the Congregational church at Chester, has the oldest Endeavor society in New Jersey. It was organized in April, 1881, one year after Dr. Clark organized the first society in Williston. The society has 100 members and a Junior organization of 75. Twenty-five members have been received into the church from the society since the beginning of the year; 80 have been received since last fall. The church is soon to celebrate its one hundred and fifty-fifth anniversary.

Requires Courage.

It takes faith and courage to hold fast to our principles and our old fashioned modes of worship according to the divine plan. But it takes courage in all kinds of business to hold fast integrity. Religious principle is no less important than business integrity. Idolatrous worship is stealing from God. Robbery of gold is stealing from man. Which is the worst?—Christian Instructor.

Auditing the Accounts.

The accounts of those who have preceded us to the other world are audited and filed. Remember that you are adding to yours. Shall it be for you or against you?—Philadelphia Methodist.

Sometimes the Trial.

Extraordinary afflictions are not always the punishment of extraordinary sins, but sometimes the trial of extraordinary graces.—Matthew Henry.

Endeavor Jottings.

At a cost of $100 a Christian Endeavor ward has been furnished in the new hospital at Woodstock, Ont. Papers are sent regularly to the House of Refuge by the local union.

One Christian Endeavor society at Colorado Springs furnished the money and another society at Del Norte, a mining camp, furnished the workers to establish a mission school in the latter place.

The Tide Water Christian Endeavor union of Norfolk has appointed a floating committee of 12 members to carry on work at the Norfolk navy yard.

There are 150 Endeavorers in Santiago, Chile.

The official programme of the Cleveland convention announced 167 meetings. The attendance at these meetings was estimated at 275,000. The Boston official programme announced 349 meetings. The estimated attendance at these meetings was 470,000. This comparison shows the relative sizes of the two conventions.

A "British Isles Mutual Improvement society" was organized by the mate of a British ship, but it lacked the cohesive power of Christian Endeavor and soon disintegrated. This mate now finds floating Christian Endeavor the true mutual improvement society.

Philadelphia union has a total of 450 societies. This makes it the largest in the world.

Professional Marketers.

One of the most novel and valuable employments for women in some cities is that of professional marketer. There can be no doubt that here is a genuine opening for a woman who is thoroughly capable of fulfilling the requirements of the position, for this work is no sinecure. To become a successful marketer a woman ought to have a thorough knowledge of markets and know when various articles are in season and the best qualities to buy for various purposes. She must know when it will do to use an inferior brand, and, in short, she must have a scientific knowledge of cooking as well as of markets. She must know when the season of each article is at its height and what is in season at any particular time.

A young woman who has made this business a notable success lives in Philadelphia. She is a graduate of the Philadelphia Cocking school. She issues in connection with her business a small monthly bulletin of the markets, which contains a price list of meats, fish, poultry, butter, eggs and game, as well as of vegetables and fruits. Her bulletin also contains a week's menus, with suggestions for dainty meals from most seasonable supplies of the market. This young lady not only purchases supplies for private families, but for hotels and boarding houses, and she has undertaken in one case to purchase all the supplies for a large school and engage the servants. It would seem as though the latter service was an outside matter, which would be likely to interfere with the proper performance of the chief business in hand, which, if successful, would require the closest attention.—New York Tribune.

Brave Dr. Cartwright.

During the recent heavy rains in the west the arid region of western Kansas was literally under water. Dry rivers and creeks overflowed their banks, bridges were washed and fields in the bottom lands were transformed into lakes. Just before the flood had reached its height Dr. Mary Cartwright of Garden City was called to the little town of Santa Fe, 25 miles away, on professional business. While on her journey across the country the rain began to fall in torrents and she crossed the usually waterless rivers with difficulty. She continued bravely on her way, and after completing her business in Santa Fe started on the return trip.

As she was approaching Garden City she found that the bridge on the main road had been carried away, the banks overflowed and the bottoms covered with water for a distance of over 3,000 feet. It was impossible to drive across, but it was absolutely necessary that she should reach home as soon as possible, for several very sick patients were in immediate need of her services.

She quickly decided her course. Leaving her horse and buggy with a farmer with instructions to drive to Garden City around the Pierceville road, she plunged into the water, determined to wade home. She found it from one to three feet deep for more than half a mile, and when she reached the arroyo that had been spanned by a small bridge, she went in beyond her depth and was compelled to swim a distance of 100 feet before her feet again touched solid ground. She reached home safely, and that evening her usual visits to the bedsides of the sick were made.—St. Louis Republic.

A College For Housewives.

There is a college for housewives at Walthanstan, England, where young women may learn all the branches of domestic work, including cookery, needlework, laundry work and household superintendence. The name of the college is, appropriately, St. Martha's. Only ten pupils are received at a time, in order that each may serve her turn as housekeeper, chambermaid, laundress, etc. As the course of instruction includes every household function, from building fires and cleaning lamps to giving dinner parties, the graduate is equally fitted for a housemaid or a house mistress.

Women Health Inspectors.

There should be women inspectors in the health department. They can arouse an amount of indignation over a filthy alley which no man would have the courage to stir up, and I predict that when all the inspectors are women this town will be the cleanest and healthiest in this country.

Not long since the mayor of Chicago appointed a woman as a sanitary inspector, and the funny newspapers of

that town immediately printed pictures of garbage boxes with bows of ribbons knotted on the corners.

But that's all right. Better have bows of ribbons than bunches of bugs and worms that mean the spread of disease. Better have a trifle of æstheticism than the carelessness and negligence which characterize the present service in this town.

A smart young man in a buggy has twice visited my alley during the past six weeks. He has carefully unfolded a long memorandum book and made entries enough to start a new town. But that was the last of it. The alley is just as filthy as ever, and were it not for an extraordinarily courteous garbage collector we would be compelled to move out of St. Louis, or at least out of this neighborhood.

Would this have been the result of inspection by a woman? I trow not. I think she would have had that alley cleaned or raised a big disturbance in the health office.—St. Louis Post-Dispatch.

The Pioneer Woman Stenographer.

Miss Nemitt of Chicago, who has been declared to be the first woman to be appointed special examiner to take depositions for the federal courts, has a rival in Miss Effie V. Ryan, stenographer of the United States court for the southern district of Ohio. Miss Ryan is the only woman who ever took testimony before a United States grand jury. She was appointed a special examiner by Judge George R. Sage, in Cincinnati, June 15, 1887. In her official capacity Miss Ryan, unaided, took all the depositions in the celebrated Fidelity bank cases, taking the depositions of E. L. Harper when he was in the penitentiary, and she acted as such in the case of David Armstrong, receiver, versus Briggs, Swift, et al. She was also special examiner in the famous Metropolitan bank case in Cincinnati and in the case of the American Exchange National bank versus David Armstrong, receiver; also in the case of Nellie P. B. Comstock versus John W. Harron, trustee, and others. In the Fidelity National bank case alone she personally took the depositions of 51 witnesses and wrote several voluminous folios of typewritten testimony that is on file in the United States district court and covers over 2,000 pages. In every important case in the United States court of the district she has been the special examiner for over eight years.—Chicago Times-Herald.

Stylish Autumn Coats.

The double breasted reefer coat, a most comfortable and sensible design, is again seen and liked, the only change being that it is a bit longer than it was three years ago. In a rough blue serge, with facings of black velvet and large gutta percha buttons, the reefer model is very jaunty and well suited to the woman of slender figure. All coat sleeves, while they are full, stand out rather than up, and though the coat itself may be lined with less expensive material silk is almost invariably used for the sleeves that they may be easy of assumption.

Long coats for traveling or bad weather wear have deep rippling capes attached and usually pointed hoods in addition.

The Eton jacket in black velvet and with fancy buttons upon it—that is, either richly cut steel ones or those glittering with rhinestones—is very much liked and really makes a most stylish toilet if worn with a handsome crepon or silk skirt.—Ladies' Home Journal.

Piano Practice.

Every beginner has more or less trouble in learning the correct position and movement of the hands. All the exercise books have illustrations of the proper position, but it is almost impossible to explain in words a movement which should be limited as far as possible to the fingers. Old fashioned teachers used to tell their pupils to place a large coin on the back of each hand and keep it there while practicing the scales. If you can manage to do it, you will have acquired correct position and movement.—Brooklyn Eagle.

HEREDITY NONSENSE.

A GOOD DEAL OF BOSH WRITTEN ABOUT "ALCOHOLIC TAINT."

Weakness of Will More Likely to Be Fatal. Tendency of the Age Is to Blame Our Grandfathers For Our Own Shortcomings—The Drunkard's Lament.

One cannot estimate the disaster that is wrought by the prevalent modern attitude which "blames" the sins of this generation upon those who have lived, been tempted like other men, died and gone to face the consequences long ago.

While no man can wholly escape his grandfather's, and some sinner's reform, 200 years since might have implanted better moral impulses in some of us, yet a good deal of bosh is written about heredity, and the tendency of the age seems to be to excuse itself or any lapse not strictly upright by weakminded references to its grandfathers. I once heard a young man say: "I have an awful temper when I get mad, and I know it as well as anybody. But I can't help it. It was born in me. My mother says my grandfather was just so."

A miserable drunkard, the wreck of a brilliant possibility, who died of excess some ten years since, used always to say, in maudlin shame, during his seasons of periodical degradation: "Look at me! Isn't this a pity? Think of what I might have been! But I can't help it. If my poor mother was alive, she would tell you I can't help it. From the time I was born until I was a year old she took liquor by the doctor's orders, and I nursed this awful thirst with my mother's milk." He had a most pitiful way of saying that, and many people used to be impressed, and think what a terrible thing it was that the now dead mother had bound her infant son to irretrievable ruin.

The simple facts of this case were that the mother was overindulgent, and her son had certain popular qualities which, not controlled, led him into the company of a reckless lot of brilliant young newspaper men, who formed a club where the feast of seasoning and the flow of bowl were conspicuous. And there began the evil habits that overcame the fine intellect at last.

The truth is, our fatal inheritance is weakness of will and purpose. For one strong man or woman, there are nine who hesitate, waver and are more or less lost. Not our ancestry, so much as our companionship, makes or mars us. Each, more or less, yields his life to the unthinking influences of his friends. If they are good friends, he loses his moral sense, compromises with sin, and, except by mighty grace, is at last hopelessly ruined.

No man ever inherits a bad habit. If he inherits a bad tendency, let him beware of the first step toward making the tendency lead to actual transgression. The moral responsibility is in the individual, if he is a normal man. The commission of sins is set against the committer. Otherwise the whole human family are drifting at the mercy of winds and waves, destruction depending on the prevailing weather. And the man whose grandfather could not manage a boat may as well pay no heed to the art of steering, rowing or adjusting of sails.

Who ever heard of a man, exceptionally upright and great intellectually, who held up his grandfather to the world's applause on account of it and disclaimed all personal credit?

As soon as we bravely face individual responsibility, avoid the sins of dead and gone ancestors and imitate their virtues, we shall have reached the point from which an upward way is sure. But so long as we feel ourselves the helpless offspring of remiss generations we render probable our moral downfall and invite the reproach of a posterity which, if the heredity idea does not modify itself a little, will be justified in upbraiding us as ancestors guilty of their coming misdeeds.—Mrs. George Archibald in Sunday School Times.

Spiders and Wine.

Four miles from the city of Philadelphia is the only "spider farm" on the continent. Here spiders are raised and furnished at so much per hundred for distribution in the wine vaults of the merchant and nouveau riche. The merchant fills his cellar with new wine, orders some $40 or $50 worth of spiders, turns them loose among the bottles, and in three months' time the bottles are so covered with cobwebs as to give the appearance of 50 years' storage, thus enabling him to sell the wine for at least $1,000 more than would have been possible but for the fact that the spiders had "dressed them in the robes of long ago." It is a difficult matter to find a single feature of the liquor business that is not covered up with fraud, duplicity and deceit.—Iowa Temperance Magazine.

Whisky Is a Handicap.

Any one coming into contact with the swifter currents of city life will learn that there are hundreds of men who abstain from drinking, not because they have any hatred for alcohol, but because they have certain objects in life and have learned by experience or observation that the use of whisky would interfere with their plans.

They are content that other men in their same line of business, or those with whom they deal, should drink if they want to drink, but as calculating sports and speculators they have gone over the records and have decided that the liquor habit is a handicap.—Chicago Herald.

A Priest's Condemnation of the Saloon.

The saloon is the plague spot in our civilization. It is the festering sore of immorality. It is the black spot wherein is generated the withering scourge of drunkenness. Shut up the saloons and you may shut up nine-tenths of our jails. The road from the saloon to the poorhouse, from the saloon to the insane asylum, is white with the bones of those who have fallen by the wayside in distress and agony.—Rev. Father Doyle.

The annual report of the Scottish Baptist Total Abstinence society states that more than 90 per cent of the Baptist ministers in Scotland are total abstainers and the theological students are without exception abstainers.

SABBATH SCHOOL.

LESSON V, FOURTH QUARTER, INTERNATIONAL SERIES, NOV. 3.

Text of the Lesson, I Sam. vii, 5-15—Memory Verses, 12, 13—Golden Text, I Sam. vii, 12—Commentary by the Rev. D. M. Stearns.

5. "And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the Lord." After the death of Eli and his sons the ark which the Philistines had taken remained in their country seven months, but it brought such trouble upon them that they were glad to get rid of it, and so sent it home on a new cart drawn by two milk cows and accompanied by a trespass offering (chapter vi, 10-12). The men of Beth-shemesh were glad to see the ark again, but transgressed by looking into it, and over 50,000 perished. The man of Kirjath-jearim then came and fetched up the ark of the Lord, and it abode in the house of Abinadab in the hill for 20 years (verse 2). It was some time during those 20 years that Samuel urged the people to put away all their idols, turn to the Lord with all their heart and serve Him only, and he would pray for them.

6. "And they gathered together to Mizpeh, and drew water and poured it out before the Lord." The name "Mizpeh" is found just seven times in this chapter and just 14 times in Jer. xl and xli. Its significance is seen in Gen. xxxi, 49, to be that of God judging or watching between people—God as a witness. The water poured out represented their utter helplessness and true penitence; they were as water poured upon the ground which could not be gathered up again (II Sam. xiv, 14). Samuel lived before God and sought to lead the people so to do.

7. "The children of Israel were afraid of the Philistines." It troubles satan when he sees the people of God giving themselves to prayer and fasting. He seems to understand that such conduct means some definite business with God and some sure results; hence the Philistines are stirred to action by Israel's conduct. But Israel had no cause to fear and would not have feared had they but remembered the Lord's past dealings on behalf in Egypt, and the wilderness, and in the days of the judges. To be afraid of man is to forget God (Isa. li, 12, 13).

8. "Cease not to cry unto the Lord our God for us, that He will save us out of the hand of the Philistines." Perhaps they thought of the successful pleadings of Moses on behalf of the people (Num. xiv, 19, 20), and believed that the effectual fervent prayer of a righteous man availeth much (Jas. v, 16). In Ps. l, 15, it is written: "Call upon Me in the day of trouble. I will deliver thee, and thou shalt glorify Me." In I Thess. v, 17; I Pet. v, 8, we are to pray without ceasing and be sober and vigilant.

9. "Samuel cried unto the Lord for Israel, and the Lord heard him." The margin says "answered him." The burnt offering spoke of the merits of the great sacrifice of which all sacrifices were typical, whose merits alone can avail anything. It also spoke of whole hearted surrender to God as fully shown forth in Lev. i and Rom. xii, 1, 2. Samuel in a measure represented both prophet, priest and king. The king rules in righteousness, the prophet is for God to the people and the priest is for the people before God. On encouragements in prayer see Mark xi, 23, 24; I John v, 15.

10. "The Lord thundered with a great thunder on that day upon the Philistines and discomfited them." The Philistines drew near to battle while Samuel was having dealings with God in the matter of the burnt offering. That was a poor time for them to touch the people of God when they were accepted before Him in the offering (Lev. i, 4). Believers are always "accepted in the Beloved" (Eph. i, 6), and whoever touches them touches Him. Thunder is the voice of God, as in Ps. xxix, 3, 4; Job xxxvii, 1-5; John xii, 28. When He speaks, none can stand before Him. Just two words from Jesus sent the soldiers who came to take Him falling backward to the ground (John xviii, 6).

11. "And the men of Israel went out of Mizpeh and pursued the Philistines and smote them." When David went forth in the name of the Lord of Hosts, the God of the armies of Israel, he prevailed over the Philistine with a sling and with a stone (I Sam. xvii, 50). When the children of Judah relied upon the Lord God of their fathers, they prevailed over their enemies (II Chron. xiii, 18). "For the eyes of the Lord run to and fro throughout the whole earth to show Himself strong on behalf of them whose heart is perfect (or whole or quiet) toward Him" (II Chron. xvi, 9).

12. "Then Samuel took a stone and set it between Mizpeh and Shen and called the name of it Ebenezer (the stone of help), saying, "Hitherto hath the Lord helped us." The name "Ebenezer" is found only in chapters iv, 1, and v, 1, and here. In the two former places it is associated with the victory of the Philistines, but here with their defeat. The Philistines triumphed because Israel relied upon the ark and not upon the Lord (chapter iv, 3), but now Israel triumphs because it relies upon the Lord. He who reads the heart can always tell whether we really rely upon Him or only pretend to (Jer. xvii, 9, 10).

13. "The hand of the Lord was against the Philistines all the days of Samuel." They were subdued and came no more into the coast of Israel in his days. This was "the hand of the Lord," not the work of Samuel, but it was the hand of the Lord because of Samuel's whole heart for God. Ezra could testify that "The hand of our God was upon us, and He delivered us from the hand of the enemy, and of such as lay in wait by the way" (Ezra viii, 31). He also testifies in chapter vii, 28, "I was strengthened as the hand of the Lord my God was upon me."

14. "And the cities which the Philistines had taken from Israel were restored to Israel. And there was peace between Israel and the Amorites." They had peace and prosperity because the Lord was with them. "When a man's ways please the Lord, He maketh even his enemies to be at peace with him" (Prov. xvi, 7). The way of peace and victory is fully stated in verse 3 of our lesson chapter—a whole hearted turning to the Lord, all idols put away and a prepared heart to serve Him only. Then we are ready to see some of the "great and mighty things" which He will do for those who trust in Him that His name may be glorified (Jer. xxxiii, 3). "Walk before Me, and be thou perfect" is still the word for each believer (Gen. xvii, 1; Deut. xviii, 13).

15. "And Samuel judged Israel all the days of his life." We shall meet Samuel again in connection with Saul and David, but it is well to note here in connection with his office as judge in Israel that when an old, gray headed man, he could call God and all the people to witness that in all his life he had defrauded nor oppressed nor taken a bribe (chapter xii, 2-5).

CRISIS IS EXPECTED.

UNITED STATES GOVERNMENT TO TAKE THE LEAD.

In Opening an Oyster That May Be the Solid Part of a Terrible Stew—Will Proceed at Once to Work Their Concession from Venezuela.

NEW YORK, Oct. 19.—That the Venezuelan question is approaching an acute stage with possibilities of resistance by the South American government to alleged British aggression is signified by disclosures made in New York on the best authority. The government of Venezuela is providing itself with modern armament, and among other supplies has ordered ten improved Maxim guns from the British firm which manufactures them. The order was placed through a New York firm, and the English house, it is supposed, does not know the destination of the goods. At the same time the syndicate of United States capitalists which has secured concessions on the disputed gold lands claimed by Great Britain is preparing to send a large force of prospectors, miners and workmen into the field. William N. Stafford, counsel for the Orinoco company—the American syndicate—made plain the position assumed by the Orinoco company.

Intentions of the Company.

"The company," said he, "proposes to work its concessions without delay. I will send prospectors along the line of the Imataca mountains, whose foothills are supposed to be rich with gold mines. That territory is, of course, in the company's concession, and has always been marked so on the map. But now that there is a prospect of gold there Great Britain claims it. Arrangements are being made to send our men there to develop the company's concessions--not with any intent to start a controversy—but to assert the company's rights. Besides the mines there are other properties in the concessions awaiting development. Great Britain refers to the Schomburgh line, but the fact is she has gone beyond that. That line is purely imaginary. Sir Robert Schomburgh visited Venezuela in 1840, and starting at Point Barema merely drew a line southward on the map.

Venezuela Has the Evidence.

"The Venezuelan government has conclusive evidence that he made no survey. In 1850 Great Britain asserted that it had no intention to occupy or usurp disputed territory. So matters went until 1885. In that year rich gold fields, now yielding $4,000,000 a year, were discovered west of the Schomburgh line, between the Guaima and Paraman rivers. They are known as the Barema gold fields and are fifty to sixty miles west of the Schomburgh line. Nevertheless Great Britain promptly stepped in and claimed that territory. And so she has gone on since claiming land wherever gold has been discovered. The Orinoco company claims those gold fields as being in its concession, and proposes to stand up for its perfectly clear title to them."

BRITISH END OF THE TROUBLE.

Some Important Statements Made by a Conservative Paper.

LONDON, Oct. 19.—The St. James Gazette makes some highly important and sensational statements regarding Venezuela which seem to show that the dispute between that republic and Great Britain has assumed a very grave aspect. It says that since Chamberlain assumed office as secretary of state for the colonies he has paid close attention to the question of the relations between Great Britain and Venezuela, and that he has taken the initiative in directing in part the administration of affairs of the British colony of Guiana, adjoining Venezuela. Chamberlain's hand, it appears, has been felt in the local executive council.

The Gazette then says: "We are now enabled to give the tenor of a remarkable dispatch in which is outlined the imperial policy towards the colonies. The document is of much importance, inasmuch as it was followed by cable instructions from Mr. Chamberlain to the governor of British Guiana, Sir Charles Cameron Lees, to obtain without delay a vote for the provision of two Maxim guns, one of which is to be stationed at Uruan or elsewhere along the frontier where the Venezuelans may attempt to cross. The mere fact that Mr Chamberlain cabled instructions for the defense of the frontier in this manner is positive proof that the imperial government will not tolerate a repetition of the Uruan incident, and that it intends to hold the frontier within the Schomburgh line, by force if necessary.

"In this dispatch Mr. Chamberlain advocates, especially, fostering gold mining and urges the cutting of a road from the Upper Barima river to Cuyuni, pointing out its importance from a military point of view, as it would enable the government to keep more closely in touch with the frontier, and repel attempts at Venezuelan aggression, adding that, in view of the possibly early and rapid expansion of gold mining it will be necessary to provide adequately for the protection of the northwest district, and recommending an increase in the number of military and police, as well as the erection of barracks on the frontier."

Sir Charles Cameron Lees, governor of British Guiana, has been summoned to London to confer with Chamberlain, secretary of state for the colonies, upon Venezuelan affairs.

NOW HERE COMES GUATEMALA.

Promising to Give Uncle Sam Trouble on His Own Account.

GUATEMALA, Oct. 19.—The government of Guatemala and the Guatemala Central Railway company are at war. The railway is owned by a company chartered in California. C. P. Huntington is its president, Nanne is its manager. The first link in the line, which was one of Blaine's dreams, is finished. It is to be continued to the Mexican frontier. Nanne asserts that if encouraged and supported the line will go from Salvador to Mexico, through Guatemala, within three years.

It was rumored that the railway was for sale, and instantly an official decree was issued by Guatemala providing that sales of railways may be effected only with the knowledge and consent of the government. The government exacts the preference on equal terms with outside purchasers. The decree appears to have been issued to discourage a Scotch syndicate of railroad officers. But it should not affect the Central railway's contract, which expressly stipulates freedom of sale.

The result of the quarrel is awaited with interest.

Suicide of a Young Lady.

MT. WASHINGTON, Ky., Oct 18 —Miss Nettie Easley, a handsome and highly cultured young lady 21 years old, committed suicide by hanging herself. She placed a rope over the limb of a tree, got on a chair, and placing the noose over her head kicked the chair from under her. Unreciprocated affection caused her to commit the rash act.

Soldiers Are Growing Soberer.

WASHINGTON, Oct. 18.—The annual report of the surgeon general of the army for the fiscal year ended June 30, 1895, shows that the prevalence of alcoholism in the army continues to decline. In 1890 no less than seventeen posts had more than ten per cent. of their average strength under medical care for drunkenness, and during the past year only four posts had this percentage.

Twine Mill Destroyed by Fire.

CHAMPAIGN, Ills., Oct. 18.—The Empire Cordage company's large twine mill was destroyed by fire last night. Loss, $100,000; insurance, about $90,000. Over 250 men, boys and girls are thrown out of employment. It is thought the company will not rebuild here.

Governor McKinley Derailed.

PAULINA, O., Oct. 19.—The car in which were Governor McKinley, General Bushnell and other prominent men was derailed near Van Wert, O., last night. Nobody hurt. It is alleged that a man threw a switch and ran.

Dr. S. C. Webb, Liberty, Miss., says: "I have been using Ayer's Pills for over twenty-five years, and recommend them in cases of chronic diarrhœa, knowing their efficiency from personal experience, they having cured when every other medicine failed."

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Any subscriber to the *Christian Cynosure* who would like a few specimen copies sent to friends, with a view to their subscribing, can be accommodated by sending us on a postal card the names and addresses to which they would like the paper sent.

You Think It Is Something Else.

THE "WHY" OF THE BAD FEELING IS WHAT PUZZLES YOU. IT IS EASY TO IMAGINE SO MANY CAUSES, WHEN THE REAL ONE IS INDIGESTION. YOU THINK IT'S SOMETHING ELSE. THE CURE IS RIPANS TABULES. A SINGLE TABULE GIVES RELIEF. ASK THE DRUGGIST.

Ripans Tabules: Sold by druggists, or by mail if the price (50 cents a box) is sent to The Ripans Chemical Company, No. 10 Spruce St., New York.

NEW IRON LASTS and HOME REPAIRING OUTFIT

The Latest, Neatest, Cheapest and Best Outfit Ever Invented.

THE HOME REPAIRING OUTFIT NO. 1.

Consisting of 38 First-Class Tools and Materials (neatly boxed) Shown in Cut, viz.:

1 Iron Last, 8 inches.
1 Iron Last, 6 inches.
1 Iron Last, 4 inches.
1 Iron Standard, with Base.
1 Package Assorted Nails.
1 Package 4-8 Wire Clinch Nails.
1 Package 5-8 Wire Clinch Nails.
1 Package 6-8 Wire Clinch Nails.
6 Pairs Star Heel Plates.
½ lb Copper Rivets and Burrs.
1 Steel Punch.
1 Sewing Awl, complete.
1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

All these tools are full-sized, practical, neat, and cheap; not mere toys. They enable any person to do his own half-soling, boot, shoe, rubber, harness, and tinware repairing.

This Outfit is the result of years of study, experiment, and correspondence in the manufacture of Iron Lasts and Repairing Outfits; and its practical advantages need only to be seen and tried to be appreciated.

Our Improved Iron Lasts and Standard are one of the handiest tools you can have about the place. The Lasts are four in number, smooth and solid, 4, 6, 8 ,and 10 inches long, thus enabling one to half-sole all sizes of foot-wear. The Standard is made with an iron base, which can be easily fastened to the bench. No method of half-soling is now used on common work, except that of iron last and wire clinch nails. The writer of this has been in the business 20 years, and has seen the changes from the old wooden lasts and pegs to the modern method, and knows it to be complete.

Our Improved Harness and Saw Clamp is an indispensable tool in sewing a harness or filing a saw. The jaws are thrown open mechanically by a coiled spring on the bolt.

The weight of this outfit is 18 lbs. Price, all complete, packed in a neat, strong box, only $3.00.

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COMPLETE BOOT, SHOE AND RUBBER REPAIRING OUTFIT, consisting of 31 first class tools and materials. The No. 2 outfit contains the same articles as the No. 1 except ing the Harness and Soldering Tools, and is gotten up for those who have no harness or tinware repairing to do. Price of No. 2, neatly boxed, $2.00, or with the paper one year, $2.75. Price of No. 1 neatly boxed, $3.00, or with the paper one year, $3.75.

W. I. PHILLIPS, Publisher,
CHRISTIAN CYNOSURE, 221 West Madison St., Chicago.

Sermon on Secretism. By Rev. Theo. Cross, pastor Congregational church Hamilton, N. Y. This is a very clear arra of the objections to all secret societies, an to Masonry especially, that are apparent t all. 5cts each.

The Anti-mason's Scrap-Book, consisting of 53 "Cynosure" tracts. In this book are the views of more than a score of men, many of them of distinguished ability, on the subject of secret societies. Postpaid. 25 cts.

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Medal and Diploma
At World's Fair.

Use Ayer's Hair Vigor for Color.

THE PRAIRIE STATE.

NEWS OF ILLINOIS REPORTED BY TELEGRAPH.

Some of the Principal Events of the Past Few Days Given in Condensed Form and Placed Together for the Convenience of Our Readers.

CHICAGO, Oct. 18.—The first formal session of the Illinois Young Men's Christian association opened in the First Congregational church, Evanston, with a prayer service by Dr. W W. White, at which more than 400 delegates attended. The total number of districts in the state is eleven, and all are largely represented. The following officers were elected: President, John M. Coulter, of Lake Forest university; secretary, J. S. Horton, of Chicago; assistant secretaries, J. C. Starkkey, of Roodhouse, Ills., and P. O. Landon, of Dixon, Ills. Committees were appointed and then brief written reports from the associations were heard.

Many of the reports showed great progress in the work being done and an increased average attendance at the Sunday meetings. An address by Rev. H. H. Bell was a feature of the session, the subject being "The Word," and Rev. James Small, of Des Moines, talked on "The Worth of Man." Last evening there was a song service, followed by fraternal greetings to the delegates. On account of sickness of a member in the family the Rev. Frank M. Bristol will not be able to deliver his address upon "Our Problem."

CHICAGO, Oct. 21.—At the annual meeting of the state committee, Y. M. C. A., the following were chosen officers for the coming year: Chairman, W. P. Herrick; treasurer, R F. Goldsmith; secretary, E. F. Parr. All the present secretaries of the state committee, who care for the general work of the association throughout the state, were re-elected.

DEATH OF JUDGE BAILEY.

Member of the Illinois Supreme Court Ends His Career.

FREEPORT, Ills., Oct. 17.—Judge Joseph M. Bailey, of the Illinois supreme court, died at 10 o'clock last night after an illness of several weeks. He was 62 years of age and had served in the legislature and on the appellate and circuit benches before being elevated to the supreme bench. His term would have expired in 1897. Funeral Saturday afternoon.

Presbyterian Synod of Illinois.

PEORIA, Oct. 16.—The first session of the Presbyterian State synod was held last night. After devotional services Rev. A. J. Stolz, of Streator, delivered the annual sermon, and the election of officers resulted: Moderator, W. A. Hunter, of Bloomington; temporary clerks, Charles E. Morris, Chicago; Joseph M. Ross, of Schuyler; permanent clerk, Dr. S. H. Hyde, of Schuyler; stated clerk, D. S. Johnson, Springfield.

Battleship Indiana a Success.

BOSTON, Oct. 19.—The battleship Indiana has finished her trial trip, having averaged 15.61 knots. The trial was a perfect success in every respect.

Carried Off the Safe.

HAVANA, Ills., Oct. 21.—Burglars forced the store of Deverman & Himmel at Topeka, Ills., about seven miles from here, and, taking the iron safe that weighed about 600 pounds, carried it to the railroad track, 100 yards away. There they put it on a truck and took it to Simmons' mill, one and one-half miles from Topeka, then they blew it open and secured $150.

Postoffice Robbers Sentenced.

SPRINGFIELD, Ills., Oct. 21.—David English, Walter Hiatt, William S. Rush and William Russell pleaded guilty in the federal court to robbing the postoffices at Grafton, Jersey county, and Riggstown, Morgan county, Ills. Judge Allen sentenced Hiatt to four years, Rush to two and Russell and English to one each in the penitentiary.

Costly Fire at New Orleans.

NEW ORLEANS, Oct. 21.—Fire destroyed the National Rice mill on Elysian Field street, and four adjacent buildings. Loss estimated at $200,000, fully insured. The loss included $40,000 worth of rice.

Illinois State Taxes.

SPRINGFIELD, Oct. 21.—Auditor Gore has received the state taxes for 1894 from all the counties excepting Cook. The total paid into the state treasury is $2,366,910, with about $125,000 due from Cook.

THE MARKETS.

New York Financial.

NEW YORK, Oct. 19.

Money on call nominally 2@2½ per cent.; prime mercantile paper, 4½@6 per cent.; sterling exchange was steady with actual business in bankers' bills at 488@488¼ for demand and 487¼@487½ for sixty days; posted rates 488@488½ and 489@489½; commercial bills, 486½.

Bar silver, 67⅜. Mexican dollars, 58¾.

United States government bonds steady; new 4's reg., 121½; do. coupons, 122½; 5's reg. 114¾; 5's coupons, 115⅞; 4's reg., 111¾; 4's coupons, 111¾; 2's reg., 97¼; Pacific 6's of '95, 100.

Chicago Produce and Grain.

CHICAGO. Oct. 19.

The following were the quotations on the Board of Trade today: Wheat—October, opened 59¾c, closed 59⅛c; December, opened 60¾c, closed 60⅛c; May, opened 64¾c, closed 64⅛c. Corn—October, opened 30⅛c, closed 29⅝c; December, opened 27⅞c, closed 27⅝c; May, opened 29½c, closed 29¼c. Oats—October, opened 17¾c, closed 17¾c; December, opened 18⅛c, closed 17⅞c; May, opened 20⅝c, closed 20⅜c. Pork — October, nominal, closed $8.20; January, opened $9.37½, closed $9.22½. Lard—October, opened, $5.60, closed $5.52½; January, opened $5.67½, closed $5.62½.

Produce: Butter—Extra creamery, 22c per lb; extra dairy, 18c; packing stock, 7@9c. Eggs—Fresh stock, 16@16½c per doz. Poultry—Spring chickens, 9c per lb; old hens, 7@7½c osters, 5c; turkeys, ; 8½ ducks, 8½@ or; 9c; geese, $5.00@7.00 per doz. Potatoes—Burbanks, 21@24 per bu; sweet potatoes, Illinois, $1.40@1.50 per bbl. Apples—Fair to choice, $1.00@2.00 per bbl. Honey—White clover, 1 lb. sections, fancy, 15c; broken comb, 13@14c; extracted, 5@6c per lb.

Chicago Live Stock.

CHICAGO, Oct. 19.

Live Stock—Prices at the Union Stock yards today ranged as follows; Hogs—Estimated receipts for the day, 17,000; sales ranged at $1.75@3.70 pigs, $3.40@3.90 light, $3.30@3.50 rough packing, $3.50@3.95 mixed, and $3.55@3.90 heavy packing and shipping lots.

Cattle—Estimated receipts for the day 1,500; quotations ranged at $4.90@5.80 choice to extra shipping steers, $4.25@4.85 good to choice do., $3.75@4.20 fair to good, $3.50@3.80 common to medium do., $3.15@3.60 butchers' steers, $2.15@2.90 stockers, $3.00@3.60 feeders, $1.30@3.50 cows, $2.40@3.50 heifers, $1.75@3.75 bulls, $2.85@3.30 Texas steers, $2.90@4.05 western range steers, and $3.00@6.00 veal calves.

Sheep—Estimated receipts for the day, 2,500; sales ranged at $2.00@3.15 westerns, $1.75@2.35 Texas, $1.75@3.50 natives, and $2.60@4.50 lambs

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Oct. 1 to Oct. 19:

Rev L G Almen, R H Buttermore, Mrs H M Callender, Clarence Ferry, Valentine Geib, B Harper, Eugene McLarty, John Mintier, Jos Morris, W Northrop, Myron Orton, S S Palmer, Mrs M Ritchie, W T Wilson, H B Wolcott, Miss Jane Stitt, E Lincoln Walker, A S McConnell, W Burt Cook Jr, Rev James Lisk, Garrett Yott, P B Williams, Geo H Garrison, Ira Mettler, Clark L Pierce, R P Downing, Mrs M E Wood, J P Stoddard, H Curtis, Samuel McKelvey, E Kortlander, A G Anderson, C Hedle, Rev C H Cook, J Walters, W Fenton, A M Hamre, Rev Bergh, Rev G T Lee, Rev J H Nelson, J M Crobarger, Mrs N E Kellogg, Mrs Judge Upton, Rev J Griffin, Burgess Gaddis, W O Dinius, F A Armstrong, W B Stoddard.

By using Hall's Hair Renewer, gray, faded, or discolored hair assumes the natural color of youth, and grows luxuriant and strong, pleasing everybody.

SOMETHING FOR NOTHING!

Is what everybody is after, and not to give; but I am again going to "cast my bread upon the waters" for great returns, as before. On your sending me the names of five afflicted friends who need a remedy no man can make, I will send you by mail a Free Package of

VITÆ-ORE

—and *to them, too*—that will convince you that man never did, can or will compound its equal for man's ills of all nature—that it is a God-made remedy, nothing added or extracted; the best thing in, on or out of the earth for all who suffer from ills and aches brought on from old age, overwork, mental and physical prostration from long illness. It is the most potent, powerful and effective antiseptic constitutional, blood, brain and brawn tonic and rebuilder ever known to man. I do not advertise and sell it as quack nostrum-notion-dope makers do their vile and disease-making poisons, but as an honest man, scorning to take anyone's money before being convinced, at my expense, that V.-O. will do more good than all else—a would-be public benefactor whose life is an open book, and whose efforts are in the line of a Christian's duty. If you are ill—I care not what the doctor calls it—give me a chance to prove to you that you need V.-O. worse than I need your money, and if you are honest I'll provide the way for you to buy it. No female suffering from weakness and general debility lives but that V.-O. will cure her, no matter from what cause.

TRY IT FREE AT MY EXPENSE.

No man needing strength from general debilitation will use it but to bless it, and no sickly child should be without it.

Write on a postal card for free samples and full particulars.

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Weekly News of the World for a Trifle.

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A Booklet of 107 pages, which includes "The Martyr's Own Monument," by Rev. J. E. Roy, D. D., Western Secretary of American Missionary Association; "Christian Politics," by Rev. J. Blanchard, late President Wheaton College, and Editor *Christian Cynosure;* "The Mysterious Machine: Was it Lawn-mower, Town-pump, Balloon, Wheel-barrow,—or what?" by Prof. E. D. Bailey, of the Civil Service Dept. U. S. Government. Postpaid 25 cts.

Jonathan Blanchard's Sermons and Addresses. Select discourses of the first editor of the *Cynosure.* Lectures, sermons and speeches given from 1834 to 1892 in leading cities of the United States, discussing topics of living reform, Secret Societies, The Sabbath, Temperance, National Reform, Christian Education, Christian Socialism, The Bible, etc. A book everybody should read. 12mo. Fine photogravure portrait. Price, 75 cents.

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People should realize that the only true and permanent cure for their condition is to be found in having

Pure Blood

Because the health of every organ and tissue of the body depends upon the purity of the blood. The whole world knows the standard blood purifier is

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And therefore it is the only true and reliable medicine for nervous people. It makes the blood pure and healthy, and thus cures nervousness, makes the nerves firm and strong, gives sweet natural sleep, mental vigor, a good appetite, perfect digestion. It does all this, and cures Scrofula, Eczema or Salt Rheum, and all other blood diseases.

Hood's Pills easy to buy, easy to take, easy in effect. 25c.

FARM AND FIELD AND GARDEN

THE ENSILAGE CROP.

How to Handle the Crop—Distributing Device—The Best Covering.

For success it is necessary to have quite a good crop, preferably corn cut at the right time, and a tight silo. When practicable have the ensilage grown as near the silo as possible, so as to reduce the hauling to a minimum. We will suppose that the crop is grown on land within 50 rods of the silo, and that the corn has reached the stage when the husks begin to turn yellow and the grain is dented, while most of the leaves are yet green and juicy. When this stage is reached, the crop should be cut. The cutting may be done by hand, but it is slow, laborious and costly. There are a multitude of corn cutters on the market, all of which are more or less serviceable. Of a number that have been tried at the Kansas station nothing better has been found than a sled cutter with two knives hinged, one to each side of the sled, so as to cut two rows at a time. This machine is pulled by one horse. Two stout boys or young men stand upon the sled, each facing a row of corn, which, as the horse moves forward, is cut off and gathered into the arms of the operators, who drop it in bunches behind them. The reins can hang within easy reach upon an upright forked stick in front of the sled, but the horse will soon learn to start and stop without guidance from the reins. In a fair crop two hands on this cutter can easily keep ahead of three wagons hauling it to the silo and help load at intervals.

The next step is the loading. For this purpose the wagons should be provided with low, broad racks, on which the corn is piled crossways. Two men can hand the bunches left by the cutter up to the driver on the rack about as fast as he can pile them. The number of teams engaged in hauling should be adjusted to the distance and the capacity of the ensilage cutter. For the distance named and with a small machine it takes two teams and three wagons to keep things running smoothly. One wagon is left at the cutter to be unloaded, the team being at once hitched to the wagon just emptied and goes afield again, while the third wagon will have finished loading by the time the team returns to the field.

At the cutter it takes one man to unload and one man to feed. The man who unloads drops it handy for the feeder upon the table set against the cutter. Reference is here made to a small machine such as average farmers require. Such a cutter, with average steady running, can cut about two tons of green corn an hour. It is provided with an elevator attachment, which lifts the cut material over the silo walls. It may be run by steam, electricity or horsepower. The whole force necessary, then, is two men to cut, two to load, two to drive, one to unload and one to feed. If green and juicy, the weight of the ensilage is so very great that it will firm itself about as well without tramping, but some device is necessary to distribute it well in the silo. A sack filled with chaff, straw or a similar light bulky material should be hung so that the stream of silage from the elevator is discharged upon it. This will scatter it to the sides of the silo instead of dumping it in a heap in the middle. It is not necessary to salt the silage.

Lastly, it is poor economy to use a silo that is not tight. Wherever the air gains access to the walls the silage will spoil. When the silo is full, a layer of green grass is the best covering, and to compact this layer it is well to put a few loads of earth on top. This is the plan that has been adopted with success at the Kansas station and reported to The Prairie Farmer. As it is of general interest it is here reproduced for the benefit of readers in many sections of the country.

National Irrigation Congress.

The national irrigation congress, which is to meet at Albuquerque, N. M., beginning Sept. 16, for a four days' session, promises to be full of interest and instruction. There will be a review of the progress of irrigation during the years 1894 and 1895, with lectures by Judge J. S. Emery of Kansas, Hon. Clark E. Carr of Denmark, ex-Governor L. A. Sheldon of Los Angeles, E. R. Moses of Kansas, Thomas Knight of Missouri, Judge E. T. Kinney of Utah and others. Lute Wilcox, editor of the Denver Field and Farm, is on the programme for the second day for a talk on "Practical Methods of Irrigation," with charts. John A. Frost will speak on "Colonization of Arid Lands." On the third day Captain W. A. Glassford, United States army, will present a paper on "Climatology of the Arid Region." This will be followed by a discussion on the scientific aspects of irrigation. The foregoing are a few of the many good things on the programme for this important occasion.

Squash Bugs.

A correspondent of Rural New Yorker says: "We took a lot of shingles and pressed these down on their sides in the hills at a sharp angle, so that the upper edge of each was about a couple of inches above the surface of the ground. These made a warm place to retreat to when night came, and on going the rounds in the early morning lots of bugs were found on the under side, when by bringing two pieces together they are easily killed. In about ten days the bugs were nearly exterminated. Much of the injury by the bugs is done when the vines have little more than broken ground by their sucking the juice from the upright stem. If the squash vines have been well fed with food rich in nitrogen, these last attacks will do but little harm."

How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

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We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

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Our offer fully explained in *Christian Cynosure*, September 26.

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A GOOD, RELIABLE WATCH CHEAP.

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Owing to the demand for a good cheap watch, we have made arrangements to furnish this reliable and durable timepiece at a very low figure. This is no "below cost" or "sheriff sale" watch. The price we ask is **more than we pay,** but so little more that we could not send them a cent less if you ordered a bushel. ☞ There is

No Reliable Watch Cheaper Than This!

READ CAREFULLY! The movement is a 7 jeweled Elgin or Waltham with **stem wind and stem set. To set the watch:** Pull out the stem until it "clicks," when you can turn the hands at will. Press back in position to wind. By this arrangement you only need to open the watch to regulate it, and your movement is kept as nearly dust-proof as possible. **The case** is Silveroid (not silver), yet can hardly be told from solid silver. Will keep its color always. Is screw back and bezel, tight fitting, handsome and strong and will last a lifetime. Before the late reduction in price of this movement the retail figure was $12.00. **WE GUARANTEE** this watch to be perfect, and will refund the money if not exactly as represented. **REMEMBER,** this is not a **Chronometer**, nor will it regulate the sun, but it is a **good, reliable timekeeper.** Sent by express for $5.75. If wanted by mail add 25c. for postage.

This movement in a solid silver case, described as above, only $9.50.

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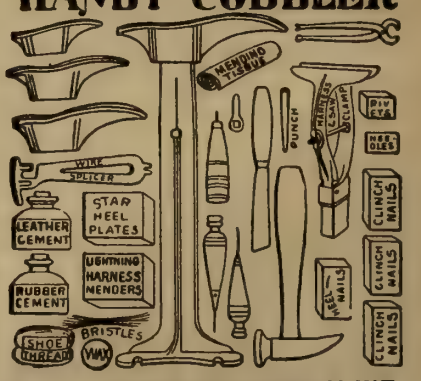

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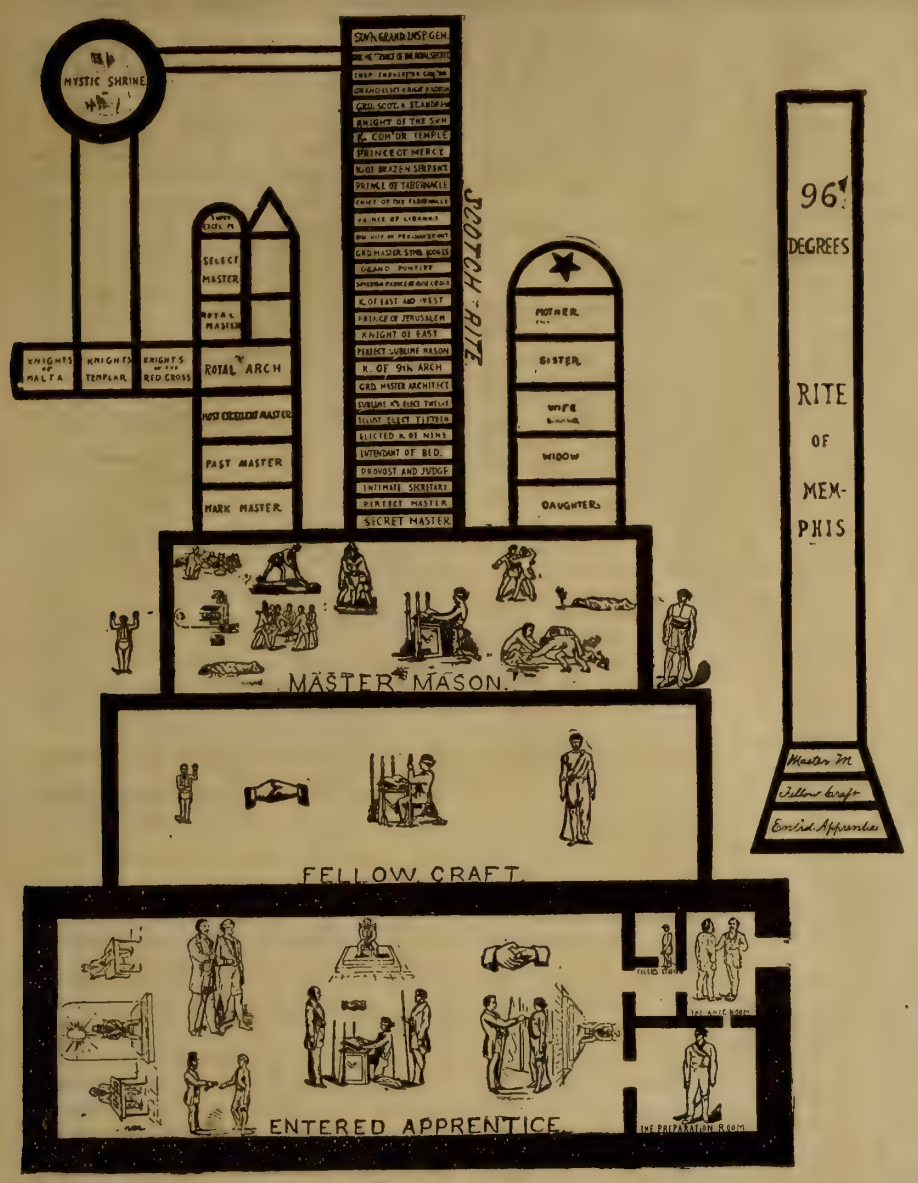

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Disloyal Secret Oaths. By Joseph Cook, Boston. He quotes the law of Vermont which makes the administration of the Masonic oaths illegal. Joseph Cook's address is a national treatment of a national subject, and very valuable for reference. Postpaid, 5 cents.

Are Secret Societies a Blessing? An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too." A pamphlet of 20 pages and cover Postpaid, 5 cents.

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Judge Whitney's Defense before THE GRAND LODGE OF ILLINOIS. Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents each.

General Washington Opposed to SECRET SOCIETIES. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

Morgan's Exposition, Abduction AND MURDER, AND OATHS OF 33 DEGREES. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan;" "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees." 300 pages; cloth, $1.00.

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Oaths and Penalties of Freemasonry, as proved in court in the New Berlin trials. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons swore to the truthful revelation of the oaths and penalties. 10 cents each.

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Sermon on Masonry. By Rev. J. Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio. 5 cents each.

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Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each.

History of the Abduction and Murder OF CAPT. WM. MORGAN. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. 25 cents each.

The Mystic Tie, or Freemasonry a LEAGUE WITH THE DEVIL. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a lodge Freemason. 15 cents each.

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HISTORY OF A WEEK

Tuesday, Oct. 15

Owing to the rascality of its cashier, J. R. Colmean, who has been speculating with its funds for a long time, the State bank of Fort Scott, Kan., has closed. The depositors will lose nothing.

Squire Watson was fatally, John P. Burr, William Edwards and Charles Freeborn seriously and Willam C. Faulkner, Thomas W. Faulkner, Frank Kerling and Samuel Lowe badly burned by the capsizing of a converter containing sixteen tons of molten steel in Jones and Laughlin's mill at Franktown. Pa.

On a charge of cruelty to animals Chas. Kline, Chicago, was fined $25 and costs. He beat his horse so severely that the animal's nose was broken.

The porte has appointed a commission to inquire into the recent Armenian arrests, and has promised the powers to deal severely with any one who is found to have tortured the Armenians in prison.

Obituary: At West Point, N. Y., Lieutenant Bert d'Armit, aged 32. At Nashville, Ills., ex-Judge Isaac Miller, aged 76. At St. Paul, Rev. Zacariah Stiemke.

Wednesday, Oct. 16.

Through a matrimonial agency Mrs. Nellie Patterson, of Chicago, married M. J. Devine six weeks ago. Last Sunday he managed to get hold of $920 of his wife's money and has since been missing.

W. W. Rupert, the ball player, was fatally wounded by the accidental discharge of a companion's gun while hunting near Spencerville, O.

Footpads robbed Nettie Gillis, 15 years old, of $3 in front of the Chicago clubhouse, Michigan avenue and Van Buren street. She was left unconscious on the sidewalk.

Elizabeth M. Flagler, daughter of General Flagler, has been indicted for manslaughter at Washington for shooting and killing Ernest Green, colored, last August.

Frank Napoli, an Italian fruit merchant, killed his best friend and partner, Giovanni Sherota, at Birmingham, Ala, mistaking him for a burglar.

Cashier Farrar, accused of defalcation from a bank at Perry, O. T. is under arrest.

Thursday, Oct. 17.

Denver is in a blaze of glory celebrating the first annual Festival of Mountain and Plain inaugurated this year.

Van Bokkelan, who robbed the bank at Chicago which employed and trusted him, has arrived in that city in charge of Pinkerton detectives, who ran him down in Mexico.

In a paper read by Charles E. Lenney, director of the Illinois state weather bureau, in the convention of the state weather observers at Indianapolis, he showed by statistics compiled at Chicago that crime increases with a rise in the temperature and is less prevalent in winter than at any other season.

Governor Thornton, of New Mexico, when approached by emissaries of the Florida Athletic club, declared that under no circumstances would he permit Corbett and Fitzsimmons to fight in the territory.

The report that the queen of Corea was assassinated has been confirmed.

Fifty Armenians are reported to have been killed by a Moslem mob at Akhissar Adin.

Sylvester S. Russell, of the firm of Russell & Cornish, undertakers, dropped dead on State street, Chicago. Heart disease was the cause.

Friday, Oct. 18.

Dan E. Young, an old citizen and prominent politician of the county, was murdered in Oak canon, eight miles from Folsom, N. M. He had been shot from behind and was badly bruised on the head.

It is 190 days since the British ship Lord Spencer left San Francisco for Queenstown and not a word has been heard from her.

Postoffice Inspector Salmon has served notice on members of Cincinnati churches who have been mailing tickets for church raffles and grab-bags that these cases come under the lottery law and that the offenses must cease.

Stockholders of the Pullman Palace Car company were declared their usual quarterly dividend of $2 a share at a meeting of the directors at Chicago.

Developments in the case of Defaulting Cashier J. R. Colean, of the State bank at Fort Scott, Kan., show his shortage to be $50,000 in instead of $23,000, as at first supposed.

A congress is "on" now at the Atlantic exposition which is discussing the question of good roads.

Saturday, Oct. 19.

Henry Echinacke shot himself at Chicago. He was disappointed over his failure to secure an estate for which he made a journey to Europe.

The sultan of Turkey has signed the Armenian reform scheme demanded by the European powers.

Jacob Renard, said to represent a Chicago firm, has applied to the Brooklyn health office for permission to establish an abattoir in Clay street for the purpose of slaughtering horses for export to Europe.

The military reservation at Fort Stanton, N. M., is to be abandoned.

The report that Brazil had recognized the Cuban insurgents is untrue.

Clothespin manufacturers are organizing a trust.

The president has pardoned Van Leuven, the pension law violator, of Iowa.

Albert Snider, 7 years old, living at Chicago, was run over and almost instantly killed by a Western avenue electric car.

The City of Mexico branch of the Young Men's Christian association is to be wound up, owing to financial difficulties.

Monday, Oct. 21.

The paper box manufactory of Wellhouse & Sons at Atlanta burned. Loss, $160,000.

The national convention of Lutheran Young People's societies will meet Oct. 30 and 31 at Pittsburg.

Louis Schwarz, 144 Grand street, New York, dealer in woolens, has assigned. Liabilities, about $60,000; actual assets, probably as large.

The Gold-Beaters union has ordered a strike for better wages at New York, Philadelphia, Chicago and Boston. Their present wages are about $7 per week.

Maud Lewis, of St. Louis, who murmurdered her paramour, State Senator Peter Morrissey, has been sentenced to the penitentiary for fifteen years.

The main building of the Northwestern Fertilizing company at the Chicago stock yards burned. Loss, $150,000.

Three prisoners—Thomas McCarthy, A. J. Gray and J. G. Stuart, the last two express robbers, nearly killed the jailor at Colorado Springs, Colo., and escaped. The jailer is reported fatally hurt.

SHERMAN'S BOOK OF MEMOIRS.

Raises a Storm of Comment in the World of Politics.

Chicago, Oct. 21.—The review of the book written by Senator John Sherman, of Ohio, giving his experiences of over forty years as congressman, cabinet officer and party leader, has raised a storm of comment, especially as to the senator's view of the action of General Garfield in accepting the nomination for president in a convention in which he was the leader of the Sherman forces. The review says that Sherman's book rather caustically criticises Garfield for accepting that nomination, and while making no absolute charges of bad faith, leaves it to be inferred that Garfield's action did not come up to Sherman's idea of political honor.

Sherman, having his attention called to the review, says it colors his statements in a way not justified by the text; he had not censured Garfield either directly or by inference. Editor Medill, of The Tribune of this city, says Garfield was not untrue to Sherman; that the nomination was spontaneous and could not have been prevented by Garfield. Both he and Editor DeYoung, of San Francisco, taking the review as correct, say Sherman's condemnation of Garfield is the outcropping of disappointed ambition.

Editor McCullagh, of St. Louis, takes the same view. General Harrison is safe from the interviewer, being strictly quarantined at the sick bed of his little grandson, "Baby" McKee, who has the scarlet fever. The quarantine bars even a written statement. Harry Garfield, the dead president's son, declines to make a statement unless after reading the book, but says his father's biography will be printed and the reply will be made therein.

CLING TO PROTESTANT "EPISCOPAL."

Deputies Refuse to Make a Change in the Prayer Book Title.

Minneapolis, Oct. 17.—The question of change of name of the Episcopal church came up in a manner in the deputies when a proposition of the bishops was under consideration to insert on the title page of the prayer book the words "According to the 'American' Use." After a long debate the proposition was rejected. The question of provinces was shelved and sent to the new revision committee.

During the afternoon a debate on church unity sprang up on the consideration of a report proposing an amendment to Article 8 of the constitution, allowing bishops to take certain congregations under their spiritual care and permitting these outside congregations to use a special service selected by the bishop. This was a step in the direction of church unity and was considered an important step and debated with great warmth. It was argued pro and con all the afternoon, but nothing was done with it and the subject will come up again.

The revision commission reported finally to the bishops a canon on marriage and divorce. The canon forbids any minister to solemnize the marriage of any person who has been divorced unless that person was the innocent party in a divorce granted by the court for adultery. If any minister knows or believes that any one has married otherwise than allowed by the discipline of the church, he may not administer baptism or communion to that person unless death be imminent and the person be penitent, without the consent of the bishop.

Senator Herb's Funeral.

Alton, Ills., Oct. 91.—The funeral of Senator Charles A. Herb was held yesterday afternoon. Six thousand people were present at the grave, including delegations from the senate and house. The services were under the Masonic ritual.

SAD DEATH OF YOUNG MACKAY.

The Bonanza King Prostrated at the News —How It Occurred.

San Francisco, Oct. 21.—John W. Mackay, the bonanza king, is prostrated over the news of the death of his oldest son, John W. Mackay, Jr., near Paris. The young man was in every respect a son to be proud of, and the blow is a heavy one to his father, who has the earnest sympathy of all who knew his son.

The death was a frightful one. The young man was out trying some horses over hurdles near Paris when his horse bolted with him through the woods. He reeled in the saddle and his head struck a tree, hurling him to the ground with his forehead crushed and both eyes smashed out. He recovered consciousness and recognized his friends by their voices, and bade them goodbye. His last farewell was to a favorite dog, which would not leave his bedside.

John W. Mackay, Jr., was born in this city and aged about 25 years. There is another son, Clarence, aged about 23. Everywhere John, Jr., was known he was liked. He was noted for his good judgment in nearly everything that came under his observation and for a nice sense of personal honor in its best development. His mother was absent from Paris at the time of his death, and the news has nearly broken her heart.

Fatal Explosion of Mine Gas.

Pottsville, Pa., Oct. 21.—By an explosion of gas at the Knickerbocker colliery, operated by the Philadelphia and Reading Coal and Iron company, near Shenandoah, three persons were fatally and six others seriously injured. The fatally injured are: Michael Chicoy, Charles Mojak and George Carroll. The seriously injured are Andrew Bosser, Anthony Bubness, Robert Lord, Felix Michalocki, Robert Bubness and John Sohitski. One of the men fired a blast and a second explosion followed.

Women's Christian Temperance Union.

Baltimore, Oct. 21.—The subjects discussed in the national convention of the W. C. T. U. were work among the railway men and miners; also the need of proper literature in W. C. T. U. work. It was reported that the Methodist church had taken the lead in using unfermented wine in communion. The delegates to the convention held a meeting in Music Hall yesterday afternoon. Many of them occupied pulpits and delivered addresses to the congregations in various parts of the city yesterday morning and last night.

Full Settlement of Mora's Claim.

Washington, Oct. 21.—Assistant Secretary Uhl handed to Crammond Kennedy, counsel for Antonio Maximo Mora, a draft on the subtreasury at New York for $594,809.76, in full settlement of Mr. Mora's claim against the government of Spain for the confiscation of his Cuban estates. Mr. Kennedy gave his personal receipt for the draft. It is expected that within a week or two the remainder of the claim under assignments will be adjusted and paid.

ARMENIAN QUESTION SETTLED.

The Sultan Agrees to the Latest Proposition of the Powers.

London, Oct. 17.—The British foreign office in addition to a dispatch from Sir Philip Currie, the ambassador of Great Britain at Constantinople, announcing that Said Pasha, the Turkish minister for foreign affairs, had accepted the scheme for reform in Armenia drawn up by Great Britain, France and Russia, is in receipt of an unofficial telegram announcing that the Armenia question is virtually settled.

GONE DOWN WITH ALL ON BOARD.

No Tidings from the Tug Petrel and Her Crew of Eight Men.

Oscoda, Mich., Oct. 21.—No tidings have been received from the tug Petrel, and she is thought to have gone down with all on board. The names of the crew are: Captain J. W. Bennett, Mackinaw; Engineer Dennis Smith, Sand Beach; Fireman Joseph Arsenault, Ernest Lebaun, George Duell, Murdock Ferguson, Barney Smith and James La Plant, all of Au Sable.

It's Peffer's Scalp He Wants.

Chicago, Oct. 16.—"I expect to go back to the United States senate on March 4, 1897. I have been a candidate to succeed Senator Peffer since the day when he defeated me in Topeka nearly five years ago." John J. Ingalls, the Kansas statesman said the foregoing, and added: "I might have gone back to the senate this year when Lucien Baker was sent there. I could have got the office hands down. But I would not take it. I would not even allow my friends to mention my name for the place. I was not a candidate for the senate to succeed John Martin. I am a candidate to succeed only William A. Peffer."

It's Robert J. This Time.

Leyington, Ky., Oct. 17.—In the free-for-all pace, Robert J., Frank Agan, John R. Gentry and Joe Patchen contesting, Robert J. won in straight heats; time, 2:05, 2:06½ and 2:05. Agan was second in the first two heats and Gentry in the third.

Bad Failure of an Iowa Bank.

Sigourney, Ia., Oct. 17.—A. C. Charlton and Allen Stocker private bankers at Richland, have flailed and the institution's condition is very bad. Charlton is absent and his whereabouts are unknown. The bank, it is estimated, will play about 30 cents on the dollar.

THE DEATH RECORD.

Ex-Governor Elisha P. Ferry, at Seattle, Wash.

Clara Doty Bates, the well-known authoress, at Chicago.

Dewey A. Tower, an old resident of Eldora, Ia.

H. H. Ragan, the well-known lecturer, at Atlanta, Ga.

Anson A. Bigelow, prominent in commercial circles, at Chicago.

General Erasmus Darwin Keyes, distinguished American soldier, an Nice, France.

James Gordon, prominent merchant of Richmond, Va.

Hon. William Elwell, well-known jurist, at Bloomburg, Pa.

Captain David Evans, of the revenue marine service, at Berlin, Wis.

Seth B. Woolworth, well-known newspaper man, at St. Paul, Minn.

Herman Brennan, prominent railway man and horsebreeder, at Elkhart, Ind.

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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MINNESOTA CHRISTIAN ASSOCIATION

STATE ANTI-SECRET CONVENTION.

The Convention will meet November 5th and 6th, 1895, in the Augustana Swedish Lutheran church, corner of 7th Street, South, and 11th Avenue, Minneapolis.

PROGRAM.

TUESDAY, NOV. 5.

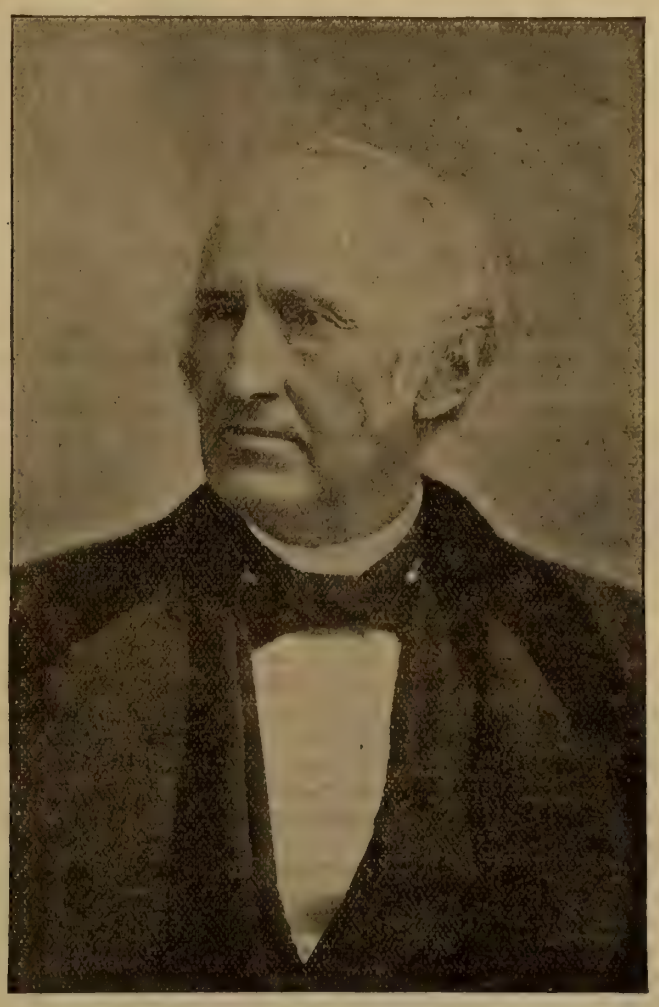
A. M. 9:00. Devotional exercises. 9:30. Welcome by Rev. L. A. Johnston. 10:00. Response. 10:30. Business and appointment of committees. 10:45. "Relation of Secret Societies to the Churches," by Rev. L. G. Almen. 11:30. Discussion of the subject. P. M. 2:00 Devotional exercises. 2:30. "College Secret Societies," by Prof. Maria L. Sanford. 3:00. Discussion of the subject. 3:30. "The Bible and Secret Societies," by Rev. Prof. S. Oftedahl. 4:00. Discussion of the subject. 4:30. Question drawer opened: and open parliament for answering, and discussion of questions. 5:00. Miscellaneous business. 5:30. Adjournment. 7:30. Devotional exercises. 8:00. Lecture: "The Church ought to take a stand against Secret Societies," by Rev. Prof. H. G. Stub.

GUSTAVUS ADOLPHUS DAY, WEDNESDAY, NOV. 6.

A. M. 9:00. Devotional exercises. 9:30. "Jesuitism as a Secret Order," by Rev. M. F. Gjertsen. 10:00. Discussion of the subject. 11:00. "False Vows, misery of keeping them, and obligations to break them," by Rev. C. J. Petri. 11:30. Discussion of the subject. P. M. 2:00. Devotional exercises. 2:20. Report of committees and election of officers. 3:10. "Dangers of Secret Societies to the State," by Rev. O. P. Vangsnes. 3:40. Discussion of the subject. 4:00. Question drawer opened; and open parliament for answering, and discussion of questions. 5:00. Unfinished business. 7:30. Devotional exercises. 8:00. Lecture by Rev. C. A. Blanchard, President of Wheaton College, Wheaton, Ill.

The California State convention will meet in Oakland, Dec. 16 and 17.

The Iowa State Anti-secret Convention will meet at Barnes, Mahaska Co., on Wednesday, Nov. 6, at 7 P. M. Among the speakers who can be definitely announced are Rev. Edward Mathews, Rev. T. M. Chalmers, Rev. C. Kirkland, Rev. M. A. Gault, Dr. C. D. Trumbull, and Rev. S. H. Swarts, D. D. It is expected that Rev. T. P. Robb and other Iowa veterans will be on hand to assist.



WENDELL PHILLIPS.

At the corner of Essex St. and Harrison Ave. Ex., Boston, is a marble tablet inscribed:

"Here Wendell Phillips resided during forty years, devoted by him to efforts to secure the abolition of American slavery in this country. The charms of home, the enjoyments of wealth and learning, even the kindly recognition of his fellow citizens, were by him accounted as naught compared with duty. Erected in 1894 by order of the City Council of Boston."

In 1880 he wrote a letter to the our twelfth national gathering which was held in Music Hall, Boston:

"A secret society is wholly out of place under democratic institutions. Every secret society, so far as it is widespread and influential, threatens the purity and existence of such institutions, and warps them to private ends and class supremacy. Secret societies prevent the impartial execution of the laws and obstruct the necessary and wholesome action of political parties. The judge on the bench, the juryman in the box, and all the machinery of politics feel the tyranny of secret societies. No judge, and no executive officer, especially in a Republic, can, with any self-respect, be a member of a secret society. He lays himself open to suspicion, besides subjecting himself to dangerous temptation and setting an evil example. These are general principles. As to the Freemasons, our most influential and dangerous secret society, I look upon their claim to antiquity as childish nonsense, and likely to mislead only the grossly ignorant. Their claim to be a charitable organization rests on the flimsiest and most insignificant foundations; while every fair man sees their hypocrisy in pretending to be a Christian body. Every Freemason swears to break the law, commit the greatest crimes, and repudiate Christianity. History shows them perverting justice, stopping at no crime to protect and conceal their mummeries, controling politics for selfish and personal ends, and interfering with great danger in national emergencies. Every good citizen should make war on all secret societies, and give himself no rest until they are forbidden by law and rooted out of existence."

The Knights held a special triennial conclave in Boston. If, in three years, a special contribution should come to the N. C. A. equal to what the Knights contributed to Boston saloons and brothels in three days, our third year conventions would be like a triennial jubilee.

Union soldiers were starved at Andersonville. The same Masonic policy seems to be expected on all hands by soldiers of Christ if they are in the ranks against the enemy. But the United States fed her soldiers in the field. It would have been ruinous to starve the fighting army. Yet what are churches, patriots and Christians doing but allowing the fighters to starve? Are there none among the friends of so noble a cause who can at least provide weapons, if not rations, while others fight?

Expansiveness is one of the first requisites of reform. Fear and indifference conspire to prevent the widening of interest in lodge reform. One way to interest those not already interested is to re-mail the *Cynosure* to them after reading. Tracts can be enclosed without increasing postage. One cent may thus do much to widen the circle of intelligence concerning a great evil and an important reform.

The "third point of fellowship" is one of the most salient features of Masonry. It is elaborately impressed on the candidate in the Blue Lodge. It is reiterated in the Chapter and intensified in the Royal Arch. As thus completed it makes reasonable the opinion that a Royal Arch Mason can hardly be executed for murder or ordinarily punished for any crime. A better protection for offenders against civil law could hardly be devised. It is a reasonable inquiry whether it nullifies the protection that American courts are supposed to offer to society in general and to each citizen.

When the disciples in Boston saw the swords of the "great company with swords," led by Lawrence against Jesus, they seemed almost like the fleeing disciples at Gethsemane when the "great company" of Templars "with swords" was led by Judas.

After the jury in the Philadelphia Quarter Session Court had acquitted the newsvender in the late trial before Judge Hare, of the charge of selling an indecent weekly periodical (though the Judge afterwards told them that he held it to be a "highly obscene publication"), the complainant in the case, Josiah W. Leeds, leaning over toward A. S. L. Shields, the newsvender's attorney, remarked to him, loud enough to be heard by the reporter, that he "noted with regret the equal facility with which he yesterday defended the way of salvation, and to-day the way of death." Shields had been retained as counsel for the Salvationists, who were arrested in West Philadelphia for obstructing the streets and gathering a crowd. He is a Free and Accepted Mason Verily, here is confusion!

A CRUSADE PSALM.

BY VICTORIA ALEXANDRIA BUCK.

"And it shall be that when thou shalt hear a sound of going in the tops of the mulberry trees, that then thou shalt go out to battle, for God is gone before thee."—1 Chron. 14: 15.

The voice of the Lord Almighty
Sweeps o'er us where we stand,
And the sound of a grand uprising
Is heard throughout the land;
The same God reigns whose praise was sung
On Zion's heights adored,
And the winds have borne his blast abroad,—
The whirlwind of the Lord!

The harvest white awaits us,
We who have heard his call,
We who are still led on by one
Whose scepter cannot fall:
We know his hills are ever bright,
And sing, nor question why:
"We're marching through Immanuel's ground
To fairer worlds on high."

Sweep on, O crusade banner!
We know the hearts are brave
Who bear thy glorious folds along
O'er mountain, hill and wave:
Nor pain, nor death, nor any foe
Can quench that mighty Word
That leads thy conquering armies on,—
The whirlwind of the Lord.

O mighty Lord of Gideon!
Be with us once again,
As when of old Sennacherib's host
Lay dead on battle plain;
Like the sound heard in the forest trees
By Judah's hosts adored,
So sweep the land with mighty breath,
O whirlwind of the Lord!

East Randolph, N. Y.

THE LODGE OR THE SABBATH—WHICH?

BY REV. N. R. JOHNSTON.

Is the Decalogue law in the United States? Is the Fourth Commandment law in California? Do the people of the State believe that it is wrong to work on the Sabbath day? Do the members of the churches in California really believe that the Lord's Day is sacred to rest and to worship? Do they really believe that Sabbath-breaking is a sin? Or have they come to believe that as there is here no civil law in favor of Sabbath observance, that Sabbath desecration is not wrong?

That such questions are pertinent may not appear. But our catechism is not complete yet. Are the secret orders churches? They do not claim to be. And yet they are the only churches to which most of the lodgemen belong. Are the orders benevolent societies? Many of them so claim, and this is the highest claim they make. As such they should not object to the test God has given or the sign of his approbation, viz., the observance of the Sabbath. "I gave them my Sabbaths to be a sign between me and them that they might know that I am the Lord that sanctify them." And not only is the Sabbath a sign, but everywhere in the Word of God its proper observance is spoken of as evidence of righteousness and its desecration or non-observance as a sign of wickedness. Those who belong to the orders or to the lodges are not exceptions. The great God does not exempt them. They are not higher than Jehovah. On no question of right and wrong is his holy law more explicit. "Ye shall keep the Sabbath." "Call the Sabbath a delight." "Blessed is the man that keepeth the Sabbath." "My Sabbaths they have polluted." "Thou hast profaned my Sabbath." "Ye shall keep my laws and hallow my Sabbaths." "The Sabbath was made for man." "The Son of man is Lord even of the Sabbath."

Now the facts. I live in a State and in a city in which quite probably there are more secret orders and a greater variety of them and a larger membership in proportion to the population than in any State or city in the Union. Their name is legion. With the exception of a few humble and devout Christians it may be assumed that the mass of the men, and many of the women, too, belong to some of the orders and many to several. During most of the time for twenty years, I have been an observer of the public deportment of these lodgemen. I know pretty well how they keep the Sabbath, or rather do not keep the Sabbath; and I know that generally if not universally they are Sabbath breakers, many of them gross desecrators of the holy day. To them it is only Sunday, a holiday which they may or may not observe. A sense of obligation "to keep it holy" is not in their mind, much less in their heart. A few Masons, or Odd-fellows, or Knights of Pythias, and no doubt others, are members of some of the churches and attend public worship, but the mass of them ignore the Fourth Commandment. And, though I hesitate to write it, it is probable that when members of the lodges, who are also members of churches, give preference to the former and neglect the ordinances of the latter, no church discipline is ever exercised.

Besides, it is not to be concealed that one cause of almost every failure in our attempts to secure better Sabbath observance here in California is the fact that a large majority if not nearly all the men belong to the lodges and desire no Sabbath, but only a Continental Sunday. Therefore, as a friend of the Christian Sabbath I boldly testify against them as enemies of God and the true religion. And I cannot close this writing without saying that I wonder how so many of the professed disciples of the Lord of the Sabbath can remain in these Sabbath-breaking orders. I have not the opportunity, for the papers both secular and religious are closed against such plain writing, but if I had I would exhort them in the name of the Lord Jesus to come out of the lodge. "Come out of her, my people, that ye be not partaker of her sins, and that ye receive not of her plagues."

Oakland, Cal, Oct. 15, 1895.

HOME PROTECTION.

BY REV. C. M. DAMON, EX PRESIDENT OF ORLEANS COLLEGE, NEBRASKA.

The "foremost woman of the age" uses this symbol very appropriately in its relation to two of the greatest foes of the household—drunkenness and the social evil. Nothing can exceed the sacredness, the moral purity and beauty, of the true Christian home. The family was by the act of God in creation constituted the unit of society. "He hath set the solitary in families." Man is made for society; and of all the institutions of man in a social capacity the family constitutes the foundation. All others derive their moral character and complexion from this. As it answers its true end in the design of God, maintaining its purity and promoting the knowledge, fear and love of God among its members in their own limited and private sphere, so will be the moral character of those higher institutions of a social, business and political character that go to make up the complex organization of an advanced civilization.

Evidently the old tribal character of the early and less advanced stages of human society, with the patriarchal form of government, does not represent the highest and truest type of man's social relations. The divine idea is that "a man shall leave his father and mother and shall be joined unto his wife, and they two shall be one flesh," a relation far more intimate and sacred than the former.

This union forms the basis of the home, an institution little known or appreciated wherever false ideas of marriage prevail, as in polygamous regions, or where this holy union in sexual relations is not preserved sacredly inviolate. Into the limited circle of this narrow and exclusive relationship come the children who are to constitute the future members of the social and political body for temporary training, such as shall fit them for the duties of their wider and more public sphere of action in mature life. This appointment secures for them a welcome, watchful care and providence as to temporal needs, the surest and wisest character training, education, intellectual and industrial, and the cultivation of habits of industry qualifying for self-support and usefulness; while in turn the parents are blessed with the joy of these new lives whose beating hearts, radiant eyes and unfolding characters image their own, and exert a sanctifying influence on their mutual love, chastening desire, consoling in affliction and making strong for the adversities and burdens of life.

Who can estimate the moral value of all these sacred functions, or fully comprehend the purity, beauty and sacredness of *the home*, which, as a divine ordinance in society, conserves and cherishes them? And what more worthy of true patriotism and the broadest statesmanship than genuine "Home Protection?" Do we not know, beyond a doubt or question, that into the perplexities and difficulties which most embarrass legislation on finance, on labor or the protection of industries, on monopolies, or on any of the many problems of internal or international complication, enters the question of moral character on the part of the individual or a class as the chief impediment? Character building in the Christian home is most vitally related to true public spirit, politics and statesmanship; and hence whatever favors the conservation of purity and virtue there is worthy the attention of politician and legislator.

Of the application of all this to the question raised at the beginning of this paper there can be no doubt or hesitation. But should it fall under the eye of the excellent woman alluded to above, we would call her attention to another feature demanding recognition under the adopted symbol of her political action. Is it not evident upon the slightest consideration of the moral elements composing the true home, so sacredly cherished by the traditions of our American public life, that the utmost intimacy and mutual confidence between husband and wife must be maintained to guard its sacred portals against the intrusion of corrupting, destroying influences from without? Not even to shield each other from undue burdens of anxiety and care is it wise for them to conceal the complications which may render business prospects precarious or domestic duties an insupportable drudge and burden. The safest way, the only safe way, is to walk hand in hand amid all the toils, cares, responsibilities and joys of life. So shall the wife be a helpmeet indeed to her companion, and he the true "bond of the house," a solace, strength and protection, "nourishing and cherishing, even as the Lord the church."

What then must be the bearing of those secret societies into whose dark and guarded precincts the husband goes alone to be sworn under blood-curdling penalties to "forever conceal and never reveal"—the wife knows not what? The secret may be of value or not (how can she know?), but here, perhaps for the first time in their married life, is a secret known to the husband and deliberately kept from her. Here is mystery indeed, but, in view of their relation, must we not say, "a mystery of iniquity?" And this concealment is to be kept up for life, a reminder of it perpetually suggested by each recurring session of the order. Add now to this the abominable oath in which the virtuous husband binds himself to protect the chastity of the female relatives of his brothers of the order—what an implication!—and how serious the breach upon the confidence before existing within the holy domain of his own home circle.

Surely here is a call for the protection of the home—a call worthy to be incorporated into the body of those related questions and vitally organized movements which constitute the "do everything policy" of the gifted leader of Home Protection.

HERESY AND ITS TREATMENT.

BY REV. JOHN BROWN.

My attention has recently been directed to an editorial in the *Standard*, published in Chicago, Illinois. The *Standard* says: "So far as the people in these countries are concerned, what is observed is a growing conviction of the fact that trial for 'heresy' is a thing quite out of date. An attempt to control in processes of ecclesiastical discipline is equivalent to an attempt to control the spirit of the age itself. It is an age of inquiry—of inquiry to whose research nothing is to be assumed as forbidden."

But, are the laws of Christ not intended to govern the church, even unto the end of the age? Matt. 28: 20. Certainly, they are intended "to control the spirit of the age," in the *church*. They never were intended to control it in the *world*. "For what have I to do to judge them also that are without? Do ye not judge them that are within? But them that are without, God judgeth. Therefore put away from yourselves that wicked person." 1 Cor. 5: 12, 13. "For there are many unruly and vain talkers and deceivers, specially they of the circumcision, whose mouths must be *stopped*"—not in the world, but

in the *church*, i. e., they must be divested of ecclesiastical authority to teach—"who subvert whole houses teaching things which they ought not." Tit. 1: 10, 11. The laws of Christ will never be out-dated so long as error exists in the church. When a church ceases to execute the laws of Christ, she ceases to be a church of Christ, and becomes a "synagogue of Satan."

Verily, we live in perilous times, and the worst of it is, we do not know who are our friends. Mr. Spurgeon, speaking of the Baptist Union in England, once said, the only thing about which they are agreed is *baptism;* they may teach anything else that they please. It is well known that Mr. Aked of Liverpool denies the incarnation of Christ,—holding him to be a *mere man.* Dr. Clifford, who caused Mr. Spurgeon so much trouble, is now a correspondent of the New York *Examiner;* and the Chicago *Standard*, speaking of "the Briggs case," describes "heresy trials" as *untimely*, *futile*, and quite out of date.

Let us "contend earnestly"—not angrily—"for the faith once for all delivered to the saints," though we should stand alone. It is not the first time that one man opposed the whole world—yet Noah was right, and the whole world were wrong.

Clear Lake, Ia., Oct. 21, 1895.

"THAT QUESTION OF LOYALTY" AGAIN.

Editor Cynosure—Will you favor me with the use of your columns to reply to a correspondent who answered a communication that I made to another paper?

Many "errors and misstatements" are charged to me by "J. L. S." in his attempt to defend Odd-fellowship. He feels called upon to "enlighten" me, as these "misstatemants" are "no doubt honestly made."

Speaking also of the lady who complained of of the influence Odd-fellowship had been observed to use in town affairs, he says: "Probably prejudice against secret orders had much to do with forming her opinion." Yet in telling her opinion I had taken pains to say that "in her case it was not a matter of theory or of opposition to lodges." When he said that Catholic ecclesiastics were "doing all in their power to control," I answered that a woman living in a town near his own "brought almost the very same charge against the lodge." Earlier in my letter I had occasion to say that she complained of the "influence of the Odd-fellows' lodge in politics." Would he think the "same charge" answered by a Catholic who should reply: "We are never allowed to discuss politics in church."

How much more is the answer to the "same charge" worth, when for "church" is substituted the word "lodge?" The "question of loyalty" had arisen because a prominent Odd-fellow had publicly said that the adherents of the order owed loyalty to the Grand Lodge "first" and to the Commonwealth "second." This being noticed, "J. L. S." hastened to assert that, unlike Catholics, Odd-fellows were loyal. In doing this he made the claim that "No Odd-fellow, whether high or low in the order," had ever been found doing a disloyal thing. I could not resist the temptation to suggest the "possibility of there having been Odd-fellows among the secessionists." He accepts the suggestion and replies, "No doubt of it."

I agree with him in turn that such exceptions do not condemn an order as a whole. But they do seem to condemn his sweeping statement that "no Odd-fellow" was ever found plotting against the government. I will not borrow his word "misstatement," but prefer to call it an overstatement. He admits that a man can be disloyal while an Odd-fellow. He has not made it clear to me that, if this secret combination becomes numerous enough, a ring within it, though in a sense without it, at the same time a clan within a clan, cannot so utilize the advantages it affords, as at least in some locality to make it possible that a man will be disloyal not only while an Odd-fellow but also because an Odd-fellow. To foresee such dangers, a person conversant with the history of secret orders need put little strain on his imagination.

Referring to his animadversions on the Catholics, I said: "To be a 'servant of the Pope' is not to disqualify one's self for being an Odd-fellow, so far as the standards of Odd-fellowship are concerned." Of course, then, the very men whom he was denouncing as disloyal Catholics could, if they chose, be Odd-fellows at the same time. He replies that "adherents of the Pope are not excluded," though I did not need this assurance to "enlighten" me. By his own showing, then, disloyalty can exist among members of a lodge. Is there nothing in the affiliation that a disloyal element could utilize, even without one word of political discussion inside a lodge-room?

At length I ceased from fencing over possibilities, and thrust home a charge of actual disloyalty. I said: "The Christian church is an institution as valuable to America as the public school. The church is composed of men who are bound to be Christians everywhere. The lodge does antagonize this by forbidding them to use Christ's name in prayer in the lodge-room. This is not consistent with the principles of American churches, nor with American religious freedom." He replies: "Liberty is again mistaken, in asserting that Christ's name is forbidden in the lodge-room."

My very grave charge was not ventured without definite knowledge long in my possession. It was not an "error," and I am not "mistaken." It is no "misstatement" to reaffirm that the use of our Lord's name in lodge prayer is forbidden. Proof enough of this is furnished by "J. L. S." in his own words, though such proof was not needed. My charge is ratified by his following the denial which I have quoted, with this admission, "though the prayers may not contain the name of Christ." Prayers in the "Evangelical church" to which he belongs contain Christ's name. What is there in Odd-fellowship to make a "professed Christian," a "member of an evangelical church," who says, "I try to follow Christ," voluntarily avoid his Saviour's name? He does not do it voluntarily. If he is chaplain, he does it because speaking the name of Jesus is forbidden.

He follows this with another confirmation of the truth of my severe charge. Nobody wastes time explaining nothing, yet he is not content with a square contradiction, "It is not forbidden." He proceeds to explain how Jesus' name is used and disused at the same time. He falls back on the fact that, though Jesus' name is carefully suppressed, he, himself, prays "believing in the Trinity." This he thinks sufficient for him personally, even though he be led in prayer by a Unitarian, a deist or a pagan, who denies the doctrine of the Trinity. This explanation does not disprove; it only proves that the name is not spoken.

He also asserts—though some of us know this to be what he would call an "error and misstatement"—that "a man that lives up to the principles of Odd-fellowship, lives a Christian life." Without stopping to discuss the value of "Hamlet with Hamlet left out," or of Christianity with Christ left out—and with the breadth of Christianity beyond the four narrow walls of a clannish lodge left out, too—I take his own statement—let me not borrow his own word "misstatement"—as the foundation of an inquiry. If these men live a Christian life, why are they careful to avoid what, in lodge language, is called "Christian prayer?"

But I need neither his admissions nor his self-contradictions to "enlighten" me. I may have been more familiar with this law of the orders before he took his first initiation than he is now. As an Odd-fellow whose "first loyalty is to the Grand Lodge, he should know the unanswerable and compulsory force of a Grand Lodge decision. In the light of his answer, "It is not forbidden," let him read the decision, which, clearly and with explanation, rules out from the privileges of every subordinate lodge as sectarian—because "Christianity is a sect" of that universal religion which includes all "sects," even to the pagan,—prayer containing such expressions as "In Christ's name." The words chosen to forbid such sectarian—because Christian, and therefore "offensive"—prayers are the words "inexpedient" and "unlawful." As I quote the exact words, I hope I am secure from serious "error" or dangerous "misstatement." I do not, however, venture to say whether the Grand Lodge would hold him free from such faults, when he denies its explicit mandate and says that such prayer "is not forbidden."

If the exculpation he pleads on the ground of "believing in the Trinity," while praying with Jews, Chinamen, deists and men of all creeds, Christian and heathen, who are in the order, soothes his individual conscience, it is not I, but He whose name he consents to be forbidden to pronounce in prayer, who is his judge? But I can say for myself, that my neck is not fitted to such a yoke. It is not by such sinuous and obscure paths that I "try to follow Christ." By promulgating such "principles" and "tenets" I could not venture to hope to bring Jews, deists pagans, or men of any ordinary mould, to "live a Christian life."

In view of his own admission and attempted exculpation, and in view of the authoritative prohibition issued by the Grand Lodge to lodges under its jurisdiction, and without drawing on other proof that is easily at hand, I ought to be secure from "errors and misstatements" such as would greatly disturb ordinary minds of the patriotic American type, when I commit myself to the following positions:

A "member of an evangelical church" in this country should hold his inalienable rights seriously trenched upon when he is formally forbidden to pronounce the words "Jesus" and "Christ" while praying anywhere.

Whatever power attempts this is not loyally American. A combination that does this is a conspiracy, and at this point, is, so far forth, not loyal. There is no such prohibition in an American court, Legislature or Congress. Neither would it be tolerated. Prompt notice would be taken of it as an infringement of American religious freedom. Liberty.

THREATENED DISSOLUTION OF THE KNIGHTS OF LABOR.

The inherent weakness of labor organizations is illustrated by the following from the New York *Morning Journal* of Oct. 4th:

"The entire order of the Knights of Labor is threatened with disolution over the charges brought against Local Assembly No. 1563, affiliated with District Assembly No. 49, the trial of which consumed the entire day on Sunday. The decision will be rendered at the headquarters in Washington. Should the General Executive Board decide against this local assembly, it will nullify the election of one of its members, Daniel De Leon, as delegate to the General Assembly in November. In this case, as De Leon is the foremost member of the Socialist-Labor party, there is likely to be a stampede of the socialists from the order.

"There are now 10,000 socialists in the order. They are located principally in New York, Brooklyn, St. Louis and Chicago. In case they secede, the socialists themselves say, the bankruptcy of the order will follow, as the socialists claim it is already in a bad way financially.

"The proceedings of the trial, which was held in secret conclave at No. 8 Union Square, were only made known yesterday. It had been stated that four members of the General Executive Board were present, but this, it was learned yesterday, was not so. The charges against De Leon and his local were that the local was affiliated with the Central Labor Federation which had refused to indorse a boycott against pool beer, and that De Leon had, by his passiveness, given practically an assent to this refusal.

"When the court was convened De Leon objected to the way in which it was constituted. He claimed that the General Executive Board was insufficiently represented. His objection was overruled by H. B. Martin, who acted as judge. De Leon then grew enraged, and, standing up, he pointed his finger at Martin, saying: 'I now charge you, Martin, with being a traitor to your order.' There was great excitement immediately, and De Leon went on to say that Martin was under the influence of the capitalists.

"'You are trying to break up this order,' continued De Leon, 'because its principles are founded upon socialism. It is not that you desire to push the pool beer boycott that you begin these proceedings, for you have never pushed it.' De Leon then went on to say, almost trembling with passion, that the order had practically ignored the boycott for years, and allowed local and district assemblies to meet in halls where pool beer was sold. 'You bring these charges now,' he said, 'to keep the delegates of District Assembly No. 49 out of the General Assembly, because you know they will oppose Sovereign and every other tool of capitalism.'

"The clothing trades of the East Side are very much exercised over the broils in District Assembly 49, of the Knights of Labor.

"Within the last two years the district has gained considerable strength from the accession of different branches of the clothing trades, such as the Knights of Labor unions, which came into prominence during the recent strikes. While the order has been increasing, however, the United Garment Workers of America, an open trades organization affiliated with the American Federation of Labor, has been drawing large accessions from the Knights of Labor.

"It was learned yesterday that an application for a charter signed by one hundred members of Local Assembly 672, of Knights of Labor tailors, has been made to the United Garment Workers. This, if the rest of the members of the local are induced to join the United Garment Workers, would draw eight hundred members from the Knights.

"The knee pants makers of Brooklyn last week left the Knights and joined the Federation, and several other smaller organizations are thinking of doing the same. A leader in the United Garment Workers said yesterday:

"'This means that these people are growing tired of the grips and passwords, the mystery and secretiveness of the Knights of Labor. They also wish to be represented in an organization that represents only the clothing trades, which they think is the best way of serving their interests.'"

REFORM NEWS.

PERFUMELESS FLOWERS ON THE MASONIC COFFIN.

Boston, Mass., Oct. 22, 1895.

Editor Cynosure:—Some one has kindly sent me a program of services held in Dudley Street Baptist church, Boston, on May 23, 1895, by Joseph Warren Commandery Knights Templar. Its mechanism is in exceptionally good taste and in every way attractive. Its highly-wrought coloring and delicate shadings are little inferior to those of the spotted adder emerging from his secret den to bask upon some sunny cliff by the wayside. Its hymns and Scripture selections are arranged with an evident intention of giving the impression that the order is intensely devotional and Christian. The devil in his interview with Christ was scarcely more adroit in Scripture quotations than the compiler of this decoy at the portal of a whited sepulcher, "full of dead men's bones and all manner of uncleanness." Its pages are only disfigured by an occasional mystic hieroglyphic, indicating a deeper significance to the adept in demonology.

Of the personale of this commandery I know very little, but some of the officiating clergymen are well-known pastors, whose names were strangely out of place in such associations. Whether these brethren were "caught with guile" or deliberately gave their influence and presence in support of a tributary to the week of Bacchanalian festivities in the Templars' conclave is known to God and themselves. Whether Rev. A. S. Gumbart has "sipped sweet nectar" from the "cup of devils" with Dr. Lorimer or not, he is reputed a Mason, and it was fitting that he should perform the part of Balaam in seducing Isreal from the true God.

But there were men in the list who are supposed to be devout men of God who are not the boon companions of Distiller Lawrence and the sworn brothers of Masonic saloon-keepers, from whom the Christian public have a right to expect better things. When I read the names of Rev. B. F. Hamilton, Rev. Chas. H. Beale, D. D., and Rev. E. D. Burr, the vision of "a jewel of gold in a swine's snout" stood before me. It may have been irreverent, but the thought came unbidden. These men are betraying Christ into the hands of his enemies, although like his crucifiers, "they know not what they do." Yet ought they not to know? Are they not students as well as expounders of the Scriptures. Psalm 50: 18, cannot have escaped their attention: "When thou sawest a thief, thou consentest with him and hast been partaker with adulterers."

The evils here named are precisely those committed by the lodges. They compose one gigantic system of plunder, robbing the home of its head and procector, and Christ and his church of the time, the energy, the money and the men for which the bride of Christ is languishing and the cause of righteousness suffering. If these brethren gave the right hand of fellowship to this unholy alliance ignorantly, even this was a grevious error; but since they have an object lesson in the conclave, and have seen the fruits of the flesh so openly and shamelessly and even boastfully exhibited on our streets, they are now without excuse. Ought not these men to acknowledge their error as publicly as they committed it, and do what in them lies to save the young men from this terrible maelstrom of infidelity and blasphemy into which they are drawn by scores and hundreds through the example of "good men?"

James P. Stoddard.

LODGE PARLIAMENTARY PRACTICE.

AS EXEMPLIFIED IN OAKDALE.

Oakdale Station, Pa., Oct. 26, 1895.

Editor Cynosure:—Friends will be interested to hear from the discussion in Armory Hall here last evening. Time does not permit a review of the points brought out, but I hope to send such review for your next issue, together with some things I have learned regarding the Maccabees.

My friend Lawry had been faithful in arranging the hall and advertising the discussion. The hall would possibly seat four hundred persons. It was crowded to its utmost capacity. A large number stood for three hours or more intently listening to all that was said.

The committee thought best not to admit persons under fifteen years of age. When friend Lawry asked all who belonged to a secret society and were not ashamed of it to arise, probably two-thirds of the audience arose. The Maccabee lodges, of which Mr. Lawry was organizer and leader in many of the neighboring towns, turned out.

Seldon if ever have I had such an audience of lodge men and women to address. It was understood that Mr. Lawry should have an assistant should he desire; I to be llowed the same privilege in the event that he chose an assistant. Mr. Lawry wrote me Oct. 11th.: "I will have no assistant on my side of the debate except in case my voice fails me owing to a severe throat trouble, in which case I may call in some person from our town to help out."

After the time announced for the discussion to commence had arrived, Mr. Lawry came to the platform and introduced to me Mr. S. H. Jackson, an attorney at law from Pittsburg, whom he said was to be his assistant.

I called his attention to the above clause in his letter, and said I should insist on his doing as he had said he would in black and white. He said his voice had not failed him; I should therefore expect to discuss with no one but himself.

A Masonic brother of Mr. Lawry's was chosen chairman. Rev. Duncan offered prayer and the discussion was introduced by myself. Mr. Lawry followed. It was understood we were to occupy one hour each. Mr. Lawry kindly gave me more than one hour's time and the opportunity to sum up the arguments and conclude after his second speech. When I had done this it was after ten o'clock and according to agreement the discussion was concluded.

When I took my seat the Masonic chairman arose and stated that the audience would now be addressed by Mr. Jackson on a subject that he would announce.

The reader will see at once that for me to have then objected would have appeared discourteous to the lodge people. Mr. Jackson had come from a distance to speak; why not let him speak? It was found that Mr. Jackson was a fluent speaker, crafty, to say nothing of deceitful, evidently in demand in his chosen profession. He told some ridiculous stories; professed to quote certain statements that he claimed I had made (in every instance misquoting me); assuming that he had given my position, he reasoned accordingly.

Of course he knew, and every sensible person present knew that it was an outrage on myself and the audience for him to be forced upon their attention at that late hour, when there was no possible chance for me to reply to his misrepresentations.

I asked of the chairman and Mr. Lawry one minute to make a statement to the audience when he had concluded. The chairman said he would consent if Mr. Lawry would. Mr. Lawry said he would consent. The chairman understood it thoroughly, as I asked him to announce to the audience that I desired to make a statement. Instead of doing as he agreed, the chairman arose and stated that this ends the debate!

My desire was to read to the audiance the statement given heretofore from Mr. Lawry's letter, and call the audience's attention more fully to the fact that I had no opportunity to reply to Mr. Jackson's misrepretations.

I give these details that friends may see what is called lodge fairness. In my next I will, D. V., give some lodge arguments as presented by Messrs. Lawry and Jackson.

Mr. Lawry is to be commended for his kindness in securing hall, advertising and meeting local expense. I regret that in his unfortunate situation he has felt it necessary to defend his side of the question in such an unfair way. The audience that did not blindly follow Mr. Lawry's lead in his lodges could see, and I believe will profit by what they heard.

I am satisfied that light has been given, God's name glorified and truth advanced in this discussion.

W. B. Stoddard.

CORRESPONDENCE.

LIGHTING UP VALLEY AND HILLTOPS.

Schuyler's Lake, N. Y., Oct. 6, 1895.

Dear Cynosure:—If for nothing more than for the sake of variety it may be of interest to hear a word from this mere dot on the map of the world.

Schuyler's Lake village is in the northern part of Otsego Co., New York, about forty miles south of Utica, and is reached by an hour's ride by rail to Richfield Springs, thence six miles by stage or private conveyance. When reached, it is an unpretentious village, containing not more than from three hundred to four hundred souls. Nature has been generously lavish in its bestowals upon this mimic town.

Little in itself of which to boast, it speaks proudly of its location, at the southern point of a beautiful lake five miles in length, and of its being equi-distant from the celebrated Richfield Springs on the north, already a strong competitor of Saratoga as a watering place and health resort, and Cooperstown on the south, which inherited its name from James Fenimore Cooper, a story writer of no inconsiderable renown who lived and died at this place.

The immediate surroundings of Schuyler's Lake are romantic and picturesque. The elevations on either side are of such altitude that one is left in doubt whether to name them mammoth hills or miniature mountains.

These hillsides are covered with a diversity of forest trees, which this season of the year furnish a spectacular view of richest and most variegated hues. Like the hills about Jerusalem, so are these hills nature's bulwarks of defence against the encroachments of the cyclones and tornadoes of hilless countries.

The village is blessed with a postoffice, the usual number and variety of stores, offices, shops, mills and factories, and has a Baptist and a Methodist church. On the other side of the equasion may be mentioned a Masonic lodge and two antiquated liquor-selling hotels. The town has likewise a Universalist church, but as the villagers themselves dispute whether this should be classed with the moral or evil forces, the writer prefers to submit the conundrum to the reader as to which side of the equasion it should be placed. Could the Christians pool their denominational issues, weed out the uncircumsised and form one strong organization of those truly regenerated to do battle against the enemy, it would seem to be much better.

The inhabitants outside the village, living in the narrow serpentine valleys and on the hilltops, seem fairly well to do and are engaged largely in hop raising and the dairy business.

Annual visits have been made here by the astute Rathbun, the thoroughly equipped James P. Staddard, and his persistent, indefatigable son, and more recently by the sainted Kellogg, who is already in possession of his reward.

These men have done hand to hand and house to house work, engaging in personal conversation, vividly contrasting the evils of the lodge with the good of the Gospel. They have been heard in

public address in school-houses, churches and lecture-rooms on secret societies and in the ministry of the Gospel.

Following in the footprints of these veteran workers who have blazed the way in valley and on hilltop, the writer is constantly impressed with the thought that he is treading on sacred ground; he often hears their names spoken in praise or in derision, according to the speaker's estimate of the special mission that has brought them to their midst.

The labors of these faithful men have not been in vain, and in the next it is proposed to speak of some of the fruits found while following up their trail. Yours for the truth,

J. M. Hitchcock.

POLYTHEISTIC MASONRY IN INDIA.

A VERY INTERESTING LETTER.

India Watchman Mission, Bombay, India, Sept. 25, 1895.

Dear Friends of the Cynosure:—My last letter may have conveyed the impression that India was a hard place, a land only of martyrdom, devoid of all ease or comfort, and a place where it is all conflict.

While it is true that the soldiers of the cross will find constant fighting, and many things to endure, yet there are many pleasant and enjoyable things here and many comforts, so many as to invite to ease and settling down to the enjoyment of them. The warm climate and the cheapness of labor tend to draw one to inactivity and indolence, and to shrink at any great exertion. There is much superfluous eating and sleeping done, and woe be to those missionaries and their work who allow themselves to fall into the indolent habits of this land.

I have thought to write you more particularly of some of the beauties of this land, its natural scenery, fruits, flowers, etc., but more important themes crowd in upon my mind, and crowd out the things of lesser importance. It is my chief desire to convey to you some idea of these fields; the work to be done on all lines of reforming, and above all, of *transforming* work, and the urgency of having it done quickly.

ANTI-SECRECY REFORM.

There is little being done on the line on anti-secrecy reform compared to what there should be. Many books and tracts are going out from this office, and some who have been here for spiritual help and training, are doing good work in scattering the light against Freemasonry. But there are none who are giving their time fully to the great anti-secrecy cause. The anti-opium and purity reforms have brave and fearless champions, who are wholly engaged in that work, and great good is being accomplished through their labors. We know of not one who feels called to labor wholly for the salvation of the Roman Catholics, or to overthrow the strongholds of secretism in India.

FOOLS MOCK AT SIN. PROV. 14: 9.

The following taken from a late Calcutta paper will give you a glimpse of the state of affairs on this question:

"Mr. Skrine, C. S., who is well known for the active interest he takes in the well-being of the people wherever he goes, delivered an interesting lecture on Freemasonry under the presidency of Mr. E. F. Longley, of the firm of Messrs Newman & Co., in the hall of the Society of Higher Training of Young Men, on Wednesday the 22nd ultimo, before a large gathering. Mr. Skrine gave a short history of 'Freemasonry.' He also traced its doctrines in India where he said it had a brilliant future. The doctrines are unknown to any one outside the pale of the brotherhood, but this we know that there has lately been some change in the constitution of this fraternity. Formerly only Christians and Monotheists were admitted into the brotherhood; *now polytheists also are eligible* as its members, with the effect that a large number of our countrymen became its adherents. Mr. Skrine made his lecture interesting by relating certain incidents of a very curious nature. Mr. Longley's presidential address was also interesting, and the large audiences heard the speeches with attention. A vote of thanks was proposed by Mr. Wilson, which was seconded by the Rev. Dr. K. S. Macdonald, who without being himself a Freemason, generously defended the brotherhood from some of the unjust attacks made on it by a Roman Catholic assailant sometime back." This reverend doctor is at the head of a large and old Scotch Presbyterian college, and is a man of great power and influence.

Alas for the people whose "well-being" falls into such hands as these. We can but wonder what is the future of the lowly Nazarine, the Redeemer of mankind in India when the professed servants of his give their influence against him and for this Christless religion that is gaining such ground here as to fill its adherents with joy over its brilliant future.

PRAY FOR LABORERS.

Do not the hearts of some of you begin to burn within you with desire to "come over and help us?" and in the "name of the Lord of hosts" help spoil the future of these works of darkness, and do it soon? Cannot some be spared from the fight there, where there are so many, to come here and take up this work and print and scatter anti-secrecy literature all over India, and face this pagan worship and fight as those of old, of whom it was said, "The fought from heaven." Judges 5: 20. Yours yearning for India's three hundred millions of souls.

Henrietta E. Muzzy.

FAITHFUL AMONG THE FAITHLESS FOUND

New Orleans, La., Sept. 26, 1895.

Dear Bro:—I enclose list of names as per your request. I think those will use the *Cynosure* with some beneficial results. The ministers down here have almost lost interest in anti-secrecy work. A number of anti-lodge brethren have been won over by the lodge lately. I am preparing to build an anti-secrecy brick church. I thank God, although greatly persecuted, I have succeeded in running my membership up to about eighty-nine earnest and loyal members. Please announce in the *Cynosure* my intention to build an anti-lodge brick church, and any amount contributed by friends will be thanklully received

Yours, F. J. Davidson.

GONE TO HIS REWARD.

George Perry, of Putnam, Conn., was for many years a subscriber and a diligent reader of the *Christian Cynosure.* He possessed an innate hatred for shams and deceptions and loved the truth for its own intrinsic worth. His name is on the roll of honor among the first Abolitionists and Prohibitionists in his native State, where he voted according to his convictions and fearlessly advocated his principles.

He was born in Killingly, Conn., Sept. 30, 1809; married to Miss Eliza W. Buck Feb. 2, 1835; lived in the house fourty-nine years, from which he peacefully passed to his rest Aug. 19, 1895, at 5 o'clock A. M., literally "falling asleep" without a struggle or a sigh. His funeral was largely attended, and the sermon preached by the pastor of the Congregationalist church with which he had been connected for many years. He left to mourn his loss a beloved companion, six children and eight grandchildren, besides a large circle of friends who admired his courage, believed in his integrity, and now honor his memory, even though not always adopting his views.

He saw in the secret lodge system an enemy of Christ and his church, of just government and those who seek protection and equal rights under its administration, and of the family, the hope of our nation; and neither threats, flattery or persecution could intimidate him or suppress his testimony against this wicked abomination. And now that he rests from his labors, his sons and daughters will not be indifferent to the call to carry forward the work in which their father has borne so heroic a part. J. P. Stoddard.

LODGE THEISM A FALSE RELIGION.

De Kalb, Ia., Oct. 21, 1895.

Editor Cynosure:—I gave the August number of the *Lodge Lamp* to a Freemason friend and he placed it under some papers so as to almost conceal it, and talked as if it was a sin for him to let the public see it.

But why Morganize such papers? Perhaps the Bible reason is the best: "Men loved darkness rather than light because their deeds were evil." The deeds of men in founding Freemasonry and perpetuating it are evil, though they may not see it. Many of them are good men in spite of the lodge. Mr. Ronayne is not so bound by Masonry that he cannot tell the truth about it. But the system does come very near demoralizing men so that they cannot tell the truth about anything. The devil knows the deceitfulness and power in organized secrecy, and is not slow to make use of it, for the lodges are as numerous as the frogs or lice of Egypt.

My Masonic friend read the September number of the *Lodge Lamp*, and a short time after, in speaking about me opposing Masonry he said: "I hate to see a good man condemn a good thing." I told him that if I knew anything, it is that "the Bible condemns the lodge." It will not take long to prove it. "In fact, Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible; if it was, it would not be Masonry, it would be something else."—*Chase's Digest of Masonic Law, p. 208.* "The religion, then, of Masonry is pure theism."—*Mackey's Lexicon, p. 402.*

So according to learned Masonic authority Freemasonry as a religion is "pure theism," "not founded on the Bible." Is it necessary to argue that the Bible condemns such a spurious religion as theism? Such a religion is as damaging as Christianity is beneficial. The devil is in theism; Christ is the center and soul of true religion which is founded on the Bible.

The Bible condemns the lodge by Paul when he said: "Have no fellowship with the unfruitful works of darkness." The Scriptures tell us that Christ is "not in the secret chambers." He is not in theism. Theism, or any other ism not founded on the Bible, is to walk in the counsel of the ungodly where he cannot have the blessedness of salvation, but is condemned. The first Psalm condemns the false religion of the lodge. In fact, it is not denied by intelligent Christians that the Word of God condemns all religions not founded on the Bible.

Nothing could more effectually spoil the vitality of Christianity than to mix it with theism. This is the business of the lodge, according to Masonic authority. It "is pure theism," destroying the souls of church members.

It is time for the church to wake up, and not fellowship an institution the religion of which, its best authorities claim, "is pure theism," or it will come under the same condemnation as the lodge. Mix Christianity with theism and it is no longer pure gold, but sounding brass and an empty name. Cyrus Smith.

LETTER FROM AN M. E. PASTOR.

Kent, Ill., Oct. 18, 1895.

Editor Cynosure:—The more I read the *Cynosure* and the more I come in contact with lodgemen, I am the more convinced of the evils of the lodge.

Of course it is claimed by them that nothing has been revealed, and they still are screened, so that a person who does not belong to the lodge does not know anything about them. Thus, as a young Odd-fellow said to me not long since, a man has no business to talk about things he does not know anything about. He is a brother minister. Now then if this be true in regards to the lodge, it is also true in regards to other matters.

I have no right to say anything about a saloon-keeper or a brewer or their business, for I have never been in the business. A man who has never gambled has no business to denounce gambling. A man who has never been a highway robber has no business denouncing that business.

But any sane man will say, we know something about these things even though we have never been in any such business or done any of these things. We know what the saloon breeds: crime, sorrow, divorce, murder, separation of homes and leads to hell. Gambling and robbery are not enough better to bother to make any difference. We see and know their fruits. Most certainly we do, and so we are ready to denounce all such evils.

But how about the lodge? Has the lodge any fruits? If not, cut it down; why cumbereth it the ground? If so, what are they? We might mention a few.

1. It takes the husband away from his wife when he ought to be with her at home. Nothing else could take him away.

2. It keeps men away from prayer meetings and thus they lose the blessings their poor dried-up souls need. They then are no spiritual help to the church.

3. The lodge takes the money that ought to go toward the support of the family or the church. Thus a man robs God. The prophet said at one time. "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings." Wherein does a lodgeman rob God? He robs him by giving his money to what will profit him nothing, and will not honor God. Many other fruits might be mentioned, would time and space permit. I pray God to hasten the day when the lodge shall be no more.

Yours for war,

P. G. Linaweaver.

REFORM NEWS FROM WASHINGTON.

Washington, D. C., Oct. 16, 1895.

Editor Cynosure:—Attorney General Harmon pleased a great many people who are praying that the Governor of Texas will succeed in his laudable efforts to prevent the soil of his State being disgraced by a prize fight when he stated positively that the United States Government would not permit the fight to take place in Indian Territory, notwithstanding assertions of the newspapers that there is no law to keep the fighters out of Indian Territory if they are not allowed to fight in Texas. The Attorney General says it matters little whether there is or is not a territoral law prohibiting prize-fighting in Indian Territory, as he has no doubt of his ability to find a law to fit the case, if it becomes necessary, and that it can be stated as coming from him officially that no prize-fighting will be allowed upon any territory over which the government has direct jurisdiction.

That there is no jealousy felt by Washington ministers of other denominations towards Mr. Talmage was shown by Dr. Stakely, pastor of the First Baptist church, when he, last Sabbath, asked the divine blessing for Dr. Talmage and his work in this city.

Those who do not believe the colored people can be interested in temperance should have seen the enthusiasm displayed by them at the Anti-saloon mass meeting held in the Nineteenth street Baptist church. The meeting was presided over by Rev. F. D. Power, and was largely attended.

The navy department received a short cablegram yesterday which refutes in a practical manner the sensational stories which occasionally find their way into print, concerning the attitude of this government towards American missionaries. The message was from Naples and stated that the U. S. S. Marblehead had, in obedience to orders from Washington, left that port for Mersina, Syria, for the protection of American missionaries in that section. The vessel was sent upon the recommendation of Mr. Terrell, United States minister to Turkey, he having informed the State department that the presence of the vessel would have an excellent deterrent effect upon the native element which is inclined to deeds of violence.

There is a lesson for those who meet all propositions for reform legislation with the stereotyped reply, "Oh, you can't reform people by passing laws," in the annual report of Hon. John L. Thomas, Assistant Attorney General for the post-office department. Mr. Thomas has charge of the enforcement of the anti-lottery law, of which he says in his report: "It may be confidently asserted that the death-knell of the avowed lotteries in this country has been sounded." The law, he says, "has been most successful and has virtually closed the mails to lottery concerns." Now this, is one very conspicuous instance of a great reform having been accomplished by the enactment and enforcement of a stringent law. Could Congress have a stronger argument in favor of enacting other reform laws? There is another point in Mr. Thomas' report that isn't so pleasing, but which is perfectly true, and which deserves the condemnation of all who hope to see the morals of the coming generation better than those of our own. After noting the stamping out of the lotteries proper, the report says: "But many business men think they must, in order to succeed, resort to schemes that appeal to the gambling spirit of the people, and they accordingly sugar-coat their legitimate enterprises with lottery advertisements. These fascinating and apparently innocent schemes reach the boys and girls of the land and tend to make them gamblers." The good people of this country have an effective remedy in their own hands against this evil. They have only to refuse their patronage to those who resort to lottery methods of attracting business and the evil will be short-lived.

C. A. S.

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THE MYSTERIOUS POWER:

OR

THE UNIVERSAL, INVISIBLE EMPIRE OF THE WORLD.

BACHELOR'S NARRATIVE.

CHAPTER V.

THE HAUNTED HOUSE.

"Ill habits gather by unseen degrees,
As brooks run to rivers, rivers run to seas."

The following day the two students began the monotonous routine of college life. They occupied the same room, studied the same text-books and recited the same lessons. Time rolled on and there was one thing that annoyed the Bachelor not a little. Roy had fallen into the habit of going out upon night larking expeditions. The results of these nocturnal convocations was torn-up sidewalks, business signs swapping places, and things turned topsy-turvy generally. The Bachelor expostulated, and argued the impropriety of all such clandestine proceedings, put all to no effect. Roy became a great leader among the "Night Bats," as they were styled. Their place of rendezvous was not definitely known, as everything was done under cover of night and darkness.

Tiring of these useless midnight revels and apprehensive of their evil tendencies, the Bachelor appointed himself a committee of one to learn more concerning the objects and aims of the mysterious fraternity. Accordingly, one dark night, after study hours were over and all students were supposed to be in their own rooms, as the college rules stringently demanded, Roy went out as usual. The Bachelor quickly went to his trunk, secured a handsome pair of Indian moccasins, slipped them onto his feet and followed suit Having noted the direction of his pard's retiring footsteps he soon struck the trail, and after much winding and circumambulation they came to an old dilapidated, deserted building that stood on the outskirts of the village. The Bachelor had passed this antiquated mansion with Roy a few days before as they were returning from a Saturday fishing excursion, and had suggested the propriety of exploring its spacious and gloomy interior. However, Roy plead hunger, and so that ended the matter. It was known far and wide as the "Haunted House," and stories of ghosts, spooks and hobgoblins were current in the neighborhood.

The isolated location and all the lonely surroundings combined to make the place eminently suitable for the use of the plotter. Sentinels and guards were duly stationed, as was apparent from the low signal whistles and whispered consultations that took place as Roy passed to the entrance. The trained hunter, with the silent tread of the wildcat, followed through the shrubbery in the darkness to the very door. He then dodged a sentinel who was collecting the pass from his friend, and crept to a small portico that he remembered to have seen on the other side of the structure. Silently and nimbly climbing over it, he cautiously entered by a window. Carefully lighting a match he realized that he was in a small, unused chamber adjoining the main apartment. The door leading thereto had been nailed securely fast, but over it was a transom with a small piece of glass broken out and through which could be seen and heard everything transpiring beyond.

The self-made committee hastily improvised a platform out of an old barrel and complacently took up his post of observation. To his astonishment he saw one of the college professors and several pious students he little expected to find there. It was initiation night, and a student for the ministry was put through a lot of outlandish, foolish and vulgar ceremonies and gyrations. The Bachelor learned the signs, grips and passwords, and left his position a wiser youth and heartily disgusted with the whole unmanly business. When Roy got in that night his chum was snoring away as if in deep slumber.

The two friends had had many heated controversies over the question of college clans. These fraternities have made a record in this country that reflects no credit or honor on their founders and perpetuators. Like the "Night Bats," many of the societies have peculiar names with appropriate emblems of the same worn by the members; such, for instance, as the "Owl and Padlock," of Michigan University; "Axe and Coffin," of Columbia College; "Owl and Wand," and "Skull and Serpent," of Wesleyan University; Skull and Bones," and "Spade and Grave," together with "Scroll and Key,"of Yale; and other similar ones.

These student rings are often cruel and barbarous beyond belief, and the courts and several legislatures have been called upon to deal with them. Mortimer M. Leggett, a student of Cornell University and a son of Gen. Leggett, U. S. Commissioner of Patents, on the night of Oct. 10, 1873, while being initiated into the Kappa Alpha order, received injuries from which he died in two hours.

These societies have no hesitancy in resorting to low, cowardly abuse and very meanness to annoy the luckless student who should incur their displeasure, even resorting to hazing and personal violence, maiming and disfiguring for life, as many instances show; but one will serve as a sample:

A student of Syracuse University, Ezra A. Tipple, was kidnapped near the corner of Lemon and East Genessee streets, one night, forced into a carriage, driven out of town, tied to a tree, and most shamefully abused. He was then gagged and left bound in the woods. He was an opposer of the college clans and this was the penalty,—not down in Georgia among hot Southern bloods, but at the seat of learning in a Northern State. For account in full the reader is referred to the files of the New York *Tribune* and the Syracuse *Daily Journal*, as well as the press at large. Comparatively few young men have had the grit to defy and expose the baseness of these college cliques.

CHAPTER VI.

A MYSTERIOUS BOOK.

Two years of college life passed quickly away. The two students were so deeply absorbed in study that they paid little attention to the outside world. Seldom did they find time to read a newspaper or attend a public gathering, aside from those directly connected with the school. The Bachelor's straightforward, frank disposition made his a general favorite and gave him the confidence of all his associates, while his unfailing humor, cutting sarcasm and ready repartee, along with considerable physical strength, made him a valuable ally or bad opponent under any circumstance. He was noted for his independence and determination. With cool calculation, what he purposed he performed. It was the one rule of his life to stand by his honest convictions. Even in debating insignificant lyceum questions he invariably adhered to this principle, and when he once assumed a position he could be relied upon as ever ready to defend and maintain it. His mother was his guide and counsellor. In her letters she sometimes spoke of great political excitement prevailing in some of the New England States.

One evening Roy came in from the village post-office with some mail. The Bachelor took his letters and strolled out for a little exercise, reading as he went. When he returned Roy was sitting quietly with his back to the door, so busily engaged in examining a new paper-covered book that he failed to notice his pard's entrance. That personage stood for some time looking over his friend's shoulder at the queer illustrations, little dreaming that his presence was not known. Presently he made a remark, when Roy quickly closed the book and faced the unintentional intruder. Perceiving the look of annoyance on his chum's face, the Bachelor hastened to beg pardon, at the same time mentioning how, that during his walk he had noticed posters announcing public speaking to be held in the town hall that night, and from the excitement of the people and the reading of the bills, he thought it would pay to attend the meeting.

(*To be continued.*)

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HOW TO CLEAN CURTAINS.

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As soon as the curtains are down they should be shaken to remove all loose dust and dirt, after which hooks or other fastenings should be removed, any tacking threads carefully picked out, and should silk or any other trimmings be fastened on them they should be removed also, as in washing it is desirable that each kind of fabric should be separately treated.

Great care should be taken where there are iron mold or rust stains to remove them with oxalic acid before wetting the articles. Mildew should also be cleaned out before washing, if it exists.

The curtains, being ready, should be placed in cold soft water to soak for some 10 or 12 hours, and then, after a little sluicing about, should be squeezed out and placed in a fresh lot of water for some hours, repeating the process until no further dirt can be extracted, after which the article should be thoroughly washed in warm water with plenty of soap, sluicing rather than rubbing them, as this latter operation would tend to loosen the threads.

In some cases it adds to the appearance of the goods to boil them, and for this purpose they should be placed loosely in a coarse white linen bag, as with this there is no danger of tearing or other injury. After being boiled for, say, half an hour the bag should be lifted from the copper, and after draining the curtains should be placed in a tub of clean lukewarm water and be well sluiced about and squeezed out eventually, repeating the process at least twice, after which they should be quite free from soap.

They should then be passed through water blued with some good blue to counteract any tendency to yellowness and afterward dried, choosing a bright, sunny place out of doors for the purpose where practicable.

How to Make Devilled Ham Sandwiches.

Chop cold boiled ham very fine. For each cup take the yolks of 2 hard boiled eggs, a tablespoonful of lemon juice, a quarter of a teaspoonful of mustard and a quarter of a pound of butter. Rub the eggs smooth with the butter, mix with the ingredients and season to taste. Spread thin slices of bread with it. Fold together or roll.

How to Brighten Copper.

A little pulverized borax, if sprinkled thickly on a flannel cloth that is wet in hot water and well soaped, will brighten a copper kettle like magic, and nothing cleans and brightens rusty and blackened knives so quickly as a raw potato cut in half and dipped in brickdust.

How to Make German Puff Paste.

To a pound of fine flour take three-quarters of a pound of butter, which has been well washed and kneaded with the hands and left to soak in fresh water a couple of hours before being required. Heap up the flour on the pastry board, make a hole in the middle, put in a bit of butter, an egg, a pinch of salt and a liquor glass of brandy. Knead all well together and mix with sufficient cold water to make a paste stiff enough to roll easily without sticking on the board. Roll out, taking care always to use the rolling pin from and not toward the person employed. Squeeze the remaining butter well through a clean cloth, clear of all water, then divide the paste into four parts. Roll out each part to the thickness of an inch, always flouring the board. Lay a portion of the butter in small pieces on each roll of paste, knead well, roll out. Continue adding butter and kneading together. Again divide in four portions and roll out thin, spreading with butter. Knead together and roll out for last time. A cool place is absolutely necessary for making puff paste, and the thinner the paste is rolled out each time the better.

How to Make a Tent For Baby.

A fanciful tent for the baby may stand in the veranda. It is made of four bamboo sticks firmly fastened together and arranged so as to hold a small spring bed and a mattress, the sides of which are concealed from view by ticking. The tent at the top is made of the same material. The sides are protected by fish netting, and turkey red bows and rosettes give a gay look to the little affair. As this is an outdoor lounging couch delicate materials would not be appropriate, but such a safe resting place would, if properly made, be found very useful.

How to Keep Buttons on Shoes.

A good way to prevent buttons from coming off boots is to make a hole in the leather large enough for the eye of each button, then take a sound shoestring and pass it through every button, fastening the string at each end.

How to Flavor Beef Tea.

A teaspoonful of whisky added to beef tea when intended for an invalid adds greatly to its flavor.

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MINISTERIAL INFLUENCE.

One argument brought to bear upon a minister is the increased influence gained through the lodge, but in fact this is offset by disadvantages which seem likely to become greater than they are now. "There are men here," said a parishioner to a recently-settled pastor whom he wished to lead into the lodge, "there are men here whom you cannot get hold of in any other way." If the pastor had understood Masonry then as he did afterward, such an assurance might have reminded him of that other one, "All these things will I give thee if thou wilt fall down and worship me."

About the same time he asked advice of a minister who was a Freemason, and who advised him not to join. When they came to the question of increased influence for good among lodge members, the Freemason answered, "All the influence you may gain will be offset by the loss of confidence resulting from the prevalent distrust of Freemasonry."

If this distrust is widening, while to a great extent mere suspicion is constantly superseded by actual knowledge, the position of a Masonic minister must be increasingly disadvantageous, for more and more as time goes on, such a man is liable to be both distrusted and despised.

WHAT IT COSTS.

Our readers can get an idea of what the lodge costs by the following figures from the *American Tyler*, a leading Masonic organ. It gives the initiation fee for the Blue Lodge degree as charged in different States. This fee however is but a small part of the enormous expense of lodge membership. There must be added the annual dues, the insurance fees, costs of regalia, banquets, etc.

The *Tyler* says:

"It seems that Arkansas strikes about a happy medium on the question of amount for the degree of the Blue Lodge. The minimum in several States is as follows: Montana, $60; Ontario. $20; Pennsylvania, $30; Arkansas, $25; Washington, D. C., $50; Nevada, $50; Nebraska, $30; New Jersey, $30; Washington, $30; Michigan, $21; Indiana, $20; New Hampshire, $25; Georgia, $20; Wisconsin, $20; Connecticut, $20; North Dakota, $25; Vermont, $15; Maryland, $25; Mississippi, $20; Alabama, $30; Maine, $20; Louisiana, $20; Colorado, $30; Utah, $50; Kentucky, $20; Missouri, $30; Wyoming, $30; Kansas, $30; West Virginia, $30; Iowa, $20; Delaware, $20; Minnesota, $15; New York, $20; Ohio, $20; Rhode Island, $25; Tennessee, $20; Illinois, $25; California, $50."

We see that while the fee in some States is $50, and $60, yet in Minnesota it is only $15. Can it be possible that Bro. Fenton has made the Blue Lodge so unpopular in that State that the lodge has been compelled to reduce the initiation to such a low figure?

HONORABLE.

The *Congregationalist* headed its article relating to the Templar conclave "An Honorable Fraternity." What was there in fact or in language to make honorable an exact or even fairly appropriate term?

The Templars posed as a Christian order, yet the most indispensable condition of membership was, that they should be first and constantly members of the third degree in which Christ and Christianity can have no lawful recognition. Christianity, whose most fundamental condition is practical infidelity or apostacy, is hypocritical rather than honorable.

An order that claims to be Christian because a few passages of the New Testament are profanely read in the course of its abominable and sacrilegious ceremonies, makes a false claim. False claims are bad enough in any case, but when made under cover of things detestable and profane, and when, being thus made, they still relate to holiness and truth, they cannot be honorable. They are dishonorable and something more.

Deceit seems to have risen to positive falsehood in order to impose on the editor himself. He was assured that the Knights were pledged to the principles of the Christian religion. The pledges they take are well known. Not one of them amounts to this. There is one promise to wield a sword in its defence. This is a different thing, even if allowed to be worthy of consideration as anything but an empty one. It is a flourish in the rigmarole. To base on it the claim that a Knight Templar is pledged to the doctrines and principles of Christianity, spite of his third degree affiliation, is to deceive and to promulgate a profane falsehood. Ordinary dishonesty whitens into honesty by comparison. Profane swearing ceases to be very irreverent. And as for honor, if this passes its test there is nothing in this world or any world that is not honorable.

The editor of the *Congregationalist* mislaid his dictionary.

UNKNOWABLE.

It is one of the vaporing claims made for secret orders that one cannot know them without joining. If a person will pause to consult common sense, he will see that it is not reasonable to believe that the men who meet in the lodge-room know anything which other minds could not comprehend. Freemasonry in particular has been so often exposed that it can hardly be called secret any longer.

There is a way in which men can see the inside of the lodge and learn enough to begin an easy study of the published exposures without becoming Masons.

One of the earnest friends of this paper was never a Mason, but has been inside the lodge when it was in session, and seen a candidate initiated. He is only one of a great number.

A minister in Lowell, Mass., who was never a Mason, was in two meetings and part of another held by Pentucket lodge. Lowell Masons will confirm this, and will allow that he protested against what he resented as an "insult to his manhood."

These persons were not "book Masons" who stole their way in. Neither were these peculiar meetings like the "open Grange" or the Royal Arcanum's public installation. The meetings were regular, the persons in question were well known and perfectly welcome, and they were only a few among many who have been in the lodge without being Masons.

To say that these persons can form no judgment of an exposure, or can learn nothing more from one, would be ridiculous. So weak a defence would befit only a weak cause.

COLLEGE STUDENT HAZED.

A special telegram to the Pittsburgh *Times* from Sharon, Pa., says that the little village of New Wilmington is all astir over the arrest of two Westminster College students who were recognized as having indulged in hazing, M. T. Mabon being the victim. Mabon was returning from a call Saturday night, when he was assailed by about twenty masked students. He resisted the attack and knocked two students down, and also succeeded in unmasking two of them. He was finally overpowered and taken to a field where the students used him so badly that he has been under the doctor's care ever since.

The students then went to the college and enticed another student to the baseball field and gave him a coat of lampblack. They afterwards compelled him to sing to the vacant seats in the baseball pavilion. Mabon had a warrant sworn out for the arrest of the two students who were recognized. Constable Heasley served it and the offenders are now out on bail. They were afterwards taken before the faculty of Westminster College, but the action of the latter cannot be learned.

Mabon says he will not withdraw the charge unless the students are expelled. The enmity between Mabon and a few of the students was the result of his signing a petition last year to expel fraternities.

TRYING EXPERIMENTS.

The best use that can be made of an experiment is to learn something from it. That is commonly supposed to be the purpose. The people who do not believe in Masonry have tried two experiments. One has succeeded remarkably. The other has failed signally. Does anybody learn anything?

The experiment that failed was to proceed from clear knowledge into willing ignorance, and from direct attack to indirect, or to carefully letting the enemy alone. This pleased the enemy and gave the victory to him. Ministers and churches consented to be silenced, bulldozed and led captive by the lodge. All agreed together, apparently, to not try to know anything. Darkness, silence, ignorance and strict attention to other matters were faithfully and persistently tried.

This experiment did not bring victory. It did not protect the church, preserve American free, speech and other institutions, or rescue victimized individuals. The experiment of prudence and discretion, most imprudently and indiscreetly tried, has resulted in melancholy and disastrous failure.

The other experiment was tried by John Quincy Adams, William H. Seward, Thurlow Weed and many others. It threw light on facts. It openly discussed principles. Active measures followed vigorous discussion. This experiment was the exact opposite of the other one.

Opposite effects followed. General ignorance disappeared before general knowledge, and indifference gave place to indignant zeal. Fifteen hundred haunts of Masonic vice and wickedness were closed. Thousands of Masonic devotees renounced that false religion. Where there had been half a hundred thousand, only five thousand remained.

The two experiments have been well tried and their results have been extensive. They have also been as widely unlike as they have been extensive, and even as opposite as the experiments themselves. One indicates the direction in which victory lies, and the other shows the way to defeat, yet the blind still lead the blind.

CONGREGATIONAL COUNCIL ON THE LODGE QUESTION.

At the Triennial National Council of Congregational churches at Syracuse, N. Y., Oct. 9th to 12th, the following resolutions were adopted:

Resolved, That with loyalty to the family and the state, the Christian's first social obligations are to the church; and that it is inconsistent for any Christian to become the member of any organization, secret or social, into which he cannot take his Saviour; and that no Christian can consistently allow his connection with any fraternal organization, secret or open, to interfere with his obligations to his church; and that the multiplication of social clubs and fraternities is one of the most subtle temptations against the spiritual life of the young men of our churches. And second:

Resolved, That in view of the multiplicity of these organizations and their influence on the churches, there be appointed at this time a committee to report at the next meeting of Council on the further duty of the churches respecting them.

The committee that prepared these resolutions were Rev. Smith Baker, D. D., President Chas. A. Blanchard, Rev. Edward Hawes, D. D., and Rev. Edward P. Goodwin, D. D. Although one member of the committee was a Freemason, yet he argued in defence of these resolutions. Twice they came up for debate and elicited some warm discussion, but were finally adopted.

D. L. Moody occupied an evening of the Council with a powerful sermon, and on the topic of Christian separation from the world. He gave some strong testimony against the lodge.

STRONG POINTS AGAINST THE A. P. A.

Prof. Walter Sims, who was national organizer of the A. P. A., left the order, and in an open letter makes the following points against it:

"1. Its secret partisan political methods are a conspiracy against the rights of American citizenship and a menace to honest, popular government.

"2. Its constitution by which despotic power is vested in its officers is a violation of the Constitution of the several States and of the United States and a menace to the personal liberty of its members.

"3. It usurpation of powers such as are alone vested in the constitutional courts of the Republic, and its refusal to allow it members to appeal from its actions to the civil courts, make it organized insurrection.

"4. Its so-called advisory boards, in which are vested all the political action, are a conspiracy to control their franchises of citizenship in violation of the constitutional and legislative provision and laws for the protection of the independence of the citizen votes.

"5. Its systematic persecution of its members and councils by the secret propagation of slan-

derous and libelous accusations, suspensions and expulsions by its officers for refusing to comply with their unjust, arbitrary and illegal dictatorship, is despotic and un-American.

"6. Its claim to be a protective association of the liberal institutions which are founded upon the Constitution, under existing conditions, is a misnomer under cover of which it is organized as a secret political machine run in the interests of boodling politicians.

"7. As now constituted and controlled it is the enemy of free speech, a free press, liberty of conscience, religious liberty and political independence."

—President Blanchard recently gave five addresses on secret societies in Greenwood, Illinois.

—If the lodge is a good thing, why do many of the best and truest men whom it entraps come out and declare that they left the devil in there?

—All who read the letter from W. B. Stoddard in this number will be prepared for the interesting account of his debate with the lodge defenders in the next issue of the *Cynosure*.

—True men naturally withdraw from false things. It is no wonder, then, that preachers of truth silently discontinue their visits to the lodge, and leave it to a different class of men.

—Trifling with solemn subjects and perversion of sacred things are as profane and sacrilegious when persisted in under the cover of a lodge as they would be under circumstances more ordinary.

—Rev. Samuel F. Porter, our college and missionary agent, is about to visit the South, especially in North Carolina. He will not only visit colleges in that State but the churches of the American Missionary Association.

—False pretences fit the caption of a false name. Masonry has nothing to do with masonry and Freemasonry allows no freedom. From its very name to its last pretension of leaving members in some "Grand Lodge above," it is a false system and truth's enemy.

—While so much is done to promote the interests of Satan and his war against the kingdom of Christ, apathy, fear and delusion respecting the facts of the campaign combine to rob Christ of his soldiers. Again it seems almost true that "they all forsook him and fled."

—Rev. Edward Mathews lectured at Elkhart, Ind., last week, and preached and lectured last Sabbath at Crown Point. He goes this week to Iowa to give some time in that State to the anti-secrecy cause after the State convention is over. His address will be Barnes City, Iowa, until Nov. 6th next.

—Mr. J. M. Hitchcock has an interesting letter in this number. It is the first of a series, and we advise our readers not only to read this one, but to watch for those to follow. What has been done in Otsego county, New York, ought to be done in your county. Write for particulars as to ways and means.

—The church in which the Minnesota State meeting is held seats 1,600. The prospect is good for a strong convention. You will notice in the program of this week that President Blanchard has consented to attend and speak. Twenty thousand handbills are being distributed under the direction of Secretary Fenton.

—"I will wield my sword in defence of the Christian religion." Put up thy sword again into its sheath. Who asks such service? What service of any kind does the Christian religion ask of such pretended defenders? First cease to wield thy influence against the Christian religion, and renounce, as thou hast not yet, the Masonic religion.

—Unseemliness is a vice when it profanes anything naturally belonging to the true religion, or when it affects the conduct of a religious man. "Let all things be done decently and in order." A certain kind of formal order belongs to Masonry, yet such order when tried by ordinary standards becomes disorder. As to decency, that is forgotten.

—Masons who never touch a stone, "better Christians" who cannot even speak Christ's name, moral perfectionists sworn to ordinary decency in special and infrequent cases, and obligated to keep the secrets of villains and warn them of danger, are only singing a new stanza to the same tune when they claim to be a select and admirable body of men.

—Lodgery is a plant that thrives in darkness, and is blighted by light. There is one simple way to keep men out of it and that is to let them see it. To do this however is to expose one's self to the hostility on opposition not of the lodge alone, but of those also against whom the lodge conspires.

—Virtues and vices can be discussed, doctrinal errors can be exposed, theory and practice, moral, religious or political, can be considered pro and con in press and pulpit; lodgery can be glorified in both. But lodgery, unlike all the rest, must not be discussed or criticised unless by some one ready to meet a degree of martyrdom. And yet we talk about free speech.

—Mr. Noel writes us to charge him our regular advertising rates for calling our readers' special consideration to his advertisement "Something for Nothing," and that he will pay us our rates to publish any letter from our readers that will state he has failed to deal honestly with them. His offer has the ring of honesty in it, and is worthy of a test, and must result in good to all.

—The strong contrast between the Christian Endeavor convention and the Knight Templar conclave was more impressive, because, coming to the same place, they occurred so nearly the same time. What a terrible thing it will be if Distiller Lawrence's sworded army wins any considerable victory in the campaign it seems to be planning against the young soldiers of the convention.

—Those inside Masonry say they cannot tell what it is. Many who have come out say they will tell, and that it is too outrageous a thing to be kept hidden. Many who were never inside but know what it is by abundant and irrefutable testimony that leaves no one doubting who has common sense and makes common use of it, agree in this opinion. Who shall guide; those who cannot tell or those who do tell?

—Masonic dangers often involve those not snared in the lodge net, but are largely incurred by Masons themselves. It is Masons who live under penalty. Lodge trials and discipline impend over them. Another sort of danger arises from the contempt and distrust felt for Masonic slaves by those who, though free, know the links of their chains. Masonic ministers who publicly welcome the lodge are now liable to do so in the presence of men and women who know, even to details, its vile and un-Christian nature.

—The common consent of a multitude of Christians and of ministers represented by such men as Dr. A. J. Gordon, President Finney, Joseph Cook, Dr. Nathaniel Colver, Dr. George F. Pentecost, D. L. Moody and others worthy of respectful attention, is not to be flippantly set aside. Those who had been Masons knew undeniably what they condemned. But they were not all who knew the thoroughly exposed system, and were competent to agree in pronouncing the lodge a place not fit for an intelligent and consecrated Christian.

—The expenditure of a few cents in money and a few minutes of time is not too much for a patriot or a Christian, who, as an American and a member of the church, should desire to settle for himself the question whether John Quincy Adams, professor in Harvard College, author, lawyer, representative in Congress, United States Senator, foreign minister to several European governments, Secretary of State, and President of the United States, was clear or not in judging, after thorough examination with full facilities for investigating, that the laws of Freemasonry were necessarily and unchangeably incompatible and and irreconcilable with the laws of church or state, of God or man.

TALKS TO YOUNG PEOPLE.

BY PROF. D. A. STRAW.

AN ALLEGORY.

There were six boys and three girls in the Prince family. The father was an energetic, faithful man, full of business and almost proud of his family. The mother was a kindly, considerate Christian. Parents and children loved each other, enjoyed together the pleasant home farm, and all worked with mutual heart and mutual interest, each contributing his effort, larger or smaller, even to the baby. In the busy season they made a strong force in the field, for the fourth son now took the old steady team, making five "hands" in the family. At chore time Mr. Prince fed and cared for the horses, Wash. and Jeff. and Ad. did the milking, Maddy fed the pigs, while little Roe had an appointed duty of hunting the eggs.

Sometimes the milk boys thought their task was the worst, for in summer it was hot in the cow barn, and sometimes the flies vexed the peaceful cows almost to a state of war. But there were three boys to laugh when one got kicked, and the jokes were always more than the hurts. The barn was a sociable place, and the three big boys grew into a greater and greater intimacy.

One evening Jeff. was milking old Roany, when with a sudden move she switched him on the head and kicked at the flies, throwing him over and spilling the foaming pail of milk. You know how he felt. What did he do? What would you do at such a time? It was exasperating, and he struck her with the stool—a little harder than he meant to, for he was big and brawny, and did not realize his own strength. A great lump raised on old Roany's body, and he soon discovered that he had injured his best milker. The boys held a council.

"What will father say?" suggested Ad.

"He never says any more than he ought to say," replied Wash.

"Well, it always makes me feel mighty mean to have him inquire into all the particulars whenever I've done some little thing," protested Jeff.

"It isn't a little thing; I'm afraid she's badly hurt," Wash. answered very seriously.

Then Jeff. was troubled, and he wished it were not he that did it. "Let's not tell father what did it," he pleaded. "If you won't tell on me, I won't tell on you, some time."

Wash. and Ad. both felt that appeal very strongly, for they had often experienced that same "mean" feeling at explaining accidents to their father; so they agreed to Jeff's proposition. The next morning none of them knew what hurt old Roany when their father was examining her injury, so he concluded the other cattle must have hurt her.

It was not many days till Jeff. had a chance to fulfill his pledge, in not telling how a fork handle got broken. Wash. and Ad. were trying to see which could lift the largest forkful with it, but no one could explain it to father, of course, for they had a triangular cow-barn pledge. The cow-barn society was becoming more and more exclusive. They enjoyed stopping there an hour in the evening after work, and talking over matters in the quiet and the dark. But they did not like to have Maddy join the company, and if he came around they would tell him, "It's your bedtime, little man; you better go to the house." *Little man!* Yes, he was, though he had driven a team and plowed all day. Then they enjoyed calling each other lofty names. Wash. became Supreme Chief of the Order of the Brindle Horn. Jeff. was Worthy Warder of the Herd. Ad. was Sovereign Keeper of the Pail.

They found it convenient to continue their triangular pledge and enlarge upon it. For when Ad. said he was too awfully tired to run an errand for mother after the milking was done, he was easily excused if Wash. seconded his plea with the pitiful reminder that "Milking's hard work, mother; let Maddy go. He hasn't had to wrestle with the cows for the last hour."

The three big boys were really getting so they did not feel "mean" when their father inquired into the particulars of an "accident," for the unfortunate one always had two loving brothers to excuse him to their father, or to not know anything about the misfortune if he did not. And they were getting so they did not feel "mean" when they shirked and got the extra jobs loaded onto little Maddy. And they did not feel "mean" when they had successively persuaded their father to buy Wash. a new carriage, and to give Jeff. a horse, and to get Ad. a bicycle, and to let Maddy go without the new silver watch he wanted,—by Wash. saying, "He isn't old enough to take care of it," and Jeff. saying, "He'll want to ride Ad's wheel three-quarters of the time, anyway," and Ad. saying, "He's always with some of us, so he can ask us what time it is if he wants to know."

Wheaton College, Oct. 24, 1895.

ALL IS NOT PRAYER.

REV. DR. MADISON C. PETERS TELLS OF TWO MEN AT DEVOTION.

The Pharisee's Self Complacent Laudation. Favorably Compares Himself With His Neighbor—The Publican Says, "God Be Merciful to Me, a Sinner."

On Sunday morning, Oct. 13, Rev. Madison C. Peters, D. D., of the Bloomingdale church, Boulevard and West Sixty-eighth street, New York, preached on the parable of the Pharisee and publican, Luke xviii, 9-15. In substance Dr. Peters said:

All is not prayer which goes by that name, and that we may guard ourselves against mistake our Lord shows us what true prayer is by letting us overhear two men at their devotions. The Pharisee sets forth all his good qualities, compares himself with his neighbor to his own advantage. Five times in a brief sentence his self complacent soliloquy swings upon the capital "I."

He went into the highest court and holiest place, taking a position by himself, wearing his religious dress all embroidered around the hem with holy texts, and then lifting his eyes to heaven with sanctimonious gaze of hypocrisy said: "God, I thank thee that I am not as other men are. I fast twice in the week." Fasting from sin is better than fasting for sin. "I give tithes of all that I possess." Herein the modern Pharisee differs from the ancient. He does not tithe his income. He does not give much. He is in the church for what he can make out of it. The most orthodox are not the most pious. Men may be externally moral and yet not righteous in the sight of God. Boasting of what we do spoils everything.

The publican was a tax gatherer employed by the Roman government to gather up the customs the Romans laid upon the Jews. He, no doubt, like many public officials now, used his office for his own enrichment. But, politician though he was, the Lord met him and made him think upon his ways and turned his feet unto his testimonies. The publican chose for himself some secluded corner in the temple, where he should be neither seen nor heard. Every faculty of his body proclaimed the depth of his emotion. His faltering feet stood afar from the altar. He trembled in shame at the abuse of God's mercy. His tear swollen eye was downcast with suspense. His hands, too worthless to be clasped, beat in indignation his agitated breast, while his mouth cried aloud the language of the bitterest remorse, "God be merciful to me, a sinner." The stirred heart speaks in telegraphs, his pardon is registered in heaven, his conscience is at peace. He takes his harp down from the willows and praises God.

No Playing at Praying.

The publican did not play at praying. There was no attempt at elaborate phrase mongering. His prayer came without any thought on his part how we would shape it. His prayer is a model for all sinners who come to God for salvation. He was not much of a theologian, but he knew that he was a sinner, and the man who knows that is not far from the kingdom of God.

"Sinner!" Sin to him was not merely a misfortune, a thing to be regretted as a calamity, but sin was to him the thing that dishonored God, an outrage of his law, an insult of his love.

He had nothing to say about his neighbors, the common sinfulness of human nature was not burdening him, his own sins brought him to God. "God be merciful to me."

His confession is directed to one place—to God. Never confess your sins before men—i. e., in what respect you have been a sinner. Keep your sins to yourself and to your God.

The publican's cry for "mercy" is significant. The original word, "Be merciful," is the same that signifies "the mercy seat," and denotes the atonement made by the blood, of which sacrifices were symbols and types. It refers directly to God's way of salvation as distinguished from the Pharisee's thought of justification on the ground of his own righteousness.

What grief, what humiliation, are implied in that one word, a "sinner!" Who can lay his hand upon his heart and say that he is not a sinner in the sight of God? Let us come with clasped hands and with downcast eyes, bleeding hearts, our tears flowing at every step, knowing no other cleansing fountain but the cleansing of the blood of Christ, let us feast upon that sacrifice, and let us cry, "Be merciful to me a sinner," and we may add, "For Jesus Christ my Saviour's sake," for Christ having now died we know that God is just, and "the justifier of those who believe in Jesus."

Time and again we have repeated this prayer, publicans in form, but, alas, Pharisees in heart! Has our prayer been the prayer of the unrenewed Pharisee, or shall we today depart to our homes justified, with the spirit of the publican?

Perhaps we must all confess with John Benton:

I often say my prayers, but do I ever pray?
And do the wishes of my heart go with the words I say?
I may as well kneel down and worship gods of stone
As offer to the living God a prayer of words alone,
For words without the heart the Lord will never hear,
Nor will he to those lips attend whose prayers are not sincere.

CHRISTIAN ENDEAVOR.

Lesson For the Week Beginning Nov. 3. Comment by Rev. S. H. Doyle.

TOPIC.—Our enemies, our weapons, our allies.—Eph. vi, 10-18.

The Christian life is appropriately likened to a warfare. Paul strikingly alludes to this phase of it in the topical reference, his words probably being called forth by the fact that at this time he was a prisoner at Rome, where the equipment and discipline of soldiers were of daily occurrence. Following the topic, we may notice in this warfare:

1. Our enemies. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." This simply means that our enemies are not human enemies, which we might be able to overcome, but spiritual enemies, satan and the fallen spirits. These are powerful enemies. They are unseen, and thus have an advantage over us. They are intelligent. They understand us fully—our weak points as well as our strong ones. They have great power over us, being able to influence us against our own wills and our own interests. They are shrewd and cunning, and stop at no deception to gain the mastery over us. With such enemies against us how important that we should have on the whole armor of God. We cannot overcome in our own strength and our own weapons. We need the strength of God and His weapons.

2. Our weapons. There are contained in the armor of God, which we are exhorted to put on: 1. The girdle of truth. "Having your loins girt about with truth." The girdle held all the rest of the armor in its place. Truth—true knowledge of God and the acceptance of it—should be our girdle. 2. "The breastplate of righteousness." The breastplate was very important, for it covered the heart. Our breastplate is righteousness, not our own moral rectitude, but the perfect righteousness of Christ imputed to us, and received by faith alone. 3. The sandals. "Having your feet shod with the preparation of the gospel of peace." The Christian soldier must be ever ready to march, and this spirit is received from the serenity derived from the gospel of peace. 4. The shield of faith, the large, broad shield of unwavering faith in God, which destroys all arrows of doubt, mistrust and skepticism. 5. The helmet of salvation, the assurance that we are now and forever saved. 6. The sword of the spirit, which is God's word.

3. Our allies. Our allies are God, God's Spirit, God's Son and the saints of God, all of whom seek to strengthen and encourage us, and with His aid we can win the victory.

Bible Readings.—Gen. iii, 1-7; Neh. iv, 7-9; Isa. xi, 5; Math. v, 43, 44; xxvi, 41; Luke xii, 35-38; xviii, 1; Rom. xiii, 12-14; II Cor. ii, 9-11; vi, 1-10; x, 4; xi, 1-3; Gal. v, 16-18; Phil. iii, 17-19; I Thess. v, 8, 17; Heb. iv, 12; Jas. iv, 7; I Pet. iv, 7, 8; v, 8; I John ii, 15, 16; v, 4, 5.

An Ever Widening Stream.

There is no human mind large enough to measure deeds, because nothing human can view things in the right proportion and with due regard to effects. Suppose we cite a common instance of this: A minister wrote a booklet entitled "The Bruised Reed." It was the means of the conversion of Richard Baxter. Baxter wrote his "Call to the Unconverted," and this was the chief means of Doddridge's conversion. He wrote the "Rise and Progress of Religion In the Soul," and this converted Wilberforce. He wrote the "Practical View of Christianity," and Richmond was won to Christ. And thus the stream went on ever widening. Who owns the instrument that can measure that one stream?—Selected.

Christ and the Believing Soul.

Neither is there so firm and close a union betwixt the soul and the body as there is betwixt Christ and the believing soul, for as much as that may be severed by death, but this never. O Saviour, thou art more mine than my body is mine! My sense feels that present, but so that I must lose it. My faith sees and feels Thee so present with me that I shall never be parted from Thee! —Bishop Hall.

"Make Haste to Be Kind."

Oh, do not let us wait to be just or pitiful or demonstrative toward those we love until they or we are struck down by illness or threatened with death. Life is short, and we have never too much time for gladdening the hearts of those who are traveling the dark journey with us. Oh, be swift to love, make haste to be kind!—Amiel's "Journal."

Power That Should Be Exercised.

There is power enough in the young men of Christian Endeavor to send the saloon back to the hell from which it came.—John G. Woolley.

More Than He Gave.

There was never a person who did anything worth doing that did not receive more than he gave.—H. W. Beecher.

The Lord Bows Down.

Oh, the Lord bows down to listen,
And the kingly head bows low,
To the prayers of his earthly children
That forever upward flow.
And the Lord in gladness hearkens
To the prayer of praise and love,
That roots and branches here on earth
And blooms in heaven above.

Yes, the Lord bows low to listen
To the prayer of grief and pain,
When the heart is hurt and broken,
And the tears fall down like rain.
And the Lord gives heed in mercy
To the prayer of sin and shame.
It was not to save the righteous,
But for sinners, that he came.

Oh, the Lord with love doth listen
To the prayers that upward roll,
From the weary, worn and wretched,
That have naught beside the soul.
Now with blessings sweet he hears them,
And the joyful angels sing
When the prayers of little children
Float upward toward the king.

—Christian Herald.

Princess Harry Is Fascinating.

"Curiosity is rife," says the London Figaro, "concerning the projected engagement of young Prince Christian of Denmark and one of the Princesses of Wales. Princess Victoria by disposition and inclination is far more suited to be the consort of a future ruler. But she has neither the beauty, verve nor charm of Princess Maud, who, as 'Miss Mills,' has, when paying private visits to intimate friends, broken the hearts of scores of susceptible youths. 'Harry,' as the royal family call Princess Maud, is a most fascinating girl, gifted with many talents, a strong will and an affectionate disposition. She is her father's favorite daughter and is in taste and temper exactly fitted to be the wife of an English gentleman. She is very clever with her fingers—after a boyish fashion—and her favorite pastime is stuffing and mounting birds and small animals, wood carving and the working of iron and copper. She rides, drives and skates to perfection, but, contrary to general belief, does not shoot."

Reception to Mrs. Henrotin.

The committee of five ladies appointed by the Massachusetts State Federation of Clubs to arrange some form of reception to Mrs. Ellen M. Henrotin, president of the National Federation of Clubs, have at last secured a date for the occasion. Mrs. Henrotin has named Oct. 17, and the affair will be a luncheon in honor of the lady who endeared herself to so many during her last visit to our state. Mrs. Henrotin will address the ladies after the luncheon.—Boston Ladies' Journal.

Women Elected.

School elections were held in some of the cities in Michigan on Sept. 2. At Ann Arbor the women voters turned out and worked for their candidate, Mrs. Anna B. Bach, who was elected. This makes now two women members on the school board. At Ypsilanti, of the 536 votes cast 182 were deposited by women. Mrs. Jennie Kinne was elected a member of the school board.

WOMEN PREACHERS IN DIFFERENT PARTS OF THE COUNTRY.

The woman who wishes to wear bloomers may have as easy a time in San Francisco as in New York, but apparently the woman who wishes to preach is not so kindly looked upon. "Conservative" San Francisco chills the women who dare to disobey St. Paul and are heard in the churches, while Boston and Brooklyn, and even New York itself, treat them kindly.

Compare the case of the Rev. Mr. and the Rev. Mrs. Sprague of San Francisco and that of the Rev. Mr. and the Rev. Mrs. Wright of Brooklyn. The Spragues are Unitarians. The Wrights are Universalists. Mrs. Sprague is described as charming, petite, well groomed and eloquent. Mrs. Wright is equally commended. But while Mrs. Wright is honored by Brooklynites and preaches to large congregations, "conservative" San Francisco has forced Mrs. Sprague to resign, and she and her husband will seek some less conservative field in which to save souls, probably Wisconsin, from which they came.

Mrs. Sprague is not the first woman preacher whom the Californians have frozen. The Rev. Eliza Tupper Wilkes was assistant minister at the Unitarian church in Oakland until the active hostility of the women of the parish and lack of funds to pay her salary banished her.

Boston has numerous women preachers, mainly of the Universalist and Unitarian churches. Among them are the Rev. Mary Whitney, who has charge of a Unitarian church at Somerville; the Rev. Mary Eddy and the Rev. Mabel McCoy. At Greenpoint, N. Y., there is a successful woman preacher in the person of Mrs. C. L. Jackson. At Union Springs, N. Y., is the Rev. Elizabeth Comstock.

The middle west has a large number of women preachers. The Rev. Florence Hallock of Chicago, the Rev. Mary Morehead of Wyanet, Ills.; the Rev. Margaret Elliott of Arrowsmith, Ills., and the Rev. Ella Niswonger of Elliott, Ills., are among them. They are all honored and successful.—New York World.

Women and Philosophers.

Edward von Hartmann, whose "Philosophy of the Unconscious" has been of late years the leading fad of metaphysics, has been delivering himself of his opinion on the subject of the new woman in a way that is in these days, to say the least, decidedly daring. He believes that the chief cause of our present day evils is the higher education of women, and he would "put an end to this system with one stroke and set our daughters back to the level of education with which our grandmothers were satisfied." He has no use whatever for

training which renders woman too refined and cultured to perform "her natural and social duties—nursing and housework."

According to this philosopher of the Unconscious, every woman has failed in the performance of her duty if she has not become the mother of 11 children—"two before the twentieth year, five in the twenties, three in the thirties and one in the forties;" that every true woman ought to do all her own housework, with the occasional assistance of a charwoman for the roughest part of it, and that "maidens cannot learn too early" what is their proper task.

Mrs. Sadie E. Likens.

Mrs. Sadie E. Likens, who for many years has been police matron at Denver, has resigned her position to accept the superintendency of the State Industrial School For Incorrigible Girls, a new institution. The police board passed resolutions complimentary to Mrs. Likens' discharge of the duties of police matron and appointed Mrs. Louise Lavelle in her place.

Glove Buttons.

No street glove with any claim to distinction is fastened nowadays with the small pearl button once in form. The smallest one allowable is a well cut pearl or bone one approaching an old fashioned 3 cent piece in size. They range from this to sizes a little larger than a dime. They are colored to match the kid to a certain degree.

The Ideal Club.

"The ideal club," says Mrs. Julia Ward Howe, "will be one which has an idea and follows it. Its motto will be 'Not as though already attained.' Ideals unfold before us and lead us on to things more beautiful, and yet there are greater things which we have not yet reached. We must go on to perpetual growth and attainments."

Not So Very New.

The new woman is not so very new, after all. The federal census of 1890 shows that there were 59 women blacksmiths, 32 women choppers, 129 women butchers, 191 women carpenters and 33 women undertakers of that benighted period in our national history.—San Francisco Bulletin.

CRAVE FOR ALCOHOL.

THE DISEASE IS ACQUIRED, NOT INHERITED.

Man Is Not Born With a Desire For Liquor—He Forms the Taste by Indulgence. How Alcohol Acts on the Human Anatomy—Studies by a Specialist.

When a man begins to drink, he sooner or later may drink to intoxication. After the debauch he reforms. But he may repeat the debauch in a few weeks or months. It does not require many paroxysms of drunkenness to establish inebriety, with its periodical crave. The drinking, during this educational period, is periodical. The nerve centers are educated to crave poison, to become debauched with alcohol, at periodical intervals, and then suffer disgust and remorse and enter upon a period of sobriety. It is all a matter of education or training with alcohol.

The pathology of inebriety is an automatism of certain poisoned nerve centers, which have been poisoned periodically, which has taught them to crave alcohol, enter upon a debauch, reform and then enter upon a period of total abstinence and sobriety. There is no factor of inebriety or of alcoholism which is hereditary. The remote effects as well as the acute results of alcoholism are traumatisms and wounds, and their results are not hereditary.

The same operation—say, piercing the ears or nose for ornaments—can be practiced for generations and for centuries upon a race of people, and heredity will ignore the deformity. Scars are not hereditary. The results of no disease are hereditary. No form of education is hereditary in man. He has no instinct or hereditary automatic education. The crave for liquor is never inherited, but the little increment of tolerance to poison may be transmitted. The immunity from poisons which is acquired by being subject to poisons on the part of the tissues is a development. The developments of organisms, which are the product of use or disuse, are hereditary. The crave for liquor is not a development; it is only the pain of variation, which is building up the organic and functional structure of a tolerance to poison.

Many medical gentlemen who claim to be specialists in the treatment of inebriety give heredity as one of the principal causes of inebriety. There could be no greater error. If inebriety were hereditary, all men would be drunkards. In fact, if the subject is studied from the basis of an intelligent knowledge of the laws of heredity in general and the history of alcoholic indulgence among the highly civilized nations, the induction is clear that heredity tends to cure and prevent inebriety as it does all other disease which is caused by a poison.

The very fact in pathology that inebriety is not a development, but is a symptom of a condition of poisoning; that it is not like the resulting tolerance to poison, which is a development, will show why inebriety is not hereditary.

The history of the civilized nations in relation to alcohol shows that, as in all other diseases, heredity tends to prevent and cure by building up in the tissues of the body an immunity which is transmitted by heredity. It is true that this immunity can be overcome to a limited extent by the people, but in the older nations, used to drink, the amount of alcohol consumed and tolerated yearly would wipe out of existence a nation of equal population which did not have the tolerance to or immunity from the poisonous effects of alcohol acquired by alcoholic poisoning and transmitted by heredity. The method of preventing any preventable disease is by creating a tolerance to the poison of the disease in the tissues. This is called immunity. It is true that immunity is hereditary. If it were not, the generations of man would have passed away before the data of human history, as known and written.—Dr. Leslie E. Keeley in Banner of Gold.

No Place For Topers In Business.

A young fellow who is rising above the level to which intoxicants early brought him and seems likely to join the ranks of useful men ere long makes a good point to a friend: "I am getting strength and trying to get where in a year or two they will not look on me as a person who is not likely to stay sober, but rather as one whom they can have confidence in. A drunkard has up hill work of it in business. The fact is, no business wants him unless it is the saloon, and the saloon keeper can make so many to order that I guess he is not particular in catering to a confirmed toper. There is not so much profit in that kind of a man as in a young fellow just starting."—Watch Tower.

Whisky In the Drug Stores.

"Have the hard times affected the sale of alcohol in drug stores?" I asked.

"Not in the least," replied the druggist. "On the contrary, the retailing of whisky under various disguises in drug stores is rapidly increasing. Men who could not afford to be seen in a saloon will unhesitatingly enter a drug store and ask for a 'blue glass.' The color of the glass effectually hides the color of the whisky, so that it would be almost impossible to detect the deceit unless you were near enough to discern the odor of the stuff which both cheers and inebriates."—Toledo Blade.

THE DRUNKARD'S DOOM.

Shadows That Darkened His Life Follow on Beyond the Grave.

All through a number of years past the burden of my mind has been to lock up the dramshops of this country and to rescue the victims enslaved by drink. It is said that during the darkness of the middle ages, when the black plague of death ruled in all nations abroad, there was a horrible mortality. History records the fact that this black plague spread through London in 1348-51, and that in that city, with very many less people than now, 100,000 souls went down. It is said that business was suspended and there was no noise save that of the wailing for the dead, the rattle of the burial cart over the stones, and the dread cry at every doorway, "Bring out your dead!" Almost every home was sundered.

My dear friends, we have passed and are now passing through a contagion a thousandfold more deadly than the worst form of this Asiatic bred condition, horrible as it was, and dreadful as were its consequences in the destruction of many hundreds of thousands of lives. The burial car is rolling through a hundred thousand American homes every year, though they may not hear the cry of the driver, "Bring out your dead!" The splendid hearse stands before the palace of wealth and splendor and the burial car before the hovels of the poor, and each goes on to their mournful mission, the one to the beautiful cemetery and the other to the potter's field, but in each place there is deposited in the narrow resting place some mother's boy. And there is no mother that attends the services incident to a funeral of that kind, where the son fills a drunkard's grave, but feels in some form, more or less deep, that no drunkard can inherit the kingdom of heaven.—Mrs. Z. C. Stanley at the National Keeley League.

Drunkenness and Suicide.

Dr. Prinzing of Ulm, Germany, has now come forward with a remarkable showing of the evils which intemperance is working in the kaiser's realm. He has shown that more than 30 per cent of all suicides committed by men in the prime of life are due to drunkenness. This is startling news from a nation so calm and self contained and so little inclined to nervous excitement as the German.—San Francisco Call.

Beer Drunkards the Worst.

The Scientific American declares that "beer drinking in this country produces the very lowest forms of inebriety, closely allied to criminal insanity. The most dangerous class of tramps and ruffians in large cities are beer drinkers."

SABBATH SCHOOL.

LESSON VI, FOURTH QUARTER, INTERNATIONAL SERIES, NOV. 10.

Text of the Lesson, I Sam. x, 17-27—Memory Verses, 24, 25—Golden Text, Ps. xcvii, 1—Commentary by the Rev. D. M. Stearns.

17. "And Samuel called the people together unto the Lord to Mizpeh." Israel was chosen to be a special people unto God above all people on the earth; separated from all others unto the Lord, that He might shew through them who and what He was, that thus all nations might know Him for their good (Ex. xix, 5, 6; Deut. vii, 6; II Sam. vii, 23). When therefore they desired to be like other nations (I Sam. viii, 5, 20), they went right contrary to the will of the Lord for them. Samuel told them just how the king they desired would treat them (viii, 11-19), but they insisted on having their own way. The steps by which the Lord brought Saul to Samuel are fully recorded in chapter ix, and the first part of this chapter x, and form one of the most interesting, instructive and practical of all Bible stories. A precious nugget which I enjoy and love to pass on is found in x, 7, "Do as occasion serve thee, for God is with thee."

18. "Thus saith the Lord God of Israel, I brought up Israel out of Egypt." The suggestiveness of Mizpeh was seen in our last lesson, and there the people saw the power of the Lord on their behalf. Now they are again before the Lord, but turning their backs upon Him deliberately in order to be like other nations. He reasons with them concerning their conduct, reminding them of His love to them when they were slaves in Egypt and how He delivered them from all their oppressors. They should therefore consider that they were His property, a people for His own possession (Titus ii, 14, R. V.), and that He and not they should have the right of deciding in all things concerning their welfare.

19. "Ye have this day rejected your God, who Himself saved you out of all your adversities and your tribulations." Samuel at first felt that they had rejected him, but the Lord said, "They have not rejected thee, but they have rejected Me," and He added that in doing as they had done they were only treating Samuel as they had always treated Him (chapter viii, 7, 8). When Israel murmured, it was not against Moses and Aaron, but against the Lord (Ex. xvi, 8). See the application to us in Luke x, 16, and let us consider well that all that touches the Lord's people touches the Lord Himself (Zech. ii, 8; Acts ix, 4, 5), and all rebellion or complaining on the part of His people is against Him.

20, 21. "When they sought him, he could not be found." All Israel presented themselves before the Lord by their tribes, and the lot was cast for the tribe, and for the family, and for the man, and the result was that Saul, the son of Kish, of the tribe of Benjamin was taken, but he could not be found. God knew the man whom they would like and had chosen such a one for them, and now He guided the lot to bring him before them, for "The lot is cast into the lap, but the whole disposing thereof is of the Lord" (Prov. xvi, 33).

22. "The Lord answered, Behold he hath hid himself among the stuff." The word translated "stuff" has nine different meanings given to it in this book alone. It is translated furniture, armor, carriage, artillery, weapons, vessels, things, etc. Somewhere and somehow, and for some reason, Saul hid himself. He knew through Samuel that God had selected him (chapter x, 1), and knowing this it was a becoming thing not to put himself forward, but let all see that he had no hand in the election. It did not cost him a penny for votes; the place sought him, not he the place. What a contrast to many elections in our day!

23. "When he stood among the people, he was higher than any of the people, from his shoulders and upward." In addition to this statement we find in chapter ix, 2, that he was a choice young man, and that there was not a goodlier person in all Israel. Size is not everything, however, else Goliath and other giants might be envied, neither is outward appearance, as Samuel afterward learned when he appointed a man after God's heart instead of one to please the people (chapter xvi, 6, 7). Contrast the youth and probable slight figure of David (xvii, 33); also what is written of Saul of Tarsus (II Cor. x, 10).

24. "See ye him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted and said, God save the king." As we said in a previous verse, Saul was the Lord's choice that He might please the people and for the time being satisfy them, and so in due time humble them. As on another occasion, "He gave them their request, but sent leanness into their soul" (Ps. cvi, 15). The people have now a visible king, a choice man and a noble looking one; they are like other nations in the matter of a king, but the invisible one, their Redeemer, is rejected and they prefer to walk by sight.

25. "Then Samuel told the people the manner of the kingdom and wrote it in a book and laid it up before the Lord." All this state of affairs had been foreseen by the Lord and fully written about in Deut. xvii, 14-20. This it was, probably, with perhaps additions, that Samuel wrote in the book. Now if the king would consider himself the Lord's representative, and act for the Lord toward the people, in all things consulting Him and obeying Him and honoring Him, all might yet be well, but to please self or the people or to rely on human wisdom or strength will spoil all.

26. "And Saul also went home to Gibeah, and there went with him a band of men, whose hearts God had touched." God would help him by giving him helpers and friends. He does everything to make it easy for us to do right if we are only willing to serve Him in sincerity and truth. He is the same God who saw that it was not good for Adam to be alone (Gen. ii, 18); who also sent the disciples out by twos (Luke x, 1), and He always, in due time, provides helpers for such as are willing to dwell with Him for His work.

27. "But the children of Belial said, How shall this man save us? And they despised him and brought him no presents. But he held his peace." Saul was in the place of God's representative and as such had his friends and his enemies. It has been and will be ever so. See John xv, 18. As king of Israel he in a sense typified Christ, the true King of Israel (John i, 49), and before his enemies held his peace, or, as in the margin, "was as though he had been deaf." See also Ps. xxxviii, 13. The wise men from the east brought Jesus gold and frankincense and myrrh, but many who bear His Name today bring Him no presents. See Rom. xii, 1, 2.

The bones of Judas Iscariot are said to be preserved among the relics in the cathedral at Milan.

SHERIFF HAD NERVE.

TWO WOULD-BE LYNCHERS SHOT DOWN IN OHIO.

And the Mob Dispersed, After Which the Prisoner Is Sneaked Out and Conveyed Away, a Fact of the Truth of Which It Is Difficult to Impress the Popular American Judge and His Cohorts.

CLEVELAND, Oct. 28.—A special dispatch to The Leader from Tiffin, O., says: The city has been shocked from center to circumference over the attempt to lynch Marshal Shultz's slayer. It is in a veritable uproar, the streets having been thronged all day with men, some filled with morbid curiosity, but many with trouble written plainly on their faces. The mob that attacked the jail early yesterday morning was composed of the worst specimens of law-defiers that any community could produce. Whisky had been indulged in until they were more like blood-thirsty wolves than human beings. To reason with them meant danger if not death to the peacemaker. The mob came from an entirely unexpected source. The report was current that a crowd of farmers from Hopewell township was congregating and organizing on the outskirts of the town, and the attack was expected to be made by them. But instead it was done by fellows who had been circulating in the vicinity of the jail all evening.

The Mob Makes Its Attack.

It was hardly supposed that they would dare to do such a thing, and the police made no effort to quiet them. Thus matters went on until, about 1:15 a. m., six men gathered on the lawn about fifty feet from the jail and in a moment about thirty others joined them. Then a sharp whistle was heard and out of an alley on the opposite side of the street and a little to the west rushed fully 300 more, the leaders carrying a rope and several sledge-hammers with which to accomplish their work. As the mob made the rush towards the jail they emitted yells that were blood-curdling. A squad of policemen which had been stationed on the steps was whisked to one side. Officer Keiffer, who made a brave and fierce resistance, was struck on the head with a sledge and kicked brutally. He was carried home unconscious.

Sheriff's Appeals Do No Good.

The mob went direct to the side entrance and commenced the onslaught on the door with sledges. Michael Schmidutz, a powerful teamster, wielded the sledge. He was one of the drunken agitators. The door was broken in splinters in a short time, and when the entrance was gained there was a wild rush and the hallway was filled with excited men. Sheriff Vannest and three men stood in the opposite end. He appealed to them most bravely and strongly several times, asking them for God's sake to disperse. It did no good, for the men only grew fiercer. The entrance to the corridor is first protected by a heavy sheet-iron door. The lock was broken off with a few blows and then there remained the heavy grating.

So the State of Ohio Speaks.

Then it was that the guards, who were in that portion, began to fire. At first they shot over the rioters' heads. A guard in an interview with a Leader representative said the men swore to kill every person inside, and to show their purpose they began to fire at them. The guards said no shot was fired by them until the attacking party had fired through the grating first. Henry Mutschler, the first man killed, was the one who carried the rope. He was shot through the left temple. Then Christ Matz received a bullet through his heart. This sort of work and the determination of the guards awed the would-be lynchers and they left the place, cursing and wilder than ever. Vic Vindone, a young Italian laborer, left with the intention of getting dynamite to blow up the building, but he never put in an appearance afterward.

GREAT STATE ON THE RUN.

Prisoner Sneaked Out of Town and the Mob Coddled Meanwhile.

While in the midst of the attack Vindone rushed upon a daughter of the sheriff and threatened to kill her. Another fellow held a revolver close to the heart of Andrew Greer, the one-armed son-in-law of the sheriff, and pulled the trigger, but it missed fire and the next instant the one fist of Greer felled the would-be assassin to the floor. The sheriff's family was up stairs, and one of the mob going there at the head of the stairs rushed viciously at them, but some one threw him headlong to the bottom. Between 3 and 4 o'clock in the morning, after the mob had moved farther down the street, the prisoner was handcuffed, taken through a side door and then to a side alley, where a carriage was in waiting. Police Captain Falkner and Officer Sweeney took him to Sandusky county as fast as the horses could carry them.

Many people refused to believe that the prisoner had been taken away and a crowd numbering hundreds started to make another attack, so to pacify them one of their number who knew the murderer was allowed to search the building. He did not find the prisoner and so informed the crowd, which refused to believe him. Then company E, of the Second regiment of militia, of this city, was called to guard the building. In the afternoon the crowd again surrounded the place. They became so determine that a committee of six well-known citizens again searched the building from cellar to garrett.

Among the party was Mayor Rex, and when they had finished the search he appeared on the front steps of the building and in behalf of the committee said the man could not be found. Captain Falkner, who had just returned from Sandusky county, spoke to the crowd also. The mob could not help but be satisfied and the greater part dispersed. In response to the governor's orders four companies of the state militia have arrived here—over 200 men—and a strict guard will be kept for several days. Many wild threats to lynch the sheriff and to kill his guards are heard, but it is believed there will be no serious trouble when the excitement has cooled off.

Railway Wreck in Indiana.

SOUTH BEND, Oct. 28.—The railway accident on the Grand Trunk three miles west of Crum's Point reduced the train to debris, and injured ten persons. The worst hurt was Henry Muir, the oldest conductor on the road, whose skull was probably fractured. The others got off with cuts and bruises from slight to severe, with one exception—John Hoban, of Port Huron—who has a broken leg, below the knee. There were no fatal injuries. The cause was the burning out of a culvert.

State Notes.

The Illinois state tax rate for 1895 has been fixed at 52 cents on the $100. Of this 13 cents is for school purposes.

A Pecatonica, Ills., schoolteacher whipped a boy for eating onions because she disliked the odor.

Mr. and Mrs. Leroy Strawn, of Lacon, Ills., who were first married twenty-four years ago and have been divorced three times, have again made up.

The case at Springfield, Ills., against Milroy H. Gibson, of Chicago, for boodlery in the last legislature, has been continued to the next term of court, by agreement of counsel.

By the will of Mrs. Kate Bellows $1,000 is left to the public schools of Lacon, Ills., and $4,000 to the trustees of the Congregational church.

Three Train Men Killed in a Wreck.

EAST RADFORD, Va., Oct. 24.—A fast through freight on the Norfolk and Western road was wrecked by a herd of cattle three miles west of Max Meadows. Engineer George O'Neill, Fireman C. P. Lindamood, and Front Brakeman Ed Houston, all of Bristol, Tenn., were instantly killed. Conductor Lewis Moore and two other brakemen were seriously injured.

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1 Ball Wall.
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THE PRAIRIE STATE.

NEWS OF ILLINOIS REPORTED BY TELEGRAPH.

Some of the Principal Events of the Past Few Days Given in Condensed Form and Placed Together for the Convenience of Our Readers.

SPRINGFIELD, Ills., Oct. 25.—Governor Altgeld has not received any communication from the state department at Washington asking if the state authorities have sold the brick battleship Illinois, which was one of the attractive features of the World's Columbian exposition. The governor says he knows nothing about the sale of the ship. "Immediately after the World's fair," said the governor, "the park commissioners began writing to me about the ship, asking what should be done with it, and suggesting it be removed.

"The fixture, including everything of value, was removed and turned over to the custody of the Illinois naval militia, leaving but the brick portion which was standing in the water. The park commissioners were anxious to clean up the park and wrote to me about the removal of the debris. I informed them there was no money available for removing the brick, and as it had no value, the property would not repay the expense of handling it. I told the park commissioners if they wanted to get rid of the brick go ahead. If McAdoo wants the ship tell him to go and get it."

SAYS HE DID NO BOODLING.

Representative Shaffer's Reply to the Peoria County Indictment.

CHICAGO, Oct. 28. — Representative Simon Shaffer, of this city, against whom the grand jury at Peoria has found an indictment for boodlery in the last legislature, was seen at his home and said: "I never approached anybody with requests for money in connection with the slop-feeding bill, or any other bill. If my name was used by anybody it was done without my knowledge. I don't see why I should be singled out from all the other members of the committee that was sent to investigate the feeding of slop at Peoria.

"I introduced the bill in the house at the late session, but it was never voted on. Some years ago I lost two small children and the doctors told me their deaths were caused by impure milk. I said at that time that if I ever had the chance to prevent slop-feeding to cows I would try and do so. This is the only reason I had for introducing the measure."

Work Stopped on Hennepin Canal.

PRINCETON, Ills., Oct. 25.—Work has been suspended on the entire line of the Hennepin canal, with the exception of two forces on the extreme eastern end, and these will be laid off Nov. 10. This action was taken as the appropriations of congress have been about exhausted and work cannot be resumed to any great extent until further appropriations are made. One million two hundred thousand has been voted so far and with the amount eight miles on the west end have been completed and on the east end the excavations for twenty miles have been made and seven locks have been finished.

Farmers Threaten a Lynching.

PEORIA, Ills., Oct. 28.—Lynch law was threatened at Pekin. The day was set for the execution of Albert Wallace. the murderer of his sister, Mrs. Belle Bonelley of Dillon, but the supreme court granted a stay of execution. The town was full of farmers, who surrounded the jail and talked of lynching Wallace. Sheriff Stout swore in a large squad of official deputies, who dispersed the crowds several times during the day and trouble was averted.

New National Labor Organization.

FARGO, N. D., Oct. 28.—Trades and Labor Protective unions Nos. 1 and 2, of Fargo and Moorhead, met and organized a Trades and Labor Council of the United States. The plan of the new organization is said to embody the better parts of the A. R. U. and K. of L., and organizers will be sent out all over the United States to extend the order.

Close of a Tacoma Bank.

TACOMA, Oct. 25.—The Columbia National bank, of this city, has closed by order of Comptroller Eckles. The action was expected because of its connection with other banks recently closed.

THE MARKETS.

New York Financial.

NEW YORK, Oct. 26.

Money on call was easy at 2 per cent.; prime mercantile paper, 4@5½ per cent.; sterling exchange was steady, with actual business in bankers' bills at 488⅛@488¼ for demand and 487¼@487½ for sixty days; posted rates 488@488½ and 489@489½; commercial bills, 486¾

Bar silver, 67¾. Mexican dollars, 54.

United States government bonds steady; new 4's reg., 121½; do. coupons, 122⅝; 5's reg. 114⅝; 5's coupons, 115¾; 4's reg., 111½; 4's coupons, 111½; 2's reg., 97¼; Pacific 6's of '95, 100.

Chicago Produce and Grain.

CHICAGO. Oct. 26.

The following were the quotations on the Board of Trade today: Wheat—October, opened 60¼c, closed 59½c; December, opened 61¼c, closed 60⅝c; May, opened 65¼c, closed 64⅜c. Corn—October, opened 31⅞c, closed 30⅞c; December, opened 28⅝c, closed 28c; May, opened 29¾c, closed 29½c. Oats—October, nominal, closed 18¼c; December, opened 18¾c, closed 18⅝c; May, opened 20¾c, closed 20½c. Pork — October, nominal, closed $8.05; January, opened $9.12½, closed $9.12½. Lard—October, nominal, closed $5.55; January, opened $5.67½, closed $5.67½.

Produce: Butter—Extra creamery, 21c per lb; extra dairy, 18c; packing stock, 9@10c. Eggs—Fresh stock, 16c per doz. Poultry—Spring chickens, 7@7½c per lb; old hens, 6½@7c; roosters, 5c; turkeys, 8@8¼c; ducks, 8½@9c; geese, $5.00@6.75 per doz. Potatoes—Burbanks, 20@22c per bu; sweet potatoes, Illinois, $1.35@1.50 per bbl. Apples—Fair to choice, $1.25@3.00 per bbl. Honey—White clover, 1 lb. sections, fancy, 15c; broken comb, 13@14c; extracted, 5@6c per lb.

Chicago Live Stock.

CHICAGO, Oct. 26.

Live Stock—Prices at the Union Stock yards today ranged as follows; Hogs—Estimated receipts for the day, 22,000; sales ranged at $2.00@3.70 pigs, $3.40@3.90 light, $3.30@3.45 rough packing, $3.40@3.85 mixed, and $3.50@3.85 heavy packing and shipping lots.

Cattle—Estimated receipts for the day 700; quotations ranged at $4.85@5.25 choice to extra shipping steers, $4.20@4.80 good to choice do., $3.70@4.15 fair to good, $3.50@3.80 common to medium do., $3.15@3.60 butchers' steers, $2.15@2.90 stockers, $3.00@3.60 feeders, $1.30@3.50 cows, $2.40@3.50 heifers, $1.75@3.75 bulls, $2.70@3.30 Texas steers, $2.90@4.05 western range steers, and $3.00@3.00 veal calves.

Sheep—Estimated receipts for the day, 2,000; sales ranged at $2.00@3.25 westerns, $1.75@2.40 Texas, $1.75@3.50 natives, and $2.60@4.50 lambs.

A Boon to Embroiderers.

It is hardly more than a year ago that a progressive concern hit upon an ingenious way of putting up its justly celebrated "ASIATIC DYE" Wash Silks in paper holders in such a manner that embroiderers are saved the trouble of unwinding the skein and re-winding it again on card-board, as was customarily done with the old-fashioned skeins to prevent them from roughing and snarling. The Brainerd & Armstrong Silk Co., New London, Ct., which holds the exclusive right to put up its silk in this manner, has again demonstrated its originality by the recent publication of a "Doyley and Centrepiece Book," which has chapters on Embroidery Stitches, Centrepieces, Doyleys, Ideal Honiton, Luncheon and Tea Cloths, Cut Work and Table Spreads in Denim. It contains over seventy engraved illustrations of patterns, and full information as to where they can be obtained, and the proper stitches and threads to be used in working each individual part. In a word, the book deals so comprehensively with the subject that every lady who embroiders cannot fail to find it useful.

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THE MILLET CROP.

Fluctuations In Its Cultivation—Curing Millet Hay—Millet as a Soiling Crop.

Within the past ten years there has been a decline in the area sown to millet. A more extended planting of millet, however, is reported from certain localities. The recent failures of the clover crop in Michigan have increased to some extent the sales of millet seed in this state. In Kansas and Texas the areas sown to the ordinary millets are yearly increasing. In Minnesota and the Dakotas broom corn millet is now being extensively grown, but the production of common millet has fallen off, though it is usually preferred in the west and north, as it stands drought well and requires only a short season.

There is an impression that millet hay is difficult to cure. So far as this is true, it seems to be due solely to the heavy growth which it makes under favorable circumstances and to its rather large, fleshy stems. The treatment required to make good millet hay is in no way different from that required in making hay of any other kind, except that usually more of the curing should be done in the cock, since if the hay is left spread out until fit to be put in the mow, the leaves will be overdried and the stems rendered by the exposure more hard and woody than they would otherwise be. For this reason the method usually employed in making clover hay serves well for curing millet, writes A. A. Crozier in a bulletin from the Michigan station. He says: The difficulty in curing millet hay is largely due in many cases to the lateness of the season at which it is performed, for if millet is sown late, as it often is, it may not complete its growth until well into the autumn, when damp, rainy weather prevails. The best that can then be done is to cut it on a fair day, and when about two-thirds cured bunch the hay into small cocks to stand until ready for the barn. Sometimes millet can be put in cocks the same day that it is cut, but often it will have to lie until the second or third day. Dew or rain upon it before it is fully cured seems to injure millet less than other grasses, certainly much less than clover. When well cut up, millet hay sheds rain much better than that of most other grasses, and the cocks may stand in the field some time if necessary before being hauled. Millet hay settles down very solid and will weigh considerably more than the same bulk of other hay.

Millet in often cut and fed green. It makes a quick growth and comes at a time when other green feed is apt to be scarce. If fed to horses not accustomed to green feed, it should be used with moderation, or undue salivation and perhaps colic may result. Millet has been employed to a limited extent for ensilage with satisfactory results. Its yield per acre will not, however, usually equal that of Indian corn.

At the Atlanta Exposition.

The exhibit of the department of agriculture at the Atlanta exposition will occupy the center of the Government building. It will be devoted largely to horticulture. Models of the fruits of the country will be shown, in many instances on their original trees. Special attention will be paid to the exhibit of orange and citrus fruits, intended to show their methods of culture, their diseases and the methods of prevention and cure. A display will also be made of horticultural and fruit growing tools and implements and of soils, their adaptability to different sorts of agriculture and horticulture.

Plants constructed of wax will illustrate plant diseases and the insects that prey on agriculture and plant life and the chemicals and instruments used to exterminate them. A full display will be made of cotton plants both of this and foreign lands, the cotton and other fibers of American and foreign growth and the insects and diseases that prey on the cotton crop, together with the methods of war waged on them.

Hay Caps.

A Country Gentleman correspondent writes from North Carolina: My cloth caps are made six feet square, with pieces of the same cloth about ten inches long, doubled about an inch wide, sewed on the corners two or three inches. One person can easily carry 30 from barn to field. They are fastened securely by twisting the corner strips round in the hay, making a band or rope of the latter, which can be quickly run under or into the shock. Two persons at opposite corners can cover shocks rapidly. Using stones or pegs at the corners seems clumsy and slow. These caps may be left on any length of time, as they shed the rain almost perfectly and permit the moisture from within to escape.

Protecting Against Cutworms.

An Illinois farmer takes any tough paper, cuts it into squares according to the size of the plants to be set, wraps the plants with this paper and sets so the paper is part in the ground and the top an inch or so above the ground. This keeps the worm away and does no harm to the plant, and the paper will never interfere with it.

News and Notes.

Postmaster General Bissell opposed a trial of free mail delivery in the rural districts.

Don't fail to use plenty of tobacco dust or fine meal around the melon plants to keep the bugs off.

Frequent passage between rows with a horse cultivator breaks up the mole and mice runs and makes the garden an uncomfortable home for them. It is of course good for the crop also.

The bureau of animal industry announces the formation of a dairy division.

How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

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Our offer fully explained in *Christian Cynosure*, September 26.

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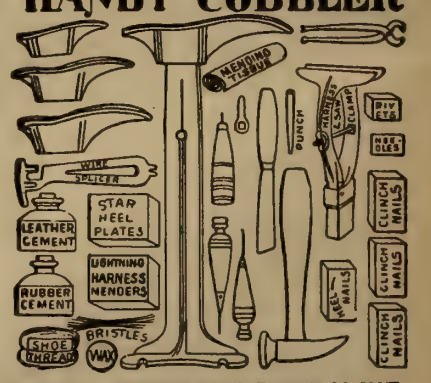

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Folly, Expense and Danger of Secret Societies. By Pres. C. A. Blanchard. This booklet of 32 pages is a general discussion of the secret orders, whether religious, political, industrial, insurance or social. Postpaid, 5 cents.

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Light on Freemasonry. By Elder D. Bernard. In cloth, $1.50 each. Paper, 75 cents each.

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Masonic Oaths Null and Void: of Freemasonry Self-Convicted. This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them. 207 pages. Postpaid, 40 cents each.

Judge Whitney's Defense before the Grand Lodge of Illinois. Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents each.

General Washington Opposed to Secret Societies. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

Morgan's Exposition, Abduction and Murder, and Oaths of 33 Degrees. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan;" "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees." 300 pages; cloth, $1.00.

Mah-Hah-Bone; comprises the Hand Book, Master's Carpet and Freemasonry at a glance. Bound in one volume. In cloth, 589 pages, $1.00.

Oaths and Penalties of Freemasonry, as proved in court in the New Berlin trials. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons swore to the truthful revelation of the oaths and penalties. 10 cents each.

Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbeus Armstrong (Presbyterian) a seceding Mason of 21 degrees. 15 cents each.

Are Masonic Oaths Binding on the Initiate? By Rev. L. A. Post. 5 cents each.

Sermon on Masonry. By Rev. J. Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio. 5 cents each.

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Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each.

History of the Abduction and Murder of Capt. Wm. Morgan. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. 25 cents each.

The Mystic Tie, or Freemasonry a League with the Devil. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a lodge Freemason. 15 cents each.

A STRIKING LIST OF NEW BOOKS

This list, repeated from last month, has proved to be of exceptional interest. Mostly published since January 1st, a very considerable proportion have already required second editions. "Practical and Helpful" are the terms by which they have been uniformly described.

Revival Sermons in Outline. With Thoughts, Themes and Plans. By Many Eminent Pastors and Evangelists. Edited by Rev. C. Perren, Ph. D. Buckram cloth, 12mo, $1.50.

This work comprises (Part I.) eighteen short chapters on methods, plans and suggestions regarding revival work by different writers, and (Part II.) a large collection of the best outlines of sermons by a score or more of the most successful Pastors and Evangelists.

St. Paul and Woman; or, Paul's requirement of Woman's Silence in Churches reconciled with Woman's modern practice. By Rev. Wm. De Loss Love, D. D. 12mo., cloth, 75 cents.

My conviction is clear and strong that the manuscript should be published.—*Rev. Joseph Cook.*

Strikes the keynote of the mystery of this subject * * For one I thank the author with all my heart, and I commend the work to every one who seeks light and knowledge on this most interesting subject of woman's true relations toward the mental and moral advancement and elevation of our race, in the whole field of human progress.—*Hon. Noah Davis, (Ex-Chief Justice of the Supreme Court of New York.)*

The Priest, The Woman and The Confessional. By Father Chiniquy. 12mo., cloth, $1.00.

Its author has done good service in the cause of Protestantism, and he speaks from a personal experience in the workings of the Roman Catholic Church where he held high position.

The Ministry of the Spirit. By Rev. A. J. Gordon, D. D. 235 pages, 12mo., cloth, uniform with the author's earlier works, $1.00.

Certainly no man was better qualified than Dr. Gordon for writing on this subject. His sweetness of spirit has brought him in touch with Christians everywhere, and his special qualifications for writing on the office work of the Holy Spirit, will assure to them the most thorough treatment of this subject yet published.

Life Power; or, Character, Culture and Conduct. By Rev. Arthur T. Pierson, D. D. 12mo., cloth, $1.00.

A practical work of counsel and suggestion in Character building.

The Holy Spirit in Life and Service. Introduction by Rev. A. C. Dixon. 12mo., cloth, 75c.

Addresses delivered before the Conference on the Ministry of the Holy Spirit, held in Brooklyn, Oct. 1894.

Pleasure and Profit in Bible Study. By D. L. Moody. 12mo., paper, 25c; cloth, 50c. (*March 12.*)

In this volume Mr. Moody has gathered together a vast amount of practical suggestion as to various methods and plans for Bible Study.

Essential Christianity. By Rev. Hugh Price Hughes, D.D. *New and cheaper edition.* 12mo., cloth, $1.25.

This deeply spiritual volume is devoted to enforcing the truth that Christianity is not primarily or essentially a system of ethical precepts, or of moral rules, nor a scheme of humanitarian relief, nor belief in a historic person or event; but it is a conscious and vital intimacy with a living Christ.—*Advance.*

Topical Outlines of Bible Themes. Being an Illustrative Scripture Reference Book. By Rev. G. S. Bowes, B. A. 12mo., cloth, 410 pages, $1.50. (*In press.*)

The aim of this work is to present a complete scriptural treatment of the most important themes of the Bible, with teaching, illustration, application, etc., wholly Biblical.

Jeremiah: Priest and Prophet. A new volume of the "Old Testament Heroes." By Rev. F. B. Meyer, B. A., uniform with other volumes of the series. $1.00.

Speaking of this author Rev. F. E. Clark in the *Golden Rule* says: "Mr. F. B. Meyer whom all American Christians love"—rarely has an author had such a tribute.

Demon Possession and Allied Themes, an inductive study of Phenomena of Today. By the late Rev. J. L. Nevius, D. D. 12mo., $1.50.

In addition to the exhaustive study of the subject, to which the late lamented author had given the closest attention during nearly forty years sojourn in China, the value of the work is further enhanced by the most complete Pathological, Bibliographical and general Indexes.

The Prayer that Teaches to Pray. By Rev. Marcus Dods, D. D. 16mo., clo., 75c.

This exposition by the gifted Scottish professor holds first place in the literature on the pattern prayer.

The Cartoons of St. Mark. By Rev. Robert F. Horton, D. D. *Second edition.* 12mo., buckram, $1.50.

A series of familiar yet carefully studied expository discourses, still alive with the glow of actual delivery. In a remarkable degree they illustrate what good expository preaching is. This is preaching such as people always are ready to listen to. The likening of the chapters of the gospel to cartoons also is a felicitous introduction and far from involving any great stretch of the imagination. The reader will find his heart touched and drawn toward Christ, while his intelligence is stirred and informed at the same time.—*Congregationalist.*

The Tongue of Fire. By Rev. William Arthur. 16mo., paper, *net* 35c.; cloth, 60c.

A new edition at moderate price of an accepted religious classic.

Christ and the Church. Essays concerning the Church and the Unification of Christendom. Introduction by Rev. Amory H. Bradford, D. D. 12mo., cl., $1.50.

The papers comprising this volume were delivered as lectures before the American Institute of Christian Philosophy, at Chautauqua, July, 1894. The subjects were selected because of the great and growing interest in the unification of Christendom both in this country and England.

Pictured Truth: A handbook of Blackboard and Object Teaching. By Rev. R. F. Y. Pierce. Introduction by Rev. Russell H. Conwell, D. D. 12mo., cloth, $1.25. *Very fully illustrated.*

The increase of object teaching and "chalk talks," from both pulpit and platform has created a demand for suggestive help which this volume attempts to supply. Prepared by an author of large experience in this attractive method of imparting and emphasizing important truth, it is believed the work will become at once popular.

Primer of Medical Missions. By Rev. John Lowe. Paper, 20 cents.

A clear statement of their claims, progress, function and value, with many illustrations from actual experience.

Fifty Years in the Church of Rome. By Father (Rev. Charles) Chiniquy. *Forty-third* Edition. 12mo., cloth, 832 pages, $2.25.

There is no book upon the Romish controversy so comprehensive as this. It is a complete picture of the inner workings, aims and objects of Popery. It is from the experience of a living witness and challenges contradiction.

The Neglected Continent. A mission study of South America. By E. C. Millard and Lucy E. Guinness. Small quarto, very fully illustrated. Paper, 50 cents; cloth, 75 cents.

An account of the mission tour of Rev. G. C. Grubb and party through South America, together with a historical sketch and summary of missionary enterprise in these vast regions.

Joseph Hardy Neesima, A sketch of his life. By Rev. J. D. Davis, D. D., Professor of Theology in Doshisha University, Kyoto, Japan. With numerous illustrations. 12mo., cloth, $1.00.

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No man or woman can read this book without a positive addition to heart-wealth.—*Arthur T. Pierson, D. D.*

Radical Criticism. By Prof. Francis R. Beattie, D. D. Introduction by Prof. W. W. Moore, D. D. 12mo., cloth, $1.50.

"He is thoroughly in earnest and uncompromising in his opposition to the errors of a destructive criticism, but his tone is not at all that of a man who is trembling for the ark; we venture the assertion that his discriminating and dignified papers will do more good among intelligent people than all the objurgation and rhodomontade of our slashing sc olists combined."—*Union Seminary Magazine, Hampton, Va.*

The Divine Indwelling. By Rev. E. Woodward Brown. 12mo., cloth, $1.25.

A carefully prepared exposition of the work of the Holy Spirit. The thirty-six chapters cover all the various aspects of the question on both its divine and human sides.

David Livingstone. The Personal Life of. Chiefly from his Unpublished Journals and Correspondence in the Possession of his Family. By W. G. Blaikie, D.D. With Portrait. 508 pages. 8vo., cloth, $1.50.

This work has always been the recognized final authority on all matters connected with the life of the great explorer and missionary. This new and unabridged edition is published at a greatly reduced price.

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It must have been some such sermons as these of which Lord Melbourne complained the preacher insisted that men must apply their religion to their private life. . . These are good sermons because they are sermons that have worked.—*Interior.*

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HISTORY OF A WEEK

Tuesday, Oct. 22

Eighteen Foo-Choo rioters, convicted of murdering foreign missionaries, are to be put to death.

General Coxey is about to start a daily paper to boom his candidacy for governor of Ohio.

Prairie fires have caused great destruction in Finney, Greeley and Wichita counties, Kan.

Colonel Samuel P. Colt and his wife, of Providence, R. I., have each applied for a divorce. The husband names J. J. Van Alen as co-respondent.

Austro-Hungarian sugar refiners have formed a trust.

The mine strike in the mountain region of Pennsylvania, extending from Johnstown to Altoona, is not nearly so serious as expected. About 1,000 men are out and at least 4,000 are working.

Two thousand citizens of Rochester, N. Y., attended a massmeeting of the United Societies for Liberal Sunday Laws. They demand local option in excise matters

Wednesday, Oct. 23.

Pulaski, N. Y., reports a fall of seventeen inches of snow, accompanied by heavy thunder.

Charles Stockey, the missing cashier of the suspended State Bank of Duluth, is alleged to have embezzled $100,000.

The Japanese have driven the Black Flags out of the capital of Formosa.

Harry Hayward, the convicted murderer of Catherine Ging at Minneapolis, has printed a 4,000-word statement to prove that his recent attempt to escape was planned by the deputy sheriff, who desired by "discovering" his own plot to make himself solid with the authorities.

The old Seven Stars tavern, in east Vincent township, Chester county, Pa., together with the stables, was burned. The Seven Stars tavern was one of the oldest landmarks in the country. It was the scene of many a stirring event during the revolution. Washington and his generals often stopped there.

Ex-Governor Oliver Ames (a son of the noted Oakes Ames), of North Easton, Mass., is dead, aged 64. His career as business man and politician was honorable all through.

Thursday, Oct. 24.

Mrs. C. P. Noakes, of Chicago, hired two strange men to assist in moving her household effects. One hundred dollars of money she had hidden under a carpet is missing.

Because his mother whipped him William H. Pitner, colored, 14 years old, of Chicago, attempted to drown himself in the lake by jumping from the Randolph street viaduct. He was rescued by a policeman.

It is currently reported at Rio Janeiro that the monarchists of that country are to try to overthrow the republic and place on the throne Prince Pierre, of Saxe Coburg. The story is pooh-poohed at London, where it is known that Prince Pierre is in an Austrian lunatic asylum.

San Francisco proposes to raise a fund of $100,000 for expenses if the national Republican convention is secured for that city.

Near Mount Gilead, O., Christopher Miller shot his wife fatally and then committed suicide by hanging. He had been adjudged insane, but relatives kept him from going to an asylum.

Friday, Oct. 25.

The coal strike in the Massillion (Ohio) district is practically at an end, the miners having been gradually resuming work for several days past.

In kicking up some rubbish in the rear of Holmes' "castle" at Chicago a boy turned up part of a skull. Some claim that it is the skull of a bulldog, while others say it looks like a woman's skull, and might be one of the Williams sisters.

Friends of Joseph E. Mullenix, of Pittsburg, are trying to find out what has become of him since he was in South Pueblo, Col., three years ago. It is known that he went to Chicago just before the opening of the fair to seek work.

Strothman Bros.' foundry, the largest in Superior, Wis., is in the hands of a receiver, owing to complications caused by contentions among the partners.

A decree of divorce has been granted at Yankton, S. D., in the case of Mrs. Mabel W. Yznaga against Fernando A. Yznaga, of New York city. The complaint alleges desertion of the plaintiff by the defendant on the 5th of February, 1894.

The Unitarian conference at Washington has adjourned after re-electing Senator Hoar president.

Saturday, Oct. 26.

Susan B. Anthony was seen at Ashtabula, O., in regard to the dispatch stating that she would retire from public life. She denies the statement and says she has devoted the best part of her life to the uplifting of her sex and does not now purpose to abandon the work.

The fight for the seat in congress from the Eighteenth Illinois district between W. F. L. Hadley, Republican, and Edward Lane, Democrat, is very lively, and the Democrats are making the fight for free silver, 16 to 1.

Ross C. Van Bokkelen, the Chicago bank thief, pleaded guilty and was given an indeterminate sentence at Joliet.

Senator Palmer, of Illinois, authorizes the announcement that he will not be a candidate for the toga again.

Jack Dempsey is dying of consumption at Portland, Ore.

J. B. Wing, aged 75 years, died at Green Bay, Wis. He had been keeper of the government lighthouse on Grass Island, in Green Bay, during the past twenty-eight years.

Monday, Oct. 28.

Mrs. Truxton Beale, nee Blaine, has separated from her husband and the two will be divorced. Incompatibility of temper.

Three hundred and fifty Illinois and Missouri editors, accompanied by their wives, comprised a party which has left St. Louis for the Atlanta exposition.

The tug T. T. Morford, one of the largest at Chicago, exploded her boiler and killed three men. John Erickson, John Ferguson and Charles Dick. John Cullinan and Daniel McRae were badly injured. The boat was blown to pieces.

The death in Ireland is announced of Mrs. J. B. Eustis, wife of the American ambassador at Paris.

Samuel Josephs, who wrote "Four Years More for Grover," is dead at Philadelphia.

The American liner St. Paul on her maiden westward trip made the passage in 6 days 17 hours and 51 minutes, in spite of the fact that she had to run with one screw for nearly twenty-two hours. The time is remarkably fast.

KANKAKEE MARSHES AFLAME.

Fortunate Change in the Wind Gives Farmers' Homes a Respite.

Chicago, Oct. 28.—Kanakee marsh, the famous hunting ground, is being swept by a prairie fire. Trees, brush and grass are all being burned to the ground. The roaring blaze, headed so as to include towns and farm houses in its destructive sweep, had its course changed last night by a fortunate shift in the direction of the wind.

This gives the homes of the farmers on the border of the marsh a temporary respite, but at any time the flames may move in their direction and destroy them.

It is reported that three unknown farmers have been burned alive and Jonah Hole fatally injured.

MRS. WILLARD ONCE MORE.

Re-elected President of the W. C. T. U.—Some Resolutions Adopted.

Baltimore, Oct. 23.—By an almost unanimous vote in the W. C. T. U. convention Miss Willard has been re elected president of that organization. The vote stood: Miss Willard, 361; Mrs. Louise Rounds, Illinois, 9; Mrs. Forbes, Mrs. Buell, Miss Ackerman, and Mrs. Hoffman, 1 each. The other officers are as follows: Vice president-at-large, Mrs. L. M. N. Stevens; corresponding secretary, Mrs. Katharine Lente-Stevenson, of Massachusetts; recording secretary, Mrs. Clara C. Hoffman, of Kansas City, Mo.; assistant recording secretary, Mrs. Frances J. Beauchamp, of Kentucky. After the formal ballot for president the secretary was instructed to cast the entire vote of the convention for Miss Willard. Miss Willard made a brief address of thanks.

The committee on resolutions made its report and the convention took it up for consideration in sections. As far as adopted it declares for total abstinence, deplores the practice of deriving governmental revenue from the liquor traffic, reaffirms allegiance to the Prohibition party, declares for unfermented wine at the sacrament, condemns bird-shooting touanaments and lynching, favors female suffrage and deprecates "the use of weapons in school drills as fostering a military spirit."

Timely Warning.

The great success of the chocolate preparations of the house of **Walter Baker & Co.** (established in 1780) has led to the placing on the market many misleading and unscrupulous imitations of their name, labels, and wrappers. Walter Baker & Co. are the oldest and largest manufacturers of pure and high-grade Cocoas and Chocolates on this continent. No chemicals are used in their manufactures.

Consumers should ask for, and be sure that they get, the genuine Walter Baker & Co.'s goods.

WALTER BAKER & CO., Limited,
DORCHESTER, MASS.

HEAVY FAILURE AT LOUISVILLE.

Bamburger, Bloom & Co. Owe $1,200,000 They Cannot Liquidate.

Louisville, Oct. 28.—Bamburger, Bloom & Co., the large wholesale dry goods firm of this city, have made an assignment to the Columbia Finance and Trust company. At the same time the individual members of the firm, Levi Bamburger, of New York, and Julius Bamburger and Lee Bloom, of this city, made assignments of all their property to the same trust company for the benefit of their creditors. No schedule of assets and liabilities has been filed, but it is thought the liabilities will amount to $1,200,000 and that the nominal assets will equal that amount.

Bamberger, Bloom & Co. has been know as being scarcely without a rival west of the Alleghenies. The firm has a branch house in New York at 115 and 117 Worth street. The business was established in 1852 and during all the years of its history the house has always been known for its high integrity and commercial soundness. Many a storm was weathered by the old house and no firm in the United States enjoyed a better reputation or has had a better credit. Bamberger, Bloom & Co. had the largest trade in jeans in the world.

FIRE IN VIRGINIA'S UNIVERSITY.

Hall and Rotunda Destroyed at a Loss of About $300,000.

Charlottesville, Oct. 28.—The University of Virginia has suffered great loss from fire which the firemen were unable to control and a large quantity of dynamite was used on the portico between the rotunda and the public hall, but beyond displacing the large pillars nothing was accomplished. Attention was then given to the buildings known as "Old Chapel" and reading-room. These were blown up and the debris saturated with water and the fire thereby was confined to the hall and rotunda.

The lecture rooms were destroyed and everything in the building, including a geological laboratory of great value. The total loss is estimated at not less than $300,000, with an insurance of $25,000 on the buildings and contents. The origin of the fire is not known.

CLOSING OF THE DURRANT TRIAL.

All the Testimony Now in and Arguments to the Jury the Next Thing.

San Francisco, Oct. 24.—After a bitter legal struggle lasting three months the testimony in the trial of Theodore Durrant is all in and today the argument of the case will begin. Miss Carrie Cunningham, a newspaper reporter who visited Durrant at the prison frequently, testified that Durrant told her he saw Blanche Lamont on the second floor of the belfry, where she was murdered. Miss Cunningham's testimony as to an alleged confession written by Durrant was ruled out. Two physicians testified that Durrant's appearance after his attempt, as he states, to fix the gas was not that of a man suffering from inhaling gas.

NATIONAL COMMITTEE CALLED.

Chairman Carter Says the Republican Body Will Meet Dec. 2.

New York, Oct. 24.—Senator Thomas H. Carter, of Montana, chairman of the Republican national committee, has issued the following call: The Republican national committee is hereby called to meet at the Arlington hotel, Washington, at 2 o'clock p. m. Dec. 10, 1895, to designate a time and place for the meeting of the national convention in 1896, and to transact such other business as may demand consideration.

Thomas H. Carter, Chairman.
J. H. Manley, Secretary.

EIGHTEEN HOURS TO GOTHAM.

Lightning Time Made by a Train Between Chicago and New York.

Chicago, Oct. 25.—A New York dispatch says: "The train which broke the record from Chicago to Albany was sent on to New York city over the New York Central and made a new record between New York and Chicago. The train arrived here at 10:15 last night. The entire distance of 980 miles was made in 17 hours, 43 minutes and 23 seconds. Chicago newspaper men who were on board had in their pockets the morning papers of Thursday. This was the first time that a regular edition of a Chicago morning paper has been read in New York on the day of its publication."

The train that made this record breaking run started from this city at 3.30 a. m. yesterday. It made the run from here to Buffalo, 511 miles, in 481 minutes. Deducting ten minutes for stops the time was 471 minutes, an average of 65.1 miles per hour. The fastest runs of the trip were from Cleveland to Erie, 89 miles, in 77 minutes, or 69.6 miles per hour, and from Erie to Buffalo, 88 miles, in 70 minutes at the rate of a mile in 48.8 seconds, or 75.6 miles per hour. The last run is the fastest on record for the distance, and will probably stand for many a day, when it is taken into consideration that there was necessarily several miles of slow running in leaving Erie and entering Buffalo.

This leaves the situation about as follows as concerns fast runs: Best English—London to Aberdeen, 540 miles, in 512 minutes, 63 miles per hour. Best American—New York to East Buffalo, 436 miles, in 404 minutes, 64.8 miles per hour. Chicago to Buffalo, 511 miles, 481 minutes, 63.7 miles per hour.

American Missionary Association.

Detroit, Oct. 23.—The twenty-ninth annual meeting of the American Missionary association, which is devoted to primarily to mission work among the Negroes, Indians and Chinese in America, opened its four days' session in the First Congregational church. Many of the most noted missionary workers in the country are present.

The Alleged Illinois Boodlery.

Peoria, Oct. 24.—Two witnesses were recalled in the legislative boodle investigation. The hearing will be concluded today, when Colonel John Warner, a prominent Democratic politician and for many years mayor of the city, will be placed on the stand to tell what he knows of alleged attempted boodling by members of the senate slop feed committee.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Let the friends in California keep in mind their State convention which will meet in Oakland, Dec. 16 and 17. You cannot arrange for it better than to work up as many meetings as possible for your agent, Rev. P. B. Williams. Correspond with him at once and see if he cannot visit your locality.

Before this issue reaches many of our readers the Iowa State Convention will be in session at Barnes. Let every friend of the cause pray that the Holy Spirit may be present in power and wisdom.

The world needs ministerial backbone a good deal more than it needs higher steeples on the churches, or bigger organs behind the pulpits.

The lodge can elbow the church away from the graves of its own members, but it is a great offence if the church says one word or does a single thing not permitted by the lodge.

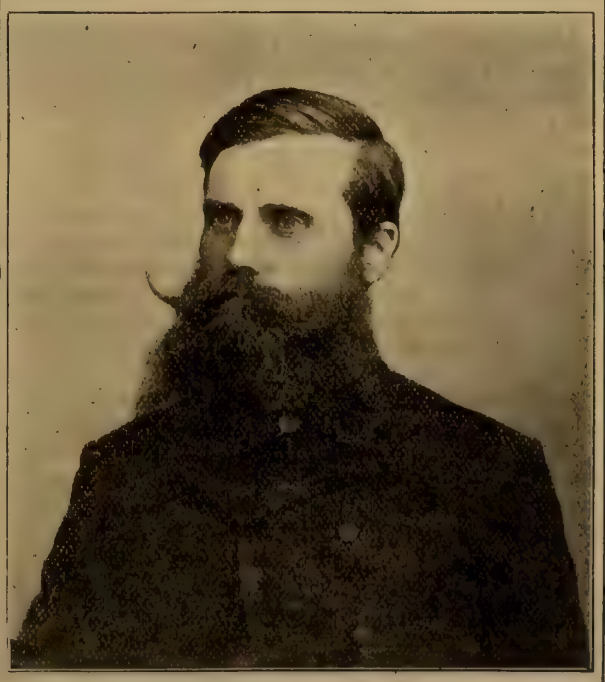
There is a potent spell in the words "ministers belong to it." These four words can be matched by others that tend to break the charm. For it can also be said that ministers abandon it, ministers despise it, ministers abhor it, ministers detest it, ministers condemn it, and ministers expose it and make its evil character known. All these sayings can be laid over that one without calling to our aid a single minister of the honorable majority that was never drawn into the lodge.

It is not enough to make formal exposures of Masonry. The vital thing to be exposed is its character. A Christian should be informed that it rejects Christ; a patriot, that it protects criminals. Such knowledge is of far greater consequence than information as to where a Mason presses his thumb when he shakes hands.

It is a shameful sight when citizens of the state and members of the church praise and foster a conspiracy against both. This is what they do when they promote the interests of the lodge.

It is thought by some to be enough to withdraw from active participation in Masonry, or to remain outside altogether. There is one thing more to be done, and that is to rescue others, and keep others out.

A mother will pray to-night over her sleeping babe, who, if she does not save him from that dark fate, will on some future night be hoodwinked in the lodge, bound with its devil halter called the "cable-tow," and made to take an oath at which she would shudder. After that, he will be brought under the strain of lodge temptation to drunkenness and debauchery. Will that mother dream that this strong agency of evil is nothing to her?



M. N. BUTLER.

Our readers will be glad to look at the picture of the author of the interesting "Bachelor's Narrative" now being published each week on our sixth page. Thousands will recognize him for he has lectured in many States east and west on "The Secret Empire." He was one of the few young men who, while a student in Avalon College, Mo., in the seventies, threw his whole power into the anti-secret movement. He is an excellent platform speaker, and is well posted on the lodge question. He was for some years editor of the *American Freeman* at Albany, Mo., and wields an able and fearless pen. His "American Hand Book" is deservedly popular as a startling and practical combination of facts and arguments focalized on the lodge question. Mr. Butler was born in Iowa about forty years ago, but has lived during most of his life in Albany, Mo., where his present home is. The friends of the cause in the west should keep him constantly in the lecture field, for there are few if any that have done more in the west by voice and pen to awaken public sentiment on the secret lodge question than M. N. Butler.

Radical opposition to Masonry and severe denunciation of it are apt to come from ministers who have been drawn into the lodge, and thus have seen Masonry at home. It was an eminent Baptist minister, once pastor of Tremont Temple in Boston, who, after full experience in Masonry, pronounced it "Satan's masterpiece."

It is a mistake to suppose that the Morgan assassination was the only blood stain on the dark record of the lodge. He was not the first Mason who was murdered nor the last one. His case attracted attention and led to political action, but it would be an unfortunate error to regard it as exceptional or inconsistent with the permanent character of the institution.

How the lodge serves as the handmaid of religion is well put by Rev. R. J. Gault in these words, "When you see the handmaid decked out with the richest jewelry, and finest of her mistress' wardrobe, and bearing rule in the house with haughty, imperious air, while her mistress, clothed in rags, has to live out in the wood shed, you see the present attitude of the lodge and the church. If ever the mistress gets into her own house again, and gets control of things, she will do her own work, and will not bother with any more handmaids."

Rev. W. H. Chandler preached a sermon last summer before the Beulah Park camp meeting near Cleveland, Ohio, which is published in the *Christian Alliance*. In it he said: "Too many want a ten-thousand-dollar experience on a ten-cent consecration and a five-cent crucifixion of self. They will never get it. Christian experience is expensive. Best things cost. 'Tis only when the believer in real earnest reaches up after God's best that Satan marshals all the hosts of darkness to keep him from reaching it. He must give up his idols relentlessly to death; right hand sins, right eye sins die to everything but the blessed will of God."

We wish every parent would read the excellent address on our third page by Mrs. C. B. Kennedy. It is a timely warning to all interested in the right training of the young to guard them against the insidious foe of secret societies. Thomas Hodge, a prominent member of the Christian church of this city, says: "The Character Castle Lodge organized at Indianapolis, and D. U. O. order at Hiram, Ohio, are both born of the Disciple's church, commonly nicknamed "Campbellites," but in this are as apart from Alexander Campbell as the east is from the west. He was a genuine anti-lodge advocate, but a Judas was a disciple. So some Campbellites kiss but to betray the Master. Hiram College inherits from Garfield a weakness which shrunk from standing up for the right. He had many excellent qualities, but he once styled anti-slavery sentiment in Hiram College as "abolition stench." Garfield was also weak enough to be seduced into Freemasonry and Knight Templary.

NO PLACE FOR IDLERS.

BY DR. MARCH.

If you cannot on the ocean
Sail among the swiftest fleet,
Rocking on the highest billows,
Laughing at the storms you meet;
You can stand among the sailors,
Anchored yet within the bay:
You can lend a hand to help them,
As they launch their boats away.

If you cannot in the battle
Prove yourself a soldier true;
If where shot and shell fly thickest,
There is no work for you to do;
When the battlefield is silent
You can go with careful tread,
You can bear away the wounded,
You can cover up the dead.

If you cannot in the harvest
Garner up the richest sheaves,
Many a grain, both ripe and golden,
Will the careless reapers leave.
Go and glean among the blambles,
Growing rank beside the wall,
For it may be that their shadow
Hides the heaviest wheat of all.

Go and glean in any vineyard,
Never fear to do or dare;
If you want a field of labor,
You can find it anywhere.

WHY I AM AN ANTI-SECRETIST.

BY REV. HENRY GILLESPIE.

My profession of belief carries with it impartial charity to all the world. To all I am bound to preach the same Gospel and minister to their wants with all my power. How could I do this if I became a member of a secret order that withheld its benefits or the possibility of attaining them from certain classes, particularly the poor and uneducated who need them most of all?

It has never seemed honorable for me to enter a compact with others that would give me artificial advantages in obtaining employment over those who were as able and needed the employment as much or more than myself. When a tradesman, I never for this reason favored unions which, though teaching love and charity, also

TAUGHT GROSS OPPRESSION AND CRUELTY.

I observe that the same practice and a more refined cruelty, hence more despicable, is encouraged and practiced by the Masons and Odd-fellows, who thus unwittingly fall into selfishness, making the heart callous to the wrongs which outsiders or members of rival orders endure.

I also observe that in politics secretists seek to exalt their members higher than such members would otherwise be exalted. I am told this is against their principles. The members of the lower orders are under imperative obligations to obey the

HIGHLY CENTRALIZED AUTHORITY OF THEIR SUPERIORS,

such obligations as I cannot take and remain a free citizen of my country nor loyal to my Saviour.

It further appears to me that the moral teaching of the lodge is very questionable, particularly in regard to chastity, where it enjoins pure relations between lodgemen and the female relatives of "brothers," but remains significantly silent concerning others.

I find that lodgemen involuntarily form little rings within the body of believers which mars that most sacred fraternity that is in the Lord. Intelligent Christians perceive that the influence of the lodge is injurious to the church, but dare not protest and thus appear to favor that which their hearts tell them is wrong.

Human nature must have friendship, else it will perish. The social propensities of this age are more powerful than the moral. Young people by tens and hundreds of thousands are drawn into the lodge where they find all the society they want, with a sort of morality that is

"GOOD ENOUGH FOR THEM."

Whereas if not for the lodge the church could easily attract them by the pleasant and wholesome society which it gives, and at the same time develop their moral faculties in a way impossible for any worldly organization to do.

I find it practically impossible to get young people who are in the lodge first to enter the church. If they do they use it for worldly gain. While a church that is languishing for any reason is greatly weakened if it happens to have many lodge members who devote their social and moral energy to their order that that which is left is of little worth to seek and to save the lost. I know churchmen who actually value their secret lodge more than the church of their Saviour.

West Union, Ia.

FACTS AGAINST FAKE CLAIMS.

BY REV. J. S. THOMPSON.

"To Masonry can be attributed the preservation of the Holy Scriptures. Caleph Omar destroyed the great library at Alexandria and ruthless hands in the name of the Holy Church burned thousands of Bibles, but Masonry carried the Great Light through the denseness of the dark ages and kept the sacred fire burning."

The above specimen of Masonic bombast appears in the September number of the *Masonic Chronicle* of Columbus, O. What will Masonry not claim for itself? For what is the world not a debtor to Masonry? Even the existence of our Bible is due to this "Ancient and Honorable Order." But the inventive genius of Masonry is such that we are not surprised even at this magnificent claim. So accustomed has it become to presume upon either the ignorance or the credulity of the public, that we are prepared to listen to almost anything that might glorify this order. Any such trifling matters as a few facts never are permitted to stand in the way of its glorification.

"To Masonry can be attributed the preservation of the Holy Scriptures." What a blessing then Masonry has been to the world, for without the Bible all the world would be darkness, and without Masonry we would have no Bible. When Caleph Omar and the "holy church" sought the utter destruction of this precious book, Masonry opened its arms to receive the fugitive, gave it safe refuge, guarded the sacred treasure with greatest care, kept the sacred fire burning, and at length gave it again to the world! Will the *Cynosure* ever again say a word in opposition to this blessed institution of Masonry? How ungrateful to throw a single hindrance in the way of the advancement of this preserver of the Holy Scriptures! How presumptuous to cast even a single doubt upon the divine character of of this guardian of the truth!

But the only difficulty that we see with the above claims put forth for Masonry is that the facts are dead against the theory. Let us examine the claims put forth above.

"Caleph Omar destroyed the great library at Alexandria and ruthless hands in the name of the holy church burned thousands of Bibles."

Evidently he means to tell us that Caleph Omar led on the mob that in the name of the holy church burned the Alexandrian library. Who was Caleph Omar? He was the second Caleph of the Moslems, who was born in 581 and was assassinated in 644 A. D. In 639 Amru, one of Omar's generals, invaded Egypt and soon accomplished its entire subjugation to Moslem authority. The story has been told, and by those who have not taken the pains to investigate has perhaps been believed, that it was at this time that the great library was destroyed. But both Chamber's Encyclopedia and the Cyclopedia of McClintock & Strong say, upon the best of authority, that it was not at this time that the library was destroyed. They say that the destruction of the library took place in 391, when a mob of fanatical Christians, led on by Archbishop Theophilus, destroyed the temple of Jupiter Serapis in which a part of the library was kept. The rest of the library was kept in another part of the city. The historian Orosius visited Alexandria after the destruction of the temple and relates that he saw only the empty shelves of the library.

But this modern Masonic historian has the Moslem Caleph of the seventh century leading the fanatical Christians of the fourth century, and they in the name of the holy church destroying the Alexandrian library, and with it every extant copy of the Scriptures, except that which was carefully preserved by Masonry. Strange combination this is! The Moslems and the Christians united in a crusade against the Bible. And there is a slight discrepancy of about 250 years in time which might occasion a little difficulty were it not that with such an "Ancient and Honorable Order" as Masonry a few centuries count for very little.

"But Masonry carried the Great Light through the denseness of the dark ages and kept the sacred fire burning." A record certainly which any institution might be proud of. But the difficulty here again is that the facts are dead against the theory.

The dark ages is a somewhat indefinite period ending with the revival of letters in the thirteenth century. Through this period Masonry carefully carried the Great Light, the Holy Bible. But it certainly could not have been Masonry as now organized (and we would naturally suppose that this was what the writer has reference to), for this only dates its existence from the year 1717. On the 24th day of June, 1717, four lodges of working masons met at the Apple Tree tavern and formed the first Grand Lodge of Free and Accepted Masons. This is the origin of Masonry as now organized. "If we seek the origin of the institution moulded into outward form as it is to-day, we can scarcely be required to look further back than the beginning of the eighteenth century, and indeed not quite so far."—Symbolism of Masonry, p. 11. "The first Grand Lodge, as the term is now technically understood, was formed at London, England, in 1717."—Morris's Dictionary, Art., Grand Lodges. "The new centralized organization framed in 1717, at Covent Garden, contained the three elements of success found in all false religions, viz: despotism, solemn rites and mysteries, and showy parades; and like all such false religions, it spread."—Mackey's Lex., Art., Grand Lodges. Here is authority which no Mason will deny. An institution which took its origin in the eighteenth century could not well have carried the Bible through the dark ages.

Previous to 1717 there did exist lodges of working masons, to which it had come to be customary to admit what were called gentleman masons. But these lodges were nothing more than trades unions; and even our Masonic friend will not claim that these lodges were the preservers of the Bible through the dark ages.

But the Masonic authority claims that the principles of Masonry are coeval with creation. "If we seek the origin and first beginning of Masonic philosophy we must go away back into the ages of remote antiquity when we shall find this beginning in the bosom of kindred associations, where the same philosophy was maintained and taught."—A. G. Mackey, Symbolism of Masonry. Now what are these kindred associations of antiquity where we find Masonic philosophy maintained and taught? We quote Masonic authority. "The identity of the Masonic institution with the Ancient Mysteries is obvious, from the striking coincidences found to exist between them."—Pierson's Traditions of Freemasonry. "The Ancient Mysteries were those sacred rites which have furnished so many models for Masonic symbolism."—Manual of the Lodge. "The mysteries throughout the world were the same in substance, being derived from one source and celebrated in honor of the same deities, though acknowledged under different appellations."—Traditions of Masonry. "The most important of the mysteries were those of Mithras, celebrated in Persia; of Osiris and Isis, celebrated in Egypt; of Eleusis, instituted in Greece." "Each of the pagan gods had a secret worship paid unto him, to which none were admitted but those who had been selected by preparatory ceremonies, called initiation. This secret worship was termed the mysteries."—Mackey's Lex. of Freemasonry. "Osiris was the sun, Isis the moon."—Lex. of Freemasonry. "The religious system of Masonry comes from the East, and has reference to the primative religion whose first occupation was the worship of the sun."—Pierson's Traditions of Masonry. "Among the Egyptians, too, the chief diety, Osiris, was but another name for the sun." Again: "Many, indeed all of the Masonic symbols of the present day, can only be thoroughly comprehended and properly appreciated by this reference to sun-worship."—Symbolism of Freemasonry. "The Worshipful Master himself is a representative of the sun."—Morris's Dictionary, Art., Sun.

Here is Masonic authority which no intelligent Mason will deny. And are we to be told that such an institution as this was the means by which the Holy Bible was preserved to us? The idea is preposterous, and certainly no intelligent

man will, with the facts before him, give a moment's serious consideration to such a claim. If Masonry existed at all during the dark ages it was as here portrayed by Masonic authority; this is the kind of sacred fire that it kept burning.

But what is the relation which Freemasonry bears to the Bible? Masonry is a religion. "The truth is that Masonry is undoubtedly a religious institution."—Mackey. "All the ceremonies of our order are prefaced and terminated with prayer, because Masonry is a religious institution."—Mackey. But what kind of a religion is Masonry? Let their own authorities answer again. "The religion, then, of Masonry is pure theism."—Mackey. "To require the candidate to profess a belief in the divine authenticity of the Bible or a state of future rewards and punishments is a serious innovation in the very body of Masonry.....It is Anti-masonic to require any religious test other than that the candidate should believe in God, the creator and governor of the universe." "Freemasonry calls no man to account for his belief of any religion on the globe." "The Jews, the Chinese, the Turks, each reject the New Testament, or the Old, or both, and yet we see no good reason why they should not be made Masons. In fact, Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible; if it was it would not be Masonry; it would be something else."—Chase's Digest of Masonic Law. Mackey also tells us that the moral law referred to under the old charges of 1722 was not the Decalogue, but the *lex naturae*, the law of nature. For he says: "The precepts of Jesus could not have been made obligatory on a Jew; a Christian would have denied the sanctions of the Koran; a Mohammedan must have rejected the law of Moses; and a disciple of Zoroaster would have turned from all to the teachings of his Zend Avesta." Mackey, in his Text-book of Masonic Jurisprudence, says that a part of the furniture of every lodge is a "Book of the Law." He says: "I say advisedly a 'Book of the Law' because it is not absolutely required that everywhere the Old and New Testaments shall be used. The Book of the Law is that volume which by the religion of the country is believed to contain the revealed will of the Grand Architect of the universe. Hence in all lodges in Christian countries the Book of the Law is composed of the Old and New Testaments; in a country where Judaism was the prevailing faith, the Old Testament alone would be sufficient; and in Mohammedan countries and among Mohammedon Masons the Koran might be substituted." And though you will find the Bible as a part of the furniture of every lodge in Christian lands, yet every Masonic prayer is a Christless prayer, and those passages of Scripture which they use in their ritual are mutilated, emasculated. Take the "Masonic Monitor" and examine it and you will find this to be the case.

This is true in every monitor or manual in use by the Masonic fraternity. We refer to the following passages where in every case the name of Jesus Christ is cut out. 1 Peter 2: 5; 2 Thes. 3: 6-12. And yet this is the institution to which we are told is to be "attributed the preservation of the Holy Scriptures." This is the institution which afforded safety to the Bible when "Caleph Omar and ruthless hands in the name of the holy church destroyed the Alexandrian library and burned thousands of Bibles." "This is the institution which carried the Great Light through the denseness of the dark ages, and kept the sacred fire burning." Away with such nonsense! When will intelligent men cease to be duped by such an institution?

Utica, Ohio, Oct. 24, 1895.

THE ENTICEMENTS OFFERED TO YOUTH BY SECRET SOCIETIES.

AN ADDRESS BEFORE THE ILLINOIS STATE ANTI-SECRET CONVENTION AT WHEATON, FRIDAY AFTERNOON, SEPTEMBER 27, BY MRS. C. B. KENNEDY.

That secret societies are opposed to a nation being ruled "by the people and for the people" has been so clearly proven by a host of statesmen that it is now an admitted fact by a large majority of the thinking people of to day. That secret societies are also a mortal foe to all that is true, pure or just has also been proved by an even greater host of honest, intellectual people, who have shown that these orders are enemies of the Christian home, and of the church of the living God in *any* land, and under *any* form of government.

Until quite recently, however, this subject has been regarded as a problem for matured minds only to solve. Many, for selfish reasons, favor secret societies for adults, who know so well' the demoralizing influence of such orders that they

SHIELD THEIR CHILDREN FROM THEM

so as to save the purity of their own homes. But now we must rouse ourselves to the dread truth that these enemies to love, truth, purity, honesty and justice have devised the plan of enticing our young children, the future rulers of this God-given land, to pledge secrecy from the fathers and mothers, who love and support them.

Well may parents whose deepest desire is the eternal success of their children cry: "If I am bereaved of my *children*, I am bereaved." Satan has indeed invented this most brilliant scheme for the ruin of our youth. The plans are so insidious, so covered with the glamour of heroism, patriotism and morality as to appear the direct guide to all that is good and noble. Not only are bright, enthusiastic children blinded and lured to destruction by them, but some parents, who either cannot see through the shallow pretenses or who worship the gods of the heathen, urge their young sons and daughters into the deadly snare.

The most startling cause of alarm is the organizing of such orders as the "C. M. A." and "Princely Knights of Character Castle." Both these orders admit young boys and men only. What cares Satan if the stars and stripes wave over every school-house (and church too) in our land, so long as he can get teachers and preachers to sell to him

THE COMING MEN AND WOMEN OF FREE AMERICA,

that he may make of them blind slaves to be ruled by effeminate princes. How like Egypt, trying to destroy God's chosen nation by destroying its sons!

But let us see whether a careful examination of the claims and requirements of these orders justify our alarm for the spiritual welfare of our boys. The C. M. A. (Coming Men of America) is an order started in September, 1894, for boys only. The need of such a society, its aims and benefits, together with the offer of numerous prizes, are the selfish inducements which appeal strongly to the baser desires of the selfish nature in boys. These are set forth in alluring, fascinating style in the paper published to further the interests of the order (*The Star*) published at Oak Park, Ill.

The *Star* says that most all men belong to some secret order, but heretofore boys under 21 years of age have had no such privilege. Now, however, they have an order with secret signs, grips, passwords, a secret character language which can be read by none but members of the order, which enables the members of the order to correspond about business or for friendship, and makes them "friends all over the world, even among strangers." There are offers of valuable silk banners to lodges getting the most members in a given time, watch-charms, etc., to those boys who succeed in persuading the greatest number of boys to join, and the photographs of

"RUSTLERS" FOR THE ORDER

are put in the *Star* each month. School boys are urged to "rustle" for the order, and told that "there is no place equal to the schoolyard" for getting boys to join the order. Six boys of any age may form a lodge.

As a special inducement there is a grand offer to make the boys life members, give them the signs, grips, password, key to Bestography (the character language), a badge and the *Star* for one year, all for one dollar! Of course this does not include the monthly dues, which amount to more than many boys think they are able to give to all religious and benevolent causes. The churches are thus robbed of men and money.

These flattering offers of so much for so little, which destroy the foundation of an honest sense of justice in private business as well as in national affairs, is impressed on the youthful minds by exciting stories. Many of these represent one C. M. A. as being unfaithful to his country, the the cause of temperance, or other good cause, in order to assist another C. M. A. in some remarkably brave manner. That these deceitful, injurious efforts are having the desired effect is evident from the fact that this order has in the first year of its existance infested every State of our Union, and organized 140 lodges.

The order of "Princely Knights" is in some respects even more dangerous than the C. M. A., since it claims to be "as intensely moral as the religion of Christ," though it does not require its members to be followers of Christ by profession or practice. It admits boys over eleven years of age, and men. This order professes to make boys into good men without Christ, just what Masonry claims to do for men. The degrees are: (1.) Sheperd Lad, for boys of 12 years; (2.) Captive, for boys of 13 years; (3) Viceroy, for boys of 14 years; (4) Brother, for boys of 15 years; (5) Son, for boys of 16 years; (6) Prince, for boys of 17 years; (7.) Princely Knight, for boys of 18 years.

In the circular which describes the aims, etc., of this order we are told "it

APPEALS TO THE BOY'S DESIRE TO LEARN SECRETS

and his love of regalia and his desire for entertainment, and by these means wins and holds him, and intensifies his youthful enjoyment while he learns to be a good man." What deception! Think of teaching boys that indulging such un-Christlike tastes will ever make them like Christ; that instead of finding their "entertainment" in healthful, helpful home plays and games, or study with brothers and sisters guided by fathers and mothers (the boys truest friends), or in open societies, they can better learn to be good men in a society which excludes their mothers and sisters, and to join which they must swear to conceal from them their wonderfully elevating (?) moral lessons.

There is a sickening mixture of truth and falsehood, of pretended "morality, benevolence, patriotism" and romance in the description of the "method of work" and the degrees of this order which to a sound matured mind must be disgusting. But to the undeveloped mind of youth such sophistry often appears beautiful truth, which makes it doubly dangerous. Especially is this true of the following quotation from the circular:

"Our order only claims to give moral instruction and temporal benefits to its members..... and while our purpose is to give all possible aid in the formation of princely character, still the highest degree of character is not attained therein, and that the highest degree of life known on earth is Christian character. Far above all human orders or societies stands the church which the Prince of Peace has purchased with his own blood, and whom the initiate is urged to accept in God's own appointed way." God's way is "the way of holiness," not morality, and is so open that "the wayfaring men, though fools, shall not err therein." The circular continues: "Surely you will be glad to know and will help to spread the knowledge of the work of Princely Knights of Character Castle, who are trying to help boys and young men to build, adorn and defend their own character castle."

Among the officers and directors of the "Supreme Castle" at Indianapolis, Indiana, are ministers, teachers, and the Secretary of the State of Indiana. It would be well for such men to study Isaiah 5: 20, "Woe unto them that call evil good and good evil; that put darkness for light and light for darkness." Fathers! Mothers! If you love your homes, if you love your boys, awake; destroy their deadly foe, trusting in the God who destroyed 185,000 heathen in one night in answer to the prayers of just such feeble, imperfect followers as you.

Knight Templarism, holding a triennial debauch at Boston, could call to its aid thousands upon thousands of dollars and hosts of open friends. Reform starves and its friends hardly show themselves. In the same way rumsellers grow rich, while ministers can hardly buy the books they need to do their work. Yet in spite of the apparent prosperity of Templarism and the saloon which it protects and patronizes, the ministers and reformers are to be the conquerors at the end of the campaign.

The *Woman's Voice* has a letter from a member of a Roxbury commandery who claims that no liquor was furnished at its headquarters during the Boston conclave. Such an exception almost emphasizes the rule.

THE STODDARD-LAWRY DEBATE.

REPORT OF A PUBLIC DISCUSSION BETWEEN REV. W. B. STODDARD OF WASHINGTON, D C., AND T. H. LAWRY, D G C K. O. T. M., IN ARMORY HALL, OAKDALE, PA., FRIDAY, OCT. 25, 1895.

QUESTION:—*Resolved, That all societies requiring a pledge of concealment from those outside their membership are detrimental to the Christian church, the family and the state.*

In sending this report I shall not attempt, with but few exceptions, to give the reader the language of the statements and replies. This would consume unnecessary space. I shall endeavor to give a knowledge of the arguments and statements as presented by both sides.

The affirmative opened with an allusion to the scenery surrounding a bluff within a beautiful cemetery. The sun was setting. The recent frost had gilded the forest leaves with all the beautiful tints of the rainbow. The neighboring lakes, hills and valleys were all that could be desired to make an enchanting picture. With such surroundings who would not desire to enjoy life? Turning, I beheld the men digging a grave. Thus reminded that men were dying, the forest leaves were falling, all life is hastening on. I look into the faces of my audience; I see the flush of youth, but I know that soon, very soon, you with myself will pass from the scenes of earth. How careful, oh, how careful should we be not to make mistakes in the little time we are here.

When my time came to speak, I first analyzed the *question* and noted the word *all*. What are some of the pledge-bound societies? The Mafia, Clan-na-Gael, Masons, Odd-fellows, Maccabees, etc. We of course will not have time to discuss the merits of all these societies. You will note that there are certain things in which all agree. All seek concealment. All are pledge-bound, etc. If I can prove that the very best of these societies, under the most favored circumstances, still have that within them that make them a detriment, I thall have gained the question. On the other hand, if my friend shows that the very worst, take the Mafia for example, are a benefit to the Christian church, he wifl have gained the question. I then gave seven reasons or points that I purposed to develop in a later speech to show the very best of the lodges are detrimental:

1. A person in uniting does not obey the Bible injunction to avoid the appearance of evil.
2. A direct Bible command must be broken. One must foreswear him or herself, or forepledge, which is equal to the same thing.
3. There is good mixed with the bad in them, and so the good is injured. Illustration: bad egg in custard pie.
4. Many of the titles used to designate persons in the lodge are ridiculous. Illustration: Maccabee names.
5. Many use pretentions to charity to deceive.
6. The tendency of the whole system is away from Christ and the church.
7. The three divine institutions, church, family and state, if as God intended, are all the societies to which men need belong.

MR. LAWRY'S FIRST ADDRESS.

So far as I could discover Mr. Lawry did not attempt to answer the propositions I had laid down in opening, but struck out for himself. As I attempted to answer some of his statements in my next address, I think the best way to present it to the reader is to combine my reply with his arguments so far as I replied to what he said. After speaking of myself in a complimentary way, he referred to himself as "an ordinary workingman," just one of their fellow townsmen.

My Reply.—I think my friend has shown himself an extraordinary laboring man. We usually think when a man places D. D. after his name that he is more than ordinary. My friend has seven letters on his envelope after his name.

Mr. Lawry's second statement was that "we judge of a society by its membership and its influence." "By their fruits ye shall know them."

Reply.—We can not judge a society by its membership, but by its teachings, its principles. The membership is not the fruit. The fruit may appear in the lives of the members.

Mr. Lawry next told a story regarding Biddy some one and her goose. The expression "d—— old liar" was made in connection with this story. Reference was in this connection made to Masonry having stood the tests of time. "The Bible," said the speaker, "is the basis of good because it has stood all time."

Mr. Lawry then spoke as though he inferred that I was in favor of the Mafia, and denounced it as a hydra-headed monster.

Reply.—We agree regarding the Mafia, but in denouncing this society my friend speaks against his side of the question. It seems that he does not think *all* societies requiring a pledge of concealment a benefit.

Some statistics were next given showing the numerical strength of different secret societies. He gave the number of Maccabees as 300,000. He thought there were 5,000,000 persons in the United States belonging to secret societies. Mr. Lawry has $5,000 insurance in the Maccabees, for which he was thankful. It was the church's duty to provide for the future; the lodge's duty to provide for the present. A man might pray nine times a day, die, "and go to play on a golden harp, while his wife was left to play on the washboard." The lodge was the savings bank of the members. Their object was to improve their members "intellectually, socially and morally." Dr. Talmage was quoted as having said, "I might as well talk against a large ant hill as to cry against secret societies. They are children of the church."

Reply —I quoted Christ's words as opposed to secrecy, as being of more weight than those attributed to Dr. Talmage. Lodges are not children of the church, as their parents come from another source.

I was referred to as being prejudiced, ignorant, etc. Of course I could not deny this, but suggested as I had the revised laws of the Knights of the Maccabees I might read a little to the audience that we might become informed. (As it is my purpose to write one or more articles setting forth some of the laws of this order as given in this revised edition, I will not here quote as I did to the audiance.) Suffice it to say that we found that the Supremes voted their own salaries *each year;* that they were paid $6 per day and mileage six cents per mile while attending to the same. They had arranged for a system of taxation by which the tents or little Maccabees were continually paying into their treasury. The amount of their salaries was not given. Probably they would decide that after they saw how much came in during the year.

Another story was told in which a Scotchman, in asking a blessing, described the kind of provisions he wished the Lord to send, corn, etc. He wound up with the expression "don't give us any more of those d—— little nubbins as you did last year." The advancement in the printing press, electricity, etc., was referred to, and the statement made that the lodges had done more for this country than all the ministers, etc.

Mr. Lawry next spoke of my objection to Masonry as mentioned in a former lecture, that the name of Christ did not appear in connection with their professed worship. He replied that the name of Christ did not appear on the patents; were we to conclude that they were of no value because of this? "The lodges," said the speaker, "enter into the government more than the churches"

Reply.—Noah was very much in the minority. The wrong has most always been the most popular.

After my reply, sketches of which I have given in reviewing Mr. Lawry's address, he spoke again.

JOHN MARSHALL, *Chief Justice, in a Letter to Edward Everett, July* 22, 1833, *said of Freemasonry:* "That the institution ought to be abandoned, as one capable of producing much evil, and incapable of producing any good which might not be effected by safe and open means."

HON. SAMUEL DEXTER, *in an Open Letter to the Grand Master of Mass.*, 1798: "If there be no very important reason for upholding Masonry at a moment like the present, there *is* a reason against it. The system of the destroyers of human virtue and happiness is to undermine in the dark the castle that cannot be carried by storm. Secret agency has overthrown all the republics of Europe, and an extended, secret, leveling, self-created society, without any valuable object of pursuit, and embracing bad characters as well as good, cannot be the subject of approbation of an anxious patriot."

REFORM NEWS.

PUSHING THE WORK IN TENNESSEE.

MC NAIRY, Tenn., Oct. 14, 1895.

EDITOR CYNOSURE:—I have just returned from a short tour in the anti-secrecy work. My first address was at Falcon, where we had a small audience and good attention. On my way to my next appointment I providentially became acquainted with Dr. E. Dickerson, who said, "make your home at my house so long as you stay in Ramer." Soon bills were posted about the town announcing me to speak at night on the two religions of the Bible, or true and false worship.

I had a fair audience, and commenced with the worship of Cain and Abel. Some secret worshipers like Cain are much displeased when anything is said against false worship. Yet the difference between their worship consisted mainly in the fact that Cain's was a Christless worship, while Abel's was by faith in the promised Messiah. "By faith Abel offered unto God a more acceptable sacrifice than Cain;" and in Heb. 12: 24 we read, "And to the blood of sprinkling which speaketh better things than the blood of Abel." The blood that Abel shed in making a sacrifice to the Lord, was typical of the blood of Christ which is said to "cleanse from all unrighteousness." Attention was directed to the Lord Jesus Christ as king and teacher and Great High Priest, and that he alone is the way to righteousness and heaven. "No man cometh unto the Father but by me." His name and work stand out clearly on the pages of inspiration to the close.

Then was traced the false Christless worships of the heathen including Baal worship as an integral part of ancient sun-worship so much abominated by the Lord, as we find related in the eighth chapter of Ezekiel, in which we have an account of the vision which God gave him when he took him into the lodge of false worshipers to see their doings and expose them to the world. And Ezekiel wrote it, and it was published, secrets and all. The Lord of heaven and earth calls it, in its various degrees or departments, "Abomination" and "Greater Abomination."

It was also shown that the "unfruitful works of darkness" spoken of by Paul in Eph. 5: 11, were the Eleusian and Bacchanalian mysteries, which according to history were of so vile a character and influence that the Roman Senate "banished them from Rome and Italy." See Dr. Clark's Comments on Eph. 5: 11, 12 and 13 Then it was proven from books written by high Masons and endorsed by grand lodges, that certain ceremonies in the religion of Masonry were borrowed from the Eleusinian and Bacchanalian mysteries; the same as Dr. Clark says, Paul no doubt referred to when he said, "It is a shame to speak of the things that are done of them in secret."

It was also proven by the same Masonic authors that there is scarcely a rite or ceremony in Freemasonry which is not borrowed from, or patterned after, the "Ancient Mysteries." And we well know that the Ancient Mysteries are the secret worship of the ancient heathen. Then Dr. Mackey, one of the greatest of those who uphold and laud Masonry so highly, yet says of their ceremonies that "They are the development of the ancient sun-worship." These and other quotations were given proving the above, and that the religion of Masonry has no use for the name and mediation of our glorious Redeemer, except to expunge his name from the Scriptures quoted in their rituals. C. POWERS.

CORRESPONDENCE.

LIGHTING UP VALLEY AND HILLTOPS.

SCHUYLER'S LAKE, N. Y., Oct. 8, 1895.

DEAR CYNOSURE:—In a former article, after giving a cursory and very incomplete descriptiou of the physical and social conditions of Schuyler's Lake, I promised to mention some results from anti-secret seed sowing.

The Masonic lodge has ever been numerically strong at this place, and the churches, as may well be supposed, correspondingly enfeebled. The intellectual, spiritual and financial forces, which should contribute to the upbuilding of the church, are prostituted to the lodge, which here, as elsewhere, is devoid of any vital element capable of elevating and enlightening, much less Christianizing, the community.

It would be entirely safe to submit the whole question as to the good or evil influence of the lodge upon the testimony of one witness,—the mildew and blight which the lodge has bequeathed to this village. The habitue of the hotels, the the large percentage of irreligious, profane and blasphemous inhabitants are a sad commentary upon the dominating immoral influence of the place.

The two struggling churches, Baptist and Methodist, are badly handicapped. To make sure of the number to whom a special promise is given, the "two or three gathered in my name," these churches wisely hold their weekly prayer meetings on different evenings, and a few of the more zealous ones attend both meetings.

Before making myself known here as one not in sympathy with "their mysterious allegorical teaching," I had taken the measurements of the town's educational, religious, social and commercial forces. Having been myself a teacher, I tried to talk to some of the citizens entertainingly and instructively about their public schools. As a superintendent of Sunday-schools for many years, I spoke freely upon this subject. I conversed with pastors and parishioners upon the condition and mission of their churches; I interchanged thoughts with the business men of the place, and by all these parties was treated with the utmost consideration and urbanity. Indeed, I had half persuaded myself that should I conclude to move my family to Schuyler's Lake, and continue to behave myself properly, that some day I might be rewarded with the office of deacon or road commissioner.

But these overweaning hopes were quickly blasted when it was learned that my mission in their midst was something other than to pronounce benedictions and eulogies upon their unhallowed lodges.

Adherents to the lodge, without studying for soft language in which to clothe hard thoughts, informed me that if I would only mind my own business, they would attend to theirs, with other unamiable expressions.

This brings us to a nerve center, and paves the way for inquiries. Why all this chafing under the collar, this feather fluttering, and profuse shedding of porcupine quills over the mere examination into the merits of Masonry? What harm from an honest effort to an intelligent understanding of a legitimate and useful institution, that dominates for weal or woe the entire community?

If Masonry is as good or better than the church to live and die by—if it is straight goods and neither short measure nor shoddy, why object to a daylight examination? No exceptions were made to investigation, suggestions, or even criticism of the secular school. The superintendent of the Sunday-school invited and courted suggestions for the possible improvement of the work over which he presided. The pastors were courteous, and free to speak of their successes and failures, and were wide open to any helpful recommendations.

Every educational, religious, social and business enterprise was courteous, communicative, and free as the mountain air, EXCEPT that association of men calling themselves FREE masons. (What a misnomer.) I submit to any impartial tribunal whether the strenuous resistance of lodgemen, to having the search light focussed upon their acts, is not more than a suggestion of concealed evil? May not these deluded men be fairly likened unto the native, who dashed to shivers the magnifying glass of his missionary. Forsooth, it had faithfully revealed the putrid and unwholesome condition of the fruit he was eating.

From a good, but I fear much-neglected, book we learn that there was an epoch in the long ago when darkness brooded over the whole earth. Now I have yet to find a period so remote that Masons were willing to admit antedated the birth of their pet institution; so let us in charity presume that this impenetrable midnight, without a morning, was the heyday of their prosperity—the golden era of their existence.

But, my! What perturbation, panic and discord, when the unalterable edict was issued for LIGHT to be turned on the scene. What hurrying and scurrying for concealment! What hieing, and hustling to and fro for secreting cottonade regalia, second-hand coffins and other cheap-John lodge trumpery! With how little ceremony and veneration were the square, compass, trowel, pickaxe and gavel tumbled into the tool box, as if all these "sacred" instruments had not been laid under tribute to chip off the angularities of men, thus fitting them for heaven! With what haste the printed oaths and obligations, which they had sworn by their great grandfathers never to publish, were rushed to the flames. How they exclaimed, as other evil spirits have since said, O light, "hast thou come to torment us before our time?"

The good Book says God saw that the light was good; but Masons, from that day to the present, have entered their protest against any further innovations.

The reader will discover that much of this is "beautiful allegory," of which Masons proudly boast. The simple, unvarnished fact is, that darkness is to oathbound secrecy what the leg and foot are to the stocking—its all of it. Darkness is as essential to the life and perpetuity of lodges as lungs for breathing.

The process may be slow and not always assuring, but consistent, persistent light and revelation are destined to make inroads upon the citadel of darkness and superstition.

The visits made here by the noble brethren who have preceded me are slowly, and quietly but unmistakably leaving their impress. First, young men who had been lingering upon the lodge threshold have, from public lectures, private conversations and printed literature, been convinced of the follies and irreligion of the lodge.

Second, many lodge members have, through the labors of our brethren, been emboldened to give expression to their restlessness under the galling yoke imposed upon them by their association.

Again, the lodge itself is greatly perturbed and disconcerted over these semi-occasional visits and the impudence of the visitors in presuming to enlighten the people on a subject which, as to its nature, "they can know nothing about."

You see that the lodge at Schuyler's Lake is very anxious that the people should know the truth, the whole truth and nothing but the truth.

After one of the lodge officials had vented his spleen upon the acts of my predecessor, he bade me a mock welcome, assuring me that my labors would be very helpful to the lodge, to which I replied:

> "Thou liest dissembler! on thy brow
> I read distracted horrors figured in thy looks."

I suggested that if our association had been helpful to their lodge that they might feel like compensating for the benefactions received, and gave the name and address of our treasurer, but thus far the exchequer of our association has not been increased.

For some inscrutable reason my pen has taken an oposite direction from that which I had expected, and my space is consumed.

In my next I will try and dwell less on profitless theories and give what I had promised and intended giving in this article, namely, incidents showing the rewards of love, light and labor in our work. Yours for the truth,

J. M. HITCHCOCK.

WHAT INDIA NEEDS.

INDIA WATCHMAN MISSION, BOMBAY, India, Sept 25, 1895.

DEAR FRIENDS OF THE CYNOSURE:—We are convinced beyond the possibility of change that only this kind of fighting will avail for this land or any other. Our torches must be lighted from heaven, and our messages must come from heaven. Our sword must be the "sword of the Lord." In addition, our whole lives must be such as to proclaim us as citizens of a heavenly country. Then will Christ be "lifted up," and will draw all men unto him. By the power of the Holy Ghost will this work be done. Reform alone cannot do it, but it is an aid. The *foundations must be destroyed* which upholds the whole fabric of Satanic power and works.

We hail with joy all these reforms and those who so ably defend and advocate them, but the Lord keeps us at our one business of digging away at the "roots of bitterness," and seeking to get them destroyed and cleansed out by the blood of Jesus.

There is a vast deal of intellectual ability in this land which should be won for Christ. Let none imagine that all the people of India are of low mental capacity. It is not so. We have never seen more intellectual and thoughtful faces than many here. Some are well educated, so it is *not* education that they need. India has much of it, but is heathen still. Therefore it is a failure to attempt to educate the masses into Christianity. It is likely to prove more of a curse than a blessing, as they use it for self and Satan. The great masses of hundreds of millions are ground down by base superstition, sin and shame.

What then does India need? We answer: India needs the Holy Ghost to convict, convert and *transform* by the Gospel of Jesus Christ, preached and lived by men and women who, like Stephen of old, are "full of faith and of the Holy Ghost." There is a beginning made. An awakening is coming on, and where there are sprinkles now, there will be "floods" then, poured out on this "dry ground," for the mouth of the Lord hath spoken it.

And in that day the "brilliant future" of Satan's works, with the faces of those who have promoted them, will "gather blackness," and India shall

> "Hear the falling of the fetters,
> And the crash of opening graves."

Hallelujah! Keep praying for us, and for this vast field so blasted by Satan.

HENRIETTA E. MUZZY.

HOW THE POWER OF THE CHURCH IS DESTROYED.

No one thing does so much to injure the church as hypocrisy. No ally of Satan is more successful than the man who covers his infamy with the cloak of religion. A New England Sunday paper last week announced that "Col. —— —— would read the service" at a certain church. This colonel is a lawyer and an Eminent Mason — a "Right Eminent," in fact, and is noted for his success in his profession.

Some years since a woman shot and killed her husband. There was no doubt of that fact. This Masonic lawyer, aided by his brethren, got the woman out on bail. She was sent among a low, disreputable class and in due time was duly announced as in a delicate condition. Masons worked up "sympathy" for a willful murderess, a Masonic grand jury did not indict her and she went scot free.

There are lawyers who would do the same thing; but there are, it is to be hoped, not many of them, who, while adepts in any trickery, while even using Masonry to aid them, and though known to hesitate at no infamy, still do not at the same time pose as saints, hobnob with bishops and even read church services, while at heart they serve the devil, and are in the church, as in the lodge, to do the work of their master and for no other purpose.

But what shall be said of the church which, knowing well the true character of such men, gladly welcomes them, and aware of their infamous and notorious record, allows them to "run" the church on the same principles as the lodge?

NEW ENGLAND.

Indifference toward a righteous cause is not the natural evidence of a clear mind, a pure heart, or a noble life. Nothing base can be indifferent to an honorable man. Nothing false can be so to a true one. Baseness is the foundation and falsity the essence of Freemasonry and it is not a matter of indifference whether it decays or thrives.

TALKS TO YOUNG PEOPLE.

BY PROF. D. A. STRAW.

AN ALLEGORY CONTINUED.

When boys or men get to scheming, and have secured a taste of advantage from it, they become greatly interested in it. So the Cow-barn Society flourished. And now a neighborhood picnic was being planned. It was to be at Agate Lake, six miles from the Prince farm. The Good Hope Sabbath-school was the nucleus of it, but a cordial invitation had been given out for the whole neighborhood to join in it. Mr. Prince and family were Christian people. They were members of the Sabbath school, and of course they would all go to the picnic.

Wash's better impulse suggested to him that

he should let his father and mother ride in his new buggy, for the old one was not so comfortable for his mother, nor nearly so nice looking. But then he thought how he would catch the eye of the young men, and young ladies, too, if he rode in it himself. But the matter was settled almost as soon as he raised the question in the Cow-barn Society. "For," said they, "the carriage is yours, and why should not you use it when everybody will be making his best appearance?" And they thought, but did not say, that if Wash. denied himself for the sake of being kind to his parents, that would set an example for them which they did not feel desirous of following or seeing.

So it was agreed in the triangle that Wash. and Jeff. should drive Jeff's horse in Wash's buggy, and Ad. would ride his new wheel. And wouldn't the large brown eyes of Mamie Hawks shine as she saw the supreme chief of the Order of the Brindle Horn splashing the sunlight into splinters with the flying wheels of his shining new buggy! That was the plan, and of course the household agreed to it, for the three big boys all thought it should be that way. So when the glad morning of the picnic came, Ad. led the procession from the Prince's front gate on his silver mounted "bike," then came the new buggy, then the old "side-spring" with its dusky body cleanly washed and its worn curtains neatly rolled, while closely following came the bay plow team in the lumber wagon with Maddy for driver and little Roe beside him on the sheepskin-cushioned board seat, with the girls on the spring seat behind them. It was a glad morning, though Maddy and the girls felt some misgivings as to whether they enjoyed the contrast in the arrangements.

Across the bridge at Latehead's place, the family were just getting the basket and the half dozen sons and daughters packed into the commodious milk delivery wagon, in front of which Mr. and Mrs. Latehead were in the carriage ready to start. Tom was the oldest son, and about Wash. Prince's age.

"How did you boys swell yourselves into so much distinction?" he said to Wash. when they met at the picnic ground. "Seems to me you gave the girls and the old folks both a back seat."

"Hm! that's easy enough if you know how," was the reply.

"Well, your father's different from mine, or you'd never have arranged that kind of a procession, if you did own the carriage; he bought it for you."

"I guess my father is different from yours, but that has nothing to do with the case."

"Come, now, I'd like to know how you managed that," insisted Tom., and so Wash changed his air to one of business, and with a suggestion of mystery, answered.

"I tell you, Tom., you better come over to our Cow-barn Society and learn a few things. But you'll have to promise to keep them to yourself, and do as the Supreme Chief tells you or we won't let you in."

And now curiosity captured Tom, and the next night the Cow-barn Society had increased its membership and discovered new opportunities. In a few days there was an affiliated society in the Latehead barn. Mr. Prince began to notice that the three big boys were very frequently too busy to remain after supper while the family had prayer together, but he assumed that they possessed their father's sense of honor, and said nothing about it.

As autumn came on, the nights became too cool for the cow-barn meetings, so the Order of the Bridle Horn took to meeting in the boys' chamber upstairs. They saw their father's question, that it would soon grow into words. They felt their mother's uneasiness, though she only spoke it in anxious looks. They knew their sisters' growing sense of neglect, and their brothers' protests against unfairness in the work, so their meetings were urgent and busy with plans to forestall the coming cloudburst.

Wheaton College, Oct 31, *1895.*

DECISIONS OF CHURCHES AGAINST SECRET SOCIETIES.

We willingly comply with the request made by the Oregon State Anti-secret Convention that we furnish our readers with the rules and resolutions adopted by various churches on the secret society question.

This is important, not only because the members of these churches need to be reminded of the action of their own denominations, but such resolutions are usually adopted after much careful discussion, and they express the convictions of large organizations of Christians.

RESOLUTIONS OF THE CONGREGATIONAL CHURCHES OF ILLINOIS,

adopted at Farmington by their State association in June, 1846:

WHEREAS, This Association learns with pain that various societies or orders binding their members to secrecy are making rapid progress throughout this country; therefore,

Resolved, 1. That in the judgment of this Association an oath or pledge of secrecy exacted of the members of any organization renders it essentially different from and opposed to the Church of Christ and a republican state, which court investigation and seek light.

2. That we have not known of any reform issuing in the benefit of mankind, in this or any other age, either originated or carried out by any society requiring secrecy of its members.

3. That a secret society, though formed for benevolent purposes, is peculiarly liable to corruption; and history shows that they have commonly if not invariably been corrupt, interfering with and injuring the administration of justice and the freedom of elections in both church and state.

4. That in the judgment of this body it is the clear and obvious duty of all Christians to have no fellowship with the unfruitful works of darkness, but rather reprove them.

DECLARATION OF THE IOWA CONGREGATIONAL CHURCHES,

adopted by their State association in 1869:

In the judgement of this Association the Church of Christ, together with its legitimate auxiliary institutions, affords complete scope for all the talents and means of the members of the churches, and abundant ground of joy and consolation, both for the life that now is, and for that which is to come, independent of, and separate from, all secret organizations; we would therefore affectionately and earnestly dissuade all our ministers and members from joining such societies; and we advise such as have been unfortunately, either before or since their profession of Christ, drawn into these societies, to withdraw from them, in such manner as their own judgment and conscience shall dictate.

ACTION OF THE CONGREGATIONAL CHURCHES OF OHIO,

adopted by their State association at Painesville, in 1868:

Resolved, That the disciples of Christ are, by their profession, children of light, and have no fellowship with the unfruitful works of darkness which they are bound to reprove; that secret oath-bound organizations, Masonic and others, are alien from the simplicity of the Christian faith, and of dangerous and evil tendency; and we exhort our fellow-believers to refrain from them, cleaving to Christ as their Master and to the church of the living God as the pillar and ground of the truth.

Resolved, That while fully sympathizing with the cause of temperance, and desirous of promoting its interests in all legitimate ways, we regret that so many of its faithful friends have felt called upon to put forth their efforts in its behalf under cover of secrecy, thus practically excluding from co-operation very many of the most devoted friends of a worthy cause.

Resolved, That the thanks of this conference be returned to the Rev. John Morgan, D. D., for his able and interesting report on "Secret Societies," and that he be requested to place the same in the hands of the Western Tract and Book Society, with a view to its publication.

RESOLUTION OF THE CONGREGATIONAL CHURCHES OF MINNESOTA,

adopted at a meeting of their State association in Lake City, Oct. 9, 1863:

Resolved, That our ministers and churches should give no support whatever to such secret societies as are in their principle and practice antagonistic to the Gospel, and that we should aim to make Christianity through its existing organizations accomplish the humane and benevolent ends which our secret fraternities profess to have in view.

DECISION OF THE ERIE CONFERENCE OF THE RADICAL UNITED BRETHREN CHURCH,

at a meeting Sept. 19, 1895:

Organized secrecy is one of the most gigantic works of darkness, so insidious as in some cases to blind the very elect; by which the devil strikes at the God-head, but conceals the hand that gives the blow; working behind the judicial bench and in the jury room; depleting church congregations and church treasuries; making professors of religion adepts; increasing a growth and tendency to ruin.

We admonish our members to strengthen the hands of their pastors in carrying out the form of discipline relating hereto.

We admonish our presiding elders and others that, in handling the elements emblematic of the Lord's death and suffering, they give no countenance to ministers of other churches known to be members of secret societies.

We are in full sympathy with the State Christian Association, auxiliary to the National Christian Association.

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THE MYSTERIOUS POWER:

OR

THE UNIVERSAL, INVISIBLE EMPIRE OF THE WORLD.

BACHELOR'S NARRATIVE.

CHAPTER VII.

HORRIBLE TALE OF ABDUCTION AND MURDER.

"The tyrannous, bloody act is done;
The most arch deed of piteous massacre
That ever yet this land was guilty of."

The attendance at the meeting already referred to was large, and the speaker, a stranger from another State, in glowing language portrayed how a certain man, a citizen of the village of Batavia in western New York, who had been a member of a secret clan, and who had formed a partnership with a printer, was kidnapped from his home on the 10th day of September, 1826, and on the night of the 19th or 20th of the same month was drowned in Niagara river, because he had prepared the secrets of the clan for publication.

An effort was also made to make way with the printer. He showed how every effort to bring the murderers to merited punishment had most signally failed; how the laws of the land and official position had subserved the daring assassins in destroying the life of an American citizen; and how the whole country had been for some time fairly frenzied over the horrible tragedy. He cited the legal records of New York and other States to show the aggravated enormity of the bloody crime and the preconcerted and systematic action of men far and near in the clearance of the perpetrators. He spoke of a church convention held at Milton, N. Y., Sept. 12th and 13th, 1827, in which nineteen Baptist churches were represented, that bitterly denounced clanism, and resolved to have no fellowship with members of that persuasion who would not completely abstain from all clanism. Also reference was made to a convention of indignant citizens, convened at Leroy, N. Y., March 6th and 7th, 1828, for the twelve western counties of that State, that passed strong resolutions against the treacherous order.

At an adjourned meeting of the convention, held at Leroy, July 4th of the same year, one hundred and three members of the organization to which the murdered man belonged, in order to show their disapprobation and abhorrence of the murderous institution, testified to the absolute correctness of the system as revealed by the murdered man, and then and there, giving their names in full, their postoffice address and the positions they had severally occupied in the clan they publicly renounced and denounced it.

The Bachelor was greatly interested and resolved to examine the legal records at his earliest convenience. Afterward, when pondering the lecturer's statement that out of fifty thousand members in the United States forty-five thousand had left the clan perhaps never to return, he was led to believe that his father no doubt was connected with the obnoxious fraternity, and aware of the fiendish work that created such a furor of excitement. He could not believe that so noble and good a man as his father could have been accessory to the inhuman deed, as he lived hundreds of miles from the locality where the melancholy affair transpired, yet his strange behavior at the time, his ceasing to attend the night cabals, and his bitter hatred of all such combinations in after life, all indicate that he knew what was transpiring.

It was in all probability this knowledge, weighing on his mind, that made him thoughtful and morose. He dare not tell the mother, and hence her anxiety, and the troubled look on her face.

(*To be continued*)

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HOW TO REST.

Most of Us Are Sadly Deficient In a Simple Accomplishment.

As many of you know from experience, the old fashioned chair had a straight back. It was thought that this would in some measure counteract the tendency of men and women to become humpbacked. It did not occur to them that this deformity was due to the exhaustion of physical energy and not to carelessness on the part of the individual. Round shoulders and hollow chests are due to the relaxation of the muscles of the back, and no amount of straightening up will remove the cause. When the muscles of the back become weak from loss of energy, the muscles of the chest naturally pull the shoulders forward. To restore the body to a perpendicular position the muscles of the back must have their energy restored.

Lying flat down and stretched out at full length is the most restful position the human body can take, because it requires no effort whatever to maintain this pose.

The Japanese understand this, and they make good use of their knowledge. Instead of having their house full of stiff backed chairs, they spread soft rugs, skins or cushions on the floor or low platforms, upon which they recline when resting, reading or whiling away the time. In this way they stop the waste of the energy necessary to keep one in a bolt upright position. The blood circulates more freely, because there is no tension on the limbs. This reduces the labor of the heart to a minimum. The energy thus saved goes to restore tired or weakened organs or to the invigoration of the brain.

We must rid ourselves of the notion that it is a sign of laziness to lie down or lounge about on the floor or cot or bed; also that it is not proper for women to lie down when tired.

Were our women in the habit of taking more rest, and taking it properly, they would not be compelled to wear stays in order to keep them straight. Having to wear these constantly, the muscles of the chest and back do not develop normally and are therefore weaker than other muscles of the body. —Pittsburg Commercial Gazette.

How to Break a Hen of Egg Eating.

If the hen is of little value, kill it, as she may infect others. If the laying-house is kept quite dark, this habit may be helped. Absence of lime is often a cause of the vice, therefore old mortar or lime rubbish should be scattered over the yard. A sure cure is to burn the extremity of the hen's bill with a redhot poker. It does not hurt the bird, but blunts the bill, so that she cannot pick a hole in the shell. The old experiment of filling an egg with mustard and giving it to the hen does no permanent good.

How to Make Marecu Tart.

Take half a pound of shelled sweet almonds, blanched, and cut up into small pieces. Add half a pound caster sugar, half pound fresh butter, half pound of fine flour and 2 eggs. Work up all well together. Line the ring, placing paper round about three inches high. Bake in a moderate oven until light brown, then remove the paper and fill the tart with stewed currants and raspberries. This tart will keep good for ten days.

How to Make a Good Bandoline.

To a quart of rosewater add 1½ ounces of gum tragacanth. Let it stand 48 hours, frequently straining it. Then strain through a coarse linen cloth. Let it stand thus two days, then strain again. Add to it a dram of oil of roses. This is used for dressing ladies' hair.

How to Use Bitter Almond.

Bitter almond is a flavoring that should be used sparingly and always put in before the article flavored is cooked. The heat then expels the prussic acid and renders it harmless. Bitter almond should always be purchased from a trustworthy druggist.

How to Destroy Mosquitoes.

"Insect Life," a late publication from the government printing office at Washington, gives the results of some experiments in New Jersey to obtain relief from mosquitoes. Sprinkling petroleum or kerosene on the surface of ponds in which the mosquitoes breed has been found effective. A film of oil on the surface of the water destroys the larvæ that are ready to emerge and also any female mosquitoes that may alight to deposit their eggs.

How to Sweeten Linen.

Little bags of powdered orris root are considered among the daintiest devices for perfuming bed linen and underclothes and are more popular than lavender. Orris root can be renewed in strength by the simple device of sunning it well, spreading it out so that the sun will dry it thoroughly.

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CHICAGO, THURSDAY, NOVEMBER 7, 1895.

A VOICE FROM THE PAST.

The speech which Daniel Webster put into the mouth of Patrick Henry contains one passage that applies to the temporizing or ignoring policy generally adopted toward Freemasonry. "They tell us, sir, that we are weak; unable to cope with so formidable an adversary. But when shall we be stronger? Will it be the next week or the next year? Will it be when we are totally disarmed, and when a British guard shall be stationed in every house? Shall we gather strength by irresolution and inaction? Shall we acquire the means of effectual resistance by lying supinely on our backs, and hugging the delusive phantom of hope until our enemies shall have bound us hand and foot? Sir, we are not weak if we make a proper use of those means which the God of nature hath placed in our power."

SOLID MEN OF BOSTON.

"Solid men of Boston make no long orations;
Solid men of Boston drink no strong potations."

It was just sixty years ago in the week that began with Sabbath, the 20th of October, that a Boston mob composed of some of the most prominent and wealthy business men in Boston broke up an anti-slavery meeting. Their plan was to tar and feather George Thompson, the English Abolitionist. This noble purpose of the solid men of Boston was frustrated by Mr. Thompson's absence from the city. They, however, succeeded in getting a rope around William Lloyd Garrison, in order to drag him through the streets. The solid business men of Boston were again frustrated in their noble purpose, for Mr. Garrison was hurried into Boston jail, his friends not daring to let him take the risk of trying to go home. This was sixty years ago, and many men now living recollect the time.

Before men now on the stage have passed away, how ashamed their grandchildren will be of the solid business men of Boston who decorated their stores and other buildings for the motley feathered crew of drunkards and whoremongers who lately paraded the streets, through which, once before, free speech barely missed being ignominiously dragged. These pseudo knights are hardly less pretentious, but, let us hope, are not half so powerful as the slave oligarchy of half a century ago. The attempt to suppress free speech may be as flagrant, but the failure of that attempt may be more probable.

"BETWEEN THE DEVIL AND THE DEEP SEA."

The Satanic character of Freemasonry is startlingly revealed when it is discovered that the system puts its victim where there is no escape from doing wrong. The only possible rescue is by way of exit from the lodge, and renunciation of the sin.

To pretend to remain a Mason, but break Masonic obligations, is at best to lead a false and double life. To honor and steadfastly confirm an oath, and still break it, is something worse than simple falsehood. Oaths adhered to, virtually reiterated and confirmed, recognized as sacred and to be honored, are an impassable barrier. In this case they are also buttressed with human penalties that threaten reputation, property, business success, and explicitly life, which, by the original terms of the oath, is forfeited. Perjury, dishonor and death guard the way. On this side no relief is found.

On the other hand Masonic obligations involve crime. In their own nature they are sin. If the snared victim pleads that he did not know them, he must remember that some of them were taken after he had become acquainted with the vicious method by which Masonry springs its trap and imposes obligations before they are understood or considered. Again he must recollect that he did not promptly repudiate them upon discovering their vicious nature. He continued so long in sin as to give it a more mature indorsement.

Besides being themselves sins, they bind to further sin. If a man is pledged to the Church of Christ, a counter pledge made to the lodge is perjury, and to permanently keep it is to break faith with the church. If the two were compatible this would not be so. Some Masons try to think they are.

If a man has taken the vows implied in ordination to the ministry he is a perjurer if he allows the obligations of Masonry. They are incompatible.

If a man has taken the "freeman's oath" and become an American citizen, he commits perjury when he takes the incompatible "Freemason's oath."

In fact, all obligations to loyal citizenship, morality and ordinary honor and correctness of life are virtually repudiated by Masonic obligations. Each is incompatible with the other. The victim is aground where two seas meet, and his ship is likely to be broken with the violence of the waves. To reaffirm his Masonic obligations and yet break them is perjury. To reaffirm his previous obligations and Masonically repudiate them is not much less than perjury.

There is only one thing to do and that is trust God and cast one's self into the deep. That is the way to come safe to land. Repudiate sinful vows that contradict church vows, ordination vows, and all Christian or patriotic vows taken explicitly or by implication. Give precedence to what was first and could not be broken. Give preference to what was true. Give unbroken loyalty to what was good. Do not be led captive by Satan at his will, or crowded into a corner where either road out is wrong. Say, get thee behind me Satan, and so gain a clear road.

SHOULD THE "CONGREGATIONALIST" HELP THE UNGODLY?

The gentle reproof that came to Jehoshaphat fits the *Congregationalist*. The king of Judah had barely escaped with his life by the special mercy of God from that battle in which Ahab, the sun-worshiper, received his death wound. In this battle he had been the ally of Ahab and the sun-worshiping Isrealites, of whom Elijah testified at Horeb after the answer by fire at Carmel, that they had digged down God's altars and slain his prophets with the sword. Jehoshaphat was met on his return toward Jerusalem by Jehu, the son of Hanani the seer, who said: "Shouldest thou help the ungodly and love them that hate the Lord?" 2. Chron. 19: 2.

It is the boast of Freemasonry that it is ancient, and it claims to be the perpetuation of that sun-worship of which Ahab's Baalism was a manifestation and a type. Elijah was strictly, and without much accommodation of terms, a radical Anti-mason. The connection of Masonic lodges with the ancient high places, and of Masonic sun-worship with the sun-worship mentioned in the Bible under the name of serving Baal, is one of the great Masonic claims. This is a sense in which Masonry is founded on the Bible and helps to an understanding of the Old Testament. For a verification of this, see the standard authors recognized as authorities by all grand and subordinate Masonic lodges.

All the Knights, so-called, who met at the Boston conclave were sun-worshipers. They were secondarily Knights, but primarily Blue Lodge Masons. Every man of them had bowed to the east after the same manner and in avowed affiliation with the elders of Israel, whose abominations Ezekiel saw. There is a lodge in a church near Lowell of which Ezekiel eighth chapter is an exact description, even to the hole in the wall. The "abominations" are duplicate.

Turn to the eighteenth chapter of second Chronicles and you will find the marks of this ancient and modern sun-worship. Ahab kills sheep and oxen in abundance and seduces the king of Judah into alliance, although he has separated himself from Masonry. The false prophets say whatever is desired, as a Masonic minister in the Boston Baptist ministers' meeting said, he had never seen in a lodge what he would not be willing to have in his own parlor in the presence of his wife and daughters.

When Micaiah speaks as a true prophet, he is smitten on the cheek with insulting and blasphemous words. He is also sent away into bondage, to be fed with the bread and water of affliction. Could there be a closer description of sun-worship and its methods as they re-appear in modern Freemasonry? Notice the Masonic tone in the twenty-sixth verse, the violence toward truth and the confidence of a return in peace. But there is no "peace" for the wicked save such peace as Ahab found about the going down of the sun he worshiped.

The *Congregationalist* knew the "sheep and oxen in abundance" that this modern Samaria offered. There were advertisements to be considered, if not subscriptions. There was the peril of effective Masonic enmity. It also saw the wickedness so clearly that it hardly dared go to the seven thousand who had not bowed the knee to Baal or the east, or received the mark of the setting maul in their foreheads, without a few gentle words, recognizing that its many words of laudation needed to be offset a little. It saw the barbaric glitter and parade, it heard the blare of brass that noisily disturbed the Sabbath of the city of the Puritans, it saw the inpouring Sunday trains. It saw also the drinking hosts that marched, led by the most notorious distiller in in America, the sight of whose pouring tide of rum, setting like a fiery gulf stream toward pagan Africa, has sent a shudder through Christendom. It witnessed the lewd debauchery that poured money "earned elsewhere," into the laps of harlots at home in Boston and imported from other cities as priestesses of Jezebel. Adoptive Baalism was in full feather, and the conclave was a carnival. If the prophets were not slain with the sword they were silent as the dead.

The *Congregationalist* had no fancy for Micaiah's dungeon. Elijah's brook, and juniper tree, and cave at Horeb, were uninviting. It preferred the part of Jehoshaphat, who "had riches and honor in abundance," and for whom Ahab, the Masonic king, "killed sheep and oxen in abundance." So, though it personally took away the Masonic "groves," and prepared its "heart to seek God," it yet answered the Masonic king: "I am as thou art, and my people as thy people; and we will be with thee in the war."

What charming fraternity and glad-to-see-you-ness it found in whoremongers from the South who clasped brotherly hands with drunkards and rumsellers of the North. In what a brotherly way the Atlantic and Pacific mingled their tides of lewdness and foul debauchery. What a lesson to Christians in the divine art of brotherly love.

Through a long-labored editorial it toiled to "help the ungodly." It spread itself like a carpet in the path of those who were trampling on the cross. It professed to admire if not "love them that hate the Lord." "My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter?"

Whatever the *Congregationalist* may think it owes sun-worship for sheep and oxen or for exemption from Micaiah's treatment, it owes other undeniable obligations. It is probably second to only one other paper, at most, as are presentative of Christianity in New England. It is professedly and actually consecrated to Christ; yet it helped "enemies of the Lord," who are all members of the Blue Lodge infidel clubs in which Christ and Christianity are unmentionable as "sectarian" names.

It represents Congregationalism. Yet it helped the ungodly whose immoral tenets and practices and whose religious doctrines are incompatible with Congregationalism and antagonistic to its influence.

It is under obligation to patriotism, with which Masonic obligations are, on the very face of them, incompatible, yet it helped those sworn to disloyal obligations.

It is under obligation to Christian morals, yet it helped those sworn to one of the meanest of all systems actually immoral, but boasting falsely of morality. And it helped a gathered host, actually trampling morality under foot.

It is under obligation to the soldiers of temperance, yet it helped the visible army that protects intemperance. Led by the most notorious of all distillers on the continent, and composed of drinking men and dealers in strong drink, so composed and conducted that there appeared to be a startling exception when a member of one of the commanderies reported that, of the oceans of liquor brought in and used, his commandery supplied none; and, above all, sworn under death penalties to keep secret all violations of civil law by members, and protect the violators from punishment, they were a banded host of the ungodly. They are the organized foes of temperence. Their

wicked oaths and their wicked actions agree. Should the *Congregationalist* help them?

It is under obligation to agencies that help the godly and are used by those who love the Lord. One of these is the American Board of Foreign Missions. No other pagan devotee and heathen sun-worshiper in the whole world is so powerful an enemy of the work of the American Board as the "eminent" commander, specially "beloved" of the enemies of the Lord, who headed the procession of drunkards, rumsellers and whoremongers, and who sends more gallons of rum to African heathen than all Christians together send of copies of the Bible. He is the arch enemy of missions, second only to the more eminent Grand Master Satan. He is the modern Ahab.

It is right, then, for some modern Micaiah to warn, or some Jehu Ben Hanani to reprove the modern Jehoshaphat, and ask: "Shouldest thou help the ungodly and love them that hate the Lord?"

IT CAN AND MUST BE CHISELED OUT.

At a citizens' meeting in Greenwood, Ill., October 5, 1895, the following action was taken in view of the fact that the Masonic Grand Lodge of Illinois had on October 1 laid the corner-stone of the Northern Illinois State Normal, at De Kalb, with Masonic ceremonies.

To the Honorable Trustees of the Northern State Normal School of Illinois. Gentlemen:—We are informed that the corner-stone of the building to be erected under your authority and supervision was laid by the Masonic lodge of this State and that an inscription reciting this fact is placed upon the stone. We desire respectfully to enter our protest against the ceremony and the inscription and to request that the said inscription be chiseled out on the ground that State institutions should not be used to advertise any sect, party, denomination or order. We do not understand why the Masonic lodge, one of the secret societies of our State, should be permitted thus to publish itself rather than the Catholic or Methodist churches, either of which is a much larger body of our fellow citizens.

We therefore respectfully ask that said Masonic inscription be chiseled off, and that we be publicly certified of that fact.

President C. A. Blanchard in a letter referring to this says: "My own opinion is that we should see the trustees personally and ask to have that inscription off, and that if they decline to so serve us that we should begin action that would compel it. I believe that it could be done. I think that all fair minded men, even Freemasons, believe that it is an impertinence that should be removed." Now let the friends of the cause throughout the State call meetings and take similar action to that taken by this Greenwood meeting. We have too long quietly submitted to such usurpation.

SHALL WE GIVE UP THE CHURCH FOR THE LODGE?

This is about the conclusion to which a Congregational pastor at Evanston has arrived according to the following report of his sermon in the *Tribune* of Oct. 23

The Rev. W. H. Manss of the Congregational Church of the Redeemer, Evanston and Aldine avenues, discussed the theme yesterday morning: "Why men unite with secret societies and not with churches." In opening his sermon he said: "I am not here to denounce secret societies. I am happy to have the honor to be a member of one of the largest secret organizations in the world. When rightly understood we must have a deep reverence for their aims and high regard for their rituals and principles. If every member of the various legitimate secret societies was loyal to its principles and true to their own society the world would be the better. There would be more love for humanity and a greater reverence for God. The churches have been compelled to face the fact that many of their active laymen lose interest in the church after they become identified with a secret organization. The lodge becomes their church. Many men, though not antagonistic to the church, will not unite with it because they feel their religious wants better satisfied in the lodge. Who is at fault that the women constitute 80 per cent of the church membership? In the average Sabbath congregation here are three women to one man. In Chicago there are 400 churches and 1,200 lodges with an average membership of 200 men. We cannot say that women are more superstitious than men and hence unite with the church. We recall the woman who made the history of the world and we are compelled to acknowledge the world's gratitude to woman.

"Where has the lodge an advantage? Christian charity has assumed an official air. The church must return to the apostolic days in the care of her sick and the providing of her gifts. The society man does not regard it as charity to be taken care of. He has paid his assessments and his dues. In the apostolic church all men were brethren and the visiting of the sick was not an arduous duty, but an act of love.

"Narrowness of doctrine was another reason given why men do not unite with the church. Lack of Christian union, too much churchliness. The kingdom of God means to advance our own denomination. All men desire authority and in the lodge every man can exercise his authority. In the lodge men knew that their widows and orphans were taken care of, but had no assurance of this in the church. To be assured that their homes would be cared for after their death men say they unite with secret organizations."

PERSONAL MENTION.

—Rev. R J. Gault is supplying for two months the pulpit at Hopkinton, Ia , formerly occupied by Rev. T. H. Acheson.

—The right to reproduce a number of Tissot's remarkable paintings illustrating the life of Christ has just been secured for the Christmas *Century*.

—Dr. C. D. Trumbull of Morning Sun, Ia., was a welcome caller at this office a short time ago. He was on his way to aid in communion service in Allegheny, Pa., and was accompanied by Elder Wilson.

—The contrast between Father Clark and distiller Lawrence typifies the difference between the C. E. convention and the K. T. conclave at Boston, and the contrast between the characters of the two organizations.

—When the terror of the Masonic conspiracy cowes even the temperance reform press, so that it dare not mention the simple facts concerning a Knight Templar conclave and debauch, it is time to inquire how far the phrase "freedom of the press" has any useful meaning.

—Rev. T. H. Acheson, our former Iowa Anti-secret Association secretary, is now preaching for the Covenanter church in Denver, Col., where he moved for climatic reasons. He writes that quite a number of strangers attend his preaching service, and his health and work is prospering.

—We are grieved to hear by a letter from Mrs. Levin Wilson, that her husband, Rev. Levin Wilson, of Cynthiana, Ind., a life-long friend and supporter of the *Cynosure*, was stricken down with apoplexy on Oct. 24. Though his condition is regarded as serious, yet his physicians express hopes of his recovery. He is nearly seventy-six years of age, and was busy preparing a series of articles for the *Cynosure* when he was stricken down.

—We again call attention to the duty of all friends of light in Illinois to try to bring their influence to bear upon the Freemasons of the State to have their inscription chiseled from the corner-stone of the State Normal building at De Kalb. We recall an instance of the Masons of Iowa putting their inscription upon the corner-stone of an Insane Asylum at Clarinda. The enemies of the lodge in that vicinity raised their voices against it, and a prominent Mason who was running for office had the inscription chiseled off after dark. Let there be a voice louder than seven thunders from the Anti-masons of Illinois, demanding that this heathen inscription be blotted from the foundation of this State educational institution.

—The editor spent last Sabbath at Union Grove, Wis. He spent the Sabbath previous at Vernon, Wis., assisting at the communion services in the church where he grew up and first professed his faith in Christ. This congregation has held steadily on its course for more than forty-five years with no compromise on the lodge question. It showed its substantial interest in the N. C. A. work on this occasion by giving upwards of $50 in *Cynosure* subscriptions and contributions. The pastor, Rev. Isaiah Faris, was cheered by the addition of nine members to the congregation, and seven by baptism. We believe the policy of this church in excluding from its communion all secret society members is the only way to secure permanent and steady growth.

—A simple method of studying Masonry is suggested by the claim that what makes the Mason is his obligation. This is particularly the obligation or oath of the third or Master Mason's degree. As printed in the *Christian Cynosure* of Sept 26th., it amounted to less than a column. A careful and intelligent study of this oath will give any one a fair idea of what it is to be a Mason. Its full force may not be apparent on first reading. One governing principle interprets the whole. As a Mason, the one who assumes the obligations of this oath is not made in any degree responsible to any person who is not a Mason or closely related to one. The obligation of chastity has no relation to any woman not the wife, mother, sister or daughter of a Mason of the third degree. Even common honesty or the obligation not to "defraud" is limited to a "Master Mason's lodge" and a "brother of this degree." Masonic obligations have no relation to morals beyond the vicinity of the lodge.

—Commenting upon the recent action of the Supreme L dge of the Odd-fellows in amending its organic law so as to exclude from membership hereafter all saloonkeepers and gamblers, the *Christian Advocate*, of New York, says: "A large proportion of the Grand Lodges of the Masonic fraternity in the United States have passed similar laws, and it is to be regretted that they are not executed more fully in that great order. We have stood upon the curbstone and seen a well-known rum-seller, in high standing in the the body, adorned with the regalia thereof, marching in procession, and we had personal cognizance of the circumstances under which the rum-seller was initiated into the order, largely owing to the influence of men claiming respectability, most of whom afterward became drunkards. We remember standing with a number of gentlemen the first time after this rum-seller appeared in procession at a funeral, and one of them remarked: 'If he were not embarrassed by the necessity of keeping in rank, he might easily visit the graves of several of his customers, whose property, reputation and domestic peace had been swallowed up by his remorseless till.'"

—Thomas Hodge, of this city, says in the *Christian Oracle* of Oct. 31: "In the *Christian Evangelist* of Sept. 5th a statement is made by a correspondent that in 1890 there were 1088 lodges and only 384 churches in Chicago. If lodgery is to the church—as some people think it is—as harlotry is to the married relationship, then it behooves the churches to wake up and proclaim *exclusive loyalty* to their only rightful Lord and Master, the Lord Jesus Christ, the Risen Son of the Living God. It is well known that many men are members both of the church and of the lodge. Now if it is true that Freemasonry, for example, teaches a Grand Lodge above for its members, no matter what other religion they profess, I ask if this is not *'another Gospel'* and therefore condemned by the pen of Inspiration? It is said a new secret order has been started at Indianapolis *by our people* (the Disciples) *who with others, unite in saying that* 'this order *is as intensely moral as is the religion of Christ!*' Now this cannot be admitted by those who accept the righteousness of Christ by faith, and rejoice in him as 'the end of the Law' to them. Rom. 10:4. The lodge statement that *it is as intensely moral as the religion of Christ* is at once seen as a different morality—or shall we say one salvation of works, by which its members exalt their self-righteous Pharisaical vanity, instead of humbly confessing their sins, repenting, and accepting the pardon in the way appointed by the risen Saviour, viz , by faith in and obedience to him. The Character Castle (alias lodge) movement seems a very strange one to believers in the grand fact that the 'Gospel is the power of God for the salvation of man.' The law justifies no one. Jesus is the only name given among men whereby they must be saved. Why then seduce boys 12 to 18, etc., and train them up in the nurture and admonition of lodgery and self-righteousness instead of the nurture and admonition of the Lord?"

CULTURE THE HEART

HAVE WE BECOME HOLIER AS WE HAVE BECOME WISER?

Rev. Dr. Madison C. Peters Doubts if Our Moral and Spiritual Welfare Is Proportionate to Our Mental Progress—The Religion the World Needs.

On Sunday evening, Oct. 20, Dr. Madison C. Peters, at Bloomingdale church, New York, took for his text Genesis xxv, 8, "And Abraham gave up the ghost, and died in a good old age, an old man, and satisfied."

Abraham was a strong minded, great and noble man, pure in his feelings, correct in his opinions, unshaken in his faith. He was a practical philanthropist. He had a substantial sympathy for the suffering of others. He was hospitable. He loved the souls of his fellow men, and songht to improve and save them. He was a kind neighbor, faithful to his kindred. Every man was his brother. He unselfishly gave his life for posterity. We behold in him exalted good seldom realized in these days of culture. I would not recall those ignorant times of 3,000 years ago, but I like to study the course of the men of old. Such retrogression is an advance. Among the men of old the culture of the heart was of more importance than with us. Our boast is that enlightenment has everywhere penetrated. But does our moral and spiritual welfare stand proportionate to our mental progress? Have we become holier as we have become wiser? Is not the head cultivated at the expense of the heart?

It is your Christian duty to cultivate your intellectual faculties, but it is yet more so your duty to ennoble and spiritualize your affections. If you would live, you must think. But if you would be happy you must be good. Your head filled with knowledge will not make you so happy as to have your hearts full of virtue. Abraham may not have known as much as we do, or think we do, but see what he effected. Abraham's life teaches us that our true destination ever will be to form the heart for all that is great, noble and holy.

Religion a Life.

Religion does not consist in knee bending, hand folding, idle words and lifeless creeds, but the consecration of the inward man to God, doing justice and loving mercy. The religion our world needs is that of Christ, which consists in breaking our bread to the hungry, in clothing the naked, in speaking the truth in our hearts, in protecting innocence, in doing no evil, but in doing good to all men as we have opportunity. This was Abraham's religion; this is Christ's; would that it were ours! Religion has been so much misrepresented, so many garments of superstition have been hung about her, that to many really thoughtful people she has become an object of derision. Could religion but once appear in her true form and practically follow him "who went about doing good," all hearts would be turned to her, all lips would praise her, and she would be everywhere a welcome guest.

"Abraham died in a good old age." Many attain to a gray old age, but a gray old age is not always a good old age. Is your gray head a crown of glory or a fool's cap? The path of virtue alone leads to a good old age.

It is not true that the good die young. "The wicked do not live out half their days." Abraham lived to be 175 years old. But length of life should not be measured by the number of years we live, but by what has been accomplished therein. If you have done all that you had in your power to do, you can look upon your life with satisfaction, lay down your head and close your eyes in peace. A few years nobly lived may achieve a glorious record.

We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart throbs. He most lives
Who thinks most, feels the noblest, acts the best.
And he whose heart beats the quickest lives the longest,
Lives in one hour more than in years do some
Whose fat blood sleeps as it slips along their veins.

Earthly Immortality.

Earthly immortality cannot satisfy the longings of the soul. It is a sweet consolation to be remembered on earth in our actions. If there is any tranquillity of mind, any delight of soul, any joy of spirit, any pure consolation of heart, it is found, where Abraham found it, in the pursuit and practice of virtue. But this consolation, satisfaction, arose from the well grounded hope of future bliss. Abraham was satisfied because he was an heir of God's kingdom. Could you have taken from him this hope, the sunshine in his heart would have been exchanged for gloom.

Abraham had faith in the perfection of God, and this faith whispered in his ears the evangel of immortality. Sure of this he could take his harp, and in the midst of death sing:

Light after darkness, gain after loss,
Near after distant, gleam after gloom,
Love after loneliness, life after tomb.

CHRISTIAN ENDEAVOR.

Lesson For the Week Beginning Nov. 10. Comment by Rev. S. H. Doyle.

TOPIC.—My favorite promise and why it is dear to me.—II Pet. iii, 8-14. (A memory meeting suggested.)

The Bible is said to contain over 30,000 promises. These would necessarily cover every phase of life in this world and also in the world to come. Some of these promises are naturally dearer to us than others, because perhaps they may have had a stronger influence upon our lives than others. It may have been a precious promise that lead us to Christ, that comforted us in affliction or that sustained us in temptation.

God's promises are always beneficial to His people. In our topical reference Peter, in writing to the Jews of Asia Minor, appeals to a promise of God to sustain them in the midst of doubt and skepticism. They are being tempted to doubt Christ because His second coming has not been fulfilled. But Peter reminds them of the promise of His coming, and also of the fact that with the Lord one day is as a thousand years and a thousand years as one day. That Christ had not yet come was no proof that He would not. God was only long suffering to those to whom His coming would prove disastrous. God always keeps His promises. The time may be long, humanly speaking, but He never fails. The first coming of Christ was promised thousands of years before He came, and yet at last it was fulfilled. The promise of His second coming will also be fulfilled in God's own time. It was hundreds of years after the promise of Canaan to Abraham that the promise was fulfilled, when the Israelites, under Joshua, entered the promised land. But notwithstanding these intervening years the promise was at last fulfilled. God will fulfill all His promises. They are great and wonderful and precious, and yet they will all be fulfilled, for "He is faithful who hath promised."

The fact that we look forward to the fulfillment of such precious promises as God has given us should make us diligent in our service of God. "Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of Him in peace, without spot and without blame." "Let us therefore fear lest a promise being left us of entering into His rest, any of you should seem to come short of it." To receive the blessings contained in the promises of God we must be faithful in our service of Him, we must be steadfast and immovable in our faith and trust in God and all His promises.

Bible Readings.—Gen. iii, 15; Num. xxiii, 19; Deut. vii, 9; Joshua xxiii, 14; Math. vii, 7, 8; xi, 28; xxviii, 19, 20; Luke xxiv, 49; John xiv, 13-18; Acts xvi, 30, 31; Rom. i, 1-8; II Cor. i, 20; Eph. iii, 6; Heb. iv, 1; vi, 17; viii, 6; x, 23; II Pet. i, 4; Rev. ii, 7, 10.

In the Laos Land.

Faraway little Laos is one of the latest countries to come into the Christian Endeavor fellowship. Sixteen native Christians signed the pledge, and the women took part in the first meeting, a remarkable thing for this eastern country.

The oriental stateliness and beauty of the pledge when translated into the Laos tongue are notable. Here is a transliteration of the name of the society.

"The company of young people who endeavor with sacrifice to do the work that is proper in a Christian."

The first sentence of the pledge reads as follows: "What particular kind of work He, the sacred Jesus, wishes to give the slave of his sacred Self [me] to do the slave of the sacred Prince [I] has a word of sacred covenant laid away saying that I will do work of that particular kind in the strength of the sacred Prince Jesus Christ."—Golden Rule.

Call Them the Same.

Dr. Pierson wrote a book on "The Divine Enterprise of Missions." Some day there will be one to write on "The Divine Enterprise of Christian Endeavor." The sons and daughters are being baptized with the Holy Spirit. Loyalty, enthusiasm, consecration for Christ are transforming religious life. The thought, plan, spirit, work and force of missions Dr. Pierson calls divine enterprise. Call them that in Christian Endeavor!—Rev. Elias Wortman Thompson.

Most Beautiful and Sublime.

Only to a man wholly destitute of spiritual perception can it be that Christianity should fail to appear the greatest exhibition of the beautiful, the sublime and of all else that appeals to our spiritual nature, which has ever been known upon our earth. —Professor George J. Romanes.

Work of Endeavorers.

The Brooklyn Endeavorers, or at least one society of them, have found a new field of work in the various fire department stations of the city, and they have established small popular libraries for the use of the men.

In Saginaw, Mich., practical work has been done by the Christian Endeavorers in the erection of a hospital for contagious diseases. This was built as an adjunct to the regular city hospital. Four wards, with eight cots, were prepared at a cost of $1,350.

Besides its generous gifts to missions the Christian Endeavor society has furnished more men and women for the foreign field than the boards are able to send out.

The Juniors of the Tremont (W. Va.) Methodist Protestant church have pledged $300 to the support of pastor and congregation.

In a society in Hamilton, Ont., 30 young men were converted in a single evening.

The Reformed church denomination has focused the missionary efforts of the Endeavorers in a large measure upon the building of Christian Endeavor churches. Four have been completely finished, and the fifth is nearly so.

The Empress of Germany on Women.

The empress of Germany recently said to an interviewer: "If it is necessary for women to earn their daily bread by their own exertions, it should be made a fixed rule that this is only in case of absolute necessity. I am for the higher development of woman. Art and artistic work would find in her an expert handmaiden. But it is my opinion woman only fulfills her vocation properly when she becomes a wife and wise mother. I am well aware that besides the weaker among us there are also stronger natures, too strong to tolerate the control of a still more powerful will over them, but these are exceptions. My ideal is a wife who is a helpmate to her husband and strengthens him through the happiness which she prepares for him in the quiet family circle after his hard struggle for existence.

"I am against female intrusion into manly professions. If it lay with me—but so weak are we in spite of outward power—I would permit no woman workers in manufactories or in business offices. In the school, in the hospital, the infirmary, on the stage, in the concert room, in the atelier, those are her rightful spheres of activity. Embroidery, fine sewing, all descriptions of female industries find in me the most enthusiastic supporter. Still, may women ever bear in mind that no more beautiful calling, no nobler destiny is offered than the holy and all important task—the foundation of every flourishing state—the moral and physical education of her children.

"Do you know," her majesty added laughingly after a pause, "according to my judgment the mother of the Gracchi ranks far above George Sand and Rosa Bonheur. It is certainly a great thing to obtain material independence for woman, but I think it will be a greater if we exert ourselves first of all to secure for men, at an earlier age than is at the present day the case, the independence which will permit them to marry sooner."

A WOMAN SCULPTOR.

Though Yet Very Young, Mrs. Theodore Kitson Has Made a Name.

Theo Alice Ruggles Kitson, wife of the well known Boston sculptor, H. H. Kitson, is rapidly becoming one of the foremost women sculptors of America. One of her latest efforts is the life sized portrait of her baby girl in plaster. The work has been accepted in two art exhibitions in Boston; also in the Fine Arts galleries of New York. Mrs. Kitson claims the distinction of being the only woman yet admitted into the National Sculpture society She is also its youngest member. She is not yet 25 years old.

When under the age of 20, her work was known in Paris. Twice her statues received honorable mention in the salon, and she has since been medaled in Boston. She was first brought to public notice by a life size statue called "On the Banks of the Aise," which was exhibited in the salon of 1888. For it she received honorable mention. The year following she received honorable mention at the salon for her "Young Orphans." At that period Mrs. Kitson was the youngest exhibitor who ever received an honor at the salon. She began her studies in the studio of H. H. Kitson at the age of 15. She remained under instructions for two years. She then went to Paris and studied in the studios of Dagnan-Bouveret and Courtois. She developed much originality, but she found it difficult to keep from working in clay. She, however, did not neglect her drawing and spent much of her time in sketching from the nude and antique.

On her return to America she again entered the studio of Mr. Kitson, whom she afterward married. Mrs. Kitson is best known in Chicago by her statues which represented the forests of Michigan, which were exhibited at the World's fair. They were a commission from the women of that state.—Chicago Times-Herald.

Women Like the Beautiful.

The following story was told at a woman's club meeting. It was told to illustrate the effect of environment, to prove the powerful influence that surroundings may have upon human endeavor and achievement. A party of women once had the privilege of inspecting a factory devoted to the manufacture of spool thread. Their cicerone was the proprietor of the factory, which is one

of the largest and most complete in the world. But what most impressed the visitors was not the size and evident prosperity of the plant, but the beauty of the place. Not only was every hygienic and commercial comfort attended to, but, so far as possible, every æsthetic consideration was observed as well. Around each wall of the spacious, well windowed apartments where the work was done ran a broad, exquisitely painted frieze. The figures upon the frieze were a dainty dancing company, beautiful in color as well as in form and fit to grace the walls of a dwelling rather than a mill. Finally, one of the women, a practical, plain spoken dame, asked the mill owner why he made beauty such an object. "I don't see the use of a frieze like that in a factory like this," she said bluntly. "Why do you have it?" The mill owner smiled. "Well, come to think of it, it's a very practical reason," he said. "I find that it makes better thread."—New York Sun.

The Woman Who Paints Cats.

Only three of the 450 canvases which hang in the Louvre portray the cat. This proportion of painted representations of cats obtains also throughout the world of art, writes Frances E. Lanigan in a sketch of Mme. Henriette Ronner of Holland in The Ladies' Home Journal. During the last few centuries but four artists have painted cats well—three men, Gottfried Mind, a Swiss; Hokusai, a Japanese; Louis Eugene Lambert, a Frenchman, and but one woman, Mme. Henriette Ronner of Holland. The reason for this avoidance of the cat as a subject in art is not because of its lack of charm, beauty or grace—these are admitted by every one—but because of its difficulty. No living thing is so changeable and variable in contour, in expression and in markings as Shylock's "harmless, necessary cat," and none is therefore so difficult of portrayal.

Another Profession.

A Buffalo young woman with lots of snap and energy has opened what she calls a trading bureau. If anybody has anything he wants to trade off or sell, from a finger ring to a four-in-hand, from a birdcage to a traction engine, she will endeavor to find some one who will swap. She exacts a fee of 10 per cent on the first $50 and over that amount 5 per cent; no pay if trade is not effected. She says Buffalo needs such an institution.—Buffalo Courier.

Miss Edith Okey.

Miss Edith Okey graduated from the Veterinary college of Toronto, being the first woman to win a diploma. She has hung out her shingle at Sandeval, O., in the center of a rich grazing country. Diseases of milk cows have been Miss Okey's special study. She has done well and employs three male assistants, who relieve her of much of the manual labor.

A TERRIBLE DRINK.

Liquor Made From the Gagus Plant Consumes the Bones of Its Victims.

Captain Casson of the British bark Cupica, while at Astoria, on his way out to sea from Portland, gave a reporter some interesting facts in regard to the gagus plant and the terrible effects it has on the natives of the Gauptil island, where it grows. Captain Casson is an authority on matters pertaining to the south sea islands. In speaking of the gagus plant Captain Casson said:

"It is a species of cactus, and, as I said, grows only, to my knowledge, on the Gauptil island. The island is a small one, but is well populated by natives of the Malay race. In the interior this plant grows wild, flourishing especially in the red, rocky soil. It looks beautiful when growing, as you may judge by the bright hues with which it is spotted. Opium is a potent drug, but I am certain that the extract from the gagus plant is calculated to do more damage to the human system. The natives cut the plant in the early spring. After they have gathered a sufficient quantity they put it in large bowls and crush it with huge stones.

"A grayish sap runs out freely, and this they collect and drink, after letting it ferment, which it does easily. Within half an hour after imbibing it the drinker becomes perfectly stupid and lies around like a log. The spell lasts a day or more, during which time the natives say they live in paradise. I have known sailors to try it, but never twice. Three years ago I had a man in my crew who was driven crazy by one drink.

"The first effect of the liquor is to soften the bones and gradually eat them away. There are natives there, the victims of gagus, who are indeed boneless and unable to walk or use their limbs. Then they begin to wither away, until they die in misery and convulsions. Usually two years will finish the hardest man. The sufferings of the slaves to the drink are terrible."—San Francisco Chronicle.

BEER IS NOT HARMLESS.

How Life Insurance People Regard Habitual Users of Malt Liquors.

Recently a New York Sun correspondent asked Dr. I. K. Funk the following question: "Does Dr. Funk ever notice the strong wiry frames of the German immigrants?" Dr. Funk replied that the fact that the Germans drink beer and yet are strong he thinks a conclusive argument that beer drinking as the Germans drink is not hurtful. Is this true? It is the business of life insurance men to make a study of longevity. They have reduced this study to something like an exact science. Prejudice, narrowness or fanaticism has no more to do with it than it has with a table of logarithms. It is with these men simply a question of cold business facts. Shepard Homans, the well known actuary, long the president of the Provident Life Assurance society, says:

"It is my observation that malt liquor taken habitually by the moderate drinker tends to increase mortality, for it is a fact that the rate of mortality is greater among the Germans than among our native American population."

President Greene of the Connecticut Mutual Life Insurance company says:

"I protest against the notion so prevalent and so industriously urged that beer is harmless and a desirable substitute for the more concentrated liquors. What beer may be and what it may do in other countries and climates I do not know from observation. That in this country and climate its use is an evil only less than the use of whisky, if less on the whole, and that its effect is only longer delayed, not so immediately and obviously bad, its incidents not so repulsive, but destructive in the end, I have seen abundant proof."

Your Best Friend Won't Wait.

Some months after a young man's conversion he happened to meet one of his former wild companions, who seemed overjoyed to see him and asked him to go with him to a neighboring public house. But the young man refused, saying, "I have a friend with me." "I don't see any one with you." "You can't see him, but he's here." "Bring him with you." "No; he never goes into public houses." "Then let him wait outside." "No, no," was the final answer. "My friend is Jesus Christ, and if I go in with you he won't wait." Remember that this best friend will not wait outside places of sin. Who can take his place if he leaves you?—Exchange.

WORLD'S BEER SUPPLY FOR 1894.

Even Beer Guzzlers Must Stand Amazed at the Enormous Quantity.

This statement of the world's production of beer for 1894 is prepared from statistics gathered and published by Gambrinus, a beer organ of Vienna, Austria. The table shows that there were 44,581 breweries producing 5,477,862,221 gallons of beer during the year 1894, for which there were consumed 14,218,426,448 pounds of malt and 190,232,579 pounds of hops. What it means, that nearly five and a half thousand million gallons of beer were demanded last year for the world's consumption, is beyond the power of the mind to conceive. At the average retail rate of not less than 50 cents a gallon, to quench its beer thirst the world expended $2,739,000,000 in a single year, a rate of expenditure sufficient, in less than 18 months, to purchase every ounce of the world's great stock of gold.

This great stock of beer is equivalent to 176,000,000 barrels or to over 700,000,000 kegs of the usual size. If these kegs of beer were placed side by side in a line about the earth's equator, they would make a continuous pile, seven kegs deep, around the world. If they were piled upon wagons, 60 kegs to the wagon, and each wagon drawn by a span of horses, walking at the usual pace close to the wagon which precedes, it would require more than two years and nine months of constant motion night and day for this beer to be drawn past a given point.

Loaded on cars, at 600 kegs to the car and 40 cars to the train, it would require 29,000 trains of cars to move this immense quantity of beer. Let these trains pass, one train to the mile and at the rate of 20 miles an hour, and 60 days of running, night and day, would be required before all had passed.

If this beer were poured out into a canal 20 feet wide and 10 feet deep, it would extend 693 miles, or more than sufficient to connect New York city with the capital city of Columbus, O.

Drunkenness and Inebriety.

An English surgeon distinguishes between drunkenness and inebriety in this way: The drunkard is a person who drinks whenever he has an opportunity; the inebriate is a person born with an unsound mind; the one is vicious, the other diseased.

Rum Fills the Prisons.

The young men's column writer of the London Christian Commonwealth, after experience in a criminal court, testifies that "drink is far and away the chief of the many cases of crime." He recommends any one in search of arguments for total abstinence to visit the Old Bailey.

Farewell Ode to Wine.

Fare thee well, perfidious wine,
Ne'er again with thee will I dine.
Days that were spent in slavery
Shall on ahead be liberty.
I fly to seek a sober sphere,
Since thou hast blighted hope while here.
—Banner of Gold.

SABBATH SCHOOL.

LESSON VII, FOURTH QUARTER, INTERNATIONAL SERIES, NOV. 17.

Text of the Lesson, I Sam. xv, 10-23—Memory Verses, 10, 11—Golden Text, I Sam. xv, 22—Commentary by the Rev. D. M. Stearns.

10, 11. "It repenteth Me that I have set up Saul to be king, for he is turned back from following Me and hath not performed My commandments." When the kingdom was given to Saul, both he and the people were reminded by Samuel that if they would only obey the Lord and serve Him in truth all might be well (chapter xii, 14, 24). But Saul had only reigned two years when he proved disobedient and was told that the kingdom would be given to another, even a man after God's own heart (chapter xiii, 1, 13, 14). In the chapter for today another act of disobedience is recorded, which brings matters to a crisis. As to the Lord's repentings so often referred to, we must remember that He never changes His mind, nor is sorry for anything He does (verse 29; Num. xxiii, 19), but when He comes to a point where He seems to us to make a new departure, which from eternity He knew that He would just at that point, He is said to repent. See Acts xv, 18.

12. "He set him up a place." Or, as in II Sam. xviii, 18, a pillar after his own name. It was not, as in chapter xiv, 35, an altar unto the Lord, but something to magnify himself. Jesus never magnified Himself, but always His Father (John xvii, 4). Paul determined that Christ should be magnified in his body either by life or death (Phil. i, 20).

13. "Blessed be Thou the Lord; I have performed the commandment of the Lord." When we compare verses 3 and 9 of this chapter, we wonder how Saul could say that he had performed the commandment. Either he misunderstood the command, or perverted it, or deliberately lied. There is a generation that are pure in their own eyes, but whoso covereth his sins shall not prosper (Prov. xx: 12; xxviii, 13). Unless we have a heart right with God and honestly seek only His pleasure the devil will make us believe that black is white (II Thess. ii, 10, 11).

14. "What meaneth then this bleating of the sheep in mine ears and the lowing of the oxen which I hear?" It is an old word, but true as God Himself, "Be sure your sin will find you out" (Num. xxxii, 23). The word was to smite Amalek and utterly destroy all that they had (verse 3). Dead sheep and oxen tell no tales, but these were telling that Saul had not obeyed God.

15. "The people spared the best of the sheep and of the oxen to sacrifice unto the Lord thy God." Under the plea of "for a good object" Saul seeks to justify the thing done. That his heart is wrong, and he knows it, is seen in his saying that the people did it, and it is also seen in his saying "the Lord thy God," instead of "the Lord our God." God wants nothing from the enemy either for sacrifice or service.

16. "Then Samuel said to Saul, Stay and I will tell thee what the Lord hath said to me this night. And he said unto him, Say on." We look back to the morning when Samuel said to Saul, "Stand thou still awhile that I may shew thee the word of God" (chapter ix, 27), but what a contrast! Then it was a message of grace, but now one of judgment. Observe that as in Samuel's childhood, so now in his advanced years God still talks with him in the night season.

17. "When thou wast little in thine own sight, the Lord anointed thee king over Israel." See chapter ix, 21, and compare Judg. vi, 15. It is good to be and to continue little in our own estimation. It is better to say with Paul, "I know that in me—that is, in my flesh—dwelleth no good thing" (Rom. vii, 18). We read that King Uzziah was marvelously helped till he was strong, but when he was strong his heart was lifted up to his destruction (II Chron. xxvi, 15, 16). My highest place is lying low at my Redeemer's feet.

18. "The Lord sent thee on a journey, and said, Go, and utterly destroy the sinners the Amalekites." The reason of this command is seen in Ex. xvii, 8-16, and the Lord's determination is in verse 14. But He is long suffering, not willing that any should perish, and so He suffered them to continue over 400 years—surely an abundant time for repentance, but they continued sinners before God.

19. "Wherefore then didst thou not obey the voice of the Lord?" Being redeemed to God by the precious blood of Christ, the great word for all the rest of our life is "willing and obedient" (Isa. i, 18, 19). See Ex. xix, 5, 6. It is not ours to question or reason or to put our construction upon His commands, but simply and cheerfully to obey. Consider the obedience of the Levites in Ex. xxxii, 26-28, and see the commendation in Mal. ii, 4-6.

20. "Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag, the king of Amalek." Here he confesses to have saved the king, who was certainly included in the destruction, and yet insists that he had obeyed the Lord. It is the old story so common today of perverting the word of the Lord (Jer. xxiii, 36) and of thinking that He does not mean just what He says, but his language is generally figurative or has some other meaning.

21. "But the people took of the spoil to sacrifice unto the Lord thy God." He still puts some blame upon the people, but now acknowledges that the sheep and oxen should have been utterly destroyed. An opinion of our own as to how the Lord wants things done is very dangerous. His commands are very plainly stated (Deut. xxvii, 8; Hab. ii, 2), and our part is prompt, implicit and unquestioning obedience. His thoughts and ways are as far above and better than ours as heaven than earth. Why, then, question them?

22. "Behold, to obey is better than sacrifice and to hearken than the fat of rams." Mercy and the knowledge of God are more desirable than sacrifice or burnt offering (Hos. vi, 6). See the Saviour's indorsement of this in Math. ix, 13; xii, 7. All sacrifice and burnt offering pointed to Him, and He was the perfection of obedience and submission to His Father, wholly yielded to Him that He might do all the works and speak all the words. The command to obey the voice of God preceded any reference whatever to burnt offering and sacrifice (Jer. vii, 22, 23).

23. "Because thou hast rejected the word of the Lord He hath also rejected thee from being king." See also verse 26. Truth is the characteristic of Father, Son and Holy Spirit, but whoever rejects the word of God makes Him a liar (I John v, 10) and thus cuts himself off from all fellowship with God. Saul now confesses his sin and acknowledges that he sought to please the people rather than God (verse 24). That he was not, however, a truly humbled man is seen in that he desired Samuel to honor him before the people (verse 30). See Gal. i, 10; I Thess. ii, 4.

For
Throat
And Lung
Troubles, Take
AYER'S
Cherry Pectoral
Received
Highest Awards
At World's Fair.

When in Doubt, ask for Ayer's Pills.

EARTHQUAKE SHOCK.

CHICAGO EXPERIENCES A VERY DECIDED TREMOR.

Her First on Record in the Line of Seismic Disturbances—Quivers Felt from the Atlantic to the Mississippi and the Lakes to the Gulf.

CHICAGO, Nov. 1.—Chicago experienced her first recorded earthquake at 5:12 o'clock yesterday morning. But unlike some choice things—like the great fire, the World's fair, etc.—Chicago did not have a monopoly of the event. For over an area covering thousands of miles, north, south, east and west, the ground trembled under the shudder of an earthquake. From Michigan pineries to Louisiana cotton fields, over western prairies and into the heart of the hills of Dixie, the gigantic tremor made itself felt. The heart of the entire land over which floats the stars and stripes quivered with the shock. Varying from ten to thirty seconds the seismic disturbance made its presence felt all over the central belt of the country. The only report of lives imperiled comes from Gadsden, Ala., where several houses were shaken down and the occupants buried beneath the ruins. No fatalities are mentioned as resulting from the mishap.

How It Was Felt at Chicago.

Some claim that in this city there were two distinct shocks lasting about five seconds each, interrupted by an interval of quiet of about a minute. The writer felt one shock distinctly, was wide awake and did not feel another. There was no tremor of the building on the fourth floor of which the writer was at work. It was a very slight and very gentle swaying motion The building moved back and forth like a "reed shaken by the wind." But it was very distinct and decidedly inclined to make a fellow panicky. All over the business part of the city in the tall buildings the sensation was as described above. But one building did not seem to shake, and that was the Auditorium. Sleeping people were awakenend and waking people frightened everywhere but in that building, so it is claimed.

That "Peculiar" Feeling.

All accounts of earthquakes have something to say about the peculiar feeling—like seasickness, they say—that people have who are in the territory shaken. This phase of the subject was a matter of careful note by several, and the conclusion reached was that the "peculiarity" of the feeling was more imaginary than real; that it is exactly the sinking feeling one has when he is scared—that was the way the aforementioned observers felt.

Out in the Chicago Suburbs.

Out in the suburbs the rolling prairies trembled between the tension, leaving the sensation of a continuous tremor. Residents of outlying sections of the city, awakened by the disturbance, all describe their experience as a violent shaking from east to west. Clocks were stopped, windows rattled, pictures swung slightly and dressing case mirrors rapped the walls behind them. Beyond the breaking of a very few dishes, stopping of clocks, rattling of chandeliers and the loss of an hour or two of sleep the damage wrought by the seismic disturbanee amounted to nothing.

Has a Unique Explanation.

Professor Garriott, of the weather bureau, accounts for the disturbance as coming from Hot Springs. He said: "You know there is a scientific connection between bubbling hot water that springs from the ground and the gigantic upheavals of nature which manifest themselves in the shape of volcanoes. Now, there has been so much atmospheric vibration in the neighborhood of Hot Springs the last week or two, vibrations which the eminent scientist, Professor John L. Sullivan, ascribes to the action of 'wind-jammers,' that it is quite possible such vibration may have had a visible effect on the surface of the boiling water as it spurts from the ground."

Only Official Record at Chicago.

"In the absence of a seismometer," said Professor Garriott, "the slight vibration in the rain gauge is the only means this office has of determining the extent of the earthquake. As a matter of record, however, it is of little value beyond the exact moment of the disturbance." This exact moment is said to have been 5:07. If it was that hour at the Auditorium it took the quake at least five minutes to travel across to Fifth avenue.

THE "NONPAREIL" IS DEAD.

Jack Dempsey Succumbs to the Great Enemy, Consumption.

PORTLAND, Or., Nov. 2.—Jack Dempsey, the well-known pugilist, died at his residence in this city, of consumption.

Dempsey was fully conscious and kissed the crucifix before the end came. His last utterance was to call his wife's name. About 11 o'clock Thursday night there was a perceptible change in his condition and it soon became apparent that the end was not far off. He began to suffer much pain and frequently vomited. He grew delirious and in his delirium reviewed his ring career, frequently uttering the name of Jimmy Carroll.

About 4 o'clock in the morning he became conscious again and realized the near approach of death. His two children were brought into the room and bid good-bye. He then bade his wife and friends at his bedside good-bye and relapsed into a semi-conscious state, continuing thus until just before the end.

Of Interest to Congressmen.

WASHINGTON, Oct. 30.—Comptroller of the Treasury Bowler had decided that congressmen-elect are not entitled to government stationary until they have taken the oath of office. Heretofore members-elect have been allowed to draw on their stationary allowance as it became due monthly, after March 4, the beginning of the term, but the comptroller now holds that the right is not vested in a member until he is sworn in.

New French Cabinet Built.

PARIS, Nov. 1.—The new ministry so far as formed is as follows: Bourgeois, minister of the interior and president of the council of ministers; Ricard, minister of justice and worship; Cavaginas, minister of war; Lockroy, minister of marine; Berthelot, minister of education; Doumer, minister of finance; Guyet d'Essaigne, minister of public works; Mesureur, minister of commerce; Combes, minister of the colonies.

Altgeld Commutes a Sentence.

SPRINGFIELD, Ills., Oct. 30.—Governor Altgeld has commuted to ten years the sentence of Frederick C. Hehrling, sentenced in 1889 from Belleville to twenty-five years in Chester penitentiary for the murder of Peter Liezy

Death of Edward Binns.

SPRINGFIELD, Ills., Oct. 29.—Hon. Edward Binns, ex-member of the state board of equalization, and a member since 1890 of the Democratic state central committee, died at his home in Pittsfield, aged 55 years.

State Notes.

Sixty-two-year-old James Walker, who lives on a farm near Scottville, Ills., was garroted by two men and robbed near the "L" road in Twelfth street, Chicago.

Chicago is in such a tight place for ready money that the only way she can make both ends meet is to go into wholesale discharge of employes, so it is said.

An Unequalled Medicine.

Hood's Sarsaparilla has over and over again proved itself the best blood purifier medical science has ever produced. It cures when other medicines utterly fail. Its record is unequalled in the history of medicine. Its success is based upon its intrinsic merit. Hood's Sarsaparilla is an honest medicine and has long maintained its position "on top." This is because it possesses actual and unrivalled curative powers. It absolutely and permanently cures all diseases caused by impure blood, like Catarrh, Scrofula, Salt Rheum, Dyspepsia, Rheumatism, Neuralgia, and Nervousness.

And Make Money At It.

IF YOU ONLY KNEW IT, THE TROUBLE IS WITH YOUR DIGESTION. IF THAT WAS GOOD YOU WOULD SLEEP BETTER, WAKE BETTER, WORK BETTER, AND MAKE MORE MONEY AT IT. HOW CAN ONE "GET ON" WHEN THE WHOLE SYSTEM IS SLUGGISH? BUT PEOPLE DON'T REALIZE WHAT *IS* THE TROUBLE. A BOX OF RIPANS TABULES MAKES LIFE WORTH LIVING. AT DRUGGISTS

Ripans Tabules: Sold by druggists, or by mail if the price (50 cents a box) is sent to The Ripans Chemical Company, No. 10 Spruce St., New York.

NEW IRON LASTS and HOME REPAIRING OUTFIT

The Latest, Neatest, Cheapest and Best Outfit Ever Invented.

THE HOME REPAIRING OUTFIT NO. 1.

Consisting of 38 First-Class Tools and Materials (neatly boxed) Shown in Cut, viz.:

1 Iron Last, 8 inches.
1 Iron Last, 6 inches.
1 Iron Last, 4 inches.
1 Iron Standard, with Base.
1 Package Assorted Nails.
1 Package 4-8 Wire Clinch Nails.
1 Package 5-8 Wire Clinch Nails.
1 Package 6-8 Wire Clinch Nails.
6 Pairs Star Heel Plates.
½ lb Copper Rivets and Burrs.
1 Steel Punch.
1 Sewing Awl, complete.
1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

All these tools are full-sized, practical, neat, and cheap; not mere toys. They enable any person to do his own half-soling, boot, shoe, rubber, harness, and tinware repairing.

This Outfit is the result of years of study, experiment, and correspondence in the manufacture of Iron Lasts and Repairing Outfits; and its practical advantages need only to be seen and tried to be appreciated.

Our Improved Iron Lasts and Standard are one of the handiest tools you can have about the place. The Lasts are four in number, smooth and solid, 4, 6, 8 ,and 10 inches long, thus enabling one to half-sole all sizes of foot-wear. The Standard is made with an iron base, which can be easily fastened to the bench. No method of half-soling is now used on common work, except that of iron last and wire clinch nails. The writer of this has been in the business 20 years, and has seen the changes from the old wooden lasts and pegs to the modern method, and knows it to be complete.

Our Improved Harness and Saw Clamp is an indispensable tool in sewing a harness or filing a saw. The jaws are thrown open mechanically by a coiled spring on the bolt.

The weight of this outfit is 18 lbs. Price, all complete, packed in a neat, strong box, only $3.00.

The Home Repairing Outfit No. 2.

COMPLETE BOOT, SHOE AND RUBBER REPAIRING OUTFIT, consisting of 31 first class tools and materials. The No. 2 outfit contains the same articles as the No. 1 except ing the Harness and Soldering Tools, and is gotten up for those who have no harness or tinware repairing to do. Price of No. 2, neatly boxed, $2.00, or with the paper one year, $2.75. Price of No. 1. neatly boxed, $3.00, or with the paper one year, $3.75.

W. I. PHILLIPS, Publisher,
CHRISTIAN CYNOSURE, 221 West Madison St., Chicago.

Sermon on Masonry. By Rev. W. P. McNary, pastor United Presbyterian church, 5 cents each.

Freemasonry Exposed. By Capt. William Morgan. The genuine old Morgan book republished. 25 cents each.

THE PRAIRIE STATE.

NEWS OF ILLINOIS REPORTED BY TELEGRAPH.

Some of the Principal Events of the Past Few Days Given in Condensed Form and Placed Together for the Convenience of Our Readers.

CHICAGO, Nov. 4..—There is trouble ahead for Chicago employers who are violating the Illinois statutes respecting child labor. The special legislative committee appointed at the extra session of the thirty-ninth general assembly to investigate the condition of child labor in the state met at the state factory inspector's office in this city and resolved to make a thorough investigation of the abuses reported by the individual members of the committee.

The reports made show that, with a few exceptions, the abuse of child labor is confined to Chicago and vicinity. In giving the scanty information authorized by the committee one member admitted to a reporter: "It is a shocking and yet not necessarily singular fact that the most flagrant abuses have been found to exist in the establishments of the richest employers."

IMPORTANT TO VOTERS.

Only Thing Necessary Is to Make Intention Plain.

SPRINGFIELD, Ills., Nov. 2.—The supreme court decided an important matter relating to the Australian ballot law. Robert W. Orr and Nina S. White were candidates for superintendent of schools in Christian county. The canvassing board awarded the office to Mr. Orr, who had a majority of one vote.

The county court affirmed the decision of the board. Counsel for Miss White held that the law requiring a "cross" to be made in the "square" opposite the name of the candidate voted for was mandatory and ballots not marked in the square were illegal. Counsel for Orr held that the provision of the law was directory and that ballots marked in any way so as to clearly indicate the intention of the voter, if regular in other respects, were legal, which view is held by the supreme court and the decision rendered for Mr. Orr. This is the first opinion the supreme court has rendered on the Australian ballot law in Illinois.

Moloney After the Elevators.

CHICAGO, Nov. 4.—Attorney General Moloney has filed in the circuit court twelve informations in chancery against elevator companies. The bills pray for injunctions to restrain the companies from buying grain and depositing it in their warehouses, to restrain them from buying inferior grain and mixing it with better grain they have in store and to restrain them from conspiring to control the market. The cases will come up Nov. 23. The attorney general gave notice that he would also file eight petitions for leave to file information in the nature of quo warranto in elevator cases.

Illinois Miners Decide to Strike.

SPRINGFIELD, Oct. 30.—At a mass meeting of 400 miners held here, addressed by President O'Conner and Secretary Guyman, of the state Miner's union, the miners at Trutter & Gray's, Starnes' No. 1, and Sangamon No. 2, who have been working for 35 cents per ton, decided to strike. Miners at Riverton shaft No. 1 struck because Archie Neal was discharged without cause, as they allege.

Death of an Illinois Pioneer.

LEWISTON, Oct. 30.—Colonel Lewis W. Ross, president of the Lewiston National bank, is dead, aged 82. He was elected to congress in 1862-4 6, was a member of the constitutional conventions in 1861, 1870 and 1871, and was captain of a company in the Mexican war. Lewiston was laid out in 1821 and named for him. His son John W. Ross is one of the commissioners of the District of Columbia.

Will Fill Dr. Johnson's Place.

CHICAGO, Nov. 4.—Rev. John S. McIntosh, D. D., of Philadelphia has accepted an invitation from the executive committee of McCormick Theological seminary, Chicago, to supply this year the place of Rev. Dr. Herrick Johnson, professor of homiletics and church polity. Dr. Johnson has been required by his physicians to take a vacation for a year from his duties.

Killed by a Dictionary.

CHICAGO, Oct. 31.—While Herman Webber of 1 Whiting street was loading his wagon with furnituee in front of 248 Illinois street a dictionary and several novels fell out of a third-story window and struck him on the head, killing him instantly.

Judicial Convention Called.

ROCKFORD, Ills., Oct. 31.—The Republican convention for the Sixth supreme court district to nominate a successor to the late Judge Bailey has been called to meet at Rockford Nov. 12. Judge Cartwright will probably be nominated.

BULLET HOLES IN HIS BODY.

Remains of a Retired Preacher Found with a Revolver Near Them.

MINNEAPOLIS, Oct. 31.—The body of Rev. F. V. Spindler, an aged clergyman living at Shakopee, Minn., was found in the outskirts of the city with three bullet holes near his heart. Nearby was found a 22-caliber revolver. The police have as yet been unable to determine whether it was a case of suicide or murder. Spindler was never known to carry a revolver and was supposedly in excellent health according to the testimony of his family. He acted strangely, however, at a cheap lodging house where he put up. He was 74 years old and retired from the German Lutheran ministry two years ago.

THE MARKETS.

New York Financial.

NEW YORK, Nov. 2.

Money on call nominally 2@2½ per cent.; prime mercantile paper, 4@5¼ per cent.; sterling exchange was firm, with actual business in bankers' bills at 488¾@489 for demand and 487¾@488 for sixty days; posted rates 488½ and 489½; commercial bills, 486¾.

Bar silver, 67¾. Mexican dollars, 54½.

United States government bonds steady; new 4's reg., 121¼; do. coupons, 121; 5's reg. 114½; 5's coupons, 114½; 4's reg., 111½; coupons, 111½; 2's reg., 96½; Pacific 6's of '95, 100.

Chicago Grain and Produce.

CHICAGO, Nov. 2.

The following were the quotations on the Board of Trade today: Wheat—November, opened 58⅝c, closed 58c; December, opened 59⅛c, closed 58¾c; May, opened 63½c, closed 63⅛c. Corn—November, opened 29⅛c, closed 28¾c; December, opened 27½c, closed 27⅝c; May, opened 29⅛c, closed 29⅛c. Oats—November, nominal, closed 18⅝c; December, opened 18⅝c, closed 18⅝c; May, opened 20⅝c, closed 20½c. Pork—November, nominal, closed $8.10; January, opened $9.12½, closed $9.17½. Lard—November, nominal, closed $5.52½; January, opened $5.67½, closed $5.67½.

Produce: Butter — Extra creamery, 22c per lb; extra dairy, 18@19c; packing stock, 9@10c. Eggs—Fresh stock, 18c per doz. Poultry—Spring chickens, 7½c per lb; old hens, 3½@7c; roosters, 5c; turkeys, 7½c; ducks, 8½@9½c; geese. $5.00@7.00 per doz. Potatoes—Burbanks, 21@25c per bu; sweet potatoes, Illinois, $1.50@2.25 per bbl. Apples—Fair to choice, $1.25@3.50 per bbl. Honey—White clover, 1-lb sections, fancy, 13@14c; broken comb, 12c; extracted, 5@3c per lb. Cranberries—Cape Cod, $7.00@8.50 per bbl.

Chicago Live Stock.

CHICAGO, Nov. 2.

Live Stock—Prices at the Union Stock yards today ranged as follows; Hogs—Estimated receipts for the day, 21,000; sales ranged at $2.00@3.60 pigs, $3.40@3.75 light, $3.30@3.45 rough packing, $3.40@3.75 mixed, and $3.50@3.80 heavy packing and shipping lots.

Cattle—Estimated receipts for the day 600; quotations ranged at $4.85@5.30 choice to extra shipping steers, $4.20@4.80 good to choice do., $3.70@4.15 fair to good. $3.50@3.80 common to medium do., $3.10@3.60 butchers' steers, $2.15@2.90 stockers, $3.00@3.85 feeders, $1.30@3.50 cows, $2.40@4.70 heifers, $1.75@3.75 bulls, $2.70@3.30 Texas steers, $2.90@4.05 western range steers, and $3.00@3.25 veal calves.

Sheep—Estimated receipts for the day, 1,500; sales ranged at $2.00@3.15 westerns, $1.75@2.40 Texas, $1.75@3.40 natives, and $2.60@4.35 lambs.

East Buffalo Live Stock.

EAST BUFFALO, Nov. 2.

Cattle—Market steady; 7 loads received. Hogs—Receipts, 7,500; Yorkers, $3.75@3.80; pigs, $3.75; mediums and mixed. $3.80@3.85; heavy, $3.85@3.95. Sheep and lambs—Receipts, 8,000; market firm; exporters taking the heavy sheep at $3.00@3.25; best lambs, $4.00@4.25; fair lambs, $3.50@3.75; good sheep, $2.50@2.75; fair sheep, $2.00@2.25. Calves—Best, $6.25@6.75.

Mr. Jacob B. Brown, of Grahamville S. C., was troubled with chills and fever, and unable to procure relief, until he began to take Ayer's Pills. He is now enjoying excellent health and is a warm and sincere advocate of Ayer's Pills, for all complaints of stomach, liver, or bowels.

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FARM AND FIELD AND GARDEN

FARMING BY IRRIGATION.

Jottings From the Experience of Farmers In Drought Sections.

A Nebraska correspondent of American Agriculturist writes as follows. Every farmer who has an ordinarily good well and wind pump can irrigate one-half acre for a family garden and make a success of it by providing a few barrels or tanks and allowing the mill to run a few hours longer than required to pump for his stock. When wanted, convey this water, warmed by the sun, through pipes, troughs or open ditch, to the point where it will run between the rows. Do not run water over the plants, but moisten the soil, stir before it bakes and use reason in the application of water. A neighbor of this correspondent uses a gasoline engine and a No. 5 centrifugal pump and irrigates 40 acres for a market garden. Others use horsepowers, gasoline engines or water wheels and centrifugal pumps of various sizes. Subirrigation by building dams and causing the water to stand near the natural banks of the stream and spread out under the land to the level of the water about three to six feet below the surface of creek bottoms is being tried with good results.

A South Dakota farmer contributed this letter: "For several years I have irrigated my garden, orchard, potatoes and a little corn from an artesian well which flows about 20,000 barrels a day. I simply run the water between the rows from a hose or ditch. During the winter I flood the land in small drains. I have had pretty fair success."

From Kansas comes the following: "I have irrigated on a small scale for 14 years with a common wind pump. On 1½ acres I have never failed to grow more than enough garden truck to supply the needs of two families. We now have fruits of all kinds in abundance from trees and bushes grown by irrigation."

A second Kansas correspondent writes concerning orchard irrigation. He says: "The only irrigation I have practiced is to water an orchard of about 1,000 fruit trees. I use a 300 gallon tank, mounted on a wagon. The tank is filled by means of a wind pump. When drought begins to check the growth of the trees, I rake the dry earth away from the base of the tree to a depth of four to six inches and three or four feet in all directions. I then hitch a team to the water wagon, draw to the orchard and put 20 to 25 gallons of water around each tree. As soon as it soaks away, and before the surface dries, I rake the dry earth back about the tree, where it acts as a mulch. I have never found it necessary to give more than two such waterings to carry the trees through the driest season. One man will water about 200 trees a day."

Drones and Swarming.

Says a beekeeper of repute in Gleanings In Bee Culture:

There are a few beekeepers who argue that if all drones and drone comb are kept out of the hive it would be, to some extent, a preventive of swarming, but with me I have failed to see that this matter of drones has had anything to do with the matter of swarming whatever, for I have several times had hybrid colonies in my apiary, from which I have taken all drone combs and not allowed them to rear drones because I did not want my young queens to meet such drones. Yet, so far as I could see, these colonies swarmed as promptly as did those having drones. From my experience in the past I would say that it is not practical to try to keep all drone comb out of any hive, but rather have just one frame in each and every hive, having from six to twelve square inches of drone comb in it, and have such comb stand in a certain place in each hive, so that the apiarist may know just where it is. Then every 20 days open the hives from which it is desired that no drones shall fly and decapitate them, thus making a sure thing of the matter and fully satisfying the bees.

The Chinch Bug.

Fungus disease from the Kansas experiment station at Manhattan is quite fatal to chinchbugs, but Professor Forbes, the Illinois entomologist, says it won't do to trust to the fungus. As the bugs move from wheat to corn in June or early July he advises plowing a strip 10 feet wide around the cornfield, working it fine as dust with harrow and brush and running back and forth through the middle a heavy V trough to make a deep furrow with dusty sides up which the bugs will not crawl, but may be collected in holes every 20 feet and killed by kerosene. This will work well in dry weather as long as the furrow is kept in repair by close watching, hoe in hand, but a slender line of coal tar poured along a hardened strip of soil just beyond the furrow will arrest the bugs in wet weather, and they may be caught in postholes and destroyed, says American Agriculturist.

Rural Brevities.

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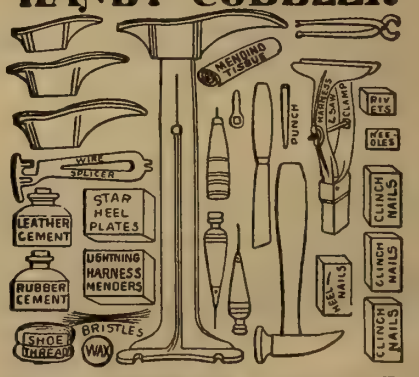

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Finney on Masonry. The character, claims and practical workings of Freemasonry. By Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents. Paper cover, 35 cents.

Masonic Oaths Null and Void: OR FREEMASONRY SELF-CONVICTED. This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them. 207 pages. Postpaid, 40 cents each.

Judge Whitney's Defense before THE GRAND LODGE OF ILLINOIS. Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents each.

General Washington Opposed to SECRET SOCIETIES. This is a re-publication of Governor Joseph Ritner's *"Vindication of General Washington from the Stigma of Adherence to Secret Societies,"* communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

Morgan's Exposition, ABDUCTION AND MURDER, AND OATHS OF 33 DEGREES. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan;" "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees." 396 pages; cloth, $1.00.

Mah-Hah-Bone; comprises the Hand Book, Master's Carpet and Freemasonry at a glance. Bound in one volume. In cloth, 589 pages, $1.00.

Oaths and Penalties of Freemasonry, as proved in court in the New Berlin trials. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other sdhering Freemasons swore to the truthful revelation of the oaths and penalties. 10 cents each.

Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbeus Armstrong (Presbyterian) a seceding Mason of 21 degrees. 15 cents each.

Are Masonic Oaths Binding on the INITIATE? By Rev. L. A. Post. 5 cents each.

Sermon on Masonry. By Rev. J. Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio. 5 cents each.

Masonic Outrages. Compiled by Rev. H. H. Hinman. Showing Masonic assault on lives of seceders, on reputation, and on free speech; its interference with justice in courts, etc. Postpaid, 20 cents.

Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each.

History of the Abduction and Murder OF CAPT. WM. MORGAN. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. 25 cents each.

The Mystic Tie, or Freemasonry a LEAGUE WITH THE DEVIL. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reve[illegible] Freemason. 15 cents each.

A STRIKING LIST OF NEW BOOKS

This list, repeated from last month, has proved to be of exceptional interest. Mostly published since January 1st, a very considerable proportion have already required second editions. "Practical and Helpful" are the terms by which they have been uniformly described.

Revival Sermons in Outline. With Thoughts, Themes and Plans. By Many Eminent Pastors and Evangelists. Edited by Rev. C. Perren, Ph. D. Buckram cloth, 12mo, $1.50.

This work comprises (Part I.) eighteen short chapters on methods, plans and suggestions regarding revival work by different writers, and (Part II.) a large collection of the best outlines of sermons by a score or more of the most successful Pastors and Evangelists.

St. Paul and Woman; or, Paul's requirement of Woman's Silence in Churches reconciled with Woman's modern practice. By Rev. Wm. De Loss Love, D. D. 12mo., cloth, 75 cents.

My conviction is clear and strong that the manuscript should be published.—*Rev. Joseph Cook.*

"Strikes the keynote of the mystery of this subject * * For one I thank the author with all my heart, and I commend the work to every one who seeks light and knowledge on this most interesting subject of woman's true relations toward the mental and moral advancement and elevation of our race, in the whole field of human progress.—*Hon. Noah Davis, (Ex-Chief Justice of the Supreme Court of New York.)*

The Priest, The Woman and The Confessional. By Father Chiniquy. 12mo., cloth, $1.00.

Its author has done good service in the cause of Protestantism, and he speaks from a personal experience in the workings of the Roman Catholic Church where he held high position.

The Ministry of the Spirit. By Rev. A. J. Gordon, D. D. 235 pages, 12mo., cloth, uniform with the author's earlier works, $1.00.

Certainly no man was better qualified than Dr. Gordon for writing on this subject. His sweetness of spirit has brought him in touch with Christians everywhere, and his special qualifications for writing on the office work of the Holy Spirit, will assure to them the most thorough treatment of this subject yet published.

Life Power; or, Character, Culture and Conduct. By Rev. Arthur T. Pierson, D. D. 12mo., cloth, $1.00.

A practical work of counsel and suggestion in Character building.

The Holy Spirit in Life and Service. Introduction by Rev. A. C. Dixon. 12mo., cloth, 75c.

Addresses delivered before the Conference on the Ministry of the Holy Spirit, held in Brooklyn, Oct. 1894.

Pleasure and Profit in Bible Study. By D. L. Moody. 12mo., paper, 25c; cloth, 50c. (*March 12.*)

In this volume Mr. Moody has gathered together a vast amount of practical suggestion as to various methods and plans for Bible Study.

Essential Christianity. By Rev. Hugh Price Hughes, D.D. *New and cheaper edition.* 12mo., cloth, $1.25.

This deeply spiritual volume is devoted to enforcing the truth that Christianity is not primarily or essentially a system of ethical precepts, or of moral rules, nor a scheme of humanitarian relief, nor belief in a historic person or event; but it is a conscious and vital intimacy with a living Christ.—*Advance.*

Topical Outlines of Bible Themes. Being an Illustrative Scripture Reference Book. By Rev. G. S. Bowes, B. A. 12mo., cloth, 410 pages, $1.50. (*In press.*)

The aim of this work is to present a complete scriptural treatment of the most important themes of the Bible, with teaching, illustration, application, etc., wholly Biblical.

Jeremiah: Priest and Prophet. A new volume of the "Old Testament Heroes." By Rev. F. B Meyer, B. A., uniform with other volumes of the series. $1.00.

Speaking of this author Rev. F. E. Clark in the *Golden Rule* says: "Mr. F. B. Meyer whom all American Christians love"—rarely has an author had such a tribute.

Demon Possession and Allied Themes, an inductive study of Phenomena of Today. By the late Rev. J. L. Nevius, D. D. 12mo., $1.50.

In addition to the exhaustive study of the subject, to which the late lamented author had given the closest attention during nearly forty years sojourn in China, the value of the work is further enhanced by the most complete Pathological, Bibliographical and general Indexes.

The Prayer that Teaches to Pray. By Rev. Marcus Dods, D. D. 16mo., clo., 75c.

This exposition by the gifted Scottish professor holds first place in the literature on the pattern prayer.

The Cartoons of St. Mark. By Rev. Robert F. Horton, D.D. *Second edition.* 12mo., buckram, $1.50.

A series of familiar yet carefully studied expository discourses, still alive with the glow of actual delivery. In a remarkable degree they illustrate what good expository preaching is. This is preaching such as people always are ready to listen to. The likening of the chapters of the gospel to cartoons also is a felicitous introduction and far from involving any great stretch of the imagination. The reader will find his heart touched and drawn toward Christ, while his intelligence is stirred and informed at the same time.—*Congregationalist.*

The Tongue of Fire. By Rev. William Arthur. 16mo., paper, *net* 35c.; cloth, 60c.

A new edition at moderate price of an accepted religious classic.

Christ and the Church. Essays concerning the Church and the Unification of Christendom. Introduction by Rev. Amory H. Bradford, D. D. 12mo., cl., $1.50.

The papers comprising this volume were delivered as lectures before the American Institute of Christian Philosophy, at Chautauqua, July, 1894. The subjects were selected because of the great and growing interest in the unification of Christendom both in this country and England.

Pictured Truth: A handbook of Blackboard and Object Teaching. By Rev. R. F. Y. Pierce. Introduction by Rev. Russell H. Conwell, D. D. 12mo., cloth, $1.25. *Very fully illustrated.*

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Primer of Medical Missions. By Rev. John Lowe. Paper, 20 cents.

A clear statement of their claims, progress, function and value with many illustrations from actual experience.

Fifty Years in the Church of Rome. By Father (Rev. Charles) Chiniquy. *Forty-third* Edition. 12mo., cloth, 832 pages, $2.25.

There is no book upon the Romish controversy so comprehensive as this. It is a complete picture of the inner workings, aims and objects of Popery. It is from the experience of a living witness and challenges contradiction.

The Neglected Continent. A mission study of South America. By E. C. Millard and Lucy E. Guinness. Small quarto, very fully illustrated. Paper, 50 cents; cloth, 75 cents.

An account of the mission tour of Rev. G. C. Grubb and party through South America, together with a historical sketch and summary of missionary enterprise in these vast regions.

Joseph Hardy Neesima, A sketch of his life. By Rev. J. D. Davis, D. D., Professor of Theology in Doshisha University, Kyoto, Japan. With numerous illustrations. 12mo., cloth, $1.00.

Was there ever a more wonderful romance in real life than the story of Joseph Neesima?—*Golden Rule.*

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Radical Criticism. By Prof. Francis R. Beattie, D. D. Introduction by Prof. W. W. Moore, D. D. 12mo., cloth, $1.50.

"He is thoroughly in earnest and uncompromising in his opposition to the errors of a destructive criticism, but his tone is not at all that of a man who is trembling for the ark; we venture the assertion that his discriminating and dignified papers will do more good among intelligent people than all the objurgation and rhodomontade of our slashing sciolists combined."—*Union Seminary Magazine, Hampton, Va.*

The Divine Indwelling. By Rev. E. Woodward Brown. 12mo., cloth, $1.25.

A carefully prepared exposition of the work of the Holy Spirit. The thirty-six chapters cover all the various aspects of the question on both its divine and human sides.

David Livingstone. The Personal Life of. Chiefly from his Unpublished Journals and Correspondence in the Possession of his Family. By W. G. Blaikie, D.D. With Portrait. 508 pages. 8vo., cloth, $1.50.

This work has always been the recognized final authority on all matters connected with the life of the great explorer and missionary. This new and unabridged edition is published at a greatly reduced price.

The Teacher and the Class. A Symposium on Sunday School Teaching. By Rev. J. R. Miller, D.D., Rev. R. F. Horton, D.D, Bishop J. H. Vincent, Rev. James Stalker, D.D., Archdeacon Farrar, B. F. Jacobs, Ralph Wells, and others. 16mo., cloth, 75c.

The following is a partial list of the valuable papers included in this volume: The Teacher's Heart-Life, The Teacher's Qualifications, The Teacher out of School, The Teacher's Preparation, The Teacher's Ideals, The Teacher's Work, The Teacher's Responsibility, The Teacher's Helpers, The Teacher's Reward.

God's World, and Other Sermons. By Rev. B. Fay Mills. *Second edition.* 12mo., cloth, $1.25.

It must have been some such sermons as these of which Lord Melbourne complained the preacher insisted that men must apply their religion to their private life. . . These are good sermons because they are sermons that have worked.—*Interior.*

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HISTORY OF A WEEK

Tuesday, Oct. 29

A destructive fire has been raging in the oil regions south of Toledo, O., since Saturday, but is now thought to be under control. One estimate places the loss at $150,000.

Great excitement exists at Blackwell, O. T. The Farmers' and Merchants' bank has closed its doors. Liabilities are placed at $20,000 and assets at $15,000. Only $60 was found in the vault when it was opened by the officers.

A knife blade, two inches in length, was removed at St. Louis by Superintendent Sutter, of the city hospital, from the shoulder of Mike Ryan, one of the patients at that institution. The blade had been in Ryan's body for more than thirty years.

The Birmingham, Ala., trades council has decided to mark the liberation from jail of Eugene V. Debs Nov. 22 by a mammoth parade and celebration.

Wednesday, Oct. 30.

Ex-City Treasurer Boggs, who held office from 1890 to 1894, at Tacoma, is an embezzler to the extent of $109,000, and the sheriff is on the road to Jacksonville, Or., to arrest him.

Alfred Austin, according to a London dispatch, has been chosen poet laureate of Great Britain.

James J. Van Alen, the co-respondent in the Colt divorce case, has been put under the enormous bond of $200,000.

It is reported at Kington, Jamaica, that Carlos Cespedes, son of the first president of the Cuban republic of twenty years ago, has landed in Cuba with 100 men and a large quantity of war munitions from the United States.

Physicians who have constantly attended the case of Mrs. Annie Walker, who has been unconscious at Chicago for three weeks, have come to the conclusion that she is insane.

Thursday, Oct. 31.

Colonel John S. Mosby, who has been suffering from an attack of appendicitis at Marshall, Va., is convalescent, and has been removed to the home of his daughter at Warrenton, Pa.

The A. R. U. on the Great Northern is revising its wage schedule to present to President Hill, who will have to agree or stand a strike, the men say.

The name of Sandy Hook, which is now a great fortification, has been changed to Fort Hancock.

While Herman Webber, of Chicago, was loading a wagon a box of books fell from the third story and struck him on the head, killing him instantly.

At Akron, O., Alice B. Sims, proprietor of the Pendleton House, has assigned. Assets, $18,000; liabilities, $10,000.

Friday, Nov. 1.

Three highwaymen terrorized the Chicago stock yards district and held up two saloonkeepers. While attempting to rob a third victim they were arrested and locked up in the stockyards station. They gave their names as Claud May, Lewis King, and Albert Trumbley.

Two students have been expelled from the Pennsylvania state college, fourteen more have been indefinitely suspended, and wholesale criminal prosecutions may follow—all the result of hazing.

Obituary: At Hot Springs, Ark, ex-Mayor Givin, of Effingham, Ills. At Jacksonville, Ills., Rev. J. P. Dimmitt. At Lowell, Ind., John N. Sanger, 95.

An inventory of the estate of the late John Dean Caton, of Chicago, showing property valued at $2,00,0000 has been filed in the probate court.

The Novoe Vremya says that according to advices received by that newspaper the Japanese troops are being rapidly withdrawn from the Liao-Tung peninsula.

Saturday, Nov. 2.

The supreme court of Illinois has decided, practically, as to the Australian ballot that if it is marked so as to clearly express the voter's intention it must be counted.

A. J. Sewell, assistant cashier of the First National bank, of McGregor, Tex., which was robbed the other night of $10,000, has been arrested for the robbery, and seems certain of conviction.

Nobody in France likes the new ministry and its early downfall is predicted.

Fire at Dauphin, Pa., caused by a spark from a locomotive, destroyed 4,000,000 feet of lumber worth $75,000.

The city of Rome was severely shaken by an earthquake yesterday. There was great alarm and many walls were cracked.

The Chicago Packing and Provision company has purchased a plant at Fort Worth, Tex., which has a capacity of 2,500 hogs a day and was erected in 1891 at a cost of $400,000. The company will immediately enter upon the business of packing hogs and killing cattle and sheep.

Monday, Nov. 4.

The Dole government at Honolulu has appointed F. W. Hatch minister to Washington in place of W. R. Castle, who only took the position temporarily.

Captain Healy, of the revenue cutter Bear, fell into the water at Unalaska and struck a floating log. His injuries were serious.

Prominent southern residents of Washington are taking steps to raise money for the rebuilding of the portion of the University of Virginia recently burned.

All the sugar refineries in Philadelphia have closed down on account of over-production.

Julius Bauer, fireman, was seriously and two other persons slightly hurt at a Chicago fire that damaged the stock and building of Max Lurie's dry goods establishment $65,000.

The Atlanta Exposition company has the money to pay off 25 per cent of the bonds issued in aid thereof.

It is announced from Barbadoes, W. I., that Venezuela has altered the aspect of her difficulty with Great Britain by firing on a British vessel in British waters and killing the captain.

BAD RAILWAY WRECK.

Two People Killed and Others Receive Fatal Injuries.

WHEELING, W. Va., Nov. 4.—The worst railroad wreck in the immediate vicinity of Wheeling for many years occurred shortly before 10 o'clock yesterday morning at Elm Grove, five miles east on the Pittsburg division of the the Baltimore and Ohio road. The Pittsburg-Cincinnati express, commonly known as the Cannon Ball, jumped the track on a bridge over Wheeling creek owing to a broken flange on a wheel of the smoking car. The engine, tender and baggage car kept the track, while the mail car, smoker and Pullman parlor car went over a bank about sixteen feet high. The day coach turned completely over and and the other two lay on their sides. The cars were completely demolished, seeming to have been thrown some distance through the air.

So far only two deaths have happened. A woman, thought to be Mrs. Miranda Hare, of Kittanning, Pa., but not positively identified owing to the way she was disfigured, jumped from the car and was instantly killed. The 8-months-old baby of Lawrence Bartley, of Pittsburg, was sitting on its father's lap when the accident occurred. It was so badly injured that it died in a few minutes, while neither the father nor mother was hurt. They were coming to Wheeling to attend the funeral of a relative. Ten or a dozen surgeons and the wrecking crew were summoned at once. Not less than 10,000 people visited the scene of the wreck, the Wheeling and Elm Grove railroad running special excursion trains, all crowded. Of those who were hurt several will die.

The list of injured includes the following: Ella Vance, Wheeling, spine probably broken, may die; C. J. Garvey, oil operator, Marietta, O., head crushed and back wrenched, will probably die; W. N. Rose, Chicago, right arm broken; Michael J. Mahoney, McKeesport, Pa., face cut and mashed; F. W. Gilbart, Sharpsburg, Pa., thigh broken, head cut, Wm. Richardson, Sharpsburg, Pa., cut and bruised back and head; James W. Foster, Beaver Falls, Pa., right foot broken, face and back cut; W. J. Chapman, West Bridgewater, Pa., right leg and hand broken; P. R. Rahm, Philadelphia, badly cut and bruised; Louis Schuchert, Pittsburg, head cut and bruised, badly hurt; W. O. Hawley, Allegheny, face and nose crushed, arm cut; Mrs. Dixon, Pittsburg, badly cut and back wrenched; Maud Vance, internal injuries and severe cuts; Mrs. Malone, Allegheny, head cut, hurt internally; Mrs. Lejune, Allegheny, forehead crushed; Anthony McTighe, Pittsburg, left leg badly cut.

Altogether there were about eighty persons hurt, many of them, however, not so severely that they could not continue their journey and many others only slightly.

CONVICTED IN SHORT ORDER.

Jury Had Its Mind Made Up Before it Left the Court Room.

PHILADELPHIA, Nov. 4.—Henry H. Holmes has been convicted of murder in the first degree for killing Benjamin F. Pietzel. He coughed slightly when he heard the words. That was the only sign. The jury retired to deliberate at 5:40 p. m. According to one of their number they had reached their verdict before the the doors of their room closed upon them. For hunger's sake they ate their supper first. Then they took a ballot and without hesitation every man of the twelve answered, "Guilty of murder in the first degree."

There were but two speeches made—one by Prosecutor Graham and one by Counsel Rotan. Holmes said of the verdict: "I feel that this condemns me. It was an unjust trial." He would say no more than that. Immediately after the announcement of the verdict the usual application for leave to file a motion for a new trial was made. District Attorney Graham did not oppose the motion, and Judge Arnold fixed the 18th of this month for a hearing. The principal reason urged will be lack of time for the preparation of the defense. Should a new trial be refused an appeal will be taken to the supreme court and argument heard at its sitting in this city in January, 1896. So, even if everything goes against him, Holmes has yet some time to spend on the earth.

Holmes does not evince in the slightest any outward signs of breaking down. With death actually before him now he is the same cool and callous Holmes. The prison regulations prevented ony one from interviewing him, but a message was sent out that he slept well and was feeling comfortable, and still confident his innocense would yet be established. Extra care has been taken that the man shall not frustrate the efforts of the prosecution by committing suicide.

Mrs. Pitzel and "Dessie" drove through Fairmount park and saw some of the places hor daughter Alice spoke of in the letters confiscated by Holmes. In a few days they will return to Galva, Ills. Miss Yoke, Holmes' third wife, will return to Denver shortly and endeavor to have her marriage with Holmes set aside as being illegal.

Iowa Town Swept By Fire.

OMAHA, Nov. 4.—A special to The Bee from Arcadia, Ia., says: Fire visited Arcadia last night and only one store is left in town. It burned over an area of four acres, taking with it six residences, hotels, Opera House, one livery barn, one harness shop, two grain elevators, one lumber and coal yard, barber shop, postoffice, two drug stores, two saloons, three general merchandise stores, one furniture store, one hardware store, one butcher shop, one vacant storeroom, one boot and shoe store and four barns. The estimated loss is $55,000, partly covered by insurance.

DURRANT IS GUILTY.

Quick Verdict Reached in the Celebrated California Murder Trial.

SAN FRANCISCO, Nov. 2.—Theodore Durrant, assistant superintendent of Emanual Baptist church Sunday school, has been convicted of the murder of Blanche Lamont, for which he has been on trial since July 22 last. The jury was out twenty minutes and arrived at the verdict on the first ballot. As there was no recommendation of mercy the punishment was fixed at death. The scene in the court room when the verdict was announced will never be forgotton by those who were present. Judge Murphy finished his charrge at 8:30, and the jury at once retired. Although there was supposed to be little prospect of a verdict being returned before 7 or 8 o'clock in the evening the throng of spectators which had remained in the over-crowded court room all the afternoon to hear the judge's charge, settled itself to await the result of the jury.

Mrs. Durrant and the prisoner talked and laughed together as if an acquittal were a foregone conclusion. They were surrounded by half a dozen friends, and the conversation was animated when it became whispered about that the jury had agreed upon a verdict. In an instant a hush fell upon the little circle that had gathered around the prisoner. Durrant's face, always pallid, assumed a ghastly hue and his mother was speechless. When the doors at the rear of the room opened and the jury filed in the room, although filled to its utmost capacity, was almost as quiet as if it had been vacant. Clerk Morris asked the usual question as to whether the jury had agreed upon a verdict. Foreman Warren Dutton arose and replied in the affirmative. "We, the jury," said he, "find the defendant, William Henry Theodore Durrant, guilty of murder in the first degree."

As the aged foreman, pale and trembling, read the words that fixed Durrant's fate a low rumbling noise like the roar of a mob arose from the rear of the court room. The next moment men were cheering wildly, while women wept hysterically in the excitement. Bailiffs rapped loudly for order, but the tumult continued for a minute before anything like quiet could be brought out of the disorder, when the judge said he would sentence the prisoner next Friday.

During the tumult that followed the announcement of the verdict Durrant and his mother were lost sight of except by the few who sat nearest them. As the last words of the verdict were uttered Durrant made a spasmodic effort to arise to his feet, but before he could do so his mother, with a half sigh, half moan, threw her arms around his neck and sank back into her chair. His mother's grief seemed to make Durrant forget his own position, and for the next few minutes he sat with his arms around her neck trying to soothe her.

SEPARATE COACH LAW.

May Bankrupt Kentucky Roads if a Compromise Is Not Reached.

LOUISVILLE, Nov. 4.—The separate coach law of Kentucky will bankrupt all the railroads if a compromise is not reached. The court of appeals has just decided a case from Hardin county and gives a negro woman damages against the Louisville and Nashville Railroad company because an intoxicated white man entered the car set apart for colored passengers and used blasphemous language in her presence while the conductor was performing his duties in another car.

The court of appeals contends the statute is a police regulation and is a necessary one, and that the conductor is responsible for a separation of the races. On the other hand, in two cases negroes have been awarded damages against the same company by the federal court for being compelled to ride in a separate coach, the court holding the law unconstitutional.

RAILWAY WRECK AT ST. LOUIS.

Somebody Throws a Switch and the Result Will Be Four Dead Men.

ST. LOUIS, Oct. 30. — Two suburban trains on the Missouri Pacific road, one loaded down with suburbanites returning home from the theaters of this city, and the other coming into town, collided within the city limits about midnight. A bad wreck resulted, both engineers being killed and both firemen—True and Dunbar—being fatally hurt.

The collision took place at the Kings Highway and Manchester road. The two trains dashed into each other around a sharp curve and without warning the engines were ditched by the fearful force of the collision. Somebody threw the switch at Grand avenue, throwing the east-bound train onto the west-bound track without notifying either of the conductors.

The engineers' names were John Harper and Ed. Cattrin. Conductor Feldott and two passengers were more or less injured.

Costly Fire at Faribault.

MINNEAPOLIS, Nov. 4.—At Faribault the Walcott flouring mill and seven dwelling houses, all owned by M. E. Sheffield, were destroyed by fire. Loss, $150,000; insurance, $70,000.

THE DEATH RECORD.

Colonel LEWIS W. ROSS, bank president and ex-congressman, at Lewiston, Ills.

THOMAS A. MCKENZIE, prominent Mason, at Fairbury, Ills.

Lieutenant LEONARD PRINCE, U. S. A., of Bloomington, Ills., at Chicago.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Let the friends in California keep in mind their State convention which will meet in Oakland, Dec. 16 and 17. You cannot arrange for it better than to work up as many meetings as possible for your agent, Rev. P. B. Williams. Correspond with him at once and see if he cannot visit your locality.

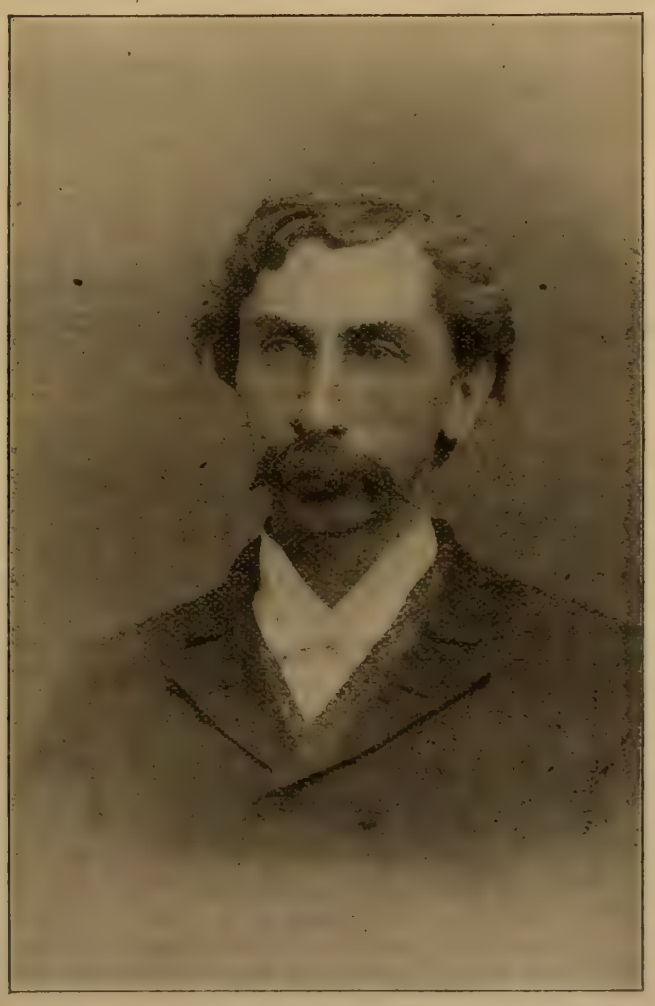
Multitudes of lodge devotees have already reformed, and this gives assurance that such work as ours is not hopeless.

A minister is in a fine position trying to preach against profanity in the presence of Masons who have heard him take the lodge oaths, profane almost beyond parallel.

If preaching against the sin called Masonry can do no good, then how can it be that the blood of Jesus Christ cleanseth from all sin? Is Masonry a sin unto death, past praying for?

"Can't" is a prominent word in the vocabulary of the timid who cant about the folly and injudiciousness of opposing sin in its Masonic form. You can't accomplish anything by means of truth, so don't tell the truth. Masonry can't be overcome, it is the one impregnable intrenchment of Satan.

We regret that the success of the Republican party in the recent elections is not prophetic of more special good to the country. It has handed over the Republican party to leaders, some of whom Senator John Sherman, not a short month since, denounced as traitors and conspirators, Virtually Messrs. Elkins, Quay and Platt are the triumvirate that bestrides the Republican element and which in future is to have the formation and direction of its faiths, factions and facts. Platt insisted upon a straight Republican ticket in New York City, aud thus made the success of Tamonany sure, and justified Dr. Parkhurst's assertion that he had rather fight ten Crokers than one Platt. The most satisfactory item of election news is the defeat of Gorman, Hill and Brice,—the boss triumvirate of the Democrat party. The country has only changed bosses. It is no use to expect any permanent reform in the government as long as people believe that party policy is more important than correct principles in politics. There will be a change for the better, when church leaders and ministers generally act upon the principle in voting that it is more important to be right than to succeed.



ISAAC J. LANSING.

It is refreshing to know of a pastor of commanding influence, uttering his testimony so clearly and forcibly as does the Rev. Dr. Lansing, of Boston, whose portrait looks out from the *Cynosure* of this week.

Thank God for the modern Luthers, who

'Front Masonry's far-reaching bolts, and scorn her power.'

Rev. Isaac J. Lansing, D. D. is pastor of the the Park Street Congregational church, Boston, and recently wrote an article for "Danger Signals" which has had considerable circulation among his own congregation.

The following quotations show the point and power with which he writes upon the Masonic oaths:

"Are they sworn in earnest or in jest?

"If in earnest, then these penalties are to be executed in case of failure to keep, or betrayal of, secrets. Who then will execute them? Someone must. Solemnly God's name is invoked, the Holy Scriptures appealed to, human life declared forfeited, savage penalties threatened,—and for what? To compel the keeping secret of the forms, orders, rites, ceremonies of a society alleged to be organized for fellowship, for benevolence, for religion, and for keeping each other's secrets. Was ever a more horrible contradiction between purpose and method?"

"The things sworn to be done are of a very dubious character—secrecy, and obedience to laws as yet unknown to the oath-taker—fidelity to a class of men and their families, and secrecy, warning, and help to such, when criminal, except in case of murder and treason—which leaves ninety-nine hundredths of all crimes under protection of the oath. This is a fierce and savage oath to do a wicked thing, and less than blasphemy it cannot be, if taken in earnest."

"But if not in earnest, these are in jest. Then, and then only, are they neither to be kept or avenged. And if not, the blasphemy of such jesting is as plain as its folly. Let a man say: 'I offer my self to this penalty, but it is never to be executed;' then he jests all through the oath, and he may as truely say: 'I promise secrecy, but the promise is not to be taken as in earnest.' The lodgemen say that those who reveal these secrets are perjured. But they that take these oaths and keep them, can they be other than perjurers and even murderers? If they take them and keep them, are they not sanctioning and committing the highest crimes? It were better not to take the oaths; but if inveigled into taking, one can never be innocent in keeping, only in breaking them."

Outrages and rumors of outrages throughout Armenia continue. In the meantime the general uncertainty and insecurity of life increase the apprehensions of the authorities for the safety of the missionaries, and our Ambassador, Judge Terrell, has made an urgent demand upon the Porte for the protection of American missionaries. The Sultan of Turkey is menaced by a double danger. The powers threaten him from without and the spirit of revolution threatens him from within. It is the latter peril from which he has most to fear. The last six months have witnessed an exxtraordinary uprising against the Moslem tyrant among the Turks themselves. The Mohammedan "reform" movement is anti-dynastic. It aims at the dethronement of Abdul Hamid and the enthronement of his youngest brother, Suleiman Effendi, a man of thirty-four, whom, the reformers—the so-called Young Turkish party—prefer to the heir apparent. The elimination as a factor in the government of Turkey, of Abdul Hamid, the present sultan, will do more for the peace and security of even the Armenians probably, than can be hoped for from the European powers.

THERE IS A WORK FOR ALL.

BY DR. MARCH.

If you cannot cross the ocean,
And the heathen lands explore,
You can find the heathen nearer;
You can help them at your door.
If you cannot give your thousands,
You can give the widow's mite,
And the least you do for Jesus
Will be precious in his sight.

If you cannot be a leader
In the crowd that pours along,
Raise the fallen lying prostrate
Underfoot amid the throng;
If you cannot fire the nation,
If you cannot stir the race,
Lay cool hands on aching foreheads,
Give sad hearts a resting place.

If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus,
You can say he died for all.
If you cannot rouse the wicked,
With the judgment's dread alarms,
You can lead the little children
To a Saviour's waiting arms.

If you cannot be a watchman
Standing high on Zion's walls,
Pointing out the path to heaven,
Offering life and peace to all;
With your prayers and with your bounties,
You can do what heaven demands.
You can be like faithful Aaron,
Holding up the prophet's hands.

If among the older people
You may not be apt to teach;
Feed my lambs, says Christ our Shepherd,
Place the food within their reach.
And it may be that the children
You have led with trembling hand,
Will be found among your jewels
When you reach the better land.

PERVERSION OF JUSTICE.

BY JONATHAN W. MOSS.

I find in the Green County court proceedings at Waynesburg, Pa., a case of the commonwealth against a man who committed a criminal assault upon his fourteen-year-old granddaughter. The jury brought in a verdict of guilty but the Judge compassionately refused to pass sentence. Before discharging the prisoner the Judge gave him a short admonition, warning him to be more guarded in the future.

The Masonic editor who published the proceedings gave the Judge a handsome eulogy for the good moral lecture he gave the criminal. But he did not publish the fact that the prisoner was a Mason, and that the Judge was a Master Mason; and that in refusing to sentence the criminal he was carrying out his sworn obligation to help a brother Mason out of difficulty. It could not be that the Judge felt that this grandfather, because of his youth, only needed at this time a gentle admonition. In crying out against anarchy, which is alarmingly on the increase, it is time to warn the nation that this corruption of our courts by the perversion of justice, in the interests of oathbound clans, is the most dangerous form of anarchy.

Cameron, W. Va.

THE ATTRACTION OF THE LODGE.

BY REV. R. J. GAULT.

The rapid increase of secret societies in these times is truly alarming. The lodge may be termed the craze of the present day. The effort to gather the youth of our land into the secret lodge, is the most alarming feature of this epidemic.

In view of the fact that this lodge fever has become so prevalent, we should, as moral physicians, inquire into the cause. I recently inquired of a Masonic friend who had not been for some years in active connection with the lodge, what was its marvelous attraction?

He replied, "It is a great advantage to a man who is traveling and who wants to have a good time, and keep out of trouble." This I believe is the main cause of this lodge infatuation. The tragedy of Hiram, and all the silly and heathen ceremonies of the lodge, are not performed for their own sake. It is because the candidate expects to reap some advantage over his fellows by his lodge tactics. To those who have in their makeup some of the nature of a sneak, and who are lovers of pleasure more than lovers of God, the mysterious attraction of the lodge is to furnish its devotees a good time, and help them out of trouble. The lodge in their estimation is a kind of umbrella which they can hold over their heads when the penalties of violated law rain vengeance upon evildoers.

It is no wonder that in an age like ours, when iniquity abounds, the secret lodge is popular; but thinking and observing men know that the lodgeman is living a deceitful, double life. They see that the gulf is widening between the lodge and the church of Christ, and the time is near when a man cannot be a member of the church and retain his lodge connections. If the anti-secret agitation increases during the next ten years as it has in the past, it is not improbable that then there will be as few lodgemen in the church as there are saloon-keepers in it now. It is evident to every careful student of the times that a reaction must come soon and come with power, or the church will be dissolved. The two are rivals; they cannot exist together. Where the one goes up the other must go down. Where the lodge is strong the church, as well as every missionary enterprise, languishes.

Hopkinton, Ia., Nov. 4, 1895.

THE THREE UNCLEAN SPIRITS.

BY REV. H. H. HINMAN.

"And I saw three unclean spirits like frogs come out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet; for they are the spirits of devils working miracles which go forth unto the kings of the whole earth to gather them together to the great day of God Almighty." Rev. 16: 13,14.

Whatever may be the special meaning of this inspired vision, we may at least conclude that it relates to the great conflict between the kingdom of Christ and the dominion of Satan. We have reason to think that there is to be a gathering of anti-Christian forces and they are to have a great and perhaps controlling influence over the governments of the world. What are these spirits? The dragon, we are distinctly told, "is the devil and Satan," Rev. 20: 2; "and that it is he who gives power to the beast, and is himself an object of worship." Rev. 13: 2 4.

Viewed from a Bible standpoint, we must conclude that the great majority of mankind in all ages have been worshipers of Satan, and that all worship not paid to God has been paid to his adversary. Such was all Gentile worship before the coming of our Lord. Paul tell us that "the things which the Gentiles sacrifice they sacrifice to devils and not to God." 1 Cor. 10: 20. (See also Lev. 17: 7 and Deut. 32: 17.) At present more than

800,000,000 PEOPLE ARE INVOLVED IN THIS WORSHIP OF SATAN,

which includes the worship of "the beast" who is his embodiment. It includes also that professed worship of God that ignores the Divine Mediator, "for he that honoreth not the Son honoreth not the Father that hath sent him." John 5: 23. Freemasonry, which is "a philosophical development of the ancient sun-worship," is one of the many manifestations of the worship of Satan, and is of the spirit that comes out of his mouth.

The spirit of the beast is despotism or the law of force; war, conquest, slavery and all forms of oppression, persecution and cruelty are its immediate fruits. It is the essential element in all secret combinations which are not only selfish, exclusive and intolerant, but aim at universal dominion. "The mark of the beast and the number of his name" is on all those who have regard to the law of force rather than the law of God, and who

HOLD THAT THE RULE EITHER OF THE KING OR OF THE PEOPLE IS THE SUPREME LAW.

To such any war is legitimate and may be rightfully engaged in, provided it has the sanction of the government under which they live. The spirit of war is the spirit of a wild beast.

The third spirit was that which came out of the mouth of the false prophet. All teachers of false religion are false prophets. There are many such, even as there are many anti-Christs. But he who was pre-eminently the *false prophet* was Mohammed. No system of false religion has ever had such swift and mighty power as Islamism. Commencing in the seventh century, within a hundred years it spread eastward to India, and westward to France and Spain, utterly blotting out the churches of Syria and North Africa, and threatening to annihilate Christendom. It is today spreading in Africa faster than Christianity.

The beast and the false prophet are always represented as in intimate alliance. Mohammedanism has ever been propagated by the sword, and every civil government of which it has been the inspiring influence has been a pure despotism. War, slavery and polygamy are the natural fruits of Islamism. The Turkish empire, with its oppressions, its cruelties, its imbecility and its misrule is an object lesson on the results of Mohammedanism.

The prophetic vision would seem to imply that in the last days there would be a combined effort of the spirits of paganism (the dragon), of the beast (despotism), and Islamism to resist and destroy Christianity.

RUSSIA, TURKEY AND CHINA

are the three great nations of the world whose governments are purely despotic. In the first a war of extermination is waged against the peaceful, non-resistant Stundists. They are imprisoned, driven into exile and often put to death. In China the spirit of the dragon murders peaceful missionaries and the government is powerless, even if willing, to afford protection. But it is in Turkey where the spirit of the false prophet both dominates the government and inspires the great mass of his followers. A recent writer in the *Cotemporary Review* says "outrages that have no name have become the commonplaces of daily life in Armenia, and the Turkish "gentleman" smiles approval.

The massacre of Sassoun sends a shudder to the hearts of the most callous. But that butchery was a divine mercy when compared with the hellish deeds that are being done every week and every day in the year. The massacre of Sassoun itself is now proved to have been deliberately planned by the representatives of the Sublime Porte. So far, the united protests of the nations seem in vain. The cry goes up, "How long, O Lord, holy and true, doest thou not judge and avenge our blood on them that dwell on the earth." Rev. 6: 10.

Oberlin, O.

MY ATTENTIVE FRIENDS.

[The following lively letter, by Mary Sidney, appears in the tenth month number of that excellent monthly periodical for the countryside, the *Farm Journal*. It touches pretty strongly upon secret societies, benefit orders and life insurances, to which topics she had slightly alluded in a previous number, and now receives responses which have the effect of causing her to speak louder. The editor does not agree with her in the main, yet adds that "they are the honest opinions of a thoughtful, conscientious woman who has given the subject much thought, and whose views on any subject are worthy of attention." It is to be hoped that womankind will increasingly declare the truth upon these topics.—J. W. LEEDS.]

I have noticed that those who do the loudest faultfinding are those whose toes have been most badly mashed; and it does seem like the height of folly for a woman who is set down, by the powers that be, as the peer of the idiot, the convict, the Indian and the insane, to try to plan any better road for men to travel then they have planned for themselves. .....

The last coal of fire that set them dancing was a reference in the June number to the doubtful advantages of secret and so-called beneficial societies, in which men often spend ten dollars to get back one, and maintain expensive lodges and salried officers, and leave their wives and children to lonely firesides while they are out in regalia parading and eating "big feeds," and spending their money for many things which is not bread.

One beloved writes in his local paper that it is the Christ spirit in man that prompts the establishment of these societies, and that it is the part of a good Samaritan to belong. He also depicts the comforts a workingman must feel who is stricken down but belongs to two beneficial societies and in good standing; compare the ease he must feel with that man who has no societies

to depend on. He closed by an illustration of the practical good of the order of Odd-fellows, aed gave an instance of where three homes—one for aged Odd-fellows, one for the widows, and another for the orphans of the same—were in operation in one town. He set this down as a crowning praise.

I look upon it as just the reverse. If the Odd-fellows of a single town have need for so many homes they cannot be a thrifty set of fellows, and the fruit of their labor has gone in other lines than home supplies, or they could lay up enough to support themselves and widows in declining years. A destitute old age indicates an impovident life, and in most cases this is true. Money has been placed in far-away ventures, looking for big returns in the remote future, or in some other roundabout way that men call business, but which is not in accord with the old-time thrift of our ancestors, or the strait, narrow way that leads to life here and hereafter. There was more genuine prosperity abroad when men provided for their families themselves instead of saddling the task on some beneficial institution. I look around among the farmers of substantial footing and they are those who have saved their money rather than paid it out in installments to support expensive institutions which it is a misnomer to call beneficial. If sickness comes, they have the wherewithal to carry them through. I should not like to be tied for life to a thriftless mortal who could not save enough while in health to bridge over a short term of enforced idleness.

Christ's spirit, is it, that prompts these secret societies? The spirit of him who said keep your light out from under the bushel and let it shine *before* men that they may see your good works? The part of the good Samaritan must be, we believe it is, to protect and assist fellow members of a paid institution first of all? It was not so in the day when the priest and the Levite passed by on the other side, leaving an unknown man stripped and half dead, and the Samaritan came along and had compassion on him, bound up his wounds, poured oil upon them, and paid for his maintenance at an inn until he recovered, not because he had given some sign or grip of secret order to show that he had paid for these attentions in advance, but simply because he was a brother man. Jesus commended the merciful man and laid it down as a rule, "Go thou and do likewise." "Ye have the poor with ye always, and whensoever ye will ye may do them good," said the great Teacher. I have found no place where he suggests it to be the better part of helpfulness to organize in secret conclave.

TESTIMONY OF PROMINENT MEN ON THE LODGE QUESTION.

A New England paper has been publishing a symposium on the secret society question. It publishes letters from some public men which will interest *Cynosure* readers. From these letters we make the following extracts:

EX-SENATOR JOHN J. INGALLS.

In reply to yours I would say that I am unalterably opposed to secret political organizations for any purpose, believing such organizations to be wrong in principle, un-American and dangerous to civil liberty and constitutional government.

BISHOP H W. WARREN, OF DENVER.

You can best judge of my opinion of secret orders by my own course in life. I have belonged to several such organizations, including the Freemasons. I do not belong to any of them now, and shall never belong to any secret society again, save one which has only two members, namely, myself and my wife. A young man just starting in life, or any other young man, cannot do better than to join such a secret society as that, provided he can find the right girl to share its secrets with him, and he will find it a very great advantage to belong to such a secret society—financially, socially, politically and every other way. Your question and the answer I have given reminds me of a story of a young lady who was urged to join a secret society called the Daughters of Temperance. She evidently regarded secret societies as I do, and being engaged to be married at the time, she very sensibly made answer, "It is quite unnecessary for me to join any organizations of 'Daughters' as I am about to join one of the sons in a few weeks."

EX POSTMASTER-GENERAL WANAMAKER.

Personally I am not a member of any secet order. With regard to the advisability of a young man joining such an organization I would say that I have always found the greatest satisfaction in connection with the societies that belong to the church, which I believe are more helpful than any formed outside of the church. A young man just starting in life should connect himself with the church and then join some of its societies.

CARDINAL JAMES GIBBONS.

I most certainly do not approve of secret orders on general principles. I deem them most unquestionably inimical to the spirit of free institutions, and they are therefore a menace to the permanence and stability of our American government. No one need accept this statement upon my mere dictum. The experience of all nations has proved it to be true beyond the possibility of controversy. With constitutional methods always available as they are in this country there can be no possible excuse for the existence of secret societies of any kind. That which is wrong in principle cannot be beneficial, and it must therefore follow, as certainly as the night follows the day, that it cannot be an advantage to a young man just starting in life, either in business, society or politics, to be a member of a secret order.

HENRY CLEWS OF NEW YORK.

The origin of such societies can be frequently traced to the selfishness of human nature and the intense desire to be "boss." If not of this character in their origin, they soon degenerate into it. The Tammany society, for instance, was one of the provident class in its origin, and one of the most exemplary of that class, with the broadest possible charity. Tammany is still provident and is possessed of enormous means, but the objects of its bounty are now chiefly confined to the executive committee and its dearest friends who have a "pull," and they are all subservient to the will of the "boss," so that friction is reduced to a minimum in the political machine and harmony reigns supreme. This is now one of the strongest, perhaps the strongest, and most efficient model in its peculiar province of secret organizations, but its germs of dissolution are quietly fermenting and the end will be worse than anarchy. I am now speaking on general principles and without any special animus against Tammany hall, but as it is the most prominent modern illustration of the subject in hand, it would be bad judgment on the part of any writer treating your questions regarding secret societies to overlook it.

I trust that in response to your interrogatories I have now made it plain to you that I do not consider it an advantage on the highest moral and social grounds for a man to be a member of a secret organization.

CRIMINAL HAZING.

Missouri's State University, with the alertness of the fare west, has set the pace for the hazing season. A gentleman undergraduate of that institution, having applied for admittance to a Greek-letter society, was subjected to this ordeal: He was bound hand and foot, blindfolded and gagged; then he was beaten with "stuffed clubs" (whatever they may be, tell us, infant Torquemadas!) and placed in a coffin. He was buried in the athletic field for awhile, and was disinterred only to be stripped and rolled in a mudhole. At midnight, in response to the admonitory kicking of a fellow student, he sang, "Won't you be my sweetheart?" Subsequently he was hung up by the arms and branded with cigarettes. At 2 A. M. he was pronounced a full-fledged "Sigma Nu" and a credit to the learning of Missouri.

This is a record which rival institutions will find difficulty in challeging, although there are as many Greek-letter societies as there are combinations in the alphabet. It is something to be first even in deviltry, and whatever distinction the University of Missouri can gain from the episode is freely granted. At the same time it must be remarked that these prankish youths are little better than criminals and that the public would welcome the intelligence that they had been brought to book for their adventure.

Hazing, criminal cruelty in initiation ceremonies and brutality on the athletic field demand the attention of college faculties. Altogether too much leniency has been extended to the "boyish spirits" that find expression in torture. It is a constant puzzle to the onlooker to see the ministers of the Gospel and other learned men who compose our college faculties looking on these outrages with indifference or feigned indignation and submitting to the bullying of the boys who tell them they will destroy "college spirit" if they adequately punish this or that scapegrace.

Strange, too, that they do not see it in the practical light. The eyes of parents are opening to the danger in schooling their boys to callous indifference to suffering, and it may not be long before the mothers of America are heard on the subject. The time will come when it will go hard with the university which fosters the notion that maiming one's fellow human beings is a legitimate part of American education.—*Exchange.*

THE COLLEGE SECRET FRATERNITY ISSUE.

The Wisconsin *State Journal* of October 5 published the following letter from a fraternity student of the State University at Madison. A correspondent sending us the letter says: "It will undoubtedly give your readers an idea of the spirit secret fraternities foster among college students."

TO THE EDITOR:—There are a few things in yesterday's issue of *The Democrat* and *State Journal* that require correction. As the articles in question on the present Greek-letter society imbroglio have been written by or under the auspices of alumni, I do not feel that it is all out of taste for me, as an alumnus, to say a few words in defense of the seven fraternities whose meeting for the purpose of systematizing fraternities, relations has brought upon their heads a number of ridiculous and unpleasant charges. In the first place be it said that the control of college politics is not part of the plan of the organization, and any statement to the contrary is without warrant of fact. No measures looking to such an end, no project to control The Badger, no schemes for crushing the local Rho Kaps, were discussed at the meeting. The papers which allowed their reporters to state to the contrary will doubtless hasten to make ample corrections and amends for their mistake.

The righteous indignation of the persecuted Rho Kaps is puzzling in view of the fact that twice in the past two years have some of these early Christian martyrs suggested to Phi Delta Theta that they combine to lower the high prestige of Chi Psi, but the proposition was never considered, for the friendship of the two latter societies dates from the almost contemporaneous birth of one and revival of the other, and has become traditional.

In regard to a fear of disastrous consequences following the entrance of one of the three societies D. K. E, Alpha Delta Phi, and Psi U, and the opposition to Rho Kappa Upsilon having no higher origin than a mere feeling of jealousy, let me state the following facts: In 1885, a number of the best men in the university petitioned Alpha Delta Phi. No opposition or unfavorable comment was heard from any quarter beyond a short editoral roast in the college weekly indited by a Phi Psi Rho Kap editor. In 1886, a petition was placed before Zeta Psi. No unfavorable remarks were made. In 1887, several students requested the writer to tell them of some good fraternity. Through his most intimate friend, the writer placed them in communication with D. K. E. This D K. E. visited the writer for the purpose of looking over the ground, and made a glowing report to his society. However, the petition failed, as did those presented to D. K. E. by Rho Kap before its resignation from Phi Kappa Si. In the fall of 1892 a number of students applied to President Adams for help in obtaining Psi U. He received them very favorably and corresponded with officers of the fraternity in their favor. This movement was known to every chapter in college, yet no criticism or uncomplimentary remark came from any quarter. I have frequently heard members of various fraternities say they would be pleased to see Psi Upsilon

enter here with the usual antecedents to such an entry.

There is occasionally a jealous man even in that great organization which has everything its own way. I quote from a letter of Mr. A. P. Jacobs, author of the Psi Upsilon epitome and the sponsor of Rho Kappa Upsilon. "This is an unprejudiced opinion, for I hate Beta Theta Pi, or rather despise."

The Wisconsin chapters were naturally indignant at the implied though probably unintentional slur that none of them are branches of powerful organizations. This is not the place for an extended discussion of the relative merits of fraternities, but the following fact will be of general size: The average size of the colleges of Chi Psi, Delta Upsilon, Theta Delta Chi, Phi Delta Theta, Phi Gamma Delta and Beta Theti Pi is larger than that of the colleges on the roll of Psi Upsilon. He figures for the average size of Sigma Chi. I have not, but think they will show the same result. W. S. CURTIS.

THE STODDARD-LAWRY DEBATE.

REPORT OF A PUBLIC DISCUSSION BETWEEN REV. W. B. STODDARD OF WASHINGTON, D C., AND T. H. LAWRY, D G C K O. T. M., IN ARMORY HALL, OAKDALE, PA., FRIDAY, OCT. 25, 1895.

MR. LAWRY'S SECOND SPEECH.

All persons in the hall that belonged to a secret society and were not ashamed of it were requested to arise. About two-thirds of the audience arose. They were asked to remain standing while being contrasted with myself. Mr. Lawry said: "These are the people you are attacking. They are your peers, socially, religiously, etc." Quite a eulogy was delivered, setting forth their superior qualities.

Reply —I am not attacking men but institutions. I trust these friends are my peers; some of them ought to be as they are older.

Reference was next made to the G. A. R. "It is the greatest rot in the world for Mr. Stoddard to say that this society is an injury to church, state and *my home.*" I had made no reference to the G. A. R. I think too much of the old soldiers to want them to dishonor themselves by uniting with secret societies.

Mr. Lawry spoke of those expelled from the Masonic lodge, and denounced me for having violated my Masonic oath, etc. He spoke of a man who belonged to the Maccabee lodge, who paid in $30, died, and his heirs received $1,100. The happiness this money brought to the distressed was pictured. The churches were denounced. They would have left the man to rot without care.

I need not recite further the statements of Mr. Lawry. The reader will discover by this who was on the side of Christ and the church.

At the conclusion of the discussion, as arranged, Mr. S. H. Jackson, an attorney at law, from Pittsburg, was brought forward, if possible to help out the negative. The unfairness of his imposition was manifest to all right-thinking people. His misrepresentations were of necessity unanswered, excepting as each would review for him or herself. I took notes and can give outline of his address at a future time if desired. If Mr. Lawry wishes to debate this question still further, I will pay him $10 and necessary expenses to discuss the question at our next Pennsylvania State Convention.

Yours respectfully,
W. B STODDARD.

—A friend at Washington, D. C., writes: "I do not know much about Masonry but I do know that its influence is ruining our city, and much faster than we fully realize. I find that the young men are being drawn into the lodge because ministers lead them. Slavery could not have been sustained an hour had it not been for the churches, and I presume the same might be said of secret societies. When the new warden of the jail here, who is a Mason, and is kept in office by Masons, took his position he immediately turned out all the Christian workers, stopped the services held by the Y. M. C. A., and others. It was impossible to remove him for he was kept there by Masons. The former warden was turned out by the Romanists. He also was a Mason. To compromise with the new warden the secretary of the Y. M. C. A. joined the Masons. Afterward a few Christians have been allowed to visit the prisoners. It really seems that much of the religion here is not founded on Christ but upon Masonry."

REFORM NEWS.

NORTH BERKSHIRE CONFERENCE.

MIDDLEFIELD, Mass., Nov. 1, 1895.

EDITOR CYNOSURE:—I came here on the 30th ult. to attend and speak at a conference of the North Berkshire Association. The meeting was well attended and topics discussed that are vital and germane to social, political and Christian living.

Prohibition was handled in a masterly manner, having just enough opposition to call out the reserve forces. Rev. Mr. Laird, of Hinsdale, read a paper on the duty of the country church to social and educational interests of the community that was exceptionally able, as was the essay on prohibition by Rev. Mr. Andrews, of Dalton.

I was requested to discuss the relation of the church to other organizations, including, of course, the secret lodges. It was decided to print the different papers read, and some 2,000 were subscribed and paid for. This was a new and rather novel feature of a New England Congregational Association, and one which will give more than a merely local influence to the discussion. Dea. French, secretary and treasurer of the association, I was told, belongs to the Knights Templar; but most of the ministers, I should judge, preferred the bride of Christ above the devil's substitute.

The conference met with the church of which Bro. Lucian C. Kimball is pastor, and the whole program showed wise and careful preparation and prompt execution, only one, I believe, to whom a part had been assigned failing to respond.

Dinner and supper were served in genuine New England picnic style, and was creditable to the ladies, who prepared a bountiful supply, and appreciated by the 150 or more who mingled Christian sociability with the good things provided. I am especially indebted to the pastor and his estimable family for attention to every want and words of encouragement and hearty good cheer. May God reward and bless them abundantly. JAMES P. STODDARD.

FOG, FRIENDS AND FOES.

PITTSBURG, Pa., Nov. 6, 1895.

DEAR CYNOSURE:—I am stopping indoors this morning because of the dense fog and smoke in this city. It aggravates the little cold I have taken.

I have secured twenty-six subscriptions to the *Cynosure* in the past three days, besides lecturing and caring for other interests. Friends will know by this that I have not been sleeping all the time.

I had a nice warm room, and more good things than I could possibly eat, at the home of friend Stewart. I have tested the hospitality of Bro. Stewart and family many times, and like charity it "never faileth." Rev. E E Douglass, pastor of the U. P. church, Houstonville, took the best of care of me over Sabbath; preached a most excellent sermon Sabbath morning, and let me preach in the evening. The subject of his sermon was "friendship." He is one of the kind that practices what he preaches. Twelve of his members will read the *Cynosure*, so we know "they are all right."

The friends turned out real well through the rain last Thursday eve. at Peter's Creek, to see how poor "Hiram" would get along joining the Masons. As no one seemed to wish to be the candidate, I described the performance, etc. This seems to be the best way. Persons don't like to act like fools before their friends, even to show how others act in the lodges.

I found a friend in Rev. Bond, pastor of the Baptist church of Library. He hoped to have arranged for me to lecture in his church, but after consultation, I am advised it is thought best to defer until another time.

I am invited to take tea this evening with Bro. Nevin Woodside. He has just passed a very encouraging communion season. Nineteen were added to the increasing membership of his church. The prediction of the few that recently left on account of his opposition to secret societies don't seem to be coming true.

My next trip is north. I am announced to fill the pulpit of Rev. Harsha, Sharon, Pa., on next Sabbath. On Wednesday eve. I am to speak in the church near West Middlesex, of which Rev. G. W. Brownell is pastor.

An interesting article appears in the Oakdale *Times* regarding the discussion there. The editor says, referring to an article sent by F. D. Smith, "Should either party wish to make answer to the article, the columns of the *Times* are open to them." This would indicate a fairness not always found in the editors of secular papers. Mr. Smith is not opposed to secret societies, but evidently does not like friend Lawry's method of defending his societies. I write, thanking the *Times* editor for his fairness, and suggest that friend Lawry should not be blamed too much. What can a man do but call names and make assertions when he has no arguments? He must fill up the time some way. Surely, as Mr. Lawry did the best he could under the circumstances we should give him credit for his effort.

I may not find time this week to prepare articles regarding the Maccabees, but you may look for them in the near future. W. B. STODDARD.

COAST AGENT IN CALIFORNIA.

PORT KENYON, Cal., Oct. 25, 1895.

On October the 14th, at 9 A. M., I boarded the steamer North Fork for Eureka, the county seat of Humboldt county. On board the steamer was a deputy sheriff with the notorious horsethief and jail-breaker, C. A. Russell, who was recaptured three days before in Mendocina county. He would not surrender until compelled to do so, being shot with a Winchester, the ball passing through his breast, coming out at his back, causing a severe wound but not considered fatal. From the loss of blood and exposure, he was very week. As I looked into his mild blue eyes, I thought, "One day this was some mother's darling innocent boy." His countenance did not indicate a criminal.

After twenty-seven hours of tossing on the sea, we dropped anchor outside the harbor at Field's Landing, it being too foggy to enter until afternoon the next day. I got off at the Landing and took the train for Rohnerville, where I landed about 5 o'clock on the 15th.

Rev. E. P. Gundlach sent out his little boys to announce an appointment, and they got the house half full. I spoke again the next night and had a larger crowd.

Then we started for Petrolia, stopping at Port Kenyon and preaching on Thursday night to a fair congregation. Here I had a very unpleasant experience. A young man came in and commenced such an interruption of the meeting that I had to stop and request him to desist. He paid no attention to the request. Then I threatened to come down and put him out of the house if he did not desist. He concluded to save me the trouble by going. The act, while doubtless condemned by the young man, was commended by the better part, if not all, of the congregation. More than one of the young people came and said, "I am glad there is one minister who can and will command the respect of the community by enforcing order."

The next day we went to Petrolia, thirty-two miles away, to begin a series of meetings. We landed there at six o'clock on Friday night; found a bulletin-board announcement of an appointment for that night. Owing to the lateness of the hour of our arrival and our tired condition we did not hold services that night. Bro. Johnson, one of the merchants of the town, took us in and cared for us very kindly that night. Bro. Johnson took severely sick the next day and we had to hunt other quarters, I going to the hotel and Bro. Gundlach going to Bro. Williams.

We visited quite a number of families on Saturday, inviting all we saw and could send word to, to come to the meeting. The force of habit, I think, caused most of the people to stay at home. They have had no regular preaching for years. To some people, when they get in the habit of staying at home, it seems quite easy for them to do so. We had a small congregation on

Saturday night, but spoke with as much interest as if the house had been well filled.

On Sabbath morning, at 10:30, I preached a short sermon to the children. At eleven I preached again, and at three o'clock held a rousing "temperance meeting," which roused only a few of the citizens, most of them being engaged in work or playing ball.

I think I saw more Sabbath desecration at Petrolia in one day, than I ever did at any town of its size in my life. I think I voice the sentiment of the few good people of the place when I say the community is given over to wordliness to an alarming extent. May the dear Master change the hearts of the people and give them a heart to feel and confess his right to rule them, and may they turn to his service and be happy.

On Sabbath night I spoke again on "Moral Reform," and the people began to manifest some interest in our work.

On Monday we visited the coast and saw the wreck of the steamer Humboldt, which was stranded on a rock off Cape Gordo near the first of the present month. It is a complete wreck. I think if I say that twenty cords of wood as wreckage have floated to shore I would not exaggerate in the least. I am informed that she was old and considerably worn. The insurance on her was $75,000. She was sold as she sat on the rock by the insurance adjuster for the sum of $70

We returned to Petrolia and spoke again at night on "Moral Reform." The people who heard us listened with much interest. Eight took the *Cynosure* for one year, and one the *Lodge Lamp*. The next morning we organized a small class on the solid basis of separation from the world. One man will be licensed to preach at our quarterly meeting at Rohnerville, Nov. 2nd.

We would have remained longer but our funds were running low. We believe that the seed has been sown here that will bring forth a mighty harvest of good. We made some acquaintances here that we shall ever remember kindly.

We returned to Port Kenyon on Tuesday evening, where I am at present writing. We will remain here a few days, and hope to do some good.

P. B. Williams.

CORRESPONDENCE.

LIGHTING UP VALLEY AND HILLTOPS.

BENEFICENT RESULTS.

Schuyler's Lake, N. Y., Oct. 9, 1895.

Dear Cynosure:—In this article it is proposed to show some of the beneficent results from periodical efforts of veteran anti-secret workers at Schuyler's Lake covering a period of several years.

I have just spent about a fortnight here in the interests of the National Christian Association, and the cause of anti-secrecy generally. My work has been that of a colporteur, visiting from house to house in the village, through the meandering valleys, and on hilltops, conversing with the people, and supplying them with anti-secret publications and other religious literature.

In most of the homes, especially in the rural districts, I have been a welcome guest. In many instances even members of organizations, which I felt in duty bound to speak of disapprovingly, have treated me with kindly consideration,—a few dismissed me in a summary manner.

There lies before me a book containing brief notes of the salient features of my conversations with a variety of people.

An exact transcript of these memoranda might be devoid of literary embellishment, and wanting in rhetoric, but I suspect Horace Greely would have said, "It would make mighty interesting reading." Then why not give to the public the names and addresses of those with whom I conversed, and what they said for and against the lodge?

Conditions for which the lodge is wholly responsible make it unwise to state all the facts voluntarily, yet confidentially given. Certainly, I neither solicited nor secured matter under any impious pledges that "I would forever conceal and never reveal;" but to give names would be to betray confidence and to subject parties to continued, unrelenting and merciless lodge persecution.

My first day's visitation brought me in contact with a Christian man, who, after learning of my mission and enquiring after the health and prosperity of the Stoddards and others whom he had met, gave me the assurance of a hearty welcome from all who were not lodge anchored; but said that any of the lodge officials would about as soon be kicked by a mule as to hear of another anti-secret crank in the town.

He then mentioned the names of four young men who had been on the verge of joining the lodge but had been restrained from committing such suicide by the lectures and publications of my predecessors.

This was a satisfactory explanation to me why I had not been banqueted and feted by the lodge on my arrival.

My second day's visit brought me into the presence of a dissatisfied Mason,—I will take the chances and call his name "Legion." His remark was, "It requires a Stoddard lecture to drive our Masons into their holes and hermetically seal them there."

This man profanely swore that he had had enough of the cutthroat institution.

While in the village I think I have attended all the religious meetings during the week as well as upon the Lord's day. As the Spirit has given utterance I have tried to contribute to the interest and edification of those present by testimony, prayer, exhortation or teaching.

It was at the close of one of these meetings that I was recognized by a friend and brother whom I had not seen for a quarter of a century. Before Chicago's great fire, while he was a member of the First Congregational church over which, then, as now, Dr. E P. Goodwin presided, this gentleman acted with me on committees for furthering the work of the Young Men's Christian Association. Surrounded here only by strangers, I was very greatly pleased to meet an old friend, and the pleasure seemed reciprocal. He kindly invited, and as his residence was hard by the village I was only too glad to accept his invitation to dine with him.

As I returned from the meeting to my lodgings and narrated this incident to my hostess, I was informed that my newly-discovered friend was a lodge member. I was surprised, but ventured the assertion that he could not be an *active* member of any oathbound society.

I had heard him speak and pray at the meeting. He gave evidence of spiritual life, intelligence and unction—*qualities absolutely incompatible with active lodge affiliations.*

But lodge or no lodge, he had treated me with Christian courtesy and friendly complaisance, which entitled him to similar recognition. I went to his house and dined with him and his estimable wife. I found them intelligent and interesting; and though our conversation was largely of a reminiscent character, I learned that he was a *nominal* member of Odd-fellow and Masonic lodges. He spoke freely and confidentially upon the subject.

From personal contact with our anti-secret visitors and our publications, he had become well informed upon the subject from our standpoint, and discoursed upon it with rare deliberation and intelligence. He recognized the weighty significance of much of our teaching, with here and there the suggestion of a stricture, that possibly could not be easily gainsayed.

While he was not prepared to renounce the impious oaths that bound him to secrecy, he was too intelligent and too conscientious to claim for either of his lodges priority or superiority to the church. He did not claim for the lodge more than an institution inculcating morality, and confessed that his present lodge associations were such that he was obliged to disassociate himself from active participation in the lodge. For this partial separation he was made to feel the keen edge of persecution.

Since coming to this place I have instituted, on a small scale, a circulating library, loaning volumes, too valuable to give away, to parties interested and responsible.

I loaned "Finney on Masonry" to my friend, with a request that he give it a careful reading and a candid verdict as to its merits A day or two later, as I was passing his house, he called me in to tell me he had read aloud to his wife every word of ex-President Finney on the "Character, Claims and Political Workings of Freemasonry," including the preface; and, said he, with much emphasis, "*I wish every young man in the nation could read that book.*" He said there were some statements in the book that did not exactly correspond with his recollection of the oaths he had taken, but thought it likely the author was correct and that his own memory was at fault.

Now here is a man who reads the Bible daily, feeds on the heavenly manna and seeks fellowship with the children of light, and virtually eschews the unhallowed associations of the lodge.

We hear much of the beatific results of living up to the full measure of lodge teachings, but here is a lodge member who finds nothing in the spiritual teachings of his lodge that is satisfying to the aspirations of his soul. Who of us has ever heard of the crying need of a thirsty soul that has not been anticipated and provided for in the Gospel?

This man is not careful to defend secrecy, but thus far sees only through a glass darkly that it is his duty to renounce the blasphemous oaths he has taken.

It must be remembered that when Mr. Finney was at the zenith of his power and success as an evangelist, it was before he had made a *public* renounciation of his Masonic associations. It was not until his attention had been called repeatedly to the subject that he took up his trenchant pen to publicly disavow his allegiance to Masonry.

Thousands of men are to-day filling our pulpits, and positions of little less responsibility, who have in an unwary hour been inveigled into the lodge, much to their humiliation, disappointment and chagrin. They have no sympathy for the lodge, and the lodge has in turn neither sympathy nor respect for them. The situation is one of abject slavery.

These are only samples of many instances I could relate, showing the result of persevering labor, and of sowing by the side of all waters.

Forty years ago I was engaged as a teacher in the slave States of Kentucky and Missouri. Many of my friends in those States at that time, if they did not openly defend and justify slavery, they were at least very chary of their expressions condemning it. Since the abolition of slavery, as an incident of a war that cost the nation untold treasures of money and blood, scores of these same men have testified that they *never were* in sympathy with slavery, but were themselves so enslaved through domestic, business or political associations that they were obliged to apologize for and defend an iniquitous institution.

So it is with thousands of nominal lodge members to-day, who are barricaded by their lodge oath in front of them that would terrify a savage, lodge persecution in their rear, lodge threats at their right, and loss of business and prosperity on their left.

While many have felt like kissing the hand that penned the immortal proclamation that gave freedom to four millions of our black slaves, an institution has been growing up in our midst that enslaves wellnigh all of us.

Could, by some imperious edict, every fettered member of all our lodges be forever unshackled, and emancipated from conscience imprisonment, there would be such a halleluiah chorus, shouting anthems of rejoicing, and chanting peans of praises to their benefactor as this world has not witnessed since that glad time when on Bethlehem's plains the heavenly messenger in a pageant of glory heralded the tidings of great joy:

"Unto us is born this day, in the city of David, a Saviour, which is Christ the Lord. Glory to God in the highest, and on earth peace, good will toward men." Yours for the truth,

J. M. Hitchcock.

LODGE INFLUENCE AT THE CAPITAL.

Washington, D. C., Oct. 27, 1895.

Editor Cynosure:—A circular lies before me entitled "Evenings with Romanists." I open it and I read, "Rev. ——, D D, pastor of the —— Presbyterian church, will resume his discourses on Romanism," etc. This same Rev. Dr. is a 33-degree Mason. I heard an inquisitive woman say the other day, when speaking of these Tuesday evening discourses, "Why does he not give us an evening with the Masons?" He can tell us about Romanism but not about Freemasonry.

God forbid that I should censure these oathbound ministers, for my Bible says, "Touch not mine anointed and do my prophets no harm." But I will say to such, why is it that you bind

yourselves with bonds which only death can sever, in one bond of brotherhood" with men who are deists, gamblers, saloon-keepers, and men who visit the house of the "strange woman," "whose feet," as Solomon declared, "go down to death; her feet take hold on hell?" And Solomon knew. I say, why is it that you are "unequally yoked" with such men when the Word of God, which you profess to teach, tells you "not to company with fornicators,.....with such a one no not to eat." One cannot wonder that the candidate allows himself to be blindfolded when "standing before the altar of Freemasonry for the first time," there to swear "to conceal and never reveal" its "hidden mysteries," for it seems as if even angels would veil their faces.

A young man who is a member of one of the Presbyterian churches in this city, and who is a Mason, told me the other day that if a man lived up to the principles of Freemasonry he would always do right. How is it with Samuel Lawrence of Massachusetts, the distiller of Medford rum, which has wrought such destruction among the natives in Africa? Hear the bitter cry that comes from a West African chief: "It is all about rum. Rum! rum! rum! It has ruined our country. It has ruined our people very much. It has made our people mad." Two hundred and forty years of unrequited toil of the sons and daughters of Africa who had been torn from their native land, and after untold sufferings during the "middle passage" landed on our shores to have their chains riveted, as it was hoped, never to be broken; two hundred and forty years of stripes, and groans, and tears, and blood; all these have not satisfied the avarice of the lordly white man, the Grand Master of the Grand Lodge, the noted distiller, the wholesale drunkard-maker, Samuel Lawrence.

At a recent meeting held in London the Governor of the Royal Niger Company said that in the Niger region of West Africa one million, one hundred thousand gallons of spirits were imported in 1892, one million, seven hundred thousand in 1893, and about two million gallons in 1894. He said that "if steps were not taken to prohibit the liquor trade, a state of things will be brought about that will lead to the total abandonment of that country."

The other day I met in the coach Dr. Sheldon Jackson, who has recently returned from Alaska. I said to him, "How did you find the natives?" "Being ruined by liquor, many of them," was his reply. He told me that a part of the liquor was sent from the United States. I said to myself, "Oh! can it be possible that Medford rum has found its way to Alaska?"

To such men as Samuel Lawrence, distiller of liquid damnation which destroys both the souls and bodies of men, are Gospel ministers bound by oaths, the repetition of which is enough to make the blood chill. They are also bound to obey. Albert G. Mackey, the highest authority on Masonry, says the Grand Lodge is the "Supreme Court of Appeal in all Masonic cases, and to its degrees unlimited obedience must be paid by every lodge and every Mason situated within its control. The Government is therefore completely despotic." The Grand Master of the Grand Lodge is one who is "invested with extensive powers" and "guides and controls the craft."

The Grand Master of the Grand Lodge of Massachuetts is Samuel Lawrence, the distiller of Medford rum. Is it any wonder that at the late convention in Boston there should be dispensed among the members "punch from enormous bowls!"

All these things are having a telling effect upon the churches. The other day the corner-stone of an M. E. church about to be erected in this city was laid by Masons. I give a few extracts from the *Times*, a morning paper:

"The ceremonies were beautiful and impressive and witnessed by an immense number of spectators. Besides the members of the congregation, a large number of representatives from all the Methodist and other churches in the city, the members of the Grand Lodge of F. and A. M. and the Master Masons of all the subordinate lodges of the District were present. The members of the F. and A. M. were in full regalia and took a very important part in the ceremony.

"The exercises preceding the laying of the corner-stone took place on a platform, temporarily laid on the first floor of the building. Of this space every available foot was occupied and the pavements and the streets adjacent were crowded. The people began to gather about 3 o'clock, and when the exercises opened, several thousand were on the spot.

"After an address by Bishop Hurst, which was listened to by thousands, and other exercises, Presiding Elder Wilson then announced that everything was in readiness for the laying of the corner-stone, and the officiating ministers, led by Bishop Hurst and the members of the grand lodge, proceeded to the northeast corner of the building, where the stone was to be laid. All being in readiness, Architect Joseph C. Johnson, on addressing Grand Master D. G. Dixon, said:

"'Worthy Master: The necessary preparations having been made for laying the foundation stone of this edifice, I present you the square, level and plumb, those useful implements of the craft by which you may be able to ascertain that the material which is to constitute the chief corner-stone of the future edifice, and which you are about to lay in its proper place, is well formed, true and trusty.'

"The square was then applied to the block of stone by Deputy Grand Master George W. Beard, the level by Senior Grand Warden Matthew Trimble and the plumb by Junior Grand Warden J. H. Small."

Bishop John F. Hurst is resident bishop and an officer of this church.

I was pained to learn that the late James E. Pugh, general secretary of the Y. M C. A., was a Mason, and that Masons officiated when he was laid away in his last resting-place. A leading Baptist minister in the city said last Sabbath, when referring to the late secretary, "Every young man in the city would in some way feel the loss of his influence."

My heart is sad when I realize the paralyzing influence secret societies are having upon the churches of Washington, and through them upon the Christian world. At the installation of Dr. Talmage last evening one of the officiating clergymen alluded to Washington "as the national Mount Zion whence the tribes went out." During the past two months the people of the city have been repeatedly shocked by the announcement of the suicide of some member of the Masonic fraternity. One was found with a bullet-hole through his head, and was buried by the Odd-fellows and Knights of Pythias, of which orders he was a member. A letter found on the suicide's person concluded: "I don't want any money to be spent saying masses over my soul for I don't believe I have any."

It seems that the surrounding atmosphere in the capital city has a powerful tendency to seal people's lips on the subject of secretism. I know of good men, men "whose praise is in all the churches," who were once staunch opposers to these works of darkness but are now as silent as the grave to which they are hastening. Yes, and good women, too, are silent. Indeed, I know of no prayer and conference meetings in the city save those held by the Free Methodists where this gigantic evil would receive a rebuke and be welcomed by those having control.

MRS. CLARISSA O. KEELER.

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THE MYSTERIOUS POWER:

OR

THE UNIVERSAL, INVISIBLE EMPIRE OF THE WORLD.

BACHELOR'S NARRATIVE.

CHAPTER VIII.

A POLITICAL UPHEAVAL.

By subsequent investigation the Bachelor learned that the events related by the political speaker concerning this cruel murder were fully sustained by court records and other unimpeachable testimony. He further learned that the blood-curdling tragedy, and the utter inability of the Federal and State laws to reach and punish the perpetrators, together with the intense popular excitement attendant thereon, had given rise to a great political party opposing clanism, that eventually brought into prominence such men as William H. Seward, Thurlow Weed, and other noted Americans.

A called convention of this party held at Philadelphia had nominated for the Presidency William Wirt of Maryland, and for Vice-president, Amos Ellmaker, of Pennsylvania. John Quincy Adams, the illustrious son of John Adams, was President of the United States in 1826, at the time of this murder. He was a brilliant orator, a fine scholar, a model legislator and a diplomat of the first water. This noted man was nominated for governor of Massachusetts in the autumn of 1833, by a large convention of this "People's party." The race was a close one and went to the legislature.

The Bachelor read Mr. Adams' able and soul-stirring address to the people of the commonwealth of Massachusetts. Speaking of the murder aforementioned it thus comments thereon: "I saw a code of legislation adopted to prostrate every principle of equal justice, and to corrupt every sentiment of virtuous feeling in the soul of him who bound his allegiance to it. I saw the practice of common honesty, the kindness of Christian benevolence, even the abstinence from atrocious crimes limited exclusively by lawless oaths and barbarous penalties to the social relation of the brotherhood of the craft. I saw slander organized into a secret, widespread, affiliated agency, fixing its invisible fangs in hearts of its victims, sheltered by the darkness of the den and armed with the never-ceasing penalties of death. I saw self-involved imprecations of throats cut from ear to ear, heart and vitals torn out and cast forth to the wolves and vultures, of skulls smitten off and hung on spires. I saw wine drank from a human skull, with solemn invocation of the sins of the owner upon the head of him who drinks from it; and I saw wretched mortal man dooming himself to eternal punishment when the last trump shall sound as a guarantee for idle and ridiculous promises." Reader, just think of such words from this eminent ex-President of these United States describing an an actual existing organization.

The address made a deep and lasting impression on the Bachelor's mind and he resolved to probe the business to the very bottom. He could not for the life of him comprehend how men of principle and conscience, and especially Christian ministers, could have been so duped as to have of their own free will and accord entered and remained year after year members of such a murderous society. At length he succeeded in securing a copy of the mysterious illustrated pamphlet he had seen his pard looking through. It proved to be a full exposition of the workings of clanism.

His first move was to thoroughly memorize the revelation. Having a fair memory, in a few months only, and he could repeat section after section and chapter by chapter with accuracy and facility. Next he prevailed on a prominent lawyer who had been a high member of the clan and a famed teacher of its hidden mysteries, and who had left the order once and forever, at the clearance of the guilty abductors, to instruct him in the use of all its secret grips, words and signs, and ere long he became very proficient and skilled in them.

Having humored this whim at the expense of his studies, he prosecuted them with renewed vigor, little dreaming that the knowledge thus gained would be of great value to himself and the public in after years. The result of the publication of its hidden mysteries and the agitation growing out of the accompanying circumstances was the utter demoralization of the murderous brotherhood throughout the whole country. Even the grand clans of Illinois and Missouri, then extreme frontier States, felt the withering influence of an angry populace and were obliged to suspend operations. An odium was attached to the vile system and it became a hiss and byword. The people looked upon its members with distrust and suspicion. Legislative enactments were passed against the order. Shame and confusion was depicted on the faces of clansmen everywhere and they were loth to acknowledge any connection whatever with the miserable society.

DeWitt Clinton, governor of New York, and general grand high priest of the general grand clan, at the time of the murder herein cited, especially suffered loss of reputation; and the last days of this noted politician were clouded by public disapprobation because of his justification of the fraternity in that bloody drama. Clanism to all appearances was literally dead and consigned to merited oblivion.

(*To be continued.*)

How freely men will pour out money to help girls to be wicked. How lavishly the Knight Templar followers of Distiller Lawrence will pour out treasure to enrich the saloons and brothels of Boston. Yet how rigidly do the friends of American free institutions, and of purity and religion, withhold pecuniary aid from those who toil to prevent the promotion of such evils by secret cabals and conclaves.

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MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 YEARS THE STANDARD.

How to Preserve a Piano.

The lumber material is highly seasoned, and is therefore sensitive to extreme or violent changes of atmosphere. Avoid them in every way. Avoid dampness, as that causes strings and turning pins to rust and the glue in exposed places to soften, all of which impair the quality of tone.

Be careful not to drop any small article, like a pin, between the keys or into the action. It may lodge where it will produce a jingle or jarring sound. The instrument is not responsible for that.

Sometimes the keys turn purple or blue, and this is caused usually by ink from the fingers of the performer. Use alcohol and a woolen rag and remove it as quickly as possible.

To prevent moths from eating felt and cloth, put a lump of camphor inside, near the action, occasionally renewing it.

New pianos should be tuned every three or four months for the first year, after that at longer intervals.

How to Make Roe Salad.

One pair of large fish roes, two gills of mayonnaise, a teaspoonful of salt, lettuce leaves and enough onion for flavoring. Wash the roes. Put them into a saucepan with the salt and boiling water to cover. Boil very gently for 20 minutes. Remove, drain and set away to cool. When cold, cut in dice. Make the mayonnaise in a plate, the bottom and sides of which have been rubbed with the cut side of an onion. When ready to serve, arrange the roes in a salad bowl, cover with the dressing and line bowl with lettuce leaves.

How to Care For Low Quarter Shoes.

Never try to put on a low shoe unless you have a shoehorn, as it will stretch out of shape in the back and become ill fitting. Keep the buttons sewed on and good strings in laced boots. Have a paste patch put over the first sign of a break, and they will keep in shape and last twice as long. Buy good shoes if possible. Cheap shoes and cheap gloves get out of shape, are ill fitting and do not wear well. It is false economy to buy cheap foot or hand shoes.

How to Make Sponge Roll Pudding.

Make a plain sponge cake, using part for the pudding. Bake in a long tin. When done, turn out upon a cloth, spread with jelly and roll. Wrap closely a few minutes. Slice and serve with hot sauce or cream. Always put a little soda in milk that is to be boiled, as an acid is formed in boiling.

How to Keep Dresses Fresh.

The best way to keep a very nice and delicate dress is to make a bag of muslin large enough to hold the dress as it would hang in the closet. Shirr up the bag and run a basting, or cord, through it. Pass the string through the hangers in the belt of the dress to hang it up in the closet.

How to Use Soft Lemon Jelly.

Sometimes lemon jelly, made with gelatin, will not solidify. In such a case add 2 stiff whites of eggs and a little sugar to a quart of the jelly, and freeze it as lemon ice. It will be found that the egg removes that coarse, snowy taste of the average water ice.

How to Make Brown Bread.

Take 2 cups of cornmeal, 2 cups of flour, 2 cups sour milk, an egg, a tablespoonful melted lard or butter, one-half cup molasses, one-half cup sugar, 2 even teaspoonfuls of soda and a teaspoonful of salt. Bake thin.

How to Keep Mayonnaise Smooth.

A half teaspoonful of the white of an egg added to mayonnaise dressing before putting in any oil will prevent it from curdling.

How to Make a Mustard Plaster.

A mustard plaster made according to the following directions will not blister the most sensitive skin: Two teaspoonfuls mustard, 2 teaspoonfuls flour, 2 teaspoonfuls ground ginger. Do not mix too dry. Place between two pieces of old muslin and apply. If it burns too much at first, lay an extra piece of muslin between it and the skin. As the skin becomes accustomed to the heat take the extra piece of muslin away.—Ladies' Home Journal.

How to Keep Lemons Fresh.

Lemons may be easily and almost indefinitely preserved under glass. One under an inverted goblet will keep fresh from July to December and as juicy as ever.

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The Christian Cynosure.

REV. M. A. GAULT, - - - EDITOR.
WM. I. PHILLIPS, - - - PUBLISHER.

CHICAGO, THURSDAY, NOVEMBER 14, 1895.

A COMMENT ON J. M. HITCHCOCK'S LETTER.

Some churches sanction and others oppose dancing. The following explains one of the reasons why some doubt the spirituality of the Universalist church, as referred to by Mr. Hitchcock in his letter. Its religion and dancing run together, and even children of tender years are subjected to the evil influences of the latter:

"A dancing party will be given by the young people of the Universalist Sunday-school, at the National Hotel parlors, Friday evening, Nov. 1st. Admission, 10 cents. Dancing tickets, 50 cents. Those buying a dancing ticket will not be charged the admission fee. Dancing will commence at 8 o'clock. Do not forget the date."

MUST BELIEVE IN GOD.

It is the claim of Masonry that every Mason must believe in God; but this is a false claim. When a Christian man hears it, he understands it to refer to that divine being who says, "I am God, and besides me there is none else." The Christian understands it to mean the God of Abraham, Isaac and Jacob, that God who is the one living and true God, distinguished as such from idols and false gods who are no gods. He understands the statement to mean that a Mason must believe in that being who led the Israelites from bondage by the hand of Moses, and saves believers by the redemption of our Lord Jesus Christ.

To the Christian God is a proper name, naming one being alone. Thus he is deceived by the statement that a Mason must believe in a God, for he does not know that, to a Mason, it need not be that proper name. Many Masons think of that being, but Masonry does not require it. There are multitudes of other Masons who have no such belief. Masonic lodges of heathen are very common. Pagan Masonic lodges can be found in India by the score. Chinese Masons cannot be supposed to believe in the true God. Infidel Masons are common in America. They allow that there is a supreme being or a general principle in nature. They do not mean when they refer to such a being or principle what a Christian means when he says God. The claim that a Mason must truly believe in God is a false claim.

BRAVE WORDS FOR CHRIST.

A prominent minister in New England has recently preached a sermon before a general and representative religious gathering, and the sermon has been published in a paper whose editor has been connected with some of the best known secret orders. All these points are of interest in connection with the treatment of the lodge question incidentally referred to in the sermon.

Early in the discourse the preacher says, 'Our lodges profess to magnify the name of Jesus; in their boasted 'charity' and 'fraternity' they claim to have embodied all that is essential of Christ's teaching; yet every one knows that their religion is largely one of form and morality, thus ignoring the vital point of the cross of Christ." Toward the end of the sermon he says again, "I cannot afford to waste time on other methods which represent only partial glimpses of the truth. It is a day of fraternal organizations, and these are often substituted for active Christian service, even by Christian people.

"It is not for us to condemn these organizations for we have seen their benefits in many directions; one would be blind not to recognize the good they do. But they lack much of the vitality, the breadth, the comprehensiveness of true Christianity. The lodge demands character or personal favor as the ground of admission; Christ admits every one and would strive to build up his character afterward. The lodge has a level tax on all members; Christ teaches that each should give according to his ability. The lodge represents fraternity for revenue; if you do not belong and pay your share, you are not entitled to its benefits; Christ teaches a brotherhood that goes out to every one, whether he is of our class or not, whether he can pay his share or not.

"It is the very spirit of Christianity to give, hoping for nothing again. The lodge always glories in the fact that its teachings are of a high order; that they are often taken from the Bible; that if a man lives up to them he will have kept the whole law. Yes, but that is just where a wisdom of words obscures the cross of Christ. Buddhism and Confucianism have as high a code of morals as one could ask. The very distinctive point of Christianity is that it bases its morality upon vital faith in Christ as a personal Saviour from sin—a fact that I never found in any organization on earth. The lodge would have rejected the thief on the cross, would have refused the widow with the two mites and would have passed by the wounded man on the road to Jericho unless he was able to give the grip and password. How then can a Christian emphasize any order over distinctive Christianity? He who has learned the sport of blue-fishing is never quite satisfied to fish for shiners in a summer brook. We notice that those who belong to the great organizations always feel a little above joining smaller fraternal orders. So must the Christian feel with reference to the best of them. Once his soul has stirred with the eternal purposes of God; once he has seen the vitality and power and wisdom of God's plan for the people, all other plans look so small, so partial, so fragmentary, that he cannot bring himself to place them in any comparison whatever. Let them stand for what they are, and we cannot but commend them; let them acknowledge that they are social orders for mutual benefit, that they are fraternal insurance societies, and all is well; let them not divert us from the distinctive purpose of vital Christianity and each will have its place. To be a genuine Christian, Christ must be fundamental, vital, central, all-inclusive; his method the method to which we give supreme allegiance."

While these words are purposely concessive, and while they seem to us to fail of reaching the full depth of the aggressively anti-Christian element in the lodge system, yet they are brave words and they cut deep. It is matter of holy joy when a servant of Jesus thus serves him, and when a prominent minister like this one, in a gathering of this kind, speaks after such a fashion. And when such a sermon is not merely reported like other matters in a great annual gathering, but is published in full in a paper owned and edited by an Odd-fellow and Mason, it is matter of both surprise and congratulation. May the Lord add his blessing to these spoken and printed words, and bless his servant who uttered them.

THE CHURCH CONTROLLED BY SECRET SOCIETIES.

The control of churches by secret societies is illustrated by the following extract from the *Morning Journal* of Oct. 29:

The influence arises from financial or immoral considerations, both of which are specialties of Tammany in bribery. This will perhaps explain why Parkhurst was denounced and opposed by a member of the Presbytery last winter, because it was asserted that he was making an ass of himself and the church. The society will eventually win by corrupting the church and turning it against him.

Masonry is exerting the same influence and with the same considerations in all churches throughout the land. It is even stronger; for Williams and Byrnes escaped wholly unscathed, because Masons, and the former has the hardihood to run for office, with every prospect of success unless opposed by the labor unions, who are estranged by his clubbing proclivities. The article begins with the statement that the Presbytery is in the grasp of Tammany, and that Charles E. Cochrane believes, with Dr. Parkhurst, that the New York Presbytery is swayed by that body, and continues:

"Charles E Cochrane, a former member of the New York Presbytery, and once an elder of the Harlem Presbyterian church, yesterday announced his belief that Tammany Hall is gaining control of the Presbyterian church. Mr. Cochrane was prominent last summer in the unsuccessful attempt to oust Rev. Dr. Ramsey from the pastorate of the Harlem Presbyterian church.

"Recent unconstitutional actions of the New York Presbytery confirm the charges that it is being swayed by Tammany, and it is high time to call a halt, and also for an accounting. Our children are not safe within the pale of some Presbyterian churches in New York City.

"Social morality is at stake. Many of our Presbyterian congregations are now being edified by several misfit ministers in metropolitan pulpits.'

"Dr. Parkhurst, at a meeting recently, said: 'There is too much Tammanyism in the Presbytery of New York.' When Dr. Parkhurst was asked yesterday whether he had anything to add to this statement, he said:

"'Yes, I did make that assertion. I am so busy in other directions now that I have little or nothing to do with the New York Presbytery; and, while I do not care to make new charges, or even to reiterate the old ones, I have nothing to retract; I stand by my statement.'"

The corruption and immoral practices of Freemasonry are suggested by the auxiliary degrees in "Richardson's Monitor" and confirmed by the latest edition of "Experiences with Secret Societies by a Traveler." COMMENTATOR.

PERSONAL MENTION.

—Editor M. A. Gault preached for Bro. T. P. Robb of Linton, Iowa, last Sabbath, going there from the Iowa convention at Barnes City.

—What do skeptical Masons think of ministers who go through the sacrilegious pagan farce of the Hiram resurrection, when they hear them try to preach Easter sermons relating to immortality as a Christian doctrine?

—The portrait used in this number is furnished by Secretary J. P. Stoddard. His tracts, with portraits of eminent men, are very much called for. The one of Rev. A. J. Gordon has been especially popular in Boston, and an edition of twenty thousand have been used.

—The valuable paper by Mrs. C. B. Kennedy on the "Enticements Offered to Youth by Secret Societies," which appeared in our last number, as one of the papers read before the Illinois anti-secret convention, is called for in tract form. If ten persons would each order a dollar's worth the tract will be issued.

—We cannot fill further orders for the October *Lodge Lamp*. The edition of 10,000 have been all ordered. It is possible, however, that a second edition will be printed. Our old friend, Judge Buckley of Streator, Ill., sends us seven subscriptions to the *Cynosure* this week, and sixteen to the *Lodge Lamp*.

—A card from the Iowa anti-secrecy convention says that though it rained, the church was crowded—many standing,—and that lodge members from far and near were present. That the speakers of the evening, Brethren C. D. Trumbull and T. M. Chalmers, were at their best and made a deep impression. Read the report.

—The call is out for a national reform convention on December 12 and 13, 1895, in the North Avenue Baptist church, Baltimore, Md. The object of the convention will be to seek such an amendment to the Constitution of the United States as will suitably acknowledge Almighty God, the authority of the Lord Jesus Christ and the supremacy of his law over the nation.

—Friends in California do not realize their opportunity, or they would do better by Secretary Williams, who is working so indefatigably in their State. He gave thirty-one addsesses in October, traveled extensively, made a good impression, and did much towards the forthcoming convention in Oakland, Dec. 16, 17. His cash expenses were $57.33; his collections $10.25!

—Appropriate to the election season is an article written by Mr. Edward J. McDermott, of Louisville, for the October number of the *Century*, entitled "Fun on the Stump: Humors of Political Campaigning in Kentucky." Mr. McDermott has gathered many anecdotes of amusing experiences at the polls, but he laments the decline of public speaking, which he declares is by no means up to the old-time standard in Kentucky.

—We call your attention this week to two new secret society rituals just issued by the Publishing House of Ezra A. Cook. The complete illustrated ritual of the "Foresters," with installation ceremonies. Paper cover 25 cts. each, $2.00 per dozen. The complete illustrated ritual "Improved Order of Red Men," comprising the Adoption degree, Hunter's degree, Warrior's degree, and Chief's degree, with the odes, etc. In cloth 50 cts. each, $4 00 per dozen; paper cover 25 cents each, $2.00 per dozen, postpaid.

—Our beloved Southern agent, Rev. Samuel F. Porter, has begun his winter campaign in good health and spirits. He will spend much time this winter visiting churches and colleges in North Carolina. He writes this week from Washington, D. C., from which we quote: "I preached in the Plymouth church last Sabbath; also to the young people of the Lincoln Memorial church. And to-day I visited the Howard University and led in prayer at the morning devotions. Mr. and

Mrs. Powers invited me to tea there last evening and I had a pleasant visit. They are doing a good work selling anti-secrecy literature."

—Yes, the country needs the *Cynosure*, and the *Cynosure* needs you! Mr. I. M. Pidgeon renews his subscription for another year and writes: "I would say that as far as I am concerned the paper might stop, for it can't make any difference with me on the lodge, as my mind has been fully made up about these unfruitful works of darkness; but I want the paper to be published, and to do all the good it can, hence my subscription."

—We are endeavoring to reach the different denominations, through the testimonies of their leading men and church papers on the lodge question. A beautiful illustrated booklet of 32 pages, entitled, "Testimonies·····Congregational Church," has been issued, and 300 were distributed at their national council at Syracuse, N. Y., last month. The price is 15. cents per single copy. A lady sent for twenty-five this week to be used at her foreign missionary meeting. It will be sent to any Congregational pastor, for examination, on the receipt of five one-cent stamps. It is believed that such pastors will be glad to have their people read what the Congregational church has said upon secret societies.

—With the November number *McClure's Magazine* commences the publication of a new Life of Abraham Lincoln which promises to be unique in many ways. It is to contain a complete series of the portraits of Lincoln, over forty in number, more than twice as many as have appeared in any previous biography, and including many important portraits that have never before been published. This life of Lincoln, indeed, is prepared with the assistance and co-operation of many people who were Lincoln's closest friends. Every part of his wonderful career will be illuminated with new material. It will bring out in full detail his gradual rise from almost the humblest to the highest position in American history.

—The Minnesota Convention closed with an audience of some five hundred. The Minneapolis *Tribune* and *Times* and St. Paul *Globe* are before us and give very full and excellent reports. The value of such publication can not easily be estimated. Suppose these reports had been paid for as advertising matter, how great their cost would have been, compared with that of the convention! The expenses of the annual meeting were $45 more than the receipts, which amount we trust will be made up by the friends and churches interested and benefited. Minnesota churches owe more to the self-denying labors of Secretary Fenton than they will ever realize this side of eternity. A report of the convention by the recording secretary is promised for a future number of the *Cynosure*.

—Rev. W. M. Lyon, pastor of the Brethren church of Washington, D. C., writes us these cheering words: "Welcome, thrice welcome, indeed, are your weekly visits! I can't understand how any true Christian can do without the *Cynosure*. I am glad to tell your readers that I have the honor of representing a large religious body, now nearly 200 years old, which has always rigidly excluded all secret, oathbound society people. And I am glad, too, that there is at least one congregation in the national capital where the line is strictly drawn against all secrecy. Father and Mother Powers, of the Beacon Light Mission, 355 Penn. Ave., N. W., are members of my congregation. And I want to say that their mission is wielding a powerful influence for good. May many of your readers aid them with their prayers and means in their noble work."

IOWA STATE CONVENTION.

EDITORIAL CORRESPONDENCE.

BARNES CITY, Ia., Nov. 8, 1895.

DEAR CYNOSURE:—After holding five interesting sessions, the State convention closed here last evening. It was a true inspiration for all friends of the cause whose privilege it was to be present. Rev. S. H. Swarts, of Morris, Ill., gave us a soul-stirring address on "Why I Am Opposed to Secret Societies." Dr. Swarts has a wonderful power to move and melt his audience. Every word comes from his large, tender heart.

The other speakers were Dr. C. D. Trumbull of Morning Sun, Rev. T. M. Chalmers of Chicago, Rev. T. P. Robb of Linton, Rev. J. G. Wilson of Barnes City, Rev. C. Kirkland of Fairfield and Rev. J. F. Hanson of Mt. Vernon, South Dakota. The pastor of the church in which the convention was held, Rev. J. S. Booton, together with Bros. C. Kirkland and J. G. Wilson, were indefatigable in their efforts to make the convention a success, and to make our stay at Barnes City a comfort and delight.

It had not been announced to meet till Wednesday evening, but as most of the speakers arrived on the noon train it was decided to hold an afternoon session. It was opened with devotional exercises, led by the president, Dr. C. D. Trumbull, after which Dr. J. G. Wilson, of Barnes City, welcomed us with an earnest address, saying that such a convention was much needed in that community, and that the people cordially welcomed us to their homes, and he hoped all would be mutually benefited.

Rev. T. P. Robb feelingly responded by saying that we were there not in search of popularity or financial gain, or to indulge a spirit of contention or of antagonism to men, but because we felt that we could not be loyal to our Master if we assumed any other attitude to the secret lodge than that of open opposition; and in our work of testifying against this great evil we had a right to expect co-operation from all loyal friends of Christ.

At both evening sessions the church was crowded, many sitting on the pulpit platform and many unable to obtain seats. Members of the lodges were present in large numbers, and all listened with the most respectful and orderly attention. We never saw a community so completely captured by a convention. Stores were closed in the town in order that all might attend.

The first evening was occupied with two powerful addresses, one by Dr. Trumbull on "Can a Christian be a Member of a Secret Order?" and one by Rev. T. M. Chalmers on "The Origin, Character and Final Destiny of Freemasonry." The second evening was occupied with addresses by the writer and by Dr. S. H. Swarts, on "The Importance of the Anti-secret Issue," and "Why I am Opposed to Secret Societies." We will not now attempt to give an outline of these addresses as we expect soon to publish them in the *Cynosure*.

The day sessions on Thursday were filled with earnest discussions on resolutions and plans of work, in which many took part. Efficient plans were discussed for reaching and bringing to the front the seven thousand in Iowa who had not bowed the knee to Baal, and yet who did not report at our conventions. Upwards of forty subscribers for the *Lodge Lamp* were secured. Dr. Swarts also addressed the convention on Thursday afternoon and captured all hearts.

We esteem it a precious privilege to again meet and hear the voices and look in the faces of the vetrans of the anti-secret cause.

The officers of the State Association elected for the ensuing year were: Rev. T. P. Robb, President; Rev. C. B. Jackson of Morning Sun, Secretary, and Rev. C. Kirkland, Treasurer.

An earnest invitation from A. Branson of New Sharon, for the next convention to meet at that place, was accepted.

The religious denominations represented at this convention were the Friends, the Methodist Episcopal and Free Methodists, United and Reformed Presbterians. M. A. GAULT.

TALKS TO YOUNG PEOPLE.

BY PROF. D. A. STRAW.

AN ALLEGORY CONCLUDED.

"Boys, I was sure father was going to raise an objection this evening because I didn't stay to family prayers, but I slipped out before he got it said," was the excited remark of Ad. when he appeared in the Chamber of the Brindle Horn, as they had christened the room where they held the frequent sessions of the growing order which originated in the cow barn; for the idea of taking into their membership the cow-milkers among the neighboring boys had met with great favor. There were two Latchead boys who lived just across the creek, and the Axals and the Wantall boys, who lived near the schoolhouse, were already members.

"I'll tell you what we'll do," said Jeff. "We'll have a religious part in our Horn Society. I nominate Bert. Wantall for Grand Prayermaker." So they elected Bert., and Bert. could do anything that a loose tongue was the instrument for—imitate the auctioneer, the fruit-tree vender, the Good Hope preacher or the stuttering squire.

And now they all breathed easier, for Jeff's idea would be an answer to Mr. Prince's questions, which they all agreed were sure to come in a positive way when they did come. And next, Frank Axal proposed a plan for social conquest, to have a party in honor of the order, and invite their sisters to furnish the table fare, which, of course, they would be glad to do, for wouldn't they count it an honor to be invited by the order that was so skilled in getting for its members the choice place in the procession?

And then they would invite the other boys who did not belong to the cow-milking fraternity. And they would appreciate the compliment, wouldn't they? And the neighbor girls, too, to be invited to a banquet of the Brindle Horn.

And Washington Prince, the Supreme Chief, would be master of ceremonies; and Jefferson Prince, the Warder of the Herd, would meet everybody at the door; and then,—and then,—well, they would speak a good word for each other to the nicest young ladies that would be there. Sure! That was the pledge of the order, to stand by one another. And a good word counts, you know, especially when there are several men to repeat it. "Ah, Frank, that's a big idea of yours."

The plan was agreed to, the minute details were discussed, the too rosy anticipations were shaded down by giving definiteness to the arrangements. The order of the Brindle Horn was already exalted in the victorious imaginations of its members, and it soon would be the admiration of the whole neighborhood.

The days rolled rapidly around. The society had to meet every night to get the elaborate plans all matured, for this party was to be something new in the neighborhood. When it came, it was like all their ordinary parties in the fact that there were games, and frolic, and jokes, and, above all, the eager, half-uttered and half-hidden interest that each one had in some other one in particular. But unlike all their previous parties, the honors were all borne by the order of the Brindle Horn.

The banquet was not less delicious than usual, but the sweetmeats left a bad taste in the mouth of many who felt that their happy group of young people were no longer a company of mutual friends, but an order which assumed pre-eminence; and a majority, who appreciated friendship for its own sake, felt that friendship had been bartered away.

Next evening, as supper was nearly ended, Mr. Prince said to the boys:

"You seem to have great delight in your own room upstairs, boys. If you all remain with us till after worship, I will join you then, and enjoy an hour with you upstairs."

This would have been a most genuine pleasure to the boys a few weeks before, but now the Worthy Warden remembered his office, and answered with unconcealed embarrassment:

"We can't let you in,—not unless you promise to obey the Supreme Chief."

"Can't let me in?"——

And now the stormcloud had burst upon them, though in an unexpected way. The more the boys tried to explain, the more chagrin they felt. Their father's surprised but kindly questions recalled the mutual home confidence that they had betrayed.

They were ashamed to tell their truehearted father about their official Prayermaker; and they *could* not tell him what was the business of their meetings; their pledge—yes, but, worse than that—how mean they felt in his presence as they remembered their plotting to throw the disagreeable tasks upon their younger brother, Maddy, who sat there silent, looking on the faces of his shame-shaken brothers, his earnest father, his grief-stunned mother, and his loving sisters, all still sitting around the supper table.

How did it result? The cow-barn society was dead. Their father's Christian sense of honor and sturdy kindness lifted the boys above their strong seduction; they felt again the nobleness of sincerity; they confessed their ignoble scheming; the warmth of confidence filled them with a happiness that never again should be betrayed. It was once more a Prince's family.

Wheaton College, Nov. 7, 1895.

COMPANION OF FOOLS.

REV. DR. PETERS GIVES YOUNG MEN SOUND ADVICE.

Avoid the Lounger and the Spendthrift. Debt Is a Foe to Honesty—Shun the Skeptic—Slight No Man For Poverty and Esteem Not Wealth.

The subject of Rev. Dr. Madison C. Peters' sermon Sunday evening, Oct. 27, at Bloomingdale church, New York, was "Companionship With Fools." His text was, "A companion of fools shall be destroyed."—Proverbs xiii, 20.

The tree frog acquires the color of whatever it adheres to for a short time. On growing corn it is a dark green. On the white oak it has the color peculiar to that tree. So it is with men. They generally resemble those with whom they associate.

Let me select a young man's companions, and I will mold his character. It is a standing explanation of a young man's downfall that he got into bad company.

Whom to Avoid.

Avoid the frivolous man—the mere clown to whom the world is a great circus. Such men will crowd around you and tell you of some race track you ought to visit, of some excursion you must take on God's holy Sabbath.

Avoid the idler. Leisure is sweet to those who have earned it, but burdensome to those who get it for nothing. These idlers disturb you when you are busy, lounge around street corners or stand upon fashionable hotel steps, wishing to give you the idea that that is where they take their meals.

The idler's touch is death. Before you know he will make you ashamed of your work and of your dress.

Avoid the extravagant young man. Unwillingness to seem poor often leads men to wrong. Once you get into debt no one knows what may follow. Debt is a foe to man's honesty. "Lying rides on debt's back." Debt! How it changes many goodly faces into masks of brass. What a voice of terror it puts in the doorbell! How it makes the heart quake at the haunted fireside!

Don't be selfish, don't be penurious, but be not a waster. Live within your income.

Shun the skeptic. His scoffs and caricatures may soon destroy your respect for your religion, which was the strength of your father's declining years and the pillow of your old mother when she was dying.

Paragraphs From Sermon.

It is impossible to take coals of fire in our bosom and not be burned. Neither can we associate with the low and vulgar without becoming low and vulgar ourselves. The ancient Pythagoras, before he admitted any one into his school, made inquiry as to who his associates had been, rightly judging that those who had been careless about their companionships were not likely to derive much benefit from his instruction.

Associate with the sinful as little as possible. You may mean to purify them, but the chances are that you will be corrupted. A story is told of two parrots that lived near to each other. One was accustomed to sing hymns, while the other was addicted to swearing. The owner of the latter obtained permission for it to associate with the former, in the hope that its bad habit would be corrected, but the opposite result followed, for both learned to swear alike.

Petrarch says: "Let no man deceive himself by thinking that the contagions of the soul are less than those of the body. They are yet greater. They sink deeper and come on more unsuspectedly."

Young Man, Beware!

Young man, I warn you against the man who lives fast, knows the town, is up to all the dodges of licentious villainy, rolls all the vile and sensual gossip under his tongue, who boasts of the "wild oats" he is sowing, and who takes a fiendish delight in undermining the principle and ridiculing the scruples of the uninitiated. Cut such a companion off and cast him from you. Forsake that saloon, give up that club, frequent no longer that convivial meeting which breaks up after the midnight hour, and the members of which, inflamed with strong drink and licentious stories and songs, go madly to seek the gratification of their fevered and raging lusts. "Come out from among them and be separate." It is better that you should go companionless to heaven than that with these sons of Belial you should be cast into hell.

Aim High.

Be scrupulous as to whom you admit to your confidence and affections. Washington was wont to say, "Be courteous to all, intimate with few, and let those few be well tried before you give them your confidence." Aim high. Get into the best society possible. Slight no man for poverty nor esteem any man for his wealth.

Stick to your friend. He can never have any true friends who is often changing them. To part with a tried friend without any great provocation is unreasonable levity.

Bring your friend to a proper understanding of himself. Persuade him from his follies. "Rebuke a wise man," says Solomon, "and he will love thee." Phocion said truly to Antipater, "I cannot be both your friend and flatterer."

Cobbled While You Wait.

For years shoemakers have done little jobs while the customer waited, but the inclusion of shoe repairing in the regular "while you wait" category is modern. It was first done by an enterprising man in the Bowery, who placed one or two shoemakers in the window and kept others at work inside. He provided comfortable chairs for his customers to sit in while waiting and he furnished newspapers for them to read. This example was soon copied, and shoemakers in various parts of the town repaired shoes while you waited. Some of them put up a sort of schedule—heeling done in so many minutes and soling done in so many more.—New York Sun.

CHRISTIAN ENDEAVOR.

Lesson For the Week Beginning Nov. 17. Comment by Rev. S. H. Doyle.

TOPIC.—Rejecting Christ—the consequences. —Math. x, 11-15, 32, 33.

When we consider who Christ is and what He is it seems almost incredible that any one would reject Him. Christ came into the world not to condemn the world, but to save the world. He is man's best friend, and yet in our ignorance, our arrogance and our selfishness we sometimes deny and reject our best friends. But if we do, sooner or later we discover our mistake and suffer in consequence of it. This is true particularly in the rejection of Christ, for awful consequences follow the rejection of Christ in this life, but especially in the life to come.

If we reject Christ, we receive as a consequence suffering in the life to come. To His disciples Christ said it would be more tolerable in the day of judgment for Sodom and Gomorrah than for those who would reject Him. We know the awful judgments that came upon Sodom and Gomorrah for their sins, and if it is to be less tolerable in the day of judgment for one who rejects Christ than for them the judgments laid up for the Christless must be awful to contemplate, and still more awful to experience. The doctrine of future punishment for sin may be an unpleasant one, but there is no question but what the Bible teaches it, and, more than that, the severest punishment shall come to those who have had the opportunity of accepting Christ and yet have denied and rejected Him.

If we deny Christ, we also suffer in consequence the loss of heaven and all its eternal joys. If we deny Him here, He cannot but deny us in the day of judgment, and that means that the eternal joys of heaven are forever lost to us, for it is the all powerful name of Christ alone that will cause the gate of heaven to open to us. We not only suffer by what we gain as a consequence of rejecting Christ, but also by what we lose.

How truly terrible are these consequences of rejecting Christ we cannot fully realize in this life. We are inclined at times to underrate them. If we had ever tasted for a single moment of the joys of heaven, or if we had ever listened to the groan of anguish from a lost soul in perdition, we might realize it. And yet God has revealed enough to us to warn us against the great danger of rejecting Christ. Nor can we even neglect Christ, for if we simply neglect so great salvation we cannot escape.

Bible Readings.—I Sam. viii, 1-9; Hos. iv, 6; Isa. liii, 1-3; Jer. viii, 9, 10; Math. xi, 20-24; xxi, 33-41; xxv, 31-33; Mark v, 11-17; viii, 38; Luke ix, 51-56; xxiii, 20-23; John iii, 16-18; Acts iv, 10-12; II Tim. ii, 12; Titus i, 16; Heb. x, 25-29; xii, 25.

The Gospel In Many Tongues.

The latest edition of "The Gospel In Many Tongues" gives a single verse (John iii, 16), printed in the 320 languages which the Bible society embraces in its issues, and it should be noted that from their number versions no longer in circulation have been carefully excluded. It is impossible to look without emotion on so striking an illustration of worldwide devotion and self sacrifice. How meager even the greatest linguistic gifts are found to be before this gallery of alphabets, so diversified that the same verse occupies in some cases an entire page, in others two or three lines only, while the words which it comprises vary from the terrific agglutination of the Iroquois to the monosyllabic brevity of the Chinese vernacular.

How strangely divergent the development which evolved 2,000 separate forms from one primeval tongue and now tends to revert to its aboriginal unity once more! How inscrutable the destiny ordained for the sacred books of Christianity that they should be translatable into every known type of human speech and should even at times stand out as solitary beacons, the sole memorials of dead tongues and peoples!—Quarterly Review.

When Things Go Ill.

Naturally we become sour and crabbed when we are not appreciated and when things go ill with is. To be misunderstood by friends, to suffer earthly losses, to be rebuked or to be assailed is a trying experience, but it need not, and should not, embitter us and make us testy, petulant and cynical. Better to turn the face toward the sunshine and let in the rays of hope, love, kindness and charity. This will cause a sweetness of soul that makes itself felt in word, feeling and act.—Lutheran.

Spiritual Unity.

The Christian Endeavor movement is a practical illustration of the gracious fact that Christian spiritual unity is possible without absolute uniformity or centralization of authority. But spiritual union can gain, not by the cold touch of finger tips through formal fraternal resolutions, but only by heart to heart and face to face contact.

Christian Endeavor Notes.

Only six countries in the world are without Christian Endeavor societies.

The Mothers' society has now enrolled 88 local societies, representing several states.

A committee motto: "Commit thy way unto the Lord. Trust also in Him, and He shall bring it to pass."

A red lion, rampant, within a Christian Endeavor monogram, was the striking badge of the first Scottish national convention.

A monthly watchword, that is kept pasted on the society blackboard throughout the month, is found encouraging by some societies.

Wearers of the badge, remember that the "E" is within the "C," and that our endeavors are to be within Christ and sustained by Him.

Lace In Demand This Winter.

Lace and jewels, two of the most costly items of the feminine toilet, are going to be in greater demand than ever during the coming season. Indeed gowns made entirely of precious venetian point or chantilly, both black and white—I mean where chantilly is concerned, of course—will be considered as the most perfect of evening dresses. I saw one in point de venise ordered by Queen Natalie of Servia which was marvelously beautiful. It was made over a dessous of duchess satin in a peculiarly soft tint of vert jeune pousse (budding green), the skirt and bodice in one piece en princesse, for it would amount almost to a murder to cut and slash so handsome a material. The sleeves were not very voluminous, but still quite puffy, and the low necked top of the corsage was finished off by a flat band of the pale green covered with cabochon emeralds, matching a belt and sleeve bracelets of the same glittering gems.

Let me add here that emeralds are steadily coming to the front, especially the cabochon or uncut ones. Splendid tiaras of these deep green stones seem to be made on purpose for blonds, while brunettes can console themselves by investing in diadems of rubies, or if their purses should forbid such very expensive luxuries I was shown in the Rue de la Paix the other day some burned topazes intermingled with diamonds which were lovely enough to tempt the most critical.—Vogue.

College Women and Public Life.

If it be asked why college women marry less than others, it may very safely be answered, to begin with, that it is not because they crave a more exciting and public life, for the majority of them are schoolteachers. In the register of the association, address after address is at some school. Nearly 63 per cent of the California branch are teachers. The association includes but 34 physicians and a half dozen lawyers, preachers and journalists. A few members are librarians or employees of some scientific staff. A very few are in independent business.

The women that write striking books, that lead in public movements, that address great audiences, that explore and venture, are rarely among them. The conspicuous exceptions, notably Lucy Stone and Frances Willard, were among the earliest graduates. The present type of college woman is conservative, retiring and more apt to disappoint expectation by differing too little than too much from other respectable, conventional folk, exactly as college men do. It is probable that in the very general employment of college women as teachers in girls' schools lies one effective cause of celibacy. There is no station in life, save that of a nun, so inimical to marriage as that of resident teacher in a girls' school.—"The Marriage Rate of College Women," by Milicent W. Shinn, in Century.

Duchess of Albany's Work.

The Duchess of Albany's knowledge of London and its environments will soon be much superior to that possessed by most residents in the metropolis. Her royal highness goes everywhere—hop picking in Kent, distributing prizes in Hoxton, presiding at health classes in the west end. One day she inspects the machinery of the Tower bridge and the next witnesses the antics of the Somalis at the Crystal palace. Yesterday the duchess and her children went to the Royal Albert docks. The royal party embarked on board the Bismarck, belonging to the Victoria Steamboat association, at Westminster bridge, and was received at the docks by Mr. H. R. Williams, manager. Visits were in turn paid to the Peninsular and Oriental's Caledonia, in the dry dock, and to the tobacco warehouse. Luncheon was served on board the British India steamer Golconda, under the presidency of Sir Edwyn Sandys Dawes. The Lascars of the vessel were drawn up on parade. Her royal highness expressed herself highly pleased with the visit.—London News.

Perhaps you have a great mind; perhaps you have an eloquent tongue; it may be you have a large purse and can glorify God and bless mankind with that, but perhaps you have nothing in the world but a kind, sweet smile. Then let that fall upon some poor life that has no smiles upon it. Remember that dewdrops glistening in the sun are just as beautiful as a rainbow.—Dr. Charles H. Parkhurst.

FOR LITTLE FOLKS.

NOT MUCH FUN.

Being a King, Young Alfonso Can't Romp and Play Like Other Boys.

If there is anything a healthy, active boy hates, it is being watched all the time. "A feller can't do nothin when nurse is always round," more than one energetic little American has sputtered after being dragged out of the water because the vigilant nurse thinks he will splash his pants. And poor little Alfonso XIII, king of Spain, undoubtedly feels much like other growing boys on this matter.

Young Alfonso is over 9 now, but he is watched and guarded as carefully as he was when he became king, a mere baby in a cradle. Alfonso doesn't like being watched either. He thinks he is old enough to go in swimming without having a nurse along to see that he doesn't get into deep water. Poor boy, nobody has taught him how to swim, so that he has to paddle along the shore and wonder why he can't jump around and have fun as other boys do.

Most every boy thinks he would just like to be a king for awhile and order everybody to do things for him, but they would soon get tired of the situation. Just think, no fun at all such as American boys have, for him. He can't, in the first place, have any playmates, for no boys in Spain are supposed to be good enough to associate with him, and what fun can a fellow have with no boys to play with? He has, to be sure, two sis-

NEW PHOTOGRAPH OF ALFONSO XIII.

ters, but they are older, and what boy of 9 cares to play with dolls with a couple of girls? He has one advantage, however, with his older sisters that many boys would like to have. They can't "boss" him. All he has to say to them is, "Remember that I am king," and they have to bow down and beg his forgiveness. That in itself is some compensation for being a king.

The worst part of his life is that he has to be dressed up nearly all the time. It would never do, you know, for anybody, even for his mother, to see him—the king—in soiled clothes or with dirty face and hands. So he has to be washed a score of times every day and has to put on a clean suit of clothes at least three or four times a day. When he exercises, he goes to a room with one of his teachers, who shows him how to swing dumbbells and Indian clubs, and how to draw himself up on the horizontal bar. He never plays any outdoor games after dark, though, of course, he would like to at times. A king's life is too precious to risk his takin cold by being out in the damp night air. He goes to the theater, though, as often as he wants to, and that is something that many an American boy would like to do.

He is a soldier, and that's how he gets most of his fun, for he has a small army of boys in Madrid, where he lives in winter, and he frequently marches at the head of this army and sometimes drills it. He knows a good deal about marching, for he has been instructed by the best teachers in the world. He never tires of learning new points about army life, for he has been taught to know that some day he must direct the armies of his kingdom. He is the generalissimo of the Spanish army and the grand master of all the military orders of the kingdom. His names are Alphonse Leon Maria Francisco Pascal. He does not know his last or family name. Kings don't have any—in theory.—New York Press.

Weight In Football.

The greatest danger, apart from those which arise from the abuses that all lovers of this manly sport condemn, comes from inequality in weight of the players. Men should never be allowed to play with boys nor big boys with little ones. The rules which require the average weight of teams to be given in the challenge may often be nullified by the challenging team having two or more members so much heavier than the others that the average does not fairly represent the players. By this means teams composed mainly of young and slender boys meet antagonists whose bulk alone creates serious danger.—Brooklyn Eagle.

A Charming Girl Queen.

The little queen of the Netherlands entered upon her sixteenth year a few weeks ago, and in honor of the occasion, but to the great regret of her subjects, introduced a momentous change—she began to wear her hair in the fashion of young women! Queen Victoria describes the queen as the "most charming girl in the world."

Getting Acquainted.

I got acquainted very quick
With Teddy Brown when he
Moved in the house across the street,
The nearest one, you see.

I climbed and sat upon a post
To look, and so did he.
I stared and stared across at him,
And he stared back at me.

I s'posed he wanted me to speak.
I thought I'd try and see.
I said "Hello!" to Teddy Brown.
He said "Hello!" to me.

—Exchange.

A NATION OF TIPPLERS.

English People Can't Do Anything Without First Taking a Drink.

England's annual drink bill reaches the extraordinary total of almost $800,000,000. In many of the museums and libraries you can get what you want to drink, and it is served gracefully by prim young women. On every floor of the average theater there is a bar. The steamers that ply up and down the Thames all have liquors, and there the prohibited hours on Sunday do not apply. At the railway stations are all the liquors. Very often each separate platform has its bar, in addition to the several bars along the general platform. Wherever an express train stops there is a bar on each platform, and the train almost always stops long enough for you to get your drink.

Lunch baskets always contain a drink of some kind, generally a bottle of ale. It is not an uncommon sight to see a gray headed lady sipping her brandy at the station. One day at Broad street we beheld a funeral party solemnly wending their way to the bar and soothing their sorrows. In all my travel here, if the journey was for any distance, the occupants of the compartments, with two exceptions, have at some stage of the journey pulled forth flasks and taken drinks.—Cor. Baltimore American.

The Workingman's Foe.

We have seen that the laboring man has no enemy so tyrannical or so pitiless as the liquor traffic; that no legislation or any change of sociological conditions can be of any permanent benefit to the laboring classes of the world so long as $900,000,000 a year is wasted in intoxicating drinks.—Rev. Dr. Banks.

How Whisky Resembled the Bridge.

The Christian Leader tells of a liquor dealer in the town of Ayr, Scotland, who had a particular brand of whisky which he wished to advertise. One day the circus was coming to town, and to add interest to its performances and advertise his whisky he offered a prize for the best answer to the question why his particular kind of whisky resembled a certain bridge across the water at Ayr. The show came, and the answers to the liquor seller's question were handed in to be examined, and the successful competitor was announced. He proved to be a poor boy, who perhaps knew from experience what he was speaking of, and his answer to the question why that publican's whisky was like the bridge was, "Because it leads to the poorhouse, the lunatic asylum and the cemetery."

A Lesson For Drunkards.

This is how diminutive dogs are produced in Paris: Snatched from its mother's breast when it is but a few hours old, it is put on an alcoholic diet instead of a lacteal diet. When it reaches a certain age, alcohol under different forms constitutes almost the sole diet of the animal. The young dogs do not die, but what is far more important, they do not develop and appear to be wasting away continually. They soon cease to grow entirely. By coupling these products the lilliputian animal is obtained after two or three generations. What a terrible lesson for drunkards and absinth consumers!—New York World.

Effects of Drink on Human Life.

For nearly half a century the United Kingdom Temperance and General Provident institution of London has divided its life insurance risks into two classes—total abstainers and moderate drinkers—and kept an accurate record of the death rate in each class. This record shows that at the age of 20 years, everything else being equal, an average of a little over 44 years will be added to the life of a total abstainer, while only 31 years will be added to the life of a moderate drinker. And other authorities claim that only 15 years will be added to the life of an habitual or excessive drinker. —John P. St. John.

Norway's New Liquor Law.

The liquor law recently passed in Norway provides that no liquor association can be formed for doing business in a city or village until the question whether liquor is to be sold has been voted upon by the resident men and women who have reached the age of 25 years. Decisions thus reached by popular vote are valid for five years.

SABBATH SCHOOL.

LESSON VIII, FOURTH QUARTER, INTERNATIONAL SERIES, NOV. 24.

Text of the Lesson, Isa. v, 11-23—Memory Verses, 11-13—Golden Text, Isa. v, 11—Commentary by the Rev. D. M. Stearns.

11. "Woe unto them that rise up early in the morning that they may follow strong drink." This is given to us as a temperance lesson, but the six woes of this chapter include a good deal more than the strong drink question. The whole chapter tells of Israel's sin and the coming judgments and is suggestive of the sins of today which are found in the church everywhere. The house of Israel was the Lord's vineyard and the men of Judah His pleasant plant. He did everything possible for them and expected from them the fruits of righteousness, but found only oppression and covetousness and self indulgence (verses 7, 8).

12. "They regard not the work of the Lord, neither consider the operations of His hands." There is such a thing as being drunken, but not with wine (Isa. xxix, 9; li, 21). All kinds of living unto self and for self make us blind and deaf to the things of God. As strong drink tends to produce a false and transient exhilaration, making one forget sorrow for the time being, so whatever blinds us to the realities of our relations to God and man is a kind of intemperance and drunkenness.

13. "Therefore my people are gone into captivity because they have no knowledge." The leaders who in those days should have taught the people the knowledge and fear of the Lord were living unto themselves, and telling the people smooth things and lies (Ezek. xxxiv, 2; Jer. v, 30, 31; vi, 13). Just as strong drink is a deceitful thing and makes a man's vision and mind to be all wrong, so the world and the flesh controlled by the devil blind and harden men and they believe lies and consider them truths. The knowledge of the Lord is the remedy.

14. "Therefore hell hath enlarged herself and opened her mouth without measure." The place of the lost (not the lake of fire which is the final abode of the lost, but the place of departed spirits where the lost in torment await the resurrection of the body) becomes rapidly filled by the literal and figurative drunkards who will not receive the knowledge of God; so that it looks as if the place might have to be enlarged to receive all who come, so great is the multitude.

15. "And the mean man shall be brought down, and the mighty man shall be humbled." Compare chapter ii, 11, 12, 17, and see how all that is lofty and haughty and proud and lifted up shall be brought down, and the Lord alone exalted in that day. Even Nebuchadnezzar testified that "those that walk in pride He is able to abase," for he, when hardened in pride, was made to come down (Dan. iv, 37; v, 20, margin). Jeremiah testifies that Jerusalem came down wonderfully (Lam. i, 9.)

16. "But the Lord of Hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness." It is the purpose of God to set His King upon His holy hill of Zion (Ps. ii, 6), and He has sworn, saying, "Surely as I have thought so shall it come to pass, and as I have purposed so shall it stand" (Isa. xiv, 24). "Behold, a king shall reign in righteousness, and princes shall rule in judgment" (Isa. xxxii, 1), then shall Jesus have the pre-eminence.

17. "Then shall the lambs feed after their manner." "They shall feed in the ways, and their pastures shall be in all high places" (Isa. xlix, 9). "David my servant shall be king over them, and they all shall have one shepherd" (Ezek. xxxvii, 24). Then shall the upright have dominion over the ungodly, and the drunkards shall see their folly when it is too late.

18. "Woe unto them that draw iniquity with cords of vanity, and sin, as it were, with a cart rope." One in a certain place suggested that if the man they sought was in a city they would bring ropes and draw the whole city into the river. So we have in this verse that prevailing iniquity that seems to carry everything and every one along with it (II Sam. xvii, 13).

19. "That say, Let Him make speed and hasten His work that we may see it." They scoff and blaspheme and dare the Almighty to His face. We think of all that was heaped on our Lord in the days of His humiliation and how He kept quiet and answered not a word. God is still keeping silence, and were it not that we understand somewhat of His ways we might think that there was no God. But see Ps. l.

20. "Woe unto them that call evil good and good evil; that put darkness for light and light for darkness." There is a fearful amount of miscalling of things because people are not subject to the Word of God. All men are called children of God, and there is a spark of the divine nature in every one, and there are no hell and no devil and we are in the millennium now. All this is drunken talk and lack of subjection to such words as John viii, 44; iii, 18; Rom. viii, 7.

21. "Woe unto them that are wise in their own eyes and prudent in their own sight." From all such the things of God are hidden and revealed unto babes (Math. xi, 25). At best we only know in part now (I Cor. xiii, 12) and "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know" (I Cor. viii, 2). God resisteth the proud, but giveth grace to the humble; if, therefore, we will humble ourselves to know nothing apart from the Book, we shall be wise.

22. "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink." These are the mighty on their own behalf, for their own pleasure and benefit—mighty to enjoy self. The Christian's ambition is to glorify God and enjoy Him; to be mighty for God and not for self. The secret is to receive and yield to Him of whom it is said, "The Lord thy God in the midst of thee is mighty" (Zeph. iii, 17). As to the world's mighty ones it is written that "Not many mighty are called" (I Cor. i, 26), and that we are not to glory in wisdom or might or riches, but in understanding and knowing the Lord (Jer. ix, 23, 24).

23. "Which justify the wicked for reward and take away the righteousness of the righteous from him." These are the unjust judges who take bribes and declare the guilty innocent and the innocent guilty; they call black white and white black, because it suits them. They have cast away the law of the Lord of Hosts and despised the word of the Holy One of Israel (verse 24). There is but one right way and that is the way, even Jesus Christ, the Righteous One. He is the only hope for the drunkard or the moral man. He receives all who come (Isa. xlv, 22; Acts iv, 12; John vi, 37).

Facts

1st—Catarrh is a constitutional disease. The best doctors in the world say so.
2d—It requires a constitutional remedy. Everyone can see that this is sense.
3d—The experience of thousands proves that the true remedy is found in

Hood's Sarsaparilla

Which cures Catarrh because it purifies, vitalizes and enriches the blood. By so doing it also repairs the diseased tissues, builds up the whole system, creates a good appetite,

Cures

Scrofula, Salt Rheum and all similar diseases, Rheumatism, Dyspepsia, etc. It feeds the nerves on pure blood and thus prevents and cures Nervous Prostration. It creates an appetite, overcomes That Tired Feeling and makes the weak strong. If you have any of these troubles or

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Hood's Pills cure all liver ills. Best after-dinner pill. 25c.

MEN THEY FELL ON

Those Ballots That Were So Busy Dropping.

TAMMANY NOT UNDER THE HEAP.

Empire State Stays in the Republican Ranks—Ohio and Iowa Results Only a Question of Majorities—Maryland Is Also Carried by Republicans—Massachusetts Votes as Usual, as Does Mississippi—New Jersey Carried by the G. O. P.—Kentucky Goes Republican.

NEW YORK, Nov. 6.—The gains of the Republicans at this writing indicate a Republican plurality of 70,000. The plurality of the Democrats in New York and Kings counties is 41,612 for the state ticket.

The election of Amos J. Cummings, Democrat, to congress from the Tenth district is conceded by the Republicans. Last year the district went Republican by a small margin. Cumming's plurality as estimated at 4,000. Foley, Dem., who ran for the senate against ex-Police Inspector Williams, in the Twelfth district claims his election by 5,000 or 7,000 majority. Williams concedes his defeat.

State Carried by the Republicans.

NEW YORK, Nov. 6.—New York state has been carried by the Republicans by pluralities ranging from 45,000 to 55,000, compared with a plurality of 24,484 for the head of the ticket two years ago. In 1893 Palmer, Republican, for secretary of state, had a plurality of 84,827 in New York state above the Harlem river, while Meyer, Dem., had a plurality in New York and Kings counties of 60,343, giving the Republican candidate a plurality of 24,484 on the total state vote. This year Palmer, Rep., for secretary of state, has carried the state above the Harlem, based upon returns from 1,795 election districts out of a total of 3,383, or more than one-half of the outside election districts, by probably 100,000 plurality.

Legislature Also Republican.

King, Dem., has carried New York and Kings counties by a plurality of nearly 50,000, giving the head of the Republican ticket a safe plurality of 50,000 in the state at large. The two branches of the legislature remain as before, under the direction of the Republicans. The election throughout the state was orderly and rapidly conducted and the results were quickly compiled. All the talk about the difficulty of handling the blanket ballot went for naught. So far as the success or failure of the blanket ballot was concerned the advices from all over the state show that there was little or no trouble.

Tammany Carries the County.

NEW YORK, Nov. 6.—At Tammany Hall Sheahan estimates Tammany' plurality in the county at 45,000 or 50,000. Sohmer's estimate is 42,000. The Sun, Dem., claims that Tammany has carried the city by 25,000. The Mail and Express, Rep., concedes the city to Tammany by 20,000. Roosevelt says the result on the county ticket was because the Good Government people insisted on running a separate ticket.

ROUNDUP OF THE IOWA RESULT.

Drake's Plurality Will Reach Over 60,000 in All Probability.

DES MOINES, Nov. 7.—Iowa is Republican this year by from 60,000 to 70,000 plurality. Returns from seventy-three counties show that General Drake (Rep.), candidate for governor, has gained 23,000 over the Jackson vote for governor in 1893. The same ratio means that he will carry the state by a little more than 60,000 plurality. His colleagues on the Republican ticket are running much ahead of him, however. The candidate for lieutenant governor will be elected by in the neighborhood of 70,000 plurality.

The assembly is overwhelmingly Republican, assuring the return of Senator Allison. On joint ballot the Republicans have ninety-six majority out of 150 votes. Henry county, the home of Judge Babb, Democratic nominee for governor, went Republican by a large majority. The silver Democrats attribute their defeat to the silver issue, the Democrats having indorsed gold and Cleveland.

KENTUCKY IS REPUBLICAN.

Democrats Concede the Election of Bradley and His Ticket.

LOUISVILLE, Nov. 7.—Republican claims and Democratic concessions show that not only has Kentucky elected the full Republican state ticket, but that the complexion of the legislature assures a Republican successor to United States Senator Blackburn. State Auditor Norman. the Democratic campaign chairman, in a statement to The Commercial said that Blackburn's defeat is assured. "The Republicans, with the help of the Populists, will assuredly control the legislature." he said, "and Blackburn is sure to be defeated. Kentucky is now a Republican state. The public wanted a change and they took it, the Republicans being aided by both Populists and A. P. A.'s. No one could have carried Kentucky at this election, not even Carlisle."

The Commercial's figures show the composition of the lower house as follows: Republicans, 54, Democrats, 43; Democratic-Populist, 1. Two districts not heard from. The senate will be—Republicans, 15; Democrats, 22, with one district to hear from, which will probably be Republican. The total of the joint ballot is 138, and as the Republicans have 69 certain but one of the missing districts is needed to give a clear majority. Bradley's majority will be between 10,000 and 15,000, exact figures being unobtainable.

Chicago Goes Republican.

CHICAGO, Nov. 6.—The election here for superior court judges and drainage trustees resulted in Republican victory in the case of each candidate. Indications are that the majorities will range from 20,000 to 30,000. The Torrens land title bill was carried.

Bay State Defeats Woman Suffrage.

BOSTON, Nov. 6.—The Greenhalge plurality in Massachusetts, estimating the vote of Brockton to be the same as last year, will be 63,858. Woman suffrage is buried beneath an avalanche of opposing votes—three to one.

"Prepare for the worst, but hope for the best," says the old proverb. Hope for health, but be prepared for colds, coughs, croup, bronchitis, pneumonia, or any other throat or lung difficulty, by having Ayer's Cherry Pectoral always at hand. It is prompt to act, sure to cure.

If you want a reliable dye that will color an even brown or black, and will please and satisfy you every time, use Buckingham's Dye for the Whiskers.

One Gives Relief.

IT IS SO EASY TO BE MISTAKEN ABOUT INDIGESTION, AND THINK THERE IS SOME OTHER TROUBLE. THE CURE IS RIPANS TABULES. ONE TABULE GIVES RELIEF. ASK ANY DRUGGIST.

Ripans Tabules: Sold by druggists, or by mail if the price (50 cents a box) is sent to The Ripans Chemical Company, No. 10 Spruce St., New York.

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The Latest, Neatest, Cheapest and Best Outfit Ever Invented.

THE HOME REPAIRING OUTFIT NO. 1.

Consisting of 38 First-Class Tools and Materials (neatly boxed) Shown in Cut, viz.:

1 Iron Last, 8 inches.
1 Iron Last, 6 inches.
1 Iron Last, 4 inches.
1 Iron Standard, with Base.
1 Package Assorted Nails.
1 Package 4-8 Wire Clinch Nails.
1 Package 5-8 Wire Clinch Nails.
1 Package 6-8 Wire Clinch Nails.
6 Pairs Star Heel Plates.
½ lb Copper Rivets and Burrs.
1 Steel Punch.
1 Sewing Awl, complete.
1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

All these tools are full-sized, practical, neat, and cheap; not mere toys. They enable any person to do his own half-soling, boot, shoe, rubber, harness, and tinware repairing.

This Outfit is the result of years of study, experiment, and correspondence in the manufacture of Iron Lasts and Repairing Outfits; and its practical advantages need only to be seen and tried to be appreciated.

Our Improved Iron Lasts and Standard are one of the handiest tools you can have about the place. The Lasts are four in number, smooth and solid, 4, 6, 8 ,and 10 inches long, thus enabling one to half-sole all sizes of foot-wear. The Standard is made with an iron base, which can be easily fastened to the bench. No method of half-soling is now used on common work, except that of iron last and wire clinch nails. The writer of this has been in the business 20 years, and has seen the changes from the old wooden lasts and pegs to the modern method, and knows it to be complete.

Our Improved Harness and Saw Clamp is an indispensable tool in sewing a harness or filing a saw. The jaws are thrown open mechanically by a coiled spring on the bolt.

The weight of this outfit is 18 lbs. Price, all complete, packed in a neat, strong box, only $3.00.

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COMPLETE BOOT, SHOE AND RUBBER REPAIRING OUTFIT, consisting of 31 first class tools and materials. The No. 2 outfit contains the same articles as the No. 1 except ing the Harness and Soldering Tools, and is gotten up for those who have no harness or tinware repairing to do. Price of No. 2, neatly boxed, $2.00, or with the paper one year, $2.75. Price of No. 1 neatly boxed, $3.00, or with the paper one year, $3.75.

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STATE NEWS NOTES.

ITEMS OF INTEREST TO THE PEOPLE OF ILLINOIS.

Happenings of the Past Few Days Gathered Here and There Throughout the State—Telegraphic Reports of Events That Will Interest Our Readers.

BLOOMINGTON, Ills., Nov. 7.—About sunrise Lyman Graham, a wealthy resident of this city, residing in the fashionable east end, heard a racket among his poultry and discovered a gigantic gray prairie wolf making havoc among his fine chickens. He hastily got a shotgun and fired at the beast, but missed him, the animal striking out for the fields. A hunting party was organized at once and a pack of hounds was sent for to Hudson.

All the hunters were on horses except one, who bestrode a bicycle. At 2 p. m. the wolf was sighted in a field near the Graham homestead and pursuit was made through the residence grounds and over flower beds, and finally into adjacent fields. At 5 p. m. the wolf was brought to bay under a corncrib on the edge of the town. He was dislodged and after a fierce fight was killed by the hounds. He was a gigantic beast, one of the largest of his tribe ever seen in the county.

ASSASSINATION IN ILLINOIS.

Farmer Shot Down in His Own House with His Own Gun.

JONESBORO, Nov. 7.—J. B. Coulter, a prominent farmer and fruit grower living near Cobden in this county, was assassinated, having his brains blown out with his own shotgun. He was alone in his house at the time of the tragedy and the assassin evidently entered, picked up the gun and shot him as he sat in his chair reading.

Fire Costs Rockford $42,000.

ROCKFORD, Ills., Nov. 11.—Fire broke out in the Henry Block through an explosion in the basement of Harper & John's paint room. Six stores and their contents are a total loss, as follows: R. S. Brumbaugh's laundry, loss, $2,000; insurance $1,500. William Durham, plumber; loss, $3,000; insurance, $1,000. Harper & Johns, decorators; loss, $6,000; insurance, $5,000. H. M. Chalmers' grocery; loss, $4,000; insurance, $3,200. Illinois Art school; loss, $2,000; insurance, $1,500. C. B. Henry, owner of the block; insurance, $8,000; loss, $25,000.

Spring Valley Riot Cases.

PRINCETON, Ills., Nov. 9.—Twelve witnesses testified in behalf of the defense in the Spring Valley riot cases, but did not strengthen the alibi theory. John Tauer of the defendants was named by various witnesses as being in two different places during the riot. Two witnesses for the defense testified that Paul Yerley, another defendant, was with the crowd at the time Mayor Delmagro drove up before the assaults took place, and three other witnesses testified that Yerley did not reach the location until the trouble was all over and the mob had left.

Postmaster Short and Missing.

SAYLOR SPRINGS, Ills., Nov. 11.—Postmaster William Ghrast of Ingraham, five miles northeast of this place, has disappeared. An examination of his accounts shows a shortage of $650. It was discovered that he forged his father's name and that of Osman Pixley, president of the First National bank of Flora, to a note for $1,000, on which he realized $900 from John Brown, a wealthy farmer of this county. It was thought he had committed suicide, but it is now believed he has left the country.

Young Female Horsethief.

PEORIA, Ills., Nov. 6.—Grace Riser, wife to Benjamin Riser, pleaded guilty to horsestealing. She was sentenced to the reformatory for female juvenile offenders at Geneva not to exceed one year. She is 16 years of age and her husband is 18. They eloped less than a year ago from Bloomington, were married at Lincoln, and then traveled through Peoria county, stealing horses for pleasure. He pleaded guilty some time ago and was sentenced to the reformatory at Pontiac.

No Unions for Insurance Men.

SPRINGFIELD, Ills., Nov. 5.—The attorney general has rendered an opinion that it is illegal for insurance companies or agents to enter into agreements regarding rates for insurance, rebates, etc., as all such agreements are liable to prosecution under the trust laws of the state. This is likely to cause consternation among insurance people in Illinois.

One Cent Papers at Chicago.

CHICAGO, Nov. 11.—All the papers in this city are 1-cent papers for six days in the week now, the Tribune, Times-Herald and Inter-Ocean, having come down to that price this morning. The Tribune started the reduction.

Election at Port Huron.

PORT HURON, Mich., Nov. 6.—Boynton, Rep., is re-elected mayor by 431 majority. The remainder of the Republican city ticket is elected. The Republicans elect six, the Democrats three aldermen, with one ward tied.

Republican Mayor for Brooklyn.

BROOKLYN, Nov. 7.—Police returns from 622 out of a total of 625 districts in this city give Wurster, Rep., for mayor, 76,882; Grout, Dem., 74,625.

Democratic Majority in Mississippi.

JACKSON, Nov. 6.—The Democratic majority for state officers in Mississippi is estimated at 50,000.

Missoula Foundered; Crew Safe.

SAULT STE. MARIE, Mich., Nov. 9.—The long overdue steamer Missoula foundered on Lake Superior last Saturday night after drifting about in a disabled condition for two days. The crew took to the lifeboats and saved themselves, finally landing on the north shore of the lake. Captain William Williams and four men reached here late last night in a small sailboat

Costly Conflagration.

NEW YORK, Nov. 6.—A fire started last night in Keep's shirt factory at Broadway and Bleeker street, which extended to Crosby street, and is estimated to have done a damage of $2,000.000. The comparatively new building of the Manhattan Savings Institution was destroyed.

Injunction Against Strikers.

WALLA WALLA, Wash., Nov. 8.—United States District Judge Hanford has issued an order restraining the strikers on the Great Northern from interfering with the operation of the road. The injunction was telegraphed to Spokane and given to the Deputy United States marshal for service.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Oct. 19 to Nov. 9:

Geo Berry, Mrs A E Dewey, C G Fait, W H Dawson, Jas Robison, W Fenton, W G Moreland, P B Williams 2, N P Eddy, Rev C Powers, Rev M A Gault, Wm C Scott, J B Robinson, Rev Carl G Olson, Eli Rarden, R Gardner, W B Stoddard 3, J P Stoddard, D L Patterson, Austin Lent, Joel T Buckley, Wm C Bissell, Mead A Kelsey, W S Johnson, Rev Warren Whiting, I M Pidgeon, C L Moreley.

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10 BARS WHITE WOOLEN SOAP. A perfect soap for flannels.	.70
9 PKGS. BORAXINE SOAP POWDER (full lbs.) An unequaled laundry luxury.	.90
1-4 DOZ. MODJESKA COMPLEXION SOAP. Exquisite for ladies and children. A matchless beautifier.	.60
1-4 DOZ. OLD ENGLISH CASTILE SOAP	.30
1-4 DOZ. CREME OATMEAL TOILET SOAP	.25
1-4 DOZ. ELITE GLYCERINE TOILET SOAP	.25
1-4 DOZ. LARKIN'S TAR SOAP. Infallible Preventive of dandruff. Unequaled for washing ladies' hair.	.45
1-4 DOZ. SULPHUR SOAP	.45
1 BOTTLE, 1 oz., MODJESKA PERFUME. Delicate, refined, popular, lasting.	.30
1 JAR MODJESKA COLD CREAM. Soothing. Cures chapped skin.	.25
1 BOTTLE MODJESKA TOOTH POWDER. Preserves the teeth, hardens the gums, sweetens the breath.	.25
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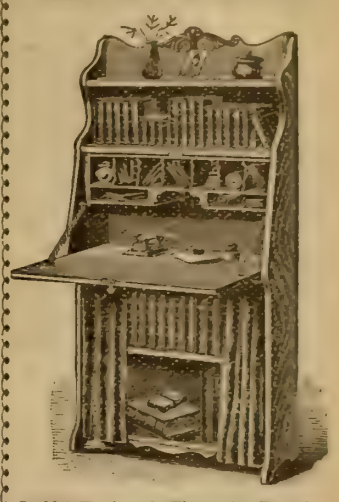

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Because with impure blood you are in constant danger of serious illness.

Hood's Pills the after-dinner pill and family cathartic. 25c.

FARM AND GARDEN

HOW TO PREVENT SWARMING.

As Told by an Ohio Beekeeper In The American Bee Journal.

To the apiarist whose chief object is the production of honey the prevention of increase by natural swarming becomes a serious problem, which is not satisfactorily solved by many. The beekeeping fraternity practices various plans to accomplish this, such as removing or caging the queen, cutting out queen cells, using entrance guards or queen traps, extracting or giving surplus room above. Where I run for comb honey alone I have attained fair success along by keeping myself posted concerning the condition of the colonies, and whenever I find one whose brood chamber is getting nearly full (and this the experienced beekeeper is enabled to tell at a glance on opening the hive by observing that the bees have begun to whiten and bulge the combs at the top bars) I put on a super at once and put in it two or three partly filled sections to entice the bees to go to work above, which they will usually do at once if there is a sufficient flow of nectar. I observe that the bees are still hampered for room, then put on another, putting it beneath the first, which should now be partly filled. Give the bees just room enough and then entice them to go to work above, and you have accomplished your object, and thereby increased your profits and abated the swarming fever.

In addition to the above, if it is at a time of the year when the young bees reared would mature at a time to assist in gathering some particular honey flow, I remove the outside frames, which are usually filled with honey only, and slip in the middle of the colony a couple of frames filled with full sheets of foundation. This will give the bees and queen more room and work for awhile.

But to get at the matter aright so as to obtain the best results it becomes necessary for us to go further back and see that we have got a strain of bees whose energies are spent on honey gathering more than on increase alone. There is without doubt a vast difference in various strains of bees in this respect. While some with a vim are gathering in from field and wood the various sweets which they can find, others, with equal energy, are bent on increasing their numbers more than their stores, and consequently when winter comes they find that they have swarmed the harvest time away, so to speak, and are without stores for winter.

We should breed only from those queens whose colonies approach nearest our ideal of perfection, considering in their proper order the qualities of hardiness, honey gathering, gentleness and beauty.

Thrashing Grain.

The modern thrashing outfit leaves nothing to be desired, but there are a few useful hints which may be of assistance. Sufficient help should be employed that the grain may be delivered to the machine in a steady stream and in ample quantities. It is a fact that in every section are farmers who are noted for being short of help at thrashing time. The men are consequently overworked. The thrashers are dissatisfied because they cannot make the usual progress, and a sourness prevails on all sides because one man desires to economize to the extent of $2 or $3. The fact is that he loses many times that sum, for men thus imposed upon will shirk their duty in more ways than one.

The farmer who raises several varieties of grain should, if he desires to keep the seed pure, take pains and thoroughly sweep the floor when changing from one variety to another. If one has been considerate, the ripest and best developed portion of the grain was so placed in a certain part of the building or so located by placing a little hay or other fodder between it and the main crop that the pitchers could distinguish it and inform the one who carries it away that it may be deposited separately and used for seed.

The great prevalence of foul stuff should cause the careful farmer to use extra precaution in having the thrashing apparatus thoroughly cleaned before coming upon the premises after having thrashed grain for a neighbor whose grain is known to contain foul weeds. This is one source of danger that but few of even the careful farmers have ever seriously considered.—American Agriculturist.

Clover Seed Crop.

The second cutting is used for a seed crop. Dry, light soils give a better sample of seed than heavy clays. A thin crop, none of which is lodged, gives the best yield. When the second crop is to be kept for seed, the first cutting should be earlier than usual to allow the plants a good start before the very dry summer weather. In a rainy, damp season the seed crop is not equal to what may be expected in a dry, warm one. The seed is ripe when the flower heads are passing from brown to black and the seed itself is hard. Heads late in flowering contain seeds soft or leathery. There will be later flowering branches in any crop, but the main bulk must be considered. The crop should not be much handled, as the heads are apt to break and fall off. Once turning, and that carefully done, will suffice if the weather be good and dry. Thrashing should be done by the clover separator. Red clover is one of those plants which cannot produce seed unless fertilized by insects. Bees are the chief fertilizers. The bumblebee, being especially valuable for this purpose, should be protected by the farmer.

There has been a marked change of opinion and practice in the matter of cutting corn for ensilage. It is now generally recognized that it is better to allow the crop to become reasonably mature.

Reports indicate a full if not increased area planted to early potatoes.

$100 Reward $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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The great success of the chocolate preparations of the house of **Walter Baker & Co.** (established in 1780) has led to the placing on the market many misleading and unscrupulous imitations of their name, labels, and wrappers. Walter Baker & Co. are the oldest and largest manufacturers of pure and high-grade Cocoas and Chocolates on this continent. No chemicals are used in their manufactures.

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OF NOVEMBER 4TH, 1896

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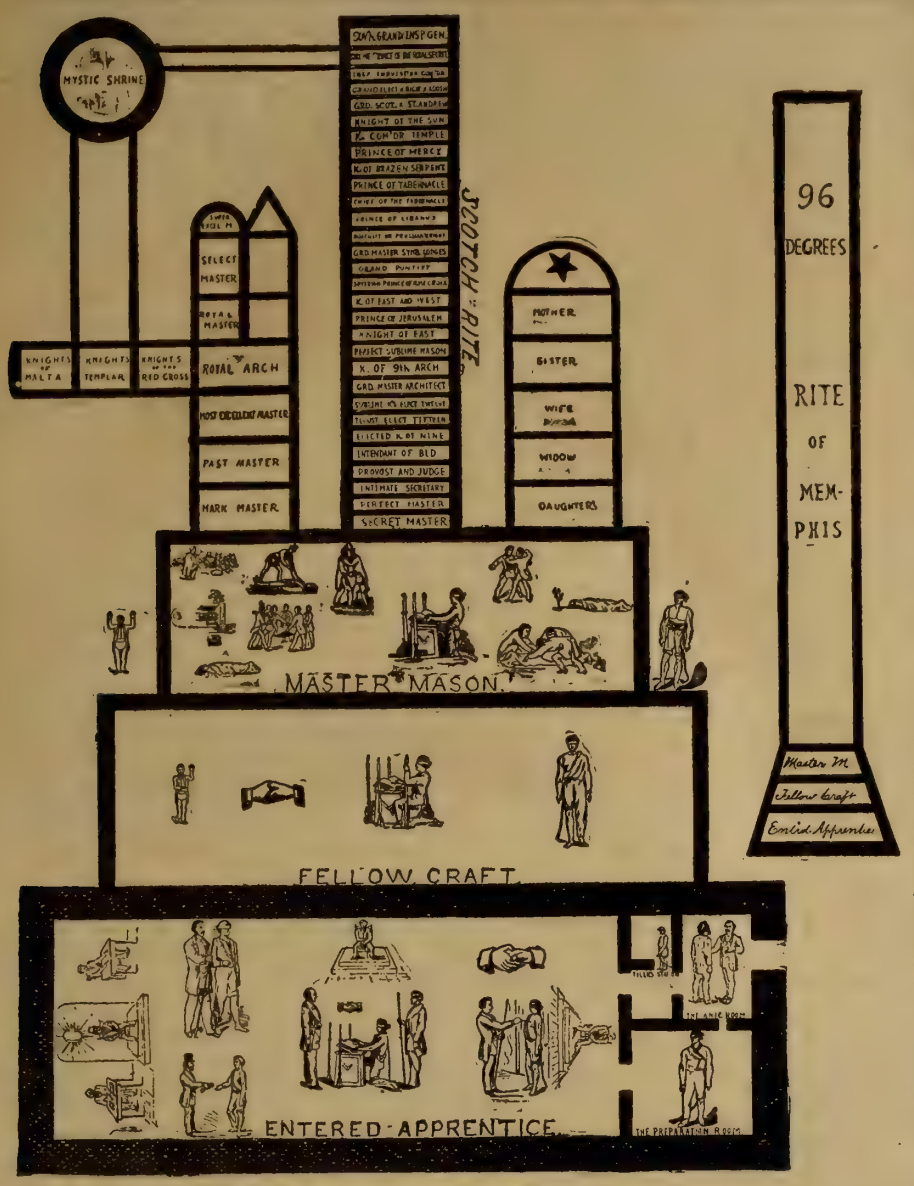

MASONIC CHART.

ILLUSTRATING THE RELATION OF SOME OF THE DEGREES AND RITES IN FREEMASONRY TO EACH OTHER.

The accompanying chart represents one hundred and forty two degrees.

1. The American Rite of 13 degrees;
2. The Scotch Rite of 33 degrees;
3. The Egyptian Rite of 96 degrees.
4. The Mystic Shrine of one degree.
5. The Eastern Star of 5 degrees for Master Masons and for women. These are side degrees, and not genuine masonry.

The Symbolic degrees, or Blue Lodge of three degrees, are common to every Masonic rite, whether American, Scotch, or Egyptian, or whichever of the Masonic rites, named in Mackey's Masonic Encyclopedia one may choose to investigate.

This chart shows in the Blue Lodge the position of the Worshipful Master and some of the other officers of the lodge. Several positions of the candidate who is being initiated are also shown. In the Master Mason's degree is recognized the murder, burial and resurrection scene so full of religious significance to Freemasons.

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ON FREEMASONRY.

Freemasonry Illustrated. First three degrees. 376 pages cloth, 75c; paper, 40c.
The accuracy of these expositions attested by affidavits of Jacob O. Doesburg and others.

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A full illustrated ritual of the six degrees of the Council and Commandery.

Scotch Rite Masonry Illustrated. 2 vols. Per vol., cloth, $1.00; paper, 65c.
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Vol. II comprises the degrees from 19th to 33rd inclusive, with the signs, grips, tokens and passwords from 1st to 33rd degree inclusive.

Hand-Book of Freemasonry. 274 pages, flexible cloth, 50c.
By E. Ronayne, Past Master of Keystone Lodge No. 639, Chicago. Gives the complete standard ritual of the first three degrees of Freemasonry.

Freemasonry Exposed. By Capt. William Morgan. 110 pages, paper, 25c.
The genuine old Morgan book republished.

Allyn's Ritual of Freemasonry. By Avery Allyn. Cloth, $5.00.
Contains the fully Illustrated Ritual of the Blue Lodge, Chapter Council and Commandery, 11 of the Scotch Rite Degrees, several Masonic side degrees and what is termed a Key to the Phi Beta Kappa, and the Orange Societies.

Duncan's Masonic Ritual and Monitor. Cloth, $2.50.
Profusely illustrated with explanatory engravings, and containing the ritual and work of the order for the seven degrees, including the Royal Arch. Though extensively used as an Instruction Book and one of the best in the market, it is not as accurate as "Freemasonry Illustrated."

Richardson's Monitor of Freemasonry. Cloth, $1.25; paper, 75c.
Contains the ceremonies of Lodges, Chapters, Encampments, etc. Illustrated. Although extensively used in conferring the higher degrees, it is not only very incomplete but inaccurate especially as regards the first seven degrees, and as to the higher degrees it gives but a description and general idea of the degrees rather than the full ritual.

Look to the East. A ritual of the first three Masonic Degrees by Ralph Lester. Cloth, $2.00.
Notwithstanding the high price this book is very inferior in every way to Freemasonry Illustrated or the Handbook of Freemasonry at a quarter the price.

Ecce Orienti. Pocket size, full roan, flap, $2.50.
The Complete Standard Ritual of the First Three Masonic Degrees in Cypher, with complete Floor Charts of Initiating, Passing and Raising a Candidate.

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Thirteen Reasons why a Christian should not be a Freemason. By Rev. Robert Armstrong. 16 pages, 5c.

Freemasonry Contrary to the Christian Religion. By "Spectator," Atlanta, Ga. 16 pages, 5c.

Hon. Thurlow Weed on the Morgan Abduction. 16 pages 5c.
This is the legally attested statement of this eminent Christian journalist and statesman concerning the unlawful seizure and confinement of Capt. Morgan in Canandaigua jail, his removal to Fort Niagara and subsequent drowning in Lake Ontario.

Freemasonry a Fourfold Conspiracy. 16 pages, 5c.
Address of Pres. J. Blanchard. This is a most convincing argument against the lodge.

Sermon on Masonry. 16 pages, 5c. By Rev. W. P. McNary, pastor United Presbyterian church.

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Revised Odd-fellowship Illustrated. The complete revised ritual of the Lodge, Encampment and Rebekah (ladies) degrees, profusely illustrated, and guaranteed to be strictly accurate; with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by ex-President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. In cloth, $1.00; paper cover, 50cts.

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The Master's Carpet, *or Masonry and Baal Worship Identical,* explains the true source and meaning of every ceremony and symbol of the lodge. Bound in fine cloth, 420 pages, 75 cents.

MISCELLANEOUS.

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Folly, Expense and Danger OF SECRET SOCIETIES. By Prec. C. A. Blanchard. This booklet of 32 pages is a general discussion of the secret orders, whether religious, political, industrial, insurance or social. Postpaid, 5 cents.

Disloyal Secret Oaths. By Joseph Cook, Boston. He quotes the law of Vermont which makes the administration of the Masonic oaths illegal. Joseph Cook's address is a national treatment of a national subject, and very valuable for reference. Postpaid, 5 cents.

Are Secret Societies a Blessing? An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too." A pamphlet of 20 pages and cover Postpaid. 5 cents.

Light on Freemasonry. By Elder D. Bernard. In cloth, $1.50 each. Paper, 75 cents each.

Adoptive Masonry Illustrated. A full and complete illustrated ritual of the five degrees of Female Freemasonry, by Thomas Lowe. 20 cents each.

Finney on Masonry. The character, claims and practical workings of Freemasonry. By Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents. Paper cover, 35 cents.

Masonic Oaths Null and Void: OR FREEMASONRY SELF-CONVICTED. This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them. 207 pages. Postpaid, 40 cents each.

Judge Whitney's Defense before THE GRAND LODGE OF ILLINOIS. Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents each.

General Washington Opposed to SECRET SOCIETIES. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

Morgan's Exposition, Abduction AND MURDER, AND OATHS OF 33 DEGREES. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan;" "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees." 300 pages; cloth, $1.00.

Mah-Hah-Bone; comprises the Hand Book, Master's Carpet and Freemasonry at a glance. Bound in one volume. In cloth, 589 pages, $1.00.

Oaths and Penalties of Freemasonry, as proved in court in the New Berlin trials. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons, swore to the truthful revelation of the oaths and penalties. 10 cents each.

Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbeus Armstrong (Presbyterian) a seceding Mason of 21 degrees. 15 cents each.

Are Masonic Oaths Binding on the INITIATE? By Rev. L. A. Post. 5 cents each.

Sermon on Masonry. By Rev. J. Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio. 5 cents each.

Masonic Outrages. Compiled by Rev. H. H. Hinman. Showing Masonic assault on lives of seceders, on reputation, and of free speech; its interference with justice in courts, etc. Postpaid, 20 cents.

Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each.

History of the Abduction and Murder OF CAPT. WM. MORGAN. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. 25 cents each.

The Mystic Tie, or Freemasonry a LEAGUE WITH THE DEVIL. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a fellow Freemason. 15 cents each.

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HISTORY OF A WEEK

Tuesday, Nov. 5.

John R. Mulvane, president of the Bank of Topeka, has bought in the various mortgages against the Topeka Capital, and it is said will this week take charge of the paper.

The mutilated body of Ida Gaskin was found at Omaha, outraged and murdered. George Morgan, Ed Sanford and Harry Booker, all young men, have been arrested and seem to be the right men.

The steamer Missoula is sixty hours overdue at Sault Ste. Marie.

The Speed Home for Infants at Cleveland has been set on fire seven times within the last two days and the attendants are panic-stricken.

The steamer Joe Peters, plying between Memphis and Vicksburg, sank at Island Sixty-Three, 120 miles below Memphis, while on her way down to Vicksburg. Loss, boat and cargo, about $18,000.

President Cleveland has issued a proclamation setting apart Thursday, Nov. 28, as a day of national thanksgiving.

Jacob Goshert, a stock buyer and shipper, hanged himself near Warsaw, Ind. He was 45 years old

Wednesday, Nov. 6.

Prince Yturbide called Bob Neville, a well-known Washington man, a "liar and horsethief," and a duel has been arranged

The W. J. Rainey Coke company has been absorbed by the Carnegie interest. The price paid is said to have been $2,250,000

James B. Wade, a well-known traveling man, committed suicide at Lebanon Tenn.

A New York cheese dealer threatens to sue President Cleveland for a bill for $3.40.

There has been a rise at Chicago in the price of soft coal of 10 cents since the middle of last week. Many grades are affected. The advance is in part ascribable to conditions of mining and car supply and in part to the policy of the numerous compacts entered into by operators in different sections during the last few months.

Snow has fallen to a depth of about two feet on the mountains in the past twenty-four hours in southwestern Colorado.

Thursday, Nov. 7.

Mrs. Bloomfield Moore denies the report that she has sold her interest in the Keely motor to John Jacob Astor.

The Minnesota supreme court has rendered a decision holding husbands responsible for slanders uttered by their wives.

Sidney Martin, a carpenter who was mistaken for a burglar and shot by Peter Stichter, at Chicago, died at the Dunning hospital.

Theodore A Sittig, an insane Chicago lawyer, has been taken to Dr. Dewey's sanitarium at Wauwatosa, Wis., by order of friends. During the stop in Milwaukee Sittig became violent and vainly tried to escape

A white man named Barney Thomas went to a negro festival in Texas and while there drew his pistol and killed a negro named Jim Davis. He also shot a negro woman named Laura Harris. He has not been lynched

Fourteen bishops of the Methodist Episcopal church and nearly forty laymen and ministers are in Chicago to attend the anniversary session of the general committee of the Church Extension society.

A company is being recruited among militiamen at Indianapolis to fight for Cuba.

Friday, Nov. 8.

The Republicans, as the result of the recent elections, will, by March 4, 1897 gain five United States senators, two being from Utah.

At McCoy's hotel, Chicago, the regular biennial meeting of the committee of the Brotherhood of Locomotive Engineers having jurisdiction on all the roads centering in Chicago is in session.

The indictments against E. V. Debs and other officers and members of the American Railway Union for conspiracy during the big strike of last year have been dismissed by Judge Seaman at Milwaukee.

Charles Dana Gibson, the artist, and Irene Langhorne were married in St. Paul's church, Richmond, Va. The wedding was the most notable social function at Virginia's capital for a long time, and was attended by some of the most prominent society people of Virginia and New York.

The attorneys engaged in the Fair will contest deny that there is any foundation for the statement that the contest had been compromised.

A slight earthquake shock was felt at Rome.

Saturday, Nov. 9.

A movement has been started at Chicago to build a monument to Eugene Field, children to subscribe the money. Melville E. Stone, of the Associated Press, is the treasurer.

Samuel Lord, senior member of the dry goods firm of Lord & Taylor, New York, died in a sanitarium in Goshen, N. Y., where he had been staying for the past few months.

District Attorney Goss, of Washburn county, Wis., issued warrants against A. C. Probert, president of the defunct Shell Lake Savings bank, on a charge of embezzlement and illegal banking. About $70.000 has disappeared.

Thomas H. McDonald, of Lawrence, Mass., has been sentenced to serve nine months in the house of correction for complicity in an aldermanic bribery case.

While a fashionable wedding was being performed in St. George's church, New York city, a relative of the groom expired in the vestry. The deceased was Mary Jane Pomeroy, 70 years old, of Stockbridge, Mass.

Monday, Nov. 11.

Spencer Churchill, son of the late Lord Randolph Churchill, has arrived at New York. He intends to go to Cuba to witness some of the fighting as a spectator, if possible.

On the plea that the crowds attracted thereby are an injury to the property the directors of Waldheim cemetery, Chicago, where the anarchists are buried, have prohibited the annual exercises at the graves of the executed "reds."

An incident of the swearing in of German recruits at Potsdam was the refusal of one recruit, a Mennonite named Kallweiles, to take the oath, whereupon the emperor himself ordered him into custody and to prison.

The Prince of Wales' birthday was celebrated Saturday in England with the customary honors.

MARYLAND IS ON THE LIST.

No Room for Doubt That the State Has Gone Republican.

BALTIMORE, Nov. 6.—There seems to be no room for doubt that the Republicans have elected their entire state and city ticket, and that they will have a working majority in the next legislature, which will choose a successor to United States Senator Gibson. Even Howard county, the home of Senator Gorman, has apparently reversed its normal Democratic majority of 500 and gives Lowndes, Rep., for governor a majority of at least that number of votes. Baltimore city goes for the Republican ticket, both state and municipal, by majorities ranging from 6,000 to 8,000, and both branches of the city council will probably be Republican for the first time in many years.

BALTIMORE, Nov. 7. — Returns from every county in the state, partly estimated, give Lloyd Lowndes, Rep., a majority over John E. Hurst, Dem., for governor, of 19,701. Republicans also have the legislature by 40 majority on joint ballot.

Ohio Not Less Than 100,000.

COLUMBUS, Nov. 7.—Neither the Republican nor Democratic state committees have attempted to give anything like exact figures on the election returns. Chairman Anderson has conceded the state to the Republicans by 90,000. Chairman Kurtz said that Bushnell's plurality would not be less than 100,000. The vote for Coxey, Pop., will be about 15,000 less than last year's Populist vote of 49,000. The only consolation for the Populists is the election of W. F. Conley for state senator in the Thirty second district. Conley was indorsed by the Republicans and declared for Foraker for senator. The senate is Republican 30 to 6 without counting Conley; the house 87 to 25.

Hadley Elected Representative.

ALTON, Ills., Nov. 6.—Hadley, Rep., has an estimated majority of 3,300 in the Eighteenth district over Lane, Dem.

CHICAGO, Nov. 6.—In the election for member of congress in the Eighteenth district of this state South Litchfield township gives Lane, Dem., 258; Hadley, Rep., 287. Last year same township gave Lane 298; Remann, Rep., 280. Vandalia township—Total Republican majority, 122; net Democratic gain 61 over 1894. Second precinct—Lane, 145; Hadley, 198; Cooper, 11; Culp, 6. Net gain for Lane 24 over 1894. Fayette county, nine precincts, give Hadley a majority of 333, a net gain of 155 for Lane over 1894.

The Plurality in Pennsylvania.

PHILADELPHIA, Nov. 7.—Complete returns from all but six counties in the state show a plurality for Haywood (with the vote in the six counties estimated) of 169,851, a Republican gain of 34,705 as compared with 1893. The official returns will not materially alter these figures. Judge Porter P. Smith, Dem., of Lackawanna, is elected the seventh member of the superior court by about 2,000.

Clean Sweep in Kansas.

TOPEKA, Nov. 7.—The latest returns received from all parts of Kansas show large gains for the Republicans. Many counties that have been Populist for four years elected all the Republican candidates. Judge Martin will be overwhelmingly elected chief justice of the supreme court. Dale, Populist in Sedgwick county, is the only successful opposition candidate for bench honors.

Pingree Gets There Four Times.

DETROIT, Nov. 6.—Mayor Pingree is elected for his fourth term by upward of 10,000 plurality over Goldwater, Democrat. His majority is over 5,000 greater than two years ago. The Republican city ticket is elected and the common council will contain three more Republican aldermen than last year. Of sixteen aldermen chosen but three or four are Democrats.

A. P. A. Wins at Omaha.

OMAHA, Nov. 6.—Broatel, A. P. A., is elected mayor by 300 majority over Brown, Citizens. In the state there are Republican gains on all sides. Sound money Democrats "snowed under" the silver Democrats in their fight. Norval, Rep., is elected to the supreme court, Maxwell, Pop., coming next, his vote being about double both the Democrats.

Griggs Wins in Jersey Hands Down.

NEW YORK, Nov. 6.—The official vote for governor in New Jersey is: Griggs, 28,422; McGill, 7,600. Griggs' plurality, 20,822. Of the seven senators voted for five Republicans and one Democrat were elected, one being still in doubt. Of the sixty assemblymen elected forty are surely Republican, thirteen as surely Democrats, and seven in doubt.

Republicans Carry Utah.

SALT LAKE CITY, Nov. 7.—Election returns from 215 precincts out of 320 give Wells, Rep., for governor, a plurality of 2,482, and Allen, Rep., for congress, a plurality of 1,072. The Republicans have elected ten senators; Democrats five, with three in doubt. The Republicans elected 29 representatives; Democrats 7, with 9 still in doubt.

Returns from Virginia.

RICHMOND, Nov. 6.—Returns from the election, which was for the legislature, indicate a gain for the opposition to the Democrats, which was a fusion of all elements against the Democracy. The senate will stand, Democrats, 34; anti-Democrats, 6; house, Democrats, 80; antis, 20.

POSTMASTERS TO GO ON THE LIST.

New Civil Service Rule That Will Affect Many Postal Positions.

WASHINGTON, Nov. 9.—A new rule of civil service has been approved by the president. It reads: "And whenever, by order of the postmaster general any postoffice shall be consolidated with and made a part of another postoffice where free delivery is established, all the employes of the office thus consolidated whose names appear on the roll of said office approved by the postoffice department and including the postmaster thereof, shall from the date of said order be employes of said free delivery office, and the person holding on the date of said order the position of postmaster at the office thus consolidated with said free delivery office may be assigned to any position therein and given any appropriate designation under the classification act which the postmaster general may direct."

It is the intention of the postoffice department to consolidate many offices throughout the country. This consolidation will not necessarily do away with the offices, but will establish them as stations of some central point. The order does not mean, however, that when any office is consolidated with another it will be served as a free delivery office or station. It will receive and distribute its mail as at present. The postmaster may become a clerk or chief of the station, or he may be discharged and some other person appointed, but as soon as he becomes a clerk in the station he is included in the classified service and protected by it.

Bayard Surprised at the "Slump."

LONDON, Nov. 7.—United States Ambassador Bayard was on board the Edinburgh express upon the point of starting for Scotland when a representative of the Associated Press showed him the election returns from the United States. He read them carefully and said: "This is a surprise to me. I do not think it possible to define the issues of the recent election and the cause of these returns. There is nothing I can say one way or the other."

Lovejoy's Alton Press Located.

ALTON, Ills., Nov. 8.—The famous third and last press of Lovejoy, which was thrown into the river on the night he was killed, Nov. 7, 1837, has been located, but not unearthed. It lies under a monstrous heap of cinders and debris back of the site of the building where he was shot and in what was once the bed of the Mississippi. The discovery was made by a local newspaper man and steps may be taken to resurrect it.

Brakeman Instantly Killed.

CEDAR RAPIDS, Ia., Nov. 8.—When the south-bound freight train on the B., C. R. and N. reached a point between Spirit Lake and Superior it was found necessary to double over the grade. In returning for the second half the engine crashed into the cars, wrecking three of them. Brakeman King was instantly killed and Engineer Preston, Fireman Shoemaker and Brakeman Mattice badly injured.

Call for a Special Election.

SPRINGFIELD, Ills., Nov. 7.—The governor has issued a proclamation calling for a special election in White county, Tuesday, Jan. 13, 1896, for circuit clerk, to fill the vacancy caused by the death of George R. Williams.

State Notes.

A receiver has been appointed for the Litchfield Car and Machine company at Hillsboro, Ills. The liabilities are $168,000 and the assets $75,000.

Rockford's (Ills.) "Jack the Hugger," who has been terrifying women for several weeks, has been arrested. He proved to be John Haggerty, a well-known resident, aged 60 years.

Mrs. George Rapp, of Chicago, when she retired left a valuable cow staked to a post on the prairie near her home. Some time during the night unknown persons killed the cow, leaving behind the four legs and a few hairs.

The total loss by the Decatur, Ills., fire was $243,135; insurance, $180,000.

The trustees of the eastern Illinois normal school will meet at Springfield on Nov. 18 to receive bids for the erection of the new building.

Bernard Rumor, a Mascoutah, Ills., farmer, fell from a tree while gathering nuts and was killed.

Two brothers of Miss Alexander, who twenty-two years ago died and in her will bequeathed $10,000 to a Lincoln, Ills., college, have just failed to have the will set aside, the jury disagreeing.

City Marshall Hodgkins, of Percy, Ills., has resigned his office on account of the council requiring him to light the street lamps.

Ezeta Once More Rises to Remark.

SAN SALVADOR, Nov. 11.—General Carlos Ezeta has issued a circular denying the government's charges against him. He complains that it was unjust to confiscate his properties. The $100,000 government money he disposed of was appropriated by congress to pay the expenses of the president's trip to Europe, which did not take place.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Let the friends in California keep in mind their State convention which will meet in Oakland, Dec. 16 and 17. You cannot arrange for it better than to work up as many meetings as possible for your agent, Rev. P. B. Williams. Correspond with him at once and see if he cannot visit your locality.

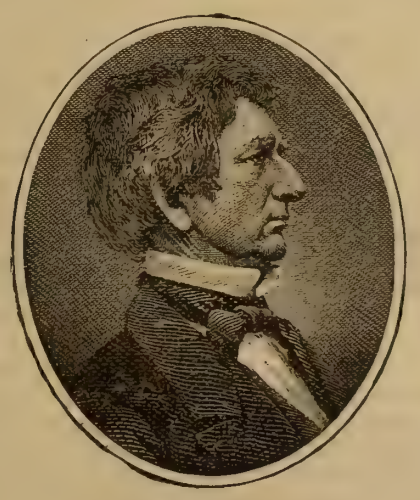
"Our readers will do us a favor when they are writing to advertisers to say a good word for the *Star*. Advertisers always give you better attention if they know you are a reader of this paper." This nonsense is perfectly at home in a secret society paper like the *Star*, and has the tone familiar to all who know the style of secret society claims.

The C. M. A. does not as yet make the usual claim to antiquity. Perhaps it thinks young America will not be baited by that sort of stuff. In case the omission should need, after all, to be supplied, the middle letter, at least, offers ready adaptation as the initial of Moloch. The two letters beside it might represent Caligula, and Attila as eminent patrons.

The C. M. A. openly confesses in its organ, the *Star*, that its "object is to get all the boys we possibly can to join the C. M. A., and thus boom the order till it is the greatest organization in the world." What an object for a man to set before him! What a confession! A man wishes to make victims of more boys than can now be found in any other organization in the world.

The lodge is consistent with itself in naming things by contraries. Its names go reversed, like its claims. Freemasons are men who are not free but bound, and are not Masons. And now here comes the C. M. A., which outstripping the orders that victimize men, is a modern Moloch with an appetite for the young, victimizing innocent and unwary boys. Its Grand Secretary must needs be named Mr. "Best."

Among the good things we can promise our readers for some weeks to come are the following convention addresses: "What Should be the Attitude of Christians toward Secret Societies," by Dr. C. D. Trumbull; "Jesuitism as a Secret Order," by Rev. M. F. Gjertsen; "The Church Ought to Take a Stand against Secret Societies," by Rev. Prof. H. G. Stub; "College Secret Societies," by Prof. Maria L. Sanford; "Why I am Opposed to Secret Societies," by Rev. S. H. Swarts; and "The Origin, Character and Final Destiny of Freemasonry."



WILLIAM H. SEWARD.

Here is the picture of one of America's greatest statesmen. He was born in Orange Co., N. Y., May 16, 1801, and graduated in Union College at the age of fifteen. He was a State legislator, then governor of New York, then U. S. Senator and Mr. Lincoln's Secretary of State. So prominent was he in the war administration, that an attempt was made to assassinate him next after Mr. Lincoln. The following most notable words of his should be memorized by every American citizen: "Before I would place my hand between the hands of other men in a secret lodge, order, class or council, and bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellowmen."

William H. Seward died at Auburn, N. Y., Oct. 10, 1872. A bronze statue to his memory was erected in Auburn, Nov. 15, 1888. It represents him standing in the act of delivering his famous Higher Law speech, his right foot extended and his right hand impressively pointing heavenward. Upon one side of the base are engraved those memorable words, "The Constitution regulates our stewardship. The Constitution devotes the domain to union, to justice, to defense, to welfare, and to liberty. But there is a HIGHER LAW THAN THE CONSTITUTION, which regulates our authority over the domain and devotes it to some noble purpose." This speech was uttered in the Senate, March 11, 1850, and at that time aroused a storm of opposition. Daniel Webster and others ridiculed Seward's Higher Law sentiment, and he was threatened with expulsion from the Senate. Now that sentiment which then provoked ridicule and opposition, like Luther's famous protestation at the Diet at Worms, is now chosen for the inscription on the base of his statue as the noblest tribute to his memory.

"The *Star* is the best paper ever gotten up for boys." Oh, you don't need to say it. It is obvious to the casual reader. It is that just as the C. M. A., it advocates, is the "greatest thing ever gotten up for boys." As the latter surpasses the American public school, the Sabbath-school and all the other things "gotten" up for boys, so the *Star* is better than all the Sabbath-school papers, the *Golden Rule*, *Golden Days*, *Harper's Young People* and the *Youth's Companion*. The *Youth's Companion* was a pretty good paper once, but it is nothing like the *Star*.

The excellent address by Pres. C. A. Blanchard at the Northfield Conference, published in this issue, will be interesting reading for all intelligent reformers. It presents the true method of advocating any reform. It is by using the Bible as a straightedge, and any institution that will not measure up to this line must either be reformed or else it must go. When we apply this rule to our government we see its affiliation with the secret lodge, its Christless constitution, its alliance with the liquor power, its Sabbath desecration—in all these and many more respects it fails to measure up to the Bible standard.

We hope our readers will not overlook in this issue the inside view of the Maccabees. Our correspondent gives a fair description of the inside work of most similar orders; yet where Christian intelligence and refinement exist the ceremonies may not be of such a low and debasing character. Some years ago the lodges in Bloomington, Ind., brought a Methodist minister down from Michigan who was a head representative of the order of Maccabees. In a lecture in the Christian church he extolled this order even above the church, for, said he, "I can go out here to your poor house and find church members, but I challenge you to find any Maccabees there."

Dr. Jonathan Blanchard said in his famous Monmouth convention speech, "They say the Constitution recognizes the common law, and Christianity is part of that law, therefore the Constitution recognizes Christianity. But if this be so; if the laws acknowledge Christianity, why should not the mother of laws, the Constitution, without whose consent, implied or approved, laws cannot draw breath; why should not this law underlying all other laws so acknowledge it? How comes this strange phenomenon that the invariable parties of despotism, viz., priests and infidels, have alarmed our fathers, lest a printed acknowledgment of the Bible should make our government despotic, turn it into church and state, and coerce conscience like Italian priests, or chop off heads like French atheists."

A NEW SONG (THROUGH AID OF BURNS AND A' THAT).

BY REV. J. B. GALLOWAY.

There is no clan by right divine
  Can rule and reign and a' that;
No princely "rite," nor lordly line—
  Equality for a' that!
    For a' that, and a' that,
    "The mystic tie," and a' that,
    A common birthright crowns us all
    With *liberty*, for a' that.

Let fools and upstarts boast they find
  In Masonry, and a' that,
A higher place to them assigned—
  Mankind are one for a' that!
    For a' that, and a' that,
    "Grand lodge above!" and a' that;
    It matters not, though "passed and raised,"
    They're wicked still, for a' that.

Ye see yon Templar ca'd a Knight;
  He struts and stares and a' that,
Wi hat and sword, as if for fight:
  He's but a coof for a' that;
    For a' that, and a' that,
    His sash and gold, and a' that;
    The man of independent mind,
    He looks and laughs at a' that.

Ye "cowan" brood, why look and stare,
  And bow and scrape, and a' that?
Their Baal worship will not bear
  The test of truth for a' that.
    For a' that, and a' that,
    "Benevolence," and a' that,
    Wi' altars bare, and Christless prayer,
    They serve the de'il, for a' that.

Their innocence they sound and show
  By "lambskin bib," and a' that;
But Morgan's death, as well they know,
  Is witness still 'gainst a' that.
    For a' that and a' that,
    The "Tyler's" sword and a' that,
    The "cable-tow,' and savage oath—
    They're *hypocrites* in a' that.

They boast of secrets, dark and sealed
  By penalty, and a' that;
But a' that's hid has been revealed—
  Their *Mah-hah-bone*, and a' that.
    For a' that, and a' that,
    "Grand hailing sign" and a' that,
    When judgment comes, they'll cry in vain—
    "*Help widow's son!*" and a' that.

Poynette, Wis., Jan. 24, 1895.

THE UNITED BRETHREN CHURCHES.

BY EX-PRESIDENT W. H. DAVIS OF HARTSVILLE COLLEGE, INDIANA.

Since so large a part of the church has adopted a new or amended doctrinal and disciplinary law, the old church is left clean from lodgery, and most other modern corruptions of christendom. We do not claim, however, that we have not conserved a mild measure of fogyism that is not wholly good. How difficult we find it to steer clear of all breakers. But on the main we have preserved the time-honored principles, before which error and wrong have quailed.

What the new product, the United Brethren church with amended constitution and confession of faith, under the claim they are the old church, is or will be, we do not pretend to know. We cannot judge an organization with so short a history. The time of test for their new laws has not yet come. The fires of their destruction have as yet glowed only as embers under their altars. When the old landmarks are wholly lost, and they stand unsupported by the good, firm timbers of the old ship, then the breaches they have made (if they would rather call it an amended ship than a new one) to let in lodges, luxury and light living may bring in a greater flood of error than their timbers will bear. We look for them to become so worldly that even the devil will not care to join them. But we have been deceived, and we hope and pray for better times.

What about the old ship in which we are embarked, commonly called the Radicals? The fight will be close enough. We do not look for an easy victory in so wicked a world as this. On educational lines we are woefully behind. A trump with silvery tones, shrill enough to raise the dead, is in demand to wake up our leaders. We have a good, true, earnest people. There is no need of this educational apathy.

Our conference work proceeds well. The near future, even the present, bodes not good to our evangelism from cause just named. On the lodge and saloon questions we stand where the old church always stood. We reject all worldly play-shows in places of worship. At least we have not descended to the custom of casting so many votes for the ugliest man at ten cents apiece, or buying the privilege of kissing the prettiest lady for twenty-five cents; all to raise money for the church. This we leave for lodge meetings and worldly churches.

We are a sociable people, and have no objections to dinners or sociables, if we are pleased to call them such. But I began to write on the United Brethren churches. My pen has switched and sandwiched things together newly, if not truly. So please pardon all wrong hits, in hope that at least one nail will be fastened in a sure place.

Clinton, Iowa, Nov. 11, 1895.

OUR CAUSE IN THE NEW ENGLAND FIELD.

BY SECRETARY JAMES P. STODDARD.

By prudent management our work in New England has been thus far kept free from debts. For this we are very grateful to God and to those who have generously contributed as they have been led by the Holy Spirit. There has been a shrinkage in donations from regular sources during the year, but those who have felt obliged to retrench in finances have doubtless been more instant and importunate in prayer, so that the work has gone steadily on.

The New England field needs help in many ways, but in none more than in an increased list of intelligent readers for the *Christian Cynosure*. Where the information which it contains comes weekly into the family there is little danger of the young men going into the secret orders. I have just read an account of the great gathering in Syracuse, in which there was such an enthusiasm for mission work, and such sincere regret of the depleted condition of the treasuries of those time-honored agencies of the church. The same paper recently told us of the expenditure of a million dollars in our city by Knights Templar, but failed to state the cogent fact that most of it went over the dram-bars or into brothels, but did modestly suggest the possibility of its being applied to some better purpose. Did it ever occur to that paper that it is very largely responsible for the expenditure of that money in dram-bars and in brothels instead of for missions and church work?

Had the *Congregationalist* been true to Christ and the church it represents instead of toadying to the lodge and apologizing for the "wine devil" and other evils that have become popular, very many of those young men would have been kept out of the lodges and kindred haunts of vice, and there would have been no need of publications like the *Christian Cynosure* to expose and warn against such gigantic evils, nor would there be any occasion to mourn over empty missionary treasuries, or need of special appeals for help. The church papers and the pastors who have looked on and uttered no warning voice while the young men and means which the church needs have been absorbed into the lodges which are the devil's churches are responsible for stringent finances in church work, and it is but just that lodges that they serve should support them.

What right has a Christian father or mother to put into the hands of their children a paper that has no word of straight condemnation for such disgraceful scenes as were enacted by the Knights Templar while in our city. Said one man who has been a staunch Congregationalist for more than half a century: "I would not have such a paper in my house." Said another man to me, "I have taken that paper since 1851, but I have about made up my mind that I shall change when my present subscription runs out." Another said to me, "I take it and intend to continue. If the devil published a paper I would take it to see what he was about." Said one who has known it long, "As a literary paper it ranks high, but it is perfectly non-committal on all reforms until they become popular. It was so on abolitionism. It is so on the liquor and lodge questions to-day."

The way to effectually protest against such a time-serving policy is to let those at whose bidding they withhold the truth pay the bills. There are papers that dare rebuke iniquity in high places; these are deserving of the support of Christians.

Boston, Nov. 7, 1895

THE CHURCH AND THE LODGE.

BY PRESIDENT CHARLES A. BLANCHARD, WHEATON COLLEGE, ILLINOIS.

RULE FOR ALL HUMAN CONDUCT.

The Bible contains a complete rule for the whole life of man. It tells a man how he should conduct himself with reference to God, to the Lord Jesus; to the Holy Spirit, to the Word which God has given, and to the church which he has established. It directs him how he should treat his wife, and care for his children; how much he should pay his hired man, and when he should pay him. It teaches the hired man how he should conduct himself with reference to his employer. It tells men how to loan money and how to collect debts as well as how to worship. It teaches a man what kind of a citizen he should be, how he ought to vote, if he is in a self-governing country. If he is a magistrate, it directs him how he ought to exercise authority, and says that God will call him to account for the manner in which he executes his office. We are apt to narrow down the teachings of the Bible and the business of the church, and to suppose that they have to do chiefly with the work of the Sabbath, and that they have little or nothing to do with our pleasures, our business, or our political and our industrial relations; but the testimony of the Word of God is that this Book is given by inspiration of God, and that it is "profitable for doctrine, for reproof, for correction, for instruction in right doing, that the man of God may be perfect, thoroughly furnished unto every good work," not simply to some good works. Men act as if God had never told them how to live and the result is that our churches are being flooded out with vice and crime. The reason we have trouble of all kinds in the world is simply because men have either wholly neglected this Word, or because they have chosen certain portions of it, and have pushed whole continents of revealed truth out of sight.

TURN ON THE LIGHT.

The church, the minister, the Christian, is a watchman on the walls, and it is his business to see the threatening enemy when his spear-points come over the top of the wall, that the gates may be shut, the walls manned, the men armed, and women and children protected. It is the business of the watchman to look out, not for pleasant but for injurious things, and to point them out. If you go into a dark room filled with vermin, you cannot see anything, but if you light a match, you see some of those creatures; if you light a lamp, you see more; and if you turn on an electric light it reveals the good and the evil in sharp contrast. "That which doth make manifest is light," and the Christian is the light of the world. The church establishes the moral standard for men who never go near it, and for communities who reject it.

STOP THE WRECKING BUSINESS.

In these days the work of rescuing the individual sinner is very popular, but it is not popular to point out and put down the evil that destroys him because there are material interests involved. Men are trying to save a few wrecks here and there while thousands go down and the wreckers keep plying their trade. It is better to reform or hang the wreckers than to save one wreck. Men tell me plainly that the Sunday newspaper is here to stay, and that the whisky trade will never be abolished. I was discussing the whisky question, in a Missouri stage-coach, and the driver said, "You can never down the whisky business when there is an eight cent profit in a ten cent drink." He wasn't a Christian, and I didn't wonder, but when a man who believes that God led the Israelites across the Red Sea, and across the Jordan; that God caused the walls of Jericho to fall,—I do not like to hear such a man say that any iniquity in this world is here to stay, because if God is here to stay, he will have a clean world for his people to live in; he has promised that even the heathen should be given to Jesus Christ for his possession, and he doesn't call to a few, but to the world, when he says, "Look to me and be ye saved." The Bible

is positive and negative; it requires and forbids; it points out evils and prescribes the remedies. Some say that the way to destroy evil is to proclaim the good. God does not do this. It is necessary both to root out the evil and to establish the good. God commands us not to profane his name, not to steal or kill or commit adultery, and then gives positive commands to honor our fathers and mothers, to remember the Sabbath, and to love God and man. No farmer is fool enough to try to kill weeds by planting good corn. He relies upon the plow and the hoe.

It is the duty of the church to point out the evil not only of some sin, but of all sin. Yet in every age there are evils which men instinctively avoid mentioning. The wrong is so widespread, so deep rooted, so powerful, that the minister naturally passes it by to deal with some comparative trifle. When slavery was the law of the land, the church did not even name it. Yet it included theft, adultery, murder, and all other crimes. As John Wesley said, it was the sum of all villainies.

HOW TO SAVE DRUNKARDS.

In our day no one objects to good, pious people saving drunkards. Liquor men like to have it done. They have no use for a drunkard. The besotted, blear-eyed, ragged victim of the trade is a discredit. But they don't want their trade meddled with. They want the privilege of making drunkards. Give them this and they are glad to have you take the "finished product" off their hands.

A MIGHTY FACTOR FOR EVIL.

At the present time, in a Christian church, in a Christian newspaper, or on a public platform, almost never will you find a secret society mentioned. Many do not like to say so, and yet the secret society system is one of the strongest factors for good or evil in our country. There are seven thousand five hundred Masons in this conntry, and as many Odd-fellows. The majority of these men are not in Christian churches; they tell you plainly that they don't care for the church. The secret society system of the United States, which puts up such temples as there are in Boston and Philadelphia and New York, which puts up its lodges in every town, and seeks to attach to itself every young mechanic and merchant and lawyer, and tells him that, if he joins a secret society he will be able to serve his country better, or will be helped in his industrial pursuits, or receive a life insurance—such an organization is a tremendous power for good or evil, and the church of Christ should find out which it is, and then should see that every young man may be warned if it is evil, and urged to join it if it is good. There are lodges for almost every purpose under heaven. They are drawing in young men by hundreds of thousands, yet the pulpits, the religious press, and the platform is, in general, as silent as the grave. Now we are told to examine (1. Thess. 5: 21), and to inform men (Matt. 5: 14).

IGNORING THE EXAMPLE OF CHRIST.

I submit to you a few doctrines which determine absolutely the character of these secret lodges. They all require members to disregard the example of Christ, and his example is just as binding as his Word. Assume that the Good Templars are an excellent organization for promoting temperance, or that the Freemasons promote a faith in God, hope in immortality, and charity to all mankind. What right then has a Christian man to hide that work from his wife and children? Christ told his disciples to proclaim on the housetops what he had told them in private (Matt. 10: 26,27). Now a man is initiated into a lodge. When he comes home his wife says, "Where have you been to-night?" "I have been initiated." "I didn't know you were going to join. Tell me about it." "I am not permitted to tell you." "Was there anything wicked?" "No." "Anything ridiculous?" "Nothing at all, my dear; it was very solemn." "Well, then, why can't you tell me about it, if there is nothing wicked in it, and nothing ridiculous?" He is compelled to say, "I have obligated myself not to." The question as to whether it is good or bad may be a matter of taste. Jesus Christ knew how to promote the temperance cause, faith in God, the hope of immortality, and charity toward all men; the Saviour that turned his head on the cross to say to John, "Take care of my mother," and said to the mother, "John will look after you," is not unmindful of the needs of the wife after her husband has been taken from her and she is left to provide for herself. Jesus knew how to promote friendship and love and liberty, and you and I, if we are Christians, are bound to do Christ's work in Christ's way. Christ said, when asked as to his teachings, that he spoke openly to the world in the synagogue and in the temple, and that in secret he said nothing. No man can be a secret society man and follow the example of Jesus Christ.

TRAMPLING UPON CHRIST'S COMMANDS.

But not only does a lodge man necessarily disregard the example of Christ, but he is compelled to violate his express command. He said to the disciples, "I am the light of the world," and "Ye are the light of the world;" you are to show mankind the differenee between right and wrong. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Suppose that every secret lodge is doing good; put in the Jesuits, the Ku Klux Klan, the Knights of the Golden Ring, the Whisky Ring, and assume they are all doing good. Are men in secret societies letting the good which they do shine out? They go into the second or third stories, curtain the doors, and let no one come in unless he will obligate himself not to tell those outside what they do inside. Christ says. "Let your light shine," and I go off and join a Mason's or Odd-fellows' lodge. I meet my neighbor the next day, and tell him that it is a good organization. He asks me what it is for. "To promote faith in God, the hope of immortality, and charity to all mankind; we are trying to build up the temperance cause." "What do you do?" "Go and pay our secretary twenty-five dollars to be initiated, and you can find out." Unless he will do that, he can know nothing of the good we are doing.

HAVING FELLOWSHIP WITH UNBELIEVERS.

Again, in these organizations you have good men and evil men together. I had a very pious and worthy elder in a church in which I was preaching, who was an Odd-fellow. I said to him one day, "How many Christians are there in your lodge?" He said, "I and Brother Woods." "How many members?" "About a hundred." "Don't you feel rather unequally yoked? Can you and Brother Woods pull against so many men? When they had that ball last winter, did you want it?" "No." "Why did they have it?" "Because we were outvoted." You may join any lodge you please and you will find anywhere from seventy-five to eighty per cent are not professing Christians. In many towns I know of not one prayer-meeting man connected with the Mason lodge. Here is a Christian man, redeemed by the blood of Jesus Christ, and desiring to be a man separated unto God and his service, and yet he joins with men who are unbelievers and some of whom are profane, and they are all brethren together. When a man enters a lodge, he takes his chances; he yokes himself with unbelieving men. A Christian ought not to do that (2 Cor. 6: 14). The church is God's light to shine out in the world, that men may see the ditch before they fall into it; that they may see the trap before the foot is fast.

THEY TEACH IMMORALITY.

Once more, the morality taught in these organizations is un-Christian and wicked. Take for example the Masonic oath, which binds the Mason not to wrong or defraud a Mason, knowing him to be such; or the other clause which binds the Mason not to have "illicit carnal intercourse with the wife, mother, sister, or daughter of a Master Mason, knowing them to be such." I was once lecturing in a university, and met a number of the ladies, among them the lady principal. She said, "I know nothing about this subject, but I have been thankful many times that my brother was a Mason. I have been self-supporting from my girlhood, and, when I left home, my brother gave me a Masonic token, and told me to wear it when I was alone. Three times I have been approached by men, apparently with evil intent, and three times they have turned away at that sign." The unthinking man says, "Isn't that splendid?" That is as splendid as the devil. The devil is satisfied with a morality of that kind. God says, "Thou shalt not steal." Jesus Christ says, "If you look lustfully, you are an adulterer; you must not only abstain from outward crime, but you must have a clean heart, a clean eye." Masonry says, "Don't steal from a Mason; don't commit adultery with the relative of a Mason." A church deacon once said to me, "Is that so very bad?" "How old is that boy who put out your horse?" I asked. "Twelve years." I said, "If you were to say to that lad, when he was starting for the city, 'You must not take any watches from the store on the right hand side of the street,' what would he understand about the watches on the left side?" "Why," he said, "I suppose he would understand that I wouldn't be very much offended if he took some of the watches from the left side." An organization that bindes a man to a partial morality speaks against Jesus Christ and imperils the moral standards of the community.

THEY PRACTICE A SELFISH PARTIALITY.

The charities of these orders are utterly un-Christian. They have not the first inkling of Jesus Christ in them. Their plan is to keep out anyone who is likely to need anything. Anyone who wants to join must be a good and true man, sound in mind, and with sufficient means for the support of his family, and for the support of the order. They shut out the maimed and the halt, the women and the children, and pick out the able-bodied men, and proposed to give charity to those who have paid, and the friends of those who have paid, and nobody else; this is called charity. It is not charity, it is absolute selfishness.

THEY DENY GOD'S PLAN OF SALVATION.

Once more, these organizations put the plan of salvation aside, and in its place put mere moral teachings, enforced by material symbols. This whole system is a plan to do away with the atonement of Jesus Christ, and to lead the poor sinner to trust man in the awful day of judgment, with no hope except what his miserable, paltry righteousness has been able to get for himself. We have members of these lodges by the million, learning to believe that they can be saved without the blood, by practicing temperance, or friendship, and then they teach such morality as is involved in those obligations of the Master Mason. Good works are necessary, but are not sufficient.

THEY EXCLUDE CHRIST.

These lodges not only exclude Jesus Christ by inference, they exclude him by form. In Masonic rituals, they choose readings which do not contain the name of Christ at all. They have two passages which contain the name of Jesus Christ, one of them 2 Thess. 3:6 f. Here the name Lord Jesus Christ occurs twice, but if you will take the Masonic book you will find that whole name deliberately stricken out, that name which is above every name, and which is the only hope of the church. When you ask the reason, they say that a great many conscientious members do not believe in Jesus Christ, and it would offend them. So that a man who goes into a Masonic lodge not only leaves his wife and children at the door, but he leaves his Saviour there, too.

THE CHURCH COWERING BEFORE THIS FOE.

Why does not the church take this matter up, and warn young men who by the thousands are being ensnared every year? What does God care for our religion if it does not lead us to protest against these evils? If we will not open our mouths to do away with evil and bring in the good, ought not the church to die? God calls the Christian church to a life of faith, and a great many of us are looking around and wondering what will happen, and how God will manage to have things turn out right. But the thunderbolts in his right hand are plenty in number. When he sees fit to wipe out iniquity, he will do it, and if we do not do our part in fighting against evil, the judgment, when it comes, will take some of our blood with it. God make us faithful.—*Northfield Echoes.*

A MESSAGE TO FRANCES E. WILLARD.

The following message was sent by Josiah W. Leeds to Frances E. Willard, President of the National W. C. T. U., lately in session at Baltimore, uniting with her proposition that the Prohibition party be henceforth known by the title, better and more positively expressive of its purposes, the party of Home Protection:

"Say to Sister Frances that I heartily approve of the recommendation of the title Home Protection, for the party that is in opposition to the liquor saloon and its sinister brood; that I have myself used it preferably to the negative, and

but imperfectly expressive word prohibition for several years past, and that I think the present an appropriate time to have brought it forward for formal adoption. I trust that our brothers who are waging the warfare of the ballots, recognizing the fact that our pure cause, politically expressed, stands for high principles on an honest platform, not one of the planks of which shall be a meaningless platitude immediately after election, will both kindly receive and consent to adopt the name that so well fits and describes it—the party of Home Protection."

THE MINNESOTA ANTI-SECRET CONVENTION.

INTERESTING REPORT CONDENSED FROM THOSE PUBLISHED IN THE DAILY GLOBE, TIMES AND TRIBUNE OF MINNEAPOLIS, AND ST. PAUL.

The reports of the daily press indicate that the Minneapolis convention held in the Augustana Swedish Lutheran church, Nov. 5th and 6th, was a decided success. "Jesuitism as a Secret Order" was the first subject taken up.

Rev. M. Falk Gjertsen led off with a paper on this subject. It was a very mild paper in one sense, in that it gave both sides of the question fairly. Rev. Mr. Gjertsen, while declaring that Jesuitism in the past had been a frightful thing, held that it was not to be dreaded now. Neither did he consider that it came under the head of secret societies in the modern sense of the term. Any organized body working in antagonism to other bodies must necessarily have some secrets.

The paper caused a lively discussion. Prof. H. G. Stub, of the Robbinsdale Lutheran College, disagreed with Mr. Gjertsen on the point that the Jesuits were not now to be feared. He thought that they should be watched closely. Rev. W. Fenton, of St. Paul, concurred in this opinion. Rev. John Halvossen deplored secret societies in general and the Jesuits in particular on the ground that they were enemies to both the state and the Christian religion. He held that their system of maintaining a code of law and justice of their own was un-American and against the interests of the United States government.

The discussion was hot and heavy, with Rev. Gjertsen the only one disposed to take a medium ground. He stood alone in his position that the increased civilization and intelligence of the world would not permit a persecuting sect to again get any important political control.

At 11:30 o'clock Rev. C. J. Petri led in a discussion of "False Vows—Misery of Keeping Them and Obligations to Break Them." A discussion of this occupied the time until the close of the morning session.

The afternoon exercises began shortly after 2 o'clock and an important business session was held at which occurred the annual election of officers. Those selected are as follows: President, C. J. Petri; recording secretary, Rev. John Halvossen; corresponding secretary, Rev. W. Fenton; treasurer, Rev. J. G. Hultkrants.

Outside of this but little business was transacted, the whole afternoon being almost entirely devoted to the papers read. Rev. C. P. Vangsnes read a very able article on the "Dangers of the Secret Societies to the State," dealing with those which are in existence for political purposes and which control in political matters. They exerted an influence that could not be counteracted or fought because it was not known the source from which it eminated.

The last evening session was the most important of the day. Redhot resolutions on the subject of secret societies were introduced and passed unanimously by the five hundred persons who were present. The principal speaker was President C. A. Blanchard, of Wheaton College, Ill. He declared that the stand taken by the church in the future in regard to secret societies should be unalterably opposed to them, and every effort should be put forth to shorten their term of existence. The mission of the church was to save the world. It was separated from the world and opposed to worldliness. The question was: "Are lodges right?" If not, the church should not submit to them. Secret societies were blasphemous in their spirit and attitude towards the church, and as they were an evil before God and man, they should be fought. He advised a relentless warfare against them.

The following resolutions were adopted as the sense of the convention:

"WHEREAS, Secret societies are numerous and increasing, and must, for good or evil, affect the lives and eternal interests of men; and

"WHEREAS, It is the duty of Christians to bear witness to all truth needed by the age in which they live; therefore,

"*Resolved*, That in our opinion secret societies are condemned by the example and word of Jesus Christ.

"2. That such societies must injure men who compose them, uniting in fraternal fellowship believers and non-believers, and thus tending to separate them from the Saviour of men.

"3. That such orders are hostile to the home life, depriving wife and children of the companionship and help of husband and father, and tending to destroy the confidence and sympathy which should be the foundation of the home life.

"4. That the churches of Jesus Christ are the God-appointed agency for the redemption of the world, and that secret societies tend to destroy them by rivalry and substitution.

"5. That the lodge oaths are inconsistent with good citizenship, and that good citizens should withstand and oppose them."

The program for the last afternoon contained a subject for discussion in a paper upon "Dangers of Secret Societies to the State." by Rev. O. P. Vangsnes, and further topics were brought up by the opening of a question box.

Pres. C. A. Blanchard was the speaker for the last evening. He delivered a powerful address along the line of the resolutions adopted. "The Christian church," he said, "is a set of people separated from the world and opposed to the world. Yet its mission is to save the world. This is the least we can say that the Christian profession requires." The speaker then took up the question of keeping the covenants with the church. This he traced to the atheism and infidelity natural to the human heart. "Let us think of the question to-night. Are lodges right? If we find that they are evil, let us never submit to their blasphemies. Let us consider that if they are an assault upon man, an evil before God, we, as individuals, must take up the warfare and lay the foundation for man to live before God as an individual should. Now, respecting lodges! They are multiplying in your land beyond all precedent."

Taking into consideration the prevailing conditions of this country, the speaker compared the working class in lodges in America with the working people of England, Ireland and Scotland. "The lodges are growing every minute. They either affect man for good or for evil. A man cannot be bound by oath to twenty other men and not be affected by his associations. These lodges are making men better or worse. It is the business of a company like this to know whether these lodges are making men better or worse. And when you know about these lodges, it is the business of your heart to speak out and let the world know whether they are for good or evil."

The speaker outlined the objects of the I. O. G. T. and the Odd-fellows, concluding with a description of the initiation into the lodge of Freemasons. "If these orders are doing their work in the best way, then Jesus Christ didn't know how to teach it in the best way. If Christ knew how to teach men, lodgemen don't. He proclaimed to speak his word from the housetops was right. By his example and his command we are taught that the foundation principle of these orders is wrong. Lodges in their fundamental principles contradict the teachings and example of Jesus Christ. Is that so? If it is, then every Christian here is under oath to foreswear secret societies. His allegiance is to Jesus Christ, first and always."

The lodge, the speaker believed, was intended to stick a knife in the home. Several incidents were related to show how the lodge had injured the home relations of man and wife. "Secret associations break up the intimate relations which should exist between the man and his wife. When the man swears to conceal the doings of the lodge from his wife, divorce has already begun, for the foundation of marriage is that each shall be in the other's confidence.

"You will hear the Masons and the Knights of Pythias declare that their lodge is just as good as the church. What's the harm in this? They don't begin right. The Christian religion shows to man that he is a sinner and that he must stop sinning, and this the lodge doesn't do. The lodge excludes a greater part of the world, and this the church doesn't do. It allows everyone to be a Christian. The two things are exactly different. The lodge strikes at the self-reliance of the individual, seeking to destroy his independence. It steals away from wife and child the companionship that is their due."

REFORM NEWS.

THE COAST AGENT AT PORT KENYON, CAL.

PORT KENYON, Cal., Oct. 31, 1895.

EDITOR CYNOSURE:—We commenced our meetings at Port Kenyon on the night of October the 23rd. Some predicted that the lodges would make trouble, but they did not. We had very good order, and there was some religious interest. The next morning I arose at four and went down Salt river five miles to the coast with the out-going tide to get a scow-load of wood.

The State of California has a law against fishing for salmon for certain months. The time expires November the first. The fish commissioner's duty is to watch and arrest any person found violating the law. While loading our boat we counted fifteen small crafts containing as many as twenty-five persons hauling in the salmon weighing from fifteen to forty pounds. The temptation was great to join the crowd and capture the finny tribe.

The next morning we went for another load, and concluded that if fishing was free to all we would drop our spoon and try. The first boat we came in contact with proved to be the officer. He more than intimated that we knew the law, and if he saw us in possession of a salmon he would be compelled to arrest us. We quit and went to loading our scow, but watched his majesty, the commissioner, and saw him row up to a skiff into which we saw a salmon hauled not more than two minutes before. He simply passed compliments with the gentlemen and passed on to try to overtake two Indians who were "meeting with success."

They had a heavy fish on their line when they saw him approaching, and they hauled their fish up till his head stuck out of the water, then they rowed for dear life. The commissioner tried to head them off, but the redskins were too much for him. They decoyed him as far away from their cache as possible, then wheeled and rowed their best till they arrived at their quarters. The squaws met them at the beach and took the fish and hid it instanter.

I confess that it was sport for us to watch the race. I thought, while witnessing it, that the whites have driven the poor Indians back, and have taken all their lands, or nearly so, and now forbid him from catching a few fish to keep his family from starving during the winter. Our interest in watching this escapade must have aroused the officer, for he came directly to the shore to us, and searched our boat to see whether we had caught any on "dry land." He gave up and went home. He impressed me that he was more interested in catching his salary than the salmon fishers.

After we had our boat loaded with wood, we concluded that it would be no harm to fish awhile for sport, and if we should catch a "perch" or "steel head," we knew a poor preacher's family who could keep them from spoiling, and it would be no violation of law. Well, we got a few bites, and pulled on the line, after which we started "up Salt river" with our scow-load of wood.

The facts are, the people fish all they please here so long as they do not offer fish for sale. For "home consumption" they all fish. There is considerable foggy weather here, which makes it cold and disagreeable. The meeting here seems to take on some interest.

Sabbath morning I spoke to a good crowd. I took for my theme the "Divinity and Authenticity of the Scriptures," in opposition to the infidelity of the present century. The address was listened to with marked attention by all who were present. I assisted in the Sabbath-school in the afternoon at 2 o'clock. At the close I was invited and spoke fifteen minutes to the school.

At 3:15 P. M. Rev. Wood, of the Congregational church, gave a very plain and practical discourse on the "Love of Christ" founded on the case of the young man who came running to Jesus. At 6:30 the Young People's meeting was

held, after which I preached at 7:30. This was nearly an all-day meeting.

I spoke again Monday night, and on Tuesday evening Rev. Rodda of the M. E. church preached a good discourse. Subject, "Christ's Call to Repentance." In reading the Scripture lesson, he chose the language of Jesus where he says: "Call no man master." He said by way of comment, "I think it is time we would drop our Rev's. and Rt. Rev's." I wondered why this plain, practical man did not come out and plainly advise his hearers to drop our Worshipful Masters and Grand Masters, our Priests and High Priests. I wonder if he had never heard these titles.

On Wednesday night I spoke on the "Saloon Evil," and "The Remedy," under the auspicies of the W. C. T. U. The audience was not large, but very attentive. I hope that good was accomplished. The congregation voted almost unanimously for me to return next week from Rohnerville after the quarterly meeting. If the Lord wills I shall do so. I have sent out eighty-seven letters this week earnestly requesting parties to attend the convention at Oakland, Dec. 16,17.

P. B. Williams.

REV. S. F. PORTER AT WASHINGTON.

Washington, D. C., Nov. 11, 1895.

Dear Cynosure:—I arrived in this city, on my way South, the last day of October, and stopped at the headquarters of the Eastern Department of the N.C. A. Rev. W. B. Stoddard was absent on his lecturing tour in Penn.; but Mrs. Stoddard kindly received me and appointed me a room to occupy while I stopped here.

On the following Sabbath at 6:30 p. m. I addressed the Young People's Society of Christian Endeavor, in the Lincoln Memorial church. There was a fair attendance, and very good attention while I exhorted them to stand fast in the liberty of Christ, and never to come under the yoke of the saloon or the lodge. The pastor of this church is the Rev. Mr. Johnson, formerly of Knoxville, Tenn. The congregation has 249 members, and it is said to be very near self-supporting.

I preached the same evening at half-past-seven a reform sermon in the Plymouth church, of which the Rev. S. M. Brown is pastor. The congregation appeared to receive the truth with pleasure; and at the close of the services they greeted me with the cordial handshaking of the South. This church has a good roomy meeting house, and 326 members, who appear to be faithful students of the Bible, and earnest professors of the Gospel of Christ.

On Monday I visited the rooms of Mr. and Mrs. Daniel Powers, formerly of Boston, who keep a depot of anti-secrecy literature at No. 355 Penn. Ave. They have a sign-board set up at the front door advertising the cause, with clippings and extracts from papers and books. This attracts the attention of the passing crowd, and many stop to examine and read; and some go in to inquire further. They are looking for a young man to go about the city and sell the literature for them. The Brethren church held their prayer meeting in these rooms last week.

I visited Howard University on Tuesday and President Rankin invited me to lead the exercises at morning prayers. The chapel was crowded with students; and I learned that the theological, law and medical departments of the institution are quite full, and are doing a very important work. On yesterday, notwithstanding the rain storm, I preached a reform sermon at the meeting of the Brethren church. They are steadfast in their opposition to secret societies; and the Rev. W. M. Lyon, their pastor, is a *Cynosure* subscriber. In the evening at 7:30 I preached in the People's church, the Rev. J. H. Daly, pastor; and as it had ceased raining there was a fair attendance. And the audience was very attentive, while I endeavored to set forth the universal brotherhood of the human family, according to the wise plan of the Eternal Father; and warned them against the narrow brotherhoods, walled in by Satanic oaths and imprecations, to concoct in secret, and carry out their plans of inhuman selfishness. They have 401 members in this church, and an attractive meeting house, and a well trained choir.

The wave of excitement which swept over the country on election day did not reach Washington. They have no voting here in November as they have in other parts of the country, and it was entirely quiet. It seems strange to be in any part of the United States where the people do not vote for the officers of the general government. Yet, for special reasons, it has always been so in the District of Columbia.

S. F. Porter.

FROM OUR TENNESSEE COLPORTEUR, REV. C. POWERS.

Mc Nairy, Tenn., Nov. 4, 1895.

Editor Cynosure:—From Ramer, where I held my last meeting, I walked a few miles into the country to Mount Vernon and soon had out word for preaching at night, on the text (Col. 3: 17), "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus."

The last part of the discourse was devoted to showing up the wickedness of the religion of

(*Continued on 9th page.*)

CORRESPONDENCE.

A SECEDING MACCABEE GIVES AN INSIDE VIEW OF THE ORDER.

Harrison Valley, Pa., Nov. 11, 1895.

Editor Cynosure:—The foundation of the Maccabees, as I suppose you know, is insurance; but in order to make it a success they have added to it a most disgraceful initiation. I cannot give you the work as minutely as I could other orders, for I was not associated with them so long as with the other societies. I did not give it the attention I did the others, for the Maccabees in our town are the lower class, and what induced me to join them was their cheap insurance.

In the preparation of the candidate he is blindfolded, his coat and vest are removed, and his pants taken off. If he has drawers on, one leg of the drawers is rolled up to the knee. They have a suit to robe the candidate with which looks very much like a circus clown's, only not so neat. It consists of a striped pair of pants, a coat of striped cloth which is not made to fit anyone, but is like a night-gown. He has an old hat running to a peak like a clown's, and one foot is bare and the other is dressed with an old slipper. In this way he is ushered into the lodge-room.

As it is insurance he is after, he has to pass a rigid examination. But it is a sham,—a laughing, insulting sham. The victim does not know it, and so it is called a two-years' warfare. He is taken first to a so-called doctor to be examined. His lungs are tested by giving him a tin horn to blow. He is told to blow once and again, harder and stronger. The first horn is a common dinner horn; but he is given another which has a shoulder in it and the mouth of it comes up against his ear. This one he has to blow with all his might, and the consequence is he is almost knocked down and deafened. It seemed terrible to me, yet they say it is all for fun. The candidate is made to get down on all fours like a dog and run in this fashion all around the room. Men in the room are allowed to come up and test him by grasping him and handling him roughly to test his constitution; and all of this is for sport.

When he is first brought in he is asked if he is sound. All of these questions that are really necessary, if answered in the affirmative should be sufficient; but now by severe tests they try to make him contradict his testimony. He is then taken to another examiner who asks him a good many foolish questions, and finally he is bound to make him lie. He is asked if he ever visited a house of prostitution, which of course he will answer no, whether he has or not. But this is not enough, for members will cry out from different parts of the hall with such insinuations and remarks as these: "What about the time you and I visited such and such houses of ill-fame?" Then another will cry out, "What about that prostitute I saw you with the other night?" And so it goes on and on, until the candidate is all confused and shamefully embarrassed. Then the spokesman asks the lodge what they think of the answers, and so on, and they always say with one accord, "Guilty." Perhaps there will be one or two who will favor the victim, just enough to make an argument, and they jangle awhile until finally the majority rule that he is a deceiver. Of course this is all for ridicule.

But they conclude to try him by taking him through a two-years' warfare. The preparation for this is by taking about sixteen bags and upwards filled with sawdust or tan bark. These are placed around the lodge-room in pairs so that they will stand upright and quite solid, about equal distances apart, perhaps eight to ten feet. Then two stout men seize the candidate, one by each arm, and they start with him on this "two-years' voyage." The sight to a worldly man is laughable, but I do not see how a Christian can look upon it. In fact, I do not think many who know the Lord are there.

The candidate is run as fast as they can run him over these bags, his feet are knocked out from under him, but they do not stop but drag him over them many times, until those who handle him are exhausted. There are men following close behind, setting up the bags as they are knocked down by the victim. He is finally brought to a halt. Some of them are frightened dreadfully; some are mad; some don't care, but all are exhausted. Then they are taken and shoved between two pannels. As they enter the one side they go in easily; but men are on the outside, and as they pass along they are squeezed tighter and tighter, until they usually call for help. He is then taken up an incline plane until he is perhaps six feet from the floor, then he is told he is in a dangerous place and is not likely to escape alive; but in this case he is told to grab hold of anything he can. A rope is attached to the ceiling, and he is given the other end. He is told to hold on for dear life, and as he grasps it the structure under him is instantly removed, and he is left suspended in mid-air. After he can hold on no longer he lets go and drops to the floor, half scared to death. After this he is taken on another run over the bags, if anything a harder race than the first. The candidate is nearly killed, and all who took part are tired out and the others are laughed out. I have known an instance of my brother-in-law who was so hurt and abused that he was mad, and never went near them again. He was all lamed up for a long time.

The oath I do not remember. It is quite severe. In it I remember you swear if you disclose the secrets, to have your arm taken off above the elbow, the one you make the hailing sign with; and I remember these words in connection, "so you can no longer be a Maccabee." You will see the point, if you cannot make the signs you are not one of us.

Now I have told you the principal features of it. You will see that it is the lowest, dirtiest and most ungentlemanly and rotten of all the orders. Yours in Christ, A Seceder.

WHAT IS THE A. S. A.?

Bloomington, Ill., Nov. 11, 1895.

Editor Cynosure:—The descendants of Mother Eve, inheriting her curiosity and a liking for something nefarious or forbidden, show likewise the paternity of Adam. They still listen approvingly to such sentiments as are taught in Prov. 9: 13–17: "Stolen waters are sweet" and "bread eaten in secret is pleasant."

With a certain class there is such a ready market for secrets that many a cause, unwelcome in itself, has gained their attention and support by adopting its methods; but that any good cause has any necessity for such a course we do not believe. The attraction of secrecy is so very apparent to everyone that any man who has failed in usual or legitimate business is persuaded that he can enter the secret society propaganda with assurance that here, at least, his services will be in demand.

The usual course is to take up some popular idea or "fad," construct a ritual on it—solemn, grotesque or ridiculous, with rites and ceremonies of initiation, invent pompous titles and provide signs, grips and passwords of recognition, choose regalia, have the whole chartered by the State, and the business venture is prepared. Electing himself the supreme grandee of all, he appoints other high magnates next to himself to constitute the supreme governing lodge. Then they send out their agents to organize subordinate lodges, all of which must have charters from them, and these cost money. If all works right, this will come pouring in, according to the persuasive powers and enterprise of the agents and the gullibility of the people. With no one to question or oversee the business, no one to report and no one to report to, there is much in the situation to

gratify the supreme inventor and propagator of secrets.

That the noble cause of political prohibition has thus far escaped the secret manipulator is a little curious, but the distinction remains no longer. Enclosed I send you the advertisement of the last venture of this kind which has begun "business" in our city the last week, viz., the A. S. A., the Anti-Saloon Army. It is to oppose the saloon in politics, as its inventor says, and its chief virtue or merit is to "keep up a prohibition organization" by giving prohibition a sugar coating of secrecy, so that men will return to it often, who would not without it. Possibly this is to be the matched bird in the reform cock-pit against the secret personal liberty league of Kansas—a contest in which straightforward men have no interest—but the real mainspring of it all is to bring in the shekels from secret-loving suckers.

I cannot think that the managers ever expect to "rope in" a tithe of the intelligent and earnest opponents of the saloon with such weak puerility as this. Those whom they will get cannot be counted on for work under reproach and defeat. When the sugar coat is gone they will be still old party license men. I see that both sexes are to be admitted, and that it is to trench upon both the W. C. T. U. and the Good Templars. Probably a weekly sparking bee will be held in imitation of the latter, but what they can carry on in substitution of the open and earnest W. C. T. U. is beyond our conception.

That the holy cause of legal prohibition can be advanced by silence, secrecy and stealth, or that it can hold the allegiance or respect of any with a modicum of brains, by whispering in the dark, I cannot believe. I can see nothing in it but the maneuvers of a mountebank to coax the ducats out of weak, lodge-ridden humanity.

OBSERVER.

NOW FREE, ONCE AN ODD-FELLOW.

NEW MILFORD, Pa.

Mr. Edmond Ronayne,

DEAR SIR:—I just had your August *Lodge Lamp* handed me, and after carefully reading its pages, wish to express to you my best regards for the revelation and the manner in which you treat the subject. I have longed for some such work to be published and scattered broadcast over this land. I was once an I. O. O. F. man, but dissolved my partnership in such an order, and am a free man in Christ Jesus. Oh, how Satan is using these secret organizations to defeat the cause of Christ; and how many ministers of the Gospel, who are supposed to be separate from sinners, are using these things as a cloak for all manner of iniquity, and as a consequence the Master's work is being prostituted. I wish you many years of active service along this line, and may the dear Saviour bless you in your work.

FRED W. CLARK.

COLLEGE SECRET SOCIETIES.

NEW CONCORD, Ohio, Nov. 11, 1895.

EDITOR CYNOSURE:—Perhaps you have seen in some of the Pittsburg or other papers some mention of a fraternity fight in Westminster College. The college is a United Presbyterian institution, and of course in principle opposed to secret societies, fraternities, etc. But in spite of the declaration of the catalogue to the contrary, some of us students believed we could see fraternities at work, making drinkers and gamblers out of excellent young men.

The faculty seemed to be unable to do anything to put the frats. out. So when on the night of Oct. 5, one of our strongest anti-frats. was waylaid on the road, knocked down when he tried to defend himself, pitched over a fence on his head because he could not climb over after his arms had been bound, and shamefully treated after that, we thought it was a good time to make a stand against frats, especially since many of the masked crowd were recognized who were generally considered fraternity men.

We declared our intention of leaving the college, but gave the faculty forty-eight hours to take some decided action. This might seem to have been too hasty, but it is to be remembered that the fight had been going on by petition to faculty, board of trustees, etc., for years without success. This was a last attempt.

The faculty failed to take action; we waited for a board meeting but it failed to give us satisfaction, and twenty-three young men of us left the college. We had our regular meetings; had advice from men of the town, true friends of the college; a committee was appointed to make known our action and define our position. I am one of that committee. The rest of the committee are here, too, at Muskingum College. They are M. G. Munn, M. J. Thompson and Henry S. Gill. We are all opposed to secret societies, secret college fraternities in particular.

HENRY S. GILL.

ST. JOHN'S LUTHERAN COLLEGE.

WINFIELD, Kan., Nov. 8, 1895.

EDITOR CYNOSURE:—Our St. John's College is a young but promising institution.

Its final aim is the training of men for the holy ministry. Such young men should become indoctrinated with the principles of the *Cynosure* in its stand against secretism.

We want them to know that there are men outside of our branch of the church, that see the dangers connected with the secret empire. Hence, could you not favor the reading room of the college with a free copy of your esteemed paper?

A. W. MEYER,
Pres. St. John's College.

EQUAL RIGHTS FOR ALL.

BISHOP, Cal., Nov. 12, 1895.

EDITOR CYNOSURE: — Senator Sherman and others have said: "The free coinage of silver will make the price of produce double." But he then asks, "Would it be fair to the bondholders?"

I ask, is it fair to the poor man, sunk under his debts so as to make it impossible for him to ever get out and make a new start? Our government says let him give all he has to his creditors and that must settle it. The old world said sell him and his wife and children and pay his debts.

Again, was it fair for our forefathers to revolt against King George and then set up a horde of moneyed kings more cruel than King George ever was? Is it fair to have a city weighman whose duty it is to see that no cheating is practiced, and in case of such being detected, sieze the commodity and give it to the county Poor House, requiring him who was cheating to foot the bill?

My opinion is when corporations become monopolies so as to be able to compel all other parties to come to their terms; if they are making unreasonable profits their property should be confiscated or they should be fined sufficient to compel respect for law.

In all cases a man has an inalienable right to purchase what he likes sufficient for his own use. But when circumstances go to show that he has made a purchase in order to corner the market, he is cheating in weight and measure, and should be dealt with accordingly. I got my eyes opened by reading a book entitled "Why Times are Hard," by Jas. W. Wilson, and published by Howard & Wilson Publishing Company, Chicago. Oppressive monopolies began with the civil war, and if there is not some remedy found to stop these combines we would be virtually slaves, even if we did boast of our freedom.

JAMES P. THOMAS.

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THE MYSTERIOUS POWER:

OR

THE UNIVERSAL, INVISIBLE EMPIRE OF THE WORLD.

BACHELOR'S NARRATIVE.

CHAPTER IX.

THE FIRST RAILROAD RIDE.

"A change comes o'er the spirit of my dreams."

College life and its arduous duties had at last passed away. The two frfends took quite a tour through the States before hieing themselves homeward. It was on this whirl that they took the first railway ride. Night was fast setting in when the train pulled out from the station. The car was a regular beauty for those days—most approved pattern, leather-cushioned seats, well lighted with tallow candles, and thoroughly ventilated. The motion of the train contrasted strangely with the old stage coach exercises. What a change, what a happy change.

A pleasant feeling of rest and comfort settled like a charm over all, and the late students, now classical graduates, were soon building castles in the air, apparently oblivious to all around them. The confidential chat was brought to an abrupt close by the impudent train boss, who punched Roy in the ribs and demanded their tickets, which he also "punched." Thus aroused, a study of fellow passengers became the order of the hour. Nothing is more amusing than watching the occupants of a night passenger train. Every one is off his guard and human nature is visible in all its variations. The two young gents were just spoiling for adventure—something romantic, of course.

Here was a solemn-faced clergyman in black, sitting bolt upright and prim; there is an old lady nodding and dropping off to sleep; yonder is a drummer reading a wild newspaper romance—drummers were not so many then as now; beyond and to the left is a couple of lunatics in the first full glow of the honeymoon; then just behind is a Jew and a Dutchman playing euchre; while over in the corner is a girlish figure richly dressed and so deeply veiled as to arouse curiosity as to looks and name.

Presently the parson hums most solemnly a camp-meeting hymn; the old lady snores away for all the world like a wooden man sawing gourds; the drummer reads aloud, "And the villain still pursued her;" the demented couple begin a free exhibition of fawning, hugging and kissing to the infinite delight of the boys; the Jew and the Dutchman wind up their little game of cards in a quarrel reeking with profanity and ending in a general row, which is settled by Roy collaring the Hebrew, while the Bachelor jerked a pistol from Dutchy just as it exploded, the noise of which caused the elegantly dressed female in the corner to give a little shriek and faint away. A surgeon aboard removed her veil to apply a restorative and the fellow passengers beheld a fair and youthful face of wondrous beauty. Not soon is the first railway ride and the mental cogitations solved thereby to be forgotten.

(*To be continued*)

MORNING GLOW.

BY PROF. D. A. STRAW.

Oh, the wonderful things that a boy can do,
When he gets grown big as a man!
"I can feed the horses, and harness them, too,
When I get grown big,--I can.

"And I'll take little boys out to ride with me,
And I'll get them a drink when they're dry;
And I'll drive through the woods by the walnut tree
And the wild grape vine, and then tie.

"I can only just hold the end of boards now;
But I'll saw whole boards myself;
And I'll plane silk shavings, and show you how;
When I'm big; and I'll make a new shelf.

"And I'll build brick houses, and mix the sand,
And I'll put on the chimneys, too;
And I'll putty the windows, and hold in my hand
A big ball of putty,—tell you!

"And I'll put on the laths, and I'll make my tongue
Waggle lath nails out into my hand,
And then tap 'em right in with the hatchet, while young
Ladies watch me and say that is grand.

"And then I'll keep sheep; and then I'll talk Dutch
When I tell work to our hired man,
So that he'll understand and not feed too much
To the old sheep that has the wee lamb.

"Look here, papa, see papa, look at me dig,
I'm go'n' to dig down to a well;
You'll not have to dig garden when I am big;
And I'll raise Jack o' lanterns to sell,

"And I'm go'n' to raise apples as big as my head;
And I'll plant some evergreen trees;
And I'm go'n' to raise popcorn, and beets in a bed;
And some frozen potatoes to squeeze.

"And I'm go'n' to build ships, and make cars that'll fly,
And travel like Brownies do now;
And I'll climb up the sunbeams, oh, won't I be spry?
And catch wild geese and pigeons for pie."

There, take care little man, if you fly up to high
You will never get down to earth,
On, no! Do not come down, keep your eyes on the sky;
Let the years but confirm your high birth.

As the rosy-gold glow that shoots high in the east
Rises into the white light of noon,
So the gold glow of fancy and promise, increased,
Shall be coined into deeds pretty soon.

Wheaton College, Nov. 21, 1895.

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HOW TO MAKE CAKE.

Certain Rules Which Can Guide In General Cakemaking.

Make cake by a reliable recipe and follow it closely.

Sift the flour before measuring, again with the baking powder, and the same with cream of tartar.

In measuring a half spoon fill level full; smoothing of with a knife; then lengthwise so as to have it exact.

Beat butter and sugar to a cream, and add yolks of eggs, beating thoroughly. Beat the egg whites separately, adding after all the flour is stirred in.

Dissolve soda in a teaspoonful of boiling water. Fruit, for all nice cakes, should be picked, washed and dried the day before making. Dust with flour before using. Raisins should be steamed before seeding.

The recipe usually gives the time, if long beating is required. Some plain tea cakes and gingerbread can be made quickly.

Line pans with buttered paper. Several thicknesses for large cakes.

The oven should be just right for the particular kind of cake you are baking. Layer cakes, sponge and most small cakes need a quick oven. Rich cakes must bake long and slowly. Test the oven. If the hand can bear the heat 20 or 25 seconds it is in good order.

How to Increase One's Weight.

Fresh air, plenty of sleep, good digestion, mental tranquillity, proper clothing and social diversions are requisite agents in securing roundness of contour.

The value of water can hardly be estimated. Become a hard drinker if you wish to get fat. Take a drink of water on rising. This rinses out the stomach. If constipated, add a pinch of salt.

Cocoa, milk and an average amount of coffee are all right. Eat something every night before retiring. Take a nap every day. Avoid irritating subjects. Bones and a bad temper are almost synonymous. Go to bed early and only rise when you feel that you have slept enough. Let meat occupy a secondary place in your diet. Take frequent warm baths. If you do not care for vegetables, cultivate a taste for them. In fact, live to extract all the sweets of life, and you will find yourself on the road to success.

How to Use Newspapers In Sweeping.

For sweeping a room neatly there is nothing like newspaper aid. Take a page of newspaper at a time, wet it in hot water and squeeze it until it ceases to drip. Tear into small pieces, or the size of your hand and cast them all over the carpet. Then sweep, and most of the dust in the room will be gathered into the paper. On matting use larger pieces of paper, pushing them ahead of the broom to take up any fluff there may be before beginning the regular sweeping.

How to Make Soda Water.

Soda water goes by that name because soda used to be employed in its manufacture. Nowadays marble dust is used instead. The substance is placed in a metal tank of great strength, into which sulphuric acid drips drop by drop. Marble dust is a compound of lime and carbonic acid. The action of the sulphuric acid liberates the carbonic acid from the lime in the shape of gas. The carbonic acid gas makes its way out of the tank and is passed through water to purify it. Finally it is forced into ten gallon receptacles containing water. This is done under great pressure, the receptacles being continually agitated meanwhile on a sort of cradle so as to enable the water to take up as much of the gas as possible.

How to Prevent Drafts.

Draw down all shades about one-third and keep them there. This is because what we often call a draft is nothing but the heat ascending and touching the tops of doors and windows, which are cold, and then descending in form of chilled air. The evenings are always warmer indoors than the daytime for the same reason, as shades are always drawn down when lights are lit.

How to Keep Eggs Indefinitely.

When eggs are cheap, get a large butter tub and put in a layer of coarse fine salt, as the grocers call it, at the bottom two or three inches deep, then place the eggs, the large ends in the salt, being careful not to let the eggs touch each other or the sides of the tub. Cover thickly with salt and add another layer in the same manner until the tub is full, leaving space at top to add a good, thick layer of salt; then cover and put in a cool, dry cellar.

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The Christian Cynosure.

REV. M. A. GAULT, - - - EDITOR.
WM. I. PHILLIPS, - - - PUBLISHER.

CHICAGO, THURSDAY, NOVEMBER 21, 1895.

JUST LIKE A GOVERNMENT.

The following extract is taken from a New York paper of Oct. 22, and shows that secret societies have their laws, rules and procedures like civil courts and are veritable governments, independent of the nation:

The evidence in support of this was that De Leon had published in an organ of the Socialists, of which he is editor, what purported to be an account of the trial, which was supposed to have been conducted in the strictest secrecy. It was also declared that Local Assembly No. 1,563 had authorized the publication deciding to "lift the veil of secrecy" by a special vote. The proceedings on last Sabbath, which were also supposed to be secret, leaked out yesterday.

De Leon acted as his own advocate. He held that the court, as constituted, was incompetent to act as judges any way. Messrs. Martin, McGuire and French, he contended, were not fit to be members of the General Executive Board, which was really the court, as the local assemblies they represented, he said, were out of existence, and they were transferred to no other local assembly.

"They are no longer Knights of Labor," he continued. "Besides, the General Executive Board has no right to pass on matters of fact and law. The Board is only a court of appeal."

A WAIL FROM THE BAPTISTS

When the lodge goes up the church goes down, and when the church goes up the lodge goes down. The church went up after the murder of Morgan and the lodge went down, and now the lodge is going up again and the church is going down, as appears from the following extract:

The New York State Baptists have begun a three days' convention in Brooklyn. At the initial session, held in the Marcy Avenue church, yesterday, Rev. A. S. Coats, of Buffalo, spoke on "The Decline of the Evangelistic Spirit and Its Cause." He said that in 1842, 15,794 persons were baptized into that church in this State. Last year the total number was 9,713.

"This," said Rev. Mr. Coats, "is due in large measure to the tendency of the preaching of to-day toward ethics rather than as of yore toward evangelization. Good works are set higher nowadays than faith"

The decline in this year of revivals is wrongly ascribed to difference in methods of preaching, but is rather due to the prosperity of the lodge. The population of New York in 1840 was 2,428,921; in 1890, 5,997,853, and the baptisms should have been in proportion, 30,000, but are one-third of that number. Baptists in 1875 formed a seventh of all denominations in the State, and this would indicate a reduction of 140,000 converts for all sects.

NOT SO MUCH ANTI AS PRO.

Our band of reformers should keep steadfastly in mind their ultimate aim, which lies beyond the immediate one. Opposition to secret societies arises out of love for things outside, and not from mere hatred of secret orders. Detestable as these might be in themselves, they are chiefly antagonized because they themselves antagonize what we love. We are their enemies because they are the enemies of our friends.

To prove this and make it clear to ourselves, we may inquire whether we would be content and feel that the time had come to lay our armor down, if, unexpectedly, that should happen again which did happen once, when fifteen hundred lodges gave up their charters and forty-five thousand Masons renounced Masonry. Suppose these figures erased, and replaced by those that would signify that all Masons had renounced Masonry and all other lodgeites had followed them. Suppose all their pagan temples abandoned to the moles and bats. Would our band of reformers sheathe their swords, or renew their war cry with fresh courage? Would they see victory behind them, or coming into view just before? Would they feel themselves nearest the battle's end or its beginning?

The fact is, we are against Masonry as against every other phase of paganism because we are for Immanuel and his kingdom. We are against it, too, because we love American institutions, which are antagonized by this disloyal exotic and anachronism. We do not merely, with simple directness, hate apostasy and treason for their own sake. Our devotion detests apostasy and our loyalty abhors treason.

We must not degenerate into mere haters. Our natures must not narrow into pure antagonism. We tear down old walls and carry rubbish away in order to build. We are clearing a temple foundation. We kill the enemy not for the sake of his death, but for the life of our people and the safety of our country.

If all Masonry were ended, and the last blasphemy had been breathed on the shuddering air, it would then be only morning, with the day star tiptoe on the hills. *Pro Patria, pro Christo et Ecclesia;* this is the rallying cry of the clan that seems to gather only to fight against an enemy. We are against Masonry because we are for Jesus. We kindle the torch of war at the altar of love.

UNION OF LODGE AND STATE.

The *Christian Conservator* says, in referring to the timely words of President Blanchard quoted in a recent *Cynosure*, that we should see the trustees of the Northern Illinois State Normal School and ask to have the Masonic inscription chiseled from the corner-stone of the building:

We trust that all our people in the State of Illinois will give their names and their influence to this movement, and that the pressure will be made so strong upon the trustees that they will be compelled to remove this very objectionable inscription from the corner-stone of this building to be erected at the expense of the State and in the name of the State.

If a union of church and state is un-American, and a violation of the liberties guaranteed to the people of this country in their national Constitution, certainly a union of the lodge and the state is no less un-American and a violation of this guaranteed liberty, and every honest lodgeman, who is loyal to the government of this country, must and will condemn any transaction or movement which would give preference or pre-eminence to any organization, whether religious, social, beneficial or otherwise, in state affairs.

Let the cry go all over the State, "The inscription must be removed." It was an insult to all other organizations in the State, and to all of the citizens of the State, outside the Masonic lodge, to allow the laying of the stone with Masonic ceremony, and now, to perpetuate the transaction to future generations by such an inscription would be an outrage. Therefore we say let it "be chiseled out."

AGAINST TRUTH AND FREE SPEECH.

Truth and free speech minister to all that is good in the Christian church and the American commonwealth, but they are death to the lodge, which dreads them and suppresses them wherever it is within its power. It begins in the lodge room where it puts a muzzle on the candidate. A silent tongue is a first requisite to a Mason. Once a Freemason he is no longer free. He must not tell what he knows, whether it ought to be told or not. He cannot use his own judgment in his dealing with truth. It is his duty simply to suppress truth. So far as Masonry is concerned he has no share in free speech.

Outside the order the lodge tries to extend suppression of free speech. If a minister stands for Christian doctrine and morals, and defends these and the church from lodge attacks, he does it in peril of being put out of the synagogue. It well understood that Masonry silences the pulpit. That is one of the prominent methods by which its wickedness is revealed. It will not endure the preaching of Christ, when that preaching shows how Christ is dishonored and fought against by the lodge.

Religious and patriotic newspapers are throttled by this enemy of church and state. Some editors, like some preachers, even fawn upon this enemy like whipped spaniels. A few papers that have ventured to be true have been silenced. The New York *Independent* was one, and the New York *Witness* was another. Very few papers are really in possession of genuine free speech.

The way to get rid of that kind of muzzle is not by wearing it. But as yet, few venture to throw it off. The lodge has sworn its own devotees, and intimidated the rest, and straitly threatened them that they speak to no man henceforth in this name. It is a thing to thank God for, that a few remain, who, straitly commanded not to speak at all nor teach in the name of Jesus, still answer, whether it is right in the sight of God to hearken unto you more than unto God judge ye. For we cannot but speak the things which we have seen and heard. May the time hasten when the disciples of Christ and patriotic Americans shall be no further threatened by the chief enemy of free speech, the Masonic lodge.

The foolish boys who waste their time learning the clumsy sign language that disfigures one corner of the *Star*, would spend the time better on some good system of shorthand, or on Latin, or on their own native English language.

PERSONAL MENTION.

—The editor, Rev. M. A. Gault, spent last Sabbath preaching at Ray, Indiana.

—Rev. Carl. G. Olson, of the Swedish Lutheran church, Wausa, Neb., writes: "Let me say that I am well pleased with the contents of the *Cynosure*, and I am in hearty sympathy with the *cause* for which you work. I consider secret societies as a dreadful foe to the Christian church. May God hasten the day when this foe shall be utterly vanquished. In the Nebraska Conference of the Augustana Synod, we do all we can to keep the foe out of our churches."

—The suggestion in one of Mr. Hitchcock's recent letters of instituting a free circulating library of anti-secret volumes in every neighborhood, is worthy of more than a passing thought. Many of the *Cynosure* readers are in possession of a number of books that could be made to do good service in this way. "Finney on Masonry," the book which Mr. H. loaned to his Masonic friend with such encouraging results, can be purchased at this office for seventy cents, cloth, or thirty-five cents, paper bound.

—Rev. Joseph E. Roy, D. D., District Secretary of the American Missionary Association, writes us the following high commendation of the character and work of our college and missionary agent: "Rev. Samuel F. Porter, about to visit the churches of North Carolina and other parts in that region, I am very happy to commend to the churches of the American Missionary Association and other parties, and also the cause he represents, the principles of the National Christian Association. He is a kindly man, judicious in his presentation, and greatly sympathetic with the colored people of the South, having given many years to circulating among them by way of social acquaintances and public addresses. Any friends receiving him will be receiving the servant of the Lord Jesus Christ, who, as such, will prove himself a friend of our Lord's people, whosoever they may be."

—Charles Grosse, a prominent business man of New York City, writes this experience to Secretary J. P. Stoddard: "I have made the acquaintance of a gentleman who a year or so ago was one of the pillars of one of our Baptist churches here. His wife told me to-day that he has joined the Royal Arcanum, and since then has neglected his vows to the church and family and spends his evenings in the lodge. Every dollar he can procure goes to the same place. As he is a brilliant man they at once made him a grand something or other, and being very susceptible to worldly titles, they have succeeded in completely estranging him from the church, so much that he has almost become an enemy to his former brethren and sisters in Christ. I advised his wife to diligently intercede for him at the throne of grace, and God would surely hear her prayer in his own good time. I also promised her to send him my copy of the *Cynosure* and also a few copies of the *Lodge Lamp.*"

—God often punishes individuals and organizations along the line of their sin. There has been no such agency in the land for the dissemination of corrupt literature as our railroad companies. The connection of this sin with the growing epidemic of train robberies is suggested by these words from the pen of Josiah W. Leeds: "There seems to be a peculiar aptness in the intimation of W. A. Pinkerton, of the noted detective agency, as quoted in the *Ledger* from the Pittsburg *Chronicle*, that the progressive holder-up of trains, being on the advance eastwardly from the Rocky Mountain region and the plains, may soon be aggressively seen in the neighborhood of New York City. It is also stated as being the opinion of this forecaster that 'the inadequency of the laws punishing train robbery was responsible for the large increase in this sort of crime.' Nevertheless, in his contribution to the *North American Review* some eighteen months ago, entitled 'Highwaymen of the Railway,' the same witness gave his opinion that 'the recent epidemic of train robberies is largely due, in my opinion, to the reading of yellow-covered novels.' By far the larger part of this dangerously-spiced reading matter for the young of America is manufactured in New York, and thence broadcasted over the whole country. If, therefore, some of those 'knights of the rail' should make a successful demonstra-

tion of their enterprise and effrontery by holding up a suburban New York train, relieving its contingent of merchants, mill owners, bankers, brokers and multi-millionaries of their well-filled wallets and valuable timepieces, dropping, by way of grim exchange, into their laps the latest dime novel imprint of the heroic exploits of the James boys or the Dalton gang, hot from a Gotham press, it might operate as a pointed, though, withal, rude reminder of the truth that, for the sowing of the wind there had come the reaping of the whirlwind."

—Pastor Mead A. Kelsey, of the Friends' church, Traverse City, Mich., writes these inspiring words: "During the past year I have borne a faithful witness on the secrecy question in my own pulpit and one or two others, beside addressing our yearly meeting of ministers and elders upon the subject; in all of which the Lord has richly blest the message. I find that it is not hard to convince our young people of the truth before they are drawn into the entanglements of the lodge, and I believe we should give more attention to them in our reform work. In this connection I was pleased to learn that the Christian Endeavor of our Western Yearly Meeting of Friends has created a department for this work. This may be suggestive. I need not tell you that I was pleased as much as though a soul had been converted, when, at the close of an address upon this theme, a young college man of more than ordinary ability came to me and said that he had never thought upon the subject but that the discourse had convinced him, and this notwithstanding that his father was an active Mason. The young man is now in a theological seminary preparing for the ministry. How much it means to win one such."

REFORM NEWS (*Continued from 5th page*).

Freemasonry in a Gospel land, in presuming to come to God without a Mediator; and then in expunging the name of Jesus from Scriptures quoted in its ritual, and then pretending to purify men from sin and fit them for heaven. Thus claiming to do not merely a few minor things, but the greatest possible things. It was urged that this was the greatest insult to a merciful God, and also a fearful deception played on those who are ensnared by it.

At the close a Mason stepped forward and asked if I had ever taken any of the degrees. I answered, "No, sir." He then asked, "How do you know anything about Masonry?" I answered, "By Masonic books; various prominent Masons, naming several authors, have published very much which is open to the world and endorsed by lodges and grand lodges of Masonry." He said: "You claim that Masonry is a religion, and that it professes to save men, but we do not hold that it is a religion at all."

I said, "The teachers of Masonry do most emphatically claim that it is a religious system which if followed is all sufficient for salvation. To quote the language of one of them, 'Nor can we conceive that anything can be suggested more which the soul of man requires.'"

After the close of the service my questioner wanted a few words more, taking occasion to speak highly of the discourse, then added, "All except the Anti-masonry part, that just spoiled it." The next day I travelled a few miles further and was favored with an open house belonging to the Missionary Baptists. Here I had a small audience of first-class men, and was hospitably entertained for two days in the pleasant home of T. J. Huggins. I preached on Sabbath to another congregation two miles distant.

On Monday following I returned to Ramer to hear at night Rev. L. G. Boggan, of Tupelo, Miss., said to be "a holiness man," and sure enough he did preach that provision is made for people to be really holy in this life. He spoke against various popular sins, and did not fail thoroughly to denounce Freemasonry. He left the lodge, renouncing Masonry some time previous. He is to be a reader of the *Cynosure*. You may be sure his address was encouraging to me. Until then I imagined that I was alone in this Southern field of anti-secrecy warfare. And what is more encouraging, Bro. Boggan was invited there by the pastor of the Cumberland church in Ramer, knowing well his sentiments.

While over at Mount Vernon, another pastorate of the same denomination, the moral atmosphere is quite different; for while talking with a Mr. Hill the next day after my effort there, telling him of the awful oaths he must take to become a Mason, he replied that his "father had been a Mason many years," and named several other prominent members of the church there who "are good men and they belong to the Masons. You had better be careful, you might get into trouble." I replied I will be careful to state nothing but the truth. The pretended secrets of Masonry by right ought to be exposed for the good of all. I'm going to tell the truth about Masonry; God requires it. And if they want my head for it, here it is. C. Powers.

MINNESOTA CONVENTION.

St. Paul, Minn., Nov. 15, 1895.

Editor Cynosure:—The Minnesota Christian Association met in the Augustana Swedish Lutheran church, Minneapolis, on Tuesday morning, Nov. 5th.

After devotional exercises a letter was read from Rev. P. Sjoblom, D. D., tendering his resignation as president of the Minnesota Christian Association, he having removed from this State to the State of Nebraska, and requesting the corresponding secretary to open the convention. He also expressed his hearty sympathy with the work of the association.

The corresponding secretary, W. Fenton, was elected president pro. tem., and Rev. J. Halvosson, secretary pro. tem.

Rev. L. A. Johnston delivered an address of welcome, which was responded to by the president.

A letter was read from Rev. L. G. Almen expressive of his hearty sympathy with the objects of the convention, and regretting his inability to attend and deliver the address announced for him on the program.

After some introductory remarks upon the relation of secret societies to the churches, that subject was discussed. The design of secret societies being to secure the ruin of the churches and the defeat of the purposes of the Gospel of Jesus Christ.

In the afternoon Prof. Maria L. Sanford delivered an address on college secret societies. The professor elaborately set forth what might be construed as favorable to such societies, obviously holding somewhat in reserve her own decided opinions against all such societies. She left upon the whole an unfavorable impression against them, and that without going into the barbarism of initiations, hazings and the principles essential to secretism, and so adverse to unity and harmony in college life. We hope to see the address in the *Cynosure*.

We were glad to greet pastors from neighboring States. Rev. O. T. Lee, of Northwood, Ia., was present and took an active interest in the discussions. He is, as ever, full of burning, righteous indignation against the venomous, lying beast—or rather image of the beast—Freemasonry and its brood of vipers, the minor orders.

President Blanchard arrived in the afternoon of the second day and rendered efficient help. In his evening discourse he embodied in resolutions which the convention adopted.

The following preamble and resolution were offered, but there not being time to fully establish to the satisfaction of the entire convention the truth of the statements made in the preamble, they were not passed; but the truth of every statement therein can be verified to the satisfaction of any intelligent Christian audience:

"Whereas, Freemasonry—as it is before us revealed in its own standard publications, both exoteric and esoteric—turns the truth of God into a lie, and changes the glory of the uncorruptible God into an image made like to corruptible man; and, by the unchangeable landmarks of its own unwritten laws, makes that lie and that corruptible thing essential to its existence, and requires each and every one of its candidates to identify himself with that lie, and that corruptible thing, by means of a personification in his own body of Hiram, the architect of King Solomon's temple, whom they identify with Osiris the sun-god of Egypt, and other pagan deities, which deities are none other than the devil. Therefore,

"*Resolved*, That we regard all bishops, pastors and members of Christian churches that are Freemasons to be lying hypocrites, and such as we ought not to be fellowshiped as Christian brethren while they cleave to this infamous and stupid idolatry, and repent not of their deeds."

The audiences were all highly intelligent, and of a respectable size, being composed principally of pastors of churches and students of the seminaries and the State University.

Prof. H. G. Stub gave an excellent address, the subject being, "The churches ought to take a stand against secret societies."

Rev. O. P. Vangsnes spoke on the "Dangers of Secret Societies to the State." And Rev. M. F. Gjertsen delivered a very valuable address on "Jesuitism as a Secret Order." Both of these discourses elicited profitable and spirited discussions. We hope to see good fruit from this convention in years to come. W. Fenton.

PUSHING THE WORK IN WESTERN PENNSYLVANIA.

West Middlesex, Pa., Nov. 14, 1895.

Editor Cynosure:—My first stop from Pittsburg was Rochester, Pa. There I met friends Otto, Mahan, McCoy and Rev. A. T. Sager. Brother Sager had recently come to be pastor of the Free Methodist church. He received your agent very cordially and subscribed for the *Cynosure*. I learned of some who had been kept from uniting with the lodge by my recent addresses in this place. It is always gratifying to know there are fruits from the seed sowing.

An extra run to Cambridgeboro brought me to the home of our old friend, Dr. Gray. I felt anxious to council with the Dr. and his mother, who feel a deep interest in the work of the N. C. A. The Springs at this place are becoming more popular each year. Large hotels are being erected to accommodate those wishing to drink the water. Little did the Dr's father know when he discovered the Medical properties of the spring on his farm, what would develop because of his investigation.

Brother Ross of this place paid for the *Cynosure* to be sent to the college at Meadville. Others are interested, but the lodges have the majority. Reformers can afford to wait. There will be a change some day. I learned of the Free Methodist Quarterly Conference being held at Meadville, Pa., and made my way hither. I was introduced to the brethren and invited to a seat as a consultative member. An hour was arranged for me to address the conference. All but one brother seemed glad to know of our work. Some subscribed for the *Cynosure* and several expressed a desire to attend the State convention. Brother Critslow said he did not believe in the reform movement. He must have felt rather lonesome, as he was alone in this belief in the conference so far as I could discover. Perhaps when he studies more about Christ the reformer he will get a different view.

At Sharon I found a field to labor, and some warm friends. The pastor of the U. P. church being absent I was given charge. On Sabbath, both the morning and evening services were well attended. A lying report was sent to the Pittsburg *Leader*. It was doubtless the right paper. Rev. J. W. Maier of the Ohio Synod Lutheran church was present at the evening services. He will be glad to arrange for me to address his people later. Brother Broadhead, late of Rochester, has recently come to Sharon as pastor of the Free Methodist church. You can count on him every time.

The arrangement for my lecture in the country near here last evening was made by Brother G. W. Brownell, at whose home I am writing. There was a good country audience, all things considered. The collection indicated an appreciation of my effort. Brother Brownell is one of our standbys, a through and through reformer. Brother Snodgrass indicated a live interest by driving through the darkness and taking part in the service. He is pastor of the U. P. church in West Middlesex in which I spoke so recently. None have been more faithful than Irvine Caldwell. His horse and buggy have been at my service and all in his power has been done in arranging meetings and securing readers for the *Cynosure*. He will seek to arrange for me to speak in the M. E. church at Hubbard, Ohio, next Wednesday eve.

I go this A. M. to New Castle and on for my Sabbath appointment at Mt. Jackson. With pleasant weather and so many friends to encourage and strengthen, why should I not "push the battle on?" W. B. Stoddard.

TRUTH OF THE BIBLE

A FEW FACTS WHICH PROVE ITS AUTHENTICITY.

Dr. Madison C. Peters States Some Historical Truths—The Old Testament Handed Down Unadulterated—The New Written Before the Council of Nice.

Sunday evening, Nov. 10, at the Bloomingdale Reformed church, New York, Dr. Madison C. Peters preached on the "Truth of the Bible." His text was, "Being ready always to give answer to every man that asketh you the reason concerning the hope that is in you."—I Peter, 3-15. The preacher said in part:

Christianity as we have it now is precisely what it was when first revealed. If no such a person as Jesus Christ had ever existed and his crucifixion by the Jews had been mere fiction, would not the Jews have claimed that no such events transpired? No such objection was recorded or was ever attempted, and there was a common consent among the foes and friends of Christ that the New Testament was composed by the persons whose names it bears and at the time when it professes to have been written, and that its facts, whatever its doctrines may be, are true.

About a year ago a distinguished infidel lecturer declared from a public platform that the New Testament was gotten up by the council of Nice, A. D. 325. Granting this lecturer just credit for his oratorical abilities, he is not only notorious but ridiculous for his ignorance of the facts of history.

These are the facts in the case: Origen, 100 years before the council of Nice, quotes 5,745 passages from all the books of the New Testament; Tertullian, A. D. 200, makes more than 3,000 quotations from the gospel and epistles; Clement, A. D. 194, quotes 380 passages; Irenæus, A. D. 178, quotes 767 passages; Polycarp, who was martyred A. D. 165, after having served Christ for 86 years, quoted 36 passages in a single letter. Infidel writers like Celsus, A. D. 150, and Porphyry, A. D. 204, referred to and quoted scores of the very passages now found in the Bible today.

It has been shown by men who have searched the writings of the church fathers to the end of the third century that the whole of the New Testament can be found in their writings with the exception of 11 verses—writings which are still extant, so that if at the time of the council of Nice every copy of the New Testament had been destroyed the book could have been reproduced from the writings of the early church fathers who quoted it and believed it as we quote and believe it now. But how about the Old Testament? The Septuagint is a Greek translation of the Hebrew Bible made at least 300 years before Christ, and stands as a proof that the Old Testament as we now have it is substantially the same as was used by the Jews 300 years before Christ. That the Jews preserved the Old Testament unmutilated is very evident from this fact alone—that our Lord never charged them with corrupting the sacred text. He said they had made void the word of God by their traditions, yet never once did he charge them with corrupting the sacred volume. Why, the Jews were so scrupulously particular that they counted the number of words, syllables, letters and paragraphs in every book, and reckoned also how many periods or sentences are contained in each book. There are extant nearly 1,200 manuscripts of the Old Testament, all agreeing each substantially with the other. The very multitude of manuscripts prove that the Old Testament has been handed down pure and unadulterated.

We call the Bible a book, but here are 66 different books from the pens of 40 different writers. Written by priests, poets, prophets, kings, herdsmen, statesmen, legislators, tax gatherers and fishermen. They were written in forms of history, biography, parables, proverbs, prophecies, poems, speeches, sanitary science, laws and letters, ethics, eloquence and medicine, and they were written, some in the center of Asia, some in Arabia, others in Palestine, in Rome and the last one in the lonely island of the Ægean sea, the first author, Moses, having lived nearly 2,000 years later than the last, John, and all these writers have the same end in view. All are advancing the same scheme. The book has a beginning, a middle and an end. It is the realization of one mind executed by 40 others.

In the first book we have man's ruin by sin, and, shining through all the rest of it, man's redemption by Christ. In the first chapter we have the heavens and the earth, and in the last chapter the new heavens and the new earth. In the one we have paradise of Eden, the river and the tree of life in the midst of the garden, and in the other we are told of the river and the tree of life upon its banks amid the paradise of God. At the beginning we have the institution of marriage and in the last the marriage supper of the Lamb in heaven. From the dim promise set forth in Eden "the seed of the woman shall bruise the serpent's head," to the Lamb in the midst of the throne, which John saw from the rocky isle, Jesus Christ as set forth is the burden of all the promises and the object of saving faith.

Tomorrow's Burdens.

Do not carry tomorrow's burdens today, for the morrow shall carry its own. Sufficient unto each day are the burdens thereof, and according to each day's need shall strength be given to those who ask it.—Reformed Church Messenger.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Nov. 24. Comment by Rev. S. H. Doyle.

TOPIC.—Praise and purpose.—Ps. cxvi, 1-19. (A thanksgiving meeting.)

In this one hundred and sixteenth psalm there are three divisions. In the first part (verses 1-11) the psalmist recalls the times in which the Lord had graciously helped him, how he had delivered his soul from death, his eyes from tears and his feet from falling, all of which was cause for gratitude and thanksgiving. But in this thanksgiving he desired to be practical, to have a purpose, and hence in the second division (verse 12), which is a transition from the cause to the effect, he asks, "What shall I render unto the Lord for all His benefits toward me?" In the third part of the psalm (verses 13-19) he answers this question by saying among other things that he would pay his vows unto the Lord in the presence of all the people, that he would offer to the Lord sacrifices of thanksgiving, and that he would call upon the name of the Lord.

In this psalm we certainly have placed before us a model way in which to observe Thanksgiving day, and also what it requires to make a successful thanksgiving meeting.

1. We should recount the blessings that have come to us in the year gone by, blessings in the nation, in the church, in the home and in our individual lives. How manifold all these are! Our nation is prosperous and prospering. The blight of the recent hard times is fast disappearing. Crops are abundant. We are at peace with all the world, and have been. In the church, too, we have been blessed. The church of Christ is rapidly advancing and progressing. In the home and in our individual lives we have also been blessed. But some one may recall afflictions, bereavements, calamities that have come in the past year, and ask, Are these blessings? Yes, they may be blessings in disguise. Our greatest afflictions often prove to be our greatest blessings.

2. We should inquire, "What shall I render unto the Lord for all His benefits toward me?" It is not enough to recount the blessings coming from the Lord? We must also consider what effect they should have upon us. Blessings being debt and obligation, there is something expected of us in return. What it is we should inquire.

3. We should praise the Lord for all His benefits. We should sing His praises with heart and voice. We should pay our vows unto the Lord. As Christians we have dedicated our lives to God in Christ, and the remembrance of God's mercies should lead us to a more faithful performance of the vows of consecration that we have taken upon ourselves. To praise and thank are not enough. The life must express the thanksgiving.

Bible Readings.—Ex. xv, 1, 2; II Sam. xxii, 1-4; II Chron. xx, 20-22; Ps. xxii, 23-31; xlvii, 6-9; l, 23; ciii, 1-5; cxi, 1-4; Isa. vi, 1-3; xxiv, 14, 15; lxi, 1-3; Jer. xxxiii, 10, 11; Acts ii, 46, 47; Heb. xiii, 12-16; Luke i, 68-71; Eph. v, 17-21; Col. iii, 15-17; I Pet. ii, 9; Rev. iv, 8-11; xix, 1-5.

Ten Good Citizen Commandments.

The great truth is ever the simple truth. The ten simple good citizenship commandments enunciated by Rev. William G. Clarke, D. D., of Chicago at the Boston convention contain the genius of the whole uprising for civic purity, says The Golden Rule:

1. Thou shalt be an intelligent citizen.
2. A virtuous citizen.
3. An active citizen.
4. Thou shalt employ thy voice and thy pen as well as thy vote.
5. Thou shalt cast thy ballot at the caucus, the primaries, the convention, if you are sent there, and at the polls.
6. Thou shalt be an inveterate foe of political corruption.
7. Thou shalt resist the forces of lawlessness.
8. Thou shalt not be the slave of any party.
9. Thou shalt protect our American institutions, our free ballot, free schools, free press and freedom of worship.
10. Thou shalt battle against the tyranny and infamy of our liquor traffic.

Pine Tree State Endeavorers.

The report of the Maine state secretary showed a gain of 25 per cent; 140 new societies have been enrolled, 1,120 members have united with the church and 700 associates have been transferred to the active list. The sum of $4,550 has been given to missions and other benevolences. Five hundred and fifty societies, enrolling 24,000 members, comprise Maine's Christian Endeavor army.

Over the Ocean.

The last list of societies registered in the English National union extends from 2,589 to 2,695. In this list the various Methodist denominations lead with 35 new societies; then come the Congregationalists with 32, the Baptists with 21, the Presbyterians with 6 and the Friends with 1, while there are 12 societies in various places.

Endeavor Points.

Lookout committees should be lift up committees.

A society devoid of the evangelistic spirit is an engine with no driving wheel.

Services in jails, hospitals, almshouses and in the open air are becoming increasingly popular with Endeavorers.

"If you do your Christian Endeavor work to be seen of men, the eye of heaven will be closed upon it," sagely remarks The Golden Rule.

A society without an information committee and a press committee (combine the two when necessary) is not fulfilling its whole duty to the universal cause.

The inmates of the poorhouse at Dunning, Ills., have formed a Christian Endeavor society, and the attendants in the Massachusetts School For Feeble Minded have also entered the Christian Endeavor fellowship.

MRS. COCHRAN, WHO HAS WON SUCCESS AS AN INVENTOR.

The Progressive Woman—Newest Styles In Collars—Elizabeth Cady Stanton — The Passing of the Apron—The New Woman. Too Many Beads.

Few people living in Park Manor, one of Chicago's pretty suburbs, are aware that the quiet little woman living in unostentatious manner at 6825 Anthony avenue is Mrs. Elizabeth Garis-Cochran, a name familiar to inventors the world over, for Mrs. Cochran is herself an inventor and the descendant of an inventor. Add to this the fact that, unlike most inventors, Mrs. Cochran has herself handled her inventions, managing and attending to the smallest details of the large business she controls, and one sees an interesting personality in the bright faced, dignified woman.

Mrs. Cochran's chief invention, a dish washing machine, occupied a conspicuous place in Machinery hall during the

MRS. ELIZABETH GARIS-COCHRAN.

World's fair, both because of its intrinsic value and the fact that it was the only exhibit there invented by a woman.

Mrs. Cochran's inventive faculty comes as a natural inheritance, she being the lineal descendant of Fitch, the steamboat inventor. Early environment, no doubt, has also been a strong factor in the bent of this woman's genius, her childhood having been spent amid the surroundings of mills and mill machinery in towns along the Ohio river. Her father had charge of woolen, grist and saw mills, and it was among the flying wheels of these that the little daughter found her chief pleasure in play hours. When her father died, Miss Garis went to live with a sister in Windsor, Ills. Here she met and was married to William A. Cochran, who, during his life, was one of the most prominent men and politicians in that section. One child was born, who, with the husband and father, has been dead many years.

It was soon after her husband's death that Mrs. Cochran conceived the idea of a machine which would do the work that had become such a drudgery to so many women. She had no knowledge of drawing or the construction of a model or any of the principles of mechanism, yet she resolutely set about her task and never wavered until the conception was worked out in brass and iron, although it has taken 12 years and a fortune to do it.

It is a long jump from dishwashers to elevators, yet it is nothing less than a passenger elevator for elevated railway trains which Mrs. Cochran is now engaged in perfecting. The unique idea in this elevator is that the moving trains themselves lower and raise the elevators, an incoming train raising the elevator and the outgoing one lowering it. The need of passenger elevators in connection with elevated trains was forcibly impressed on Mrs. Cochran's mind one day, when, after a weary expedition in New York, she stood at the foot of the stairs at the elevated station—which wasn't elevated—and realized that before she could rest her weary self in a seat she must climb those stairs. Then the idea began to flounder round in her gray matter, and so intensely did it absorb the traveler's attention that the flight of stairs was climbed, a ticket bought for she knew not where, Brooklyn bridge was crossed, a couple more tickets bought and railway lines traversed before the dreamer waked and found herself in an unfamiliar part of the city and miles away from her destination.

"But," she says triumphantly, "my elevator was all but built!"—Chicago Times-Herald.

The Progressive Woman.

The superficial observer has confused the term new woman with the real progressive woman. It is the fashion to take women cranks, vulgar women who make

a spectacle of themselves, women writers of vicious literature, and call them "new" women. This title is also indiscriminately applied to the women of broad and progressive culture. The real progressive woman disclaims the term "new." She is simply trying to develop herself as a human being along the lines designated by her nature and her surroundings. She is anxious that all other women should have the same opportunity for development. There is nothing really new about it. For 200 years a few women have insisted on becoming educated. During the last 50 years this class has increased, mainly through efforts along the lines of literature, art and philanthropy.

Among women who thus worked along individual lines are George Eliot, George Sand, Rosa Bonheur, Florence Nightingale, Emily Faithfull, Julia Ward Howe, Dorothy Dix and Elizabeth Fry. Today this is a common type. The term "new" woman originated in England with Mrs. Lynn Linton and her kind, who are protesting against the advance of women in new fields. In this country this type was called "women's rights" women at that time.

After the term "new" was transplanted to this country it was taken up by the paragraphist. Then came the bicycle and bloomer craze, and the paragraphist applied the term indiscriminately, particularly to the woman who makes herself objectionable and conspicuous. On the other hand, the real progressive woman has the courage of her convictions and is simply carrying out her own individuality. Instead of household duties merely she has a larger sphere, a greater work in society. After all, she is the same woman of old, with the same loves and hatreds and family ties.—Ada C. Sweet.

Newest Styles In Collars.

Emma M. Hooper, in writing upon "Accessories For Dainty Gowns," in The Ladies' Home Journal, states that crush or stock collars will continue in style made of velvet, silk or satin, as woolen goods are usually too heavy to lie in loose folds. Rosettes at the sides are rather passe, but points of the same or a contrasting material form a pretty finish. These points are named after the Parisian modiste Paquin. One point is turned over on each side, being 1½ inches wide at the top and a sharp point at the bottom where it is even with the lower edge of the straight or crush collar. Another style has a crush collar, with two pointed tabs and a tiny knot on each side flaring out like a pair of bird's wings. For a demievening dress a collar that is very becoming to a short, full neck is of velvet, forming a deep point.

The ends meet in front under two small rosettes, and the back is three inches deep. To the edge of this is sewed ten inch lace, which is shown its full length front and back, while around the points it is only three inches below the velvet.

By adding this collar and a belt—crushed or shaped in a point—of velvet a house dress may be wonderfully freshened. Pretty collars and belts of No. 12 fancy figured or striped ribbon are made by shaping the center front with a V or dart. At the back the hooks and eyes are concealed by four loops on each side. Two long ones project sidewise and two shorter loops are thrust straight out backward. Then for further decoration straps of the ribbon may be added over the shoulders, ending half way to the belt back and front under a small bow, which may hold a fancy buckle.

Elizabeth Cady Stanton.

Elizabeth Cady Stanton celebrated her eightieth birthday on the 12th inst., and the following letter from her, which appeared in the New York Sun of the 4th inst., explains itself:

With reference to an article in your journal of Nov. 1 allow me space in your columns to say that as the probable recipient of a proposed gift from a working women's club I do not share in the disapprobation of many as to the nature of the gift.

As a tribute of gratitude to one they may think has done much to open to them the world of work any useful garment should be acceptable. Whatever others may think of a robe de nuit, I do not see anything immodest or improper in such a gift, and I hasten to say this lest the working women's club should change its minds and send the traduced garment to the future Duchess of Marlborough, as none of the fashionable world nor the metropolitan press has expressed the slightest shock at the details of her wardrobe, although the most hidden mysteries have all been revealed.

Why should anybody be shocked by the garments worn in the sacred silence of the night, when the mind in sweet dreams wanders with the angels in the mysterious realm of the possibilities, when the thoughts of the sleeper may be more refined and exalted than in the glare of day or in an evening ball or reception?

All must admit that the robe de nuit is more modest than the fashionable evening dress and far more comfortable, graceful and artistic.

So, have no fears, dear girls, that I shall scorn your gift. With kind regards and sincere wishes that you may ever have good wages and plenty of work to do, cordially yours,

ELIZABETH CADY STANTON.

ALCOHOL FROM GRAIN.

It Is Even Worse In Its Effects on Man Than That Made From Fruit.

Something very like a temperance address was made in the French chamber of deputies the other day by M. Lannelongue, in discussing proposed reforms in the tax on strong drinks, says the New York Sun. He asserts that there are two phases in the history of alcoholism in France, one anterior to 1855, the other since that date. Before 1855 the annual consumption of fruit brandies was 12 times as great as the consumption of brandies made from materials other than fruits. Alcoholism, previous to 1855, was very rare in France. There were occasional deaths in a few hours from this cause and there were cases of delirium tremens, but ordinarily, however, the alcoholism of that period was not so severe on its victims as that which has succeeded it.

Then came the period after 1855, when wine alcohol failed and alcohol from grains began to be used extensively. The quantity drunk per head in France more than trebled in a few years, and at the same time crimes and suicides greatly increased in number. With the use of the industrial alcohols came a sort of permanent drunkenness, an imperious need to which the individual was not always able to offer successful resistance.

In the presence of disease men offer resistance, but the characteristic of the new alcoholism is that it renders men incapable of resistance to infection. The man of 40 is comparable to the man of 60 in this regard, and even an old man without organic disease offers more resistance in the face of a malady because his tissues are not altered as are those of the man that has fallen victim to the new alcoholism.

It is not the rich classes who are in this pitiable state, M. Lannelongue said, but the poor, who, ill nourished and lodged in sunless rooms, add alcoholism to their miseries. These are the persons that pay the tax on alcoholic drinks. It has been estimated that French workingmen expend annually 1,200,000,000 francs upon alcoholic drinks, and that English workingmen expend even more. M. Lannelongue quoted a French statistician as putting down alcoholism as the chief factor in pauperism.

OUT OF THE BLACK DEPTHS.

Despairing Cry of Charles Lamb For Deliverance From the Drink Demon.

Charles Lamb wrote: "The waters have gone over me, but out of the black depths, could I be heard, I would cry out to all those who have set a foot in the perilous flood. Could the youth to whom the flavor of the first wine is as delicious as the opening scenes of life or the entering upon some newly discovered paradise look into my desolation and be made to understand what a dreary thing it is when he shall feel himself going down a precipice with open eyes and passive will—to see all godliness emptied out of him and yet not be able to forget the time it was otherwise—to bear about the piteous spectacle of his own ruin; could he see my feverish eye, feverish with last night's drinking and feverish looking for tonight's repetition of the folly; could he but feel the body of death out of which I cry hourly with feebler outcry to be delivered, it were enough to make him dash the sparkling beverage to the earth in all the pride of its mantling temptation."—National Temperance Advocate.

When King Alcohol Is Dead.

Oh, I wonder if the day will ever come when we shall see this devil drink bound in chains a thousand times more strong than he ever forged for man! Oh, I wonder if the tears of our old mothers and the prayers of our brave wives will not call down a vengeance upon this demon's head! God will not desert us in our time of need, and I know that there will soon come a day when you and I and all of us will gather around the grave of King Alcohol and rejoice that he is no more, and it will be the gladdest day this world has ever known. O God, hasten this day of freedom when all the world shall be free! Have pity on the little children whose little bare feet patter out the anguish that their little hearts could never tell, caused by this devil, drink!—Banner of Gold.

Man's Greatest Enemy.

Drunkenness! It is the greatest enemy of the state. It fills prisons with criminals, almshouses with paupers, hospitals with disease, accidents and death, and follows these to the graveyard at the public expense. It haunts the streets, defiles dwellings and sends insane victims to asylums. It fills liquor dens with broils, riots, ruffians and gamblers and consumes the time of courts, and draws from county treasuries the hard earnings of toil, and this statement does not half fill the recital of its wrongs.—Ex-Chief Justice Daniel Agnew of Pennsylvania.

SABBATH SCHOOL.

LESSON IX, FOURTH QUARTER, INTERNATIONAL SERIES, DEC. 1.

Text of the Lesson, I Sam. xvi, 1-13—Memory Verses, 12, 13—Golden Text, I Sam. xvi, 7—Commentary by the Rev. D. M. Stearns.

1. "I will send thee to Jesse the Bethlehemite, for I have provided me a king among his sons." The last verse of the previous chapter shows that, although Samuel came not near Saul any more, yet he clung to him in his heart. It is a searching question, Am I wholly with God in everything, or do I in any sense cling to that which He has disapproved? Observe the words "I will send," "I have provided." In Saul's case it was God indulging the people, but now it is God working and choosing for His pleasure. See Ps. lxxviii, 70; lxxxix, 19, 20.

2. "Take an heifer with thee and say, I am come to sacrifice to the Lord." It is not like Samuel to be afraid of a man (Isa. li, 12), but the least lack of fellowship with God is apt to cause poor vision, and tremblings of heart, and fears and forebodings. When God speaks, it is not ours to reason, but simply obey. "Willing and obedient" are the words for us if we would eat the good of the land and see the power of the Lord (Isa. i, 19). He sees the end from the beginning and always knows what He will do (Isa. xlvi, 10; John vi, 6).

3. "I will shew thee what thou shalt do." Here is sure guidance. Samuel had only to trust and obey. The Lord sends, provides, shows and names, and Samuel watches to see His way. The same Lord will guide us in all that which He requires of us, and we may in quietness and confidence dwell with Him for His work (Isa. xxx, 15; I Chron. iv, 23). As to His guidance see Ps. xxxii, 8; Isa. xxx, 21; xlviii, 17. To enjoy Him and be led by Him we must be as clay in the hands of the potter, with no will of our own.

4. "And Samuel did that which the Lord spake and came to Bethlehem, and the elders of the town trembled at his coming." There was no occasion to tremble if they had been walking with God. The godly man can say, "What time I am afraid I will trust in Thee." Or, better still, "I will trust and not be afraid" (Ps. lvi, 3; Isa. xii, 2). The Lord's thoughts to His people are always thoughts of peace (Jer. xxix, 11; Ps. lxxxv, 8; John xiv, 27). To believe what He says and do what He tells us is always pleasing unto Him.

5. "I am come to sacrifice unto the Lord; sanctify yourselves and come with me to the sacrifice." He uses the very words of the Lord (verse 2), and in this he was very safe and right. The Lord's messenger should say exactly what the Lord tells him. Thus did Jeremiah and Ezekiel and our Lord Jesus Christ also (Jer. i., 7; Ezek. ii, 7; iii, 4, 17; John xii, 49). We are never, under any circumstances, to lie, but we are not supposed always to tell all we know to everybody.

6. "Surely the Lord's anointed is before Him." This said Samuel as he looked upon Eliab, Jesse's oldest son, but had he been looking to the Lord and watching for His message he would not have spoken thus. It seems so easy for us to look away from the Lord and use our own eyes or our own judgment. But all this we must contend against, and prayerfully and patiently seek and wait His guidance.

7. "Man looketh on the outward appearance, but the Lord looketh on the heart." Not until the heart is right are we in any sense right before God. The natural heart, or carnal mind, is enmity against God and never can be made better (Rom. viii, 7), but when we receive Jesus Christ we are said to be born anew, or from above, and then we have a new heart which cannot sin, while the old can do nothing but sin. This is the work of the Spirit through the Word. A person may be outwardly all that can be desired, even to moral character, but if the heart is not a new heart, if Christ is not there, all else goes for naught. Ponder I John v, 12. The whole world is wrong, and will be till the heart gets right, which is Israel and Jerusalem, and the throne of David.

8-10. "Neither hath the Lord chosen this." "The Lord hath not chosen these." As the seven sons of Jesse passed before Samuel the verdict for each was "Not chosen." Let us bear in mind that this was a question of service, not of salvation. For salvation the word ever stands, "Him that cometh to me, I will in no wise cast out" (John vi, 37). But for service it is still true that "few are chosen," not because the Lord does not want them, but because they do not want Him; they are not willing to submit wholly to Him, and His Word and His ways; not willing to have Him think for them, and act through them and live just to please Him in all things.

11. "There remaineth yet the youngest, and behold he keepeth the sheep." This was Jesse's reply to Samuel's question as to whether all his sons were present or not. Jesse evidently was expected to bring all his sons, but he supposed the lad David would not be wanted, and that was just where he was mistaken. It is generally the unlikely one that is wanted and the unlikely and unexpected thing that happens. Let us keep nothing back from God, but yield to Him every whit that He may use what He pleases. David was the eighth son (vii, 12), which is suggestive of the resurrection Man, and the resurrection day, the man who to the Jews was so unacceptable that they killed Him. It has made me laugh in my heart many a time to see all those big brothers passed by and set aside, and the whole proceedings at a standstill until little David is sent for and arrives upon the scene. We do not know how David took his being left at home that day. Perhaps his mother comforted him if he needed any, but we may learn this lesson, Where God wants you to be there He will put you.

12. "And the Lord said, Arise, anoint him, for this is he." When at last the surprised boy arrived, this was the Lord's message to Samuel. This is our first introduction to the man after God's own heart, who is mentioned about 1,000 times in the Old Testament, and 50 in the New. Even his outward appearance is fair to look upon, but his heart is right with God, and he has already learned to trust Him for great things (chapter xvii, 34-37).

13. "Then Samuel took the horn of oil and anointed him in the midst of his brethren, and the Spirit of the Lord came upon David from that day forward." The revised version says, "Came mightily upon David," which makes the meaning more plain, as the Spirit must have been on him before. By comparing II Sam. ii, 4, and v, 3, with this verse we see that David was anointed three times. The full significance of this we shall see some day in Christ, the true David or Beloved. David, though anointed, waited long for the throne and suffered much. Our David is still waiting for His throne and kingdom, and we must rejoice to wait and suffer with Him (II Tim. ii, 12; Rom. viii, 18).

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Or Liver
Troubles, Take

AYER'S
Cathartic Pills

Received
Highest Awards
At World's Fair.

After sickness, take Ayer's Sarsaparilla.

DEATH IN A CHASM.

Cleveland Appalled by a Horror at a Drawbridge.

A CONDUCTOR'S TERRIBLE MISTAKE

Carries Himself and Eighteen Others to a Drop Into an Open Draw, Down 101 Feet to Death—A Case of Inexplicable Absence of Mind That Has Plunged Cleveland Into Mourning.

CLEVELAND, Nov. 18.—The people of this city stood appalled when they realized the full horror of the terrible accident which occurred Saturday evening on the big Central viaduct. It was the worst accident that had ever happened in this city, and the story of how the motor car loaded with men, women and children had plunged through the open draw, straight down 101 feet into the river, was told over and over again. The Central viaduct is a huge stilt bridge, 3,000 feet long, made of iron. It connects the heights and the prosperous residence section on the south side with the business center of the city. Directly over the river is a draw bridge of the pivot-swinging pattern, and this is 101 feet above the surface of the water. The South Side Street railway passes over the bridge and on either side of the draw there is a safety switch, which—unless the conductor alights and holds up a handle—will send a car into the gutter instead of allowing it to go on the draw.

Impossible to Tell How It Happened.

How it happened will probably never be known, but the conductor alighted as usual, went forward, and then deliberately—although the bridge was plainly open and a vessel passing through the draw right before his eyes—raised the lever, gave the motorman the signal to go ahead, jumped on the car as it passed him and rode over the brink to his death. Just as impossible is it to account for the action of the motorman, who was saved by jumping, and is under arrest. He was on the front of the car, of course, in full view of the bridge, could see—if he looked—the red light, which is always the danger signal, and yet he went on at the signal of the conductor.

Over the Brink to Eternity.

The motorman's name is Rogers, and he has been employed for four years. The conductor was equally experienced. The officers of the company are at a loss to explain the accident. The terrible fact remains, however, that the car shot forward and struck the gates with a crash. There was only a moment's pause, and then the heavy car ground its way through the wreckage and plunged over the brink into the black abyss, amid the screams and frantic struggles of the passengers who at the first intimation of danger rushed for the rear door. The car struck the water with a great splash and then there was silence, until was heard the rush of the patrol wagons and ambulances, the muffled roar of the coming multitude and the noise of the tugs that soon arrived at the scene.

List of Dead and Missing.

With feverish haste the work of recovering the bodies went on all night and until it was announced by the divers that there were no more bodies in the river. The list of dead and missing is as follows: Killed—James McLaughlin, base ball player; Henry W. Mecklenburg, merchant tailor; Edward Hoffman, conductor; Mrs. John A. Sauerheimer; Miss Bessie Davis, school teacher; Harry W. Foster, clerk; Mrs. Minnie C. Brown; Curt Lepehne; Mrs. A. W. Hoffman; Harvey Hoffman, 7 years old; Mrs. Martha Palmer; Marie Mitchen; Augusta Sarinski; Gertie Hoffman, 4½ years old; Louis F. Huletz, mail carrier. Missing—Miss Martha Sauerheimer; —— Looney, 9 years old; B. C. Page and Matthew Callahan.

SCENES OF EXTREME PATHOS.

One of the Bereaved Tries to Drown Himself—Motorman's Story.

The scenes about the river while the work of rescue was being prosecuted were pathetic in the extreme. It was a sad crowd, and out of respect for the unfortunate dead but very little noise was made. Occasionally the wild scream of some frantic woman who believed some one dear to her was among the unfortunate ones would echo over the flats, only to be taken up at a distance by some other woman whose heart was breaking over her loss.

As the bodies were passed from the fire boat to the willing hands on shore every few feet some woman would step out from the crowd, peer into the face of the dead as it passed, and "It's not him, thank God," she would say. As the body of a young boy was taken from the fire boat an old lady nearly fell into the river in her anxiety to see the face of the dead. She would not be put back. She threw herself on the body, looked into the face and cried: "Thank God." Falling upon her knees she raised her voice to heaven and prayed as only a mother could under the circumstances.

At another spot two men were trying to hold an almost distracted woman. She believed her husband was on the ill-fated car and was almost insane with grief. Women and children went this and that way, screaming and jostling each other; women tearing their hair and calling upon God to save their dear ones. Women fainted and were trampled on by the mad, rushing and insane crowd. It was impossible to keep any kind of order and the effort was finally abandoned. It was a crowd with a common grief. Not one of the multitude but thought that perhaps a brother, mother, father or sister was at the moment lying cold in death at the bottom of the river.

The finding of the body of little Gertie Hoffman filled the cup of sorrow for A. W. Hoffman, a grocery salesman living at 1508 Pearl street. She was the last member of his family. His wife and son Harvey, the latter aged 7, were taken from the river earlier. When Hoffman realized what had happened to him he became bereft of his reason. Rushing to the river, he plunged in and tried to drown himself, but was rescued by his friends who took him away and tried to comfort him.

August Rogers, the motorman, is detained at the Central station, though he is held only as a witness before the coroner. He talked about the accident and said: "When my motor reached the switch at the approach of the draw in the viaduct I shut off the current and applied the brake. The car came to a full stop and the conductor ran ahead and threw the switch. He motioned me ahead with a wave of his arm. I put my lever at the first notch and as I passed the conductor I looked back, as I always do, and saw him get on the rear platform. Looking ahead I thought I saw the gates at the draw closed over the track, but as my lights were burning and I had current the thought occurred to me that my eyes must have been at fault."

"How do you account for the strange fact?"

"I cannot account for it, but I swear that it was so. I have never had an accident of any kind, until this one, and I believe this will kill me." Rogers is terribly moved by the accident. When his wife said to him: "But it was no fault of yours," he replied: "No, but think of it. Oh my God! Just think of it." It was some time before he could go on with his story.

About two years ago, the Rev. Mr. Surf, of Blue Springs, Nebr., lost his hair after fever, and became nearly bald. He finally resolved to use Ayer's Hair Vigor, and now has as fine a head of hair as could be desired. This is certainly a a fact worth remembering.

To retain an abundant head of hair of a natural color to a good old age, the hygiene of the scalp must be observed. Apply Hall's Hair Renewer.

They Call It Over-Work.

BUSINESS REQUIRES A CLEAR HEAD; YET HOW FEW BUSINESS MEN—WITH ALL THEIR SENSE—REALIZE WHAT IS THE TROUBLE WITH THEIR HEADS. THEY CALL IT OVER-WORK, WORRY, ANYTHING BUT WHAT IT REALLY IS—*INDIGESTION*. THIS STEALTHIEST OF AILMENTS USUALLY COMES DISGUISED AS SOMETHING ELSE. WOULDN'T YOU BE CONVINCED IF A BOX OF RIPANS TABULES CLEARED YOUR HEAD AND BRIGHTENED UP THE OUTLOOK?

Ripans Tabules: Sold by druggists, or by mail if the price (50 cents a box) is sent to The Ripans Chemical Company, No. 10 Spruce St., New York.

NEW IRON LASTS and HOME REPAIRING OUTFIT

The Latest, Neatest, Cheapest and Best Outfit Ever Invented.

THE HOME REPAIRING OUTFIT NO. 1.

Consisting of 38 First-Class Tools and Materials (neatly boxed) Shown In Cut, viz.:

1 Iron Last, 8 inches.
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1 Iron Standard, with Base.
1 Package Assorted Nails.
1 Package 4-8 Wire Clinch Nails.
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6 Pairs Star Heel Plates.
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1 Steel Punch.
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1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

All these tools are full-sized, practical, neat, and cheap; not mere toys. They enable any person to do his own half-soling, boot, shoe, rubber, harness, and tinware repairing.

This Outfit is the result of years of study, experiment, and correspondence in the manufacture of Iron Lasts and Repairing Outfits; and its practical advantages need only to be seen and tried to be appreciated.

Our Improved Iron Lasts and Standard are one of the handiest tools you can have about the place. The Lasts are four in number, smooth and solid, 4, 6, 8 ,and 10 inches long, thus enabling one to half-sole all sizes of foot-wear. The Standard is made with an iron base, which can be easily fastened to the bench. No method of half-soling is now used on common work, except that of iron last and wire clinch nails. The writer of this has been in the business 20 years, and has seen the changes from the old wooden lasts and pegs to the modern method, and knows it to be complete.

Our Improved Harness and Saw Clamp is an indispensable tool in sewing a harness or filing a saw. The jaws are thrown open mechanically by a coiled spring on the bolt.

The weight of this outfit is 18 lbs. Price, all complete, packed in a neat, strong box, only $3.00.

The Home Repairing Outfit No. 2.

COMPLETE BOOT, SHOE AND RUBBER REPAIRING OUTFIT, consisting of 31 first class tools and materials. The No. 2 outfit contains the same articles as the No. 1 except ing the Harness and Soldering Tools, and is gotten up for those who have no harness or tinware repairing to do. Price of No. 2, neatly boxed, $2.00, or with the paper one year, $2.75. Price of No. 1. neatly boxed, $3.00, or with the paper one year, $3.75.

W. I. PHILLIPS, Publisher,
CHRISTIAN CYNOSURE, 221 West Madison St., Chicago.

STATE NEWS NOTES.

ITEMS OF INTEREST TO THE PEOPLE OF ILLINOIS.

Happenings of the Past Few Days Gathered Here and There Throughout the State—Telegraphic Reports of Events That Will Interest Our Readers.

PRINCETON, Ills., Nov 18.—The thirteen Spring Valley men who have been on trial here the last three weeks on the charge of assaulting the entire colored population of Spring Valley last August with deadly weapons, with intent to cause them to leave the county against their will, were found guilty by the jury in the circuit court and all were given a penitentiary verdict except John Tista, who, on account of being under age, was sent to the reform school. Raymen Jordin, who pleaded guilty during the trial, is also subject to a penitentiary verdict, making the total number convicted fourteen.

Some others were included in the indictment returned by the grand jury, but they left the country soon after the riot and have never been arrested. Those convicted are, by nationalities. Italian—Peter Marietta, John Bartolio, Dominic Bartino, John Rochi, Lewis Bozetto, Joe Lemor, John Tista. Polanders—Peter Budwit, Joe Schneider and Paul Yerty. French—Jean Brault. German—John Lauer. American—John Quimby. A curious commentary on the reliability of testimony is that absolute alibis were sworn to in the case of twelve of these men, by an average of five witnesses in each case.

BUSBY DISCLAIMS ANY FRAUD.

Makes, If Anything, a More Remarkable Defense Than Newby.

SPRINGFIELD, Ills., Nov. 15.—James E. Busby, charged with attempting to defraud the government by applying for a pension under the name of George W. Eaton, was brought here from Colusa, where he was arrested by the federal authorities. Two years ago Busby applied for a pension, claiming that he had served in the army as George W. Eaton. Since then Eaton has turned up.

Busby has been set down for a fraud. He insists, however, that he took Eaton's place in the army after the latter had left the service and declares that no less than twenty of his old comrades will swear to his identity and service in the army. The prisoner has been taken to Kansas City, where the application for the pension was made.

Records of Free Delivery Offices.

WASHINGTON, Nov. 14.—A report has been prepared for First Assistant Postmaster General Jones showing that in the free delivery offices investigated by the secret agents from Aug. 21 to the present time the following have been found in excellent condition: Illinois—Lincoln, LaSalle, Bloomington, Mattoon, Cairo, Decatur, Rock Island, Evanston, Quincy, Galesburg, Moline, East St. Louis, Peoria, and Sterling. Iowa—Des Moines, Keokuk, and Burlington. Indiana—Elkhart, LaPorte, and Goshen. Michigan—Lansing, Port Huron, Jackson, Grand Rapids, Flint, Saginaw (west side), Pontiac, Ionia, and Owosso.

Morse Defeats Mrs. Gougar.

BOSTON, Nov. 18—The jury in the libel suit brought by Mrs. Helen M. Gougar, the temperance advocate, of Lafayette, Ind., against Congressman Morse, brought in a verdict yesterday afternoon in favor of the defendant. Action was brought against Morse two years ago for $25,000 for alleged damages, which Mrs. Gougar claimed she sustained because of language used by Morse during a political controversy.

Democratic National Convention.

INDIANAPOLIS, Nov. 16.—S. P. Sheerin, secretary of the Democratic national committee, says that he will issue a call for a meeting of the committee early in December. He does not believe any one can foretell with any degree of certainty where the next convention will be held. "The members of the committee have not been consulting by letter as they usually do," said he. "My correspondence with cities that are after the convention is getting very heavy. San Francisco, St. Louis, Buffalo and Pittsburg are working industriously for the convention. New York also wants it; also Chicago."

Silver Men Meet Jan. 22, 1896.

WASHINGTON, Nov. 16.—The executive committee of the American Bimetallic league has unanimously adopted a resolution accepting the invitation of the national silver committee of Chicago, in calling a conference of those who believe in the free coinage of gold and silver at 16 to 1 independently of other countries to meet at Washington Jan. 22, 1896, for the purpose of arranging for a national convention. By the terms of the resolution each organization is to be equally represented, neither to have more than twenty-five representatives.

Governors at Atlanta.

ATLANTA, Nov. 16.—Governor Greenhalge, of Massachusetts, and his staff; Governor Hastings, of Pennsylvania, and his staff, with Pennsylvania state officials; Governor Lippitt, of Rhode Island, and staff, held a public reception in the Auditorium at the exposition. The members of the Cleveland chamber of Commerce and Manufacturers' club of Philadelphia, the Pen and Pencil club, of the same city, the members of the International League of Press clubs, Ohio Press association, Michigan Editorial association, Mississippi Press association, and thousands of southerners attended the reception

Preeident Was a Guest.

NEW YORK, Nov. 13.—Among the guests at the Whitney-Paget wedding was President Cleveland. He and Sir Julian Pauncefote signed the marriage register as witnesses. The bride is very wealthy and the groom, though an Englishman, is in business at St Paul as a real estate man. Secretaries Lamont and Herbert were also guests. They with the president attended the wedding breakfast, and the president is credited with the most felicitous speech he ever made in congratulating the young couple. He has known the bride ever since she was a child.

Duke and Duchess Sail for England.

NEW YORK, Nov. 18.—The duke and duchess of Marlborough have sailed for England by the North-German Lloyd's steamship Fulda. A large number of friends of the young couple were at the steamer's dock in Hoboken to bid them farewell.

National Grange in Session.

WORCESTER, Mass., Nov. 14.—The twenty-ninth annual session of the National Grange opened in Horticultural hall with nearly all of the national officers present and delegates representing thirty states. The morning session was brief. At the afternoon session National Master J. H. Brigham, of Delta, O., read his annual address, and Alpha Messer, the national lecturer, of Rochester, Vt., read the report of his office. At the evening session a letter was read from Susan B. Anthony, president of the National Woman Suffrage association, urging the convention to speak on the woman suffrage question with no uncertain voice.

Proper Way to Meet Whitecaps.

ROCKFORD, Ills., Nov. 16. — Theodore Hansow, of Belvidere, whose wife committed suicide a month ago because of domestic infelicity, Wednesday married a young girl named Augusta Koch at that place. There was considerable indignation at this manifestation of his heartlessness, as it was claimed that the abuse of his wife drove her to her death. That night a crowd went to Hansow's house for the purpose of using a little whitecap argument. They were met at the door by Hansow and the business end of a gun. The retreat was silent and rapid.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Nov. 9 to Nov. 18:

L A Brown, Hattie E Powers, J P Stoddard, G Cunningham, Jas B Gault, Rev T P Robb, J W Riner, Jasper J Tucker, H H Hinman, Rev W R Gray, Mrs Ellsworth Gross, Daniel Ault, J S Baldwin, W B Stoddard, W F Young, L G Pearson, Stephen Jackson, "Muspelheim" Luther Seminary, James Steel, Rev W Fenton, F W Smith, Rev A Mayne, T B Wilson, A Muller Jr, Mrs A E Kellogg, Jas McCullough, P B Williams, A Ethridge.

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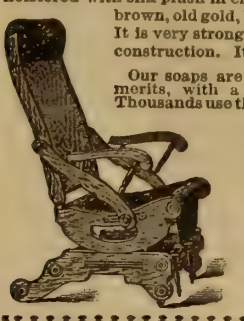

It can be adjusted to *any position*, and changed at will by the occupant while reclining. A synonym of luxurious ease and comfort. It is built of oak, polished antique finish, with beautifully grained three-ply veneer back. The seat, head and foot rests are upholstered with silk plush in crimson, old red, tobacco brown, old gold, blue or olive, as desired. It is very strong and perfectly simple in construction. It is fully guaranteed.

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A farmer of my early acquaintance kept a herd of cows, and as the custom was in those days made most of his butter in the summer, which he held till November and sold for whatever price it brought. During the summer months, whenever he went to town to do any trading, he did not go and run a bill at the stores, to be settled "when the butter was sold," but always took something from the farm. In the spring, during housecleaning time, he would have aboard a number of bundles of straw for filling beds. Selling these for this purpose, his straw brought four or five times as much as it would sell for by the ton. A well cared for flock of poultry furnished eggs in exchange for the family groceries. A few early vegetables or fruits were always selected in their season. A few cords of wood were prepared in winter, neatly piled, and when he was going (never on purpose), he took a load to pay his blacksmith's bill. By this means he had his butter money to depend upon to pay on his debt in the fall.

I was greatly interested in the methods employed by the German families who occupy a great share of the dairy farms in the vicinity of Elgin, Ills. These tenants pay more rent for the bare farm than one will rent for in New York state with a full line of stock and tools. I said to a German farmer whom I met, "You all seem to prosper here; will you inform me how you do it?"

"Well, we milk 40 cows, and there are myself and wife and eight children. The women and children tend the plat of cucumbers and pick them. We men take care of the cows and farm crops. We put in two or three acres of cucumbers, and they are sold at the canning factories, and wife and children get enough from them to pay all our living expenses, so we have all the profits from our milk to pay rent and lay by to buy a farm in a few years."

We cannot raise cucumbers on such an extensive scale, but one who has not tried it will be surprised at the income from 25 hills of cucumbers well cared for and kept closely picked. Ten dollars' worth of cabbage can be grown on a very small space. I have heard a friend tell of his little girls picking and selling over $40 worth of strawberries on a very small space. If I remember correctly, the plat was one rod wide and five rods long. Apples may be fed to cows in the fall with great profit. I consider sweet apples, say of the "pound sweet" variety, nearly as valuable as potatoes for either milk cows or for fattening any kind of stock. I believe if every farmer had enough of this variety of apples to feed his cows a peck apiece every day they would prove more valuable than grain in keeping up the milk flow. Of course apples can be so fed as to become an injury. In connection with dairying the potato crop is one of great importance. There are few years in which at some time between digging and planting time potatoes will not bring 50 cents. At this price they are a paying crop, and are worth this to feed cows in winter. I know this will astonish many, but, as in other things, there is a right way and a wrong way of doing it. Suppose cows are receiving an average of ten pounds of grain a day, if two days each week ten pounds of cut potatoes are substituted for the usual grain feed there will be no decrease in quantity of milk or butter; in fact, cows will keep in better thrift for this semiweekly change of diet.

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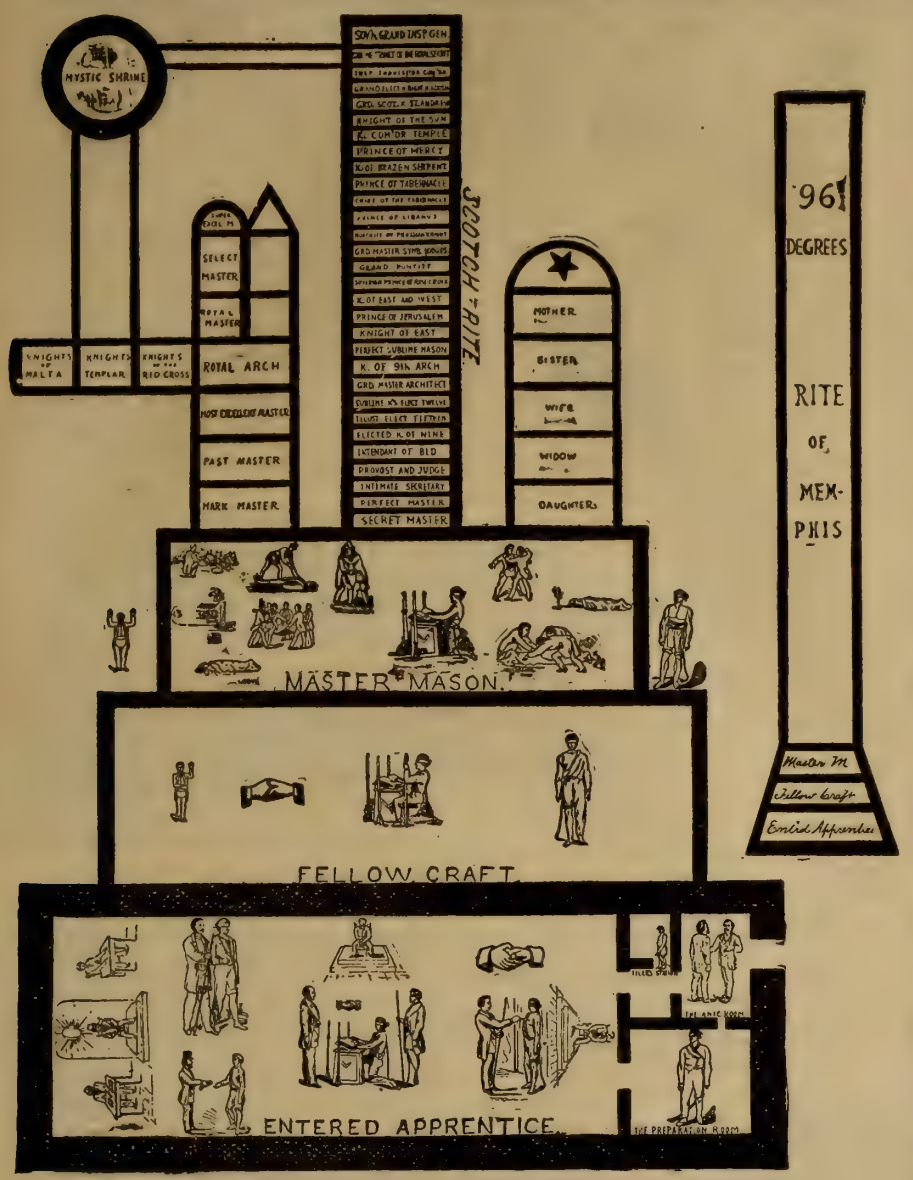

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Sermon on Masonry. By Rev. J. Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio. 5 cents each.

Masonic Outrages. Compiled by Rev. H. H. Hinman. Showing Masonic assault on lives of seceders, on reputation, and of free speech; its interference with justice in courts, etc. Postpaid, 20 cents.

Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each.

History of the Abduction and Murder OF CAPT. WM. MORGAN. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. 25 cents each.

The Mystic Tie, or Freemasonry a LEAGUE WITH THE DEVIL. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reve[illegible] Freemason. 15 cents each.

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HISTORY OF A WEEK

Tuesday, Nov. 12.

Enough home seekers are now in camp near the Nez Perces reservation to take all the desirable lands to be opened to settlement next Monday.

Battery D has been rented by Chicago labor men for a monster mass meeting and reception to Eugene V. Debs. A train of ten cars for the journey to and from Woodstock has been chartered from the Northwestern road.

William T. Lamoreaux, of Grand Rapids, Mich., known as the "bean king," committed suicide by shooting himself in the head.

The Russion thistle has been found in western New York.

Nellie Bly, otherwise Mrs. Seaman, threatens to shoot the paid spies whom her aged and jealous husband has employed to shadow her at New York.

Wednesday, Nov. 13.

The home of ex-Senator Palmer (of Michigan) at Detroit was gutted by fire, some of the loss being irreparable, one item being a complete World's fair record, the only one in existence.

Elizabeth Cady Stanton was 80 years old yesterday.

The steamer Puritan (which ran aground in Long Island sound because the fog horns near by could not be heard, although they were blowing continually,) has been floated.

The Lawrence Beach hotel, at Lawrence, one of the largest summer hotels on Long Island, was destroyed by fire with its contents. The total loss, it is thought, will not fall short of $200,000.

The Vossische Zeitung says that at least ten women in Paris have official permission to wear male garb. One of these is Rosa Bonheur, the well-known painter; another is the proprietor of a printing office; another is a bearded woman; the rest are painters and women afflicted with bodily ailments or malformations.

Thursday, Nov. 14.

Lord Sholto Douglass' mother-in-law has not tried to horsewhip him, but it is not improbable that his lordship and wife will be separated shortly.

The National Brotherhood of Electrical Workers is holding its annual convention at Washington. Its business is done in secret.

Ex-Senator Spooner was severely hurt by a fall from a car step at Tacoma. He will have to lay up for several days, but his injury is not necessarily serious.

The largest crowd ever assembled at Tahlequah, I. T., was at the opening of the Cherokee legislature and the convening of the first United States court ever held in Tahlequah. Judge William M. Springer presides in the court.

Returns collected by The Iron Age show that the rate of production of pig iron had reached the enormous total of 217,308 tons per week on Nov. 1. The October production is estimated at 915,346 tons, as contrasted with 763,354 tons in July.

A heavy rain has been general all over Nebraska, South Dakota, Iowa, and Kansas, and it is still raining. There is either rain or snow all through the Missouri valley and west of the Colorado line.

Friday, Nov. 15.

Joseph Huntal, a tailor, at Chicago, 23 years old, shot and killed himself. He was out of work and despondent.

An English syndicate has purchased the four principal breweries in Halifax, paying $500,000.

A car-load of foundlings, tots 2 and 3 years old, passed through Chicago on the way to homes in the west. They were from the New York Foundling and Orphan asylum.

The international convention of the Women's and Young Women's Christian associations elected these officers: President, Mrs. R. A. Dorman, New York; corresponding secretary, Mrs. John Duncan, Louisville.

W. B. Wood (oyster planter), Peter J. McDonald, John Finn, John Carroll and John Newberry, were drowned by the foundering in Long Island sound of the oyster dredge James W. Boyle.

At Lexington, Ky., Postmaster James A. Scott of Tompkinsville is under arrest for embezzlement, false swearing, and burning the postoffice. Scott is a Presbyterian deacon and Sunday school superintendent.

Saturday, Nov. 16.

Ralph C. Smyers, of Chicago, swore out a warrant for the arrest of his son, Dexter Smyers, charging him with embezzlement. Young Smyers is a cripple. Smyers senior, who is the publisher of a local real estate paper, says his son has embezzled several hundred dollars, the proceeds of collection.

Mayor Pingree's city farmers at Detroit raised crops valued at $17,997 this year.

Sheriff Keyser, of Woodsfield, O., had occasion to go to his stable during the night and in going there disturbed four burglars, who were trying to rob the safe of the Monroe County bank. The robbers pounced on him, gagged and robbed him and threw him into the stable, where he lay until discovered next morning.

A red-polled cow at Whittingham, England, has yielded milk continuously since she ceased calving, five years ago, her record being 13,734 quarts of milk of the first quality. No other case like this is known.

The Skinner tile factory burned at Wenona, Ills. Loss, $5,000; no insurance.

Monday, Nov. 18.

The treasury Saturday lost $1,134,000 in gold for export to South America, which leaves the true amount of the gold reserve $89,439,039.

C. and P. Crowley, farmers and brothers near Harvard, Ills., didn't believe in banks. Two burglars visited their house and got away with $5,000.

Three thugs boarded a train on the Pennsylvania railway between Jersey City and Philadelphia and would have robbed the express messenger had they not got into the wrong car. Finding out their mistake when the train was nearing Philadelphia they put on the brakes and jumped off, escaping.

Joe Choynski has been matched to fight Maher, the Irish champion.

Fireman W. McQuade, of Corning, N. Y., was killed and Brakeman Kirkendal, same place, was fatally hurt in a head-end collision on the rail near Williamsport, Pa.

The murderer of William Krauer, a New York restaurant keeper, has been captured. He is a boy only 15 years old.

Mrs. J. K. Emmett, the actress, has sued her husband for divorce at San Francisco.

DEATH OF JOHN B. DRAKE.

Well-Known Chicago Hotel Man Succumbs to Paralysis.

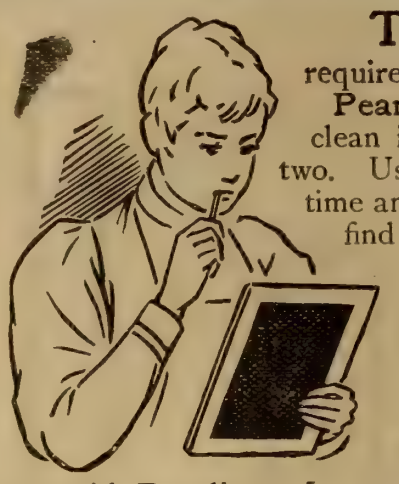
CHICAGO, Nov. 13.—John B. Drake, the widely-known hotel proprietor, is dead. Drake had been in poor health for over a year, but no immediate fatal termination of his illness was looked for. He had been troubled much of late with paralysis, but it was not sufficiently severe to confine him to the house. While down town yesterday he complained of feeling badly and returned home. He grew worse and died suddenly at 11 o'clock last night.

Drake had amassed a large fortune in the hotel business, and was one of the most successful men in his line in the country. He was a hotel man all his life, and operated different hotels in this city, but his name is connected more closely with the Grand Pacific than with any other. He made this one of the famous hotels in the country, and it was for a quarter of a century headquarters of the Republican party at all national conventions and important political meetings.

THURMAN IS 82 YEARS OLD.

Notwithstanding His Recent Serious Illness He Has a Good Appetite.

COLUMBUS, O., Nov. 14.—Judge Allen G. Thurman was 82 years old yesterday. On account of his feeble health there was no celebration of the event. Numerous telegrams of congratulation were received from prominent men. Judge Thurman was able to eat heartily, and seems to be rapidly shaking off the effects of his recent injury. The Thurman club, which has visited the Old Roman regularly on his birthday for a number of years, sent a floral piece and resolutions regretting that his recent affliction would not permit the members of the club paying their respects in person. The club extended its heartfelt sympathy in his affliction, and expressed hopes for his speedy recovery. Judge Thurman was much affected when he received the kind remembrance of the club.



To find the time required to clean your house with Pearline, take the time required to clean it last with soap, and divide by two. Use Pearline, and save half your time and half your labor—then you can find time to do something else besides work.

Pearline will clean your carpets without taking them up. It will clean everything. From the kitchen floor to the daintiest bric-a-brac, there's nothing in sight that isn't cleaned best with Pearline. It saves rubbing.

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Millions NOW USE Pearline

CHICAGO LETTER CARRIERS.

Sixteen of Them Will Be Fired for Offenses Reported by Sleuths.

WASHINGTON, Nov. 15.—First Assistant Postmaster General Jones has decided the Chicago letter carriers' cases upon the reports of the special agents and the written defenses of the carriers, together with the oral statements of the latter made at Chicago to Superintendent Machen, of the free delivery system. The letter to Postmaster Hesing was sent yesterday. The cases are disposed of as follows:

Sixteen ordered removed from the service, six suspended for thirty days, two suspended for twenty days, three suspended for fifteen days, fourteen suspended for ten days, thirty suspended for five days, thirty-one suspended for two days, four suspended for one day, four reprimanded, and twenty-two satisfactorily explained the facts reported by the agents.

WILL SEE SOME BIG WARSHIPS.

Joint Naval Demonstrations to Bring the Sultan to Terms—Turkish Stories.

LONDON, Nov. 16.—The Vienna correspondent of The Daily News says a Constantinople dispatch received there reports that the ambassadors will today give notice to the sultan of their intention to arrange for a joint naval demonstration.

WASHINGTON, Nov. 16.—The Turkish legation here has received another batch of alleged Armenian atrocities on the Turks, in which every species of deviltry is ascribed to the sultan's Christian subjects. On the other hand news from the seat of trouble received at London says that the closest search fails to find in the disturbed districts a single Turk who has been hurt, while the dead and wounded Armenians number thousands.

Knights of Labor.

WASHINGTON, Nov. 14.—The chief public interest in the meeting of the Knights of Labor was the addresses of General Master Workman Sovereign and General Worthy Foreman Michael J. Bishop. Much of Sovereign's address was devoted to the alleged treachery of those who headed the revolt against the general officers of the order during the past year. He reviewed what he termed their "devilish treachery," and their efforts to "disrupt the order." He explained the heroic methods which had been used to weed out the disloyalists, and said that today for the first time the order presented to the world a solid and unbroken front "battling for the brotherhood of man and the freedom of labor from the thralldom of greed."

The Great Corn Crop in Kansas.

TOPEKA, Nov. 13.—Secretary Coburn, of the Kansas board of agriculture, has issued his final crop report for the year. The item of foremost interest is the yield of corn. The secretary says: "The yield for this year, with one exception, is greater than any previous year in the state's history and ranks Kansas one of the four banner corn states of the world. The total product is 201,457,396 bushels, an average yield on the entire area planted (8,394,871 acres) of twenty-four bushels per acre. The average price to the farmer is 18 cents a bushel."

Tim Healy and O'Connor Expelled.

DUBLIN, Nov. 15.—Representatives of the Irish parliamentary party now meeting in Dublin, by a vote of 33 to 224, adopted a motion to expel Timothy Healy and Arthur O'Connor from the governing committee of the party. John Dillon, M. P., offered a motion with a view to carrying out the suggestion of Archbishop John Walsh, of Toronto, favoring the holding of a national convention of the representatives of the Irish race throughout the world. Dillon's motion was carried.

AUTHOR OF "AMERICA" DEAD.

Dr. S. F. Smith Stricken with Heart Disease in a Boston Railway Station.

BOSTON, Nov. 18.—Dr. S. F. Smith, of Newton, the venerable author of "America," died in this city at 4:50 o'clock Saturday afternoon from heart failure. He was in the corridor of the New England station and was awaiting the departure of a train when he was seized with a fit. He sank to the floor in a semi-conscious condition and only spoke a few inarticulate words afterwards. He was put in an ambulance and taken to the hospital, but was dead when the ambulance arrived. He had evidently expired within five minutes after the attack. He had been very feeble for some time, but was able to appear out as usual.

Rev. Samuel F. Smith, D. D., author, poet and linguist, was born Oct. 21, 1808, at Boston. He attended the Elliott school in Boston and won the Franklin scholarship in 1825. He was graduated from Harvard college in 1829 and immediately began studying for the ministry at Andover Theological seminary, from which institution he was graduated in 1832. During his course at college he acquired four different languages. He was ordained a minister in the Baptist church, served in the pulpit and as professor of languages, edited the Christian Review, and did duty in various other positions in his church.

For five years between 1875 and 1880 he traveled abroad and visited nearly all the missionary fields of the world. He was a prolific writer both of books and for periodicals and was proficient in fifteen languages. He was also a hymn and song writer and a composer. The last times he appeared on the public platform were April 3 last, when he was given a testimonial by the people of New England in Music Hall, this city, and at the late Christian Endeavor meeting, where he read an original hymn set to the tune of "America." Dr. Smith left three sons and two daughters. Among them are F. S. Smith, of Davenport, Ia.; Rev. D. A. W. Smith, a missionary in Burmah, and E. W. Smith, of Chicago.

The Pope in Poor Health.

CLEVELAND, O., Nov. 18.—Rev. Joseph M. Koudetka of this city has just returned from a visit to Rome. In regard to the pope's health, he said: "I was shocked to find how he was broken in health. He had to be carried into the room in a chair, for he could not walk, and his form and face are much emaciated. His mind and sight are as vigorous as ever, however. Of course, it is impossible to tell how long he may yet live, but I should not be surprised to hear of his death at any time."

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Let the friends in California keep in mind their State convention which will meet in Oakland, Dec. 16 and 17. You cannot arrange for it better than to work up as many meetings as possible for your agent, Rev. P. B. Williams. Correspond with him at once and see if he cannot visit your locality.

Bro. F. B. Guptill, secretary of the Maine Christian Association, auxiliary to the N. C. A., sends the announcement of the State convention which will meet with the church of Cornish, Dec. 13, 14 ard 15, commencing Thursday evening, Dec. 12, and holding over the Sabbath. Those who propose to attend are requested to notify C. D. Small, Cornish, Me., that they may be met at the railroad station and assigned homes. Cornish is on the railroad west of Portland.

Eugene V. Debs, the President of the American Railway Union, was given a reception last Friday evening by the Chicago labor unions, which filled Battery D to overflowing. It was on the occasion of the release of Mr. Debs from the Woodstock jail. A special train went to Woodstock to meet him, carrying upwards of 300 labor leaders, among whom were ex-Gov. Waite of Colorado and others. When the train returned to Chicago, it was met by thousands who, through sloppy streets and rain, formed a procession which, with banners, songs and brass-bands, took up its line of march to the big Battery hall on the Lake Front. The demonstration, including the speeches of Debs, Gov. Waite and others in the Battery, all indicated a nearing conflict between capital and secret labor organizations. As capital seems determined to make no concession, relief can only come through fearful revolution.

The situation in Turkey grows steadily worse. A dispatch to the London *Daily News* says that 20,000 Armenians have been killed during the recent massacres. And a dispatch to the same paper dated Nov. 23, says that at Van the Kurds have destroyed five villages and killed 10,000 more Armenians. Turkish troops calmly stand by and witness the massacre without protestations. All American and foreign newspapers giving accounts of the massacre are prohibited from circulation in the Turkish empire. The latest dispatches say that the American and other missionaries are in the greatest danger. It is believed that Turkey is on the verge of disintegration. The great nations of Europe are concentrating fleets of war-ships near the Dardanelles and it is the prayer of Christendom that the Turkish government may soon be wiped from the map of Europe and Asia.

CHARLES SUMNER.

This renowned statesman, scholar, lawyer and Abolitionist, whose picture we give here, was born in Boston in 1811, and graduated at Harvard when nineteen years old. He was a powerful orator, a fine classical scholar, and was gifted with a memory that never forgot a fact or a phrase. He was strongly opposed to Freemasonry and an uncompromising and relentless foe of American slavery. In 1854 he penned these words: "I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and slavery; and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."

Charles Sumner will ever be recognized as the political leader of the anti-slavery movement. He left the Whig party when they nominated Gen. Taylor, a slaveholder, for President. He joined the Free Soil party and was made chairman of its central committee. He was elected to the United States Senate in 1851, and at once began his powerful and eloquent assaults upon the slave power. This so exasperated the Southern leaders that in 1856, Preston S. Brooks, a South Carolina Representative, came up behind Mr. Sumner while seated at his desk in the Senate chamber, and struck him repeated blows over the head with a heavy cane, until he fell unconscious to the floor. Douglas, Toombs and other Southern leaders stood by and looked upon the scene in silence, and Jefferson Davis, Mason and the Southern press applauded the act. Mr. Sumner never recovered from this injury. It was not till after two visits to Europe and treatment by the best medical skill of both hemispheres, and a four years' rest, that he was able to resume his seat in the Senate, where he passed the last twenty-three years of his life. He died at Washington, March 11, 1874.

Pres. C. A. Blanchard has well said that we are too apt to narrow down the teachings of the Bible, and suppose that they have little to do with our political and industrial relations. When we compare our politics with the Bible model of civil government which God gave to Israel, we find ours has many defects. The Ten Commandments was their civil constitution, and its first article was a recognition of Almighty God. Our Constitution recognizes no authority higher than the people. Their government officials were elected directly by the people (see Deut. 1:13), whereas there are one hundred thousand of our officials, including our postmasters, who are not elected by the people, but simply appointed by the President. They enfranchised women, as is evident from the part women took in their elections, and the fact that a woman judged Israel forty years. Our government denies this right to one-half of the most moral and intelligent portion of our citizens. The Bible strongly prohibits the traffic in liquor, see Hab. 2:12, and 2:15. But our government legalizes this traffic and receives the largest share of revenue from it.

In the form of government which God gave to Israel their officials were qualified by an oath in the name of God, but our Constitution prescribes a form of oath with God's name left out. They required a moral test for government officials. Their law said: "He that ruleth over men must be just, ruling in the fear of God." Our Constitution prescribes no moral qualification for civil rulers. In some of the States we prescribe moral qualifications for saloonkeepers, but none for a President or Congressman. Their government prohibited secret oath-bound societies, but our government charters them, and fosters tens of thousands of secret lodge rooms, with their Christless altars and rituals and prayers, secularizing our politics and side-tracking our churches. Their government required a man to forfeit his life if his carelessness or neglect resulted in the death of his neighbor. Our government legalizes upwards of 200,000 saloons which result in the death of 100,000 victims of intemperance every year. The fourth article of Israel's national constitution was the great law of the Sabbath, securing its rest to every man and beast. We have no national Sabbath law, and the government is the greatest Sabbath breaker. Through the postoffice department and railroad corporations it deprives hundreds of thousands of the Sabbath rest.

COME OUT FROM AMONG THEM.

So long as the drunkards and sellers of rum
Hold office, municipal, city and State;
While they and their tools legislators become—
Whether church members pray or silently wait—
The saloon, and the dark lodge, and low gambling hell
Will curse and destroy, whoever you blame;
The hosts of the damned will increasingly swell,
Whatever your party, whatever your name.

So long as the people who claim to be good
And to follow the path of Jesus our Lord,
Neglect or refuse to vote as they should
In face of the teachings of God's holy Word;
So long as they vote what they know to be sin—
Rum, Lodge and Rebellion—whoever you blame—
Intemperance will carry, the rum traffic win,
Whatever your party, whatever your name.

Just as long as you Christians refuse to unite,
Regardless of party, regardless of creed,
In voting for that which the Bible calls right,
For men and for measures untainted by greed;
Just as long as you ballot for that which is wrong—
For the rumseller's patrons—whoever you blame,—
The saloons will increase, and their party grow strong,
Whatever your party, whatever your name.

—*Selected.*

A TIMELY EXHORTATION.

BY REV. P. B. WILLIAMS.

As I pass through the land engaged in the work of the National Christian Association, a few things press on my mind with such force that I can not longer refrain from mentioning them.

1. The burdens of life are not equal.

2. The providences of God, from the human side, are not equal.

I see some, even of God's children, enjoying ease, wealth, luxury, and others in poverty, toil, and almost despair, in the battle of life. The command, "Bear ye one another's burdens, and so fulfill the law of Christ," is meaningless to many. "Lay up treasures in heaven" is but a by-word now. The short span of human life has vastly more concern than the immense furlongs of eternity to thousands of professed Christians. They seem, while professing Christianity, to be in reality infidels, saying like Ingersoll, "One world at a time."

What a difference there is between profession and possession! What a chasm between words and devotion. We sing, "I love thy church, O God," and show by almost every act that it's the world that we love, instead. We sing, "Beyond my highest joys, I prize her heavenly ways," when we make no effort to have her "heavenly ways" advanced,—among men.

In the blessed work of this association some toil, night and day, through rain and mud, heat and cold, without rest, passing sleepless nights, spending all their time and energies, and nearly all their means to advance the interests of reform. Others lay back on their oars and do nothing.

This can't last always. There must be a change. Why will not our friends look at the matter as they should? Help bear the burden. Is it possible that they are ashamed to engage in assisting men who have staked their all on the justice of this cause, and propose to fight it to a finish?

Remember, my brethren, there are two ways of collecting debts. Freely, and by force. God may collect some of his dues in the same way. If we do not cheerfully pay our debts to men, the court issues an execution. The sheriff comes out and takes enough to meet the bill. God can allow a cyclone, fire or some other special providence to take away what we withhold from his cause. One brother thinks, "I cannot possibly pay as much to my pastor this year as I did last." In a few weeks a colt comes along and kicks him, and he pays the physician $600 to patch up his skull and restore him to health. Another thinks he cannot possibly sign anything to the support of his poor pastor. A fire comes and in fifteen minutes wipes out his building and furniture to the amount of $3,500. How much insurance did you have? Answer, $500. Then he is out $3,000.

These are among the very best men we have. They are among our best supporters. See how the Lord can convince us that we could spare something, if we think so. Some of the good people had better invest something in the Oakland convention. The California campaign. The Oregon and Washington work. We will insure it to bring gains in hard, honest work, and we believe it will bring success. One thing we do know is, that a man can work with more heart if he has a few cents in his pocket, and knows that his "loved ones" are properly clothed. Come up to the help of the Lord against the mighty.

Oakland, Cal. Nov. 14, 1895.

IT IS EITHER ALL RIGHT OR ALL WRONG.

BY H. E. HUNTER.

Many otherwise well-informed men do not seem to care nor see any danger in Freemasons being in control of about all official and other profitable positions. Especially is this true of government officers. And silent and secret trickery makes no noise, no trouble, yet they get all they care to try for.

And not alone in business, but the very national government itself is an open book to the high priests of secrecy—to the lodge power. During President Cleveland's first term a member of his cabinet was in no sense a secretist, but a tried and true man. I had occasion to write him on public affairs and he promised that the facts given should be strictly confidential. Yet in less than one week a Masonic high light had all the matter given to him under a personal promise not to make the same public. How was it done? The private secretary of the cabinet official was a Mason. He informed the Masonic brother of all, notwithstanding his oath to the United States.

And thus it is in every government department. There are enough Romanists and Masons in the right places to serve the Pope and Satan also. And leaders in lodgery know all that goes on in all departments of the national government. And as it is in high places, so it is down to even the lowest—the railway, mail and telegraph service; even all the postoffices of any account have enough Masons to keep the leaders in secrecy well posted.

How long is almost the entire country to remain in the hands of those who meet in secret and conspire in darkness to gain their ends; destroy any whom they please, and silently and secretly serve their general master, the devil? So far as this town is concerned, the postoffice, telegraph and mail service have been in the hands of Masons for twenty years. There is nothing hid but shall be made known to the lodge power. Indeed, the State of New Hampshire is entirely in the hands of Masons.

Hinsdale, N. H., Nov. 16, 1895.

COLLEGE FRATERNITIES.

BY REV. J. M FOSTER.

I am asked to express my views of secret societies in colleges. I presume the editor of the *Cynosure* asked me to do this because out of the three years that I attended the Indiana State University I was a member of the Sigma Kai fraternity two years. I must say in fairness that there was absolutely nothing in connection with our meetings except literary exercises. Debates, essays and original orations occupied the whole evening. And this feature of it I regarded as invaluable in my college life. But the college literary society, of which I was a member, was just as good, and those of us who tried to get all out of that there was in it, gave too much time to that department of our college work. I am opposed to college fraternities:

1. *Because they are secret.* A number of students have no right to bind themselves together to keep hidden from their fellow students and the faculty what they say and do in their meetings. If the students in the fraternity are good boys, no harm may be done. If they are bad boys, an opportunity is given them to do mischief. But in either case they contravene the rights and interests of that institution. It is dangerous for students to form organizations over which the faculty has no supervision. It is an *imperium in imperio* that engenders strifes and animosities, jealousies and rivalries, which disturb the harmony and efficiency of the college.

2. *Because they are selfish.* Some fraternities aim at literary culture. The literary standard determines who shall be solicited to join. Others give the social element the first place. The social standing of the students determines their eligibility for membership. Others still exist to appropriate the college honors, and those who by any means, fair or foul, can grasp the positions are invited to join with them. This may be regarded as a kind of application of the law of the survival of the fittest. But it is essentially selfish. It is calling the righteous and excluding sinners. Those students who need literary improvement are excluded from the first, and those who have it are received. Those who need social improvement are excluded from the second, and those who have it are invited into the second. Those who need encouragement for their ungratified aspirations are excluded from the third, while those who have been honored are taken in.

3. *Because they train the students for the more objectionable secret oath-bound orders.* The tendencies of these fraternities are toward the darkness and away from the light. Lot pitched his tent toward Sodom. It seemed a harmless thing to have his tent door looking toward that wicked city. But by and by Lot was in Sodom. Presently Sodom was into him. And only by the gracious intervention of the angel of the covenant leading him out was he saved from death. Joining a college fraternity is pitching your tent toward the Sodom of secrecy. We speak of a man having a bad habit. The time comes when the bad habit has the man. There are confirmed drunkards, confirmed liars, confirmed blasphemers. The habit of secret conclave is formed in these college fraternities. The rule is, this habit holds through life. Thackery says: "You sow a thought and you reap an act; sow an act and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny." This corresponds with our experiences. The thought of secrecy is sown in these college fraternities. The seed sown produces the harvest of these lodges whose names are legion because they are many. College secret societies ought to be abolished.

Boston, Nov. 16, 1895.

WHAT SHOULD BE THE ATTITUDE OF CHRISTIANS TOWARD SECRET SOCIETIES?

PART OF AN ADDRESS BEFORE THE IOWA STATE CONVENTION, AT BARNES CITY, WEDNESDAY EVENING, NOV. 6, BY REV. C. D. TRUMBULL, D. D.

The secret society question is one with which every Christian is brought into contact to a greater or less degree. Christians ought to have opinions on this question and to be able to give reasons for the opinions they hold. They ought to take their stand, and to take the stand they shall wish they had taken in the day of final accounts. I am aware that opinions differ on this as well as on other questions, even among Christians. I do not assume to be able to settle the question for every one, but I have my opinion and have taken my stand, and I ask you to bear with me while I state my position and give my reasons.

First, I hold that the attitude of Christians toward secret societies should be that of a separation from them and refusal to be identified with them. The words of our Lord, "Come out from among them and be ye separate, and touch not the unclean thing," apply as directly to all secret orders as to anything under heaven. Secret orders are mere worldly associations. They may counterfeit some things which belong to the church of Christ, but they have no more claim to be called Christians than a counterfeit coin has to be called genuine. Some may think that a hard saying, but it can be made good.

The corner-store of all these associations is their secrecy.

Their members have often admitted that without this their orders would fall. Secrecy throws a glamour over them and entices and holds multitudes of weak and unenlightened men and women, and other multitudes of designing and scheming persons and a few staid and sober people, who, had they known the inside character and workings of the orders, would never have crossed their tyled thresholds. The principle of pledged perpetual secrecy, and especially with reference to that of which one has no knowledge until after the pledge is taken, is

ANTI-SCRIPTURAL AND ANTI-CHRISTIAN.

I admit that there may be lawful privacy in matters

which concern only ourselves and our families; and there may be lawful privacy among friends and sometimes about matters which come before church courts, but such privacy is vastly different from organized associations, which are oath-bound or pledge-bound as to rituals and doings of which men have no knowledge as to whether or not it would be lawful to receive them as secrets at all. I know it is customary to assure the candidate for admission into secret orders that "there is nothing in the obligation that can conflict with any duty the candidate may owe to God, his country, his neighbor, his family or himself." But who is to judge as to these things? "Every man must give account of himself to God;" hence no man has a right to put his conscience in the keeping of another. It has often happened that men, after having been given this assurance, have been shocked by the obligations laid upon them; and multitudes of conscientious men have been constrained to withdraw from these associations; and no wonder.

The obligations laid on members of such associations are in many cases immoral.

They set a limit to the moral law of God. If I say to my child, "You must not wrong or harm your brothers or sisters in any way," yet never say, "You should not wrong or harm any one;" and, while I punish for wrong done to a brother or sister, and take no notice of injuries done to others, do I not say to him practically, "I shall only hold you to the law of kindness in its application to your brothers and sisters." It is a notorious fact that this is the

LENGTH AND BREADTH OF LODGE OBLIGATIONS

and lodge morality. How far short this comes of the morality taught by Jesus Christ! He said, "Thou shalt love thy neighbor as thyself," and taught that even the Samaritans, with whom Jews had no dealings, were their neighbors and that they were under obligation to be loving and kind to them as occasion required. Some secret orders bind their members to assist each other even when guilty of violations of law. For example, one part of the obligation of a Master Mason is: "I will keep the secrets of a worthy brother Master Mason as inviolable as my own, when communicated to and received by me as such, murder and treason excepted, and they left to my own option."

Suppose I am a Master Mason, and a brother Master Mason comes to me and gives me the grand hailing sign of distress and says, "I broke into the Bank of Barnes last night, blew open the safe and took $10,000. I am hotly pursued. I want you to conceal me." What am I as a Master Mason to do? If I regard the Masonic oath there is but one thing to do, and that is to

CONCEAL AND SHIELD HIM FROM ARREST,

if I can. The Mason is obligated to shield the seducer under like circumstances, provided the seduced is not "the wife, mother, sister or daughter of a Master Mason." These obligations are sealed by penalties which mean death to those who break them. No Christian ought to be found in such associations.

These orders are antagonistic to the church.

This fact is realized by those who know little or nothing of their principles or teachings, but judge them only by their tendencies and effects on their members. Men have said to me, "We are opposed to secret orders because they interfere with the work of the church." A minister of a neighboring church said to me not many months ago, in speaking of lodge members in a former charge, "They never missed a lodge meeting, but they never hit a prayer meeting." The majority of lodge members set the lodge above the church. Some of them say, at least practically, "The church is good enough for women and men who are cripples and poor and have no money to pay lodge dues, but we prefer the lodge; the religion of the lodge is good enough for us." This brings us to another fact worthy of note in this connection.

Most secret orders teach that all good members are sure of salvation.

I heard a prominent member of two or more of these orders, a man who is recognized by his church as a minister of the Gospel, say in a public address, "A good Mason is sure of heaven;" and the next night in another address he said: "A good Odd-fellow is sure of heaven." It is proper to note here that all the principal orders have

DISTINCT AND POSITIVE FORMS OF RELIGION;

that they have religious creeds; they have chaplains who officiate in services of a religious character. Bibles are to be found in some lodges, and portions are read on certain occasions and prayers are offered, yet Jesus Christ is shut out of the lodge. The leading orders do not permit the use of his name in either ritual or prayer, lest, forsooth, the enemies of Christ should take offence.

Moreover, many of the rites and ceremonies of secret orders are borrowed from heathenism.

All that is necessary to establish this is to read any of the standard works of the secret orders—works written and published to the world by prominent members of these orders, such as Albert G. Mackey and A. F. C. Pierson, writers on Masonry, Grosh on Odd-fellowship and Joseph D. Weeks' History of the Knights of Pythias. Nothing more is necessary to prove that they are rites and ceremonies with which Christians should have nothing to do.

Membership in such orders is utterly inconsistent with Christian character and Christian duty.

Mark, I do not say there is no possible salvation for such. Our God is infinite in mercy or none of us could be saved; but I do say, the relation is so inconsistent with Christian character and duty that

NO INTELLIGENT CHRISTIAN CAN CONTINUE IN IT WITHOUT SIN.

Would you not consider it inconsistent and wrong for a man to claim to be a Protestant Christian while at the same time he is a member of the Roman Catholic church? Such inconsistency is no greater than that of the man who claims to be a Christian and still adheres to the secret lodge.

We as Christians maintain that out of Christ and of his church the whole world lieth in wickedness.

If what we have said is true the secret lodge is out of Christ and his church. How can a Christian unite with such organizations? The apostle asks, "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? and what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?" Every one of these queries has direct bearing on the case in hand. In the same connection we find the exhortation: "Be not unequally yoked together with unbelievers." It is undeniable that the

MAJORITY OF LODGE MEMBERS ARE UNBELIEVERS;

that many of them are intemperate and profane; and that some of them are infidels. It was in view of this Mr. Moody said: "I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. .....If twenty-five Christians go into a secret lodge with fifty who are not Christians, the fifty can vote anything they please and the twenty-five will be partakers of their sins. 'They are unequally yoked together with unbelievers.'"

There is another injunction of the Spirit which every Christian should heed; it is this: "Avoid the very appearance of evil." All secret orders have, to say the least, this appearance. Men who in times of peace habitually gather in secret places under cover of darkness, refusing entrance to all who are not sworn or pledged to conceal all they see and hear, naturally subject themselves to suspicion. Legitimate business is almost invariably done openly. Only that which is evil habitually shrinks from sight. The testimony of Jesus should be accepted as conclusive on this point. He says: "Every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved. But he that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God." Jesus Christ is our example. He laid no obligation on his disciples "ever to conceal and never to reveal" his words or his doings. He did nothing in secret which he was unwilling should be told; and more, he declares, "In secret have I said nothing." Jesus did not

SHUT HIMSELF IN BEHIND BOLTED DOORS AND CURTAINED WINDOWS

lest the world should see what he did and hear what he said. He did not say, "If you want more light, and if you want to be elevated to a higher plane, come into the secret circle of which I am Grand Master." No! He spoke openly to men. In this, as in everything else, Jesus Christ is our pattern.

There are still other reasons why Christians should separate from all secret orders, which, if not as weighty, are worthy of careful and candid examination. They cause a waste of time and of money. The time spent in going through the ceremonies of any lodge is simply squandered. Any man of sense can find a good many ways of spending it more profitably. So again the money paid into a lodge treasury is largely wasted. Only a small part of it ever comes back in any way. An insurance company which would

EAT UP TWO-THIRDS OR THREE FOURTHS OF ITS RECEIPTS IN RUNNING EXPENSES

would have to go begging for policy holders. Few members of secret orders ever get back for themselves or for their families more than one-third the money paid in. Two-thirds is retained for salaried officers and other lodge expenses. Christians have no right to spend their money in such ways when there are so many ways in which it could be expended with more profit to themselves and to others.

Once more. "They are often used for evil ends." Wendell Phillips once said: "Secret societies are needful for no good end and may be used for any bad one." Ungodly men have, for the most part, control of the lodges, and they generally use them to advance their selfish ends. They are

OFTEN USED TO SECURE UNDUE FAVORS

in business, and even in courts of law; to secure political preferment and to distance rivals. It often happens that men are injured in reputation and in business prospects by secret cabals; and sometimes the death of obnoxious persons is decreed and the agencies ordained in secret lodges. It was a secret society, the Masons, that murdered Capt. Morgan in 1826. It was a secret society, the Clan-na-Gael, that murdered Dr. Cronin in 1889. It was a secret society, the Mafia, that murdered Chief of Police Hennessy, in New Orleans in 1890. How many murders have been committed by the decrees of secret orders eternity only will reveal. Christians should stand aloof from associations which are so often used for evil ends.

THE MACCABEES.

THEIR ORIGIN, CUSTOMS AND METHODS OF DOING BUSINESS.

BY REV. W. B. STODDARD.

It is impossible for the reform agent to take up the thousands of secret societies that have existed, or are being organized, and show the fallacy and the falsity of each separately. He must speak of many on general principles, without going into detail. It is well however to take certain of the more prominent and analyze their pretentions.

When an organization assumes the proportions of the Maccabees it may be well for us to inquire what are the principles that have attracted these 300,000 individuals? How are they being taught and governed? Are they to be a permanent factor in the administration of the affairs of church and state? In short, what are they? What do they do and teach? In endeavoring to set before the reader the nature of this organization I shall use as my authority "the revised laws of the Knights of the Maccabees as adopted May 11, 1893, and in force after July 1, 1893."

The headquarters of this organization is Port Huron, Mich. Its professed objects are "To educate its members socially, morally and intellectually; to create a fund for the relief of sick and distressed members; to care for the living and bury the dead; to unite fraternally all white males of sound bodily health between the ages of 18 and 70 years, and to give death, sick or funeral benefits to those between the ages of 18 and 55 years, and to establish a benefit fund from which a person having complied with all the laws may draw a sum *not exceeding* $3,000 *provided* the Supremes wish to give him anything. (See Sections 4-6-7-8-59.)

There may be three divisions or ranks. The Supremes, who run the thing. The great tents that may be organized where forty tents desire and the Supremes are willing, and the tents that may be organized when twenty or more persons desire to unite. The whole business seems to be

run with an eye to revenue only. To induce persons to join the organizer will tell some story setting forth the benefits the individual will derive by so doing.

Organizer Lawry told of a man that had only paid in $30 and received $1,100, or rather his family received the latter sum. He spoke of the great benefit coming to the home of the deceased by this investment. He knew of course that the ordinary, unthinking individual would imagine that this was the way they would do business and would unite without asking very many questions.

In uniting if the candidate is a strong, able-bodied male within the required limit of ages, he may make himself liable to receive certain benefits and a sum, on which he must pay, which is *not to exceed* $3,000. Only think of it. Here is an opportunity of a life time. "He that does not provide for his family has denied the faith and is worse than an infidel." Only see how much good that $1,100 did that poor man's family. Now is your chance; come in.

Hold on! Does the individual thus excited stop to examine the basis of the organization with which he is asked to unite? How many read the laws governing the order carefully? Does not the ordinary individual judge of what the order *will do* by what he sees it *has done?* Is it not wise for us to enquire of this order what can it do in the future? What is it likely to do before we invest too heavily?

A person in uniting with a tent must pay $5 entrance fee, $2 for one medical examiner, and twenty-five cents to the supreme medical examiner. He is then in a condition to be taxed for the benefit of the order. He must pay dues, buy a long list of trinkets with which to deck himself, help pay for lodge furniture, and if a charity fund is created must contribute to it. He must also contribute of his time in attending meetings, etc., for the benefit of the order. What will he get in return for all this? Insurance? No. He must do all this before he can be insured in connection with the order.

What does he get then? Certain friendships, opportunity to attend meetings; if elected to office, some high-sounding title. If not, he may wear the regalia he is required to buy, and strut for the benefit of the order. Why should not a fellow have a strut and get a long title when they are so cheap? If the individual is between the limit of ages, he may get what they call insurance by paying additional to what is required in uniting.

Where does the money thus paid in go? (See Revenue of Supremes, Section III). The charter fees (not less than $100 for each tent organized), the great camp charters $50 each, membership certificates, withdrawal cards, rituals, financial cards, "not more than twelve per cent of the whole amount paid," also the profits on all books, blank forms (see Sec. 117), the supplies required for starting and running tents (for list see Sec. 115), together with regalia required, both for ordinary and extra occasions, also when Supremes change the styles, these are some of the sources from which the revenue that makes up the Supremes' funds are derived. For long lists of regalia required, see Sections 160 to 169.

What are some of the duties of these Supremes? They must meet biennially. What do they do at these meetings? "The salary of all the Supreme officers shall be fixed by the Supreme tent at each biennial review." (Sec. 50.) How about expenses? "The officers of the Supreme tent shall receive mileage and per diem, not to exceed three cents per mile each way and six dollars per diem." (See Sec. 133) Reader, how would you like to be a Supreme Bee? Wouldn't it be nice to have a revenue fund, six cents per mile for traveling, and six dollars per day while meeting to vote your salary from this fund and attending to the other matters incident to your office? As long as there are little bees busy bringing in the honey, why should not there be a crafty old bee willing to tell how the workers will have a sweet time when they have filled his hive?

What authority do the Supremes have in conducting the affairs of the tents? Answer: "This association (the Supreme tent) shall have power to make its own laws, rules and regulations for the government of the whole order." (Sec. 105.) "It shall be the Supreme tribunal to which all final appeals shall be made." (Sec. 107.) "It possesses the right and power of regulating and controlling its benefit funds, fixing the rate of death assessments on the members of the subordinate tents under its jurisdiction, receiving appeals and redressing grievances arising in tents, of originating and regulating the means of its own support, of deciding as the tribunal of last resort all questions arising out of its laws." (Sec. 109.)

"It shall have the power to decide as to the validity of all death claims or any other claims which a member or the beneficiary of a member may have against it, and its decisions shall be final and binding upon every member and their beneficiaries, and no suit at law or equity shall be commenced or maintained by any member or beneficiary against the Supreme tents." (Sec. 110)

If the object of this order were to banish the widow's anguish and wipe away the orphans' tears; "to pay $1,100 for $30" to the distressed; to provide so that "when a man should be playing on a golden harp his weeping widow should not be playing on the washboard;" if, I say, the object of this society is to dry up tears, will friend Lawry, with seven letters after his name, tell why in the light of all reason they should make such *supreme* laws? Does he think that these nice tender-hearted men, who only receive $6 per day and six cents per mile when they travel to vote their own salaries, will so love the widow and orphans of all the dying Maccabees that they will give them $1,100 for $30?

Perhaps friend Lawry can explain why the Supremes make their laws as if they thought they were dealing with a band of pirates to "educate their members socially, morally and intellectually." In my next I desire to look at this organization as an insurance society.

REFORM NEWS.

TWO WINGS OF ANTI-CHRIST'S ARMY.

ST. PAUL, Minn., Nov. 20, 1895.

EDITOR CYNOSURE:—At the Minneapolis convention Prof. Stub, in the discussion of the Jesuits as a secret order, observed that the Jesuits and the Freemasons agree in the matter of mental reservations in their vows.

Of course they do; but the brazen-faced deceivers of the Masonic lodge in their oath disavow mental reservation and swear to a lie in the very act of that disavowal. See the oath of the first degree of Freemasonry, called Entered Apprentice, alias Isis, as follows: "All this I most solemnly and sincerely promise and swear with a firm and steadfast resolution to keep and perform the same without the least equivocation, mental reservation or self evasion whatever, binding myself under no less penalty than that of having my throat cut from ear to ear, my tongue torn out by its roots." (See "Ecce Orienti," p. 32) The obligation is a forsworn one to forever conceal all that shall be revealed to him at any future period.

Now surely it must be, and no doubt is, understood by every sane person that understands the thing, that there is a mental reservation in regard to swearing to have his throat cut if he fails to, for instance, conceal all the secrets communicated to him Masonically.

Yes, Jesuitism and Freemasonry both belong to the father of lies, and will be joined in the final conflict against him who is King of kings and Lord of lords. In that conflict everyone will stand in his own place,—all the children of the devil on one side against Him and his "called and chosen and faithful."

"These have one mind, and they give their power and authority unto the beast. These shall war against the Lamb and the Lamb shall overcome them, for he is Lord of lords and King of kings; and they also shall overcome that are with Him, called and chosen and faithful." Rev. 17: 13, 14.

W. FENTON.

A BUSY MONTH IN CALIFORNIA.

LETTER FROM THE COAST AGENT.

EUREKA, Cal., Nov. 11, 1895.

EDITOR CYNOSURE:—Since my last letter, I spoke several nights at Port Kenyon. The seed sown will accomplish good. The last night will long be remembered by some of the people of the little port. I spoke in the Presbyterian church, on the "lodge evil," which stirred a number of them to think, some pleasantly, others seriously, and one madly.

I received here six subscriptions to the *Cynosure*, and three to the *Lodge Lamp*. I found myself loth to leave the many kind friends at Port Kenyon. I arranged for the pastor to visit the place and preach regularly every two weeks. He is true to God and the people on the lines of *moral reform*. I pray that he may have great success. I went the next night to Fortuna, where I spoke in the Salvation Army hall, to a comparatively small audience, not more than fifty or sixty persons being present.

I did not wonder at the small crowd after I learned that they had strenuously labored to prevent a hearing, refusing to announce my lecture till the last night. If this is the course the Salvation Army pursues generally, instead of them "taking the world," as many of them vainly imagine, the "world will get them sure." Quite a number of their members were out to hear me, and sanctioned my address, three of them taking the paper. After the lecture I was besieged to return and speak again. I regretted that I could not do so.

While speaking in the hall, the Odd-fellows held a session above where we met. They seemed to try to annoy us as much as possible. While at their highest pitch, I related an anecdote about them that brought them down stairs like bees from a hive. They came in and heard me quietly to the end, though any one could see they were ill at ease. One brother here, after being converted, left the Knights of Pythias and Sons of Veterans. I found him on the eve of joining the A. P. A's. I hope he will not. One gentleman came forward and asked me:

"What do you think of the A. P. A.?"

I answered him, "Just as I do of the Roman church." One is just as un-American in principle as the other."

He tried to defend it for a time. I quoted from an A. P. A. lecturer and organizer in Oregon, as reported at the Portland convention by Rev. C. H. Merryman. He said, "We must fight fire with fire. We must fight the devil with the devil." I enquired if he indorsed that. This is strange sentiment for Christians to imbibe, but it compares favorably with secret society arguments.

I went on Saturday to Rohnerville, where we learned that the liberal U. B. trustees were conspiring to prevent our speaking on the lodge question in Rohnerville, they being in possession of both keys to the church. Orders were left me to come immediately and see the principal trustee, Rev. Ackerson, an aged minister, but, as I have never asked such a favor of a liberal since the division of our church, I did not go. I went to the church at the hour for service. He came and tried to convince me that it would do harm. Of course we disagreed as usual. I contended it was just the thing needed.

I spoke Saturday night and Sabbath morning and afternoon. Bro. Ackerson attended all these services. I then announced that in the evening I would speak on secret societies. Trustee No. 2 slipped up to the old brother and whispered, "Are you going to let him speak?" At least, I suppose that was what he said. In the evening he was conspicuously absent, but we had a good audience. I spoke here an hour and three-quarters and held my audience, save two or three lodge men. I am sure that good was accomplished. Very many came up and bid me Godspeed. Among them was one of the liberal trustees.

Our Sabbath services were all reasonably well attended, notwithstanding there were four funerals in and about the town. One of the physicians of the place, who heard me both times on Sabbath, met me in the evening as I went to supper and hailed me with, "So you are going to speak on secret societies, to-night; will you speak for or against them?" turning over his watch-charm, at the same time exhibiting his badge. I said, "Doctor, come out and hear me to-night. I think I shall be able to dispel any doubts as to which side I am on." He was on hand to listen, and stayed till the end. I think he felt that it was nearly the end of him as well as the end of the address.

This is the place where they tried to prevent our old friend, Elder Coggswell, from speaking, some of the preachers rushing in and calling him a "perjured villain." It has been hinted that

the elder and another very prominent minister did leave this field because of lodge opposition.

I have put in my month's work which I came to do: spoke thirty-two times, filled every engagement, took in eight members into the old church on true separation from the world, held the quarterly meeting for the presiding elder, did all I could to secure a support for the pastor, secured nineteen subscriptions to the *Cynosure*, and quite a number to the *Lodge Lamp*. I wrote and sent out nearly two hundred letters during the month, announcing the convention at Oakland, Dec. 16 and 17. I am now at Eureka awaiting a steamer for San Francisco. I am tired, but happy. Praise the Lord. P. B. WILLIAMS.

"STIRRING UP THE ANIMALS."

ROSE POINT, Pa., Nov. 22, 1895.

EDITOR CYNOSURE:—I have but time to briefly chronicle the events of the week passed as connected with work here. My work has been in New Castle, Mt. Jackson and at the point where I write. Friends did not arrange for me to speak at Hubbard, Ohio, but send the assurance that the way will be open for work there later.

At New Castle I added fourteen subscriptions to the *Cynosure* list and made several new acquaintances. Dr. Browne of the First U. P. church was much better. His health has not been the best for some time. He expressed an interest in our work as usual. Rev. Martin's horse carried me some twenty miles on my journey. He otherwise rendered substantial aid.

I stayed one night at the home of Rev. Shaw of the Free Methodist church. He is a seceding Mason. He hopes to attend State convention and speak of his experience. Both he and his family did much for my comfort and encouragement on my way. In my canvass I met a Mr. Robertson who said he invested $400 in purchasing silly secrets before he got his eyes open. He had been connected with the Masons and other lodges. He says Bro. Ronayne worked the degrees some years since and commended his work.

On Wednesday evening I attended a Covenanter prayer meeting. The leader mistook me for some great man and insisted on my taking the lead. We spent a very pleasant hour in prayer and conference. These friends were all awake to the needs of the hour and of course subscribed

(*Continued on 9th page.*)

CORRESPONDENCE.

SPIRITUALISM A FEARFUL DELUSION.

CAMBRIDGEBORO, Pa., Oct. 24, 1895.

EDITOR CYNOSURE:—I was very glad to find in a late issue of your paper the article written by Mr. Hall. I have been investigating this matter for twenty-five years, and am convinced that the so-called "spiritualism" is the cause of almost, if not quite, as many souls being lost as either intemperance or secretism, and therefore is of vast importance, and is a subject that all reformers should recognize. I would advise all who wish to look this matter up, to send and get the pamphlets published by Mr. Hastings, of Boston, Mass. Mr. Hastings has been and is making a lifelong fight against infidelity and spiritualism, and is doing a great work along these lines. His books (which have only a nominal price) treat of all phases and forms of spiritualism, and show by unanswerable proof that spiritualism is the personal work of the evil one.

I know that in every instance where there are manifestations which are common at the seances and where a Christian has demanded in the name of our Lord Jesus Christ, who and what were the power or powers that produced the manifestations, that the answer has been, either the devil or some of his minions; and that their object was to deceive those who believe in spiritualism. It is a sorrowful fact that the devotees of this great fraud are so fascinated that the most direct and positive evidence that it is a fraud does not shake their faith one iota.

One of their leading men who was editor of one of their great papers was converted from it after many years' enthusiastic work in its behalf. He came out and publicly stated that for eight years he thought he was receiving communications from a departed wife and then was convinced thoroughly that he had been deceived.

Another thing that ought to convince them of the deceitfulness of spiritualism is that often they receive communications from supposed spirits of dead friends, and afterwards find that these friends are still alive. Their argument in these cases is that they have been deceived by bad spirits. The question then comes up, how can they discriminate between the good and bad spirits?

Another thing against spiritualism is that they put themselves under the guidance and control of the spirits of those whom on earth were most wicked and depraved. In one instance a young man who was a tough and a drunkard who lived in St. Paul, and drank himself into delirium tremens, killed his wife and then cut his own throat, and in less than three weeks there were several persons who were under his spirit control, and were depending upon his spirit for directions on every point.

Scientific men all over the world generally admit that there is an unknown power which produces all the phenomena attending the seances. It always degrades those who follow its teachings, and generally tends toward free love and other abominations. The man whom I alluded to as converted from spiritualism says that he has sixty closely-written pages of a small book of the names of those of married people who were parted by spiritualism.

A study of spiritualism in India, where it has been practiced from time immemorial, will show its degrading tendency and influence. I would advise all who wish to post up on this subject to get Mr. Hastings' works on this matter, and when they send for them to be sure and put in ten cents for his pamphlet entitled, "Will the Old Book Stand?" It is a thorough answer to Mr. Ingersoll's tirade about "The Mistakes of Moses." In this book Mr. Hall says that "any one can kick a dead lion." Also, that "it don't take a very brave man to criticise one who cannot defend himself." Every Christian ought to read this, especially as so many are being led astray by "Higher Criticism" and innumerable other isms.

It seems as though the people generally are anxious to find some other way, or rather any other way to get to heaven but the right one. I think we are now in the times of the great apostasy spoken of in Revelation, and it behooves Christian people to be very careful how and what they read, and go frequently to God in prayer for help and protection from these things, as it is only thus that they can be sure of escape.

It is wonderful to see the delusions into which spiritualists are led. For instance, there is a man, a doctor of medicine at Battle Creek, Mich., who thinks God has chosen him to teach souls in hell, that they may by the knowledge thus gained gradually gain heaven. He says that he has been the means of leading sixty thousand souls out of hell, and among them Judas Iscariot. He even dares to call on Jesus of Nazareth to tip his table in his seances. How awful. I do hope that Christian people will look into this matter.

M. D. GRAY, M. D.

DEEP SOLICITUDE FOR OUR TURKISH MISSIONARIES.

WASHINGTON D. C., Nov. 20, 1895.

EDITOR CYNOSURE:—President Cleveland and all the members of his cabinet are as deeply interested in the precarious situation of the American missionaries in the Turkish empire as the numerous church organizations throughout the United States, which have appealed by mail and wire to Secretary Olney. The matter was considered at the last meeting, and those interested may rest assured that nothing has been or will be left undone by the U. S. Minister to Turkey for the protection of the lives and property of the American missionaries. The principal danger lies in the inability of the Turkish authorities to carry out their promises of protection, as the latest news indicates that the Turkish government is itself in danger of being overthrown.

A letter was received from a missionary in Turkey a few days ago which, although written some weeks ago, has a bearing upon the situation. The letter was received by the father of the missionary who resides in Washington. In it the writer expresses the opinion that if a U. S. war vessel should proceed to the district in which missionaries have been interfered with and demand immediate reparation from the local officials it would produce much better results than to proceed by ordinary diplomatic methods, by conference with the Turkish government at Constantinople.

His idea is doubtless correct, as to results, but there are certain rather formidable obstacles in the way of carrying it out which must be obvious to those who are familiar with international law and usage. Suppose, for instance, that an Italian warship had proceeded to New Orleans a few years ago and demanded of the mayor of that city immediate reparation for the shooting of the Italians said to have belonged to the infamous Mafia society, how would the government of the United States have regarded such a proceeding? No matter how great individual provocation or danger may be to citizens of one country residing in another, there are certain well-defined formalities which must be gone through with to obtain reparation from the offending country.

The W. C. T. U. this week began a series of evangelistic meetings, under the management of Mr. David H. Burwell, of Zanesville, Ohio, and Dr. J. F. Spencer, of Harriman, Tenn., who is president of the American Temperance University located at that place. Mr. Burwell's opening address was devoted to the evil effect of the saloon and its surroundings, in the course of which he said: "The saloon is the foundation of all evil; the devil's way to man, and man's way to the devil, and the only right side is the outside." The meetings are held daily, in the afternoon, at W. C. T. U. headquarters.

The centennial of the establishment of Presbyterianism in Washington is this week being fittingly celebrated by members of that denomination. Sabbath evening Dr. Sunderland preached an historical sermon; Monday evening Rev. Charles L. Thompson, of New York City, delivered an address on "Presbyterianism and the Nation;" Tuesday evening Rev. Henry M. McCracken, chancellor of the University of New York City, and Ethelbert D. Mansfield, president of Lafayette College, Easton, Pa., delivered addresses on "Presbyterianism and Education;" Wednesday evening addresses on "Presbyterianism and the District of Columbia" were delivered by Rev. B. F. Bittinger, Rev. J. G. Butler, and Hon. John W. Foster, and the celebration will close Friday evening with an informal reception and lunch by the ladies of the church. C. A. S.

REV. P. B. WILLIAMS IN HUMBOLDT CO.

ROHNERVILLE, Cal., Nov. 13, 1895.

EDITOR CYNOSURE:—Your valuable paper was welcomed into our home a few days ago. We appreciate it very much. Rev. P. B. Williams spent nearly a month with us in Humboldt county. He did some valuable work. This part of Humboldt has not had such a ray of light turned on it for many a day. The secret lodge is dragging more souls down to eternal ruin here than in any place the writer has ever been.

Bro. Williams is a faithful, fearless servant of the Lord, and the good people of Humboldt would like to see him back to their help again. Yours for a pure and undefiled Holy Ghost religion,

E. P. GUNDLACH.

TRAMPLING ON THE CROSS.

BOSTON, Mass., Nov. 12, 1895.

EDITOR CYNOSURE—As Judas kissed our Lord, crying, hail, Master! and betrayed him, so other traitors exalt the symbol, but trample truth under their feet.

The Templars, for example, treat the cross, as, in the Blue Lodge they treat the Bible, a part of the lodge furniture, a "book of the law," exchangeable with the Vedas or the Koran; so the cross is a symbol and ornament of Templarism, and, as such, a thing that infidel and Jewish shop-keepers found themselves able to use as a decoration when the profane hosts met in triennial conclave.

It was to the Templar much like what it may be to a thoughtless girl wearing it as an ornament.

> "Upon her breat a jewelled cross she bore,
> That Jews might kiss and infidels adore."

It was a profanation of the cross when this horde of Blue Lodge Masons, to whom, as such, Jesus was a forbidden name, assuming the garb of Templarism, whose allusion to Christ is profane and shocking, bore it through the streets in

mock reverence, akin to the mockery of Herod and his soldiers who clothed our Lord in a purple robe.

It was trampling the cross in the mire to associate it with drunkenness and immorality of the triennial debauch. It was trailed after a distiller; it was dragged where rumsellers and drunkards marched in trampling groups; it graced the gathering of harlots and their low companions!

Finally, when the fancy drill of the feathered and gold-laced hordes made, in the very street, the form of the cross, these enemies of Christ literally trampled the cross under their feet.

L. U. THER.

WHOSE MONEY PAID THE DUES?

[I recently forwarded a letter of Mary Sidney to the *Farm Journal*, relative to the foolishness of the secret societies connection. In the following she has something additional to say as to paying dues in benefit societies and in the way of life insurance. As a matter of personal experience, it may be well for me to mention the circumstance that, several years ago, I felt obliged to authorize the foreclosure of a small mortgage of sixteen hundred dollars, belonging to a relative, after showing the owner of the property and his wife so much leniency that a number of years' interest of the lien accrued, and with the expenses of obtaining title, made the property cost several hundred dollars more than I would be able to get for it. Unwilling that my relative should assume the loss arising from my forbearance, I took the property myself. Before that happened I learned that the defaulting owner was a member of these societies, and his mortgage interest money had been used to pay the monthly dues.—J. W. LEEDS.]

"A life insurance paper in the great city of New York has paid its 'distresses' to me in its editoral columns. It says, 'Now another pastoral lunatic staggers to the front in the person of Mary Sidney, who between her duties of feeding the pigs, shooing the hens off the garden, and various other exciting episodes of farm life, finds it possible to devote some time to demonstrating that life insurance is a delusion and a snare.' After such expressions as 'Mary shouts herself rancous, is without brains, is a self-sufficient bigot, is ignorant,' and all that; and telling how the Beechers, Talmages, Senators and statesmen are supporters of the institution, it closes by advising that I do not duplicate the experience of the renowned Mrs. Partington, who vainly strove to sweep up the Atlantic Ocean with an ordinary house broom.

"The calling of names is not logic; indeed, it often occurs that the less argument a man has the more of that sort of thing he resorts to; nor does might make right. The most godless business that blights our fair country to-day, the liquor traffic, has the strongest hold of the people, and the greatest amount of their money in it. But it does not make this business a proper one because sober people cannot sweep up the iniquity with a 'house broom' and clear the country of it; nor does it make life insurance a just institution because great men have a hand in it. Indeed, one is almost tempted to believe that it is our great men who are leading the people of this country to poverty and ruin. The article does not attempt to explain the charge made, that a bad feature of life insurance is that it does not protect the really poor. A man has a comfortable living and something over and so is above the necessity of insuring his life ere he can do so; but it says, 'Where Mary can cite one instance (if, indeed, she can quote a single one) where the payment of life premiums has caused hardships, we can bring forward thousands where the life insurance was every cent left to a stricken family.' Mary can cite more than a single instance where life insurance has 'caused hardship.' The head of the Sidneys, whose life I have tried to insure with good bread, has spent many a dollar in helping along the families whose thriftless providers have placed their cash in the insurance companies' till instead of the necessities of life.

"Just now I have been told of a woman whose bill for eggs and garden sauce had not been paid for four years, and when the farmer's wife modestly asked for her honest earnings, the woman said she could not pay it, as she had just had to pay her life insurance dues. I can see no justice in people providing for the future at other people's expense, as thousands are doing, for the insolvents are legion who have paid-up policies; they call this thrift; it puts money into the family pocket to start with again, but it is not honestly gained money. The system robs Peter to pay Paul and carries deception on its face. They can turn their wit and sarcasm against the farmer's wife for the honorable employment of 'feeding the pigs' and 'shooing the hens,' but they don't object to eating her dinners while they are circulating around trying to insure the farmers and get a bonus out of them for their own pockets. My space forbids all I should say, but the subject may be continued if the dear men continue their attentions to me. The head of the Sidneys says: 'Give it to 'em. I'm glad to see somebody else catching some of it.'"

TALKS TO YOUNG PEOPLE.

BY PROF. D. A. STRAW.

NOW I KNOW IN PART.

I have in my house a water pipe that comes in through the cellar and is connected with a larger pipe in the street. That pipes winds about all through the city; running into cross streets, up and down, back and forth, branching into houses, into barns, into shops and into stores, and always ending in a faucet, as it does in mine. There is a network of water pipe about twenty miles in length all joined into one and filled with water. Some are large enough for a boy to crawl through, while the small branches would be choked if one of his marbles should get into it.

At the center of the town the big pipes are filled by connecting with a tall "stand-pipe," as they call it, that looks like a big stove pipe. But it is large enough to set the big dining table in the bottom and seat a family of ten around it, and it is tall enough to divide into fourteen stories as high as ordinary rooms. That big stand-pipe is kept full of water, except when they let it get lower by not pumping. For the water that fills it and all the pipes is pumped into it from a well close by. But it isn't pumped by a boy nor by a man, nor by a windmill either, but a big steam pump sucks up from the rocky depths of that well six hundred gallons of water a minute and shoots it into the bottom of the stand-pipe.

It does its work quietly. It makes no fuss about it. I never heard it pumping when I passed by it. But in my cellar a half mile away I have heard that pumping and seen it too, or rather, I have heard and seen the pipes throb with every stroke of the big pump piston, as you have sometimes seen the pulse throb on a man's neck when his heart was pounding hard in its hiding place in his bosom. How did they do it? It was because they were not fastened closely all along their course in the cellar, so they trembled with every pulse beat of the water that was forced into its tower. But the pipes outside are laid five feet under ground all the way from my house to the pump, so they did not move. And the faucets were shut at the end of the pipes so the water could not flow out. But the water felt the impulse, and the throbbing of the heart threw its energy through every branch and branchlet in the city.

As I thought of that, it brought to mind a statement which I have heard, that a pebble thrown in the ocean's edge makes a wavelet that rolls, though faint, till it reaches the farthest shore.

And again, I know that the breath of a boy as he speaks his thought in the telephone's ear, has started an impulse that speeds and flies through wire-bound reaches of valley and wood and mountain and river and snow and mud, and tells his words from city to city, a thousand miles in the wink of an eye. Ah! the thought makes me quiver, for who knows what wires are strung in this world that we have not seen? We have traced the canals in the trunk of a tree. We know how the redwood freights its fruit to the topmost towering tip of a twig. We have felt the sun as it poured its heat down the slender pipe line to the earth. We have winked at the blinking stars and caught the end of the rope that they threw down to us.

We have rocked in the cradle that the earthquake swung and felt the throb of old mother earth's heart. But we have not seen the string that swings the moon at the end like a silver toy whirled about the earth. And we have not discovered the pipes that flood the heart with joy from the eye of a friend. We never know till the wires are cut how many have tied us to those we love. We do not feel till the cords are jarred, how tense they are that bind together parents and children, sisters and brothers. We cannot tell how our inmost thoughts throb through the world to the throne of God.

Wheaton College, Ill.

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THE MYSTERIOUS POWER:

OR

THE UNIVERSAL, INVISIBLE EMPIRE OF THE WORLD.

BACHELOR'S NARRATIVE.

CHAPTER X.

LOFTY ASPIRATIONS.

"Who never felt the impatient throb,
The longing of the heart that pants,
And reaches after distant good?"

Having returned home and entered with zest into oldtime sports and pastimes, and after much deliberation and planning, Roy determined to study law, while the Bachelor concluded to devote his life to medicine as a profession.

They separated and each entered with enthusiasm upon the acquirement of the knowledge necessary for entering the busy arena of practical life. Two years and six months thereafter and the two friends were on their way to a thriving little western city where they were to locate, one to practice law, the other to dose out cure-alls. Never did two young men enjoy each other's society more than these two did. They were full of life, purpose and humor, and gave themselves up to the enjoyment of the journey, keeping everybody in an uproar of laughter and hilarity. Such fellows were sure to win success sooner or later, and both were ready for hard, persistent labor.

Their most sanguine expectations were fully realized. Victims were plenty and each was soon on the high road to usefulness. Their offices were in the same building and the young attorney entered heartily into local politics. He became an active leader of several nocturnal societies and rapidly gained the confidence of the voters of his congressional district. Many of his political opponents could not understand the peculiar power he seemed to wield, as he so quickly outstripped them in the race for position, emolument and office. Was any new enterprise on foot in the community the young physician and rising lawyer were early and eagerly solicited. They were welcomed alike in the sick chamber, the hall of justice, the political caucus and the drawing-room. Scheming matrons and coquetish damsels smiled upon them, and speculating papas looked on approvingly.

The young doctor was often seen at a large country mansion where lived a rich old invalid miser. The old aristocrat had one only daughter, a tall, graceful girl, educated and accomplished, the idol of her parents, and known for her goodness of heart and charities to the suffering and needy. She was a very angel of mercy to the poor, the widows and orphans, for miles and miles. The father was crafty, proud and haughty. The daughter had a kind word and smile for all. Never did sculptor or painter behold a more perfect form of female loveliness. What a queenly beauty. How complete in form and feature—the calm blue eyes, so full of latent fire, the golden tresses, the clear complexion and a countenance the very embodiment of quiet intelligence—all combined to enchant and entrance the beholder. What rare cultivation and varying power of voice as it kept time with the shapely fingers as they swept the keyboard of the piano with the magic touch of a master hand. The full rich tones fell upon the ear like the soothing cadences of heavenly music.

But it was not until the young physician came in one day and heard that splendid voice touched with passion singing a national air, that he realized the peculiar power of the singer. Alas! the hearer turned away with a bitter thought, as he realized that while he was welcomed as a skillful practitioner, that old miser would rather see his only child buried than have her bestow her affections upon any man except of ample wealth. And such was the situation. Nevertheless, lofty ambition and increasing responsibilities spurred to greater activity, and mid pleasure and business time passed hurriedly by.

(To be continued.)

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For re-serving left overs of meat, fish or vegetabes a good white sauce will be found both appetizing and wholesome. Many people use it in preparing made dishes of fresh materials in preference to any other sauce or dressing. To make a good white sauce melt a tablespoonful of butter in a granite saucepan. When bubbling, stir in quickly a heaping tablespoonful of flour or a little less of cornstarch, add gradually a cup of hot milk or cream or white stock. Stir constantly as it thickens. For toast add salt only, for vegetables add salt and pepper and for fish or meat season to taste with onion, parsley, cayenne, curry, mustard, celery, lemon juice, capers or mushrooms. To make the sauce richer stir in as it is taken from the fire a beaten yolk of egg or 2 hard boiled eggs chopped or grated. Use cornstarch or double the amount of flour when you wish a very thick sauce for croquettes.

How to Make Mineral Water at Home.

Mineral waters may be manufactured easily at home. To make a certain kind, take a gallon of distilled water and add to it 8 grains of carbonate of lithia with 20 grains of tartaric acid. If you want another, add to a gallon of distilled water 4 ounces of sulphate of magnesia. Stir it up, and there you are. You can make your own effervescing citrate of magnesia by taking a gallon of distilled water and adding to it an ounce of carbonate of magnesia with 3 ounces of citric acid. Put the acid in by degrees, so as to prevent the too rapid giving off of gas.

The only difficulty about making mineral waters at home is that they ought to be corked under pressure. In producing distilled water there is no trouble whatever, as it contains neither salts nor germs.

How to Clean and Frost Brass.

Acid should never be employed in cleaning brass, as the metal will soon become dull after such treatment. The application of olive oil and very fine tripoli, followed by a washing with soap water, constitutes the best method of polishing and preserving the brilliancy. To frost brass and give it a decorative finish boil the article in potash, rinse in water, plunge in nitric acid, wash again; then dry in hot sawdust and give the still hot metal a coat of varnish.

How to Toughen Glass.

Plunge the glass, heated to the melting point, into a bath containing an oleaginous mixture at a high temperature, but considerably cooler than the glass itself. This is effected by reheating already manufactured and annealed glass in a kiln and passing it thence into the bath.

How to Make Sponge Cake.

Ten eggs, three-quarters of a pound of sugar, half a pound of flour, rind and juice of a lemon. Grate rind and squeeze juice of lemon on sugar, add the yolks of 10 eggs (keep whites separate); beat until it is a thick cream, then add the well beaten whites, mix thoroughly and sieve in slowly the half pound of flour. Do not beat this in, for if you do your cake will be tough, but stir carefully until it is all mixed. Bake in a moderate oven.

How to Remove Rosin or Tar.

To remove rosin, tar, axle grease or similar stains wet the cloth, apply fat or any common oil to the stain and thoroughly soap it; allow the soap to remain for a short time; then wash alternately with turpentine and warm water. If this will not remove the stain, cover with a mixture of oil of turpentine and the white of egg and let it stand for some time until it softens up. Then wash with hot soap water and rinse.

How to Make Fish Dressing.

Two tablespoonfuls of flour and one of butter, creamed together; then pour on a pint of boiling water, stirring constantly; 2 hard boiled eggs chopped and mixed with this dressing. This is nice with boiled salmon or boiled halibut.

How to Make Graham Bread.

Take one-half cup molasses and into it stir a large tablespoonful of melted butter or lard, after which dissolve 2 level teaspoonfuls baking soda in 2 cups sour milk, and while foaming mix with the other ingredients; then add graham flour to about the consistency of fruit cake, no stiffer; stir very thoroughly. Bake in medium oven for an hour. This bread is very good, and if eaten in preference to wheat, is a never failing cure for constipation.

Catarrh

Is just as surely a disease of the blood as Scrofula. So say the best authorities. How foolish then to expect a cure from snuffs, inhalants, etc. The sensible course is to purify your blood by taking the best blood purifier, and that is Hood's Sarsaparilla. This medicine has permanently cured many hundreds of cases of Catarrh. It goes to the root of the trouble, which is the blood. If you are a sufferer from Catarrh, try Hood's Sarsaparilla at once. Get only Hood's Sarsaparilla, the one true blood purifier.

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The Christian Cynosure.

REV. M. A. GAULT, - - - EDITOR.
WM. I. PHILLIPS, - - - PUBLISHER.

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THE LODGE AND THE CHURCH COMPARED.

It is not difficult to show the points of difference or of antagonism between the church and the secret lodge. The church is a divine institution organized by Christ. He has prescribed its laws, government and ritual. The lodge is a human organization, devised by selfish men whose object is to secure their own honor and preferment. The object of the church is the glory of God and the salvation of men.

The aim of the church is to make Christ the center of its service, its prayers and work. The lodge excludes his name from its ritual and prayers, and goes so far as to cut it out of texts they quote from his Word. The church welcomes all to its service, and obligates its members to give the widest publicity to its doctrines and creed; while the lodge meets in halls with blinded windows and tyled doors, and obligates its members by horrid oaths and death penalties to ever conceal and never reveal what is done inside.

The lodge excludes from its membership the poor, the lame and the blind; also consumptives or those afflicted with chronic diseases, and all unable to pay their dues. They also exclude women and children and colored people. In the church such selfish distinctions are condemned, and all who are friends of Christ are regarded as one in him.

In the church we are taught to love our enemies, to do good to them that hate us, and pray for them that despitefully use us. But the lodge boycotts, villifies and even assassinates its enemies. The church teaches to keep holy the Sabbath, while the lodge by its Sunday parades and excursions is doing much to break down our Sabbath laws. The church enjoins the law of chastity upon all, while the lodge requires it only in regard to the wives, mothers, sisters or daughters of its own members. The strong tendency of the lodge is toward centralization of government and despotism, whereas the influence of the church is toward republican liberty. The tendency of all false religious systems is to separate people into upper and lower classes so that the few are exalted and enriched at the expense of the many.

The lodge is an enemy of the church because it is a rival religion, teaching that people can be saved without the atonement of Christ. It is an enemy of the church because it absorbs the time, energy, talent and money that should be devoted to the church.

ABSCONDING CONNECTICUT BANK CASHIER.

Reference was made some time ago to the fact that Walden, of Willimantic, the runaway cashier, was a Mason. We find the following in a recent issue of a leading Connecticut newspaper. The question in point is, whether the "little sharp work" would not have been done if Walden had been a "cowan:"

"There are many people in Willimantic who believe that, for some days at least, after John L. Walden disappeared, he remained within a few hours' driving distance of this city, and that had a little sharp work been put into the case his whereabouts could have been discovered. Surely Walden had no time to prepare for flight. In all probability his resolution to skip was formed during the interview with Bank Commissioner Crofut at a late hour in the afternoon preceding the night he left. Walden knew that he must be out of harm's way before the condition of the bank was discovered. Had he taken a train, it is argued, the fact would have been discovered, especially since he must have been heavily loaded with the missing books. Whether the police have investigated the matter enough to form an opinion as to his manner of going is not known, but those who are in a position to best judge in the matter are firmly convinced that Walden was carried out of the city that night by team, and that for several days he remained within ten miles of his home.

"A fact has recently come to light which strengthens this theory. Within a week or ten days after Walden's disappearance a resident of this city who had occasion to be out until after 2 A. M. on two occasions saw James Walden in his own close carriage drive into Prospect street and down High street. Each time it was about two in the morning and the same route was taken both times. The gentleman who saw him is said to be a friend of the Waldens and was careful not to make the matter public. Of course where Walden was is only a matter of surmise."

HELP THE HELPLESS.

The *Cynosure* holds a helpful relation to so many classes that it is only fair for several classes in turn to furnish helpers to the *Cynosure*. First, we are helping two classes of Masons, those who need enlightement, and those who, though enlightened, are yet enslaved. Masons who do not realize the innate evil of the corrupt governmental, moral and religious system with which they are at least content and at worst infatuated, need missionary work for their help. Masons who have begun to realize how badly they are caught, but who feel shut in and locked up by public sentiment and public apathy, together with lodge persecution and wicked oaths, need helpers.

Then come parents, trying to bring up their boys to be good, useful and free men, while the lodge lies in wait hoping in time to capture them for slaves. Besides these are the many whom the lodge seeks to devour, but who as yet are safe. All these need help, and among the earnest workers trying to help them all is the *Cynosure*. Nineteen-twentieths of the church's effort to day is expended in trying to rescue individual sinners and not one-twentieth is exerted in removing the public evils that are destroying these souls. This is the great defect in the evangelistic work of our day. It is trying to save individual souls without interfering with the hundreds of thousands of secret lodges which, as wreckers on a storm-lashed shore, are setting up false lights, luring tens of thousands of souls upon the fatal rocks.

To arouse the church and especially the ministers to the importance of stopping the wreckers by removing the lodges has been the main work of our Association. In our efforts to accomplish this purpose we have sent out anti-secret literature to at least 10,000 ministers in the United States, a large majority of whom had never received such literature before.

There are two classes who stand on the shore or keep well out of the way while we try to rescue the others. Many in both classes do not realize the danger or see the rescuers. Some in both classes are themselves unconsciously in peril while the tide rises toward them. Indeed, most of them may personally or through their interest in others be involved.

One class could help us by furnishing boats; the other by pulling at the oars. That is to say, some could provide means for the work; others could help do it. There are many who could combine both helps by subscribing for the *Cynosure* to be sent to others who ought to be gained to our cause.

The profits of a newspaper depend on its circulation. After the first expenses are paid, such as typesetting, etc., the profits increase in disproportionate ratio. A little more paper, a little more time for press work, a slight addition to mailing expenses, are more than offset by the additional sales, and the increased value of advertising columns. Nothing but a circulation that requires mailing a hundred thousand copies each day throughout the year enables the *Youth's Companion* to sell a first-class paper at a second-class price, and take in a fortune every week as the product of its advertising columns. It is an immense distribution that enables another and rather different paper published in New England to ask five dollars a line for its advertising. The *Cynosure* is buffeting the waves almost alone, to rescue those wrecked in the storm, or bring safe to firm ground those who are in danger. Mailing copies to persons who have not seen the paper, subscribing for one or more not on our list, or becoming subscribers if not so already, are among the ways in which others may help the helpless.

There is another class whose pens are able to enrich our columns. They are already welcome contributors to other periodicals. They are writers of recognized ability. Their work for this paper can be done silently under cover of pen names, if they think it unwise to let their own names appear in connection with a cause "everywhere spoken against."

The *Cynosure* has welcomed some anonymous work during recent years. A tract reprinted from its columns under the title, "The Masonic Oath Itself a Perjury," was advertised for a long time, but never bore the author's name either as a contribution or in tract form. There are many men of genuine literary ability to whom it would be a slight task to write once a year a quarter or an eighth of a column. The help to us would not be slight. We issue fifty-two numbers. If there were one able writer in each State of the Union, who, as a patriot and a Christian, would help us to the extent of two quarter column articles a year, or even one, it would change the complexion of our task. The *Cynosure* lacks the means to pay for the services of such writers. It is struggling hard to do its own work. It does seem as if some of the friends of our country and our King might be glad, now and then, to strike one blow in this battle. We need help but lack the helpers. Some of those who stand back know the importance of the issue, and some of them are peculiarly able to do what needs to be done. We are trying to help. May the Lord help them to help the helpers.

THE GRANGE TARIFF.

The tariff question is a political one, and it is also a grange question. The third day of the great meeting of the National Grange at Worcester, Mass., was Nov. 15, when, it is reported, the members of subordinate granges came together in an "enormous crowd." On that day the seventh degree was conferred on a class numbering nearly two thousand:

"A conference of representatives of Chambers of Commerce, Boards of Trade, and delegates of the Farmers' National Congress and other commercial organizations from the various sections of the Union, and delegates of the National Grange, was held and resolutions were adopted calling upon Congress to equalize the protective system by extending to the agricultural staples and American shipping in the foreign trade that just measure of protection to which they are entitled so long as protection is the controlling and public policy of the nation, and recommending the 'Lubin proposition' for the protection of American agriculture and shipping in the foreign trade.

"The same resolutions, in substance, have been recently adopted by the Chambers of Commerce of San Francisco, Seattle, Wash.; Portland, Ore.; the Board of Trade of Bath, Me.; the leading Atlantic coast ship builders at a meeting in Philadelphia and the Farmers' National Congress in Atlanta, Ga.

"The 'Lubin proposition' favors the payment of a bounty by the Federal government upon exports of agricultural staples. The address is signed by J. H. Brigham, master of the National Grange, Patrons of Husbandry; Hugh Craig, vice-president of the San Francisco Chamber of Commerce; and Alex. R. Smith, representing leading Atlantic coast ship-builders."

JOHN SHERMAN'S RECOLLECTIONS.

Encouragement for reformers who oppose those allied evils, the saloon and the lodge, is found in a paragraph from John Sherman's "Recollections." He refers to a time not much more than half a century ago, quite within his own recollection and that of many of his surviving contemporaries. Earnest effort has crowded the intervening time. The comparison he makes proves it to have been not in vain.

Opposition to the lodge is now more dangerous and difficult than opposition to the saloon. Yet the moral reform which requires it is far more hopeful than was the temperance reform only a little while ago.

The intrenchment of the enemy is not nearly so strong. The custom of drinking could plead the example of all ages, all countries and all classes of men.

On the other hand the lodge was never universal and is now fortunately exceptional. Membership is the exception, not the rule.

The "good man" and "minister" excuses could make a more sweeping claim. Ministers drank at weddings, at each other's tables and on all

public and private occasions, sacred or secular. They were, almost without exception, what would now be called moderate or social drinkers. So were their wives and all other women. Now a few "good men" go into the lodge and go out again. A few "ministers" do the same. And a few, to their discredit, stay.

Under indignant protest, Masons sometimes get the coveted chance to desecrate a corner-stone. Then, nothing from a barn to a church could be raised without rum.

Nearly all drank and consent was almost universal. But opponents of the lodge are surrounded by a wide public sentiment averse to Freemasonry, and regarding it with suspicion or disgust. Our case is not nearly so hard, except, perhaps, as opposition is more brutal and persecuting, and free speech is more fully suppressed. Earnest work appears liable to be rewarded with earlier if not more complete reform than this another thus describes.

"At that time intemperance was a common vice. Of the young men who were my contemporaries a very large proportion became habitual drunkards and died prematurely. No reform in my time has been so general und beneficial as that of the disuse of drinking intoxicating liquors, commencing in 1841. Formerly liquors were put on the sideboard or table, and the invitation 'take a drink' was as common then as 'take a seat' is now. This method of treating was shared in by preachers of the Gospel, and by all who observed the courtesies of social life. Now these conditions have greatly changed. Whisky is banished to the drug store, the grocery and the saloon, and even there it is under surveillance and so highly taxed as to furnish a large proportion of the national revenue."

"STAR" THAT LURES BOYS TO RUIN.

—Beside the cigarette we must now place the *Star*.

—*Star!* What a name for the organ of a society whose first element is darkness.

—The "*Star*" shines against a background of darkness, and shines with a baleful light.

—"The C. M. A. is the original ——— beware of imitators." Just so; and of the original too.

—The C. M. A., or Coming Men of America, is a new secret order for boys started in September, 1894.

—"We will let you join free," says the C. M. A. to the boys; and that is what the spider said to the fly.

—If the light that is in the *Star* be darkness, how great is that darkness which radiates from the dark, secret lodge.

—Can a parent be blamed for feeling indignant when he finds that such a paper as the *Star* has been sent to his own boy?

—The October *Star* contains portraits of ten young victims gathered from the east, south and west. It is a pathetic sight.

—Even rumholes are forbidden to sell to minors who come to them; but the "*Star*" invades Christian homes and seeks to seduce only the young.

—Why must the printing press, agent of light, turn out such messengers of darkness and extinguishers of bright prospects as the *Police Gazette* and the C. M. A. *Star?*

—The girls will have to give up their monopoly of superlatives. The C. M. A. is the best thing, its little organ is the best paper, its hieroglyphics are best—ography, and its secretary is not only Grand but also Best.

—"The small boy is ever ready to fight for his old yellow dog. Nobody knows any better than he that the dog is not good for much, but then—it is his dog." Lodgeites are very touchy about their ancient yellow dogs.

—C. M. A. has the exoteric meaning of Coming Men of America, but the esoteric meaning is what is wanted. Must one learn its tea-chest language before he can read the true signification? For the time being we can only guess at possible meanings, such as Criminal Methods Attempted; Crime Most Atrocious; Cruel Moloch's Afterthought, or Cool, Mendacious Assumption.

—"Bestography" is the name of a "sign language" which makes one think of the chirography of aborigines or the hieroglyphics of centuries ago. Bright boys will be apt to call it worst-ography. It must be a wonderful advance in one's education to read or write these clumsy characters. It is such a step backward that it suggests the possibility that, once under way, this new secret order will proceed to be "ancient" like the others.

PERSONAL MENTION.

—The California anti-secret convention will meet in Oakland, Dec. 16 and 17.

—Oscar Fullwider, of Bloomington, Ind., visited the *Cynosure* office recently.

—Samuel Pherson, of St. Charles, Ill., called at our office and renewed for the *Cynosure* last week.

—Director J. M. Hitchcock and Edmond Ronayne were welcome callers at our office last week.

—Prof. Simpson Ely, of Kirksville, Mo., is associate editor of the *Church Register*, published at Plattsburg, Mo.

—The December number of *St. Nicholas* is to contain the first series of Robert Louis Stevenson's letters to young friends in England, describing his Samoan home-life.

—Bro. E. Ronayne has been invited by Rev. A. G. Johnson, of Huntington, Ind., to lecture at that place. We congratulate the Huntington people on the prospect of again hearing this champion in the anti-secret cause.

—Miss Eva Shontz of Englewood is one of the best elocutionists in the country. She spoke at the recent National W. C. T. U. convention at Baltimore, and is now on an extended tour in the East. We are glad to know she is in full sympathy with us in the anti-secret reform.

—Mr. and Mrs. D. M. Quay are conducting quite a successful children's mission, at 6250 Morgan St., near 63d St. They have Sabbath-school each Lord's day at 3 P. M. and Song and Gospel service every Friday evening at 7:30. They cordially invite parents and children to attend.

—The *Preacher's Magazine* for November is crowded with Thanksgiving thoughts and presents the best number ever issued of this popular monthly. Rev. Henry M. Field, D. D., furnishes "A Thanksgiving Sermon" of great beauty. The late Dr. Charles F. Deens' "Prayer Meeting Talks" are a feast of good things.

—Rev. Samuel F. Porter, our college and missionary agent in the South, writes from Ingleside Seminary at Burkville, Va., where he preached on Sabbath the 17th for Rev. Mr. Rittenhouse. He addressed the Christian Endeavor Society at the Seminary in the evening. He reports the work among the Freedmen is prospering at Burkville.

—The Montour Falls (N. Y.) *Free Press* says: "The door of the cell in which Wm. Morgan was confined in the Canandaigua jail has been secured by the Masonic fraternity of that place, and now occupies a position in the lodge rooms. It is a queer relic to retain. Probably there is not a man living who knows where Morgan died or the manner of his death." In reply to this item Bro. Couch of that town handed the editor of the *Free Press* the Thurlow Weed pamphlet.

—Bro. L. E. Reynolds, of Washington, D. C., sends us part of an anonymous letter threatening him with Masonic vengeance because he had said something about the body of Albert G. Pike lying in state in the First Congregational church of that city. The letter was villainously outrageous. A leading lawyer in Washington said if it could be proved who wrote it the villain could be made pay a heavy fine besides suffering a term of imprisonment for malicious libel. There are a large number of Masons in the First Congregational church. Bro. Reynolds tried to secure the building for a lecture by Secretary W. B. Stoddard, but it was refused.

—We have received Arnold's Practical Sabbath-school Commentary on the International Lessons for 1896. It is a well bound volume of 235 pages and is sound, clear, suggestive, practical and up to date. Its black-board exercises make it especially valuable in primary teaching. It not only gives light on the lesson but instruction in the best method of teaching. It abounds in practical suggestive illustrations, and contains a Bible dictionary covering the persons and places in the lesson, and is well supplied with maps and engravings. It would have been better if the editor in her preface had followed the example of the author in the body of the volume and used the term Sabbath instead of the heathen term Sunday. Why not follow the example of the Great Teacher who never used the term Sunday? The volume can be obtained of Bro. T. B. Arnold, 106 Franklin St., Chicago.

—The life of Lincoln grows more and more interesting to the American reader as the years revolve. The November number of *McClure's Magazine*, containing the opening chapters of the Life of Lincoln, was out of print in two weeks after publication, increasing the circulation by 45,000 new subscribers. The first edition for December will be over 200,000 copies, a further increase of 25,000, and will contain other chapters in Lincoln's early life with twenty-five pictures, four portraits of Lincoln. One of the Lincoln pictures and many of the other illustrations have never before been published.

—As an illustration of the swindling, unreliable character of secret insurance societies we find the following in the Los Angeles *Times* of Nov. 18: "It is said that there is much dissatisfaction among the members of the Order of Chosen Friends, and that large numbers are withdrawing from the order at many places. It is feared that unless radical measures are adopted the organization will soon cease to exist. Assistant Secretary Kaiser, a prominent member of the order in this city, speaking of the matter to-day, said: 'The cause of all this dissatisfaction is the action taken by the Supreme Council last September. It was decided then that in the future only one-half of the face value of the insurance policies would be paid, plus the amount paid by the insured, instead of the full face value, as was previously done.'"

REFORM NEWS (*Continued from 5th page*).

for the *Cynosure*. This prayer meeting was at the home of David McClelland, two miles from New Castle.

I have not passed a pleasanter Sabbath for some time than last. I was at the home of Bro. Bailey, pastor of the U. P. church, Mt. Jackson. I was needing rest. This was the place to rest. I presented the anti-Christian character of the lodge to the large audience that gathered in the church in the morning. The people gave a substantial evidence of their appreciation and many invitations to return. As a protracted meeting was to begin in the M. E. church in the evening it was thought best not to attempt farther addresses at this time. The pastor of this church is a young man of ability. He does not belong to any secret society. He seemed in an enquiring attitude. If he can get some of his members converted so they will leave the lodges and try to pay their debts he will accomplish a good work.

Bro. Bailey can be counted on for an address at the convention, subject, "Experience with the Odd-fellows." I met one strange old gentleman while in this section. He did not believe in Sabbath-schools, prayer meetings, etc. As I was not of his sect he would not come to hear me. He would talk like a whirlwind, and regarded himself wise. I did not learn of anyone who agreed with him. Rev. A. B. Dickie, of Harrisville, Pa., writes that he expects me to preach for him at Springfield on Sabbath. I had hoped that he would let me off as I desire soon to visit Chicago and get back to Washington.

Bro. Dickie is so kind and good natured I can not well refuse him. When I was last with him he would hitch up his fast horse and say, "Come on, let's go stir up the animals," meaning of course the lodge devils. "The animals" don't have much show where he preaches.

There is much sickness through this country, owing much, doubtless, to the dry weather. I lectured here last evening in the Covenanter church. There was a fair attendance, largely young people. I find a large field in the R. P. and U. P. churches here. Shall have to hasten on without much cultivation. The lodges are working in around the borders. Oh, that God would raise up more laborers to enter this harvest field so inviting to the consecrated one. I am at the home of Bro. Latimer, the Covenanter pastor. The *Cynosure* editor knows this is a good place to stop. They have a good cow and plenty of cream.

W. B. STODDARD.

BEYOND THE GRAVE.

HEAVEN IS A MATERIAL PLACE OF HABITATION.

Dr. Madison C. Peters Believes Our Future State Will Be a Perfection of the Present. Employments of Earth Continued—Life's Mysteries Will Be Solved.

Dr. Madison C. Peters took "Heaven" as the subject for his sermon Sunday evening, Nov. 17, at the Bloomingdale Reformed church, New York. His text was Luke xiv, 13: "And I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Following is an outline of his discourse:

There is no subject upon which the mind ought to dwell more frequently and more joyfully than the life that lies beyond the grave. If you were about to move to some other land, how many questions you would ask concerning it, and you would seek all the information possible. Heaven has been distinctly revealed to us in the Bible. The figures, images and symbols in which it is exhibited to us are used for the very purpose of making the unseen and eternal things plain to us. Who does not care to know more of heaven, the home of our loved ones who have gone before, and where we all expect at last to lay down our burdens, to forget our sorrows and to wipe away our tears?

The Saviour plainly tells us that heaven is a locality. "I go to prepare a place for you," and he further says that when this place is prepared he "will come again and receive us unto himself, that where he is we may be also." Christ plainly tells us that the saints will have bodies, and, having bodies, they must have a material dwelling place. And whatever may be the changes and the refinement of the body in the resurrection it will be a body still, which must have a material place for habitation. Christ was carried bodily into heaven. Where Christ's body is there must be a material heaven. Where is heaven? The Bible plainly points to a place existing in some faroff region of the universe which it calls heaven. Wherever this place may be the Bible alludes to it as the high, the holy place, the eternal home of the sainted dead.

The employments of heaven—what will they be? Progression is the order of all that we see in this world. The next life will be a continuation of this—a state of advancement and a striving at something still more perfect. Man never arrives at a resting point. He never reaches maturity. He feasts himself with the hope of enjoyments and the perfection of employments which he has never yet possessed. I believe that in heaven there will be an activity that never flags, and all our powers, perpetually invigorated, will carry forward to perfection the employments of earth, which were here our joy and delight. In heaven our bodies will have every obstacle removed, and the mind can then make perpetual progress to the perfection of its nature.

When Franklin discovered the identity of lightning and the electric fluid, did he sit down content with his researches? No! One discovery only gave a stimulus to the pursuit of another, and who would say that his career of improvement terminated with his life here? When Alexander had conquered the world, he did not sit down to enjoy the fruits of his conquests, but he sat down and wept like a child at the thought that his conquests were confined to one world. These unbounded desires agitate the breasts and desires of all ranks and conditions in life. No object within the limits of time can satiate the desires of the immortal soul. We must think and feel to be happy, and I firmly believe that our happiness in heaven will be great in proportion as thought and feeling are rightly exercised and developed in the pursuit of the unfinished employments of this earth. Dr. Dick thought that the redeemed in heaven would spend part of their time in the higher branches of mathematics. Don't you think that Raphael can improve on his masterpiece, Michael the Archangel, now that he has seen him? And our friends who love the beautiful things of earth have gone to higher opportunities and appreciations. Our friends who found their chief joy in the society of their loved and loving ones will find heaven a glorious place to visit. Of course we shall know each other there.

How many millions of years it will take to find out all the mysteries involved in our present life. The perplexing providences will be solved. In eternity we will learn that the mysterious providences in this life had an aim and a bearing on our happiness hereafter which shall waken in us new songs of gratitude and inspire us with deeper thankfulness to God, who led us all the way. In the clear light of endless glory we shall see that the darkest cloud had a smiling face behind it. Oh, what are all our sufferings here:

If, Lord, thou count us meet,
With that enraptured host to appear
And worship at thy feet

The Heavenly Recognition.

I count the hope no day dream of the mind,
No vision fair of transitory hue;
The souls of those whom once on earth we knew,
And lov'd and walk'd with in communion kind,
Departed hence, again in heaven to find.
Such hope to nature's sympathies is true,
And such, we deem, the holy word to view
Unfolds, an antidote for grief designed,
One drop from comfort's well. 'Tis true we read
The book of life, but if we read amiss,
By God prepared fresh treasures shall succeed
To kinsmen, fellows, friends, a vast abyss
Of joy, nor ought the longing spirit need
To fill its measure of enormous bliss.
—Bishop Mant.

What Will You Do?

What can you do this year to help save the world? Will you try to lead one soul to Christ? What will you give to carry the bread of life to those perishing of soul starvation? Look up and lift up.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Dec. 1. Comment by Rev. S. H. Doyle.

TOPIC.—Is my heart right with God?—Prov. iv, 20-27.

Is my heart right with God? This is a very solemn and sacred question, for that is always solemn which deals with the relation of the heart, the inward man with his God. It is also a searching question. It probes down into the real man. It goes beneath the outward and external coverings and surroundings of the man to that which is the center and source of his moral and spiritual life, as well as of his physical life. It is, moreover, a personal question. Is "my" heart right with God? Such a solemn, searching, personal question should not be lightly considered or set aside. It should be seriously pondered by each one, not simply for the sake of the Endeavor prayer meeting, but more especially for the sake of making and keeping the heart right with God. We may inquire:

1. Why should the heart be right with God? First, because we are commanded to have it so. "Keep thy heart with all diligence" is the command of God's holy word itself, and its commands should be obeyed. Second, because "out of the heart are the issues of life." In the original this refers rather to the fact that happiness depends more upon the state of the heart than upon outward circumstances, but the usual meaning attached to the words is that on the state of the heart depends the character of the man, and this is true, if not intended to be expressed here, and it is a tremendously important reason why the heart should be right, why it should be kept with all diligence. The outward life depends upon the inward life for its character, as the stream upon the fountain from which it flows. Keep the source pure and the stream will be pure, and it can be in no other way.

2. How may the heart be right with God? First, God must make it right. "The natural heart is enmity with God," and must be changed. God only can change the heart, and our constant prayer to Him should be, "Create in me a clean heart, O Lord, and renew a right spirit within me." Second, after God has created the heart anew it must be kept with all diligence. "We must keep our hearts from being defiled by sin and disturbed by trouble; keep them as our jewel, as our vineyard; keep out bad thoughts; keep up good thoughts; keep the affections upon right objects and in due bounds."

To some the outward life may seem more important than the inward, because the latter is not seen of men, but God sees it. He searches the inmost recesses of our hearts. They should be kept right with Him.

Bible Readings.—I Chron. xxviii, 9; xxix, 17; Ps. xxvii, 14; xliv, 20-22; li, 1-10; cxxxix, 23, 24; Prov. ii, 1-11; xvi, 1-3; xxi, 1-4; xxiv, 12; Jer. xii, 3; xvii, 9, 10; xxiv, 6, 7; xxxi, 33, 34; Ezek. xi, 14-19; xxxvi, 25-28; Math. v, 8; Eph. iii, 14-19; I Thess. iii, 12, 13; Heb. iv, 12-16; Jas. iv, 8; Rev. ii, 23.

The Mission of Christian Endeavor.

The mission of an organization like the Society of Christian Endeavor can be summed up, I believe, in the one idea of a larger, deeper, fuller and more intense spiritual life, which shall make itself felt in every church, in the strengthening of every pastor's hands, in the conversion of souls in every community, in a better citizenship for our whole land and in the bringing of other lands to a knowledge of Christ. With this object supreme all other issues for which the Christian Endeavor society has stood and will continually more and more stand will take their proper place. Because the young people of the Society of Christian Endeavor are better Christians they will also be better citizens, more liberal givers to the cause of Christ and broader in their sympathies and fellowship with all those who love Him. —Rev. Francis E. Clark.

The Pledge In Ireland.

This is the way an Endeavorer from Dublin illustrates the propriety of the Christian Endeavor pledge: "What is all this but an act similar to what every political representative, privy councilor, judge, magistrate and soldier does in taking the oath of allegiance to the queen? All such are then pledged to obey the laws of the land, do their duty to their country and to be loyal to the British constitution. In our service to God and his kingdom certainly not less is expceted of us."

Prayer Is Profitable.

Prayer is very profitable. At night it is our covering. In the daytime it is our armor. Prayer is the key to unlock the day and the bolt to shut in the night. Prayer sanctifies all our actions. —Christian Work.

Forget Them.

A wise and holy rule for our neighbor's faults is this: To speak of them to God and forget them before men.—Reformed Church Messenger.

Endeavor Notes.

Samoa and Brazil report new and prosperous societies.

Two things characterize the model prayer meeting committee. It should meet weekly and pray daily.

The endeavor that is more Christian on Sunday than on Wednesday is not Christian Endeavor.

A consecration service without a roll call is even worse than a consecration service in which there is no variation in the method of calling the roll.

Endeavorers in Santa Fe have formally dedicated, with religious services, good literature tables in the two railroad stations of the city.

Christian Endeavor societies need not more plans, but better execution; not more members, but better members; not to expand, but to become intense. It is time for roots to strike deep if we would bear large fruit.

Three D's Club.

A woman's club has recently been organized that will delight the heart of every man in Christendom. It will be of greater benefit to him than six months in a rest cure or a trip across the Atlantic. Though countless women's clubs are being formed throughout the country for the discussion of interesting subjects, it is only recently that there has sprung into existence what is known as the Three D's club, to which one's eligibility is the negative qualification of possessing the ability to suppress all mention of those questionable and boring subjects which come under the fourth letter of the alphabet—namely, domestic affairs, disease and dress.

Who is not weary of the woman who has no resources of entertainment but these tiresome themes? She is everywhere, and she talks only of this threadbare "trinity" of topics as if there were no clever new book, no delightful collections of pictures and no practical discoveries in the realms of science. It is only fair and just to appreciative women that those who will confine their interests and conversation to the topics which are tacitly tabooed by the well bred should be blackballed in clubs where more considerate women have banded themselves together for the common pleasure of taking a view of the world outside of the necessarily "circumscribed orbit in which the three d's have sway."—Brooklyn Citizen.

A Beautiful Wedding Present.

One of this season's brides received on her wedding day the completion of a set of dinner napery that began to be hers some time ago. On her sixth birthday an aunt, whose hobby was table linen, gave her a beautiful dinner napkin. It was of heavy fine satin damask, as handsome as could be got, and the initial of her surname was embroidered upon it. Each succeeding birthday brought her a corresponding one, till the dozen was completed two years ago. "When you are married, you shall have the cloth," said the aunt, and she got it, owning now a set of which a princess might be proud.—New York Times.

A New Dressing Table.

The duchesse dressing table is a treasure whose value many women who have known its comfort would find it hard to compute. It is so low that its owner may sit before its mirror and "do" her hair with comfort, and it is easily made at home by simply sawing off the legs of a pine stand and covering it with pink or blue silesia, with an outer covering of ruffled dotted muslin or fine cheesecloth embroidered in wild roses or forgetmenots to match the underlying hue. The mirror may be one of the old fashioned mahogany or brass framed glasses, or a common wooden frame may be covered and artistically draped with the materials used on the table. A lace pincushion and brass or silver candlesticks, with as many cut glass bottles and ivory or silver backed brushes as the owner can muster, complete a charming bit of bedroom plenishing.

These Women Want to Bear Arms.

Some women in Galicia, Austria, have sent the Emperor Francis Joseph a petition, worded as follows: "Sire, we, women of Galicia, prostrate at the foot of the throne, present this our ardent request: At present, whereas every man, young or old, is liable to military service, we women, often more robust than effeminate men, think we ought not to be excluded. The arms now in use are well made and easy to handle. We therefore pray your majesty to institute a corps of amazon volunteers."

Winter Waists.

Shirt waists of woolen materials will be in existence this winter as much as those of wash goods were in summer. Plaids are much liked for misses and young women. Changeable effects are eagerly sought for in all kinds of goods. For instance, a red and blue changeable waist may be worn with a red or a blue skirt, varying the stock collar to match the skirt. One of changeable green and gold may be worn with a black or green skirt.—Womankind.

Queen Victoria dislikes electricity. She does not want even electric cooking stoves in her palaces.

One-third of the appointive offices in Kansas are held by women.

FOR LITTLE FOLKS.

BESSIE'S DREAM.

In It She Was Taught to Be More Considerate of Pussy's Feelings.

Her dear little head nodded once, twice, and the third time it rested against the arm of her papa's big chair, and Bessie was fast asleep.

And then she began to dream.

First she dreamed she was a little pussy cat—a little pussy cat just like Toddles, her own little pussy cat.

She dreamed that she was playing with a little spool, having lots and lots of fun.

Then the little girl that owned her came out of the house—all in the dream, of course—and they played with the spool together.

That was more fun than before, and she liked to have the little girl that owned her smooth her gently and rub her head. She purred when the little girl did that.

But after awhile the little girl got very rough—all in the dream—and pulled her tail.

She gave a wee little cry that in pussy language meant: "That hurts. Please don't do it again."

But the little girl did not seem to understand what she said. She went right on and pulled her tail more yet and lifted her up by one paw.

She never wanted to hurt her little mistress, but her tail and paw pained her so that she could not help biting one of the fingers that were in reach.

She really did not think it fair—all in the dream, you know—that the little girl should get mad then and throw her down and say she would never play with her again and that she hated her.

Why, when she tried to toss her spool up again her paw hurt her so that she had to stop. It hurt her so—that Bessie woke up.

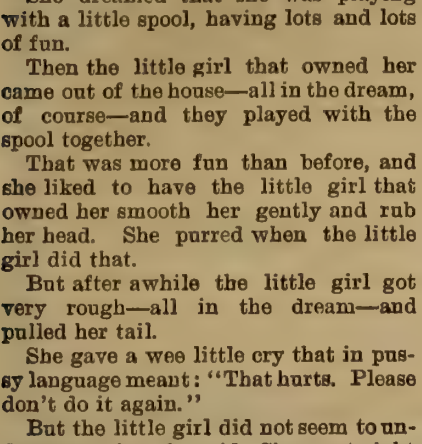
"Mamma," said Bessie when she had told her mother of the very funny dream, "I've never thought that I was hurting Toddles when she has mewed when I have been playing with her. Now I will know what she means, and I am going to stop it, so she won't have to bite me. Don't you think that will be nice, mamma?"

And Bessie's mamma thought that it would be very nice.—Clarence C. Converse in Our Little Men and Women.

A Dropping Coin.

Bend a common match in the middle, but do not break it entirely in two. Now place it at an acute angle on the mouth of an empty bottle, and ask somebody how you may succeed in getting the coin to drop into the bottle without touching or breathing upon it.

It is not likely that anybody will tell you, but you may easily perform the



trick. Dip your finger in a glass of water and let a few drops fall from it on the broken part of the match. Swollen by the moisture, the wood fibers will tend to straighten themselves, and little by little you will see the angle of the match growing larger and larger until, no longer supporting the coin, they let it drop into the bottle.

An Ancient Table.

"I have a table,"
Said Arthur to Mabel,
"Three thousand years old,
And though it has stood
So long 'tis as good
As the finest of gold."

"Oh, Arthur, your table,
I fear, is a fable,
And you are its knight.
Of course it is round.
But where was it found?
Now tell, honor bright!"

"'Twas found, they say, Mabel,
In the great tower of Babel,
And learned folk say
That wise old Hindoos
This table could use
Before Egypt's day."

"Why, Arthur," said Mabel,
"Do show us this table
That's older than Egypt, as old as creation!"

"My table is square,
Not round, to be fair.
But why should I show
What all the girls know—
This very old table, called multiplication?"

—Zitella Cocke in St. Nicholas.

A BARRIER TO PROGRESS.

The Rich Debased and the Poor Brutalized by the Drink Curse.

The saloon is the great and unrivaled barrier that impedes the poor man's progress to independence and plenty. Into the coffers of the American saloon the wage earners of the country generously pour a billion of dollars a year. American opportunities are wasted because of the maddening curse of drink. Destitution and want in this country, in the vast majority of instances, are the result of profligate patronage of the saloon keeper's business. If so many of the toilers of the land simply camp in the wilderness of great tenement structures and drag out their lives in hopeless poverty, the lamentable fact is to an alarming extent the result of paying a too generous tribute to the liquor seller's trade.

With our ever increasing advantages of education and mental culture, with the schoolhouse within sight of every man's door, anxiously inviting all the children of men to come and drink at the fountains of knowledge, there need not be and there would not be a poor man's child in all this fair land cursed with the darkness of ignorance were it not for the beastliness of intemperance that brutalizes the lives of the poor. The drink curse blights human happiness in the homes of the wealthy, it robs life of joy wherever its foul presence is known, but it mingles in the poor man's cup of misery the seeds of hopeless penury and want, as well as of sorrow, heartache and shame. Take away from the people the debasing curse of strong drink, and they are at least untrammeled and free to enjoy all the rare advantages which a bounteous Providence has lavished upon our beloved country. Banish from the homes of the people the delusive appetite for drink, and then we can instill a thirst for the life giving waters of knowledge in the hearts of the poor man's child.—Rev. J. M. Cleary.

AN IRONCLAD PLEDGE.

Rules by Which the Ancient Briton Bound Himself to Temperance.

The following ancient temperance pledge, sent to Lady Henry Somerset, was printed in old English characters and was found on the blank leaf of a Bible which has been transmitted from sire to son through many generations. It appears as the property of Robert Bolton, B. D., preacher of God's word at Broughton, Northamptonshire:

"From this daye forwarde to the ende of my life, I will never pledge any healthe or drink a carouse in a glass, cup, bowle, or other drinking instrument, wheresoever it be, from whomsoever it come; not to my own most gracious Kinge, nor any of the greatest monarch or tyrant upon earth; nor my dearest friend, nor all the goulde in the world shall ever enforce me. Not angel from heaven (who I know will not attempt) shall persuade, nor Satan, with all his oulde subtleties, nor all the powers of hell itself shall betray me. By this very sinne (for sinne it is, and not a little one) I doe plainly find that I have more offended and dishonoured my glorious Maker and most merciful Saviour than all other sinne that I am subject untoe, and for this very sinne it is my God hath often been strange untoe me, and for that cause and noe other respect have I thus vowed, and I heartily beg my good Father in heaven of his great goodness and infinite mercy in Jesus Christ to assist me in the same, and be so favorable unto me for what is past. Amen.—R. Bolton, Broughton, April 10, 1687."

Rum For the Black Man.

Bishop Tugwell, writing to the London Times, says that gin and rum are being poured into west Africa in great quantities "and that almost without let or hindrance." Traffic in strong drink has almost wholly checked the advance of civilization and is ruining the black man body and soul. The ladies of the church missionary society are unable to visit the native women in the compounds because of the prevailing drunkenness. Drink is actually destroying some of the mission settlements. The natural products of the country are very rich. The people bring to the coast from the interior great quantities of palm oil, sheep, goats, fowl, yams and rubber. There is almost nothing of European manufactures of products brought to Africa in exchange for these aside from rum and gin.

The Chief Cause of Crime.

Prison Chaplain Eberts of Germany: "By far the most fruitful single cause of crime is the temptation of the public tavern." Chaplain Clay, Preston (England) house of correction: "I have heard more than 15,000 prisoners declare that the enticements of the ale and beer house had been their ruin, and if every prisoner's habits and history were fully inquired into it would be placed beyond a doubt that nine-tenths of the English crime requiring to be dealt with by the law arises from an English sin which the same law scarcely discourages. Prisoner Inspector Longinotti of Naples: "Intemperance, aided perhaps by the social temptations of city life is the chief cause of crime."

New England Rum In Africa.

It is stated that the amount of New England rum sent from Boston to Africa has decreased in the last two years from 1,025,226 gallons to 561,265. The reason for this decrease is not given. Whether there is an increase of self control on the part of the natives, or a greater effort to prevent the importation of the article, or a stronger feeling that it is not a right thing to do, it is a marked falling off in a trade that does nothing but harm to these native people.—Boston Herald.

Her Severe Criticism.

He—Who is playing?

She—Miss Pounds. But I had an idea she was working.—Indianapolis Journal.

SABBATH SCHOOL.

LESSON X, FOURTH QUARTER, INTERNATIONAL SERIES, DEC. 8.

Text of the Lesson, I Sam. xvii, 38-51. Memory Verses, 44, 45—Golden Text, I Sam. xvii, 47—Commentary by the Rev. D. M. Stearns.

38. "And Saul armed David with his armor." In the intervening verses since last lesson we see David refreshing Saul with his harp, greatly loved by him, having become his armor bearer (chapter xvi, 21, 23). He afterward returned to feed his father's sheep at Bethlehem (xvii, 15). The R. V. says that he went to and fro between Saul and Bethlehem. But now the armies of Israel and of the Philistines are face to face, and the hosts of Israel are defied by the giant, Goliath of Gath. David, having come from home to see how his brethren fared and observing how the God of Israel was being dishonored, offered to fight and conquer the giant. Saul, hearing his story of trust in the Lord (verses 34 to 37), accepts his offer and clothes him with his armor.

39. "I cannot go with these, for I have not proved them." Everything like natural strength or human helps is apt to prove a hindrance in the Lord's work. If it was to be a test between flesh and flesh, armor and armor, Saul, who was head and shoulders above the people, should have gone forth to meet Goliath. David is but a shepherd youth, and if God will work through him it must be apart from human devices.

40. "And he took his staff in his hand, and chose him five smooth stones out of the brook." Being a shepherd, he went forth as such in his true character. Moses went from keeping sheep to conquer Pharaoh. Our Lord Jesus Christ is the good and great and chief Shepherd who will yet humble all His foes. The sling and stones David had proved, and he may have had skill like the 700 left handed Benjamites of Judg. xx, 16. But the Lord was surely with him.

41, 42. "When the Philistine looked about and saw David, he disdained him." They drew nigh to each other, the mighty man of flesh with his armor bearer before him, and the ruddy youth of fair countenance with no armor and no visible companion. The many thousands of Israel and of the Philistines looked on in wonder, but there were unseen hosts looking on, too, and the Lord Himself was there, but not with the Philistine.

43, 44. "The Philistine cursed David by his gods." The flesh disdains the spirit and mocks as when Ishmael mocked Isaac. But the carnal mind knows not the Lord. Consider these two upon whom both earth and heaven were now intently gazing. The Philistine, 9 feet 6 inches high, with armor weighing over 200 pounds, a spear with a staff like a weaver's beam and a head weighing about 20 pounds, and an attendant to bear his shield; David, a youth in a shepherd's dress, alone, with but his staff and sling. The Philistine strong in his own might and cursing as he came; David in reliance upon the Lord and with a prayerful heart.

45. "I come to thee in the name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied." Goliath represented himself, but David represented God. As truly as Jesus Christ represented the Father when He was here on earth in a mortal body, and the Father spoke through Him, and wrought through Him; so we like, David and Moses and Joshua and Gideon and the apostles, may and should represent the Lord Jesus and the Father in our mortal bodies. A whole hearted yielding to Him, and relying upon Him, with no aim but to honor Him will demonstrate (Jer. xxxiii, 3).

46. "That all the earth may know that there is a God in Israel." Seeking nothing for himself, but only to magnify Jehovah and lift His name out of the reproach resting upon it, David went forth with his heart stayed upon Him who had delivered him from the lion and the bear. Could our churches get rid of the ambition to magnify themselves and their denominations, and live only to magnify the Lord, they would soon see His power on their behalf (II Chron. xvi, 9).

47. "The battle is the Lord's." See also II Chron. xx, 15. It is not sword or spear, but the Lord who shall work. "Not by might nor by power, but by My spirit, saith the Lord of Hosts" (Zech. iv, 6). Consider the passage through the Red sea, and the Jordan, as well as the deliverance from Egypt. Consider the walls of Jericho also, and let us, like Moses and Joshua, put off our shoes and keep them off, lest we hinder the Lord of Hosts by thinking that the work is ours and by making suggestions to Him as to how things ought to be done. Oh, to keep our hands off and stop attempting to steady the ark. We must also studiously avoid all the "new cart" business.

48, 49. "David hasted and ran toward the army to meet the Philistine." The crisis is on; all eyes are upon these two men. What an exciting moment! A stone is quickly in David's sling, swiftly it flies around his head and is on its way with unerring aim to its destination. It strikes the giant on the forehead, sinks into his head, and he falls upon his face to the earth. David is victor—no; the Lord of Hosts is the victor, and little David is the happy vessel used by God, because his aim was to magnify Jehovah.

50. "So David prevailed over the Philistine with a sling and with a stone." God chooses weak things and things which are not to bring to naught things which are, that no flesh may glory in His presence. When Nehemiah finished the wall with the aid of the merchants and goldsmiths and apothecaries and women, it is written that "his enemies perceived that the work was wrought of God" (Neh. vi, 16). Had the workmen been well skilled in the art of building stone walls, then they would have had the credit. Had David been a mighty man and warrior he might have had the credit, but now it is clearly of God, and Israel is rebuked for her lack of faith in Him.

51. Slain by the stone from David's sling, David now takes the giant's own sword and cuts off his head and brings it in his hand to Saul. The Philistines flee, Israel pursues, and there is a great victory, for the Lord hath done it. Let us become skillful in using the stones from the brook, the precious things from the word of God, for nothing will bring down the giants of pride and blasphemy like the word of God given forth in His name.

Better use them this way, if you don't use Pearline. Give your tired arms and aching back a rest, somehow, when you're scrubbing and cleaning. "An absurd idea?" Of course. But when a person has cleaned house with Pearline, year in and year out, and knows how much work it saves, and time, and rubbing, nothing seems more absurd than to try to clean house without it.

Pearline—no soap with it—just Pearline—makes housecleaning easy. 466

Millions NOW USE Pearline

THRILLING SCENES

Of Danger and Daring at a Costly Chicago Fire.

Five Are Dead and Two Others Will Die, While Six More Are Seriously Hurt—Three Fearful Falls from Window and Fire Escape—Collapse of Floors Catches Firemen—Marvelous Escape the Result a Fireman's Chivalrous Bravery.

CHICAGO, Nov. 23.—The interior of the Woolen Goods Exchange building, a seven-story structure at the corner of Van Buren and Franklin streets, burned yesterday, entailing a loss of $375,000 upon the owners and tenants of the building, and causing a loss of five lives, fatal injury to two others, and the injury of six other people, all of whom are expected to recover. The dead are: Patrick J. O'Donnell, lieutenant engine company No. 2; Martin Sherrick, pipeman; John Downs, pipeman; John Prendergast, pipeman. All these firemen were crushed by falling debris. Kittie Landgraf, jumped from the fourth story window, injured internally, died at the county hospital.

Fatally injured—Harry Neil, jumped from the fourth story window, internally injured and left arm broken; Nellie Turner, fell from the fire escape which she was descending.

Seriously injured: Aggie McLain, Olga Kellar, Hattie Brennan, Edna Rittert and Mary Pink, overcome by smoke; Daniel McNally, driver of an engine company, buried beneath the debris—all will recover.

Panic Among the Girl Employes.

It was shortly after 9 in the morning when Rose Brace, an employe of Stern & Biers, noticed the odor of smoke. Stepping into the hallway she discovered the corridors filled with smoke. She ran back into the workroom crying "fire." Thirty girls were there. Instantly there was confusion. Following the example of the girl who had given the alarm a score or more employes ran here and there, not knowing what to do or where to go. Although every effort was made to control the frightened girls several opened windows and climbed up on the ledges.

Falls from the Fire Escape.

One of the first to do this was Nellie Turner. She screamed for help, and some one on the ground shouted to her to jump. She, however, went to another window near the fire escape and climbed out. Those on the street watched her movements with great anxiety. When she grasped the escape and swung herself off from the stone ledge on which she had stood hundreds cheered. She commenced to descend. Officer Flaherty was also on the fire escape, between the first and second story, and when he saw the girl above he started up to aid her. He was too late. She suddenly lost her balance and fell. Officer Flaherty tried to catch her but could not reach her. She was picked up almost unconscious.

Caught the Girl "on the Fly."

In the frenzy of fright Kittie Landgraf and Harry Neil jumped, as stated above, from fourth story windows to the pavement below. By this time the firemen arrived and those who had not escaped by the stairways were taken down ladders. The escape of Olga Kellar was marvelous. She appeared at a fourth story window, climbed out on the ledge, clinging with one hand to a narrow strip of wood on the outside of the sash. The firemen put up a ladder and were coming up to rescue her when she was overcome by the smoke and dropped. Captain Hermanson, the first man up the ladder, braced himself, and as the unconscious form dropped he seized it with his right hand. The effort nearly cost him his life, for he narrowly escaped falling.

Five Firemen Caught by a Collapse.

As he came down the ladder with his human burden he was cheered by crowds on the street. By noon the firemen thought the worst of the day's battle was past, but they were mistaken. Shortly before 1 o'clock the large safe on the fifth floor fell to the fourth, carrying it and the first, second and third with it. Five men, members of engine company No. 2, were working on the second floor, and all were buried beneath the mass of brick, stone and timber. All were killed except Daniel McNally.

There were forty-seven tenants in the building, but many of them were agents of eastern manufacturers and their loss will be small.

Names of the Heaviest Losers.

The heaviest losers are: Kuh, Nathan & Fisher, owners of the building, $100,000; Stern & Biers, wholesale clothing, $80,000; Broadhurst, Lee & Co., cloth and woolen goods, $25,000. The balance of the loss is divided up among the many small establishments in the building, the losses running all the way from a few hundreds to $20,000.

THREE DIE IN THE FLAMES.

Incendiary Fire in a Negro Settlement Results in a Holocaust.

BROWNSVILLE, Ky., Nov. 23.—Three persons lost their lives by an incendiary fire in a cabin at Stony Point in this county. The cabin was owned by Gibson Armstrong, colored, who, with his wife and two daughters and niece, Mollie Whitney, were asleep when the fire broke out. Nancy Armstrong and Mollie Whitney were burned to death. Fannie Armstrong was so badly burned that she died later. The others were unharmed.

James Wright, a step-son of Armstrong, had quarreled with his foster-father the day before the fire, and he is suspected of arson. He has fled, but officers are now looking for him. Stony Point is a negro settlement and the residents threaten Wright with summary justice if he can be found.

Victims Number Seventeen.

CLEVELAND, Nov. 19.—The recovered dead of the bridge disaster now number seventeen, the bodies of Miss Martha Sauerheimer and Matthews Calliman having been recovered by dragging the river. Rogers, the motorman, has been held without bail for two weeks. A thorough investigation will by that time show whether he should be held longer.

World's Fair Medals.

WASHINGTON, Nov. 22.—The World's fair medals will be finished in a few days. In view of the fact that the bureau of awards has charge of their distribution, however, exhibitors will not get them till February, as President Palmer says the board will not meet till the diplomas are finished, and that will not be till February.

The only inheritance many receive from their ancestors is impure blood. Fortunately, it is in everyone's power to transmit a cleaner heritage to their posterity by the simple use of Ayer's Sarsaparilla, the only blood purifier admitted at the Chicago World's Fair.

To make the hair grow a natural color, prevent baldness, and keep the scalp healthy, Hall's Hair Renewer was invented, and has proved itself successful.

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THE HOME REPAIRING OUTFIT NO. 1.

Consisting of 38 First-Class Tools and Materials (neatly boxed) Shown in Cut, viz.:

1 Iron Last, 8 inches.
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1 Iron Last, 4 inches.
1 Iron Standard, with Base.
1 Package Assorted Nails.
1 Package 4-8 Wire Clinch Nails.
1 Package 5-8 Wire Clinch Nails.
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6 Pairs Star Heel Plates.
½ lb Copper Rivets and Burrs.
1 Steel Punch.
1 Sewing Awl, complete.
1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

All these tools are full-sized, practical, neat, and cheap; not mere toys. They enable any person to do his own half-soling, boot, shoe, rubber, harness, and tinware repairing.

This Outfit is the result of years of study, experiment, and correspondence in the manufacture of Iron Lasts and Repairing Outfits; and its practical advantages need only to be seen and tried to be appreciated.

Our Improved Iron Lasts and Standard are one of the handiest tools you can have about the place. The Lasts are four in number, smooth and solid, 4, 6, 8 ,and 10 inches long, thus enabling one to half-sole all sizes of foot-wear. The Standard is made with an iron base, which can be easily fastened to the bench. No method of half-soling is now used on common work, except that of iron last and wire clinch nails. The writer of this has been in the business 20 years, and has seen the changes from the old wooden lasts and pegs to the modern method, and knows it to be complete.

Our Improved Harness and Saw Clamp is an indispensable tool in sewing a harness or filing a saw. The jaws are thrown open mechanically by a coiled spring on the bolt.

The weight of this outfit is 18 lbs. Price, all complete, packed in a neat, strong box, only $3.00.

The Home Repairing Outfit No. 2.

COMPLETE BOOT, SHOE AND RUBBER REPAIRING OUTFIT, consisting of 31 first class tools and materials. The No. 2 outfit contains the same articles as the No. 1 except ing the Harness and Soldering Tools, and is gotten up for those who have no harness or tinware repairing to do. Price of No. 2, neatly boxed, $2.00, or with the paper one year, $2.75. Price of No. 1. neatly boxed, $3.00, or with the paper one year, $3.75.

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STATE NEWS NOTES.

ITEMS OF INTEREST TO THE PEOPLE OF ILLINOIS.

Happenings of the Past Few Days Gathered Here and There Throughout the State—Telegraphic Reports of Events That Will Interest Our Readers.

LEWISTON, Ills., Nov. 22 —Damage suits have been filed in the circuit court here by Alderman Oscar Baughman, Ellis Brown and Frank Henry against Clarence E. Snively, editor of the Canton Register; Supervisor John Bell of Canton township; Meredith Walker and Daniel Abbott, lawyers of Canton; W. H. Shaw, proprietor of the Churchill hotel in Canton; Benjamin Buckley, the Chicago, Burlington and Quincy railroad detective, and Joseph E. Farley, manager of the Farley detective agency in Chicago. The charges are false imprisonment and aggregate the sum asked for as damages is $30,000. This is the outcome of the arrest of the three plaintiffs a short time ago, charged with burning the Fulton county courthouse.

BEATEN BY A TRAMP.

Whole Family Laid Out by a Brute with a Club.

MOLINE, Ills., Nov. 23.—A brutal assault was committed upon the family of Gregory Brown, near Osborn, a small station on the Chicago, Burlington and Quincy railroad, east of here. A tramp called at the house shortly after dark and asked for mony. Being refused he became ugly, and when ordered away by Mr. Brown, the tramp drew a club from under his coat and beat the old man over the head.

Mrs. Brown went to her husband's rescue and the tramp struck her a heavy blow with the club, breaking her arm. He afterward knocked her down and brutally beat her with the weapon. The two daughters also were attacked and mercilessly clubbed. Then the tramp fled leaving the family helpless and nearly dead. They were unable to notify any of the neighbors until morning. A posse was raised and the country is being thoroughly searched for the tramp.

MYSTERIOUS CRIME DISCOVERED.

Body of a Young Woman Found in a Graveyard Near Raymond, Ills.

LITCHFIELD, Ills., Nov. 21.—While a party of St. Louis hunters were looking for game in the Roman Catholic cemetery one mile north of Raymond, a small town twelve miles north of here, they discovered the remains of an apparently young woman lying in the weeds. The face and hands were black, owing to decomposition, but upon raising the clothing it was discovered that she was white. It is supposed from the appearance of the body that she was raped and murdered, but nothing definite has yet been learned. Great excitement prevails.

Deadly Electric Wire.

CHICAGO, Nov. 20.—Frank Frink, a teamster employed by S. Mueller's Bakery company, was driving west in Chicago avenue. At Wesson street a telephone wire, which had come in contact with the trolly wires of the electric line, fell and struck the horse. The animal was instantly killed by the shock. The electricity continued on through the wet reins to the hands of Frink and threw him from his seat. He was picked up in a semi-conscious condition, but soon recovered although weak and suffering from the shock.

Settling the Seiter Estate.

EDWARDSVILLE, Ills., Nov. 25.—Representatives of the trustees of the Seiter estate paid off all the remaining claims against the Illinois Farm company. All the claims were paid in full, and those sued on have been dismissed in the circuit court by Krome & Terry, attorneys for the creditors. This ends all litigation in this county growing out of ex-State Senator Seiter's entanglement.

Made an Assignment.

HILLSBORO, Ills., Nov. 20.—H. H. Beach filed an assignment of all his property for the benefit of his creditors, David Davis, Jr., being named as assignee. Liabilities $62,000. Assets scheduled at $110,735, of which $68,000 is in stocks and notes of the Litchfield Car and Machine company, which is in the hands of a receiver. Beach was until recently president of the banking house of Beach, Davis & Co. of Litchfield.

Bull Fight at Chicago.

CHICAGO, Nov. 25.—A bull fight was the outcome of an equestrian event at Tattersall's under the auspices of the Chicago Hussars. After the exhibition of fancy riding three steers were let out of different pens around the arena. This was done for the purpose of showing how the cowboys rope cattle. One wild steer ran its horns into the side of a horse, nearly killing the animal.

Hanging Was "in Their Minds."

CHICAGO, Nov. 25. — The report telegraphed out from this city to the effect that Annie Anderson had met her death at the hands of Charles Moe, by hanging, proves upon post-mortem examination to be erroneous. The doctors decide that she died from drink and fatty degeneration of the heart.

Killed by a Boiler Explosion.

LIGONIER, Pa., Nov. 25.—The saw mill boiler of Marks Bros., located two miles east of here, exploded, instantly killing John Clark, a young man of 21 years. Aaron Marks and Martin Campbell were fatally injured. Several others were painfully injured.

HORROR NARROWLY AVERTED.

Cleveland Comes Near Having a More Terrible Disaster to Record.

CLEVELAND, Nov. 23.—One foot of space was all that lay between three loaded passenger cars on the Superior street viaduct and a horror that would have eclipsed the one a week ago. The first car was about twelve feet from the closed gates of the draw and behind it at intervals were two other cars, all waiting for the draw to close. In some inexplicable manner the rear car got the electric current and started, pushing the other cars to the chasm.

Brakes were set with feverish and frantic haste, and just as the forward car was within a foot of the gates the cars were brought to a standstill. There was a fearful panic among the passengers, but fortunately but one was hurt, Mrs. George Schindler, who was painfully injured in jumping from the cars. Several other women fainted and had to be taken home in carriages.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Nov. 18 to Nov. 25:

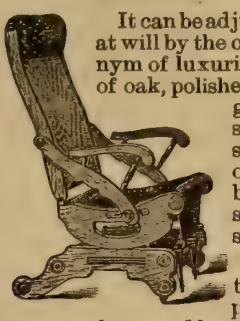
S B French, B B Ewell, M L Worcester, A Geil, Hugh Copeland, Miss Emma Jameson, Dr S L Cook, O C Blanchard, Jeremiah Walter, L P Bushnell, Rev W H Hammonds, Rev H P Darmecker, L A Bartlett, Rev J T Norton, A Bonnett, H Stahl, Rev M C Pearson, I Ganoung, I R Lyons, Thos G Collins, A S Hammond, Rev M T Hollis, Rev F E Tilly, Rev A G Johnson, A Honeywell, J H Curry, Mrs Emma Johnston, Rev F W Weed, W W Johnson, Andrew Miller, John Richardson, John Kilpatrick, Mrs C Kennebrook, Jno A Reynolds, Rev W B Stoddard, S H Moore, Rev P Andres, Mrs Mary R Berry, J B Coffrin, M B Nichols, Wm E Cole, Sam Ferson, H S Curtis, E A Skillin, Fidelia Phillips, D M Quay, Mrs L B Streetor, Hugh Veale, M B Witmer, E D Tilkon, W R Fleming, W W Waite, Blanche L Dolph, V F King, C N McIntire, W J Connery, Rev J J McClurkin, C H Collins, Russell Park, Mrs M T Kenworthy, A Bergmann, Mrs W D Clay, Lucy Sanderson, John Wilson.

FREE WITH A COMBINATION BOX OF "SWEET HOME" SOAP.

A "CHAUTAUQUA" DESK, MOST POPULAR EVER MADE.

Number in use exceeds any other one article of furniture. Has gladdened half a million hearts. **Solid Oak** throughout, hand-rubbed finish. Very handsome carvings. It stands 5 ft. high, is 2½ ft. wide, writing bed 24 in. deep. Drop leaf closes and locks. A brass rod for curtain.

OR A "CHAUTAUQUA" ROCKER AND RECLINING CHAIR



It can be adjusted to *any position*, and changed at will by the occupant while reclining. A synonym of luxurious ease and comfort. It is built of oak, polished antique finish, with beautifully-grained three-ply veneer back. The seat, head and foot rests are upholstered with silk plush in crimson, old red, tobacco brown, old gold, blue or olive, as desired. It is very strong and perfectly simple in construction. It is fully guaranteed.

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10 BARS WHITE WOOLEN SOAP. A perfect soap for flannels.	.70	1-4 DOZ. SULPHUR SOAP	.45
9 PKGS. BORAXINE SOAP POWDER (full lbs.) A unequaled laundry luxury.	.90	1 BOTTLE, 1 OZ., MODJESKA PERFUME. Delicate, refined, popular, lasting.	.30
1-4 DOZ. MODJESKA COMPLEXION SOAP. Exquisite for ladies and children. A matchless beautifier.	.60	1 JAR MODJESKA COLD CREAM. Soothing. Cures chapped skin.	.25
1-4 DOZ. OLD ENGLISH CASTILE SOAP	.30	1 BOTTLE MODJESKA TOOTH POWDER. Preserves the teeth, hardens the gums, sweetens the breath.	.25
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Catarrh

Affects your head, but it is not therefore a local disease. If it did not exist in your blood, it could not manifest itself in your nose. Whatever impurities the blood does not carry away, cause what we call disease. Therefore, for

Catarrh

Inhalants, snuffs and other local applications can give only temporary relief. They reach only the effect, and do not touch the cause. The true way to cure is to purify your blood by taking a constitutional remedy like Hood's Sarsaparilla, which eliminates all impurities and thus permanently cures catarrh. Thousands

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Hood's Sarsaparilla fully confirm these statements. This medicine, by making pure blood, also cures Scrofula, Salt Rheum, Rheumatism and all other blood diseases, builds up the nervous system, creates a good appetite and makes the weak strong. Be sure to get

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The One True Blood Purifier. Sold by all druggists. $1; six for $5. Prepared only by C. I. Hood & Co., Lowell, Mass., U. S. A.

Hood's Pills cure habitual constipation. Price 25c. per box.

VALUE OF SUBSOILING.

When to Subsoil—The Lands Most Benefited—Recent Inventions.

In reply to the query so often propounded, "When is the time to subsoil?" the answer is whenever the soil is in good condition for surface plowing. Contrary to the belief of many, the subsoil plow does not bring to the surface of the ground the lower stratum of soil, but merely follows in the last furrow made by the common stirring plow, loosening the under soil and allowing it to fall back after being aerated and rendered loose and mellow. This being the case, the next surface furrow covers the subsoiled part, and the ground is left, so far as outward appearances are concerned, precisely the same as if subsoiling had not been performed.

As to the kind of lands that would be benefited by subsoiling, there is no doubt but the greater part of our western soils belong to this class. Where the subsoil is composed of rock, loose gravel or sand, subsoiling would be impossible in the former, and of no benefit in the latter. But on prairie, timber and bottom lands, where the subsoil is of a stiff, tenacious nature, rendered more so by repeated surface plowing, subsoiling would undoubtedly be highly beneficial.

The more the surface soil is cultivated the more compact the subsoil becomes, and every observing farmer can tell in a moment, when he is plowing, when fresh soil is turned up. And the team also is aware of the increased depth, not only by the increased weight of the furrow on the mold board of the plow, but by the increased resistance to the shear in cutting and parting the impacted soil loosened up for the first time. The great object of subsoiling is to loosen this hard, tenacious underlying soil, to aerate it, so that in times of extreme rainfall it will absorb the moisture, thus relieving the surface soil. In seasons of drought this supply can be drawn upon, and by means of capillary attraction the evil effects of drought will in a measure be obviated and at least delayed.

The object urged against subsoiling in the past has been the additional labor required, the ground being practically plowed twice. But inventors and manufacturers have not been idle, and seeing that the necessity has arisen, and that a demand would follow for subsoil plows, a combined stirring and subsoil plow is now being placed upon the market. As explained in the Iowa Homestead, already quoted, the subsoil attachment is secured to the sulky or gang plow, with one plow removed, in such a manner as to run in the bottom of the pre ceding furrow, loosening the soil to the desired depth. The stirring plow following covers the loosened soil at once, and the horses are thus prevented from tramping on the loosened soil.

Wheat Without Plowing.

One of the reasons why western farmers grow wheat so cheaply is because on the large farms, where hundreds and even thousands of acres are put in one field, the land is not plowed to prepare it for seeding. All that it gets is a thorough cultivation to the depth of three or four inches by a series of gangplows, which turn three or more furrows every time the team crosses the field. This saves expense, but it subjects the crop to serious risks if the season is dry. There is none too much water any year in the region where most of the spring wheat is grown, and the shallow cultivation does not provide any reservoir of water in case of need. This also explains why even in a good year spring wheat crops very rarely reach 20 bushels per acre. As the soil loses fertility by successive cropping the yield rapidly lessens, until it becomes too little to pay for even the negligent preparation the soil has received.—American Cultivator.

Agricultural News and Notes.

The agricultural experiment stations of the United States employ 557 persons in the work of administration and inquiry.

Attention is called in Meehan's Magazine to a practice of the Swedes of placing turnips in comparatively warm cellars in the fall of the year. These send out sprouts, which, when cooked, are equal to the best asparagus.

A live stock show, under the auspices of the Live Stock Society of America, will be held in New York city Nov. 25-30. James Mortimer, 30 Pine street, New York, is secretary and superintendent.

The belief is fast becoming general that corn harvesting in the near future will be done by machine quite as generally as haying is now done.

Alsike is well adapted for wet lands.

$100 Reward $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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It is very gratifying to a publisher to learn that an advertisement which has appeared in his paper has proved of benefit to his readers as we know many have been through the advertisement of "Sweet Home" Soap. It is a good one to read and profit by.

Timely Warning.

The great success of the chocolate preparations of the house of **Walter Baker & Co.** (established in 1780) has led to the placing on the market many misleading and unscrupulous imitations of their name, labels, and wrappers. Walter Baker & Co. are the oldest and largest manufacturers of pure and high-grade Cocoas and Chocolates on this continent. No chemicals are used in their manufactures.

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READ CAREFULLY! The movement is a 7 jeweled Elgin or Waltham with **stem wind and stem set. To set the watch:** Pull out the stem until it "clicks," when you can turn the hands at will. Press back in position to wind. By this arrangement you only need to open the watch to regulate it, and your movement is kept as nearly dust-proof as possible. **The case** is Silveroid (not silver), yet can hardly be told from solid silver. Will keep its color always. Is screw back and bezel, tight fitting, handsome and strong and will last a lifetime. Before the late reduction in price of this movement the retail figure was $12.00. **WE GUARANTEE** this watch to be perfect, and will refund the money if not exactly as represented. **REMEMBER,** this is not a **Chronometer**, nor will it regulate the sun, but it is a **good, reliable timekeeper.** Sent by express for $5.75. If wanted by mail add 25c. for postage.

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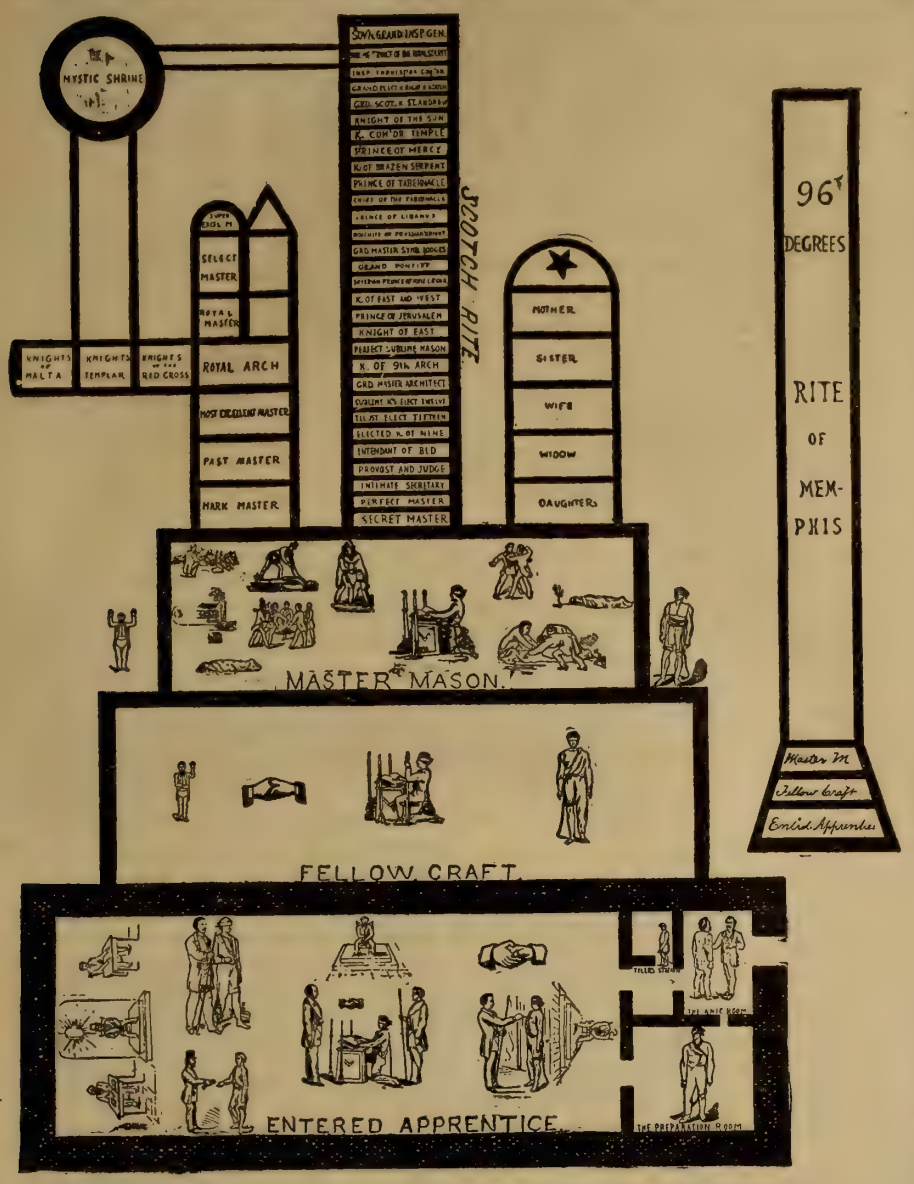

MASONIC CHART.

ILLUSTRATING THE RELATION OF SOME OF THE DEGREES AND RITES IN FREEMASONRY TO EACH OTHER.

The accompanying chart represents one hundred and forty two degrees.

1. The American Rite of 13 degrees;
2. The Scotch Rite of 33 degrees;
3. The Egyptian Rite of 96 degrees.
4. The Mystic Shrine of one degree.
5. The Eastern Star of 5 degrees for Master Masons and for women. These are side degrees, and not genuine masonry.

The Symbolic degrees, or Blue Lodge of three degrees, are common to every Masonic rite, whether American, Scotch, or Egyptian, or whichever of the Masonic rites, named in Mackey's Masonic Encyclopedia one may choose to investigate.

This chart shows in the Blue Lodge the position of the Worshipful Master and some of the other officers of the lodge. Several positions of the candidate who is being initiated are also shown. In the Master Mason's degree is recognized the murder, burial and resurrection scene so full of religious significance to Freemasons.

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Profusely illustrated with explanatory engravings, and containing the ritual and work of the order for the seven degrees, including the Royal Arch. Though extensively used as an Instruction Book and one of the best in the market, it is not as accurate as "Freemasonry Illustrated."

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Contains the ceremonies of Lodges, Chapters, Encampments, etc. Illustrated. Although extensively used in conferring the higher degrees, it is not only very incomplete but inaccurate especially as regards the first seven degrees, and as to the higher degrees it gives but a description and general idea of the degrees rather than the full ritual.

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Sermon on Odd-fellowship and other secret societies, by Rev. J. Sarver, *pastor Evangelical Lutheran church.* This is a very clear argument against secretism of all forms, and the duty to disfellowship Odd fellows, Freemasons, Knights of Pythias and Grangers, is clearly shown by their confessed character as found in their own publications. 10cts each.

Odd-fellowship: ITS HISTORY AND ITS WORK. By President J. Blanchard. A new pamphlet with cover. Postpaid. 5 cts

OTHER RITUALS.

Revised Knights of Pythias Illustrated. An exact copy of the new Official Ritual Adopted by the Supreme Lodge of the World, with the Secret work added and fully Illustrated. In cloth 50 cts. Paper cover 25 cts.

Knights of the Orient Illustrated. The full Illustrated Ritual of Ancient Order of the Orient, or the Oriental degree. This is a side degree conferred mostly in Knights of Pythias lodges. 15 cts each.

Good Templarism Illustrated. A full and accurate exposition of the degrees of the lodge, temple and coucil. 25cts each.

Exposition of the Grange. Edited by Rev. A. W. Geeslin. Illustrated with engravings. 25 cents each.

Ritual of the Grand Army of the REPUBLIC, with signs of recognition, passwords, etc., and the ritual of the Machinists' and Blacksmiths' Union. (The two bound together.) 10 cents each.

United Sons of Industry ILLUSTRATED. A full and complete illustrated ritual of the secret tradesunion of the above name, giving the signs, grips, passwords [illegible] 10cts each.

Rituals and Secrets Illustrated. Composed of "Temple of Honor Illustrated, "Adoptive Masonry Illustrated," "United Sons of Industry Illustrated," and "Secret Societies Illustrated." $1.00 each

Temple of Honor Illustrated. A full and complete illustrated ritual of "The Templars of Honor and Temperance," commonly called the Temple of Honor. By a Templar of Fidelity and Past Worthy Chief Templar. 25cts each.

Knights of Labor Illustrated. ("ADELPHON KRUPTOS.") The complete illustrated ritual of the order, including the "unwritten work." 25cts each.

The Master's Carpet, *or Masonry and Baal Worship Identical,* explains the true source and meaning of every ceremony and symbol of the lodge. Bound in fine cloth, 200 pages, 75 cents.

MISCELLANEOUS.

History Nat'l Christian Association Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought, the Articles of Incorporation, Constitution and By-laws of the Association. 25cts each.

Folly, Expense and Danger OF SECRET SOCIETIES. By Pres. C. A. Blanchard. This booklet of 32 pages is a general discussion of the secret orders, whether religious, political, industrial, insurance or social. Postpaid, 5 cents.

Disloyal Secret Oaths. By Joseph Cook, Boston. He quotes the law of Vermont which makes the administration of the Masonic oaths illegal. Joseph Cook's address is a national treatment of a national subject, and very valuable for reference. Postpaid, 5 cents.

Are Secret Societies a Blessing? An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too." A pamphlet of 20 pages and cover Postpaid. 5 cents.

Light on Freemasonry. By Elder D. Bernard. In cloth, $1.50 each. Paper, 75 cents each.

Adoptive Masonry Illustrated. A full and complete illustrated ritual of the five degrees of Female Freemasonry, by Thomas Lowe. 20 cents each.

Finney on Masonry. The character, claims and practical workings of Freemasonry. By Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents. Paper cover, 35 cents.

Masonic Oaths Null and Void: OR FREEMASONRY SELF-CONVICTED. This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them. 207 pages. Postpaid, 40 cents each.

Judge Whitney's Defense before THE GRAND LODGE OF ILLINOIS. Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents each.

General Washington Opposed to SECRET SOCIETIES. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

Morgan's Exposition, ABDUCTION AND MURDER, AND OATHS OF 33 DEGREES. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan;" "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees." 300 pages; cloth, $1.00.

Mah-Hah-Bone; comprises the Hand Book, Master's Carpet and Freemasonry at a glance. Bound in one volume. In cloth, 589 pages, $1.00.

Oaths and Penalties of Freemasonry, as proved in court in the New Berlin trials. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons, swore to the truthful revelation of the oaths and penalties. 10 cents each.

Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbeus Armstrong (Presbyterian) a seceding Mason of 21 degrees. 15 cents each.

Are Masonic Oaths Binding on the INITIATE? By Rev. L. A. Post. 5 cents each.

Sermon on Masonry. By Rev. J. Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio. 5 cents each.

Masonic Outrages. Compiled by Rev. H. H. Hinman. Showing Masonic assault on lives of seceders, on reputation, and on free speech; its interference with justice in courts, etc. Postpaid, 20 cents.

Grand Lodge Masonry. Its relation to civil goverument and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each.

History of the Abduction and MURDER OF CAPT. WM. MORGAN. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. 25 cents each.

The Mystic Tie, or Freemasonry a LEAGUE WITH THE DEVIL. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support [illegible] Freemason. 15 cents each.

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HISTORY OF A WEEK

Tuesday, Nov. 19.

The first Syrian Orthodox Greek church in America was dedicated in New York by Bishop Nicolas, of Alaska.

Chicago bricklayers have decided to ask for a six-hour day when the present agreement which the organization has with the Master Masons' association expires. This will be next spring.

Brazil flatly declines to discuss the ownership of the island of Trinidad with Great Britain.

Charles Schaefer, of Chicago, committed suicide in New York because he had lost his employment and money.

Anton Schmidt, a laborer, was killed by a northbound Monon train while crossing the Western Indiana tracks at Chicago.

Excavators at Anderson, Ind., found a cave in which were a dozen gigantic skeletons.

A bright comet has been discovered in the constellation Virgo by Professor Perrine, of the Lick observatory.

Fire at Meridian, Miss., destroyed the Meridian Sash and Blind factory and the Citizens' Compress and warehouse. Total loss, $250,000.

Wednesday, Nov. 20.

Louis Helstron was killed by the falling of an elevator in the Illinois Steel company's works, Chicago.

Michael H. Maher, who is wanted at Leadville, Colo., for the alleged embezzlement of about $1,000 from the Dold Packing company last February, has been arrested at Los Angeles.

Cyrus H. McCormick, head of the harvesting machine plant, has invited his Chicago office attaches, numbering about 100, to witness the marriage of his brother Harold and Miss Rockefeller at the Fifth avenue Baptist church in New York next Tuesday.

Danish millers have petitioned the Danish government to impose an experimental duty on imported flour.

It is reported that Prince Henry of Battenberg has decided to join the staff of the commander of the expedition to Ashantee.

John King, alias "Goodwin," a professional burglar, tried to kill Wong Sing in his laundry at Chicago with a piece of gas-pipe. Sing whipped the thief into a state of insensibility. The Chinaman will probably die of his injuries, while the thug will recover.

Thursday, Nov. 21.

The decision of the Minnesota supreme court in the Hayward case has been filed and affirms the action of the lower court. Hayward will be hanged Dec. 6, probably.

Dalton and Henry Arnold, sons of the Rev. T. N. Arnold, of Frankfort, Ky., were drowned while fishing off the Florida coast.

Bechuanaland chiefs, Khama, Sebele and Bathoen, paid a visit to the queen at Windsor and delivered their presents to her majesty, who presented the chiefs with suitable gifts in return.

Mrs. Gertrude Mueller, of Chicago, reported to the police that her husband, Ernest, has eloped with his cousin, Etta Tucker.

The coal strike at Leavenworth, Kan., has been settled after four weeks of stubborn fighting

Friday, Nov. 22.

Cabdriver William Kueston ordered his supper in a restaurant at Chicago, sat down and then shot himself through the head. He died at the county hospital.

Colonel Fitzgerald, the New York restaurant man who was arrested for dressing his waiter girls in bloomers, has sued the city for $10,000 damages.

Marie Jansen and the members of the "Merry Countess" company struck at New York because the ghost had failed to walk for a month.

John Dillon, the home ruler, married Miss Matthew, daughter of Justice Matthew, at London. The pope sent his blessing.

Work of moving the Immanuel Baptist church, a massive stone edifice with a steeple 225 feet high, fifty feet from its present site on rails, is in progress at Chicago. The building weighs 13,000 tons. The Baptists expect to get into the church again by New Year's Day.

The latest news about the death of the queen of Corea is that she was soaked in oil and then set on fire. Thirty of her attendants, it is stated, were butchered.

Saturday, Nov. 23.

Ex-Senator J. J. Ingalls, of Kansas, was to have lectured in the Central Presbyterian church at Denver, but a telegram came from him at Colorado Springs saying that he had been taken ill and should start for home at once.

Thomas Mabe and his two sons were burned fatally by a fire which destroyed their brandy distillery, near Danbury, in Stokes county, N. C.

New York merchants withdrew $5,000,000 gold from the treasury for export today.

Mike Schingowitz, a young man who left his home in Hankinson, N. D., in search of a wife, finally found his affinity in the person of Miss Sadie Thornton, of Neenah, Wis., whom he wooed, won and wedded all inside of twenty-four hours.

Professor Brooks, director of Smith observatory, Geneva, N. Y., has discovered a new comet in constellation Hydra, position right ascension, 9 hours, 51 minutes, 50 seconds; declination south 17 degrees, 40 minutes.

Monday, Nov. 25.

The pope is suffering from throat troubles.

Hereafter the laborers employed in the government navy yards will be classed as "excellent," "good" and "poor," and be given work according to their class.

Ex-President Harrison is the guest of his daughter, Mrs. McKee, at Saratoga, N. Y.

Sovereign has been chosen as the K. of L. fraternal delegate to the National Farmers' Alliance convention.

A dispatch from Lima, Peru, says that the relations between President Pierola and congress are strained over questions in which the Roman Catholic church is interested. Mobs of the church party have attacked the opposition on the streets

Senator Henry Cabot Lodge, of Massachusetts, was a passenger on board the American Line steamship St. Paul, which has arrived at New York.

The National Educational association will hold its next annual meeting at Buffalo provided the railways will give satisfactory terms in the way of time, rates and side-trips.

Russia has put on her index expurgatorious the book "Slav and Moslem," written by Broadhead, an American.

REPRESENTATIVE DOLLIVER WEDS.

After the Marriage a Public Reception Is Held in the Armory.

FORT DODGE, Ia,, Nov. 21.—The wedding of Representative J. P. Dolliver and Miss Louise Pearsons occurred at the First Presbyterian church in this city, at 7 o'clock last evening. The Episcopal service was used. Rev. Greene officiated, assisted by Rev. J. J. Dolliver, father of the groom. At the conclusion of the services a public reception was held in the armory. Senator Allison, Governor Jackson and wife and Congressman Perkins and wife were among the prominent guests present from afar. Congressman Dolliver is one of the most popular members of the Iowa congressional delegation. Miss Pearsons is a niece of Hon. D. K. Pearsons, the well-known Chicago philanthropist.

ACCUSED OF A TRIPLE MURDER.

Two of His Victims Being His Own Mother and Father.

ALLIANCE, Or., Nov. 25.—All doubt as to the guilt of Lloyd Montgomery, the 18-year-old boy accused of murdering his father, mother and D. R. McKercher, near Brownsville, was removed when he made a partial confession to Sheriff McFerron. Young Montgomery said: "I killed McKercher after he had killed father and mother. He had shot them both down and shot once at me, when I seized the gun and shot him. Then I ran away from the house." The prisoner declared he did not kill his parent, but the officers feel sure of his guilt.

Costly Fire at Chicago.

CHICAGO, Nov. 22.—The Excelsior building, Canal and Jackson streets, and the eight-story brick structure adjoining on South Canal street, were completely destroyed by fire yesterday afternoon. Not less than thirteen valuable manufacturing plants were located in the two buildings, including the Shober-Carqueville Lithographing company, Charles Emmerich Feather company, and the large establishment of Strauss, Eisendrath & Drom. The total loss is not less than $650,000. The fire was a hard one to subdue, and was attended with no little danger. The escape of several hundred girls from Strauss, Eisendrath & Drom's factory was made possible only by coolness and decision.

Four Bodies Washed Ashore.

CHICAGO, Nov. 22.—There have been a number of wrecks as a result of the storm on the lakes, but the only loss of life reported is the finding of four bodies on the beach near Sarnia, Ont. These are believed to be the bodies of fishermen, as no wreck is reported near Sarnia. A closer examination of the wreckage ashore north of Charlevoix shows that the life-preserver is marked "Lycoming" and not "Corning." The wreckage seems to be from a steamer. The Lycoming, however, arrived safely in Milwaukee and has left there for Chicago.

Typesetting Contest at Chicago.

CHICAGO, Nov. 25.—A contest for the championship on the Mergenthaler linotype machine took place yesterday in this city between George W. Green, of the Boston Standard, and Eugene Taylor of The Rocky Mountain News, Denver. The stake was a purse of $500. Green set 70,700 in seven hours, corrected solid nonpareil, to Taylor's 64,027, smashing all previous records. At the close of the contest Green received a challenge from Riley, of Boston.

May Explain the Price of Corn.

WASHINGTON, Nov. 25.—Of late years the Black sea and Danube countries have been shipping corn in large quantities to Germany and Great Britain and other countries of northern Europe. The imports into Germany from Roumania alone last year exceeded those of the United States. An examination of the quality of the American corn and that above mentioned shows the American product to be vastly superior.

ARMENIANS NEED PROMPT HELP.

Appeal to the Christian World to Relieve Their Terrible Distress.

NEW YORK, Nov. 22.—An appeal has been made for aid for the Armenians from London and this city, where committees have been appointed. The committee here is, in part, Bishop Potter, Archbishop Corrigan, Morris K. Jespp, Rev. W. H. P. Faunce, Jacob H. Schiff and Rev. David T. Burrell. Spencer Trask, 27 Pine street, New York, is treasurer, and contributions may be forwarded to him.

These contributions will be distributed among the Armenian sufferers through a mixed commission of American missionaries, British consuls and others. The appeal says: "The civil and Christian world is horror-stricken over the reports of the massacre of Armenian Christians by the Turks. In addition to the destruction of life whole villages have been burned, all the property belonging to the Armenians has been destroyed or confiscated, and the survivors—mostly men and women—have been left to starve. The distress is so widespread and the number in actual need of even a crust of bread so large that relief agencies have been established in London and York, and an appeal is made to the Christian world for aid."

SOVEREIGN RESIGNS HIS OFFICE,

But Is Triumphantly Re-Elected After a Very Heated Debate.

WASHINGTON, Nov. 21.—It is expected that the general assembly of the Knights of Labor will conclude its work by Saturday and adjourn sine die. Rochester, N. Y., is likely to be selected for the place of meeting next year. Hot Springs and Little Rock, Ark., and Dallas, Tex., have been suggested also.

The proceedings in the assembly took rather a sensational turn growing out of some very harsh criticisms passed upon various local assemblies by the general officers. Assembly 49, of New York, retaliated with charges of general mismanagement against Grand Master Workman Sovereign, whereupon the latter resigned. But the great majority of the delegates sided with Sovereign, and after a very heated debate he was triumphantly re-elected. His majority was largely in excess of the requisite two-thirds.

Receipts from Internal Revenue.

WASHINGTON, Nov. 22.—The annual report of the commissioner of internal revenue shows the receipts from different sources during the last fiscal year as follows: From spirits, $79,862,627; decrease for the year, $5,396,624. Tobacco, $29,704,907; increase, $1,087,009. Fermented liquors, $31,640,617; increase, $225,829; income tax, $77,139. Oleomargarine, $1,409,211; decrease, $314,268. Miscellaneous, $551,583; increase, $398,554. The total receipts from all sources, $143,246,077, a decrease of $3,922,371.

ON FIRE IN A GALE.

Thirty-Two Buildings Go Up in Smoke at Purcell, I. T.

ST. LOUIS, Nov. 20.—A special to The Republic from Purcell, I. T., says: Thirty-two buildings burned at loss of $150,000, the arrest of two well-known merchants for arson, and for a time an almost certain lynching, is the story Purcell, a little town on the Santa Fe road, tells. Fire broke out in the Star store in the middle of the principal business block on the north side of Main street. A heavy wind was blowing from the north, and the flames spread with frightful rapidity, soon sweeping the entire side of the street, made up of frame buildings, and the Chickasaw National Bank building on the north side of the block.

The high wind increased almost to a tornado, driving the flames across the street, and in a few minutes all the frame buildings on the south side were burning. Two brick blocks, Blanchard & Woods' dry goods house, and Campbell's drug store, were also consumed. Every building on the block is more or less injured. Some of the stocks are seriously damaged. The east side of Canadian avenue was swept for one and a half blocks. The fire is supposed to be of incendiary origin, and A. Frough, of the Star store, dry goods and clothing, is now in jail charged with arson.

Persons testify to having seen him leave his building just as the flames burst out. P. Glucksman, manager of the Chickasaw Mercantile company, is also in jail on the same charge. Witnesses claim to have seen him during the progress of the fire enter his store, which was thought at the time to be out of danger, and pour coal oil around. The feeling was very strong against both men, and for a time a lynching seemed certain, but it now seems that the danger of that has passed, though a force of deputy marshals is guarding the jail.

Ex-Father Wagner Acquitted.

ST. JOSEPH, Mo., Nov. 22.—Father Dominick Wagner, the priest of St. Mary's parish who created a sensation by abducting Miss Maud S. Steidel, sending her to Chicago, and afterwards marrying her to escape the penitentiary, was tried on the charge of embezzlement of church funds The jury rendered a verdict of not guilty.

Want a Stay for Harris.

FREEPORT, Ills., Nov. 25.—Rev. Father Horan and Charles Neiman left for Springfield to ask the governor to delay the execution of Frank Harris, ex-base ball player, sentenced to be hanged on the 29th, in order that a complete record may be presented to the supreme court.

Referred Lubin's Idea to Congress.

WORCESTER, Mass., Nov. 21.—The National Grange spent most of the day in considering the Lubin proposition which calls for a government bounty on all agricultural products exported from the country. Finally a report referring the matter to congress and the people was adopted.

THE DEATH RECORD.

Judge ANDREW J KING, ex-congressman, at Jefferson City, Mo.

Rev. J. E. NEWHOUSE, prominent Methodist minister, at Greencastle, Ind.

Dr. C. C. WILLIAM, pioneer Missouri physician, at Clinton, Mo.

ABNER C. MATTOON, well-known citizen of Oswego, N. Y.

Rev. AUGUSTUS WOODBURY, D. D., at Concord, N. H.

WILLIAM T. SMITH, wealthy retired coal operator, at Shamokin, Pa.

JOHN F. DOOLIN, an old resident of Jacksonville, Ills.

Rev. J. S. LAND, retired Baptist clergyman, at Elizabeth, N. J.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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The State anti-secret convention of Maine will meet at Cornish, York Co., Dec. 12 to 15.

The Association has had a pleasant surprise, as well as a valuable Thanksgiving remembrance, from our friend Samuel M. Good, who has sent us several of his Masonic books for our "Reference Library."

Let the friends in California keep in mind their State convention which will meet in Oakland, Dec. 16 and 17. You cannot arrange for it better than to work up as many meetings as possible for your agent, Rev. P. B. Williams. Correspond with him at once and see if he cannot visit your locality.

One of the evils of secret orders is the degradation of names that should not be thus associated. The female orders are, some of them at least, following in this vulgar violation of good taste. Their abuse of such names as Rebekah, Pocahontas and Minnehaha makes a romantic or poetic nature cringe.

Most men believe in a god of some kind but comparatively few believe in the only true God. Masons boast themselves of believing in a god. But Christians send missionaries to heathen in India who believe in a god. Would it not be well for Christians to contribute more for the conversion of heathan Masons at home.

When a man is drowning in the river and has come up for the last time his best friend is the man on shore who throws him a rope. A lodge victim's best friend is not another lodge slave, but an outside Anti-mason who throws him a *Cynosure* to keep him out of the associations in which so many are sinking into perdition.

We trust the friends of the anti-secret cause in Maine will make every effort to send delegates to their State meeting at Cornish, Dec. 13-15 As the time is short let meetings be called at once to appoint delegates and provide means for the expenses. Let all delegates write to C. D. Small at Cornish that he may meet them at the train.

Tolerance with Turkey has ceased to be a virtue. Those who have cautioned against hostile treatment in dealing with the Sultan have how arrived at the conclusion that nothing but a show of armed forces will bring him to his senses. The report has been confirmed that the American Mission buildings at Marash have been burned, and that fresh massacres have occurred in Aintab, a town situated on the side of Mt. Tarsus.

PRES. C. A. BLANCHARD.

We are glad to present our readers this time with an excellent picture of the President of Wheaton College. Under his management the institution has enjoyed a large and substantial growth, and the outlook for its future prosperity was never as bright as it is to-day. The dedication of the new Woman's Building last week, and the strong words of appreciation spoken of the college at a recent ministers' meeting in this city which we report on our eighth page, indicates that it has entered upon a new era of prosperity, and that the value of the great moral reforms in the advocacy of which the college has sacrificed so much, is more and more felt and appreciated.

Pres. Blanchard gave four addresses at Coleta, beginning last Friday evening. His before dinner addresses to the Wheaton students are a popular feature of the college. No reform in our land has a more powerful and convincing advocate than the anti-secret reform has in the person of President Blanchard. Almost every Sabbath, and frequently during the week, he is called out into his own and adjoining States to speak on some phase of reform, and his work is fruitful in grand results. May God long spare him as a leader in reform.

There are but few friends of our reform who are not supplied with more or less anti-secret literature in the shape of books, papers or tracts. Now instead of keeping it banked up upon your shelves and tables or in your closets, it would be an excellent means of spreading the light and enlisting friends if you would keep this literature circulating among your neighbors. Thus the seed would be multiplied and the harvest greatly increased.

Are you glad to see the *Cynosure* battle for Christ's cause? Do you rejoice when a paper does what it can for free speech and American institutions? Then why not help? Can you not send the name of some conscientious or patriotic person, with the price of the *Cynosure* for one year or more? If you know anything about the effects of lodge sin in your vicinity, can you not send a confidential letter giving a clue to the facts, from which some one connected with the paper can make an effective article? Or if you are yourself a writer why not help our work with your pen?

Every report of the daily press adds to the list of horrors in Turkey. Blood, fire and famine have been stalking unchecked, if not encouraged, throughout the Asiatic dominion of the Turk. The political situation becomes more and more critical and the crisis that may plunge all Europe in war may come very soon. Jerusalem is being filled with Turkish soldiers. Russian war vessels and land forces are unusually active. Representatives of Great Britain, Russia, Italy and Austria are applying to the Sultan for permission that their war ships may pass through the straits of the Dardanelles.

"Owe no man anything" is a prescription from the Bible which comes with the same authority as "Thou shalt not steal" or "Thou shalt not kill." The sin of being in debt to our fellow man increases in aggravation in proportion to his need. Dear reader, how does your account stand with the *Cynosure*. We are engaged in a very important, expensive and self sacrificing work. A work which more than any other reform brings us in collision with the prejudices and opposition of our fellow men. We are in the work because of our faith in God that his cause will prevail, and because of our faith that you will fulfill your contract to send your subscription when due. When you go to your knees to-night spread this matter out before the Lord in prayer. If you are paid up on our list then in good faith you can ask the Lord to bless the cause, but if not, ask the Lord to quicken your conscience in regard to this matter and incline and help you to do your duty. How can you expect the Lord's full blessing if you are neglecting this important duty, to owe no *Cynosure* man anything?

THE MORAL WARFARE.

Our fathers to their graves have gone;
Their strife is past, their triumph won;
But sterner trials wait the race
Which rises in their honored place;
A moral warfare with the crime
And folly of an evil time.

So let it be. In God's own might
We gird us for the coming fight;
And, strong in Him whose cause is ours,
In conflict with unholy powers
We grasp the weapons He has given—
The Light, the Truth, and Love of heaven.

—*Whittier.*

THE CHURCH IS RESPONSIBLE.

BY SECRETARY J. P. STODDARD.

Do not disturb our friendly relations with our Southern brethren by preaching against their domestic institutions. We are opposed to slavery but we need the moral and financial support of our brethren to help in Christian work, used to be the plea from many pulpits.

Changes have come and slavery is no more, but this same class of preachers live on. Do not disturb our friendly relations with our lodge brethren, is the cry to-day; we dislike secret societies, but we need the moral support and contributions of our brethren to help in Christian work. Business men used to say slavery is a great evil, but we must hold our Southern trade by letting it severely alone. Consciousless traders say to-day, we must hold our secrecy patrons by either joining or commending their order or by letting them severely alone.

The truth is severe, and if it gets abroad among the people there will be trouble. If Elijah P. Lovejoy presists in issuing a free paper in Alton, Ill., he must be shot and his press thrown into the Mississippi river. If William Lloyd Garrison insists on the right to pray and preach and print abolitionism he must be silenced in the churches of cultured New England; and when he disturbs amicable relations between the North and the South in commercial centers, he must fight for his life or yield it at the demand of a furious mob in the city of Boston.

If a minister or publisher speaks boldly against the lodge he finds that the spirit of censorship was not interred with the dead body of slavery. No matter what excesses the secret brotherhoods have committed, or how distasteful may be their Bacchanalian revels to the clergyman the editor or the business man, he must refrain from unfriendly comment, under penalty of being tabooed in society and boycotted in his profession or business. He may escape the paralytic stroke of an old-fashioned mob, but the insidious poison will do its work unless boldly resisted and overcome by divine grace.

Instances of quite recent occurrence have led me to enquire why it is that ministers who are really averse to secret orders, and who see and deplore the dreadful havoc they are making in the church, are silent in public concerning this great evil which they freely acknowledge in private? Why do Christian teachers deplore the inroads made by these night lodges into the ranks of society, and at the same time withhold all instruction from those under their care, and politely decline to allow others to give information which they greatly need? Why are business men timid about openly avowing their disapproval of meetings and methods and movements requiring sworn secrecy as conditions for achieving their purposes? A partial answer, at least, is found in the excuses given by these men for their course.

Said one, some of the most prominent and influential members in my church are connected with secret orders. If I should preach my sentiments my influence over them and their families would vanish and I should very soon be dismissed or asked to resign. Professors have said, "Our faculty is a unit in disliking the lodge, but we are the servants of churches and associations upon whom we depend for moral and financial support. These sustaining bodies have no testimony against the lodges, and it would be a betrayal of confidence for us to introduce into the class or lecture room any topic which they decline to discuss. Should we oppose in the school what they indorse and fellowship in their churches, they would either dismiss us or forsake the institution."

Business men say, competition is sharp and I can't afford to hazard my business by displeasing any of my customers on questions about which even the church and ministry are divided; and so the lodge evil, like the evil of slavery, finds a shelter under a desire for influence, a hope to obtain support in Christian work or the fear of losing custom and money in trade, and a flagrant iniquity goes unrebuked. It is not difficult to determine where the responsibility for this unhappy state of affairs lies.

The minister dare not speak boldly because some of his people would resist the truth. The professor dare not teach his own convictions because the churches would withdraw their support; and the business man excuses himself and eases his conscience on the plea that the church is divided; and so the whole question of responsibility reverts back to the church. Neither is the remedy hard to find. It is already suggested. Cast out the old leaven of hypocrisy as God cast the fallen angels out of heaven, and let them, like Judas, who also betrayed his Lord, go to their own place. What more right has an unrepentant lodge member in the church of Christ on earth than the devil has among the hundred and forty and four thousand that are before the throne in heaven?

Let this "accuser of the brethren" be ejected from the church as its prototype was expelled from heaven, for not until it is done will there be liberty in the pulpit, freedom for the press and untrammeled conscience in the marts of trade. May God and his true people arise and hasten the day of emancipation from the terrible bondage and fear of the lodge as the accursed system of slavery has been wiped out.

Boston, Nov. 25, 1895.

THE CHURCH IN POLITICS.

A gentleman has kindly forwarded to me the *United Presbyterian* for September 5, containing a note respecting my address on Christian citizenship at Columbus. It is very kind to me personally, for which I am grateful, but it evidences a misapprehension of my position which I would gladly remove. I do not know how to say, as kindly as I desire, what seems to me so true and so important concerning the present attitude of the church toward the world. Is it not true that in former days the churches were the centers for education and for the distribution of charity and political guidance? and is it not true that at the present time education is very largely secular, resting upon taxation, and controlled by politicians? Is it not true that even in our Christian colleges the larger interests which leads to prayer and reviving are controlled by politicians? Is it not true that our churches, with a few exceptions, in the cities, are closed up nine-tenths of the time, being open for a few hours on Sabbath and one hour in the mid-week? Is it not true that at the present time the poor, speaking generally, do not at all consider the church as a place to which they can go with the hope of help? And is it not true that the church work very largely consists in going to meetings and paying pew-rent?

Of course, I know that there are hundreds of thousands of excellent people in the churches; I know that the conservative faction of the Sabbath worship and the mid-week meeting is very favorable. I believe in the organization of Christian people to maintain worship, as well as to maintain good works. My complaint is that civil government, which is an ordinance of God in which ministers and members should be continually interested if in any way they are to make popular education and charity Christian, is largely neglected by the church. Is this true or untrue? Do the politicians in Pittsburgh fear to offend the churches and the ministers as greatly as they fear to offend the saloon-keepers? I may be greatly mistaken in my judgment, but it seems to me that the saloon-keepers have an influence which outweighs that of the church decidedly, and it is this state of affairs that I desire to see changed.

I am sure that the *United Presbyterian* agrees with me as to the truth that the church should be a political power; that civil government should be outspokenly Christian. We may differ somewhat as to the present situation, but I am inclined to think that on reflection you will agree with me that the situation is not so favorable as it should be, and that we may, if we choose, change it decidedly for the better.—*Pres. C. A. Blanchard in United Presbyterian.*

WHAT SHOULD BE THE ATTITUDE OF CHRISTIANS TOWARD SECRET SOCIETIES?

CONCLUSION OF AN ADDRESS BEFORE THE IOWA STATE CONVENTION, AT BARNES CITY, WEDNESDAY EVENING, NOV. 6, BY REV. C. D. TRUMBULL, D. D.

My second point is, Christians should demand free discussion of this subject.

There is perhaps no subject on which there is so much sensitiveness at the present time as that of secret societies. A great many of those who disclaim all connection and even sympathy with these orders, are very sensitive about the discussion of this subject, and say to us, "If you do not like secret societies just let them alone. You need not join any of them. Why are you continually harping about secret societies? If you would preach the Gospel and let those societies alone you would have more friends and more influence."

You have all heard persons talk in this way. I have learned in my reading and observation that all that wicked men and evil spirits want is to be let alone. That was the cry of evil spirits in the days of our Saviour's sojourn on earth. That malignant spirit in the man at Gadara only wanted to be let alone; he cried, "I beseech thee, torment me not." Such was the slaveholder's cry. Such is the cry of liquor-dealers. All that the gambler and the counterfeiter want is to be let alone.

Every good cause courts investigation and discussion. The church of Christ publishes her testimony to the world and says, "Look into our organization, scrutinize the doctrines, the discipline, the government, the worship of the church; test all in the light of God's Word. We court investigation. We have nothing to conceal." The church is a divine institution. God who has founded her says, "Walk about Zion and go round about her; tell the towers thereof. Mark ye well her bulwarks; consider her palaces, that ye may tell it to the generation following." Jehovah asks no one to enter his church blindly as men enter secret societies. He asks us when we confess Christ and unite with the church to do so intelligently. To this end there must be investigation and discussion.

We maintain that rational beings should in everything aim to act intelligently and under the promptings of an enlightened conscience. How can this be attained when the light of investigation and of free discussion is denied? It is a duty incumbent on Christians to investigate and discuss everything which touches on the morals and spiritual life of man whether the mass of society will hear or forbear. The command of God is, "Try the spirits whether they be of God, because many false prophets are gone out into the world. Hereby know ye the spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God, and this is that spirit of anti-Christ, whereof ye have heard that it should come and even now already is it in the world." The spirits may not want to be tried, knowing they cannot stand the test and will be condemned. That makes no difference. God says, "Try them." I suppose the prophets of Baal did not want their god to be tried on Mount Carmel; nevertheless they had to submit and it was found that Baal was no God. Secret societies do not want to be tried; that makes no difference to us; we are commanded to try them and to try them in the light of God's Word. To do this we must investigate them and freely discuss their merits and demerits.

But secretists tell us: "You have no right to talk about secret societies; you don't know anything about them; you can't know unless you join them." We claim that we can know and do know enough to discuss the propriety of Christians uniting with them. We find enough in the published books of many secret orders to condemn them. We have also the testimony of seceding members who have revealed "the true inwardness" of these orders, and we can judge by their fruits; for we find that they destroy confi-

dence in man; that they protect criminals, disturb the peace of families and interfere greatly with the progress of Christ's kingdom.

But "Stop," cries the secretist. "Do you take the testimony of those who leave our orders? do you not know that these men are all perjured villians? how can you believe them?" We answer: The majority of seceders from secret orders, at least of those who having seceded openly testify against them, are earnest Christian men. They have left these orders because they found them antagonistic to Christ's kingdom and destructive of vital piety; because a burden rested on their consciences and they found the only way to roll it off was to renounce the obligations taken in secret lodges; to confess their sin in taking these obligations and to forsake the lodge.

Then as Christian men they felt the obligation to warn others lest they should fall into the same trap; to publish to the world that the lodge is a delusion and a snare of the devil, evil in its organization and in its influence upon its members.

As an example of men of this class we may refer to Lebbeus Armstrong, a devoted minister of the Gospel of the Son of God and a seceding Mason of twenty-one degrees, who felt it to be his duty openly to renounce Masonry as "a work of darkness" and "adverse to Christianity," and felt in conscience bound to declare its secret workings and to warn men against this secret order that he might free his soul from the blood of men.

We may refer again to the sainted Chas. G. Finney, who, when a young man, was a bright Mason, but when converted to Christ was converted from Masonry, yet for years said nothing against it. Afterwards he became thoroughly convinced that he had no right to adhere to the institution or to appear to do so, and ever after spoke fully in regard to it and renounced the horrid oaths he had taken. For my part I can say I have the fullest confidence in the testimony of these men, especially as it is confirmed by scores of others scarce less eminent for piety and loyalty to the Lord Jesus Christ. On the other hand I am free to confess that I have no confidence in the statements of those who confess they are sworn to "conceal and never reveal any part or parts, act or acts, point or points of the secrets, arts or mysteries of their orders." Yes, brethren, we know enough about secret orders, or may if we only take the pains to inform ourselves, to discuss the question, "Should Christians unite with secret societies?" and we know enough or should, as Christians, to take the negative of this question.

Christians ought to discuss this question boldly. In the great warfare now going on between truth and error, light and darkness, good and evil, the great want to my mind, so far as the friends of truth are concerned, is boldness to express convictions regardless of the face of man. This want of boldness is not confined to business men and editors of county newspapers, where patronage is limited, and hence feel they cannot afford to alienate a single friend. Editors of popular journals, even of those which claim to be religious and to be guides of public opinion, and with these a large proportion, not to say a large majority of the pastors of churches, do not dare to utter their sentiments on some of the burning questions of the day.

The question of prohibition has taken a strong hold on the minds of Christians in this, our day, and there are thousands of ministers who are ready to speak out boldly in favor of prohibition. There are others who will tell you in their study-rooms they believe in prohibition but who dare not say so from the sacred desk, lest, forsooth, some liquor-dealer who has a sitting in his church may withhold his pew-rent. This moral cowardice prevails largely with reference to the subject of secrecy. Even in churches which have a written testimony against secret societies we find it prevailing to some extent. Pastors, if they speak of secret societies, do so with bated breath; if they touch the subject at all it is very tenderly. In churches which have no written testimony on this subject it is the exception not the rule to find a pastor who will speak out; yet many of these men will tell you privately that they are opposed to secret orders.

If all Christian ministers who are opposed to these orders would speak out we might soon have a repetition of the past Morgan times, when 45,000 out of 50,000 Masons left the fraternity and a very large proportion of the lodges surrendered their charters. Why do not these men speak out? God commands it. He says, "The prophet that hath a dream, let him tell a dream; and he that hath my Word let him speak my Word faithfully." Again He says, "Cry aloud; spare not; lift up thy voice like a trumpet, and show my people their transgressions and the house of Israel their sins." To use the words of another, "Shall we keep still and say nothing, and look on complacently and let this Masonic wolf and her whelps devour the sheep of Christ and eat up the lambs? God forbid. The Lord help us to warn the people when we see the sword coming. 'To him that knoweth to do good and doeth it not, to him it is sin. Then if we know secret societies are evil and do not warn the people, we become sinners, do we? Yes, God's Word says so and who can refute it?"

There are many ministers who confess to our anti secret society lecturers that secret societies are evil. Then why do they not speak out boldly and publicly? I would not dare to stand in their places at the judgment. I would expect Jesus would call me a hireling who careth not for the sheep. Suppose all the ministers in the United States should commence at once to oppose secret societies. There would be a terrible tumbling and crashing of the churches, of course. But then they could be built up on a better and more sure foundation. Better have a church of three who will stand for the truth and oppose all sin than three thousand who are stubborn and rebellious and will not accept the whole truth.

Mr. Moody has said: "Give them the truth anyway, and if they would rather leave their churches than their lodges the sooner they get out of the churches the better. I would rather have ten members who are separate from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without him. We must walk with God, and if only one or two go with us it is all right. Do not let down the standard to suit men who love their secret lodges or have some darling sin they will not give up." What we need most in this lodge contest is men with moral vertebræ, or in plain English, men of backbone. Some one has said:

"The great want of this age is men. Men who are honest to the bottom, sound from center to circumference, true to the heart's core. Men that fear the Lord and hate covetousness. Men who will condemn wrong in friend or foe, in themselves as well as in others. Men whose consciences are steady as the needle to the pole. Men who will stand for the right if the heavens totter and the earth reels. Men who can tell the truth and defy the world. Men who can look the devil right in the eye and tell him he lies. Men that neither brag nor run. Men that neither swagger nor flinch. Men who can have courage without whistling for it, and joy without shouting to bring it. Men in whom the current of everlasting life runs still, and deep and strong.

"Men careful of God's honor and careless of men's applause. Men too large for sectarian limits, and too strong for sectarian bands. Men who do not strive, nor cry, nor cause their voices to be heard in the streets, but who will not fail nor be discouraged till judgment be set in the earth. Men who know their message and tell it. Men who know their duty and do it. Men who know their place and fill it. Men who mind their own business. Men who are not too lazy to work, nor too proud to be poor. Men willing to eat what they have earned, and wear what they have paid for. Men who know in whom they have trusted. Men whose feet are on the everlasting Rock. Men not ashamed of their hope. Men strong with divine strength, wise with heavenly wisdom, loving with the love of Christ. Men of God!

"God give us men a time like this demands,
Strong minds, great hearts, true faith, and ready hands.
Men whom the lusts of office do not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor—men who will not lie;
Men who can stand before a demagogue,
And damn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog,
In public duty, and in private thinking;
For while the rabble, with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife, lo! goodness weeps,
Wrong rules the land, and waiting JUSTICE sleeps."

In urging this boldness in advocating a very unpopular reform I am not unmindful of the fact that the way of the reformer is in one respect like the way of the transgressor—a hard way to travel. A great many bitter experiences lie in this way. The bold anti-secret reformer may expect to be misrepresented, to have his motives impeached, to be forsaken by quondam friends, to be persecuted by enemies, to be charged with all manner of evil, and possibly to suffer a violent death. There is nothing new or strange in this. Elijah does not seem to have had an easy time during his prophetic life. He was called the trouble of Isreal, and his life was sought. Paul, the reformer, did not have an easy time. He was in labors abundant, in stripes above measure, in prisons frequent, in deaths oft, thrice beaten with rods, once stoned. He was called a babbler, one that turned the world upside down. The study of the life of our Saviour is not encouraging to one who desires to do good and yet enjoy ease and the applause of men.

Yes, my brethren, if we would engage in this or any other true reform work we may expect to suffer reproach, to be called fanatics, cranks and many other epithets more forcible than polite. Some of us are getting used to the epithet "fanatic," indeed, rather glory in the name. While the epithet "a crank" is not specially desirable the following from the pen of Robert J. Burdette almost reconciles us to this name. He says:

"What would we do were it not for the cranks? How slowly the tired old world would move, did not the cranks keep it rushing along! Columbus was a crank on the subject of American discovery and circumnavigation, and at last he met the fate of most cranks, was thrown into prison, and died in poverty and disgrace. Venerated now! Oh, yes, Telemachus we usually esteem a crank most profoundly after we starve him to death. Harvey was a crank on the circulation of the blood; Galileo was an astronomical crank; Fulton was a crank on the subject of steam navigation; Morse was a telegraph crank. All the old Abolitionists were cranks. The Pilgrim Fathers were cranks; John Bunyan was a crank; any man who doesn't think as you do, my son, is a crank. And by and by the crank you despise will have his name in every man's mouth, and a half-completed monument to his memory crumbling away in a dozen cities, while nobody outside of your native village will know that you ever lived.

"Deal gently with the cranks, my boy. Of course some cranks are crankier than others, but do you be very slow to sneer at a man because he knows only one thing and you can't understand him. A crank, Telemachus, is a thing that turns something; it makes the wheels go round; it insures progress. True, it turns the same wheel all the time, and it can't do anything else, but that's what keeps the ship going ahead. The thing that goes in for variety, versatility, that changes its position a hundred times a day, that is no crank; that is the weather vane, my son. What? You nevertheless thank heaven you are not a crank? Don't do that, my son. Maybe you couldn't be a crank if you would. Heaven is not very particular when it wants a weather vane; almost any man will do for that. But when it wants a crank, my boy, it looks about very carefully for the best man in the community. Before you thank heaven that you are not a crank, examine yourself carefully and see what is the great deficiency that debars you from such an election."

Then let men call us "fanatics" and "cranks" if they choose; we are so for the love of Christ and the interests of his kingdom. We are so fanatical that we expect to see the wicked system of secrecy overthrown, nay more, we expect to be able to overthrow it. There may be some here who are ready to say "you have a large undertaking on your hands." We know we have, yet we hope to succeed. It was generally believed that the stripling David had a large undertaking on his hands when he proposed to slay Goliath of Gath. Goliath thought so and he disdained the youth. He said, "Am I a dog that thou comest to me with a staff?" and he cursed him by his gods. "Come to me," said the giant, "and I will give thy flesh unto the fowls of the air and to the beasts of the field." David was not dismayed and answered, "Thou comest to me with a sword and with a shield, but I come to thee in the name of the Lord of hosts, the God of the armies of Isreal whom thou hast defied." You

all know the issue. We know that the lodge power is great, that Masonry is a giant in the earth; it carries a sword to slay and a dagger to thrust; it threatens all who oppose. We have heard its boasting words. Its Grand (?) Masters walk on the walls of their Babylon and in their pride are often heard to say, "Is not this great Masonry which we have built for the house of our kingdom; by the might of our power and for the honor of our majesty?" We see and hear and know all these things, yet we are confident of ultimate success. We come against this giant system in the name of the Lord of hosts, our covenant God, and in the spirit of David say: "We will smite thee and give thy carcass to the fowls of the air and to the beasts of the field that all the earth may know that there is a God who loves light and hates darkness."

We have laid our case before our God as Hezekiah did the case of the people of God in Jerusalem, and we believe that Jehovah will put a hook in the nose and a bridle in the lips of the giant system of secrecy and turn it back by the way by which it came. He who smote proud Nebuchadnezzar and drove him forth from among men until he learned that the Most High rules the armies of heaven and among the inhabitants of the earth, will smite the proud system of secrecy and drive it from place and from power and teach its votaries that God alone is sovereign.

Hence, as we stand before this giant system we say, "Who art thou? O! great mountain, before Zerrubbabel thou shalt be a plain." Our faith sees this mountain removed and cast into the sea. For this we labor and for this we pray. "Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lork, forasmuch as ye know that your labor is not in vain in the Lord."

FOOLS MOCK AT SIN.

[Some time ago we mailed to a Baptist minister at Millerton, New York, a copy of the *Lodge Lamp* and *Cynosure* containing Mr. Ronayne's discussion of the Master Mason's obligation. This minister, who is evidently a Mason, wrote us a seven-page letter in which he affects in a humorous style to ridicule Mr. Ronayne and the literature of the National Christian Association. The letter is unworthy a place in our columns but we give the following reply to it written by another Baptist minister to whom we had handed the letter.—EDITOR.]

This disquisition on the N. C. A. periodicals leaves the reader in the mood of the mathematician who read Paradise Lost through without being able to discover what the great epic proved. The "appreciation" so effusively displayed, recalls that reported in the fourteenth verse of the nineteenth chapter of Genesis: "And Lot went out and spake unto his sons-in-law which married his daughters, and said: 'Up, get you out of this place, for the Lord will destroy this city.' But he seemed as one that mocked unto his sons-in-law." We are sorry that the *Cynosure* or *Lodge Lamp* seems so to the corsespondent who signs himself "Yours humorously."

His own response recalls those who "make a mock at sin," and whose laughter is "like the crackling of thorns." Obviously "the end of that mirth is heaviness." In spite of the effort to sustain a supercilious air and mocking tone, the raillery lapses into railing.

He discovers an "infamous wretch," a band of "charlatans," a "lunatic" or a "clown." He even gets a glimpse of a "woman" who is at the bottom of the mischief. The public is "ignorant." This makes it game for "preying upon" by "playing upon" its "fanaticism." He sallies out in pursuit of the "fictitious name" of a "fictitous personage." He encounters an "alleged" Ronayne, and introduces an alleged woman. Some of the *Lodge Lamp* matter is not even "humorous." It is "labored, illogical, diffuse and egotistical." It is disfigured by "vile grammar, villainous rhetoric, impudent assumptions and strenuous falsifications." Our friend is very humorous indeed. He almost reaches the standard of ill-humor.

Seven pages of manuscript must be too little space in which to say these things not only "humorously" but also in a "diffuse" way. Neither will we allow that the current number of the *Cynosure* gives room to anything "labored, illogical or egotistical." Of course we would not let that happen again after this gentle admonition.

We are not surprised to find that to our new correspondent the literature of the question is new, at least the periodicals he has already seen are. Others he probably does not yet know. We easily recall the time when we occupied a similar position, though in our case the coming of truth was not met with a "feminine" titter or giggle. One of the first books we saw was written by a Harvard College professor of rhetoric, United States minister to several foreign courts, member of Congress, Secretary of State and President of the United States, "the old man eloquent," John Quincy Adams. Another Secretary of State, Congressman and eloquent orator, Daniel Webster, who eulogized the father of the other strong Anti-mason, treated the matter in a similar spirit. Allied with these in mood and opinion, we have found Charles Sumner, William H. Seward, Wendell Phillips, Chief Justice Marshall and many more, whose seriousness concerning what statesmen of eminence have pronounced incompatible with free American institutions, contrasts strongly with the levity that displays itself in "convulsions."

Daniel Webster did not laugh nor "court a grin;" William H. Seward may have been impassioned but was not "convulsed;" Chief Justice Marshall did not "laugh immoderately," and John Quincy Adams, though his rhetoric might seem to our light-minded friend "strenuous," and his lawyer-like force might seem associated with "sensibility," made no attempt to treat the subject "humorously."

Eminent servants of God in his own profession have given our correspondent an example of serious attention to a serious matter, which has vindicated their piety as well as their "sensibility" and good sense. Dr. A. J. Gordon was president of the National Christian Association. Dwight L. Moody, with whom he was so much a fellow worker, is an outspoken and unsparing opponent of this form of opposition to the Gospel. Nathaniel Colver, the former pastor of Tremont Temple, likened his mental distress while in the toils of Masonic bondage to his early conviction of sin, and compared the joy of deliverance to the bliss of conversion. Was he an "infamous wretch?" President Finney, of Oberlin, was a prince among evangelists as well as an educator. While he was a "bright Mason" he was neither a "lunatic" nor a "clown." Afterward, when he was devoted to Christ, his "crusade" was far from "mock heroic," and any one who calls him an "infamous wretch" reviles one of our holiest men of God. These are a few among a multitude.

Besides statesmen and divines, another cloud of witnesses is the more than half a hundred thousand Masons who have abandoned Masonry. Hundreds of lodges have disbanded. Thousands of Masons have openly or quietly withdrawn from active membership. Over and over again the iniquity and folly of the lodge have been exposed. So often and so fully has this been done, that Masonry is no longer regarded as secret. Exposure has ceased to be possible. Secrets to be kept do not exist. The obligation to keep secrets, when there are none, is, by some, accounted empty, farcical and not binding. To give the grand hailing sign of the famous widow's son or pronounce the word Mah-hah-bone, or even to confess the requirement involved in the infamous third point of fellowship, is not to reveal anything unknown, and is not held to transform an Acacian duly and truly prepared for the grand lodge above into an "infamous wretch."

What could any one reveal of ancient or modern sun-worship or its symbolism? What do Masons know better than others about astronomy, or legends like the Osirian, or mysteries like any from Egypt circling round to Asia Minor and beyond, and extending from times far back of those of which Masonry prate so profanely, down to those of contemporary East Indian paganism? What of the relation of the lodge to such things, and to morals that fit them, do Masons know alone? Do all who wear the yoke tell truth, and all who throw it off and go free lie? Have the Masonic lodges graduated and sent out into the world fifty thousand liars? Then they tell the truth once when they say it is false and a school of falsehood. They go far to vindicate the judgment of a former Mason and pastor of one of the best known Baptist churches in Boston, that it is the "masterpiece of Satan." Why do so many still preserving some affiliation hate and despise Masonry? Why do others bravely face the mockery and vituperation of such men as our correspondent, together with still more practical dangers, and take their stand as Americans and as servants of Jesus? Why do the most eminent and the ablest men openly or silently despise it and abhor it more than our trifler does the *Cynosure?*

He has set us the example of being personal. He cannot complain if we follow. We stand for Jesus Christ here as he does in his pulpit there. When he pleads for recognition of his Master do his hearers laugh in his face? Do they in the evening meeting refer to his sermon as the work of a humorist? When he advocates loyalty to Christ are they "convulsed" with the "humor" of his "mock heroic crusade?" When he reproves and rebukes a specific sin do they "humorously" call him a "charlatan" or greet with a "feminine" giggle what they regard as the "antics" of a "clown?" Or when he warns and exhorts, do they "laugh immoderately" and show their fine "sense of humor" and freedom from "acute sensibility" by calling him an "infamous wretch" "preying upon" an "ignorant public" by "playing upon" its "fanaticism?" Do his Christian brethren themselves meet his preaching of Christ and of truth in this way? What would he think of them if they did?

BAPTIST PASTOR.

Wendell Phillips once said in Music Hall, Boston, that he was born in the commonwealth of Massachusetts, and would do his best not to die in the commonwealth of Boston and Albany. He was also born a free American, and did not die a slave, tied with the cabletow of what Washington, after he had abandoned Masonry, called "The English lodges."

EARLY CHICAGO REMINISCENCES.

The Chicago *Record* has been publishing some interesting reminiscences from the pen of our esteemed co-laborer, Ezra A. Cook, from which we make the following extract:

"A few days ago I visited my old home about one and a half miles south and one-fourth of a mile west of Melrose Park, for the purpose of taking photographic views of the house we moved into forty-two years age. It has recently been clapboarded anew and no doubt has been shingled anew many times. The ridge boards, where the prairie chickens then roosted, often a score of them together even in the day-time, had doubtless been renewed, but the tenant said this 'old part' was the original building. This visit naturally awakened some thoughts of past experiences.

"My father was a Methodist minister, who after several years of successful labor, mostly in the New England States, was compelled to leave the regular or 'traveling connection' on account of a throat difficulty brought on by the hardships of the service. He was one of the few educated Methodist pastors, and we lived in different villages of the 'land of steady habits,' where he preached two or more sermons a week, and in addition preached in many outlaying schoolhouses. That this outside work was very severe may be judged from the fact that by the stumbling and falling of the horse he rode he once sustained a fracture of a limb, and at another time a sprain that laid him up for several weeks in each case. After a few years spent in business in his native State, New York, in 1852 he sold his interest in a woolen factory at East Worcester, Otsego county, and in the spring of 1853 started on a prospecting tour through the west.

"The long summer, as it seemed to us, wore away at last, and packing up began. Moving was no novelty to a Methodist minister in those times. Our nearest railroad point was Palatine Bridge. Father knew the importance of personally attending to the shipment of our household goods, and not only chartered a car but helped load them into it. Arrived at Buffalo, we waited till the car got through, when we personally assisted in transferring the goods to the boat for Chicago.

"We thought that we had secured a fair idea of the muddy prairie town of Chicago from Mr. Thurbur, to whom reference has been made, but we had little idea what a miserably forlorn-looking place it was. Lake and State streets were the business thoroughfares; sewerless, with open ditches at the sides, and the roadway constructed of planks resting on the ground. In dry weather this answered fairly well when the planks were whole, but in wet weather the condition was

horrible, yet often ludicrous. Then the mud would ooze up between the planks and often a stream of muddy water would shoot up five or ten feet, not infrequently sadly bespattering the driver and the contents of his wagon, as I know from personal experience. Many a time a piece of plank on end in the street warned the passer to avoid a hole where the plank had given way."

REFORM NEWS.

ARRANGING FOR THE CALIFORNIA CONVENTION.

OAKLAND, Cal., Nov. 25, 1895.

EDITOR CYNOSURE:—Since writing last I have visited a number of ministers in Oakland and San Francisco, and tried to enlist them in the convention. Quite a number manifest a deep interest. Prominent among them are the Reformed and United Presbyterians, the Swedish Lutherans and Baptists, and Christian Adventists, with the Free Methodists and Free Baptists.

We have arranged a preliminary meeting at the Y. M C. A. parlors this afternoon (Nov. 25) to appoint committees and arrange for the convention. On the 16th I ran out to Oakdale, Stanislaus county, where I met Bishop Dillon and family. They have been assisting Rev. J. M. Spencer, the pastor, in a meeting for some time. Good success has attended their efforts. Bro. Spencer reports some eight or nine accessions to the church since the first of October.

I spoke Saturday night and Sabbath morning. I spoke to the young people in the evening. Mrs. Huntly conducted the Sabbath-school and young people's meeting. She is one of the very best superintendents I have ever seen take hold of the work.

Bishop Dillon preached Sabbath night to a full house on the "Folly and Failures of Infidelity." This was a strong address, well delivered and seemingly well received. It should do good at Oakdale. I spoke Monday night again at Oakdale, and Tuesday night I lectured at Burneyville on the lodge question to a fair crowd. Rev. John McBride was present to cheer us on our way, as was his son, Rev. Prof. Samuel McBride. He drove ten miles to hear me, and drove back that night so as to be at his school next morning. I had very good attention.

I spoke Wednesday and Thursday nights at Oakdale, and returned Friday to Oakland, feeling that I was needed here more.

Saturday night I attended services at the Mission Josephine in San Francisco. On Sabbath morning I attended the Reformed Presbyterian services at the home of Prof. Malloch, 1015 21st street, Oakland, and heard an excellent discourse from Rev. S M. Ramsey, of Los Angeles. He is a good preacher and is gathering quite a membership around him. It being a communion service, I was impressed with the solemnity of their service. I am sorry the pastor cannot remain till after our convention, as his heart is in the reform work. After the meeting Monday I go (D V.) to Corrollitas two nights, then return to San Jose. From there to Cottonwood in Shasta county four nights, then back to the convention.

P. B. WILLIAMS.

LETTER FROM SECRETARY W. B. STODDARD.

VALPARAISO, Ind., Nov. 28, 1895.

EDITOR CYNOSURE:—Our train has just passed the above station. While running the forty-four miles to Chicago, I desire to make mention of God's goodness to me. The past week has been as full of labor as those preceding it.

Last Friday evening after a busy day's canvass Bro. Latimer conveyed me four miles to Portersville, Butler Co., Pa. Here I was made welcome by Bro. J. J. Ralston, pastor of the U. P. church. I found him much interested in our work and desirous of lectures in his church. He has recently proved himself a Samson in slaying the Philistine Odd-fellows.

They had a funeral. Bro. R. took notes. In preaching on the subject he told them he did not purpose to oppose them on account of the things he could not see, but on account of what he did see. As no Delilah has shorne any of his locks, we shall expect to hear of still more trouble in the camp of the Philistines.

We arose before daylight Saturday morning that I might take the stage nine miles to Harmony. It was raining. Enroute a lady got on. She was returning from the home of a brother and sister who had died with fever. I learn of very many cases of fever in the different towns I have visited. Personally I have realized the assurance of the Psalmist so beautifully expressed in the ninty-first Psalm. Several of our Pennsylvania friends have been recently called from the scenes of earth. Elder Black of Harrisville, a middle-aged man, expressed an interest in our work when I saw him one year ago. A few weeks ago his remains were laid away in the cemetery. I believe him to have been a good man.

I note by the paper that Wm. Dickson, an elder in the Midway U. P. church, has been taken. My last visit with him was in May; we were enroute for the United Presbyterian General Assembly and occupied the same seat in the car. He expressed regret that he had not been able to attend my lecture given the evening before, and volunteered a contribution to our work. He was an unassuming man, but faithful. He will be greatly missed by a large circle of friends.

Saturday afternoon I found Bro. A. B. Dickie and family well and as anxious as ever for reform lectures. We drove some twenty miles through mud and rain to fill appointments for Sabbath and more for the canvass and appointment Monday eve. These lectures were all as well attended as could have been expected in the country in a rainy season. Several subscribed for the *Cynosure*, and expressed a wish to hear more. I am assured there are two weeks or more work waiting in this section. About $100 worth of *Cynosure* subscriptions have been secured this month. As I review the past I have much to thank God for to-day.

It was a disappointment not to get home for Thanksgiving. I will, D V., be at home by the time this reaches the *Cynosure* readers. Hope to attend the National Reform convention in Baltimore, December 12th. Trust I shall meet many *Cynosure* readers.

At daybreak I noticed a little snow in Indiana. The volume has constantly increased. I see as we are now pulling into Chicago that there is sleighing. "Praise God from whom all blessings flow."

W. B. STODDARD.

CORRESPONDENCE.

HAS MINISTER TERRELL BECOME A CONVERT TO MOHAMMEDANISM?

WASHINGTON, D C., Nov. 27, 1895.

EDITOR CYNOSURE:—Another step was taken this week in the laudable undertaking of ridding Washington of the species of gambling carried on in what are known as "bucket shops." Judge Cox of the Supreme Court of the District of Columbia decided in a test case that the business carried on in these "bucket shops" is a "wagering business," and overruled a motion to instruct the jury to find for the defendant. In his decision Judge Cox quoted from a U. S. Supreme Court decision to show that gambling is no more the less so because it is carried on under the guise of legitimate business.

Just as those interested were congratulating themselves and the administration on the safety of the American missionaries in Turkey and a more tranquil state of affairs in that recently tumultuous empire, a telegram came to the daily papers stating that a Missouri minister, recently returned from Turkey, had publicly charged that Mr. Terrell, U. S. Minister to Turkey, had become a convert to Mohammedanism. This telegram has, of course, been the basis of a great deal of talk, but the general disposition is to await more authentic information before expressing opinions. State Department officials think if the statement was made that it was based upon misinformation.

Rev. Dr. Walter H. Brooks, of this city, has received the following letter from Mr. Jesse A. Baldwin, chairman of the executive committee of the Baptist Young Peoples' Union of America, which is self-explanatory: "It is not true in point of fact that the B. Y. P. U. A. has ever in any manner drawn the color line, and we deeply regret that such an impression should have gained any credence whatever. Replying to that part of your letter which complains that your race were not represented as they should have been on the program at Baltimore, I beg to say that it is our deliberate purpose in preparing the program for future conventions to secure the best men obtainable to present the various topics which are to be discussed, and that, too, without any reference to race, nationality or color."

Rev. George S. Williams, of Bristol, Tenn., has been chosen to succeed the late Rev. Green Clay Smith as pastor of the Metropolitan Baptist church. Mr. Williams has had charges in Nashville, Tenn., Raliegh, N. C., and Brooklyn, N. Y., and is a native of Tennessee.

The American Society of Religious Education has decided to call a national congress of religious educators, to be held in this city, April 20 to 23 inclusive, 1896, to emphasize the importance of religious education.

Prof. Palmer Stanton and his wife, Mrs. Louise Clark Stanton, the Welsh evangelists, began a series of meetings here this week. Mrs. Stanton accompanies her singing by playing on a harp.

C. A. S.

WHEN MASONIC CHARITY ENDS.

STANFORD, Ill., Nov. 16, 1895.

EDITOR CYNOSURE: — Christian Leitfrits was fatally injured on the 26th of July by a runaway team at Stanford. He lay helpless till the morning of the 12th of November before he died.

He was Master of the Masonic lodge at Stanford, and they hired a man to take care of him until they said their money was gone. Then they sent him word that they would provide men to take care of him, but outside parties were to bear the expenses. His feelings were hurt because they did not come themselves, and before he died he told his children that he did not want the Masons to bury him.

The children told the Masons when they came to take charge of his funeral that they did not need their help. So he received Christian burial. It was published in the Bloomington *Paragraph* that the Masons attended the funeral in a body, when there was not a white apron in sight, nor anything else to make one think that a Mason was being buried.

Bro. Leitfrits was born in Germany and came here when he was young. He was in the Union army and was a good citizen and a true American. Whatever he said could be relied on. His wife died some years ago. He was a member of the Lutheran church. He was president of the Farmers' Elevator Co., and president of the Home Insurance Company.

There are half a dozen lodges in this town and two churches. We have no saloons, and have a town of about 450 people. I give you this fact, hoping it will interest your readers.

GEORGE HINER.

HOW THE LODGE PROMOTES SOCIAL PURITY.

CAMERON, West Va., Nov. 26, 1895.

EDITOR CYNOSURE:—For a long time Wetzel county, W Va., has been the headquarters of a secret society called Red Men. They claim it to be their special mission to take notice of and punish all violations of the Seventh Commandment. Their methods are much the same as those of the White Caps of Indiana—stripping, tarring and feathering their helpless and often wholly innocent victims.

Some thirteen or fourteen years ago, when travelling through Southwestern Pennsylvania, I chanced to fall in with a young man of fine personal appearance, intelligent and ambitious; a member of one of the most wealthy and virtuous families of his neighborhood. His father having been an honored ruling elder in the Presbyterian church where myself and parents had worshiped for several years, I naturally felt a pleasure in renewing the old acquaintance.

I conversed with him on various subjects, but failed not to introduce the subject of secret societies. I showed him a copy of the *Cynosure*, and gave him some Anti-masonic tracts. He claimed to be ignorant of Masonry and Odd-fellowship, but seemed to be somewhat touched at my sweeping charges against all secret societies whatever.

He told me that he had recently joined a secret society which was going to accomplish one of the greatest of reforms. Its object was to do what the church and the laws of the land had failed to do. It was to put a stop to all improper relations between men and women. "What is your society

called," I inquired. "We are known as Red Men," he replied.

The fame of the Red Men had reached my ears, and the name struck me like a wet sheet in the face. He assured me that the laws were not severe enough for such offences; that if all offenders in that way were tarred and feathered and cowhided we would be rid of such crimes. I warned him of his mistake, and we parted.

Twelve or thirteen years had passed and I had no word from my friend. But about a year ago I was at a neighboring town, and as I was standing in the hotel I was approached by an uncouth stranger who seemed to recognize me. His face was red and bloated, his eyes bleared, his form bent, and his gait unsteady. He was evidently the victim of inebriety. He gave me his hand and made himself known. I was so shocked at the great change in the man that I couldn't get it out of my mind.

A short time after I fell in with a man from his neighborhood. I inquired if he knew Mr. Blank. He did. And he went on to say that of late years Mr. Blank had all run down, financially and morally. His fine farm had slipped from under him. He had taken to liquor; and worst of all he was badly given to licentiousness.

This man, then, had betaken himself to the ways of the persons whom he had started out to punish with such terrible severity. But when you have heard the explanation you will not wonder. Those secret gangs of outrageous, law-defying ruffians, being well supplied with liquor, wearing masks and believing they would never be found out, on their tarring and feathering expeditions—their female victims having been stripped in preparation for flogging and tarring and feathering,--these ruffians, I say, are in the the habit of maltreating their female victims in a way so shocking to modesty that it cannot be spoken of in plain terms.

And something to notice in this connection is the fact that these women show an extreme reluctancy in complaining of, or bearing testimony concerning this particular abuse. This reticence seems not so much to spring from any desire to conceal crime as from a remnant left of their native modesty.

The scenes in which the man of whom I have been speaking was made a participator were too much for his sanguine temperament. He caught the contagion, and, behold the result. The casting out of Satan by Satan has never proved a success and never will. JONATHAN W. MOSS.

TIME TO QUIT SUPPORTING MASONIC MINISTERS.

GOODWINE, Ill., Nov. 25, 1895.

EDITOR CYNOSURE:—I was on the train recently with a presiding elder who wore a Masonic charm on his watch-guard. I drew him out a little on the lodge question in order to find out from a learned man, as he undoubtedly was, something concerning the Masonic "grand lodge above" to which they always send their deceased members. Of course he admitted that no woman could be a Mason. This would make their so-called "grand lodge above" a sort of masculine heaven.

The elder seemed to be ill at ease. He used the "good man" argument and said those who were not Masons could not know what they were talking about. He did not seem to know of Finney, Ronayne, Doesburg, or the 45 000 Masons that seceded at the time of Morgan's murder. He did not seem to know of the many thousands of seceders since that time, all corroborating each other's testimony. He was, however, quite frank, and I regard his case as not altogether hopeless.

If we could succeed in getting our literature, especially the *Cynosure*, circulated all over the land in hundreds of thousands of families, this great lodge spell or "craze" could be broken. All the *Cynosure* readers should be encouraged to continue by will donation and every way for the wider circulation of our literature.

Oh, that we could find a Rockefellar to give for this cause, as he has given for the Baptist college in Chicago.

With a wise publication and distribution of our literature, with the light scattered everywhere, the lodge craze would soon die out. No Christian man or woman should support a minister who swings a Masonic emblem.

What does the editor of the *Cynosure* think of the "beast of Revelation that rose out of the sea and seemed to spread every where?" Does it not mean the Masonic lodge that started in London in the year 1717? London being on an island and the lodge starting here could with truth be said as literally coming up out of the sea. As Masonry is the mother of the whole brood of secret orders, it can therefore be said that they come up out of the sea.

I cut these words from the daily *Inter Ocean* of Nov. 6th:

"Justice Underwood fined J. W. Grovenbecker $10 yesterday morning upon charges preferred by Officer Rohr. Grovenbecker understands the Masonic secret signs, and has been using his knowledge to borrow money from Masons whom he would accost on the street. He has successfully worked this scheme a number of times, it is said."

If it is a crime to get money, as Justice Underwood holds, by the use of Masonic signs, why would not the Judge hold that it is a srime to get $30 for the three Blue Lodge degrees, when they can be bought at the *Cynosure* office for 50 cents? But in order to get the people to invest their $30 in these degrees they initiate a few preachers now and then free. Recently I talked with a young M. E. pastor who got his degrees in that way.

J. S. HICKMAN.

LETTER FROM REV. A. G. JOHNSON.

HUNTINGTON, Ind., Nov. 18, 1895.

EDITOR CYNOSURE: — While at my quarterly conference a few days ago I addressed the people upon the evils of secret societies, trying to show them how the lolge system was destroying the oneness of the home, and the confidence of society, robbing men of their veracity, destroying the spirituality of the church, and undermining the very foundations of our government.

The first thing taught in Masonry is to deceive wife, children and neighbors; always conceal and never reveal is their motto; even deceive their own brethren in degrees below themselves. These lodges are spots upon society that is marring the beauty of our civil government; yea, more, they corrupt our courts, control legislation, interfere with all legal business, and are sapping the very life of the churches.

It is time that all good citizens should be alarmed and rise in their might and overthrow this nefarious system. If the people of this republic stand idly by and allow organized secrecy to undermine her foundations, then she will and ought to fall.

When I had closed my address, Rev. Fanning of the Christian (or Disciple) church arose and asked permission to speak; he said he wanted to indorse every word that had been said. He said he had been a member of secret societies for years, but he wanted to publicly declare that he was forever done with them, because they were rotten to the core, and no man could live in harmony with the demands of the lodge and live at peace with God. He spoke on this line for about twenty minutes, and sat down amidst many amens and shouts of God bless Bro. Fanning!

The voice of God comes to every loyal son saying, help destroy this nefarious system; dig it up; leave neither root nor branch; and if we will obey, it will not be long until we shall hear a mighty crash, Babylon will fall, and following this crash will come a reign of peace and prosperity that will make all the avenues of earth and the corridors of heaven ring with rejoicing.

A. G. JOHNSON.

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THE MYSTERIOUS POWER:

OR

THE UNIVERSAL, INVISIBLE EMPIRE OF THE WORLD.

BACHELOR'S NARRATIVE.

CHAPTER XI.

WAR AND CONQUEST.

"Rash, fruitless war, from wanton wag'd,
Is only splendid murder."

At length a dark cloud began to loom up in the southwestern political horizon. Trouble between the United States and Mexico was brewing, and it soon became evident that war was inevitable. Troops were mustered and volunteers called out. Roy took an active part in these preparations, having already received a colonel's commission. He insisted that his friend of the pills and powders should accompany him. Finally the doctor concluded to enter the campaign. Then there was hurrying hither and thither in hot haste, preparing for the approaching conflict.

The Mexican government, the meanwhile, was not idle. The surgeon and the colonel thoroughly enjoyed the exciting adventures of army life. The campaign was a most brilliant one. The Americans went boldly into an enemy's country, and while contending against fearful odds and vastly superior numbers, whipped the enemy on his own ground, going from conquering to conquest with startling rapidity.

First came the fight at Mattamoras; next, old "Rough and Ready" encountered the enemy at Palo Alto, promptly crossed that stream and put him to rout; and two days thereafter, at the Dry River of Palms, the Americans, ten thousand strong, marched upon the Mexican forces, putting them to flight and confusion. The invaders swept down upon the Mexican strongholds like a besom of destruction. Monterey is an old Spanish city, picturesquely situated in a beautiful valley, and hemmed in on three sides by mountains. This place made a stubborn resistance, but was at last obliged to succumb. One little instance, perhaps, will not be uninteresting. A whole regiment of the enemy were made prisoners; and as several officers were growling at their ill luck, an understrapper in full dress passed by, with light step and smiling countenance. Many of his old comrades were astonished at this marked difference in the treatment of prisoners of war. They were downcast and comparatively destitute, while he was joyous and happy. By what subtle magic had he been enabled to change the gloomy tint of war into a *coleur de rose?* as the Frenchman would say. To most the explanation was indeed difficult, but to the observing surgeon, who chanced to be present, the solution was easy enough.

He had learned that many of the American officers were clansmen, Colonel Alvoid along with the rest. The conversation and gestures between the favored prisoner and the colonel, who was in command of the captors, had developed the fact that this captive was a mystic brother, and he was then by special invitation on his way to dine with the colonel, who would on the morrow turn his prisoner over to his superiors.

After the battle of Monterey, General Winfield Scott sent an order to General Taylor for troops, and the colonel and his friend passed to that command. Cero Gordo was a strongly-fortified and well-guarded mountain-pass, and there was considerable hard fighting thereabouts. The charter or warrant of what is known as a traveling clan den was captured.

The commander of the detachment, who was himself a clansman, no sooner learned of its capture than he ordered it instantly returned, accompanying the restoration with this fraternal message: "When civil powers go to war and call upon their subjects to fight the battles of their land and country, we as clansmen, although deadly enemies before the eyes of the world, are, nevertheless, still brethren, and it is ever our bounden duty to do all we can to contribute to one another's happiness and advance one another's weal; therefore, accept at the hands of your sworn brother the warrant of constitution of a military traveling den which your late misfortune placed in my possession and which I now return with greatest pleasure, extending to you my sincerest fraternal greeting and well wishes."

The city of Mexico was captured September 14, 1847. President Polk announced the return of peace July 4, 1848, thus closing the campaign. In this conflict were men who had made the most remarkable march on record, having traversed over five thousand miles, three thousand of which was through an unknown and hostile country.

General Taylor's trained regulars, Colonel Donaphan's hardy Missouri volunteers, inured by all the varying experiences of long marching, together with Captain Walker's Texas rangers, formed an army of invincible heroes well worthy the garlands of glory won by thus conquering the land of the Montezumas, a land whose beauty, dazzling splendor and never-fading glory had so often been woven into poetry and prose. Yes, the war was over at last; the army was disbanded and many of the gallant soldiers had returned to their homes at the North.

(*To be continued.*)

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HOW TO PACK A TRUNK.

Not One Woman In a Hundred Understands This Common Task.

Great economy of space in packing is always necessary, and it will be found much better for a woman with the average amount of dresses to have one small and one large trunk. In packing all trunks begin by putting a linen towel in the bottom. The heavy cloth suits should go in first. It is well to have the body of each gown with its own skirt. Between each two costumes should be laid one or more sheets of tissue paper. It is far better to pack with the tissue paper than with towels, for it weighs less. If convenient. it is advisable to have a strap tray for each dress, but it is not essential. It is advisable to reserve one shallow tray for parasols, fichus, feather or lace boas and fans. The deep top tray should be arranged for hats and veils. Nothing else should be put in it. Here again the tissue paper should be used in abundance. Bows should be stuffed with it, and it should be crushed in ropelike pieces and twisted about aigrets and garnitures.

The small trunk should be packed with underclothes in the lower half. This trunk should have only one tray, which should be moderately deep and divided into compartments for shoes, gloves, handkerchiefs, stockings—in fact, all small accessories of a gentlewoman's toilet.

How to Make a Pretty Birthday Cake.

If you want to make a pretty birthday cake for a child, select some recipe that is not very rich and make a layer cake. For the filling make a frosting colored a bright pink with cranberry juice and put a thick layer of the frosting on the top and around the sides. You can make it still more attractive by putting the date and name of the child on the top layer in white frosting. To do this make a tiny cone of stiff white paper, pin it and fill with frosting; then let it run in a thin stream from the small end, which you use as a kind of pen to do the writing. It makes a pretty spot on the birthday table to set around the cake as many burning wax candles as the child is years old.

How to Detect Arsenic In Wall Paper.

Mix in a bowl a tablespoonful of Condy's fluid with 4 of water. If this be left for a night in a suspected room, it will clearly demonstrate the presence of arsenic by change of color from its beautiful bright red to a dark, dirty purple. Another way is to heat a piece of the wall paper upon a redhot coal or in the flame of a spirit lamp or candle. If there be arsenic, its presence will be shown by the white poisonous vapor given off and by the exhalation of the peculiar odor, resembling garlic.

How to Make a Puree of Green Peas.

Soak a quart of dried peas over night, put them in a pint of boiling water and cook until soft. Mash them in water in which they were boiled and run through a strainer, gradually adding a pint of hot water, which will help to separate the pulp from the skins. Return to the fire to boil again. Cook together a tablespoonful of butter and one of flour until smooth, but not brown. Stir into the boiling soup, then add half a teaspoonful of salt, one-quarter of a teaspoonful of pepper, half a teaspoonful of sugar and a pint of hot milk or cream.

How to Prepare Turkey Figs For Dessert.

Prepare these the day before using. Select the best Turkey figs. Pull them apart, cover with cold water and let stand overnight. In the morning simmer until the figs are plump and tender. For every pound add half a cup of sugar and the juice of half a lemon. Simmer for ten minutes longer. Take from the stove and put away to cool. Serve with whipped cream, custard or rich milk.

How to Make Bouillon.

To make a good bouillon, or beef tea, put a pint of cold water to each pound of beef. Cut the beef in at least pound pieces and set the vessel on the back of the stove to simmer for at least three hours. Then set it over a hot fire, to cook fast for half an hour. Strain it and set it away to cool and settle. When cold, pour off into a clean, bright vessel and put in it the beaten white and shell of an egg, a small onion and little pieces of carrot and turnip, with a teaspoonful of burnt sugar. Stir, settle and strain again. When ready to serve, heat and salt it well. It takes a good deal of salt.

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The Christian Cynosure.

REV. M. A. GAULT, - - - EDITOR.
WM. I. PHILLIPS, - - - PUBLISHER.

CHICAGO, THURSDAY, DECEMBER 5, 1895.

MASONRY MAKES THE DIFFERENCE.

This item from a Nebraska paper shows the influence of Masonry in the court room to warp justice. Mr. Taylor is a good Mason but a dishonest citizen. How long will the people submit to have one punishment for the Mason and another for the cowan?

"Taylor, the man who stole $376,000 from the State treasury of South Dakota, was taken to the penitentiary Tuesday where he will have to serve the dreadful sentence of eighteen months. What a pity he wasn't turned loose and given a pension for the remainder of his life. A poor man at Omaha stole eighty-five cents and was sent to the penitentiary for seven years. "If you must steal," says a still small voice from the court room, "steal largely and then whack up."

TORN WITH STRIFE.

It is becoming notorious how often lodges are rent with internal strife. The following is an example of such contention that may be found in almost every daily paper:

"The twin lodges Moritz Richter have gone into court, and will give their grievances another airing on Monday morning in the Fourth District court.

"Morris Flack was the original bone of contention. When Mr. Flack first became an Independent Son the subordinate lodges had an agreement with the Grand Lodge by virtue of which members were received into that body provided the medical certificate was first-class in every respect. But, alas for Mr. Flack, of Moritz Richter Lodge No. 13, the Grand Lodge promptly rejected the candidate.

"It refused to accept his doctor's certificate, for which reason Mr. Flack felt himself injured to the extent of $250. He brought suit for that amount against the Grand Lodge a couple of months ago."

WHEATON COLLEGE NEW BUILDING DEDICATION.

An event of unusual interest at Wheaton was the dedication on Monday evening, Nov. 25, of the Women's building. Through a severe snowstorm, more than one hundred friends of the college, some from Chicago and adjoining towns, came to enjoy the opening of the beautiful new building.

All were seated for supper at one time in the large dining hall in the rear of the annex, 30x80 feet in dimension. The tables were docorated with a profusion of choice flowers. The students acted as waiters, and the menu was all that could be desired.

The building is of Gothic style, 140 feet front, 40 feet deep and three stories high, besides the wing in the rear containing the kitchen and dining hall. All is of brick, heated with steam and lighted with electricity. The general plan of the building is to furnish each couple of lady students with a study and two sleeping rooms. These rooms are elegantly furnished and are fairy bowers of beauty and convenience. One cannot imagine how students could be more cozy and comfortable at as little expense.

An old student of the college, M. M. Brown, of Chicago, was the building contractor, and donated to the college one-half of the contract price, $35,000. Other liberal givers to the building were J. Q Adams and C. H. Chase.

After supper President Blanchard opened some interesting exercises by introducing Prof. H. A. Fischer as toast master. He had been professor in the college longer than any of the others. He read letters from a number of the prominent friends of the institution, and called upon quite a number present who presented their congratulations and gave interesting reminiscences. Among those who spoke were Mrs. M. E. Cook, president of the ladies' advisory board; Prof. Whipple, who superintended the construction in part; Miss Helen S. Norton, who had been lady principal of the college back in the sixties, and who is now a teacher in Scoville Institute at Oak Park; Rev. Geo. H. Smith, M. E. pastor at St. Charles; Rev. Mr. Wycoff, of the Congregational church, Wheaton; Evangelist B. Loveless, of Wheaton, and others.

After these exercises the friends and students repaired to the College chapel, which was well filled, while they listened to an interesting musical concert given by the students and others. It was an evening not soon to be forgotten by all who were privileged to be present.

WHOM THE GODS WOULD DESTROY.

Recently a good Christian brother who had before his conversion been induced into the secret order of the Maccabees, and who afterwards felt that loyalty to Christ not only required him to come out from among them, but to warn others of the disgraceful orgies which characterize their initiations, wrote us his experience while being initiated.

His communication published in our issue of November 21st called forth a characteristic letter from the supreme record keeper of the Knights of Maccabees, N. S. Boynton at Port Huron, Mich., where is the Supreme Temple and headquarters of the order.

The spirit and tone of this letter is such that we do not deem it worthy of a place in our columns. The supreme record keeper's feelings must have been deeply grieved and his anger aroused against this conscientious brother because he dared to testify against the outrageous initiation ceremonies of his order. If the spirit manifested by this supreme scribe is anything like the spirit that would be shown by the 300,000 members of his order, were public sentiment awakened against them, the country may well tremble for the result.

For example he denounces this Christian brother as "a most contemptible specimen of a pretended follower of our meek and lowly Saviour." He says if the Saviour was on earth to-day he would denounce this pretended Christian "as he denounced hypocrits, liars and thieves when on this earth." He says "this professed Christian gentlemen bears the same relation to the Christian church as Peter did to our Saviour when he betrayed him." The supreme record keeper doubtless meant Judas, but had grown rusty in his New Testament. He adds: "This correspondent of yours has no place in the hereafter where honest Christian men are supposed to meet. His place is in the lower regions, and he will undoubtly bring up there after he leaves this mundane sphere." In closing his letter he writes: "Be sure and publish this; you will if not a coward."

We have published enough to convince anyone that this high official of this professedly great fraternal beneficiary organization comes very far short of manifesting the spirit of the Lord Jesus.

SYMPOSIUM ON CHRISTIAN EDUCATION.

At the Chicago ministers' meeting Monday, November 18th, the order of the day was a symposium on Christian Education with special reference to the work of Wheaton College.

Rev. Dr. Fox, the president of the meeting, announcing the subject, said that he had requested President Blanchard to conduct the symposium as he was familiar with the program.

Before introducing the speakers of the morning President Blanchard said that the purpose of the meeting was not to convince the pastors of the churches that either education or Christian education were imperatively needed; he assumed that all men sufficiently intelligent to be leaders of churches were convinced respecting those matters already, but the hope was that the intellectual convictions on this subject might be wrought out into more strenuous endeavor. He said that there was no rivalry for other institutions, which had their own field and were doing their own work in a special direction toward the college which our people has planted nearest to Chicago; that there were ample means, more than a sufficient number of students, and imperative needs for all that our colleges could do; that the work of one was in no sense a hinderance to the work of another, but rather a help thereto.

Rev. Dr. Loba of Evanston, the first speaker, called attention to the place and work of the Christian college as distinguished from the State University, and of the college proper as distinguished from the schools which undertake both higher and professional training. It was his judgment that Christian ministers should be particularly interested in a Christian college, and that whatever need there may be for the university there was an imperative demand for smaller schools which make character training their principal object, and which seek to attain this by direct Christian labor and a required course.

Mr. John T. Dale of Winnetka said that Wheaton College had a first claim on Chicago members of Congregational churches by reason of its location and its work; he said that as one of its governing board it had been his duty and pleasure to become familiar with its work, and that he knew it was performing a service for the churches which they ought highly to appreciate and which they could not well afford to lose. He thought it ought to be sustained by them all.

Professor H. M. Scott, of the Chicago Theological Seminary, said that as a teacher he had come in contact with Wheaton graduates for years, and had found them good hard working men such as were adapted to be helpful in church work. He agreed with Mr. Dale that the location and the results of its past labors entitle it to a place in the thoughts and gifts of our people.

Professor Graham Taylor said that he had some while since sent a Wheaton graduate, now a student in the seminary, to Dunning to labor among the poor people in the County House; he said that this young man was entitled to eat and sleep in the officers' quarters and that Christian workers sent there had usually done so, but that after a little while he, Professor Taylor, had found that this young man was sleeping on a cot in the men's ward and eating pauper food with them at their common table. He said he did not know whether that young man got that from Wheaton or not, but that certainly Wheaton had a right to be proud of him, and that his conviction was that the tendency of the college life was to produce men of that stamp.

Rev. Dr. Roy said that he had been acquainted with Wheaton College from its beginning; that his own president, Jonathan Blanchard, then of Knox, had begun the work and that he believed it to be carried on at present on the lines from the beginning laid down. He thought that the fact that more than forty per cent of its men graduates choose the Christian ministry as life work, shows that it is doing service for the churches which should be appreciated and recognized. It seemed to him that the needs of the college should be cheerfully and promptly met by the churches.

Rev. M. L. Williston of Elmhurst said that one of the grand figures in American history was that of President Jonathan Blanchard, the founder of Wheaton College; that he was one of the great memories of his own childhood, and that he considered him one of the prolific columns on which the temple of truth in the world was being reared that whatever difference there might have been as to some question of method there was no doubt in his mind but that he was a man of God and that the institution was carrying forward the work which he planted.

Rev. J. W. Fifield of Chicago spoke of the effect which the college had upon his own mind and life work. He said that it was there that he became a Christian and resolved to become a Christian minister. He thought that it should have the hearty support of all our people.

Dr. A. H. Hiatt said that he had come to Wheaton in its early days for a single purpose. He desired to educate his family; he said that through more than twenty years he at all times had sons or daughters under its tuition; that he believed its work for them had been of inestimable value and although financially he might have somewhat gained, had he done otherwise than he did; he rejoiced to-day that he adhered to the purpose which he had first formed and had given the years to the education of his children in that college. He believed it to be one of the institutions which hold and teach the truths needed for both church and state and thought that its wants should be generously and freely supplied.

Rev. Dr. Goodwin who gave the last address said that he had come to the meeting as a matter of justice to the institution; that in the beginning of his work in Chicago he had been prejudiced against it but that as years passed he had become more acquainted with the institution and the men

it was turning out, he had become satisfied that it was an institution which was standing for the truth of God; that its graduates who came to see him were not seeking something for themselves but endeavoring to learn how to do work for the Master. He had learned to dread State institutions and felt that even many of our Christian colleges, so called, were infidel in character and were destroying the truth which they had been founded to upbuild. In a day like this he believed that a college like Wheaton ought to have the prayers and gifts of the Christian people.

President Blanchard closed the symposium with a brief notice of the present state of the institution where about two hundred and fifty pupils are at work. He also called attention to the formal opening of the Woman's building which was to take place November 25th and thanked the committee and the meeting for the hearing which they had given.

LODGE RULE OF LABOR.

How wage-earners are deprived of work and starved and forced into the lodge is shown from these items in a late paper. It shows that dancing is a part of lodge worship, and that the walking delegate is an important factor of these institutions.

"At a meeting of the New York Painters' Union, held in Grocers' Hall, arrangements were made for the first annual ball of the organization, to be held in Terrace Garden, November 23.

"A delegation from the Brooklyn Painters' Union waited upon the Board of Walking Delegates yesterday and complained that the Progressive Painters' Union, of New York, would not recognize their union cards.

"Trouble arose yesterday on a row of buildings at 121st street and Lexington avenue over the employment of non-union steam fitters and helpers. A strike was threatened, which was settled by the discharge of the non-union men. Two general strikes, which were ordered against non-union plasterers, employed by Contractor Quigley, were settled yesterday by the discharge of the non-union men."

A SOURCE OF FACTIONS.

A prolific source of commercial and political factions is illustrated by this item from a San Francisco paper:

"Two rrival sections in Chinatown are at outs, and a Highbinder war may soon break forth in that quarter. It appears there are two societies known as the See Yup and the Sing Yup. The Sing Yups are not so powerful and claim they are being persecuted by the arrogant See Yups. The membership of both societies is composed largely of merchants. At one time they were all banded together in a trust or combination, but a split occurred which led to the present difficulty.

"It is asserted by the weaker section that the influential See Yups have sent spies and Highbinders to intimidate the customers of Sing Yups. The agents also robbed and ill-treated in other ways the patrons of the opposition, it is said. This conduct has interfered with the trade of the Sing Yups.

"Consul Kwang is much wrought up over the actions of his commercial countrymen, and wants the police to suppress the rampant See Yups. His sympathies are entirely with the oppressed merchants, and the consul thinks it would help matters if the See Yups were deprived of their seals."

This indicates how strife between societies will produce factions that will eventually divide nations. It works out all the same whether it is the Chinese See Yups or the Masons. How long before our government in its own defense will suppress all such rival factions?

PERSONAL MENTION.

—Rev. J. T. Morton of Cedarville, Ohio, in sending his renewal writes, "Times are hard and money scarce, but I cannot do without the *Cynosure*."

—Elder S. C. Kimball, the efficient secretary of the New Hampshire Christian Association, is giving his aid to work up the Maine State Convention at Cornish, Dec. 13 15

—John Holeman of Humboldt, Neb., was a welcome visitor at our office this week. Bro. Holeman ran for mayor of Humboldt on the Prohibition ticket recently, and came near winning the race but he was too strong an Anti-mason.

—Rev. G. W. Hawley of Humboldt, Neb , who was pastor of the M. E. church at that place some years ago, is now living on his farm near Humboldt. He is in sympathy with the anti-secret cause and preaches occasionally in the surrounding churches.

—Secretary W. B. Stoddard made a business trip to Chicago last week, and spent Thanksgiving with his friends in the city and at Wheaton. He is standing the work well, and has unbounded faith in its ultimate triumph. He preached last Sabbath at Columbus, Ohio.

—Correction is desired to be made of a little misprint in the bracketted note by J. W. Leeds introductory to the article "Whose Money Paid the Dues," in the *Cynosure* of November 28 The "small" mortgage referred to was one of *six* hundred, not of sixteen hundred dollars, and it was *three* beneficial or secret societies who were receiving their dues, instead of the holder of the mortgage.

—Editor M. A. Gault again visited Union Grove, Wis., last Saturday evening and lectured on "Organized Secrecy a Foe to the Cause of Jesus Christ." He lectured to a full house and awakened a good interest. He preached at Union Grove Sabbath evening and on Sabbath afternoon in the United Presbyterian church at Dover. He accepted an invitation to preach again at Dover and Yorkville, Wis., on Sabbath, Dec. 15.

—Rev. M. H. Kendrick, as presiding elder of this district, has appointed Rev. C. M. Damon, a prominent minister of Iowa, says the Utica, N Y., *Press*, to be the pastor of the Free Methodist church in this city. Mr. Damon is highly spoken of in fields where he has been laboring. He will take up his pastorate here December 1. The church has been without a pastor since the conference, which met about the middle of September.

—Mr. Leslie J. Perry has gathered together a number of interesting letters and indorsements of President Lincoln relating to prisoners of war, and they will appear in the Christmas *Century* under the title, "Appeals to Lincoln's Clemency." It is said to have been almost impossible in the early days of the war to secure Mr. Lincoln's consent to the execution of a soldier for desertion, but later he was obliged to give less attention to personal appeals. A characteristic indorsement is one found on a large bundle of papers covering a single case, and that unimportant: "What possible injury can this lad work upon the cause of this great Union? I say, let him go."

—Our Washington correspondent writes again: "Bishop Taylor has had an unusual career. He is a native of Virginia, and about fifty years ago was a member of the Baltimore conference. In 1849 he went to California, and for seven years preached the Gospel in the mining camps and gambling dens. Later he did missionary work in South America and in India, and about thirty years ago he went to South Africa, where, although he had to do all of his talking through an interpreter, he succeeded in converting nearly 2,000 of the savage Kaffirs. In 1884 he was chosen bishop for Africa. Is it any wonder that a man with such an experience can interest both young and old?"

—Bro. M. N. Butler, of Missouri, writes: "I purpose writing up the "Great Conspiracy, or America Romanized," and to the best of my ability make it the strongest arraignment of the papacy, starting with the great conspiracy at Buffalo in 1852, and following step by step the triumphal march of Rome as the scheme developed. For years I have been filling scrap books with evidences and tracing out the Catholic plans as best I could, and this series of articles will show the result. I am with you heart and soul against rum, Romanism and lodgery. I am aiming to leave the world better for having lived in it, and God willing, I hope to do vastly more with voice and pen and in every way possible, as a Protestant and patriot, with my "two talents," for the overthrow of this giant evil. And if I live and have health I will find a way or make one for wider work.

—Our Washington correspondent writes: "Here's a story, sad but true, as may be ascertained from the official records of the coroner, which should be shown to those mistaken persons who say that beer is a harmless beverage. Only a few nights ago a young woman in good health and high spirits left her mother's house to keep an engagement. When that mother saw her daughter again she was a corpse, just dragged from the filthy water of an old canal, and it was beer, that so-called 'harmless beverage,' that murdered her, although the verdict of the coroner's jury says: 'We do not hold anybody responsible for her death.' But the real cause of her death was told by the man who accompanied her when he stated under oath that they had visited several saloons and that the girl had drank several bottles and glasses of beer. Exactly how the young woman lost her life will probably never be known. Tha man who was with her said he left her to get more beer and returned to find her in the canal—dead."

TALKS TO YOUNG PEOPLE.

BY PROF. D. A. STRAW.

DIAMONDS.

A little over a century ago a glittering necklace was made for one who held the place of a queen. Five hundred diamonds were woven together to grace the courtly beauty and to dazzle the eyes of the beholders. What an anticipation she must have felt while that jewelled band was being made; to think of twining about her neck a wealth sufficient to buy out a city—half a million of dollars it was valued at. But it was only in imagination that she saw its glinting beauty multiply her charms, for before her diamond necklace was ready to circle her dainty throat the royal giver had gone to his death and she had lost her place at court. The beauty she beheld in it had faded from her sight forever. And it was hardly finished before it was stolen and divided amongst a group of thieves. It took one of them to prison for the remainder of her days. And the odium of that theft sharpened the keen edge of the guillotine that circled and severed the beautiful neck of queen Marie Antoinette. So much for a handful of diamonds wrought into a necklace, a spangle to splinter the chandelier's rays.

To-day I have trampled beneath my feet more beautiful jewels spread out by the million—gems of the first water, purest crystals, with facets cut to flash back the sunlight, all spread for a pavement where I was to walk. Down from the heavens, the gift of my King; hurled down, flung down, whirled down, shoveled down till all the gray ground was covered and cushioned, every hedge capped with them, every bush topped with them, the evergreen trees were all mantled and muffled, and every dead stalk of a weed that was standing was circled with a necklace more bright than a queen's. Jewels? My little boy lay down and rolled in them. They were so finely cut and so delicately fashioned that they clung to his coat, and he rose up all glistening, a robe of such richness and brightness as only could be matched by his sparkling laughter. Oh, boys and girls! children of the Infinite, don't sell out our souls for Kaffir-dug diamonds. The most magnificent wealth on the earth is the freest. You may feast your eyes on drifted banks of crystallized purity, or the most gorgeous coloring that ever was wrought in the tapestries of the sky, or the satin and gold and emerald of a forest scene, and it costs you never a penny. The fads of fancy are what cost the most money. Rarity is always mistaken for value. The few brilliant pebbles that men delve for and strive for, are worked for and fought for because they are few and not for us all. Look up for the purest and brightest of riches.

The robe a foot thick that now clothes all the landscape was dropped from the sky to remind us again of our heritage in the beautiful city that shall yet come down decked as a bride adorned for her husband. The gates are made of pearls. The walls are made of jewels. The streets are of gold, as it were, pure glass. The city is built of crystal. The inhabitants are clean, even whiter than the snow. Their garments are pure as the Christ's righteousness. Talk about a White City! There it is, symbolized, suggested by the most magnificent of earthly scenes, the fresh-fallen, unsullied, jewel-wrought, God-given fabric of the snow.

Wheaton College, Ill.

STREETS OF THE CITY

LESSONS SHOULD BE LEARNED FROM THE MEN WE DAILY SEE.

Dr. Madison C. Peters Calls Attention to the Wretchedness Caused by Drink—Street Beggars Are Undeserving—"If a Man Work Not, Neither Should He Eat."

At Bloomingdale Reformed church, New York, Sunday evening, Nov. 24, Dr. Madison C. Peters preached on "The Streets of the City." His text was Proverbs i, 20, "Wisdom uttereth her voice in the streets." The speaker said:

Christ's textbook was every day life. He spoke to the times. He did not read off any dry theological abstractions. He spoke to the men who lived around him doing all kinds of mischief. We find him in the market places, in the streets where the people congregated. We find him in all the activities of life. He lived in an age of corruption, and he never shut his mouth concerning it. He never used language of diplomacy of expediency, of policy. He called everything by its right name.

Let us pass along the streets of beauty, comfort and wealth. These people who live here have come up mostly from the multitude. Here we see the rewards of industry, economy and perseverance. You say they are lucky. I say they were plucky.

But how did they get on? By never getting off on sprees and spending their time in idleness. They cultivated the higher attributes of manhood, for brain power always takes the precedence of brute force. Instead of spending their time in clamoring for higher wages and fewer hours of work per day they devoted their time to learning how to do better work, which so often insures that prosperity which clamor and complaining never win.

I think valuable lessons should be learned from the men we see daily on our streets, the very pictures of wretchedness, making exhibitions of themselves through the use of strong drink. Why spend your time, your money, your health, for such miserable stuff as this? There are men who are shrewd in all their dealings, but allow themselves to be cheated by filthy and unhealthy adulterations and robbed of their senses. No respectable man ought to go into a saloon.

For the street beggar I like the scant bill of fare which Paul wrote out for the Thessalonian loafers, "If a man work not, neither should he eat." Imprisonment will not abate the street beggars. That won't scare them. A good many of them would like it. The jail would be a comfortable home for them.

As a rule people who don't work don't want to work. You have tried them. They are invariably much obliged, but they have a sore arm or a headache, and I know one instance where a beggar just asked for a few minutes to go and tell his friend, so that he would not be waiting for him while he did the work, but it seemed to take all day to dismiss his friends, as he never came back again. The man who doesn't work generally doesn't want to work. And a man who can work and won't work ought to be compelled to work.

But there are poor, worthy poor, along our streets. Christ said, "Ye have the poor always with you." This always was and always will be true. There are those who are poor without blame. They are poor for causes for which they are not responsible and which they would gladly remove if they could. There are those among the poor as learned, as gifted, as refined and as self respecting as their richest fellow citizens. The worthy poor must be helped. They almost never beg. They will perish in silence. These must be found. Therefore it is our duty to give some time to the attentive consideration of the poor. To provide means for their relief. To contribute liberally to the numerous organized charities and co-operative societies which dot the streets of our city as no other city in the Union, covering all conceivable cases of need and suffering. If the applicant will not be helped by any of these, then he proclaims his unfitness for private beneficence. Let each citizen contribute to some especial church or society and refuse to give aid to persons unknown to him. Let the work of beneficence be carried forth practically and judiciously. Let us put ourselves in brotherly communication with some poor man or poor family and strive by friendly advice to lift them to a self supporting plane. Let us so cultivate our spiritual and moral senses that we shall become quick to detect the needs of others and be swift to relieve. Let us act more Christlike to the worthy poor. But what of the unworthy poor? They, too, are to be helped. But money is no help to them. They must be cured. They need moral culture. It is our duty to impart it to them. Let us make a practical test of our religion. Let us bear the infirmities of the weak, for thus we fulfill the law of Christ.

Oh, these streets, these streets of this vast city of ours, when will they be cleaned and cleared and how can they be cleared of filth, of disease, of poverty, of ignorance, of licentiousness, of crime, of dishonesty, of trickery and of fraud? When will every home be the abode of cleanliness, of purity, of health, of virtue, of plenty, of happiness, of religion, of God? Hope thou in God. Have faith in him. If we do our duty earnestly and faithfully, the glory of the Lord will yet fill this city and the works of evil will be destroyed. In this faith let us all live, in this faith let us all pray, in this faith let us all labor, in this faith let us all die, assured that every pleasant smile, every kind word, every cheerful look, every good deed, every noble effort, is a good seed which under the blessing of God will some day spring up out of the dust and bring forth abundant fruit, to the happiness of man and the glory of our God.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Dec. 8. Comment by Rev. S. H. Doyle.

TOPIC.—God's triumphs in the mission field. —Ps. lxvii, 1-7.

Christian missions are at a critical period in their history. The outrages that have been omitted in foreign mission fields in the past year have brought the subject prominently before the world, and the comments by the secular press have not been flattering to say the least. Ridicule, false caricature and violent criticism have mostly prevailed. This perhaps is not to be wondered at. It may be explained in many ways. Yet the fact still remains that it may have an injurious effect upon missions. The public press wields a powerful influence. It is to be deplored that it is not the champion of the cause of missions rather than its severest critic.

Yet criticism is often very beneficial. It should be in this case. It should arouse all who are interested in missions to a deeper study of the subject, so that they may be able to show more clearly and forcibly just what mission work is doing for the world. The secular world and the secular press look at this as all other subjects from a practical standpoint. If we can prove that it pays to risk life and even that which is dearer than life, that it pays to spend thousands of dollars annually in this cause, then we may expect to receive the approval of the secular world and press, and not until then. The time has therefore arrived when we must dwell not so much upon the sacrifices that missionaries make in leaving home and native lands upon their work as upon what they are doing.

Much, too, is being done. God is triumphing on mission fields. If the world knew how much was being done, it would sing the praises of missionaries instead of criticising thier labors. Special lines of study that might be engaged in to show this to be true are:

1. Medical missions. In all heathen lands the practice of medicine is marked by the densest superstition and characterized by the most extreme cruelties. Christianity is benefiting the world by giving its darkest places the advantages of the most improved medical skill and practice.

2. Educational missions. Christianity is educating the world. Its schools and colleges stand in the darkest places in heathendom as bright and shining lights, leading the mind from the grossest superstitions and densest ignorance to a standard of knowledge that is not excelled even in civilized nations.

3. Scientific missions. I mean by that what missions have done for science in giving the scientific world a knowledge of the geography, the flora and fauna, the language, the animal kingdom, the habits and customs of the people of unknown parts of the world that had never been obtained in any other way. Many of our greatest explorers have been missionaries, and science owes a debt to Christian missions that can never be paid.

4. Moral and spiritual missions. The best work of all from the Christian's standpoint is the moral and spiritual elevation accomplished in mission fields.

If that which gives the world the best medical science, if that which raises the standard of the world's education, if that which brings to science an accurate knowledge of many parts of the world, before unknown, if that which means the moral and spiritual elevation of mankind does not pay, then what does pay?

Bible Readings.—Ps. ii, 1-12; Isa. ix, 2; lii, 7-10; Dan. iv, 3; Zech. ii, 10, 11; Math. xxviii, 18-20; Luke ii, 25-32; xxiv, 46, 47; Acts xvi, 9, 10; xiii, 44-49; xxviii, 28-31; Titus ii, 12-14; Rev. v, 9, 10.

In Their Own Light.

The editor of The Lutheran Evangelist, referring to that small class of ministers that are constantly preaching about the dangers that attend the Christian Endeavor movement, says: "It is strange that these ministers do not see that when they begin to show the weakness of the Endeavor movement they are only showing the imperfections of their own church members and indirectly advertising their own inability to guide and direct young Christians in the development of Christian character and activity."

For His Sake.

Consecrate your affections. Love some one for Jesus Christ's sake. Don't pick out a genteel, well tailored, perfumed sinner. Jesus Christ never stopped to ask of those he would help if they had been vaccinated or fumigated, or if they had certificates from the board of health. —Rev. J. F. Cowan, D. D.

Importance of the Juniors.

"A Young People's society without a Junior society is something incomplete and unfinished, like a lily plant without a bloom, a vine without grapes, or a pearl without setting." Thus wisely speaks the Christian Endeavor organ of Ireland, The Christian Worker.

The Greatest Miracle.

Christ as the bread of God is the greatest miracle of all.—Rev. John E. Bushnell.

Abide With Me.

Abide with me. Far darkly looms the future's mystic way.
My straining eyes yet fail to catch the glow of coming day.
Still in this gloom all fears give way, all shadows swiftly flee.
A thrill of peace illuminates if Thou abide with me.

Abide with me while morn is fresh, ere noonday's scorching heat,
With lash of fire, lays bursting blooms in ashes at my feet.
Abide with me when all seems lost, when all the melody
Of life is choked, yet still I'll sing if Thou abide with me.

When softly creeps the drooping sun adown the western skies,
When from its glories, speeding swift, the golden sunbeam flies,
And when the close of day is near, and, blinded, cannot see,
I'll sink to sleep, to sweetest rest, if Thou abide with me.

—Atlanta Constitution.

Virginia Penny In Want.

After a lifetime of unselfish work in the furtherance of woman's interests deep shadows have fallen across the pathway of Miss Virginia Penny. She now finds herself in old age in such reduced circumstances as to be obliged to depend on the kindness of friends for bare necessities of life.

A subscription has been opened at the Union Dime Savings bank for the venerable lady, and several prominent persons who knew her in her prosperous days have interested themselves in her behalf. It is urged that her case should be taken up by the woman's congress at the Atlanta exhibition. Miss Penny has always been an ardent laborer for the advancement of women, and she had a prominent part for the last 50 years in every movement tending to benefit them.

Miss Penny wrote "The Employment of Women," "Think and Act" and other books. It is hoped that some of the many she has benefited will now come to her aid in a time of sickness and want.—New York World.

WORKBAGS.

How Two of These Very Convenient Articles May Be Easily Made.

Workbags are almost as varied in style and kind as the work that is placed within them. So much ingenuity and taste are expended in making them that their beauty and convenience have almost displaced the old time workbasket, while the workbox and stand are scarcely ever seen. We might almost call it an era of bags, for they are now made for scores of purposes unthought of a decade ago. Every holiday season furnishes some novelties in bags, till it seems as though invention could no further go, and where formerly a woman had two or three bags at most she now counts her possessions of this sort by dozens.

EMPIRE WORKBAG.

The empire workbag is made of blue plush or corduroy. Take a square of the material of any desired size, round off the corners and line with rose colored silk, adding an interlining of canvas, which keeps the bag in good shape. A half handkerchief piece of rich pompadour brocade, with the lower corner rounded off, and the whole edged with a gimp or a frill of narrow lace, is draped around the bag, straight across on one side, the ends fastening under a short pocket of the brocade, which is intended to hold thimbles, emery and wax or other small conveniences. On the opposite side is an escutcheonlike tab of plush or velveteen, crossed diagonally with gimp, lined with chamois and finished on the edge with a ruche of frill. It is fastened only at the top and serves to hold pins and needles. The bag is drawn up by ribbons run through gilt curtain rings sewed to the edge at distances of three or four inches.

The smallest illustration shows one of the most complete and convenient all around workbags ever devised, while it is also one of the prettiest. It is made of ribbon, either a wide sash ribbon or plain and brocaded ribbon overhanded together. The model bag is of plain violet satin ribbon with violet brocaded ribbon between. A disk of bronze morocco, 5 inches in diameter, bound with narrow ribbon of the same color, forms

the bottom and is overhanded to a ribbon covered disk of cardboard, just as the favorite little pocket pincushions are made, and when the bag is finished the seam is stuck full of pins.

A strip of 2 inch violet ribbon surrounds the lower edge of the bag inside and is divided by lines of dainty feather stitching into tiny pockets for thread, silk, buttons, etc. The bag should be seamed up first, finished around the top

A DAINTY BAG.

with a ribbon through which to run the draw strings, and then have the ribbon for the pockets put on, after which it should be gathered and overhanded to the bottom disk. When used in traveling, the top of the bag, drawn in closely with the draw string, can be thrust down into the center, this shutting the pockets completely, so that nothing can tumble out. There is room in the center for needlebook, scissors, a bit of work or anything else wanted.—Demorest.

Trained Nurses In Germany.

A noteworthy innovation in Germany is the introduction of trained nurses such as other countries are blessed with. Heretofore the caretakers of the poor and the sick have for the most part been illiterate, incompetent and awkward, if kindly, peasant women, who have taken but a three or six months' course in nursing. Even the deaconnesses of good families have had to contend with a sadly insufficient knowledge of the duties and responsibilities connected with their calling. Now, a nurse's training is to extend over two years, with the best of opportunities for medical and surgical study in the clinics and hospitals, an immeasurable gain for both physicians and patients.

Women Illustrators.

A field in which women are doing an increasing amount of work each year is that of newspaper and magazine illustrating. At all the art schools this fact is amply attested to. In the Art Students' league two-thirds of the students are women, and a goodly proportion of them are devoting themselves exclusively to this branch of art. It is the testimony of those most competent to judge that women will soon do as good work in this field as men, to whom the palm of superiority has heretofore been given. Already individual women do as well as men, but the claim is for the elevation of the average standard.—New York Times.

DRINK EVIL IN FRANCE.

Poverty and Crime Increasing as a Result of the Use of Alcohol.

Dr. Danet, a leading French physician, in a paper on the reign of alcohol among the principal modern nations, says:

Its ravages are almost as terrible among us as they are among the English and Irish. In France every sixth suicide has been committed in a state of intoxication. One-half of the liver complaints, two-thirds of the diseases of the kidneys and one-fifth of the various forms of insanity have been produced by the use of alcoholic liquors. Concerning the relation of intemperance to pauperism, I shall not venture an opinion, since statesmen and political economists differ somewhat on this point, some affirming that the abuse of alcohol is the cause, others that it is the effect of the wretched conditions in which the poorest and most numerous class live. For my purpose it is sufficient to call attention to the fact that intemperance, pauperism, immorality and crime are generally associated and in the French cities no less than in London, New York or Amsterdam. A recent article in Le Revue des Deux Mondes, by Othenin d'Haussonville, states that there are in the French capital more than 60 establishments, such as cafes of the lowest tpye, ginshops and other places for drinking, which serve as headquarters to assassins, libertines and other criminals.

The author speaks from observation, having inspected a number of these holes in disguise. Lying along the barries, away from the great thoroughfares of the city, they are avoided by respectable people and can be approached at night only at the risk of personal safety. He states that in a certain quarter of the city there is a street almost every house of which contains a wineshop of the character described above. He says the money spent in these dens, mostly by laboring men who have families to support, is simply enormous, amounting in many of them to hundreds of francs during a single night.

In order to pass an intelligent judgment on the state of intemperance abroad it is necessary to disabuse one's self from prejudice and to study the question in its various bearings. Many American travelers, in visiting French cities, confine themselves to the boulevards and public parks, where life is seen in its grandeur and conventionality. Not having found men lying in the gutter, as they sometimes do in America and England, they jump to the conclusion that there is no drunkenness in France, and on their return exalt the French as the most sober people in the world. From the glowing descriptions most travelers give of Paris it is evident that they have seen but one half of the city—the fashionable, the aristocratic part. But there are millions in this great metropolis who do not live on the boulevards, who are strangers at the Nouvel opera and do not belong to the clientele of the Grand cafe. There is a dark background to the pretentious Elysian Fields and the stately Rue Rivoli. There are proletarian quarters that form a startling contrast to the flaming Avenue de l'Opera and the metropolitan Boulevard des Capucines. The mansards in Belleville hide heartrending scenes of sorrow and suffering caused by the intoxicating cup.

It Was the Whisky, Not Pat.

"Pat will do me some time." So Margaret Ryan, wife of a laborer in the street cleaning department of New York, used to say. Pat has at last "done" her, as she predicted. In a wild effort to escape his drunken blows and with the cry of "Oh, don't kill me!" Margaret fell or jumped from the fifth story window of their home. She was picked up crushed and dead from the stone pavement, while Kittie, 2½ years old, and Baby Dannie, now motherless and worse than fatherless, sobbed above behind the doors that the thoroughly sobered and terrified Pat was barricading. It is only another story of one long suffering wife, two children worse than orphaned and a murderer, yet it is typical of thousands.—Voice.

Drunkenness Not a Hopeless Disease.

Drunkards' retreats have now been in existence in England for 15 years. The principle on which they are conducted is to make the patients stop drinking at once and to make them abstain entirely for a long period, 12 months when possible, keeping them busy during that time. The patients always come in an advanced stage of alcoholism. It has been found, as The Lancet reports, that no harm, but good, is done by the sudden and complete disuse of alcohol in such cases; that a large number of the cases are permanently cured, and that habitual drunkenness in women is by no means a hopeless disease.—New York Sun.

No Drinkers on the Nickel Plate.

The Nickel Plate railroad has posted orders in Chicago stating that all employees frequenting saloons, "either on or off duty," will be summarily dismissed. This rule seems to be coming into increasing favor among the railroads.—Exchange.

He Just Quit.

A navigator of ripe years and rare skill was discharged by his employers for drunkenness. He had used liquor for more than 30 years, but he began a new life. "What!" sneered an old time companion, "won't take a drink? Haven't sworn off, have you?" "No," was the answer; "I've just quit." To "swear off" is to begin a dreary struggle. To "just quit" is to win a quick, sure victory.—Philadelphia Sunday School Times.

Alcohol and Cold.

Dr. Davis of Chicago tells us that from extensive experiments made by him in 1850, he found when alcohol is taken into the system "the temperature of the body begins to fall within half an hour and continues to decrease from two to three hours. The extent and duration of reduction were in direct proportion to the amount of alcohol taken."

Power of the Liquor Habit.

Francis Murphy, the great temperance lecturer, told me two years ago that after 22 years of absolute sobriety it still required all his will power to enable him to refrain from the use of liquor when he came in contact with it.

The great John B. Gough to his dying day would never allow himself to be alone in a room with a bottle of whisky.—Dr. J. E. Blaine.

Liquor Consumed In Paris.

Paris is mainly a wine drinking town, but, like Marseilles and Lyons, does not consume so much as many of the smaller towns, though, when examined in detail, the provision seems to be on a sufficiently generous scale. In Paris the annual rate per head is 340 pints of wine, 16 of cider, 21 of beer, and rather over 12 pints per head of spirits.

No Rum, No Tramps.

Here is the long sought solution of the tramp nuisance: Shut up the ginmills and the souphouses for tramps will shut up themselves.—Voice.

Notes About Drink.

Nine murders were reported recently in one day, and all were caused by rum.

"Professor Laborde injected recently before his class 15 drops of the essence of absinth into a guinea pig, which died after a series of epileptiform convulsions."

SABBATH SCHOOL.

LESSON XI, FOURTH QUARTER, INTERNATIONAL SERIES, DEC. 15.

Text of the Lesson, I Sam. xx, 32-42. Memory Verses, 41, 42—Golden Text, Prov. xviii, 24—Commentary by the Rev. D. M. Stearns.

32. "And Jonathan answered Saul, his father, and said unto him, Wherefore shall he be slain? What hath he done?" After David had slain Goliath and had finished speaking with Saul, it is written that Jonathan, son of Saul, loved David as his own soul and gave him his robe and garments and sword and bow and girdle (chapter xviii, 1-5), and that Saul also set him over his men of war and would let him go no more home. But when the women sang "Saul has slain his thousands and David his ten thousands" (xviii, 7), then Saul became jealous and sought to take David's life. Having rejected the Lord by his disobedience, he became the prey of an evil spirit, but the Lord was with David and prospered him (xviii, 10-16). As Saul's persecutions of David increased, David said one day to Jonathan, "As the Lord liveth, and as thy soul liveth, there is but a step between me and death" (xx, 3), but Jonathan could not believe that his father meant death to David and so agreed to sound his father (xx, 12) in David's absence, and then let David know. Saul's answer was that David must die (verse 31), hence Jonathan's reply as in this first verse of our lesson.

33. "And Saul cast a javelin at him to smite him, whereby Jonathan knew that it was determined of his father to slay David." If there was anger enough in Saul to kill his own son, then it was certainly a poor prospect, humanly speaking, for David. We see in Saul what may become of a man when he rejects God. Saul might have been the Lord's own representative, honored by God and man, for everything was put within his reach for his good.

34. "He was grieved for David, because his father had done him shame." Therefore he arose from the table and went away without eating. It is easy to fast when the heart is grieved, and if our love to Jesus Christ was more like the love of Jonathan to David we would be more sensitive concerning the slights put upon our Saviour and not find pleasure and a degree of satisfaction in persons and places and things which dishonor Him. Oh, for a whole heart for Christ!

35. "And it came to pass in the morning that Jonathan went out into the field at the time appointed with David, and a little lad with him." See the story of this appointment in verses 18 to 23 and note Jonathan's faithfulness in keeping it. Our comfort is not in our faithfulness in keeping our word, but in the faithfulness of our covenant keeping God and Saviour. See David's comfort when he came to his dying hour (II Sam. xxiii, 5). See also I Cor. i, 9; x, 13; I Thess. v, 24; II Thess, iii, 3.

36. "And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran he shot an arrow beyond him." I suppose any lad would cheerfully go anywhere with the king's son for "any manner of service" (I Chron. xxviii, 21). Think how cheerfully Samuel ran at the supposed call of Eli three times in succession in one night. Let the question search us, "Am I a ready and cheerful messenger for the King and His Son at all times?" (II Sam. xv, 15.)

37. "Jonathan cried after the lad and said, Is not the arrow beyond thee?" See the significance of this in verse 22. How it must have gone to David's heart, for it was even as he feared. He must separate himself even from Jonathan, he must become a stranger and flee for his life because an enemy is on the throne which rightfully belongs to him. But it is all a part of the foreordained plan for him, and God's way for him to reach the throne in due time. See Eph. ii, 10; Math. xvi, 24.

38. "And Jonathan cried after the lad, Make speed, haste, stay not." An additional grievous word for David from the heart that loved him as its own life, but it was for David's sake and just because Jonathan loved him so, for it hurt Jonathan as much, if not more, than David. All that God says or does to us is infinite love; the very worst that can come to us is love and goodness and mercy, as God sees it, and we must trust Him.

39. "But the lad knew not anything, only Jonathan and David knew the matter." So we go on not knowing. He holds the key of all unknown, and we are glad. When He asked Philip about feeding the 5,000, it was only to prove him, for "He Himself knew what He would do" (John vi, 6). The lad with the loaves knew nothing, but was evidently ready to be used. "Jesus knew from the beginning," and that is enough.

40. "And Jonathan gave his artillery (R. V. weapons) unto his lad, and said unto him, Go, carry them to the city." The lad's business was simply to do what he was told; run after the arrows, gather them up, bring them to his master and now take them home. His master knew what he was about, and the lad did not need to know. There are many things which we now do not need to know; we do need to obey and to have implicit confidence in our Master, and in all that He does. Thus in quietness and in confidence we shall find strength (Isa. xxx, 15). Whatsoever the King does should please all His people (II Sam. iii, 36).

41. "And they kissed one another and wept one with another, until David exceeded." Their love was wonderful, passing the love of women (II Sam. i, 26). There was nothing that they would not do for each other if it lay in the power of either to do it. Yet this was but the faintest shadow of the love of Christ to us. Jonathan's love cost him much and brought him much service, yet it was steadfast to the end. David never injured Jonathan nor rejected nor wounded his love. The love of Jesus cost Him 33 years of absence from home and of humiliation and suffering indescribable, and it was all for His enemies. Behold what manner of love (I John iii, 2, 3).

42. "And Jonathan said to David, Go in peace." And so they parted, each having the peace of God in the midst of much tribulation. See John xvi, 33; xiv, 27; Math. xxiv, 6. They met again, and Jonathan strengthened David's hand in God and bade him fear not, telling him that he (David) would yet be king in Israel and he would be next to him (chapter xxiii, 17). Such self renouncing is very rare. It is truly Christlike. As next week's lesson will be a Christmas lesson, and the next a review, we will not return to the Old Testament story till July, 1896. What better thought could we carry with us than that which is here shadowed forth, the love of the King's Son who "Loved me and gave Himself for me." He has given Himself and all the benefits of His finished work to each one who accepts Him. He shall be king and we shall reign with Him (Rev. i, 5, 6; v, 9, 10).

Better use them this way, if you don't use Pearline. Give your tired arms and aching back a rest, somehow, when you're scrubbing and cleaning. "An absurd idea?" Of course. But when a person has cleaned house with Pearline, year in and year out, and knows how much work it saves, and time, and rubbing, nothing seems more absurd than to try to clean house without it.

Pearline—no soap with it—just Pearline—makes housecleaning easy. 466

Millions NOW USE Pearline

CZAR REED TO RULE.

ONCE MORE HOLDS THE GAVEL IN THE NATIONAL HOUSE

Many New Members Take Their Seats in Both Legislative Chambers—Some Men of Uncommon Note Come Into the "Upper House."

WASHINGTON, Dec. 2.—As the clocks in the two legislative chambers in the national Capitol pointed to 12 noon today the gavel of Vice President Stevenson in the senate chamber and Clerk Kerr in the house came down with sharp thuds and the several hundred statesmen who are to legislate for the welfare of the people of the United States, and who had been scattered about the chambers talking politics and other subjects sought their seats and came to order. It was the first act—those gavel thumps—of the Fifty-fourth congress. The clerk called the house to order because there was no speaker to do that duty, Crisp's term of office expiring with the Fifty-third congress.

New House Officers Elected.

Supplying the house with a presiding officer and his assistants was a brief transaction. The Republicans had caucused and chosen their men, Reed of course being the speaker, and their majority is so great that the election of the ticket was a very dry formality. Crisp was the man the Democrats in caucus had selected for their complimentary vote, and when this duty was done and Reed declared elected he was escorted to the speaker's chair amid loud applause and "the czar" was once more where he can "sit down," if he chooses, on those who for a couple of years have had so much fun with him.

Some Old Faces Are Missing.

As the speaker took his place to make a brief address of thanks for the honor conferred, etc., he saw a sea of new faces in the place of many of the familiar ones. Among those whom he missed were Springer, Holman, Bourke Cockran, Wilson (of the tariff bill), Hatch, Kilgore (he of the tremendous kick) and many others. As soon as Reed was formally installed the drawing of seats, which is known as the congressional "raffle," began. This is a somewhat tedious but amusing affair and will occupy the remainder of the afternoon. The first week of the Fifty-fourth congress promises nothing at either end of the Capitol in the way of actual legislation. In the house nothing can be done until the committees are appointed. Speaker-elect Reed says that the committees will not be announced this week, with perhaps a single exception—the committee on rules.

McGann Will Make a Record.

Representative Lawrence McGann, of Chicago, who held a seat in the Fifty-second and Fifty-third congressess, and was chairman of the committee on labor in the last congress, will furnish to the house the unusual spectacle of a member making a voluntary relinquishment of a seat to which he holds the certificate. As soon as he is able to secure recognition from the speaker McGann will make a statement to the house to the effect that he thinks that his Republican opponent, Hugh R. Belknap, is entitled to the seat, and that he (McGann) waives all claims thereto. This step will make it possible for the committee on elections, as soon as it is organized, to report in favor of seating Belknap and will relieve that gentleman of the necessity of making a contest before the committee.

Officers of the House Elected.

The full roll of house officers elected is as follows, all those named having been selected at the house caucus Saturday: Speaker, Thomas B. Reed, of Maine; clerk, Alexander McDowell, of Pennsylvania; sergeant-at arms, Benjamin F. Russell, of Missouri; doorkeeper, William J. Glenn, of New York; postmaster, Joseph C. McElroy, of Ohio; chaplain, Rev. H. N. Conden, of Michigan.

THE MARKETS.

New York Financial.

NEW YORK, Nov 30

Money on call easy at 2½@3 per cent.; the last loan was at 2½; closed 2½; prime mercantile paper, 3¾@5 per cent.; sterling exchange dull, with actual business in bankers' bills at 489 @ 489¼ for demand, and 487½@487¾ for sixty days; posted rates, 488½@490; commercial bills, 486¾. Bar silver, 67⅛. Mexican dollars, 54.

United States government bonds steady; new 4's reg., 120½; do coupons, 120½; 5's reg., 114⅝; coupons, 114⅝; 4's reg., 111½; coupons, 111¾; 2's reg., 97; Pacific 6's of '96, 102.

Chicago Grain and Produce.

CHICAGO, Nov. 30.

The following were the quotations on the Board of Trade today: Wheat—November, opened 56c, closed 56c, December, opened 56⅛c, closed 56⅛c; May, opened 60⅝c, closed 60⅝c. Corn—November, opened 26⅝c, closed 26½c; December, opened 26¼c, closed 26¼c; May, opened 29c, closed 29c. Oats—November, nominal, closed 17⅜c; December, opened 17⅝c, closed 17⅜c; May, opened 20⅜c, closed 20¼c. Pork — December, nominal, closed $7.67½; January, opened $8.80, closed $8.75; May, opened $9.20, closed $9.15. Lard —November, nominal, closed $5.22½; January, opened $5.42½, closed $5.42½.

Produce: Butter — Extra creamery, 23c per lb.; extra dairy, 19@20c; packing stock, 11@12c. Eggs—Fresh stock, 19½@20c per doz. Dressed poultry—Spring chickens, 6½@7½c per lb.; old hens, 6@6¼c; roosters, 4½@5c; turkeys, 6@9c; ducks, 9@10c; geese, 6@9c. Potatoes—Burkanks, 20@22c per bu.; sweet potatoes, Illinois, $2.00@2.75 per bbl. Apples—Fair to choice, $1.25@3.50 per bbl. Honey—White clover, 1-lb sections, fancy, 13@14c; broken comb, 12c; extracted 5@6c per lb. Cranberries—Cape Cod, $2.50@2.75 per box.

Chicago Live Stock.

CHICAGO, Nov. 30.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for two days, 19,000; sales ranged at $2.25@3.55 pigs, $3.40@3.60 light, $3.35@3.45 rough packing, $3.40@3.60 mixed, and $3.50@3.60 heavy packing and shipping lots.

Cattle — Estimated receipts for the day, 1,000; quotations ranged at $5.00@5.25 Christmas beeves, $4.60@4.90 choice to extra shipping steers, $4.25@4.65 good to choice do., $3.60@4.20 fair to good, $3.30@3.65 common to medium do., $3.00@3.50 butchers' steers, $2.25@3.00 stockers, $3.00@3.75 feeders, $1.50@3.50 cows, $2.40@3.70 heifers, $1.75@3.60 bulls, $2.60@3.35 Texas steers, $2.80@3.90 western range steers and $3.00@5.00 veal calves.

During the prevalence of la grippe, those who made use of Ayer's Cherry Pectoral found it prompt to act and sure to cure. No other medicine is so safe and efficacious in all diseases of the throat and lungs, and the only remedy successful in consumption.

The Funk & Wagnalls Company celebrated on November 27th the first anniversary of the completion of their "Standard Dictionary" by putting to press the 90th thousand of this great work. This is a very large number of dictionaries to print in a single year. The publishers' mathematician has figured out that if these 90,000 sets were piled flat upon one another they would reach nearly seven miles in height; and the printed pages, if laid end to end, would extend over forty thousand miles, one and three-fifths times around the globe. May the triumphs of the second year of this Dictionary equal those of the first; they could not well exceed them. Another feature of this first anniversary of the publication of the Standard Dictionary was the forwarding, from the Pennsylvania depot, for Michigan of a big freight car loaded wholly with Standard Dictionaries. Letters on muslin across the sides of the car told the public of the contents.

They Cure The Cause.

MOST OF THE DISCOMFORT IN LIFE COMES FROM THE STOMACH. YOU'LL ADMIT THAT WITHOUT ARGUMENT. THE PROOF IS IN YOUR OWN STOMACH.

A GREAT MANY SEEMINGLY DIFFERENT DISEASES COME FROM THE COMMON CAUSE —A DISORDERED STOMACH. COMING FROM ONE CAUSE, IT IS NATURAL THAT THEY SHOULD ALL BE CURED BY ONE MEDICINE. RIPANS TABULES NOT ONLY CURE THE DISEASE—THEY CURE THE CAUSE.

Ripans Tabules: Sold by druggists, or by mail if the price (50 cents a box) is sent to The Ripans Chemical Company, No. 10 Spruce St., New York.

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1 Package 5-8 Wire Clinch Nails.
1 Package 6-8 Wire Clinch Nails.
6 Pairs Star Heel Plates.
½ lb Copper Rivets and Burrs.
1 Steel Punch.
1 Sewing Awl, complete.
1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

All these tools are full-sized, practical, neat, and cheap; not mere toys. They enable any person to do his own half-soling, boot, shoe, rubber, harness, and tinware repairing.

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At World's Fair.

AYER'S PILLS for the Liver.

STATE NEWS NOTES.

ITEMS OF INTEREST TO THE PEOPLE OF ILLINOIS.

Happenings of the Past Few Days Gathered Here and There Throughout the State—Telegraphic Reports of Events That Will Interest Our Readers.

OAKLAND, Ills., Nov. 3[illegible].—One of the most daring deeds of outlawry ever perpetrated in this section of the state was accomplished at the little village of Isabel, five miles east of this city, at 11 o'clock at night, when W. E. Maye, Al Babs, Will Tull and A. Brandt were held up on the streets and relieved of all valuables on their persons. W. Maye had his pockets rifled of $90 and a valuable gold watch. Al Babs lost $15 and a valuable watch. Will Tull and A. Brant each lost a gold watch. It was when Mr. Maye closed his restaurant for the night, and while so doing he and the men with him heard a noise issuing from the general store of Will Housel, and thinking to apprehend the night prowlers they started in the direction of the store.

On nearing the building two men swooped down upon them with drawn six-shooters and knives and commanded hands up. One of the robbers held his gun in the faces of the frightened citizens while the other went through their pockets. The highwaymen marched their victims two miles east to the Ambraw bridge, where they were made to cross a trestle one-fourth of a mile long under threats that they would be shot down like dogs if they made any attempt to look back. There the bandits emerged into the woods and escaped. The depot and post-office were looted by the robbers before they committed the hold-up. Three hundred dollars' worth of plunder and money was obtained at these places.

ROBBER GANG ARRESTED.

They Had Been at Work in Peoria County for Some Time.

PEORIA, Ills., Dec. 2.—Deputy Sheriffs Potter and Kinsey and Chief of Police Fash made one of the most important captures in Peoria county in months. In the old shanty on the Kickapoo creek, seven miles from the city, they arrested six men, who gave their names as John Thomas, Frank Evans, F. R. Smith, Thomas Burns, John Keller and John Frainer. The men are charged with committing several robberies in Peoria county, and the fact that the plunder was found secreted about the shanty leaves no doubt as to their guilt. They were brought to this city and lodged in the county jail.

Wednesday night the general store of H. B. Pinkerton of Hanna City was broken into and $50 worth of goods stolen. A week ago a safe was blown open at Glassford, and three weeks ago the stores of W. R. Erford and D. Whetzel at Hanna City were broken into and $100 in money and goods stolen. The goods found in the shanty have been identified and there is no doubt in the minds of the Peoria officials that the men are accountable for the Glassford safe blowing in which the money was stolen. The men made no resistance and do not deny their guilt.

Ten Thousand in a Teakettle.

WAUKEGAN, Ills., Nov. 29.—J. Beck, who lived near Highland Park, and who died recently, was known to have left considerable money hoarded away. After the funeral his sons began a search for the money, but for a long time were unable to find it. It seems that before his death the miser told a neighbor, Mrs. Rudolph, the location of his hoard. The other day she told the sons to look under the barn floor. This was torn up and a teakettle was found buried which contained $10,000 in gold.

Normal School Plans Altered.

SPRINGFIELD, Ills., Nov. 27.—At a meeting of the board of trustees of the new Eastern Illinois normal school to be erected at Charleston the plans for building were altered materially to save from $90,000 to $100,000 on the cost. The board will ask for bids according to the remodelled plans from the lowest bidders on the original plans, and will meet here Dec. 7.

Illinois Miners Return to Work.

SPRINGFIELD, Nov. 27.—The strike at Starnes' shaft No. 1 has ended, the miners returning to work at the price offered by the operators—35 cents per ton gross weight. This is the last mine for miners to return to work. In all the other cases except the Sangamon No. 2, where they submitted the case to the state board of arbitration, the miners won.

Supreme Court Clerk's Son Killed.

MT. CARMEL, Ills., Nov. 27.—St. Clair Havill, of this city, son of the clerk of the supreme court of Illinois, was instantly killed at Robinson, Ills. The young man, who was 21 years old and unmarried, was crushed by a car on the Big Four railway.

Afro-Americans Thank the Jury.

PEORIA, Ills., Nov. 27.—The Peoria Afro-American league has extended a vote of thanks to the jury of Bureau county that convicted the Italian miners who recently attempted to drive the colored miners out of Spring Valley.

State Notes.

Dr. A. O. Girard, of the Chicago health department, made a sensation in social circles of Decatur, Ills., by claiming Miss Josephine E. Carter, the daughter of Mrs. Nancy Carter, as his wife. Their wedding took place at Kenosha, Wis., Oct. 16, and had been kept a secret.

Mrs. Lizzie Williams, of Stonington, Ills., was struck by a Wabash train while crossing the tracks and killed.

Joseph Horn, a farmer living near Humboldt, Ills., was kicked by a horse. His recovery from his injuries is doubtful.

The 12-year-old son of ex-County Treasurer Columbus A. Freeland of Hillsboro, Ills., accidentally shot himself, inflicting fatal wounds.

The Madison, Ill., Racing association proposes to open its track next Saturday for winter racing provided the authorities do not interfere.

Mrs. John Heaton, the only female child ever born in the historical Tower of London, died at Virginia, Ills., Saturday morning, aged 76.

Man and Wife Asphyxiated.

PLATTE CENTER, Neb., Nov. 30.—Rev. A. Henrich and his wife were asphyxiated by gas from their hard coal stove. Mr. Henrich was found dead and his wife was dying when neighbors forced the door. They came from Louisville, Ky., several years ago and are well known in many states. Several children reside in Denver and have been notified.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Nov. 25 to Dec. 2:

Alvah W Gage, John Humble, P F Thurber, Chas Coulter, E Thompson, W S McCullough, John A Martin, Mary McCollum, W S Fulton, John Dunlap, J D Dickinson, Samuel Creswell, Martin Kurtz, W Fenton, A I Yoder, Robert Burk, Geo Swanson, J N Bedford, W A Brooks, Rev W B Stoddard, T Coggshall, John Robison, W T Carothers, W R Curry, Warren Jenks, A H Boyd, J W Bailey, Wm Hutchins, George M Smith.

Hall's Hair Renewer cures dandruff and scalp affections; also all cases of baldness where the glands which feed the roots of the hair are not closed up.

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WE WILL SEND BOX AND EITHER PREMIUM ON THIRTY DAYS' TRIAL; IF SATISFACTORY, YOU CAN REMIT $10.00 IF NOT, HOLD GOODS SUBJECT TO OUR ORDER.

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Our offer fully explained in Cynosure of Nov. 14, 21 and 28.

NOTE.—We have examined the goods and premiums, as described above, and know they will give satisfaction. We know the Company, have personally visited their establishment in Buffalo, have purchased and used the goods, and gladly say everything is as represented.—*Epworth Herald, Chicago.*

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To cure all troubles arising from or promoted by impure blood, to make your nerves steady and your head clear, to restore your appetite and quickly overcome that tired feeling, is

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Hood's Pills act harmoniously with Hood's Sarsaparilla.

FARM, FIELD AND GARDEN

EXTRACTING HONEY.

How This May Be Done In the Late Fall and Winter.

Many beekeepers experience trouble in getting thick honey out of the combs at this time of the year and later on in the winter, if the honey is left in the combs until that time. G. M. Doolittle, whose large experience entitles his opinions to consideration, has the following, originally written for The American Bee Journal, to say on the subject:

Were it not that a much better article can be produced by leaving the honey on the hives until the end of the season, or until all is thoroughly sealed or ripened, I should be greatly in favor of extracting every third to fifth day during the season; but if we would have the best honey which can be produced, it becomes a necessity that we should extract thick honey. When I received my first extractor, it came in midwinter. I repaired to the shop, took down some frames of honey I had stored away, uncapped them and tried the machine. As might be expected, the thing was a failure. Upon going to bed that night I thought, of course, I could not succeed in throwing out frozen honey, for the extractor was made for use in the summer time when the weather is hot.

After some study and planning, the next morning found me up bright and early, with several combs hanging up near the ceiling of a small room, with a fire built and a thermometer hanging close by the combs of honey. I soon had the temperature of the room at the ceiling up to 95 degrees, where I kept it for six hours. In the afternoon I again tried the extractor, when I could easily throw out 95 per cent of the honey the comb contained. Even what was partially candied could nearly all be thrown out, and the combs hung away so clean that no bees were needed to clean them off to keep them from draining. By hanging the combs near the ceiling of the room it does not take an extremely hot fire to keep the temperature at from 90 degrees to 100 degrees, or even higher, if you have old, tough combs. I keep the combs in just so much heat as they will bear without breaking down, for six hours, and where kept in this way no one need have a pound of honey left in them, as has been reported by some.

Another thing, the extracting, when done in this way, comes when there is little else to do, as fall and early winter is comparatively a time of leisure with most beekeepers, and by tiering up and leaving the honey on the hives until fall the extracting can be done when the cares of the busy season have passed by, and a quality of honey obtained which shall be of benefit to our market, instead of a curse, as unripe honey always is a curse to any market where put on the same.

Feeding Value of Oats.

According to C. S. Plumb of the Indiana station, "100 pounds of oats contain decidedly more flesh or muscle forming food than 100 pounds of corn." With this fact in mind, and in view of the present low prices for oats, he believes that feeders will do well to feed oats rather than sell them and buy bran. "No other grain is superior, if equal, to oats as a food for working horses. For growing cattle or sheep or milk cows it is most desirable and should be much more generally fed than it is. Instead of feeding corn as the only grain, a decided improvement would be a mixture of two parts ground corn and one part oats. While oats are less referred to than other common grains in recommending feeding rations it is not because of inferior value, but rather from the cost of this food. At the present time, however, the low price will warrant its more extensive use."

Wholesale Potato Growing.

The Rural New Yorker has often told its readers about the great potato farms at Greeley, Colo. The annual crop from this place requires 7,000 cars for transportation. There are natural reasons why wholesale potato growing has become such a business at Greeley. The soil is admirably suited to both potatoes and alfalfa. The alfalfa sod provides manure for the potatoes. Droughts are never troublesome because the potato fields can all be irrrigated, and thus a constant supply of water is provided. Some of these western farmers are using steam and wind pumps to raise the water required for their potatoes, thus giving a striking object lesson of the possibilities of farming on level land, with a supply of water within reach of a pump. There is suitable land with water beneath it in every state.

An Item In Irrigation.

It is claimed by some that water should not come in direct contact with the base of the tree. E. S. Richman of the Utah station is not certain, however, that water will damage the base of the trees, but direct contact can be avoided by throwing dirt around the bases of the trees. Many orange groves are irrigated in California without any protection for the trees, and there appears to be no injury resulting from the practice.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY. }

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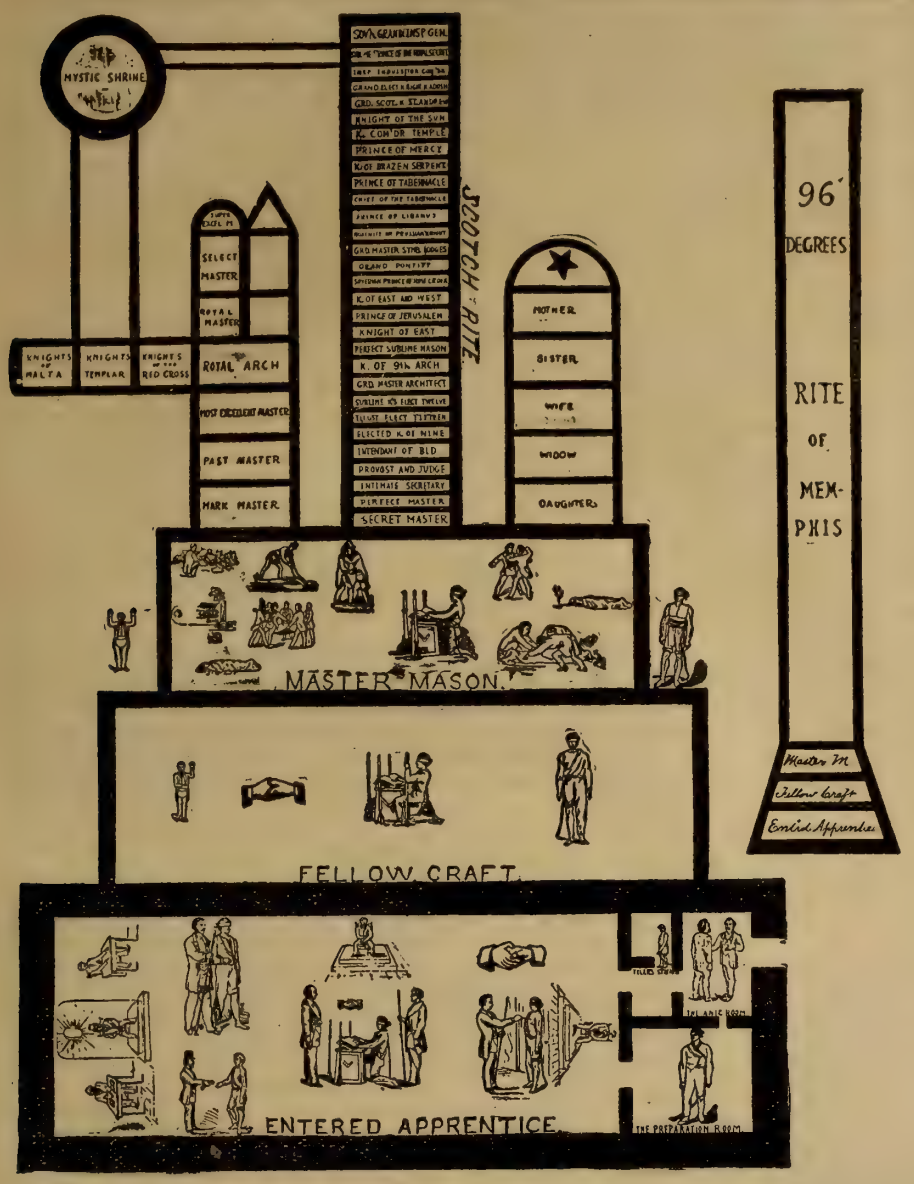

MASONIC CHART.

ILLUSTRATING THE RELATION OF SOME OF THE DEGREES AND RITES IN FREEMASONRY TO EACH OTHER.

The accompanying chart represents one hundred and forty two degrees.

1. The American Rite of 13 degrees;
2. The Scotch Rite of 33 degrees;
3. The Egyptian Rite of 96 degrees.
4. The Mystic Shrine of one degree.
5. The Eastern Star of 5 degrees for Master Masons and for women. These are side degrees, and not genuine masonry.

The Symbolic degrees, or Blue Lodge of three degrees, are common to every Masonic rite, whether American, Scotch, or Egyptian, or whichever of the Masonic rites, named in Mackey's Masonic Encyclopedia one may choose to investigate.

This chart shows in the Blue Lodge the position of the Worshipful Master and some of the other officers of the lodge. Several positions of the candidate who is being initiated are also shown. In the Master Mason's degree is recognized the murder, burial and resurrection scene so full of religious significance to Freemasons.

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The complete illustrated ritual of the entire Scottish Rite, comprising all the Masonic degrees from 3rd to 33rd inclusive. The first three degrees are common to all the Masonic Rites, and are fully and accurately given in "Freemasonry Illustrated." Vol. I comprises the degrees from 3rd to 18th inclusive.
Vol. II comprises the degrees from 19th to 33rd inclusive, with the signs, grips, tokens and passwords from 1st to 33rd degree inclusive.

Hand-Book of Freemasonry. 274 pages, flexible cloth, 50c.
By E. Ronayne, Past Master of Keystone Lodge No. 639, Chicago. Gives the complete standard ritual of the first three degrees of Freemasonry.

Freemasonry Exposed. By Capt. William Morgan. 110 pages, paper, 25c.
The genuine old Morgan book republished.

Allyn's Ritual of Freemasonry. By Avery Allyn. Cloth, $5.00.
Contains the fully Illustrated Ritual of the Blue Lodge, Chapter Council and Commandery, 11 of the Scotch Rite Degrees, several Masonic side degrees and what is termed a Key to the Phi Beta Kappa, and the Orange Societies.

Duncan's Masonic Ritual and Monitor. Cloth, $2.50.
Profusely illustrated with explanatory engravings, and containing the ritual and work of the order for the seven degrees, including the Royal Arch. Though extensively used as an Instruction Book and one of the best in the market, it is not as accurate as "Freemasonry Illustrated."

Richardson's Monitor of Freemasonry. Cloth, $1.25; paper, 75c.
Contains the ceremonies of Lodges, Chapters, Encampments, etc. Illustrated. Although extensively used in conferring the higher degrees, it is not only very incomplete but inaccurate especially as regards the first seven degrees, and as to the higher degrees it gives but a description and general idea of the degrees rather than the full ritual.

Look to the East. A ritual of the first three Masonic Degrees by Ralph Lester. Cloth, $2.00.
Notwithstanding the high price this book is very inferior in every way to Freemasonry Illustrated or the Handbook of Freemasonry at a quarter the price.

Ecce Orienti. Pocket size, full roan, flap, $2.50.
The Complete Standard Ritual of the First Three Masonic Degrees in Cypher, with complete Floor Charts of Initiating, Passing and Raising a Candidate.

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Nobles of the Mystic Shrine. Revised and enlarged edition, 40 pages, paper, 25c.
An Illustrated Ritual of the Nobles of the Mystic Shrine. This is a Side Masonic degree conferred only on Knights Templar and on Thirty-two degree Masons.

Thirteen Reasons why a Christian should not be a Freemason. By Rev. Robert Armstrong. 16 pages, 5c.

Freemasonry Contrary to the Christian Religion. By "Spectator," Atlanta, Ga. 16 pages, 5c.

Hon. Thurlow Weed on the Morgan Abduction. 16 pages 5c.
This is the legally attested statement of this eminent Christian journalist and statesman concerning the unlawful seizure and confinement of Capt. Morgan in Canandaigua jail, his removal to Fort Niagara and subsequent drowning in Lake Ontario.

Freemasonry a Fourfold Conspiracy. 16 pages, 5c.
Address of Pres. J. Blanchard. This is a most convincing argument against the lodge,

Sermon on Masonry. 16 pages, 5c. By Rev. W. P. McNary, pastor United Presbyterian church.

ON ODD-FELLOWSHIP.

Revised Odd-fellowship Illustrated. The complete revised ritual of the Lodge, Encampment and Rebekah (ladies) degrees, profusely illustrated, and guaranteed to be strictly accurate; with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by ex-President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. In cloth, $1.00; paper cover, 50cts.

Odd-fellowship Judged by its own utterances; its doctrine and practice examined in the light of God's Word. By Rev. J. H. Brockman. This is an exceedingly interesting, clear discussion of the character of Odd-fellowship, in the form of a dialogue. In cloth 50cts; paper covers, 25cts.

Sermon on Odd-fellowship and other secret societies, by Rev. J. Sarver, *pastor Evangelical Lutheran church.* This is a very clear argument against secretism of all forms, and the duty to disfellowship Odd fellows, Freemasons, Knights of Pythias and Grangers, is clearly shown by their confessed character as found in their own publications. 10cts each.

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Revised Knights of Pythias Illustrated. An exact copy of the new Official Ritual Adopted by the Supreme Lodge of the World, with the Secret work added and fully Illustrated. In cloth 50 cts. Paper cover 25 cts.

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Good Templarism Illustrated. A full and accurate exposition of the degrees of the lodge, temple and council. 25cts each.

Exposition of the Grange. Edited by Rev. A. W. Geeslin. Illustrated with engravings. 25 cents each.

Ritual of the Grand Army of the REPUBLIC, with signs of recognition, passwords, etc., and the ritual of the Machinists' and Blacksmiths' Union. (The two bound together.) 10 cents each.

United Sons of Industry ILLUSTRATED. A full and complete illustrated ritual of the secret tradesunion of the above name, giving the signs, grips, passwords etc. 15cts each.

Rituals and Secrets Illustrated. Composed of "Temple of Honor Illustrated, "Adoptive Masonry Illustrated," "United Sons of Industry Illustrated," and "Secret Societies Illustrated." $1.00 each

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Knights of Labor Illustrated. ("ADELPHON KRUPTOS.") The complete illustrated ritual of the order, including the "unwritten work." 25cts each.

The Master's Carpet, *or Masonry and Baal Worship Identical,* explains the true source and meaning of every ceremony and symbol of the lodge. Bound in fine cloth, 400 pages, 75 cents.

MISCELLANEOUS.

History Nat'l Christian Association Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought, the Articles of Incorporation, Constitution and By-laws of the Association. 25cts each.

Folly, Expense and Danger OF SECRET SOCIETIES. By Pres. C. A. Blanchard. This booklet of 32 pages is a general discussion of the secret orders, whether religious, political, industrial, insurance or social. Postpaid, 5 cents.

Disloyal Secret Oaths. By Joseph Cook, Boston. He quotes the law of Vermont which makes the administration of the Masonic oaths illegal. Joseph Cook's address is a national treatment of a national subject, and very valuable for reference. Postpaid, 5 cents.

Are Secret Societies a Blessing? An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too." A pamphlet of 20 pages and cover Postpaid. 5 cents.

Light on Freemasonry. By Elder D. Bernard. In cloth, $1.50 each. Paper, 75 cents each.

Adoptive Masonry Illustrated. A full and complete illustrated ritual of the five degrees of Female Freemasonry, by Thomas Lowe. 20 cents each.

Finney on Masonry. The character, claims and practical workings of Freemasonry. By Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents. Paper cover, 35 cents.

Masonic Oaths Null and Void: OF FREEMASONRY SELF-CONVICTED. This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them. 207 pages. Postpaid, 40 cents each.

Judge Whitney's Defense before THE GRAND LODGE OF ILLINOIS. Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents each.

General Washington Opposed to SECRET SOCIETIES. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

Morgan's Exposition, Abduction AND MURDER, AND OATHS OF 33 DEGREES. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan;" "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees." 300 pages; cloth, $1.00.

Mah-Hah-Bone; comprises the Hand Book, Master's Carpet and Freemasonry at a glance. Bound in one volume. In cloth, 589 pages, $1.00.

Oaths and Penalties of Freemasonry, as proved in court in the New Berlin trials. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons, swore to the truthful revelation of the oaths and penalties. 10 cents each.

Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbeus Armstrong (Presbyterian) a seceding Mason of 21 degrees. 15 cents each.

Are Masonic Oaths Binding on the INITIATE? By Rev. L. A. Post. 5 cents each.

Sermon on Masonry. By Rev. J. Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio. 5 cents each.

Masonic Outrages. Compiled by Rev. H. H. Hinman. Showing Masonic assault on lives of seceders, on reputation, and of free speech; its interference with justice in courts, etc. Postpaid, 20 cents.

Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each.

History of the Abduction and Murder OF CAPT. WM. MORGAN. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. 25 cents each.

The Mystic Tie, or Freemasonry a LEAGUE WITH THE DEVIL. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support [illegible] Freemason. 15 cents each.

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HISTORY OF A WEEK

Tuesday, Nov. 26.

The Colt divorce case at Providence, R. I., is said to have been settled outside of court. It is also reported that Colonel Colt's prosecution of Van Alen will be dropped.

German women have been appealed to by the International Woman's League for Peace in Paris to help them in bringing about a general disarmament.

Vancouver, the terminus of the Canadian Pacific, has come to the front as a rich gold field. One quartz vein is said to be the largest on record, being not less than eighty feet wide.

William Royce at Sioux City, Ia., deliberately murdered Millie Patten, who had refused to live with him further.

The Berlin police raided the houses of the Socialist members of the reichstag and other leaders of the Socialist party. A thorough search was made of their domiciles, and all their letters and papers were impounded and taken to the office of the chief of police.

Alexander Dumas, the French writer and author of "La Dame Aux Camelias," is dangerously ill at Paris.

Wednesday, Nov. 27.

There is a heavy demand for pennies and the Philadelphia mint is turning out 150,000 a day. The total number in circulation is 780,000,000.

Mrs. Jenness Miller, the dress reformer, has arranged to build a magnificent home in Columbia Heights, a fashionable suburb of Washington.

William Sullivan, charged with the murder of William Barrett, was acquitted by a jury in Judge Gibbons' court at Chicago. Judge Gibbons was displeased with the verdict and expressed himself accordingly. He said the evidence was sufficient to send the man to the penitentiary for a term of years.

At Philadelphia Richard Mansfield made his first appearance since his recent illness. The report that he had forgotten the lines of his characters is untrue.

Leaders of the housesmiths' strike at New York city say that from 75,000 to 100,000 men will quit work in the near future unless their demands are complied with.

Thursday, Nov. 28.

It is hoped that all three of the vessels stranded off the north shore, Chicago, will be saved. Tugs are at work on them.

Captain Thomas R. Roemer, of St. Louis, is missing, and is believed to have gone to Cuba to join the insurgents.

The Hawaiian government will make a strong effort to bring the annexation question before the next American congress. Recent Republican victories have given courage to the annexers. Another commission will be sent to Washington.

Leslie county, Ky., gave Bradley, Republican, for governor 90 per cent. of her total vote and won a handsome silk flag.

Michael Sewarla, John Groto, Andrew Mekalko, Martin Akeration, John Shugala, Peter Dudock, Andrew Koontz, and D. Smith, were all severely injured, some losing limbs, by the breaking of an axle on a car in the Cambria company's mine at Johnstown, Pa.

Friday, Nov. 29.

Henry Minor, a tramp tailor, was seriously if not fatally injured while trying to alight from a moving train between East Fowler and Swanington, Ind.

S. C. Martin, ossified man, at Bryan, Tex., who had lain on his back for seven years unable to move a joint, is dead.

W. H. Odenheimer, who had worked on Chicago and Baltimore papers, committed suicide at Birmingham, Ala., by taking poison.

Miss Ola Brown, 15 years of age, has begun suit at Decatur, Ind., against G. F. Gimmel, a millionaire, for $25,000 for breach of promise.

Marshalltown, Ia., escaped the storm which swept the balance of the western country. There has been no snow at that point, and the weather is balmy.

John A. Soating, who makes a specialty of swindling real estate men, has been arrested in Pittsburg.

The distribution of annuities, clothing and other goods among the Sioux agencies in South Dakota is now in progress.

Saturday, Nov. 30.

Albert Foreman, having embezzled $1,500 from his employer, killed himself at the LeGrand hotel, Chicago, by sending a bullet into his brain.

Asa N. Dunlap, a Chadron (Neb.) teacher, brutally punished a little girl for a trifling infraction of the rules and was fined $20. The child is in a serious condition and Dunlap may be dealt with by vigilantes.

The sugar and peanut crops of Zambesi have proved almost total failures because of the ravages of locusts. There is great distress among the natives.

The suit of negro residents of the Cherokee nation to establish their rights as citizens has been compromised. The settlement makes the negroes citizens of the Cherokee nation and entitles them to $1,300,000 of the money received from the strip and their interest in unsold lands.

At a wedding in the Church of Heavenly Rest, New York city, the bride was over 6 feet tall, the groom 6 feet 5¼ inches, the bridesmaids all more than 6 feet, and the shortest usher was 6 feet 2 inches.

The treasury yesterday lost $1,750,000 in gold for export, which leaves the true amount of the gold reserve $79,339,855.

The New York Central and Hudson River Railroad company has decided to quicken the time of the Empire State express twenty-five minutes through to Buffalo.

Monday, Nov. 25.

Curiosity seekers are desecrating the surroundings of the grave of the poet Whittier.

Cold weather last week in Texas killed all the late cotton.

A St. Louis colored mob of 500 tried to lynch a negro who had butchered his mistress. The mob was beaten off by the police.

The wiseacres are looking for a cabinet crisis in Germany next. The reichstag opens tomorrow.

On the anniversary of the death of Princess Bismarck on Wednesday last the emperor and empress of Germany sent a large wreath tied with a broad silk ribbon embroidered with the imperial crown and their initials to be placed upon her tomb.

The monumental bronze group of Washington and Lafayette, which was shown in plaster at the Chicago World's fair, was unveiled at Paris yesterday. It is by Bartholdi, and was purchased for the city of Paris by Joseph Pulitzer.

Secretary of the Interior Smith has left for Georgia where he will deliver a speech before the state legislature.

SAYS WE ARE NOT CHRISTIAN.

Thanksgiving Day Allegation of a Cleveland Jewish Rabbi.

CLEVELAND, Nov. 29.—Rabbi M. Gries, of Willson Avenue Temple, the most prominent Jewish synagogue in the city, preached a remarkable sermon at the Church of the Unity yesterday to an audience composed of Unitarians, Universalists and Jews. Rabbi Gries said he objected to the form of observing Thanksgiving day and was opposed to the issuing of proclamations by the president calling upon the people to meet for prayer and thanksgiving because, he declared, this was not a Christian nation. While the majority of the people were Christians a strong minority were not and that minority was entitled to consideration. He said he did not desire to detract anything from Christianity, because he realized what it had done for the country, but he was in favor of larger religious freedom and the most of his sermon was devoted to a plan for such freedom.

THOUSANDS OF PRAYERS FOR BOB.

The Great Agnostic the Subject of Petitions to the Almighty.

CLEVELAND, Nov. 29. — Many fervent prayers were doubtless offered in this city yesterday for the conversion of Colonel Robert G. Ingersoll, the noted agnostic. Last week at the quarterly meeting of the Christian Endeavor unions of Cleveland it was suggested that such prayers be offered, and the presidented appointed noon as the time and request that the 3,000 members of the society here engage in prayer at that time. The president of the Epworth League, who was present, said he would make a similar request to the members of his organization. The prayers were to be delivered in private, and how many persons complied with the request will probably never be known.

Public prayers for Colonel Ingersoll were offered at a mass-meeting of the Salvation Army and at Olivet Congregational church by the pastor.

DUMAS THE DRAMATIST DEAD.

Eminent Frenchman Passes to the World Beyond the Veil.

PARIS, Nov. 29.—Alexandre Dumas is dead. He had been critically ill for some days.

Dumas died peacefully surrounded by his family. While his physicians and friends had become convinced that his case was hopeless and death only a question of time, it was not expected that the end would come so soon. President Faure and ex-Empress Eugenie have made frequent inquiries regarding the condition of the distinguished patient since his serious illness was first made known.

Alexandre Dumas, the younger son of the late Alexandre Davy Dumas, novelist and dramatic writer, was born in Paris July 28, 1824. At the age of 17 he published a collection of poems. He may be said to have belonged to the sensuous school of French literature.

Hayward Has Not Confessed.

MINNEAPOLIS, Nov. 27.—It was reported here and telegraphed extensively throughout the country that Harry Hayward had made a confession. The facts are, however, that a detective by the name of Quinlan is supposed to have certain details of the crime that did not come out in the trial, and for speculative purposes he expects to print what he claims to possess in book form. An abstract of this was published by an evening paper as a confession. The facts are, however, that Hayward has not made a confession.

Bombarded a School of Porpoises.

LONDON, Nov. 29.—A dispatch to the Times from Constantinople says, as an indication of the strained state of feeling at Constantinople, that a school of porpoises, which was mistaken for a torpedo catcher, drew a brisk fire from a fort on the Dardanelles the other night.

Missionary School Burned.

WASHINGTON, Nov. 29.—The state department has advices from Minister Terrell stating that the missionary school of France at Marash was burned on the 19th, but that the missionaries are safe. He also telegraphs that the Aintah college is proted.

WALKER TALKS OF PENSIONS.

What the Grand Army Will Ask of the Coming Congress.

INDIANAPOLIS, Nov. 30 -- Commander-in-Chief Walker, of the G. A. R., together with Adjutant General Robbins, General Smock (of the state G. A. R.) and Captain W. H. Armstrong (of the national executive committee) will leave Monday for St. Paul, Minn., to make arrangements for the next national encampment of the G. A. R. Colonel Walker said that the national G. A. R. would ask for some legislation during the coming congress. "In the first place," he said, "we shall ask that the pensions be made specific in character and relief, so that it will not be left to an arbitrary board to determine whether a man is entitled to a pension or not.

"When a pension is fixed it should not be afterward reduced or taken away, though it frequently happens that evidence is secured which allows of it being increased. Another thing we want is uniformity in widows' pensions. We ask that these pensions be made uniform at $12 per month. We also ask that the dependent clause in widows' pensions be changed."

"PACER" SMITH WILL BE MISSED.

Confession of Thuggery He Made Just Before He Was Hanged.

DECATUR, Ills., Nov. 30.—Charles N. ("Pacer") Smith, who was hanged here yesterday for the brutal and dastardly murder of his little girl and sister-in-law, on Thursday night told States Attorney Mills and Sheriff Nicholson a story about the robbery of William Florey last December. At that time the old man was tortured and a sum of money believed to be about $1,400 was taken from him. Smith said that he assisted in torturing the old man, and that five others were with him in the crime. One of them was a disreputable woman well-known in Decatur. Smith's statement, while it had the names, was still indefinite, and the officers hesitated to make any arrests.

Smith gave what he said was a description of a place in which the money was hid. States Attorney Mills and a deputy sheriff visited the place and made a search for money, but could not find it. State's Attorney Mills and Sheriff Nicholson were with Smith some time yesterday morning before he was hung in an effort to get a better description of the place where the money was hid and a more positive statement of the crime. He did not give them anything definite, though he did insist that what he had said about it was true.

BY HIS OWN HAND.

Peter McGeoch of Milwaukee Ends All the Worries of This Life.

MILWAUKEE, Nov. 28.—Peter McGeoch, the capitalist, known throughout the country as a daring speculator and keen financier, shot himself yesterday at his home in National avenue, just outside of the city. McGeoch was found dead in the bathroom of his house at 11:35 a. m. He had placed the muzzle of a revolver in his mouth and fired, the bullet taking an upward course and penetrating the brain. His domestic troubles undoubtedly led McGeoch to take his life. It was announced Tuesday that Mrs. McGeoch was about to bring suit for divorce on the ground of incompatibility of temperament, and it is well known to their acquaintances that the married life of Mr. and Mrs. McGeoch was not happy. They had lived apart for some time. Mrs. McGeoch was Mrs. Libby, of Kenwood, a suburb of Chicago, where she married Mr. McGeoch eight years ago. Her first husband was a well-known Chicago board of trade man and pork packer.

Declared for Free Silver.

OMAHA, Nov. 28.—After five hours' discussion on financial issues the Trans-Mississippi Commerce Congress declared for the free and unlimited coinage of silver on the 16-to-1 basis and adjourned at 6 o'clock p. m. The vote was 50 for gold and 127 for silver. W. J. Bryan led the friends of the white metal, and J. L. Webster, of Omaha, led the ooposition. The debate was spirited and was participated in by most of the delegates.

Nine Cardinals Created.

ROME, Nov. 30.—The pope presided at the secret consistory and created nine cardinals, namely: The archbishops of Lemberg, Salsebourg, Valladolid, and Bourges, Mgr. Satolli, the papal delegate to the Roman Catholic church in the United States; Mgr. Goth, the internuncio to Brazil, and the bishops of Autun, Urgel, and Ancona. His holiness then named twenty-four Italian bishops.

Injured in a Freight Wreck.

RICHEY, O., Nov. 27.—Five men were hurt in a freight wreck here. The injured are: J. T. Herring, conductor, was hurled through caboose window, badly hurt; N. C. Vance, cattle drover, seriously cut and bruised; Samuel Wass, flagman, Fort Wayne, Ind., ribs broken; J. P Weber, cattle drover, seriously cut and bruised; S. A. Wilson, cattle drover, seriously cut and bruised. A freight train on the Pittsburg, Fort Wayne and Chicago railroad broke in two and came together with a crash, wrecking eight cars and a caboose containing five men. All will recover.

THE DEATH RECORD.

MAURICE FREDERICK DE HAAS, the marine artist, at New York.

S. DRYDEN PHELPS, well-known poet and author, at New Haven, Conn.

HENRY WIDMER, well-known musical director, at New York.

Judge W. O. PERKINS, prominent Tennessee lawyer, at Nashville, Tenn.

General ISAAC B. CURRAN, at Springfield, Ills.

GRIFFIN JOHNSON, son of Albert Sidney Johnson, at Los Angeles, Cal.

Hon. HENRY SNAPP, ex-congressman from Illinois, at Joliet, Ills.

J. M. DEVENNEY, a pioneer of Bureau county, Ills., at Princeton, Ills.

SOLON KNIGHT, prominent citizen of Kankakee, Ills.

Dr. J. E. NELSON, well-known physician, at Milan, Mo.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Brethren, it grieves us to write it, but the man who spikes our guns fights on our enemy's side. And shall we tell you his name? It is Delinquent Subscriber.

The New England Christian Association will hold its annual meeting for this year on Wednesday, January 15, 1896. All will note the postponement from this December to the third Wednesday in next January.

Dear reader, if you are not able to pay for the *Cynosure* you are not to blame for not paying. But if you can pay and yet allow arrearages to accumulate, please remember that you are helping Masons rather than Anti-masons.

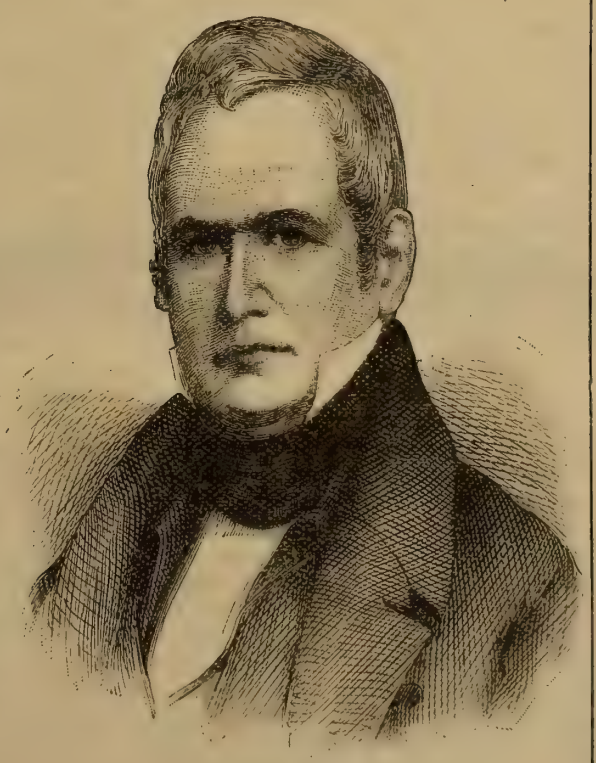
Let the friends in California keep in mind their State convention which will meet in Oakland, Dec. 16 and 17. You cannot arrange for it better than to work up as many meetings as possible for your agent, Rev. P. B. Williams. Correspond with him at once and see if he cannot visit your locality.

We trust the friends of the anti-secret cause in Maine will make every effort to send delegates to their State meeting at Cornish, Dec. 13-15. As the time is short let meetings be called at once to appoint delegates and provide means for the expenses. Let all delegates write to C. D. Small at Cornish that he may meet them at the train.

Masons bury all faithful Masons with the assurance of arrival at the "Grand Lodge above." Some faithful Masons are American infidels, and many faithful Masons are Asiatic heathen. Do Christians who "brother" such Masons really expect to share their rest in that Grand Lodge? Why do they send missionaries to some of these faithful "brethren?"

Why is it right for ministers and politicians to condemn unpopular and not popular vices, such as Freemasonry and the liquor traffic? Why warn against what men are not inclined to do and carefully refrain from warning them against what they are liable to do?

Many national reformers trace the source of our public immorality to an infidel Constitution, but the fountain of corruption in American politics must be traced farther back than to a secular Constitution. It was the philosophy of the French Revolution which gave us a Godless Constitution, and it was French Masonry that attempted to rule God out of the French government.



JOSEPH RITNER.

We wish here to introduce to our readers a noble character in American history, a radical reformer and wise, far-seeing statesman. God honored him by permitting him to take an active part in three great reforms. He was a strong enemy of American slavery and of intemperence. He ran three times for governor of Pennsylvania on the Anti-masonic ticket, and in 1835 was elected and held the office till 1839. He was born in Berks Co., Pa., in 1780, entered public life in 1820, and died at Carlisle, Pa., Oct. 16, 1869.

Governor Ritner, in response to a communication from the Legislature of Pennsylvania, prepared a vindication of General Washington from the stigma of adherence to secret societies, in which he proves from authentic documents: (1) That in 1768 Washington had ceased regular attendance on the lodge. (2) That in 1798, shortly before his death, his opinions were the same as thirty years before when thirty-six years old (3.) That he was never "Grand Master" or "Master" of any particular lodge. (4) That in 1781, as appears by the record of King David's lodge, Newport, Rhode Island, it was not agreeable to Washington to be addressed even as a private Mason. (5) That all the letters said to be written by Washington to lodges are spurious.

Reader, how would you like to swap farms with a man in Turkey? Do not forget that the value of an acre depends on the kind of government there is over it. Work for the reform of this government if you want your farms to rise in value.

If the Mutual Life, or the Northwestern, or the Connecticut Mutual Life Insurance Company should begin to print "fraternity," "charity" and all such lodge cant on its policies, or hang a picture of the Good Samaritan's beast on the front of its building, everybody would know that some official was getting ready to run away with the funds.

Binding one's self in a confederacy with sinners to conceal their crimes and extricate them from the consequences is to devote one's self to the service of sin. Every Royal Arch Mason has done this. He has done it by oath in the name of God. Profanity outdoes itself in this sanctimonious consecration to sin.

We need to exercise more faith in the power of divine truth—at least as much faith as we exercise in the seed corn when we put it under the soil in springtime. How can a man who thinks truth has no power against the sin of Freemasonry trust truth or pray for God's blessing on it when it is directed against any other sin? Has Satan succeeded in making one sin absolutely invulnerable?

There is no abatement of anxiety for the safety of American missionaries in Turkey. Minister Terrell can get no reply as to the fate of missionaries in Cæsarea and other points. England seems determined to send her war ships to the Turkish capital. The Sultan may resist and so precipitate a war with Great Britain. Once begun it would be difficult for the Sultan to repress, and it is impossible to see how such a war could be long continued without involving all the European powers. A bloody, relentless war among the finatical Turks would bring Europe nearer to the long-deferred upheaval than any other cause now visible upon the continental horizon.

President Andrew D. White, of Cornell University and ex-minister to Russia, makes this alarming statement on the Turkish-Armenian question: "There is a widespread demand in America arising from the reports of the Armenian outrages that the Sultan be summarily deposed by the powers. To do this without taking preliminary precautions would be to invite the most terrible massacre of the nineteenth century. Unless prevented the Sultan would certainly escape into Asia Minor, raise the standard of Mohammed and call the faithful to a war of extermination. The massacres reported from Armenia are slight compared with the butchery that would follow. Scarcely a Christian in the confines of Mohammedanism could escape."

HISTORY REPEATS ITSELF.

BY HENRY T. CHEEVER, D. D.

On reading the Armenian Sarkisian's burning words to America, closing with this paragraph: "It is high time for the Christian world to know that the Turkish Sultan could not, if he would, without forfeiting his throne, perform any one of his promises to do justice to his Christian subjects, because he is bound in the fetters of a sacred law of the Koran, of which no Musselman ruler can alter a single article. By this law the rights, properties, honor, wealth and life, belonging to 'infidel dogs' or Christians, are the legal and lawful right of the faithful Mohammedans, and this law is practically in force in Turkey to-day. May the time hasten when *all* the Christian people of Christendom will raise their voices to proclaim in tones of thunder, 'Thus far and no farther here shall thy proud waves be staid:'" On reading this your correspondent bethought himself of Whittier's inspired hymn written thirty-four years ago when slavery was being put to death in our own dear land of liberty with throes of agony in every patriot heart. With a slight adaptation I give some of the stanzas for the comfort and cheer, if possible, of our Armenian brother, and for a spur to the dilatory action of America in behalf of Armenia, that is of America as represented by its present dawdling administration.

We wait beneath the furnace-blast
The pangs of transformation;
Not painlessly doth God recast
And mould anew the nation.
Hot burns the fire
Where wrongs expire;
Nor spare the hand
That from the land
Uproots the ancient evil.

Then waste no blows on lesser foes
In strife unworthy freemen.
God lifts to day the veil, and shows
The features of the demon!
O North and South,
Its victims both,
Can ye not cry,
"Let slavery die!"
And union find in freedom?

What though the cast-out spirit tear
The nation in his going?
We who have shared the guilt must share
The pang of his o'erthrowing!
What 'er the loss,
What 'er the cross,
Shall they complain
Of present pain
Who trust in God's hereafter?

For who that leans on his right arm
Was ever yet forsaken?
What righteous cause can suffer harm
If he its part has taken?
Though wild and loud
And dark the cloud,
Behind its folds
His hand upholds
The calm sky of to-morrow!

Above the maddening cry for blood,
Above the wild war drumming,
Let our America be heard, with good
The evil overcoming.
Give prayer and purse
To stay the curse
Whose wrong we share,
Whose shame we bear,
Whose end shall gladden heaven!

History repeats itself, and the poets and prophets of one age and country become the exemplars and teachers of succeeding ages, and so humanity is one and the brotherhood of mankind continues unbroken.

Worcester, Thanksgiving Day, 1895.

TRAINING BOYS FOR THE LODGE.

BY REV. H. H HINMAN.

It is perhaps known to most *Cynosure* readers that within a few months several new secret orders have been organized, the object of which was to educate boys between the ages of 12 and 21 in the mysteries of lodgery and to teach them lodge morality.

Conspicuous among these is that of "The Princely Knights of Character Castle," of which the official head is Elder D. R. Lucas, of Indianapolis, Ind. To the able protest of your correspondent "Senex" Mr. Lucas makes the following reply in the *Christian Evangelist:*

THE PRINCELY KNIGHTS.

ED. CHRISTIAN EVANGELIST:—The article of Bro. Senex, on page 633 of the *Christian Evangelist*, ought to be noticed for two reasons. First, it fails to distinguish between the lodge and the church as to the chief purpose of each. Second, it does not fairly represent the Princely Knights of Character Castle, of which I have the honor to be the presiding officer.

The design of the church is chiefly to save men from sin and lead them into a righteous life, while the question of temporal benefits is only incidental. The design of the lodge is to give temporal benefit, with the instruction in morality as incidental, and requires a good character as a condition of membership. It is not to be compared to the church because it has none of the elements of the Gospel of salvation in it. This is the mistake the writer makes about the Princely Knights, a society in the interest of boys. Its lessons are drawn from the Bible, and it is a society in which Christian men can help boys in the formation of good characters. The boys from 12 to 21 years of age are entirely left out, and this order is established for their benefit. I do not wish to discuss the question, but feel that Senex does not do the society justice. D. R. LUCAS.

Indianapolis, Ind., Oct. 14, 1895.

By request I have sent an article to the *Christian Evangelist* of which the following is the substance. It may or may not appear, but in any case might be of interest to your readers.

CHARACTER BUILDING.

The student of geometry always commences with committing to memory certain axioms to which he always refers as absolute truth, and never to be forgotten or lost sight of. No one would ever think of acquiring geometrical science by any other method.

So, too, there are certain fundamental facts in human nature and in the divine plan for its renovation and development that cannot be ignored without serious mistake, and any attempt at character-building that leaves out these axiomatic truths and proposes some other than the divine plan must result, not simply in failure, but

DO A SERIOUS WRONG

to those who are the objects of such endeavor. Among these important facts that are always to be recognized are the following:

1. The inherent sinfulness of mankind. So universal and all-pervading is this great and terrible fact, that the unrepentant, unregenerate man is never acceptable to God. No amount of human culture can make it otherwise. It will always be true that "the carnal mind is enmity to God, and is not subject to the law of God, neither indeed can be. So they that are in the flesh cannot please God." Rom. 8: 7, 8. Even though some of the manifestations of unregenerate humanity may be "highly esteemed among men," yet are they "an abomination in the sight of God."

2. Nothing but the Gospel of Christ affords any ground of hope for a salvation from sin, or for the development of any character that does not need at once to be repented of and reformed.

3. True character-building is no other than true Christian development. It has its beginning in the new birth, and consists in a continued appropriation of the Word of God and of the Spirit of Christ.

Now just any plan for teaching science that bears out fundamental facts must be fallacious, so any teaching that affirms, even by implication, that character can be built on

ANY OTHER FOUNDATION THAN CHRIST,

or that it needs not to have its beginnings in a regenerated heart and life, is not only false, but pernicious; and this is true, even though we concede entire honesty to those who teach human rather than divine wisdom.

I surely sympathize with brother D. R. Lucas, of Indianapolis, in his desire to help our boys, but, believing as I do that the foregoing principles are true, I am forced to think that his plan is not simply a failure, it is a snare. His methods are such as Christ and his apostles pronounced wholly inadequate, and I am forced to conclude that he has not taken into account the real factors in the problem to be solved.

A plan that seeks to organize boys into an order of "Princely Knights of Character Castle," and yet has

"NONE OF THE ELEMENTS OF SALVATION IN IT,"

must, if Christianity is true, be a conspicuous failure. But we are told that "its lessons are drawn from the Bible," and we are asked to infer that they must be good. We are to remember that Satan quoted Scripture but did not teach divine wisdom.

I have heard of "the play of Hamlet with Hamlet left out," but a far greater absurdity would be a system of Bible teaching that omitted all mention of the Lord Jesus. Any system of moral instruction with "the Gospel left out" is

MISLEADING AS WELL AS UNTRUE.

A society in which "Christian men can help boys in the formation of good character" must, if its methods are truly Christian, be a good thing, but any plan that does not build on the sure foundation is a false plan.

The absurdity of all such methods of moral instruction has been most clearly set forth by such acute thinkers as Alexander Campbell and Joseph Cook. They did not escape the attention of that eminently conservative body, the Congregational Council, which at its late meeting spoke most emphatically and wisely.

Whoever would build character should study the methods of "the wise master-builder." He says, "I have laid the foundation and another hath builded thereon, but let every man take heed how he buildeth thereupon. For

OTHER FOUNDATION CAN NO MAN LAY

than is laid, which is Christ Jesus. Now if any man build on this foundation gold, silver, precious stones, wood, hay stubble, every man's work shall be made manifest, for the day shall declare it, and the fire shall try every man's work what sort it is. If any man's work shall abide that he hath built he shall receive a reward. If any man's work shall be burned, he shall suffer loss, yet he himself shall be saved, so as by fire." 1 Cor. 3: 10 15:

Beloit, Ala.

SOURCES OF EVIL.

History shows us in our day a condition of rapidly increasing and widespread wrong and error. Nations rise and fall; kingdoms are established and overthrown. Ruin and decay follow close upon the heels of the highest prosperity. The trail of history, with all its lessons, is not sufficient warning to teach men that the nation forgetful of God's law must perish.

America sees to-day in many respects a tide of prosperity and development unequaled since the world began. The age of steam is rapidly giving place to that new and mysterious power, electricity. Who dares to attempt an estimate of the wellnigh endless changes likely to occur within the next decade or two from this wonderful force, a power that all the preceding centuries has held in secret store, but now divulged in part, through the invention, skill and genius of a Morse and Edison, applied and developed by a host of lesser lights.

THE SOURCES OF POWER

in all material things are with the Almighty, but the sources of evil are given to the kingdom of Satan. We frequently speak of the saloon as a source of great evil, and it is no doubt true that the drink habit causes more misery than any other evil habit. But is not the source of the evil farther back? Does it not come mainly from the deep seated greed for gain in the heart of the manufacturer? The plain violation of the command "Thou shalt not covet."

The poor victim of the habit is to be pitied. He is between the upper and nether millstones, one man's lust for gold and his own lust for gratifying an appetite that grows stronger day by day. When, oh, when, shall this terrible curse be blotted out? The desecration of the Sabbath is

FREIGHTED WITH UNTOLD EVILS

that seem to multiply as the years go by. Again the lust for gold comes up, and men everywhere are disobeying the command of the Almighty that they may horde up the mighty dollar. Corporations without souls are the great leaders in this sin. But our nation's officials cannot escape punishment for this crime against the law of God, and thus the sin and its penalties must return upon ourselves, for it is "we, the people," that make the officials. The whole nation must suffer the consequence. High time, indeed it is, that we should awake on this subject.

Can we not see to-day the wrath of God upon us, when our treasury is being depleted and alarm

filling the hearts of commercial men because of the constant flow of gold to other countries, and with abundant harvests and plenty everywhere, yet no wisdom sufficient to avoid these terrible panics, and the laboring classes made to suffer from business stagnation? Again,

THE LUST FOR GOLD

comes in, and the hireling is oppressed in his wages until the land mourns, while plenty sits smiling at our very doors. Plenty of food, abundance of clothing, but the waiter at the vineyard gate says, "No man has hired me."

Bishop Coxe, in his address to young men in Association Hall on Labor day evening, said: "This land was once known as the home of the oppressed. To day it is the home of the oppressor." Never was a fact stated of greater significence to the laboring or industrial class of the land to-day.

"Seventy years ago," he continued, "I witnessed just such a parade of the laboring class in New York City, and in that seventy years how much has been done to better their condition? Very little, if anything. They have built our great cities; they have made the wealth of this great nation, and yet to-day the iron heel of the oppressor is upon them, holding them down to the very lowest wages possible.

"The foreigner, after a brief residence here, becomes the tool of the demagogue in politics, and makes our laws for us. He knows nothing of our institutions; he cares nothing for them, and he is thus

BRINGING US INTO ARJECT SLAVERY.

We are the slaves to his ignorance. Where is the remedy? Let no foreigner vote in this land until he has lived here twenty-one years; become a bonafied citizen and learned to appreciate the freedom for which we have suffered and our fathers, sons and brothers have fought and died."

Such were the words of one of the grandest men the State of New York has ever known, and they are all too true. VERITAS.

THE CHURCH AND SECRET SOCIETIES.

PART OF A PAPER READ BEFORE THE MINISTERIAL UNION OF TRENTON, N. J., MONDAY, OCT. 7TH, 1895, BY REV. S F. GRADY.

The name of secret societies may well be called "Legion," for they are many, and are multiplying in number, and increasing in power and influence. Joseph Cook distinguishes between what he is pleased to call the "guilt-edged and the guilty-edged societies," and they doubtless have in them different degrees of merit or of de-merit, as the case may be, concerning which it is not necessary to speak particularly to-day.

Secret orders are a factor in society which demands our attention, and we may well consider what ought to be the attitude of the church toward them. What lessons, if any, can the church learn from them which will be to her advantage? and what lessons, if any, can the church teach them which will be to their advantage? Some of our best friends are there, and some of the members of the church are interested and active members of the lodge, so that our relation to the society must of necessity be more or less intimate.

The secret society is a man-made machine, which, from the standpoint of those who are running it, is turning out some good work, while at the same time it is apparently productive of evil, which its most intelligent advocates, especially those who are Christians, would gladly have corrected. We have no desire to antagonize good, nor can we afford to encourage evil, but ought always to rejoice in the one, while we use our influence against the other; and by so doing we shall be acting in harmony with the principles by which most, if not all, the societies profess to be governed. By what means can we confer and receive the greatest possible good, with the least possible mixture of evil?

Some societies claim to teach important lessons which cannot be learned outside, but is this claim well founded? In other words, is the lodge a necessity, as an educator? Need we enter a hall, hood-winked and bound, in order to learn that men in their unregenerate condition are in darkness and bondage? Must we come before the "death scene" in the lodge in order to learn the solemn lesson that men are mortal? Is it necessary to be ushered into the presence of a company of fellows wearing false faces or masks in order to be convinced that men are not always what they appear to be? If we may learn all these lessons to our sorrow outside the lodge, are we the wiser in regard to these things after we enter?

Nearly all secret societies lay great stress on the principles of morality by which they are governed, but it may be seriously questioned whether our obligations as Christians, or even as men, are increased by the vows we take in the lodge. Simply by way of illustration, we may call to mind a clause in the Master Mason's obligation, in substance as follows:

"I will not violate the chastity of the wife, daughter, sister or mother of a brother Master Mason, I knowing her to be such." I submit whether I am not under obligation as a man, to treat every woman with respect, not because I am a Mason, and she the wife, daughter, sister or mother of a brother Mason, but because I am a man, and she is a woman. So far as the Master Mason's obligation is concerned our darlings are not safe in his company unless he knows them to be related to a brother Master Mason. Of course many Masons recognize their higher obligations as men and as Christians, but this view of the matter places the morality of the institution on a very low, rather than on a very high plane.

But it is as benevolent or charitable institutions that some societies claim recognition; indeed some are so recognized which do not put forth such claims, and it is in proportion as they are popularly supposed to care for the temporal interests of their members that they are regarded with favor among the masses. In this respect it will readily be seen that the average society has an advantage over the church in several particulars, and as benevolence and charity are praiseworthy characteristics wherever they are found, it may be well for us to consider the subject with greater care than we have time to do to day.

Benevolence, in order to be of greatest benefit to those who are most worthy and stand in greatest need, should be systematic, and the charitably inclined church, society or individual should as far as possible be protected against imposition, and guard against encouraging idleness and crime. The society has an advantage over the church or the individual in being obligated to assist only its own members who have promptly paid their dues to the treasury of the society, and are thereby entitled to receive a certain amount per week when sick, or to have a certain sum paid to their families at their death, but such benefits thus purchased and paid for cannot properly be classed as benevolent or charitable. These societies are simply life or health insurance companies, and as such are entitled to the consideration of those who wish to enter into business transactions of that kind, or desire to invest their money in that way.

There are, however, societies the members of which are not entitled to any certain amount in sickness, but are obligated to help each other as occasion may require and their circumstances permit; but even this cannot be strictly regarded as pure benevolence or charity, the obligation being mutual, and no society receiving as members those who when they become such are most likely to need assistance. None but able bodied men, supposed to be not only capable of taking care of themselves and families, but of paying promptly their dues to the lodge, are initiated; and here again the society has the advantage of the church, whose doors are open to the young and old, the poor and blind and lame, all classes and conditions of men and women being admitted to her membership, if they give evidence of a desire to live the life they now live in the flesh, by the faith of the Son of God who have absolutely no claim upon her, never having contributed anything to her support. They never have and never can pay any money into her treasury, they do not attend her services or give her their influence, but are glad to receive of her bounty.

If this were not so the cry might well go up: "O Lord my God, is there no help for the widow's son?—providing he is not a member of the lodge. His distress may be as real and his danger as imminent; indeed he may be in all respects as worthy as though he were a member, and yet not receive from the lodge the needed assistance. It may be through no fault of his that he is not a member. He may be too young or too old, too lame or too poor to pay for the degrees, or some worthy brother may have cast a black ball in the box when the ballot was being taken, but whatever may be his reasons for being on the outside, if benevolence and charity are limited to the lodge he cannot be benefited thereby.

In some societies the broader benevolence of the church is recognized, and imitated in sentiment, and it is to be hoped in practice. On this point I quote the following from Bro. A. W. Frater, Grand Orator before the Grand Lodge of Washington, June 12, 1894: "The lodge itself is an emblem representing the world in which we live. Its length and breadth, its height and depth symbolizing not only the extent and universality of Masonry, but teaching also that Masonic charity and good will should be co-extensive with our race; that man's love and benevolence should embrace, not his brother only and none else, but his brother first, and then all the rest. In this it reflects the injunction of the apostle, 'To do good to all, especially to the household of faith.'"

This is in harmony with our Lord's teaching, Matt. 5: 46,47: "For if ye love them which love you what reward have ye? do not even the publicans the same? And if ye salute your brethren only what do ye more than others? do not even the publicans so?" As "he is not a Jew which is one outwardly,.....but.....which is one inwardly," and as "he is not a Christian who is merely a member of the church but has not been born again," and thus made a partaker of the divine nature; so according to this principle he is not the best and truest Mason who was made so for the sake of the benefit he might derive from it, or who limits his charities to his society, but he who desires to be most benevolent to those who are in greatest need, whether he or they are in the lodge or out of it.

We may consistently unite with a life insurance society for the sake of the financial benefit we expect our families to derive from it, but to unite with other societies from any selfish motive is to violate the principles of the society at the start, and in all probability be disappointed in the end, as we shall be more than likely to pay in more than we get out. If we have a God-given desire to be benevolent, than are we under obligations to the Holy Spirit, who has begotten that desire in our hearts, to seek out the best channels through which it will be possible for us to operate, and each and every individual must be fully persuaded in his own mind whether it will be most benevolent for him to give directly to those who may need such assistance as he can give, or sift his charities through a society which has temples to build or hall to rent and furnish, and other expenses to provide for, so that in the very nature of the case only a part of the amount he pays into the treasury of the society can be used for benevolent purposes.

Of course it will not do to underestimate the good which has been accomplished by the societies in caring for the sick and aged, assisting the widow and educating the orphan, as well as in various other ways in which their members have been helped. The only question is, what is the best way to accomplish the greatest good? Many are doubtless in the societies because, from their standpoint at least, these societies appear to have the best facilities for benevolent operations.

Why should not the church adopt some systematic plan by which those of its members and friends who desire to do so can pay in a certain amount per week, and thus secure for themselves a little needed assistance in time of sickness or emergency—assistance which will come to them, not in the way of charity, but by right, they having paid for it in advance. Those who are well able might, if they desire to be benevolent, contribute to such a fund and not exercise their privilege of drawing out, thus keeping the treasury supplied for those in actual need to draw on as their necessities may demand. Must we always give the children of this world credit for being wiser than the children of light?

LORD SALISBURY ON EVOLUTION.

If we think of the vast distance over which Darwin conducts us, from the jelly-fish lying on the primeval beach, to man as we know him now; if we reflect that the prodigious change requisite to transform one into the other is made up of a chain of generations, each advancing by a minute

variation from the form of its predecessor; and if we further reflect that these successive changes are so minute that in the course of our historical period—say, three thousand years—this progressive variation has not advanced by a single step perceptible to our eyes, in respect to man, or the plants and animals with which man is familiar, we shall admit that for a chain so vast, of which the smallest link is longer than our recorded history, the biologists are making no extravagant claim when they demand at least many hundred millions of years for the accomplishment of the stupendous process.

REFORM NEWS.

AN M. E. MINISTER SUSPENDED FOR SYMPATHIZING WITH THE ANTI-SECRET CAUSE.

ST. PAUL, Minn., Dec. 4, 1895.

EDITOR CYNOSURE:—A minister who was the pastor of the Clinton Avenue M. E. church, having been weighed in the secret society balance, and he, not being a sympathizer with secret societies, found wanting, has been deposed from the work of the ministry in the M. E. denomination for one year. As to whether that year is to be a period of probation for him to fall into line by joining a secret society, we are not informed.

The two pastors that preceded him in the pastorate of that church were real Freemasons, and the church is thoroughly under the secret society control. I have just interviewed its present pastor and find him to be a Freemason and a real believer in Freemasonry. He thinks that Dr. Lorimer would be justifiable in abandoning the church whenever the Freemasons are excluded from it. Also that a church that would disfellowship Freemasons ought to be deserted by Christians.

After giving him abundant testimony, and that in the presence of his wife, that the secrets of Freemasonry are before the public, he would put me in a dilemma by asking me if I had ever been a Freemason. But after asking him if he thought that the Masonic penalty ought to be executed when the Masonic obligation is broken, and he replied in the negative, I gave him one horn of the dilemma by telling him that I had never been a Mason, of which he immediately took the advantage to deceive his wife by declaring that I knew nothing about Masonry, and that no one could know the secrets of Masonry without joining the fraternity. But why did he say that the Masonic penalty should not be executed when the Masonic obligation is broken? Was he not afraid of convicting himself in the presence of his wife of being a murderer? and therefore chose rather to acknowledge himself to be a false swearer?

If that wife is an honest woman, then surely there is trouble in that family. And if there are honest men in that church there ought to be trouble in that church. Jesus Christ is a swift witness against false swearers. (See Malachi 3: 5.) Now this church and its pastor is but a sample of many, and they cannot blush when convicted of lying and blasphemy; but, on the contrary, they laugh at us. There is an apostacy of a people, or a false church, a mother of harlots, to be in the latter part of this dispensation, prophesied of in the apocalypse.

Dr. C. Hodge in his Theology, Vol. 3, p. 810, says: "Any future anti-Christ that may arise must be a small affair compared to the papacy." Perhaps truly, but it is certian that the church, the pastor of which I visited this morning, has gone whoring after Freemasonry. And there is good historical evidence that Masonry received life and power from the papacy during the middle ages as well as at the Masonic revival of 1717 A. D.

But why should true Christians remain in church relationship with these churches that see no wrong in secret lodge devil worship? Jesus said in reference to his church on earth and its management, with its power to bind and loose: "Where two or three are gathered together in my name, there am I in the midst of them." Matt. 18: 15 20. Besides, concerning this thing, see Revelations 18: 4: "And I heard another voice out of heaven saying: come out of her, my people, that ye have no fellowship with her sins, and that ye receive not of her plagues." And to bring the matter still closer to our apprehension, see Galatians 1: 8,9: "But even if we, or an angel from heaven, should preach a Gospel to you other than that which we preached to you, let him be accursed. As we have said before, so I now say again; if any one preaches a Gospel to you contrary to that which ye received, let him be accursed." (Rev. Ver.)

Now this Scripture accords to Christians the right of private judgment, and commands its exercise towards pastors. And pastors that belong to lodges in which lodges demon worship is the religion practiced there as the plan of salvation, and see no wrong in it, though they may preach the true Gospel of Christ in the pulpit, are certainly dangeroes leaders and will inevitably lead the unwary and the worldly minded away from the true Gospel.

But let every one be fully persuaded in his own mind as to what his duty is towards such a pastor, taking heed to the sure word of prophecy: "Thy word have I hid in my heart that I might not sin against thee. For thou hast magnified thy word above all thy name." Ps. 138: 2.

"Let no one deceive you with vain words, for because of these things comes the wrath of God upon the sons of disobedience. Become not partakers with them. For ye were once darkness, but now ye are light in the Lord; walk as children of light, for the fruit of the light is in all goodness and righteousness and truth, proving what is well pleasing to the Lord; and have no fellowship with the unfruitful works of darkness, but rather even convict them. For it is a shame even to speak of the things done by them in secret. But all things when convicted are by the light made manifest; for everything that is made manifest is light. Wherefore, he says, awake, thou that sleepest, and arise from the dead, and Christ will give thee light." Eph. 5: 6 14. (Revised version).

W. FENTON.

OHIO AND PENNSYLVANIA CONVENTIONS.

WASHINGTON, D. C., Dec. 6, 1895.

EDITOR CYNOSURE:—After an absence of nearly six weeks, I find myself again at home. No bird of sense flies so far that it cannot again return to its companion in the nest. I cannot say that the home coming is as the oasis to the desert traveler; that would not properly represent the weeks of labor in the field. They are not desert; while they may contain something of that nature, they yet bring with them much that cheers and causes to rejoice. The fellowship with saints, the fellow sympathy of those laboring for a common king, against a common enemy, revives, encourages, blesses. Home coming does not bring a rest from labor. There are letters to be written and reports to be made. There must be planning and preparation for future work. Poor ones to be helped; mission and church work to care for, and the hundred and one little matters incident to life to be looked after, which differ from the lecturing and canvassing. But change is rest. I rested yesterday while sawing wood for two hours.

For the future, prospects are bright. It will soon be time for the Ohio and Pennsylvania State conventions. Never has the work been in so hopeful a condition in Pennsylvania since my knowledge as now. Friends in Ohio have always responded well to the call to convention. The lack of an active agent in that field has been felt, but it is hoped that a competent agent may be secured in the near future. I have recently visited members of the State executive committee, Messrs Long and Wilson. Rev. Long is pastor of St Mark's Lutheran church (Ohio Synod), Columbus. I spoke in his church to a large audiance last Sabbath evening. In the morning I listened to a most excellent sermon preached by Bro. Long—subject, "Twilight." It was applied to the approaching advent of our Saviour.

Both brethren Wilson and Long favored having the Ohio State convention in Columbus. We have held good conventions in this city. It is the natural center of the State. Since our last convention there, two United Presbyterian churches have been organized. Opponents to lodgery are more numerous there than ever before. This city is tremendously overrun with lodges. Whole blocks are given to the manufacture of lodge trinkets and other secret furnishings. A Masonic paper is also published there. Brother Wilson suggested that it might be well to have different sessions of our convention in different churches throughout the city, and thus like a rolling snowball attract as we went. Dayton was talked of last year as our next place of meeting. There are some true blue United Brethren, German Baptist and Lutherans there. After correspondence and investigation the place may be announced.

As these annual conventions are far reaching in their results, constant prayer should be made that the plans may be wise. That the most may be accomplished for the time and money expended. And that the Lord Jehovah will speedily vindicate his right.

W. B. STODDARD.

COAST AGENT AND CONVENTION.

PRAY FOR THEM DAILY.

OAKLAND, Cal., Dec 3, 1895.

EDITOR CYNOSURE:—A letter from Rev. M. L. Winegarden, of Corrollitas, said: "My official board have unanimously invited you to come and speak two nights in our church." Such a church is indeed the light and salt of the community.

On the 26th I passed down the beautiful Santa Clara and Pajaro valleys to Watsonville, where I was met by Rev. J. E. Cochran and conveyed seven miles to Corrollitas. This is a little inland town with three churches, Congregational, Free Methodist and Disciples or Campbellites.

The Free Methodists have outgrown their old church and have just built a neat and beautiful new one, which is so well proportioned as to make it one of the very best houses to speak in that I have ever used. They have also a splendid membership, loyal to God and the church. They were not afraid or ashamed to say amen, or otherwise sanction my remarks.

I spoke on Tuesday night a little more than one hour. There was a fine congregation to speak to which included a few lodgemen. The people thought me mistaken when I said that "I have spoken now more than one hour and will close for the night."

The next night there was a larger audience. One Masonic infidel (who calls his child Robert Ingersoll) took offence at my classing him with Jews and Mohammedans, and said: "I feel insulted to be thus classed by a public speaker." Pastor Winegarden's answer to him was: "You must blame yourself. If you are a Freemason you class yourself with the heathen named."

I spoke this night one hour and thirty-five minutes, and the truths presented are sure to do good, for with such pastors and people to back it up it cannot fail.

The next day being Thanksgiving, I had been requested and announced to preach. "What shall I render unto the Lord for all his benefits toward me?" was my theme. After the discourse I asked the congregation for $60 deficiency on the pastor's salary. We secured in cash and subscriptions near $62.

I had a very pleasant home here with Bro. F. F. Wilson and family. May the Lord greatly bless them for all their kindnesses. After dinner the pastor took me to Watsonville, and I ticketed for San Jose where I was met by Rev. F. H. Horton, district elder of the Free Methodist church.

I spoke at night to a small audience in the Advent Christian Hall. Among the ministers present were Revs. F. H. Horton, Free Methodist; W. W. Logan, United Presbyterian and Rev. Krahl, I think of the Wesleyan Methodist.

I secured two subscriptions to the *Cynosure* at San Jose and eleven at Corrollitas.

I came to Oakland at 6:30 next morning in order to meet the committee who are arranging for the convention. There is a manifest interest on the part of some, and we believe we shall have a good convention. On last Sabbath morning I heard Rev. J. M. French preach an excellent discourse on conscience at the First U. P. church in Oakland. At night I attended an Independent Missson and heard a sermon from Rev. W. W. Stovall, a seceding Mason. This mission is accomplishing good on practical lines, and I was impressed that about every issue in the land is represented there.

After purchasing my ticket for Cottonwood, I received a telegram from Rev. L. B. Lathrop saying, "Do not come; a storm prevents us from hold the meetings now." I may get to use my ticket later. I am busy arranging a program for the convention. Pray for the work on the coast.

P. B. WILLIAMS.

CORRESPONDENCE.

INTERESTING LETTER FROM CALIFORNIA.

Our General Secretary received the following letter from an old subscriber and friend. It will interest our readers, especially any who contemplate a visit to California:

LOS GATOS, Cal., Dec. 2, 1895.

BRO PHILLIPS:—Good afternoon. How pleasant and still everything is here. It is very dry. The only wind that we have had in the three weeks of our sojourn in this country was on yesterday. Fires are quite prevalent and destructive for this season, so you see that nature smokes as well as many an imprudent man.

Christianity as practiced here, and disobedience of God's law, or Christ's words, are not at any great antagonism in this part of the world. The line of separation ought to be made with a *larger marker*, so that they who run may read. We are all quite comfortable and as well as usual, and hope to remain so by careful obedience to the laws of health. Have attended M. E. church twice, but prefer Salvation Army gatherings. We are looking for the best spot to fight the good fight of faith. Lodgery seems to go unrebuked in this region.

Property is so up in price here that it is no easy matter to decide what to do and I have not purchased as yet but simply rent, and may never do more than this. Living I think is as low here as in the East. Rent is from four dollars up to any amount one wishes to give. In comparison with Minnesota and Illinois bread is cheaper, potatoes higher, other vegetables lower, fuel about the same, meat the same, and fruit higher, except perhaps grapes.

We may sometime get our fill of climate and sightseeing, and come a visiting, but will make no promise of any value. Yours in the faith of the Gospel, RUFUS JOHNSON.

A SCHEME TO TRAP THE BOYS.

ALTON, N. Y., Dec. 3, 1895.

EDITOR CYNOSURE:—About eight years ago the interest of the writer was attracted to secret societies, especially the Masons, by the triumphant assumption of superior knowledge on the part of a very new and not very discreet Mason. He immediately began a still hunt, which became more and more interesting as he pierced the motives and mysteries of Masonry and other orders.

At the end of two years he became thoroughly astonished at how much could be truly learned by personal research; thoroughly astounded at the blindness of lodge victims; and thoroughly disgusted with the childish masquerading, the heathen symbolism, the false teaching, the rotten morals, and disgraceful, degrading, insulting ceremonies of the institution. Five years later, he was not only more thoroughly disgusted, but alarmed at its serpent power, and the extent to which it was being unscrupulously used in social, commercial, religious and civil circles.

Having become familiar with the blinding character and blighting influence of secretism, and persuaded that it was the devil's sweetest molasses with which to catch men, you may imagine his feelings when he discovered that a younger brother had entered a "fitting school" for these institutions in the shape of a newly-organized secret society for boys with the attractive title of The Coming Man of America. The first impulse was to have a talk with the victim of this scheme, and expose its intents and influences; but knowing something of the perverseness of human nature he decided to wait a more favorable opportunity. It came during a visit in August.

Picking up some copies of the *Star* and reading their contents the writer discovered several things. (1) That the paper appealed to the boy love of adventure very strongly. (2) That in several places it inculcated false ideas of morality and equity. (3) That every story culminated in the great advantages of being a C. M. A. to get one out of scrapes. (4) That the paper used a great deal of space and energetic language in impressing on the victim the *great importance of keeping his dues paid up.*

But attention was called especially to the secret letter in each number written in outlandish characters of childish conception called Best-ography. Having had some experience in deciphering such things the investigator determined to read that letter. The next morning he arose some time before his brother George, and with the paper before him began to search for the signification of the characters. It was a more difficult task than at first anticipated, for Mr. Best had combined two sets of characters so that either one of two symbols might be used for each letter. At breakfast time George came in, glanced at the paper on which only a few characters were as yet identified, and laughing, said that it could not be deciphered. The investigator insisted that it could. After breakfast the work went on, and at nine o'clock he held in his hand a complete alphabet and a complete copy of the letter.

The letter was a statement of the dues to be paid and when they *must* be paid, coupled with dire threatenings to drop the victim's name from the lists and change Best-ography on the first of the ensuing January. In a word, the victim would not be "in it" any more and would thereby lose the untold benefits that would accrue to the subscribers and members during the coming year, a glowing picture of which he held before the victim's dazzled eyes.

Turning to George, who lay on the lounge at his elbow, the investigator read the entire letter to him from the date at the top to Mr. Best's subscription at the bottom. Now George was an honest, manly fellow, willing to acknowledge it when fairly beaten. The teachings of secretism had not yet poisoned the fountains of truth in his soul and he admitted the copy to be a true rendering of the letter.

Then the investigator had a serious talk with him, showing the absurdity of Mr. Best's claims concerning the society; that what he was most anxious for was the boys' money; that Mr. Best must know himself the utter impossibility of running a secret order by mail among boys, and really keeping secrets for any length of time; that therefore the whole scheme was a fraudulent attempt to obtain money for secrets that were no secrets, and for benefits that were no benefits. The victim saw the points. H. L. CROCKETT.

THE CHAPLAIN'S FIRST PRAYER.

WASHINGTON, D. C., Dec. 4, 1895.

EDITOR CYNOSURE:—Rev. Henry N. Coudon, the new Chaplain of the House of Representatives, who is, like Chaplain Milburn of the Senate, blind, got himself very much talked about by the language he used in the closing clause of his first prayer in the House, which was as follows: "And so, Heavenly Father, let peace reign throughout our borders, yet may we be quick to resent anything like an insult to this, our nation. May prosperity smile on our land and peace and happiness come into every home. So may Thy kingdom come and Thy will be done, through Jesus Christ our Lord, Amen." Mr. Coudon is a man of striking appearance, slender in build and about six feet in height, with silver white hair and moustache. He wears glasses over his sightless eyes. He comes from Chatham, Mich., where he was pastor of the Universalist church. He lost his eyesight during the civil war.

If present indications may be relied upon, this Congress will follow the President's financial recommendations to the extent of providing for the retirement of the treasury notes at some specified time in the future, but there isn't the slightest probability that it will take any steps towards retiring the greenbacks. In accordance with the recommendation of the excise board an attempt will be made to have Congress provide for increasing the retail liquor license in Washington from $400 to $800 and the wholesale license from $250 to $400.

Dr. Talmage preached a special sermon of welcome to Congress Sabbath evening, from 2 Kings 6: 17: "And the Lord opened the eyes of the young man and he saw: and behold, the mountain was full of horses and chariots of fire round about Elisha"—in which he said: "We invite them to our churches, and together, they in political spheres, and we in religious circles, will give the coming months to consideration of the best interests of this country which God has blessed so much in the past, that I propose to show you and show them so far as I may now reach their ear, or to-morrow their eye through the printing press, that God will be with them to help them as in the text he filled the mountain with help for Elisha."

Last Sabbath was generally observed in the M. E. churches as missionary day, and among those who preached or took part in the services in the various churches were: Chaplain McCabe, Bishop Hurst, who spoke at one of the afternoon Sabbath-school rallies; Rev. Dr. Goucher, Rev. Dr. Ames, and Rev. A. B. Leonard.

Rev. Madhavaray Nikambe, a Hindu Presbyterian minister, preached at the Church of the Covenant Monday, and will preach in several other churches while here. He is a convert from Hinduism, and is accompanied by his wife, who is a very talented woman. C. A. S.

IN IOWA THE WORK GOES ON.

ROLAND, Iowa, Nov. 15, 1895.

EDITOR CYNOSURE:—Story City and Roland, towns in central Iowa, have this week been thoroughly agitated on the lodge question. The population in these towns consist mainly of Scandinavians belonging to the Lutheran church. Little by little lodge idolatry has crept in. The pastors of these congregations, Rev. Tanner, of Story City, and Rev. G. Smidal, of Roland, have had their eyes on the evil, and decided that it was about time to commence a crusade against the orders. Consequently the towns were billed for lectures and discussions this week.

The first lecture was delivered in Story City last Friday evening to a very large and attentive audience, by your correspondent, in the English language. Several lodge members were present who evidently were touched on sore spots. After the lecture a free-for-all debate was indulged in, when the old wornout lodge arguments were sifted and refuted. The following day a lecture was delivered by Rev. A. J. Lee, of Lake Mills, in the Norwegian, after which discussion was taken up and questions asked and answered.

In the evening Roland was visited, and the large and commodious church was quite well filled. Your correspondent tried to convince the audience that the mysteries of most of these orders, especially Freemasonry, are all out; that these orders claim to be religious, but deny the Christian religion. There was no opposition.

On Thursday two meetings were held, the last one with the young people's society. A lively discussion was indulged in. A Knight of Pythias tried to defend the honor of his institution, but came short, as his lodge promise evidently bothered him. A number of tracts and books were sold from your publishing house and several *Lodge Lamps* distributed. We hope the good work will go on. The pastors are determined to purge their congregations of lodge idolatry. May many follow their examples. Yours truly,

O. T. LEE.

REV. FRANCIS J. DAVIDSON STILL ALIVE.

INTERESTING LETTER FROM THE SOUTH LAND.

JACKSON, Miss., Nov. 14, 1895.

EDITOR CYNOSURE:—I presume your readers have long ago either thought me dead or won over to the secret empire, but such is not the case. I am yet alive, thank God! And I am just as sternly opposed to the unfruitful works of darkness as ever.

Thinking your readers would be pleased to hear a word from the South, I shall endeavor to give some points of interest. I was summoned by a deputy United States marshal in New Orleans last Saturday to appear before the U. S. district court for the Southern district of Mississippi, and testify for the United States vs. Louis J. Winston, chief manager of the Mississippi Co-operative and Benefit Association, at Jackson.

On Monday at 7 P. M. I boarded the train on the I. C. road, and I never met a tougher element of half-drunken, debauched and disgusting passengers on a public carrier before than the crowd (both whith and black) that I met on the I. C. train. Cursing, swearing, drinking and smoking, playing the banjo, occupied their time to the disgust of every quiet passenger in the Negro compartment from New Orleans to Ruddock, a distance of about thirty miles. We tried to persuade them to desist, as there were some respectable gentlemen and ladies aboard the train, but all to no avail. We then reported to the conductor, who in turn in an apparent half-frightened manner asked them, "Boys, stop that smoking and drinking in dis heare car."

This seemed to inspire them to more violence and

rowdyism. As it was cold the windows could not be raised without making it very uncomfortable, so we concluded to endure the vile smoke and scent of bad whiskey until we reached Ruddock. But as we began to grow sick and faint we again appealed to both the conductor and porter to stop the rowdies from smoking and drinking in the only half car that was set apart for colored passengers (although several half-drunken whites were also conspicuous in the colored half car).

But instead of suppressing the nuisance the conductor retorted, "I have asked them to stop and they wont do it. Now if you can stop 'em, go ahead. I can't." The porter, however, tried to stop them but they hurled vile words at him. As the conductor, whom the laws of Louisiana and Mississippi recognize as peace officers, did not exercise his authority, we knew the porter could do nothing, although he exhausted his limited power.

The Illinois Central, one of the greatest Northern corporations doing business in the South, has worse accomodations and more disorder on board their trains, in so far as their colored patrons are concerned, than any other railroad we have traveled over. We were assured that this motly crowd of male and female debauchers takes possession of the I. C. local trains every Saturday and Monday night. On reaching Ruddock we were greatly relieved.

In the morning I reached Jackson and repaired to the district court, which was holding in the handsome new government building on Capital St. The crowded building was thronged and the court docket well filled with cases of various kinds, most of which were against keepers of "blind tigers" (groggeries without a revenue license). There were an astonishing number of Negroes docked for running the groggeries, as well as whites. Most of the Negroes, with not more than three exceptions, were discharged, as there was not sufficient evidence to condemn them. Their sentences and fines ranged from sixty days to two years and from $100 to $200 fines, etc. One young stripling nineteen years of age was sentenced to one year in Kings county penitentiary at Brooklyn, N. Y., for robbing a registered letter while acting as assistant postmaster at Williamsburg, Miss.

Tuesday night we attended services at Farish St. Baptist church, Rev E. B. Topp, pastor, and listened to a masterly sermon delivered by Dr. Hoffman of Omaha, Neb. If the doctor is in anywise sympathetic towards the lodge, they must have thought (those that were presant) Tuesday night that his tongue had lost its lodge cunning. Although he did make special mention of the unfruitful works of darkness (the lodge) particularly, yet his condemnation of all of the popular evils of the time was too forcible and plain to be misconstrued.

After Dr. Hoffman's sermon, pastor Topp introduced me and made me welcome to speak freely on any subject we wished. He also cordially invited me to visit his church at any time and he would gladly give me an appointment. Mr. Washington Newman, the editor of *The Peoples' Defender*, escorted me about the city on Wednesday. Bro. Newman, although a high Mason, is nevertheless conservative and liberal in his views on all questions. He is a believer in freedom of speech. Bro. Newman is highly respected by both colored and white.

The Jackson College (Baptist) is in its full bloom, having some 250 students. Educational facilities in Jackson for the Negroes are unusually good. There are some half a dozen stores owned and operated by colored men, each doing very good business. Mr. Williams, who does a general merchandise business, is one of the most prosperous business men in Jackson and has the confidence of everybody.

The disfranchisment of the Negroes of Mississippi seems to have redoubled their determination to acquire property and educate themselves and meet the requirements of the law. There are more colored people owning property in Jackson in proportion to its size than there is in New Orleans. This is a very strong bed of secretism and many confess its evil influence in society.

I to-day left Jackson at 9:40 A. M, and reached this metropolis of Vicksburg at 11:35. We met upward of fifty delegates, some very intelligent, on the train en-route for this city where the great Baptist State convention of Mississippi, representing 189,000 communicants, is holding its session at King Solomon Baptist church, Rev. M. Griffin, pastor.

This is one of the largest and finest churches in the State. I have talked with several of the brethren and find a good many in sympathy with the N. C. A. reform, though they seem to be afraid to speak out publicly against it. Very many of the pastors here get the *Cynosure*. Tracts could be distributed at such meetings with good effect. It would be well for you to have a special agent to meet the several associations in this State and Louisiana this winter.

Yours in Christ, FRANCIS J. DAVIDSON.

TALKS TO YOUNG PEOPLE.

BY PROF. D. A. STRAW.

LIFT THE GRADE.

It seems to be true that every year the pupils in schools of the upper grades are a little younger than those of the previous year. Boys used to go to the country school till they were twenty-one; now many finish High School at fourteen. Is it because the young people are getting smarter, or because the teachers are getting wiser? Or, does it only seem so while untrue in fact?

It will tickle our conceit, at least, to believe that we are all gaining skill that our fathers did not have, and they even like to humor us by telling us so sometimes. But there is one other fact that we need to put along side of that; there never were so many old students as there are now. What, old men going to school? Yes, some with white hair going to school. But more of them studying along with their business like so many boys who had to stay after school. Men of forty and men of fifty, and women of sixty, study like seniors, as they are indeed, to keep at the head of their class. Yes, they have to, or get spelled down; for no one can keep at the head of his profession to-day without being forever and always a student.

Oh! but that is a dreary prospect for the boy who does not like to study. Just about as awful as that of the girl who did not like to comb her hair, when she thought how many mornings she would have to do it if she lived to be sixty years old. Dear! dear! Why now she could hardly bear to comb it once a week, it pulled so. No matter, boys, you are drafted into the army of students, in it for life. And its getting a good deal like Germany, where no man escapes the army service unless he slips out on an emigrant ship. Why, even the girls scouring the woods of opportunity, ready to pick the finest plums of salary and achievement. Quick wits and nimble fingers and winsome faces give them a running start on the road that ends in managing the business. Managing the business is what commands the money.

Now if the boy has a tired place in his head where the "study bump" ought to be, his prospect is good for being a floor-walker—floored by his sister—while her name is on the bill head. It's a fact, the girls have been for several years a majority in the High Schools. They do the most reading and the least smoking. And they are changing their code, in part at least, from pies, pickles and perfumery to bread, beef and bicycles. They are growing inventive; they have made some modifications of man's apparel, tried it on to see how it would look, and then concluded to wear it. What shall be the result?

Well, boys, I have not forgotten that there is a mighty bundle of bumptiousness bound up in the breast of a brawny boy. That bumptiousness may be otherwise called energy—generally going to waste. Often that energy, as it does at Niagara, first takes a plunge heels over head into the deepest hole that lies in its path, then running off it takes to tumbling, tearing and dashing that brooks no restraint. But a man came along the other day and put his hand on Niagara and set it to work, gave it the work it could do, and it's doing a lot of it.

Now, girls, get all the comfort you can out of the situation. Go ahead and keep ahead if you can. Lead off in all that is good. But be sure that the boys are not all going over the falls, and some mighty hand will yet be laid upon them and will turn aside into channels of usefulness the boy's energies that now plunge him into the boiling pit of vice and the whirlpool of dissipation and the wrecking, racking rapids.

Boys, the Indian heroism that roamed the wild with bow and arrows and tomahawk and painted face belonged to a declining race. The Alexandrian heroism of destructive conquest, dissipation and debauchery belonged to a rotting race. The heroism of a Washington whose magnificent manliness felt no want but the wants of his fellowmen, that was, and is, American heroism. The heroism of Jesus whose lion-like strength of character was great enough to be gentle, whose loftiness of spirit was not lost when lifting up the lowly, whose will, like tempered steel, could always bend to the Father will, that was, and always will be, Christian heroism. Have not you and I enough of this heroic mettle to put ourselves in line with the Infinite?—to be, and to fit ourselves for being what civilization and godliness are most in need of to-day?

Wheaton College, Ill.

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THE MYSTERIOUS POWER:

OR

THE UNIVERSAL, INVISIBLE EMPIRE OF THE WORLD.

BACHELOR'S NARRATIVE.

CHAPTER XII.

GOLD DISCOVERY IN '49.

"Westward the course of empire takes its way."

In the month of Feb., 1849, gold was discovered in California. The gold fever ran high and great caravans of adventurers moved westward across the plains and the Rocky mountains, braving the dangers and hardships of the long overland route that they might gather and possess the shining dust.

It was early this spring that Col. Alvoid, assisted by an old plainsman, who had spent many years in hunting and trailing and trapping, west of the Missouri river, organized an independent company for going West. The colonel, being a man of wealth, went, not so much for gain as to satisfy his love of adventure. The surgeon who had depended in a large measure on his practice for a livelihood had by a freak of fortune fallen heir to more than a hundred thousand dollars by the demise of a distant relative; hence he readily complied with his friend's urgent invitation to accompany the train.

The company was a very select one, being composed for the most part of men of wealth and education. The horses and guns, and all the equipment and paraphernalia, were the best to be had in the market. The day of the departure a splendidly mounted horseman might have been seen dismounting at the residence of the old invalid miser, whose selfishness and crusty nature had grown more so during the intervening years. Rufus Railton did not dream that the handsome physician, crossing his threshold for perhaps the last time, was a rich man.

The daughter grown more lovely with increasing years, out of deference to her father, had held the aspiring physician at a bare acquaintancesbip. A dissoluted but wealthy widower, a high clansman, had in some way ingratiated himself into the good graces of old Railton, and rumor had it that he was engaged to the beautiful heiress. When the surgeon bade the father and servant good bye, announcing his probable absence, they showed little interest, as he was often temporarily abroad. But as he held his hand toward the fair woman, the idol of his heart, her cheeks paled, her hand trembled, and a strange fascinating look shone in her eyes, only for a moment, then she coldly spoke the formal words of farewell, and turning abruptly left the room.

As the cavalier rode away his mind was filled with contending emotions. Proudly erect, and glancing neither to the right nor left, a mist gathers in the grave hazel eyes and the strong man seems unnerved, but with a rapid stroke at his long beard he spurred his restless steed and with a forced smile turned his thoughts to the future. The train was already under way. It crossed the Father of Waters and moved westward to Council Bluffs on the Big Muddy. Crossing that stream the latter part of the month of May the caravan pursued its way toward the setting sun.

(*To be continued.*)

Awarded
Highest Honors—World's Fair.
DR.
PRICE'S
CREAM
BAKING
POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

How to Make House Plants Grow.

To make house plants grow saturate the earth around them every day with the coffee left over at breakfast.

Five or six drops of ammonia to every pint of water once a week will make them flourish.

To make bulbous flowers blossom fill a flowerpot half full of quicklime and the remainder with good earth, plant bulbs and keep the earth damp. The heat of the lime, tempered by passing through the earth, will cause the bulb to send forth shoots to blossom.

The colors of red and violet flowers are rendered extremely brilliant by covering the earth in their pots with about one-half inch of pulverized charcoal.

Charcoal does not affect yellow flowers at all in this way.

How to Make Macaroni With Cheese.

Break the spaghetti, or macaroni, into short lengths and put into plenty of boiling salted water. Cook, never allowing it to stop boiling, until the macaroni is tender, not a moment longer. Drain in a colander, pouring cold water over it. Shake as dry as possible. Melt 2 tablespoonfuls of butter to every half pound of macaroni (a quarter pound is sufficient for an ordinary dish) and grate 4 ounces of cheese. Grease a baking dish, cover the bottom with macaroni, pour over a little of the melted butter and sprinkle with grated cheese. Continue with alternate layers of the ingredients until all is used, having the last butter and cheese. Brown in a quick oven and serve at once.

How to Bring Back Luster to Furs.

Heat a quantity of rye flour as hot as the hand can bear. Spread a sheet upon the floor, lay the fur to be dressed upon it, cover the garment with the heated flour, let it remain for half an hour, then shake, and finally go over it with a long haired brush. It will take some time to remove all the rye, but this trouble will be repaid by the improved appearance of the fur. Coarsely ground meal probably would answer if rye flour is not obtainable. Bran is more easily dealt with, but its efficacy as a restorer would probably be inferior to that of flour.

How to Extract Oil Spots.

To extract oil spots from finished goods, saturate the spot with benzine, then place two pieces of very soft blotting paper under and two upon it and press well with a hot iron, and the grease will be absorbed.

How an Onion May Be of Use.

The sweet Italian or the Bermuda onions are the ones to be eaten au naturel, the flavor being much more delicate than the common varieties. Onions are really sweeteners of the breath, after the local effects have passed away, as they correct stomach disorders and carry off the accumulated poisons of the system. They provide a blood purifier that all may freely use, and do perfect work in constipation troubles. As a vermifuge the onion cannot be surpassed, and eaten raw will often check a violent cold in the head. One small onion eaten every night before retiring is a well known doctor's prescription for numerous affections of the head, and is highly recommended for sleeplessness. It acts on the nerves in a soothing way, without the injurious effects of the drugs often applied. The heart of the onion heated and placed in the ear will often relieve the agony of earache, while the sirup produced from sprinkling a sliced onion with sugar and baking in the oven is said to work wonders in a croupy child.

How to Prepare Earth For House Plants.

To prepare earth for house plants put togther equal parts of the following: Soil from the sides of a barnyard, well rotted manure, and leaf mold from the woods or earth from the inside of an old tree or stump; add a small quantity of sand.

For cactuses, put as much sand as of the other materials, and a little fine charcoal.

In selecting plants take those whose branches are close to the surface of the soil.

How to Buy Furs.

In buying furs, especially for trimming, go to a first class place. Frequently furs have not been taken care of during the summer, and the moth has made his home among the hairs. If a good effect is produced by an imitation fur, buy it, but examine it well. Mink is particularly well imitated, and as the real fur is quite expensive it may be taken. The imitations of ermine are never good, and therefore not to be thought of. Astrakhan is sufficiently low in price to permit any one getting a gown trimming to have the real article itself.

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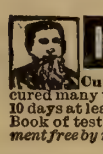
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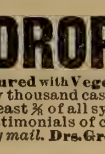

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The Christian Cynosure.

REV. M. A. GAULT, - - - EDITOR.
WM. I. PHILLIPS, - - - PUBLISHER.

CHICAGO, THURSDAY, DECEMBER 12, 1895.

MACCABEES.

If anyone objects that the following "lines" are not up to the standard of anti secrecy literature, the reply is that they relate to a very low subject. It is a venial fault to write in keeping with one's theme:

Gallant knights are Maccabees,
Crawling on their hand and knees,
Clinging to a hanging rope,
As a last and desperate hope.

Knights they are and gentlemen,
Questioned and insulted, when,
Dressed or undressed like a clown,
They are fooled and dragged around.

Is there anything of shame
Lacking to their stolen name?
Meanest 'mong the hidden mean,
Worthy never to be seen.

Let them stay inside their den,
Hiding from the sight of men.
Secret let then keep their shame;
Secret every victim's name.

XTRA.

SOURCE OF THE EVIL

A train on the N. Y. Central was recently wrecked by young men of twenty and several lives were lost. Yellow-covered literature was blamed as the cause; but it must be remembered that behind it was also the example of their fathers, who are members of secret societies which conspire against government and morals, and are but copied by their sons. The following from the Utica (N. Y.) *Herald*, mentioned the matter as follows:

"New bits of evidence are constantly being discovered by the officers who are working up the case. It is stated that about ten days ago a boarder at the Temperance hotel, while going along the hall way, passed the room of young Hildreth. The door was partly open; several boys were inside talking. The boarder heard one of the boys, who he beiieves was Hildreth, say in a very emphatic way:

"'Why, boys, Jesse James held up and robbed a train alone!'

"It is said the young wreckers were associated together under duly administered vows of secrecy, and each member was compelled to take the oath with a loaded revolver placed at his forehead."

EVANGELIST WOLFE AGAIN IN TORONTO.

Our readers in Chicago and Wheaton, who so much enjoyed the services of Evangelist Wolfe last summer, will read with interest the following account of his work which we take from the Toronto (Canada) *Evening News*. One admirable feature of Bro. Wolfe's work is that in his sermons he shuns not to declare God's council against the secret lodge:

"St. Augustine's church, Parliament and Spruce streets, is just now the scene of revival meetings under the conduct of Evangelist J. E. Wolfe, of Indian Territory, U. S. A. Every night at 7:30 there is a praise service in the chapel and half an hour later the Word is preached in the church. Bible lectures are given every afternoon, except Monday and Saturday, at 2:30 o'clock. The leader of the revivalists, Mr. Wolfe, is not unlike Dwight L. Moody in personal appearance and very much like him in his style and method of imparting the Gospel to his hearers. He is a robust, well-preserved man of about 45, with a powerful voice, splendid vocabulary and thorough Biblical education, and is especially fitted for the work he has undertaken. He has any amount of magnetism and a distinctly original manner of using it. He holds the rapt attention of his audience to a man, but has the good sense not to tire anybody by exceeding a reasonable limit.

"Speaking to a congregation which almost filled the church on Sabbath night, Mr. Wolfe said that it was his intention to use his best endeavors to further the teachings of the Gospel among east enders, and said that he was firmly convinced that the response to his appeal to the unconverted would be indeed hearty. He said that the services were entirely undenominational and that everybody was welcome, whether they be rich or poor, saint or sinner. He preached on 'Judgments,' and as a foundation of his subsequent remarks stated that an erroneous impression had got abroad that there was to be only one judgment, one great assize, when the living and the dead would be brought before their Maker. There were, he said, four judgments, and by means of a chart he pointed them out. He will deal more fully with them at the meetings during the week. Bro. Davis, who has a powerful voice and clear enunciation, led the singing, assisted by a choir of fair ability."

A TRAITOR IN THE LODGE.

The lodge regards as its worst enemy the member who divulges its secrets. Secrecy and concealment are the highly-prized qualifications of the member. The discloser of lodge secrets is called a traitor, and vengeance is wreaked against him in persecution or murder. This extract from a daily paper illustrates this:

"There was another lively time at the meeting of District Assembly No. 49 at its headquarters, No. 8 Union square, recently. Excitement ran high, and some of the delegates said unkind things to one another.

"The whole was brought about by the fact that the proceedings of the district had leaked out, aud were printed in the newspapers, especially the trial of De Leon. The committee reported that it could not find anything except that Geo. Kroger, of the Firemen's Assembly, had confessed that he had written letters to two papers containing what the committee alleged had taken place during the investigation of the charges against De Leon.

"A long wrangle followed, and the word 'traitor' was heard several times. It was charged that the secrets of District Assembly No. 49 had been given to the newspapers. The upshot of the discussion was that the officers of District Assembly No. 49 were instructed to prefer charges against Kroger for having, as alleged, given away the secrets of the order and to recommend his expulsion if found guilty."

WHO IS HOWARD HENDERSON, D. D., LL. D?

Who is this Howard Henderson who lauds Masonry to the skies in the Michigan *Christian Advocate?* Who can answer? If any can, let him or her stand up and answer. Where did he come from? Where did he get his D. D.? What does it stand for? Does it stand for Druids Dead? If so, does he with his D. D. intend to teach that Freemasonry, the succession of the Druid religion, is dead? or does he come to teach that the Christian church ie dead, and that Freemasonry has come to take its place?

Is he an Essenes monk escaped from the Monastery of the Wilderness, to become the great apostle of Freemasonry, to teach how modest it is to have a man go into a room and then have others enter and go through with the highly cultured performance of stripping him of his clothes down to his shirt and drawers, as a part of the preparation for initiation that the uninitiated may learn the ancient mysteries of Freemasonry, the depositary of science and art and religion? (Nice preparation for such a revelation.) To teach how grand it is for a man to have a rope tied around his neck and to have it hanging down behind him like a monkey's tail, and show how nice it would be to have this as an object lesson in evolution.

Is it to teach how intelligent it is to blindfold a man half naked, and with a rope around his neck lead him around in a hall or temple dedicated to God and the holy St. John, that he may learn the ancient mysteries of Freemasonry? Is it to teach how Christian it is to have a man half naked, with a rope around his neck, blindfolded, and with his drawer leg rolled up above his knee, that he may kneel down upon his naked knee and place his hand upon the Bible and take the most horrible oath, and then to make the oath more binding, kiss the Bible?

Is it to teach what an excellent use of the Bible is here made by converting it, the Bible, into a most horrible fetish, to put an ignorant dupe, who 'is being initiated into Freemasonry, under the dominion of slavish, superstitious fear?

Is it to teach what a truthful matter it is to have the initiate, with his hand upon the Bible, to swear that he will have his throat cut, and his tongue pulled out by the roots, if he tell "they stripped me of my clothing down to my shirt and drawers, and tied a rope around my neck, and bliddfolded me, and marched me around the hall or lodge room, and knelt me upon my naked knee with my hand upon the Bible, and have me swear if I tell this I will have my throat cut and my tongue pulled out by the roots?" Did ignorance and superstition and savagery ever reach a more pernicious and lower state than this?

Let Howard Henderson, D. D., LL. D, who ever he may be, or wherever he may come from, answer. If his D. D. stand for doctor of divinity, and if he be a pastor of a flock, let him the next opportunity tell his flock how he was stripped, and how the rope was tied around his neck, and how he was blindfolded, and how he placed his hand upon the Bible, kneeling upon his naked knee; how Christlike he swore to secure initiation into Freemasonry—such a good, and pure, and perfect religion with which he proposes to unite the church of God, the pillar and ground of the truth.

If he should do this how many intelligent men and women would he have to hear him at his next preaching service? More to follow. Let the truth be told and it will make free from all humbuggery.

SEVERE CRITICISM OF YALE.

Mrs. E. M. Poteat, of New Haven, the wife of a Baptist pastor in that city, formerly "Haley" Gordon, daughter of Rev. A. J. Gordon, D. D., of Clarendon street church, Boston, has been telling the results of her observation of Yale students.

She says, "We have lived in this city for seven years, and have known many mothers' sons who have come to Yale. We receive letters of introduction from them, and put ourselves out to invite them to our house to tea and lunch. They come the first year; then we see them with a pipe in their mouths, and then we don't see them at all. They go down, down, down—and I believe that more boys are ruined in Yale University than in any other place I know of."

Her father and mother were both contributors to "Danger Signals," compiled from the writings of clergymen and others. Mrs Gordon's article is headed "Secret Societies in College."

Her daughter probably knows what is one of the effective agencies in demoralizing Yale students. In this article Mrs. Gordon alludes to the death of young Rustin caused by a Yale initiation. She adds: "Maiming and mutilation have been the sad record of many; others who have received injuries for life while submitting to these barbarous performances, until, to quote the words of Hon. Wm. M. Everts, an alumnus of Yale, they are a 'curse to the college.'"

She also quotes Dr. Howard Crosby, who was Dr. Parkhurst's predecessor as president of the society for the Prevention of Crime, and was also Chancellor of the University of New York. He says: "Thirty years ago I was a member of a college secret society. I found the association was chiefly a temptation to vice."

Mrs. Poteat's testimony has been sneeringly criticised, but she is in good company. Editorial modesty may suppress any attempt to go further and bring the conclusive refutation of a sneer against William M. Evarts and Howard Crosby. It is safer arguing that way with a woman.

WHAT IS THE BIBLE?

The crowning glory of the Bible is, that it was written by holy men who spoke as they were moved by the Holy Ghost. It embraces sixty-six books, written by more than forty men, during a period of more than twenty centuries, and who lived in different parts of the land. Among these forty men were kings, princes, prime ministers, senators, orators, statesmen, politicians, governors, physicians, prophets, poets, musicians, tax collectors, clerks, lawyers, reformers, carpenters, tent-makers, fishermen, cattle men, shepherds and farmers. They represent the extremes of society from the king on his throne to the fisherman in his boat, so that the book measures all

stages and conditions of life, and can be read with equal interest by the king and by the peasant.

It is a book for the centuries past and for the ages to come. It gives the surest prophecies, the most faithful warnings, the most sublime poetry, the most eloquent oratory, the most reliable history, the purest politics, the best ethics and the highest morality.

It is the greatest thought book in the world. Fisher Ames said, "No man can be truly eloquent without the study of the Bible." Webster said, "If there is anything in my style of oratory to be commended, it is due to my study of the Bible." Froude said, "The Bible thoroughly known is a literature in itself, the rarest and richest in all departments of thought or imagery which exists."

Shakespeare in writing his immortal works got his inspiration from the Bible. His original Macbeth was King Ahab, and in his works there are two hundred quotations from the Bible. The highest ideals of painters, sculptors, artists, orators, poets and statesmen are borrowed from the Bible. It is pre-eminently a text book for the politician. To study politics without the Bible is like studying navigation without a compass, or astronomy without reference to the stars.

The Bible contains the entire history and legislation of Israel, as well as the rise and fall of earth's proudest empires. It lays down the principles of the first and best republican government. It prescribes the only perfect national constitution. It gives the qualifications for a president, senator, judge and witness. It is the only fountain of civil as well as church law. It prescribes the form of oath for the President. It instructs the jury. It prescribes the death penalty for murder. It gives the form of deed in securing property. It contains the best anti monopoly and sanitary legislation. It contains the law of the coronor's inquest and all laws securing life, liberty and property.

REV. J. C. BREAKER'S "BAD BREAK."

An editor is not the only man who can make a "break;" the peril is shared by the minister. Proof of this is furnished by the report of the part taken in an Odd-fellows' centennial at Southington, Conn., by the man whose name appears on the program twice as "Rev. Bro. J. C. Breaker."

For the benefit of the uninitiated and unenlightened we will explain that the title "Rev." appears in that connection in recognition of his outside relation to Christianity, while the title "Bro." often used by Christians, here has an entirely different meaning. It here refers exclusively to his inside and Odd-fellow affiliation in deism.

We clip the following extracts from a published report of the centennial:

"The brethren were deeply interested in the historical address by the Rev. J. C. Breaker, who has for several weeks been untiring in gathering the data from Grand Lodge records, Timlow's History of Southington and from several Masons.

"The first meetings were held in Joel Brackett's tavern in 'Huddle's Corners,' which is now Plainville. John Webster was the first candidate to be initiated into the lodge, and the work took place in Joel Brackett's tavern.

"From 1819 to 1830 no records of places of meeting are shown, but it is probable that they were held in Lewis' tavern, south of what is now Oak Hill. In 1825, at a communication it was voted that the lodge buy three great decanters and a dozen glasses.

"On January 2, 1823, John E. Jones, great-great-grandson of William Jones, the regicide, was admitted, and he it was who helped the weak lodge through all its trying times through the Morgan excitement."

Now it so happens that this Rev. J. C. Breaker, the Southington lodge historian, is a Baptist minister. As such, he must have been ordained upon due examination. A Baptist council asks every candidate for ordination to state his views of doctrine. It is certain that the doctrines and practices of this ordained Baptist pastor so far as he is called "Rev." cannot agree with his views and practices so far as he is "Bro." in the Odd-fellow sense of that word. As one, he is Christian; as the other, deistic.

Our contention is, that when a man steps down from the position of a Christian brother to become a deistical brother he makes a bad fall; and that, when he leaves the position of a preacher of Christianity and descends from the pulpit to the platform to become the historian of a deistical lodge, he makes a bad break. An organization professedly moral and actually religious after its own sort, which takes pains in one of its degrees to teach men that as Odd-fellows they can feel no preference for Christianity, is not a natural home for a Baptist minister.

Meetings such as Odd-fellows claim to hold, in which, at the same time, the use of Jesus' name is explicitly forbidden, are not such meetings as Baptist churches, advised and assisted by Baptist councils, ordain ministers to hold.

Deism, avoidance of everything Christian, and vicious recessions from Christ and his kingdom, smell of apostasy. At any rate it is practical treason to the Baptist church and the Baptist denomination, to the King and his kingdom. The headship and mediatorship of Christ are not to be so gravely denied.

A WIVES RIGHTS CHAPTER.

One of the cruel wrongs which the secret orders practice upon the home is, that they take the father away so much at night, and the wife and children are left without his care and fellowship. The husband who has vowed to love and cherish his wife, spends many of his evenings in the lodge room whiling away the hours with other companions. When you find a man who loves any place better than his own home then LOOK OUT! He has crossed the danger line.

It is refreshing to know that some wives have the boldness to assert their rights against such wrongs. Here is a case:

"Why, dear," said Mr. Topnoddy to his wife one morning, "this is Masonic day and I am to attend the General Sovereign Grand Council of the Royal and Select Master Masons. I will not be home to dinner, and may not be home till far in the night, so do not be alarmed, my dear, for we have very important business, you know."

"So you belong to the General Sovereign Grand Council of the Royal and Select Master Masons, do you?" replied Mrs. Topnoddy. "And you will be out till late, will you?"

"Yes, my dear," he answered gently.

"Don't you mean early?" she replied. Then she said with great emphasis: "Well, go on; but let me tell you, Topnoddy, that there is a special Grand Sovereign Council of Royal and Select Wives Rights in this house, and I am the M. P. G. G. M. and the B. P. G. D. M. and the P. D. Q. R. M. and all the rest of the chapters, and if you come poking around that night latch with your watch key at 3 A. M., trying to wind up the clock as you did several times lately, I will come down and open the hall with a grand chapter on wives rights that will make your head swim worse than the night you were knocked into the blanket with the setting maul of Jubelum. Do you hear? Now go, but mind what I tell you and come home early or you will be sorry for it."

Mr. Topnoddy picked up his hat and went away silently. If every wife had Mrs. Topnoddy's spunk the lodge question would soon be settled. A man has no more right to go out at night and stay late and not tell his wife what he is doing than the wife has to do so; not a bit.

PERSONAL MENTION.

—Editor Gault spent Saturday and Sabbath in Wisconsin in the interests of the Gospel that saves from sin and proclaims separation,

—The secret society question was discussed Monday eve., Dec. 2d, at a meeting of the Lincoln literary and debating society in the Western Ave. M. E. church.

—Rev. J. M. Faris, of New Concord, Ohio, in sending his renewal adds these kind words: "I am glad to see that Bro. Gault is sustaining, as he certainly does, the good editorial department of the excellent paper."

—We regret to announce the sickness of Eld. A. J. Johnson, of Huntington, Ind. The meetings which he and Mr. Edmond Ronayne of this city were to hold will not be held until immediately following the holidays.

—We were cheered this week by a letter from Rev. W. H. Clay, residing at Frontier, Mich., who is treasurer of the Board of Education and secretary of the Sabbath-school Board of the United Brethren church. He sends us twelve new subscribers. Reader, don't be discouraged. "What man has done man can do."

—Rev. J. Twyson Jones, pastor of the First Congregational church, Fifth Ave, Pittsburg, Pa., to whom had been sent some copies of the *Lodge Lamp*, writes: "I hail with delight the revolt against these secret institutions."

—Rev. F. L Hanscom, pastor of the First Congregational church at Ionia, Ia., writes: "I have recieved the sample copy of the *Lodge Lamp* for October. It is a paper the like of which I have long been wanting. Inclosed please find subscription price for one year."

—Some interesting letters have been recovered in a forgotten desk in a Washington garret, and they will be published in the January number of *The Century*. They were written to a young law student by Wirt Webster and Calhoun, and give him advice as to the course of study he should pursue to fit him for his chosen profession.

—Bro. J T. Arthur of Sciotaville, Ohio, writes us of a little church organized in the hill country of Pike Co., Ohio, about three years ago, to hold up the banner of anti-secrecy and other reforms. He says several years of drouth have so crippled them financially that they are unable to pay a a debt of $125 on the church, and would be glad if the Lord would put it into the hearts of some of our readers to send them help.

—An eastern pastor writes advising that the laity be not overlooked in sending out anti-secret literature. He says: "The pastors are to be desired, but they will soon be elsewhere. The members who have been enlisted will remain. They will not incline to call secret society pastors, and will exert a permanent influence. I wish we could so reach the laity as to make it harder for a Masonic minister to help the lodge than for an Anti-masonic minister to at least let it alone. If faithfulness to Christ and his church shuts pulpits against a man, may not the time come when unfaithfulness will do the same?"

—Rev. S. F. Porter, our missionary agent in the South, writes from Nottoway Court House, Va: "I preached a Thanksgiving sermon in Bro. Rittenhouse's mission church, and afterward enjoyed a sumptuous Thanksgiving dinner at his house. I expect to preach at Burkville to-morrow, and on Monday start for North Carolina. The weather here in old Virginia is very fine this season. There is yellow sunshine and bright moonlight, with but little cold; so that it does look some like the 'Sunny South.' My health is good and I have abundant reason to thank the dear Lord for his kindness to me."

—Mrs. Mary J. Evans, of Lenox, Ohio, sends $5 for the *Cynosure* and writes: "My husband, William Evans, died on May 1, 1895, and I wish to renew for the *Cynosure* in my own name. He was sick only ten days with la grippe, and was in the eighty-eighth year of his age. I have been a reader of the paper for twenty-six years. We first took it in John Andrus' name, and when he died and I married Wm. Evans we still took it in his name. He remained true to his convictions on the secret society question to the last, and also to the prohibition cause. Bro. H. H. Hinman visited us several years ago and lectured in the M. E church. I and my only child, a son, twenty-seven years of age, are both anti-secretists and prohibitionists.

—The mail carrier dropped upon our table last week three very pretty booklets by authors of wide reputation. *Home Making*, by Ian Maclaren, author of "Beside the Bonnie Brier Bush," etc.; *Christ Enough*, by Hannah Whitall Smith, author of "The Christian's Secret of a Happy Life," etc.; *Joy, Rest and Faith*, by Henry Drummond, author of "Natural Law in the Spiritual World," etc. They are written in a charming style, and are exceedingly useful essays on the subjects treated. They will be found most suitable as gifts to friends, or classes in either secular or religious schools, making an attractive presentation remembrance at a low price. They are printed on antique laid paper, bound in imported linen azure of various shades, with artistically designed cover, printed in color. Price 15 cents each, or six assorted, two of each, for 75 cents, postpaid. Wilbur B. Ketcham, Publisher, 2 Cooper Union, New York.

THE ELDER BROTHER

DR. MADISON C. PETERS SPEAKS OF THE LOVELESS SON.

He Stands For Those Who Do Not Recognize Humanity as a Precious Thing—Why the Church Does Not Win the Masses. The Prodigal Son.

On Sunday evening, Dec. 1, at the Bloomingdale Reformed church, New York, Dr. Madison C. Peters took "The Elder Brother" as his subject. His text was, "And he was angry and he would not go in."—Luke xv, 27. Following is an outline of his discourse:

The fatted calf was killed. They had begun to be merry. Bounding feet followed the strain of the harpstrings when a noise of altercation came from without. The coming home of the prodigal brother was gall and wormwood to the mercenary elder brother. There he stands outside the door storming and scolding until his angry words disturbed everybody and brought out the father. The elder brother goes to bed that night disgusted and slams the door after him. The elder brother still lives. He stands for the Pharisee in his day, and, like all Pharisees, ancient and modern, he was a merciless critic. He was one of your holy men, who are always going about telling people how good they are. Keep an eye on men who make a business of proclaiming their superior goodness. "Stillest waters run deepest, and the bird that flutters least is longest on the wing."

His elder brother stands for the jealous man; he groaned when his brother shouted. To see others happy made him uncomfortable. The Pharisee standing at the door refusing to welcome his brother stands for the people who have little or no faith in prodigals returning to God. Kid gloved sinners are ushered to the best pew, but for prodigals there is no room. But, glory be to his holy name:

God's thoughts are not as ours; we gird our breast
With the cold iron of complacent pride;
Our charities and kindnesses are compressed
With earth's hard bands, that check our life's soft tide,
And we to sinners say with scornful brow,
"Stand off, for I am holier than thou."

Oh, 'tis not thus with God. His arms of love
Yearn for the thankless prodigal's embrace.
He sees him yet afar; he longs to prove
His love and pity and forgiving grace.
The holy dove spreads soft his wings
And joy in heaven tunes high the seraph's strings.

This elder brother has long been serving his father for profit. He had done all the things, and what is the net result? A fatted calf for the prodigal but not a kid for me. All the years he had the home blessings. To his indulgent father he was petulant. There he stands a loveless son, talking to his father like a master to his servant. You see the elder brother had expected the whole of the estate, and the prodigal's sudden return made him think of a division. He didn't do a thing to keep his brother at home. He would have driven him away. He also stands for those who do not recognize humanity as a precious thing. He lacked love for humanity. People often wonder why the church don't win the masses. We lack the blessed Christianity of Christ, which loves all mankind. Let us have humanity along with our divinity, and the prayer put into the disciples' lips by the Master himself, "Thy kingdom come," will be rapidly and gloriously answered. Leigh Hunt's little poem beautifully illustrates the humanity of the gospel:

Abou Ben Adhem (may his tribe increase)
Awoke one night from a deep dream of peace
And saw within the moonlight in his room,
Making it rich and like a lily in bloom,
An angel writing in a book of gold.
Exceeding peace had made Ben Adhem bold,
And to the presence in the room he said,
"What writest thou?" The vision raised its head
And with a look, made all of sweet accord,
Answered, "The names of those who love the Lord."
"And is mine one?" said Abou. "Nay, not so,"
Replied the angel. Abou spake more low
But cheerily still and said, "I pray thee, then,
Write me as one that loves his fellow men."
The angel wrote and vanished. The next night
It came again with a great awakening light
And showed the names whom love of God had blessed
And, lo! Ben Adhem's name led all the rest.

His elder brother was also a slanderer. He charged his brother with having devoured "his living with harlots," most probably only a presumption on the elder brother's part. It was a terrible thing for a brother to say about his brother to their father. This elder brother knew that that was just what he would have done if he had once gotten away from home. The prodigal had wasted his substance, but it was not his father's. According to the law of the land the son was entitled to so much, and the father gave him just what belonged to him.

The father's treatment of his two sons shows us the gentleness of God, which we should echo forth again in our lives. There was nothing rigorous in the father, there was no severity in his religion. He was full of tenderness and love. Had the prodigal met the elder brother first he would have driven him back to his iniquity from the very gate of his father's house. The father in the parable stands for God. God is a loving father. So called Christians may hold themselves aloof from sinners, but he who talked with the woman of Samaria at the well and allowed the guilty woman to wash his feet with her tears and wipe them with the hairs of her head will in no wise cast out the sincerely repentant sinner. God is every man's father; he falls upon the neck of the prodigal and kisses and welcomes him and he even forgives the self righteous, self complacent, slanderous, pouting elder brother. Oh, how wonderfully kind is the heart of the Eternal.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Dec. 15. Comment by Rev. S. H. Doyle.

TOPIC.—What is true friendship?—Prov. xxvii, 9, 10, 17, 19.

God has made us social beings. We have not been created to live individual, isolated lives, but have been created bound together by many sacred ties, our common humanity, our common fatherhood in God and our common destiny in Jesus Christ. We have our common nature, for "As in water face answereth to face, so the heart of man to man." There is a tie that binds us all together regardless of race, color, nationality or position in life, and the attachments that result from this sociable side of our natures under certain circumstances is called friendship.

Our topical references suggest the following as characteristic of true friendship:

First.—True friendship is a pleasurable friendship. It is one in which we find much pleasure and delight. There are much joy and sweetness in true friendship. It doubles our joys to share them with our friends, and it decreases our troubles to have them shared with one another. "A sorrow shared is but half a sorrow." But the pleasure and sweetness lie not simply in the cordial intercourse and sociability that result from true friendship, but, most of all, in the "hearty counsel," the faithful advice that comes to us from true friends. There is nothing sweeter in life than to have a true friend to whom we can go in the hour of trouble and be sincerely advised. "Ointment and perfume rejoice the heart; so doth the sweetness of a man's friend by hearty counsel."

Second.—True friendship is faithful. Faithfulness is undoubtedly the greatest element of friendship. Too much friendship is fickle. It is friendship for what we have or what we are rather than for ourselves, and when a severe test comes it proves false to us. True friendship is never false. It never deserts us. It never forsakes us. It is truer often even than that of those who are bound to us by natural ties of life. "Better is a neighbor that is near than a brother that is far off." We should prove true to the severest tests of friendship. "Thine own friend and thy father's friend forsake not."

Third.—True friendship is beneficial. "Iron sharpeneth iron. So a man sharpeneth the countenance of his friend." If one piece of iron be rubbed against another, the result of the friction is the imparting a finer polish and a keener edge. So friendship should be a whetstone to give keenness to the edge of our energy, instead of being, as it often is, the stepping stone to the worst falls.

We should be careful in choosing friends, for whom we admit into our friendship we admit into the formation of our character. The highest ideal of true friendship is reached in Christian friendships. To have friends we must be friends.

Bible Readings.—Deut. xiii, 6-8; Ps. xxxv, 11-14; Ruth i, 16-18; I Sam. xviii, 1; II Sam. i, 26; Prov. xvii, 17; xviii, 24; xxii, 24, 25; xxvii, 6; Math. xi, 18, 19; Luke xi, 5-10; John xv, 13-15; Rom. xii, 1, 2; I John ii, 15; III John xiv.

Tune Up to the Bible.

We must be tuned up to the book. The average newspaper is keyed on a level with the average daily life. We need no preparation to read it. But we cannot lay down a newspaper and enter immediately into the Bible, for the reason that the Bible is written in a higher key, and our heart chords are not strung taut enough. The Bible never unstrings itself for us. We must key up to the Bible. There is but one way to do it. Find a quiet place and shut yourself in. Keep still until every worldly thought takes wings. Keep still until the heart is calm and the brain is cool and you can hear a pin drop. Now ask God to put your heart in tune.—Young Men's Era.

Not Knowing How.

Go to, ye rich men, and learn how a rich man ought to live. When Jesus said to the rich young man, "Go and sell all thou hast and give to the poor," he had simply found a man who did not know how to be rich.—Phillips Brooks.

Serving God.

As the Holy Spirit revealed Christ unto Simon and Anna, so He will reveal new glories in Christ unto us if we are found where they two were—just, devout, waiting, serving God.—Presbyterian.

The Great Need.

The one great need of humanity is spiritual life. What we usually call life is mere existence, a surface consciousness, not real life. To live we must become conscious of good.—Universalist.

Business and Blessedness.

If we make religion our business, God will make it our blessedness.—H. G. J. Adams.

Golden Rule Waifs.

"Pittsburg, 1901!" is the latest addition to "Washington, '96!" and "Frisco, '97!" 'Rah for the Smoky City!

Readers of "The Manxman" will be interested in the news that there is a flourishing Christian Endeavor society on the isle of Man.

"Prepared programmes are desirable," said a speaker at a recent English Christian Endeavor convention, "but prepared hearts and minds are better still."

"I cannot do it!" Who thought you could? What is needed is for you to let God do it through you!

Constant remembrance of Christ and forgetfulness of self are two characteristics of the ideal Christian Endeavorer.

The report of the gun or of a committee does not always mean execution, but no report always means no execution.

The in-formation committee will be found to be a formation committee as well, organizing all sorts of new and useful plans.

The Passing of the Apron.

Although so much has been written about the advent of the bloomers as part of the new woman's dress, nothing has been said of the passing of the apron. Fifteen years ago the apron was an esteemed adjunct to the costume of every woman, no matter what station of life she might occupy. The fashion books supplied varying styles for the changing seasons and different occasions. There were bibless models and models with bibs. Pockets and strings marked evolutions in modes. Once the woman with a unique apron pattern achieved a temporary fame that was greater than that enjoyed by the wearer of the most outre bicycle suit of the present. Nothing so distinctly marks the change in the feminine character as this almost complete disappearance of the apron among the women who are today challenging attention.

Once every housewife was proud of her kitchen aprons of pretty gingham, her sewing aprons of sheerest lawn or linen, her fancy work aprons of dainty silk and lace. The apron was the badge of the housekeeper. The memories of its numerous vocations bring back a sort of heartsick feeling to the man who remembers the biscuits his mother used to make and the mittens his grandmother was accustomed to knit long ago. The new woman has no time to wear an apron. She has relegated it to the past, when her sex was in the thraldom of home. It belongs to the person who holds the position of nurse, cook or seamstress. It does not fit well with the bloomers. There is no place on the mannish waistcoat for the bib that was once so highly esteemed.—Philadelphia Times.

The New Woman.

A new woman has signally demonstrated her ability as a station agent under most trying circumstances. The Times recently called attention to the opinion of a prominent railway official, who asserted that at certain classes of railway stations he believed the services of women were more acceptable than those of men. It was not to be expected that he would indorse a plan to put women agents in stations where the bold bandit might attempt to take unjustifiable liberties with the property of the company, but this new woman has demonstrated the practical utility of such an arrangement if all new women are such as she is, and she wasn't the regular agent either.

This woman's name is Mrs. Lena Marshall of Baden, Cal. She was left temporarily in charge of the railway office at that place, and two bandits tried to raid the station. She started to draw a revolver when they entered and demanded the money in the safe, but one of them shot her through the arm. Undaunted, she emptied her weapon at the robbers, and they fled.

Another forward march in the struggle for woman's rights, another victory gained over poor, weak man, another example of woman's ability to do men's work successfully. Get out your notebooks, O suffragists! Here's a good point for your next speech. But masculine admiration of Mrs. Lena Marshall's courage and pluck will not be withheld.—Kansas City Times.

Mouth Waters.

Mouth waters are worth recommending, says a Paris physician. Aside from their agreeable odors and the sweet taste they put in the mouth, they have hygienic properties that give them dental value. There are orchid, orange, clove, wintergreen, lemon, vanilla and attar scents. The lotions are strong, and a few drops in a tumbler of water will, as the French say, fumigate the whole inside mouth.

Too Many Beads.

A little black eyed seamstress appeared the other day in the office of a well known oculist, complaining of her eyes. "They are strong enough," said she, "but they hurt me."

"You have been focusing them," said he, looking critically into their depths, "upon some minute object for many hours at a stretch. There is coming a small furrow between your brows, and your eyes have a weak spot in the nerves at about sewing focus. Do you use the needle much?"

"I don't know," hesitated she, "whether you would call it much. I sewed jet beads upon 30 yards of white ribbon in wheel pattern, making a hand made trimming. Then I cut out the edges of the ribbon down to the beads and buttonholed both edges of the ribbon, keeping the in and out of the pattern, and then I fitted the beaded ribbon into a pattern of jet beads upon the back of a bodice. There were, I guess, a million beads, and I don't know how many

buttonhole stitches. There wasn't one stitch as big as a machine stitch."

"Ah," said the oculist, "I understand. Go home. Know that you have paid the price of a lifelong neuralgia with that beaded strip. But women must be in the fashion."—Philadelphia Press.

Fads In Hatpins.

Hatpins are growing in elaborateness and expensiveness every day. Every conceivable design is made in rhinestones, silver, steel, gilt, gold and even jewels. A round ball seems the favorite conceit, and very effective it is in rhinestones, steel or what is called agate—a transparent blue glass, set with miniature jewels. The most useful and inexpensive black headed hatpin is no longer possible, alas! and if we cannot afford real jewels, gold or silver we must deck ourselves in gaudy imitations thereof or be considered hopelessly behind the times.

The designs in silver are very varied and sometimes grotesquely inappropriate. A small Cupid, poised on a ball, may be artistic, but is certainly not appropriate to hold on a hat, and yet this is only one of many equally remarkable pins.—New York Herald.

Paper Confetti at Weddings.

Rice at weddings is doomed. A correspondent informs us that in the upper ranks of society the vegetable grains are discarded and their place supplied by paper confetti. These articles are about half the size of an ordinary letter wafer and are stamped in all colors. They are soft and pleasant to the touch and fall upon the bride's shoulders like the gentle rain from heaven without wetting her dress or veil. The confetti can do no harm either to hat, clothes or face, and if a few stray down the back of a bridesmaid or the best man they cause no uneasiness at the breakfast table, for they can be sat upon with a delightful sense of ease. Exit rice; enter confetti.—Exchange.

Emily Malbone Morgan.

Miss Emily Malbone Morgan has written an interesting little story, entitled "A Poppy Garden," the scene of which is laid in the town of Blandford, Mass., about 20 miles from Lenox. From the profits of the sale of this little work Miss Morgan has been enabled for the last three years to support a home for working girls in Blandford.

The Fit of Coats.

A ladies' tailor says that coats should fit well about the armholes and neck to secure comfort as well as a good appearance. It is a mistake, too, to select too heavy a cloth to make these garments, as when lined with the lightest of lining the weight is trying. Nor are they any warmer than a lighter, closely woven cloth.

In a recent lecture on dress before the Hartford School of Sociology Mrs. Clara Colby of Washington, who is an authority on physical culture and hygienic dress, described the corset as the cause of more tumors than any other one thing.

Mrs. Clare de Graffenreid is the only woman in the labor bureau in Washington. Her reports of investigations among the working classes in Belgium, England and elsewhere abroad are full of interest.

Mrs. Elizabeth Phipps Train, the author of "A Social Highwayman," is a Bostonian. She is between 40 and 50 years old and greatly prefers living in Boston to living in New York.

Hemstitching seems to be the one requisite to elegance in these days. Pillowcases and sheets of fine cotton, as well as those of linen, are hemstitched.

Are white wedding dresses going out? In Paris every wedding gown now ordered is of pale pink or rose color.

To bleach a piece of white embroidery that has become yellow wet it in soapsuds not very strong and lay it on the grass where the sun will shine on it. Wet it and turn it every day until sufficiently bleached.

LITTLE WHITE SHOES

HELPED EMANCIPATE A SLAVE OF THE RUMSHOP.

Story of a Drunken Shoemaker Who Could Drink or Let It Alone—How He Came to Sign the Pledge—Joy Came to Dwell In Misery's Former Abode.

I write down the following story from memory. It was related by one of the original crusaders of Ohio in an audience where I was present:

"One morning during the crusade a drunkard's wife came to my door. She carried in her arms a baby 6 weeks old. Her pale, pinched face was sad to see, and she told me this sorrowful story: 'My husband is drinking himself to death. He is lost to all human feeling. Our rent is unpaid, and we are liable to be put out into the street, and there is no food in the house for me and the children. He has a good trade, but his earnings all go into the saloon on the corner near us. He is becoming more and more brutal and abusive. We seem to be on the verge of ruin. How can I, feeble as I am, with a babe in my arms, earn bread for myself and children?'

"Quick as thought the question came to me, and I asked it, 'Why not have this husband of yours converted?'

"But she answered hopelessly: 'Oh, there's no hope of such a thing. He cares for nothing but strong drink.'

" 'I'll come and see him this afternoon,' said I.

"That very afternoon I called at the little tenement house. The husband was at work at his trade in a back room, and his little girl was sent to tell him that a lady wished to see him. The child, however, soon returned with the message, 'My pa says he won't see any one.'

"But I sent him a message proving that I was indeed in earnest. I said, 'Go back and tell your pa that a lady wishes to see him on very important business, and she must see him, if she has to stay till after supper.'

"I knew very well that there was nothing in the house to eat. A moment afterward a poor, bloated, besotted wreck of a man stood before me.

" 'What do you want?' he demanded as he came shuffling into the room.

" 'Please be seated and look at this paper,' I answered, pointing to a vacant chair at the other end of the table where I was sitting and handing a printed pledge to him.

"He read it slowly, and then throwing it down upon the table broke out violently:

" 'Do you think I'm a fool? I drink when I please and let it alone when I please. I'm not going to sign away my personal liberty.'

" 'Do you think you can stop drinking?'

" 'Yes, I could if I wanted.'

" 'On the contrary, I think you're a slave to the rumshop down on the corner.'

" 'No, I ain't any such thing.'

" 'I think, too, that you love the saloon keeper's daughter better than you do your own little girl.'

" 'No, I don't either.'

" 'Well, let us see about that. When I passed the saloon keeper's house, I saw his little girl coming down the steps, and she had on white shoes, and a white dress, and a blue sash. Your money helped to buy them. I came here, and your little girl, more beautiful than she, has on a faded, ragged dress, and her feet are bare.'

" 'That's so, madam.'

" 'And you love the saloon keeper's wife better than you do your own wife.'

" 'Never; no, never.'

" 'When I passed the saloon keeper's house, I saw his wife come out with the little girl, and she was dressed in silks and laces, and a carriage waited for her. Your money helped to buy the silks and laces and the horses and the carriage. I came here, and I find your wife in a faded calico gown doing her work. If she goes anywhere, she must walk.'

" 'You speak the truth, madam.'

" 'You love the saloon keeper better than you love yourself. You say you can keep from drinking if you choose, but you helped the saloon keeper to build himself a fine brick house, and you live in this poor, tumble down old house yourself.'

" 'I never saw it in that light before.' Then, holding out his hand, that shook like an aspen leaf, he continued: 'You speak the truth, madam. I am a slave. Do you see that hand? I've got a piece of work to finish, and I must have a mug of beer to steady my nerves or I cannot do it, but tomorrow if you call I will sign the pledge.'

" 'That's a temptation of the devil. I did not ask you to sign the pledge. You are a slave and cannot help it. But I do want to tell you this—there is one who can break your chains and set you free.'

" 'I want to be free.'

" 'Well, Christ can set you free, if you'll submit to him and let him break the chains of sin and appetite that bind you.'

" 'It's been many a long year since I prayed.'

" 'No matter; the sooner you begin the better for you.'

"He threw himself at once upon his knees, and while I prayed I heard him sobbing out the cry of his soul to God.

"His wife knelt beside me and followed me in earnest prayer. The words were simple and broken with sobs, but somehow they went straight up from her crushed heart to God, and the poor man began to cry in earnest for mercy.

"When he rose from his knees, he said, 'Now I will sign the pledge and keep it.'

"And he did. A family altar was established; the comforts of life were soon secured—for he had a good trade—and two weeks after this scene his little girl came into my husband's Sunday school with white shoes and white dress and a blue sash on as a token that her father's money no longer went into the saloon keeper's till."—Frances E. Willard.

Drink In New Zealand.

New Zealand's drink bill is steadily decreasing every year. Since 1879 the amount spent for intoxicating liquors per capita has fallen encouragingly from $30 to $10.

SABBATH SCHOOL.

LESSON XII, FOURTH QUARTER, INTERNATIONAL SERIES, DEC. 22.

Text of the Lesson, Luke ii, 8-20 (A Christmas Lesson) — Memory Verses, 9-11. Golden Text, Luke ii, 10—Commentary by the Rev. D. M. Stearns.

8. "And there were in the same country shepherds abiding in the field keeping watch over their flocks by night." The love of David and Jonathan seen in our last lesson was but a faint type of the love of Him who in this lesson is seen as a babe in Bethlehem. These shepherds, and all the good shepherds of the Bible, such as Abel, Moses, David and Amos, are suggestive of Him who was born to be the good and great and chief Shepherd.

9. "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid." These ministering spirits are ever with us (Heb. i, 14), having constant access to heaven, listening to the voice of God and doing His bidding (Math. xviii, 10; Ps. ciii, 2[illegible]). There are several causes of fear, such as sin, ignorance and superstition, but sin is back of all. With our sins forgiven and assured of the same (I John ii, 12; Isa. xliii, 25), and of the perfect love of God to us (I John iv, 18), we should always sing, "I will trust and not be afraid" (Isa. xii, 2).

10. "And the angel said unto them, Fear not, for behold I bring you good tidings of great joy, which shall be to all people." I would heartily urge upon every believer a prayerful study of all the "fear nots" of the Bible, that thus great joy may come to you personally and then through you to all whom you may reach. The first one is found in Gen. xv, where we read for the first time of righteousness and of sacrifice as the ground of all assurance. Until we know Him as our righteousness we have not received the good tidings (Rom. x, 4).

11. "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Isaiah had written, "Unto us a child is born, unto us a son is given" (Isa. ix, 6), and now after 700 years the prophecy is literally fulfilled. So surely and literally shall the rest of Isa. ix, 6, 7, be fulfilled in due time, bringing salvation to all Israel and to all the world. This is He who was foreordained before the foundation of the world, but in due time made manifest (I Pet. i, 20).

12. "And this shall be a sign unto you, Ye shall find the babe wrapped in swaddling clothes, lying in a manger." In a manger because there was no room for them in the inn (verse 7). See how poor He became for us that we through His poverty might be rich (II Cor. viii, 9). We may well therefore "let our turn of mind be free from the love of money; constant with such things as we have; for Himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee. So that with good courage we may say, The Lord is my helper; I will not fear" (Heb. xiii, 5, 6, R. V. and margin).

13. "And suddenly there was with the angel a multitude of the heavenly host." John describes the multitude which he saw as ten thousand times ten thousand and thousands of thousands (Rev. v, 11). Think also of the host that cared for Elijah (II Kings vi, 17), and of the legions which Jesus might have had for the asking. "God for us," includes all the powers at His command. How can we fear?

14. "Praising God and saying, Glory to God in the highest, and on earth peace, good will toward men." See the song of seraphim and cherubim in Isa. vi, 3; Rev. iv, 8, there is no self praise, but "Holy, holy, holy is the Lord." "Worthy is the Lamb," is the song of angels and redeemed (Rev. iv, 11; v, 9, 12). Let us be ever singing it, while we abide here in these mortal bodies and hold ourselves wholly for His pleasure, that through us He may proclaim to others that there is peace for them, too, in Jesus Christ (Acts x, 36).

15. "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." Simply and delightfully they believed God. They could say, "We have known and believed" (I John iv, 16). The Lord by the angels made them know, and they simply received the message. It is our privilege to believe all that God says and thus make glad the heart of our Lord, for He was surely glad when He said to His Father, "I have given unto them the words which thou gavest me, and they have received them" (John xvii, 8).

16. "And they came with haste and found Mary and Joseph, and the babe lying in a manger." They did well to go quickly, for it is well to make haste to believe God; then there will be no occasion to make haste from fear (Isa. xxviii, 16), but quietly and restfully hasten on His business. They found as they had been told (Luke xix, 32; xxii, 13), and so shall we always find; therefore we do well to say, "I believe God that it shall be even as it was told me" (Acts xxvii, 25).

17. "And when they had seen it they made known abroad the saying which was told them concerning this child." We must first see for ourselves and then live to make others know and see. Here is the great mistake of the vast majority of Christians; they seem content to see Him for themselves, but have little ambition to make Him known abroad, notwithstanding His word that in the power of His Spirit we are to be His witnesses into the ends of the earth (Acts i, 8).

18. "And all they that heard it wondered at those things which were told them by the shepherds." Wondering is not believing. There is a great deal of hearing the good news which leads to nothing more than wondering (see Luke iv, 22; ix, 43; xi, 14), but the word preached does not profit those who hear unless they believe it (Heb. iv, 2). "Without faith it is impossible to please God" (Heb. xi, 6), which certainly implies that by faith we can please Him. Let us then "Have faith in God." "Be not afraid, only believe."

19. "But Mary kept all these things and pondered them in her heart." That is the thing to do, receive the word, keep it and bring forth fruit with patience (Luke viii, 15). It is written of her, "Blessed is she that believed; for there shall be a performance of those things which were told her from the Lord" (Luke i, 45). Daniel heard many things which he could not understand, but he kept them in his heart (Dan. vii, 28).

20. "And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them." When we believe, we become filled with such joy and peace that we cannot but speak the things which we have seen and heard (Rom. xv, 13; Acts iv, 2), and when we would refrain it becomes like a fire in our bones, and we cannot forbear (Jer. xx, 8, 9). Compare Luke v, 25, 26; vii, 16; xiii, 13; xvii, 15; xviii, 43; xxiii, 47, on glorifying God. The summit of life is to know Him and to make Him known (Jer. ix, 24; II Cor. iv, 11).

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Throat
And Lung
Troubles, Take
AYER'S
Cherry Pectoral
Received
Highest Awards
At World's Fair.

When in Doubt, ask for Ayer's Pills.

STATE NEWS NOTES.

ITEMS OF INTEREST TO THE PEOPLE OF ILLINOIS.

Happenings of the Past Few Days Gathered Here and There Throughout the State—Telegraphic Reports of Events That Will Interest Our Readers.

SPRINGFIELD, Ills., Dec. 4.—The one lone indictment for alleged legislative boodling has fallen flat. Judge Creighton in the circuit court of Sangamon county instructed the jury in the case against Representative M. H. Gibson to bring in a verdict for the defendant, because no evidence had been introduced to sustain the charge in the indictment. In order to understand this it is necessary to say that the attorney for the defense in his opening speech said that the charge against Gibson had to do with a resolution introduced in the building and loan association without the knowledge or consent of the general assembly, and therefore had nothing to do with the legislative matters. Whatever Gibson had to do with it, he urged, could not be considered in connection with his legislative duties, and even though he received money from the Interstate Building and Loan association, as charged, the fact could not be the subject of an indictment.

It was on this point that the judge ruled and discharged the defendant. Thomas Bunn, the secretary of the Interstate association had sworn that no money was paid Gibson for his legislative influence, and when the states attorney asked Bunn if money had not been paid at all the defense objected and the matter was argued, resulting, as stated above, in acquittal because the resolution for the investigation of the Interstate and Loan association, of Bloomington, was never considered in the house of representatives and was never introduced in the house.

Illinois Millers Complain of the Railways.

SPRINGFIELD, Dec. 5.—The Illinois State Millers' association held its annual convention here. An address was prepared to be presented to the state board of railroad and warehouse commissioners complaining of the gross discrimination made by railroads in milling and transit rates against the Illinois Millers' association and in favor of the Northwestern Millers' association in the distribution of flour over the state. The old officers were re-elected as follows: President, E. C. Kreider, Jacksonville; vice-president, D. R. Sparks, Alton; secretary treasurer, C. H. Seybt, Highland.

Gov. Altgeld Put in Objections.

SPRINGFIELD, Ills., Dec. 9—The board of trustees of the new Eastern Illinois Normal school to be located at Charleston, met here and awarded the contract for the erection of the building to Alexander Briggs, of Charleston, whose bid of $81,900 was the lowest by $7,080 of eight bidders. Then Governor Altgeld arrived and insisted that the contract be repudiated and awarded to Angus & Gimble, of Chicago. Briggs threatens to sue. The governor did not approve of the stone specifications in the Briggs bid.

Insane from Religion.

BLOOMINGTON, Ills., Dec. 6.—Dr. Pindell, a young physician at Cooksville, fifteen miles east of this city, was brought to this city insane. Of late he has been giving constant study to religion and imagined he was the Messiah and that a friend of his was John the Baptist. He announced that Chicago was the new Jerusalem and he was at once taken in custody on the charge of insanity. He came to Cooksville from Missouri in May last.

Commission Sues a Defiant Railway.

SPRINGFIELD, Ills., Dec. 5.—The Illinois railroad and warehouse commission has commenced suit in the circuit court here against the Chicago and Alton Railway company in an action for $5,000 damages under the statute for violation of the switching rates of the commission. The case grows out of the decision of the commission in the matter of James Brown, of Dwight, against the Alton for extortionate switch charges.

Pardoned by Gov. Altgeld.

SPRINGFIELD, Ills., Dec. 7.—Governor Altgeld has pardoned Donald H. Chapman and Simeon McNulty, Chicago, convicted of election frauds. The governor in his opinion strongly censures the alleged practice of Cook county commissioners in selecting partisan jurors.

Postmistress Short $1,587.

KEMPTON, Ills., Dec. 6.—The postoffice inspectors, who for some time have been checking up the accounts of Miss Carey, postmistress at Kempton, have completed their work and show that she is indebted to the government $1,587. The bondsmen will settle the shortage.

State Notes.

Lena Pascoe, 16 years old, a country girl from a farm near Oglesby, Ills., was found dead at Chicago in a room filled with gas. She was evidently unacquainted with the use of gas and left the jet in her room open.

Ex-Representative Jehu Baker, who has been dangerously ill at Mascoutah, Ills., is pronounced out of danger.

A. R. Camren, a grocer of Galesburg, Ills., has assigned with liabilities of $3,000. His creditors are Chicago men.

President Evans, of Hedding college, Abingdon, Ills., has prohibited football. He denounces the game as brutal and compares it to prize ring contests and bull fights.

Mr. H. Wettstein, of Marengo, Ill., found that Ayer's Pills, taken when the first symptoms of la grippe appear, prevent further progress of the disease, and he has yet to find the first case where these pills did not cure the malady. Every dose was effective.

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IT IS SURPRISING HOW OFTEN THE TROUBLES OF THIS LIFE SPRING FROM INDIGESTION. AND MORE SURPRISING HOW FEW PEOPLE KNOW IT. YOU SAY, "I'M BLUE," OR "MY HEAD FEELS QUEER," OR "I CAN'T SLEEP," OR "EVERYTHING FRETS ME." NINE TIMES IN TEN INDIGESTION IS AT THE BOTTOM OF ALL YOUR MISERIES, AND A BOX OF RIPANS TABULES WOULD GIVE YOU A NEW VIEW OF LIFE.

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1 Package 4-8 Wire Clinch Nails.
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6 Pairs Star Heel Plates.
½ lb Copper Rivets and Burrs.
1 Steel Punch.
1 Sewing Awl, complete.
1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

All these tools are full-sized, practical, neat, and cheap; not mere toys. They enable any person to do his own half-soling, boot, shoe, rubber, harness, and tinware repairing.

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THREE MEN KILLED, TWO INJURED.

All the Dead Crushed and Scalded and Death Instantaneous.

NEW YORK, Dec. 9.—Three men were killed and two more injured in a railroad wreck on the New York and New Haven railway in Harlem. The killed are: Thomas Fitzgerald, engineer; Frederick Maples and Thomas C. McNally, both brakemen. The injured are: Thomas Bannon, conductor, and Thomas McKeon, fireman, cut and scalded. All of the killed and injured were residents of this city. All of the bodies were crushed and scalded, death evidently having been instantaneous. Fitzgerald's head protruded through the window of the engine cab and he was sitting on his seat at his duty when the accident happened.

HALF A MILLION IN ASHES.

Fire at Indianapolis Wipes Out the Stocks of Seven Firms.

INDIANAPOLIS, Dec. 4. — Seven firms whose property was valued at $500,000 at breakfast time yesterday morning are now getting ready to obtain what they can of the said value from the insurance companies; for the property, consisting of stocks of goods of various kinds, and the buildings in which they were contained, are now dissipated among the elements, the only visible portions being ashes, embers and debris. About 7:30 a. m. fire was discovered in 58 to 68 South Meridian street, the building occupied by Schnull & Co., wholesale grocers, and before it stopped its ravages the following firms had been burned out: Schnull & Co., wholesale grocers; Ward Bros., druggists; Fairbanks, Morse & Co., scales; Eckhouse Bros., liquors; Woodford & Pohlman, liquors; Indiana Coffee company and Hildebrand Hardware company.

BIG CHICAGO FIRM ASSIGNS.

Andrews & Co., School and Office Furniture, Forced to the Wall.

CHICAGO, Dec. 6.—A. H. Andrews & Co., manufacturers of school furniture, desks, etc., with salesrooms at 215 Wabash avenue and a factory at the corner of Twenty-second and Fisk streets, has been forced to the wall by the Globe National bank, which held a judgment for $25,774, and has made an assignment to Fred A. Holbrook, general manager of the Andrews company. Assignee Holbrook admitted that the assets were in the neighborhood of $750,000. He would not estimate the liabilities. Attorney James L. High, attorney for the bank, claims that the assets are about $700,000 and the liabilities scarcely half that amount, or about $300,000.

"I do not expect that the business will go to pieces," said Assignee Holbrook. "I hope to be able to settle affairs satisfactorily to all, and continue the firm of A. H. Andrews & Co., as before." The house was one of the oldest and best known in the United States. The value of the movable assets of the concern are claimed to be $400,000. The company employs about 400 persons in the manufacture of its goods. Hard times are said to be the real cause of the assignment. In various forms the company has been in existence for thirty years.

PECKHAM FOR SUPREME COURT.

New York Jurist's Name Presented to the Senate for the Vacant Chair.

WASHINGTON, Dec. 4.—The nomination by the president of Rufus W. Peckam, of New York, to the vacancy on the supreme bench caused by the death of Judge Jackson seems to be popular. Senators on both sides of the chamber express themselves as highly pleased with the nomination. Hill, of New York, is in the west, but Murphy said there could be no doubt of speedy confirmation. He did not believe that Senator Hill would make any opposition.

Judge Rufus W. Peckham was born in Albany in 1837. His father, Rufus W. Peckham, of Albany, was a judge of the court of appeals, and he is a brother of Wheeler H. Peckham, of New York city. Judge Peckham is a member of the appellate court of the state, and before his elevation to the position in November, 1886, was active in Albany politics, being at one time the leader of the Democratic party in that city. He is a warm personal friend of President Cleveland.

Death of George Augustus Sala.

LONDON, Dec. 9.—George Augustus Sala, journalist, author and poet, died yesterday. For a number of months past his remarkable powers have been waning, due to a general breaking up of his physical system. He had already attained the age of 67. He was the foremost journalist whom London has given to the world.

Cowboys Killed by Indians.

PHŒNIX, A. T., Dec. 9.—News is received here from St. Thomas that three cowboys have been killed by Indians at Hampton's ranch.

THE DEATH RECORD.

JEFFERSON D DAY, prominent Michigan mine owner, at Lake Linden, Mich.

General ED WRIGHT, at Des Moines, Ia.

JOHN ROBERTSON, prominent and wealthy Republican, at Jacksonville, Ills.

Rev. WILLIAM J. STEVENSON, at Philadelphia.

Dr. A. J. HOBART, prominent Mason and G. A. R man, at Clinton, Ia.

W. M. BENNETT, pioneer dry goods merchant of Jackson, Mich.

DEAN CRUM, one of the oldest residents of Wabash, Ind.

THE MARKETS.

New York Financial.

NEW YORK, Dec. 7.

Money on call nominally 2@2½ per cent. Prime mercantile papers 4@5½ per cent.; sterling exchange firm, with actual business in bankers' bills at 489@489¼ for demand, and 487¾@488 for sixty days; posted rates, 488½@489 and 489½@490; commercial bills. 487.

Bar silver, 66⅞. Mexican dollars, 51.

United States government bonds steady; new 4's reg., 120½; do. coupons, 120½; 5's reg., 114¾; coupons, 114¾; 4's reg., 110½; coupons, 111¾; 2's reg. 97; Pacific 6's of '96, 99.

Chicago Grain and Produce.

CHICAGO, Dec. 7.

The following were the quotations on the Board of Trade today: Wheat—December, opened 57¾c, closed 58c; January, opened 58⅝c, closed 58⅝c; May, opened 61½c, closed 61⅝c. Corn—December, opened 25½c, closed 26¼c; January, opened 26⅜c, closed 26⅜c; May, opened 29⅛c, closed 29⅛c. Oats—December, nominal, closed 17⅝c; February nominal, closed 18½c; May, opened 20¼c, closed 20¼c. Pork—December, nominal, closed $7.70; January, opened $8.65, closed $8.57½; May, opened $9.00, closed $8.97½. Lard—December nominal, closed $5.17½; January, opened $5.32½, closed $5.30.

Produce: Butter—Extra creamery, 25c per lb.; extra dairy, 20@21c; packing stock, 11@12c. Eggs — Fresh stock, 20c per dozen. Dressed Poultry—Spring chickens, 6½@7½c per lb; old hens, 5@6½c; roosters, 4½@5c; turkeys, 8@9c; ducks, 9@10c; geese, 6@9c. Potatoes—Burbanks, 20@23c per bu. Sweet Potatoes—Illinois, $2.25@3.00 per bbl. Apples—Fair to choice, $1.25@3.50 per bbl. Honey—White clover, 1-lb sections, fancy, 12½@13c per lb.; broken comb, 10@11c; extracted, 5@6c. Cranberries—Cape Cod, $2 50@2.75 per box.

Chicago Live Stock.

CHICAGO, Dec. 7.

Live Stock—Prices at the Union Stock Yards today ranged as follows: Hogs—Estimated receipts for the day, 26,000; sales ranged at $2.20@3.60 pigs, $3.40@3.57½ light, $3.30@3.40 rough packing, $3.40@3.57½ mixed, and $3.45@3.60 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 1,000; quotations ranged at $1.90@5.25 Christmas beeves, $4.00@4.70 choice to extra shipping steers, $4.05@4.40 good to choice do., $3.45@3.95 fair to good, $3.15@3.40 common to mediums do., $2.90@3.35 butchers' steers, $2.20@3.00 stockers, $2.85@3.60 feeders, $1.50@3.40 cows, $2.40@3.55 heifers, $1.75@3.50 bulls, $2.60@3.30 Texas steers, $2.70@3.80 western range steers, and $3.00@5.75 veal calves.

Sheep—Estimated receipts for the day, 1,500; sales ranged at $1.75@3.25 westerns, $1.75@2.75 Texas, $1.75@3.50 native, and $ .60@4.50 lambs.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Dec. 2 to Dec. 9:

John Holman, Rev J S Booton, J P Stoddard, Literary Circle Concordia College, Ezra A Cook, L D Hollingsworth, P B Williams, George Pallister, J W Collins, W H Clay, Mrs E D Taggart, Mary J Evans, J McCleery, Rev P Martinson, O M Shipley, P K Drury, Rev M Bowman, Samuel Park, Isaac L Brown, Wm Huston, Wm H H Myers, Elmer Clemmer, S F Proctor, F Van Dresar, H Marcle, Mrs J R Johnson, W Fenton, Mrs James Haire, Mrs Judith Putman, J Howe, N C Tyrrell, S A Milligan, R T Peters, J A Torrence, F G McNair, Rev J T Jones, J M Faris, Mrs L C Andrews, Mrs Aaron Lewis, Wm Slosson, Thos McClure, Samuel Davis, Rev C C Potter, James P Stoddard, A Wheeler.

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NOTE —We have examined the goods and premiums, as described above, and know they will give satisfaction. We know the Company, have personally visited their establishment in Buffalo, have purchased and used the goods, and gladly say everything is as represented.—*Epworth Herald, Chicago.*

Samantha in Europe Josiah Allen's Wife's GREAT NEW BOOK

700 Pages of Fascinating Interest and **Rollicking Fun.** Over 100 Comical Drawings, by the famous Artist and Cartoonist, **C. de Grimm.** The **adventures** of this droll pair, Samantha and her faithful pardner Josiah, in strange cities, royal palaces, and out-of-the-way places were most **strikin' and skairful** and also **humorous in the extreme.** Their trip was **one round of excitement.** The book that describes it is bound to make a **sensation.** The Jonesvillians and the rest of the world will **split their sides laughing.** It is an **ideal book for Christmas,** in its elegant bindings. Prices by mail or through agents, cloth (gold, silver, and black), **Agents Wanted** $2.50; Half Russia, $4.00. Elegant Prospectus and outfit, $1.00. A big bonanza for Holiday trade. Everybody wants the book. Half a million copies will be sold. You can earn $200 to $300 before Christmas. Send for terms and territory.

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FARM AND GARDEN

VINEYARD IRRIGATION.

Subirrigation Versus Surface Irrigation Tested at the Utah Experiment Station.

In order to convey the water along the row, tubing was made by using six inch boards for the sides and four inch boards for the top and bottom, the tube thus made being four inches square inside. A trench was dug along the row and the tubing so placed that the top was a foot from the surface, and the side next to the vines was a foot from them. In order to apply the water to the roots of each vine, two three-fourth inch holes were bored in the tube just opposite the vines. These holes were protected from the dirt on the top and sides by boxing them in, leaving the bottom open for the free passage of the water.

When it was desired to irrigate, the water was turned in and the pipes kept full until the ground began to show the effects of it on the surface. This usually took from one to two hours. The point where the water entered was from one to two feet above the outlets, so that there was some little pressure.

In 1892 only a slight difference was noticed in favor of subirrigation.

In 1893 the average weight of fruit per vine was: Surface irrigation, 3.36 pounds; subirrigation, 4.50 pounds.

In 1894 the yield was per vine: For surface irrigation, 5.17 pounds; for subirrigation, 6.12 pounds.

This gave an increase for subirrigation over surface irrigation in 1893 of nearly 34 per cent, and in 1894 an increase of over 18 per cent. Owing to the application of the water beneath the surface the roots are undoubtedly better supplied with moisture than when the water is applied to the surface. Then there is less evaporation in the case of subirrigation, because the top soil is left comparatively dry and does not become so compact as when the water is applied to the surface.

Further trial is neded to demonstrate whether it will be a financial success or not.

Corn Harvesting Machines.

There remains no doubt but that corn harvesting machines have come to stay. The New England Homestead reports that nearly 10,000 of one make alone have been sold this year, in addition to an immense number of other machines. It says:

The machines will doubtless be much improved, and only after a corn harvester has been actually used for one or two years by the farmer in doing practical work can it be said to be an assured success. The McCormick, for instance, which cuts and binds the corn in bundles, harvested 100 acres of corn in 1890, and was supposed to be perfect then, but before it was put in the hands of the farmers the manufacturers felt it necessary to spend four years upon it and to test it all the way from the sugar cane of Texas and Louisiana to the 16 foot corn in the Wabash bottoms, the squaw corn of Dakota and the Yankee corn of Vermont.

A machine to husk corn and put it into the wagon box has now been devised. The idea is old and it remains to be seen whether this latest candidate will be a success. Years ago such a machine would have had a large market, but now the farmers recognize that cornstalks, if properly cut, cured and fed, are worth just as much per acre as the best hay. The demand for a machine of this type will be limited to those farmers who are still willing to waste their corn fodder, or only partially utilize it by turning the stock into the cornfields after plucking the ears.

Agricultural Experiment Stations.

In this country the first agricultural experiment station was begun at Wesleyan university, Middletown, Conn., in 1875, though similar work had been previously carried on at some of the agricultural colleges. California, North Carolina and New Jersey were among the first states to organize experiment stations.

In 1887 congress passed what is popularly known as the Hatch act, which gives to each state and territory $15,000 a year from the national treasury for the maintenance of an agricultural experiment station. Agricultural experiment stations are now in operation under the act of congress March 2, 1887, in all the states and territories. Alaska is the only section of the United States which has no station. In each of the states of Alabama, Connecticut, New Jersey and New York a separate station is maintained wholly or in part by the state funds, and in Louisiana a station for sugar experiments is maintained mainly by funds contributed by sugar planters. In several other states substations have been established. Excluding the branch stations, the total number of stations in the United States is 54. Of these 51 receive the appropriation provided for in the act of congress already mentioned.

Storing Onions.

Onions, like other bulbs, can be easily preserved if kept dry, and although, if this is observed, they will stand a considerable range of temperature, it is desirable that they have a temperature of from 35 to 45 degrees. When in a damp room, they start readily, especially if at a high temperature, and as spring approaches the buds start even if kept comparatively cool. Care should be taken not to store onions in too large bulk, and to prevent heating they should be in shallow bins or in crates.

A Word About Teosinte.

At the Oklahoma agricultural experiment station this season teosinte, under favorable conditions, gave a yield of about 25 tons of green fodder per acre at one cutting. On thinner land and where there was less moisture the yield was much less. The crop was injured by chinch bugs, which seemed to feed on it as readily as on corn. It is objected to the crop that it is a difficult one to cut and handle. The fact that it does not mature seed in the United States will be a serious objection to it.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY. }

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co, doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE. FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

[SEAL] A. W. GLEASON,
Notary Public.

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Stories of the Gods. By I. R. B. Arnold. Brief sketches from the mythology of Rome, Greece, Egypt, India, Persia, Phrygia, Scandinavia, Africa and America, showing the relations and unity of past and present systems. The idolatrous worship of the Masonic lodge is thus clearly seen and understood. Postpaid, 10 cents.

Timely Warning.

The great success of the chocolate preparations of the house of **Walter Baker & Co.** (established in 1780) has led to the placing on the market many misleading and unscrupulous imitations of their name, labels, and wrappers. Walter Baker & Co. are the oldest and largest manufacturers of pure and high-grade Cocoas and Chocolates on this continent. No chemicals are used in their manufactures.

Consumers should ask for, and be sure that they get, the genuine Walter Baker & Co.'s goods.

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PRESIDENT OF THE UNITED STATES

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OF NOVEMBER 4TH, 1896

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THE NEW YORK WEEKLY TRIBUNE,

the leading Republican family newspaper of the United States, will publish all the political news of the day, interesting to every American citizen regardless of party affiliations.

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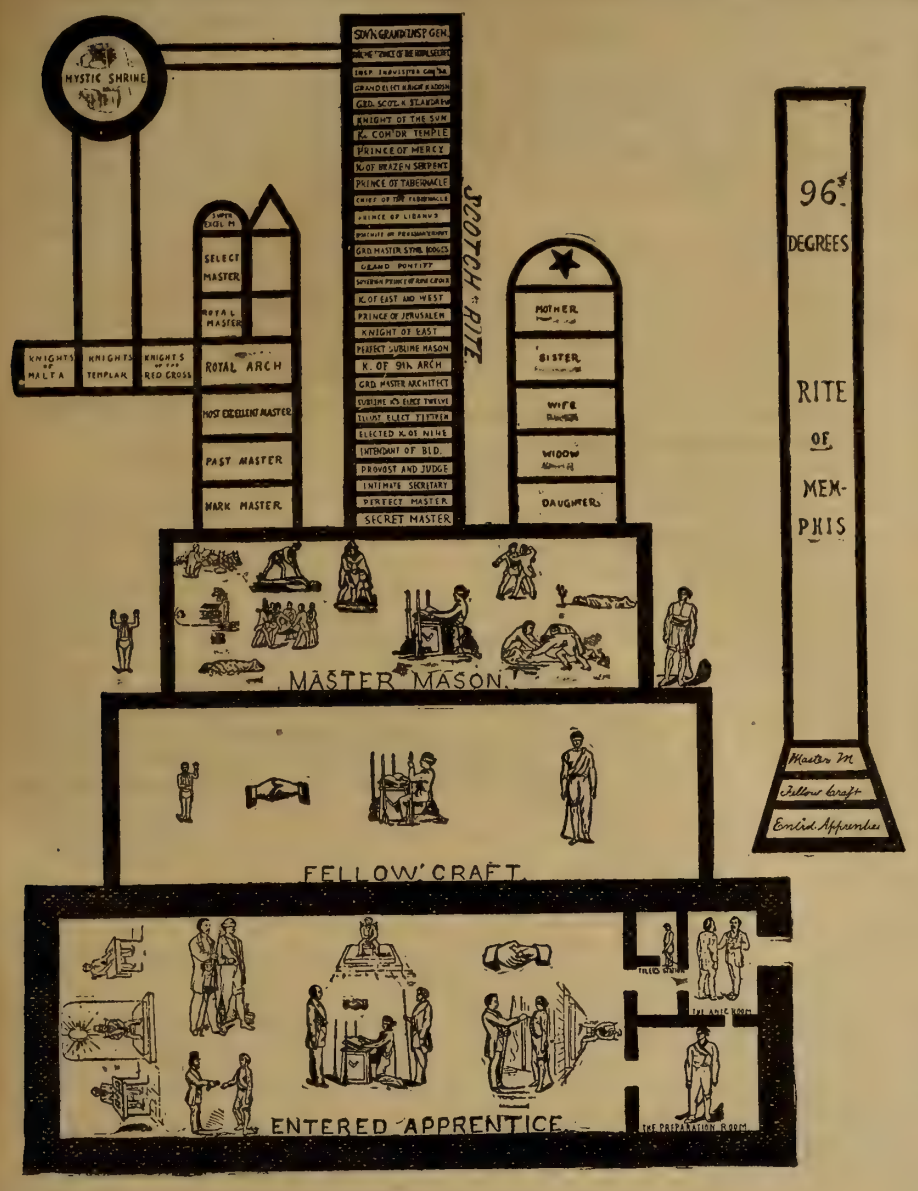

MASONIC CHART.

ILLUSTRATING THE RELATION OF SOME OF THE DEGREES AND RITES IN FREEMASONRY TO EACH OTHER.

The accompanying chart represents one hundred and forty two degrees.

1. The American Rite of 13 degrees;
2. The Scotch Rite of 33 degrees;
3. The Egyptian Rite of 96 degrees.
4. The Mystic Shrine of one degree.
5. The Eastern Star of 5 degrees for Master Masons and for women. These are side degrees, and not genuine masonry.

The Symbolic degrees, or Blue Lodge of three degrees, are common to every Masonic rite, whether American, Scotch, or Egyptian, or whichever of the Masonic rites, named in Mackey's Masonic Encyclopedia one may choose to investigate.

This chart shows in the Blue Lodge the position of the Worshipful Master and some of the other officers of the lodge. Several positions of the candidate who is being initiated are also shown. In the Master Mason's degree is recognized the murder, burial and resurrection scene so full of religious significance to Freemasons.

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By E. Ronayne, Past Master of Keystone Lodge No. 639, Chicago. Gives the complete standard ritual of the first three degrees of Freemasonry.

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The genuine old Morgan book republished.

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Contains the fully Illustrated Ritual of the Blue Lodge, Chapter Council and Commandery, II of the Scotch Rite Degrees, several Masonic side degrees and what is termed a Key to the Phi Beta Kappa, and the Orange Societies.

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Profusely illustrated with explanatory engravings, and containing the ritual and work of the order for the seven degrees, including the Royal Arch. Though extensively used as an Instruction Book and one of the best in the market, it is not as accurate as "Freemasonry Illustrated."

Richardson's Monitor of Freemasonry. Cloth, $1.25; paper, 75c.
Contains the ceremonies of Lodges, Chapters, Encampments, etc. Illustrated. Although extensively used in conferring the higher degrees, it is not only very incomplete but inaccurate especially as regards the first seven degrees, and as to the higher degrees it gives but a description and general idea of the degrees rather than the full ritual.

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MISCELLANEOUS.

History Nat'l Christian Association Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought, the Articles of Incorporation, Constitution and By-laws of the Association. 25cts each.

Folly, Expense and Danger OF SECRET SOCIETIES. By Pres. C. A. Blanchard. This booklet of 32 pages is a general discussion of the secret orders, whether religious, political, industrial, insurance or social. Postpaid, 5 cents.

Disloyal Secret Oaths. By Joseph Cook, Boston. He quotes the law of Vermont which makes the administration of the Masonic oaths illegal. Joseph Cook's address is a national treatment of a national subject, and very valuable for reference. Postpaid, 5 cents.

Are Secret Societies a Blessing? An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too." A pamphlet of 20 pages and cover. Postpaid, 5 cents.

Light on Freemasonry. By Elder D. Bernard. In cloth, $1.50 each. Paper, 75 cents each.

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Finney on Masonry. The character, claims and practical workings of Freemasonry. By Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents. Paper cover, 35 cents.

Masonic Oaths Null and Void: OR FREEMASONRY SELF-CONVICTED. This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them. 207 pages. Postpaid, 40 cents each.

Judge Whitney's Defense before THE GRAND LODGE OF ILLINOIS. Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents each.

General Washington Opposed to SECRET SOCIETIES. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

Morgan's Exposition, Abduction AND MURDER, AND OATHS OF 33 DEGREES. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan;" "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees." 300 pages: cloth. $1.00.

Mah-Hah-Bone; comprises the Hand Book, Master's Carpet and Freemasonry at a glance. Bound in one volume. In cloth, 589 pages, $1.00.

Oaths and Penalties of Freemasonry, as proved in court in the New Berlin trials. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons, swore to the truthful revelation of the oaths and penalties. 10 cents each.

Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbeus Armstrong (Presbyterian) a seceding Mason of 21 degrees. 15 cents each.

Are Masonic Oaths Binding on the INITIATE? By Rev. L. A. Post. 5 cents each.

Sermon on Masonry. By Rev. J. Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio. 5 cents each.

Masonic Outrages. Compiled by Rev. H. H. Hinman. Showing Masonic assault on lives of seceders, on reputation, and of free speech; its interference with justice in courts, etc. Postpaid, 20 cents.

Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each.

History of the Abduction and Murder OF CAPT. WM. MORGAN. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. 25 cents each.

The Mystic Tie, or Freemasonry a LEAGUE WITH THE DEVIL. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a lewd Freemason. 15 cents each.

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HISTORY OF A WEEK

Tuesday, Dec. 3.

Dr. Emma C. Giesse's body was cremated in the furnace at Graceland cemetery, Chicago. The ashes were sent to Wellsville, O., and will be buried in the family lot. Dr. Giesso died as the result of an operation.

Mrs. Della Stewart Parnell, mother of the late Irish leader, is lying dangerously ill in Trinity hospital, New York city. She has been failing since the brutal assault was made upon her at Bordentown, N. J., last spring.

Mrs. Ella Brazier, O. W. Jones and Mrs. Maggie Pflum were severely burned at Chicago in a fire caused by the careless handling of an oil stove by Mrs. Pflum. Jones and Mrs. Brazier were injured in rescuing the woman.

Professor L. L. Dyche, of the Kansas university who recently returned from the far north with the Peary expedition, says that he has practically decided to go again in quest of the north pole.

Julian Hawthorne has won the $10,000 first prize in the New York Herald's prize story contest.

Wednesday, Dec. 4.

A package containing $2,000 was stolen from the Adams express office at Albia, Iowa.

Herbert Brennan, a fireman on the Illinois Central, was killed by a switch engine in charge of Engineer Miller at the foot of Park Row, Chicago. He had started to cross the tracks.

John Goodnow, president of the Minnesota League of Republican clubs, was secretly married to Mrs. Flora E. Powers, well known in St. Paul, Minneapolis and Chicago, in Milwaukee, July 9, 1893. The fact was made public by Mrs. Goodnow, who refused to accede to her husband's desire to longer keep it secret.

A new counterfeit $2 silver certificate has been discovered. It is of the series of 1891; check letter C; plate No. 41; J. Fount Tillman, register; D. N. Morgan, treasurer; portrait of Windom; small scalloped seal. The note is much smaller in every way than the genuine.

Intense excitement has been caused at Reynoldsburg, O., by the discovery in the craws of ducks brought to market from a neighboring farm of a number of fine gold nuggets.

Thursday, Dec. 5.

Lorenzo Bur, secretary of a number of Philadelphia building association, is missing and is said to be a defaulter to the extent of $25,000.

Zeronica Uricz, a laborer, was killed by an Illinois Central passenger train at Eighty-seventh street, Chicago.

There is no truth in the report that Rev. D. W. Kenrick, has been appointed bishop of St. Louis. The author of the rumor evidently did not know that St. Louis is an archdiocese.

A six-story building running from 106 to 110 Attorney street, and taking in 181 181½ Riverton street, New York, was destroyed by fire. The loss is estimated at $30,000.

George Stahl, a Chicago saloonkeeper, shot himself at his home. He had been on a prolonged spree.

Mount Holyoke seminary girls at South Hadley, Mass., have organized a fire brigade.

A receiver has been appointed at Kansas City for the Pennsylvania Investment company. The liabilities are $365,000.

Chief Justice Fuller, of the United States supreme court, is confined to his bed by a severe cold, under care of his physician.

Friday, Dec. 6.

Belgium has refused to surrender Harry Russell, the postoffice robber and Ludlow street jailbreaker, because the crime of which he is charged is not mentioned in the oxtradition treaty.

Theodore A. Havemeyer, the "sugar king," is to be made a baron. An imperial emissary is on the way from Austria with the patent of nobility.

A. J. Robinson, Chicago juror who disappeared last week, is locked up at the police station charged with burglary.

The ex-Empress Eugenie contemplates a visit to Egypt and a voyage up the Nile.

William E. Gladstone has notified Chauncey M. Depew that he cannot lecture in Chicago on the Armenian question under the auspices of the Press club on account of the infirmities incident to his great age.

A mail pouch from Chicago to Allegheny, Pa., was stolen from the Fort Wayne station at Allegheny. It was taken from the mail car, cut open, and all the letters carried off.

Saturday, Dec. 7.

Governor Altgeld has issued a requisition for James Kimbrough, wanted at Vandalia, Ills., for robbery and under arrest at St. Louis.

W. C. T. U. leaders propose a new scheme for assisting Mrs. Matilda B. Carse to acquire a controlling interest in the Temple building at Chicago for the national W. C. T. U. Each white-ribboner is to be asked for $5, with larger sums from those who can afford to give more. This, it is believed, will pay every dollar of the debt.

The Iowa State Traveling Men's association is in session at Des Moines.

The first wedding on the campus of the University of Chicago has been celebrated. It was an elopement. George F. Duerr and Jennie Wilkin were the contracting parties and were made man and wife in the south divinity school by Rev. John Y. Aitchison. This act was in open defiance of an unwritten law of the college against the marriage of students.

Attorney General Harmon in his annual report advises that no appeals in criminal cases be heard by the United States supreme court, except where death is the penalty.

Monday, Dec. 9.

At a special election in the Forty-eighth Kentucky legislative district the Democrats won. This makes the Kentucky legislature a tie on joint ballot.

In a collision near Waupum, Pa., on the Pittsburg and Lake Erie, Frank Adams, engineer, was killed and John Doubt, fireman and W. W. Bishop, express messenger, were severely wounded.

John Kennedy, living on Woodley road, near Washington, attempted to thaw a package of dynamite at a fire. The package caught fire, he stamped on it, and was blown to pieces.

At the meeting of the National Live Stock convention at Chicago the following officers were elected: President, William H. Thompson; treasurer, L. B. Doud; secretary, Charles W. Baker—all of Chicago.

Fire in the soap plant at Chicago of James S. Kirk & Co., caused a loss in building, stock and machinery of $230,000. Two firemen were injured by coming in contact with strong lye.

NATIONAL LEGISLATURE.

Synopsis of Proceedings in Both Houses of Congress.

WASHINGTON, Dec. 3. — Nothing happened in the senate at the opening of the Fifty-fourth congress that had not been expected. The body was called to order by Vice President Stevenson, the new senators and those who had been re-elected were sworn in, a committee was appointed to notify the president, and the usual resolutions incident to the beginning of a session were introduced; the senate took a recess of an hour at 12:28 p. m., and at 1:30 adjourned after an absolutely uneventful session.

The house of representatives has passed into the control of the Republicans and Thomas Bracket Reed, of Maine, has again triumphantly assumed the speaker's gavel. His vote was 234 to 95 for Crisp. The usual committees to notify the president and senate were appointed, seats were drawn and the house adjourned. There were brilliant audiences present in both houses.

WASHINGTON, Dec. 4.—The president's message was read in both houses, after which there were in the senate 288 bills and resolutions introduced. The more important of these were the Monroe doctrine and Cuban resolves, the former of which by Lodge and Cullom were practically a challenge to Great Britain to settle her dispute with Venezuela without the consent of the United States. One Cuban resolution called for recognition of independence. The nomination of Olney secretary of state, and Harmon, attorney general, were confirmed and the nomination of Rufus W. Peckham to the supreme court was referred.

The session in the house was very brief and was consumed entirely by the reading the president's message. Then there were a number of bills and resolutions introduced, one being a call on Great Britain to explain why she has not replied to the congressional advice given her last year. House adjourned to Friday.

WASHINGTON, Dec. 5.—The senate was the only part of congress in session. Hoar introduced a resolution assuring the executive of the full indorsement by congress of any course necessary to protect American citizens and property in Turkey. Allen made a long speech in favor of Cuban recognition, annexation and the Monroe doctrine. Bills were introduced: To shut out all immigrants between 14 and 60 years of age who cannot read and write English: to remove the limitations on laborers' suits against the United States for work; increasing all pensions under the act of 1890 to $12 per month.

WASHINGTON, Dec. 6.—The session of the senate was brief again. Chandler introduced a bill for the free coinage of silver when England, France and Germany should enact similar legislation. It provides for a ratio of 1 to 15½. Gallinger offered a resolution declaring it to be the sense of the senate that it was unwise and inexpedient to retire the greenbacks. Call spoke in favor of the recognition of the Cuban revolutionists as belligerents. Call introduced a bill to compel railways to pay employes their full salaries during disablement and to pay the same when killed to their widows during the latter's lives. Mills introduced a bill to print greenback to pay current expenses when the revenues are insufficient and to redeem the same in silver or gold at the government option; also forbidding the issue of bonds.

TWO COSTLY FIRES AT CHICAGO.

Wolf & Co. Lose $200,000 and Another Blaze Destroys $75,000.

CHICAGO, Dec. 9.—The five-story brick, 250 to 252 Madison street, occupied by H. Wolf & Co., dealers in general merchandise, burned. Loss, $200,000; insurance, $180,000 The adjoining building, occupied by the Steuben Wine company, Sibley & Co., cigars, and A. W. Hayward & Co., wholesale shoe dealers, was damaged heavily by smoke and water. Fireman Dore was severely burned.

A fire at 178 to 180 Wabash avenue, occupied by Meyer & Webber and Joseph Bowan, piano and organ manufacturers, did damage to the extent of $75,000. Frank Bowman, Roman Watson and Michael Ashenberger were taken from the burning building unconscious from smoke.

MESSAGE OF THE PRESIDENT.

Devoted Principally to Arguments Against Greenbacks and Silver.

WASHINGTON, Dec. 4.—The president's message, which has been read to congress, is devoted almost entirely to consideration of the financial question, foreign relations taking the second place. The review of the work of the various departments of government and recommendations regarding them, which have always been prominent features of a general message from the president to a new congress, are omitted, the only attention to them being a recommendation that such departmental reports be carefully read and considered.

The usual conservatism is observed in regard to the foreign part of the message, except as to Venezuela, where the president asserts the Monroe doctrine with such vigor as to please even the "spirited foreign policy" people. The tariff is touched upon in his well known style in relating the discrimination made by Germany against American products. As to Cuba the president urges that the neutrality laws be faithfully observed as a matter of notional honor.

Nothing is said about the proposed recognition of the belligerency of the insurgents. Regarding the Turkish-Armenian troubles, the message states that the government of the United States is doing everything in its power to protect the lives and property of its citizens in the disturbed districts, but aside from this it is not interfering with the European powers in their attempt to regulate the governmental affairs of Turkey.

The greater part of the message is devoted to a thorough and comprehensive discussion of the government's financial conditions, incidental to which is given a history of the United States notes (greenbacks) and treasury notes, and of the efforts to maintain the gold reserve in the treasury. The president's recommendation on this subject is that we should retire from circulation all so-called greenbacks and treasury notes, and substitute for them bonds of small or large denominations to run for many years, at a low rate of interest.

The message concludes with an earnest argument against the free coinage of silver, and an appeal to the people of the country not to further the cause of free silver by advocating it, to the detriment, as he claims, of the financial credit of the country or the impairment of a sound and stable currency.

CLOSE TO A CRISIS.

Our Relations with England on Affairs in Venezuela.

WASHINGTON, Dec. 5.—A brief dispatch London says that the essence of Lord Salisbury's reply to the congressional advice that Great Britain submit the whole Venezuela boundary question to arbitration is that Great Britain declines to accept the advice. There is reason to believe that the president was aware before his message went to congress that Lord Salisbury's response would be unfavorable, but the fact was probably withheld from congress because that portion of the message relating to Venezuela had already been completed and the president desires to make it the subject of a special commuication that will give the matter the importance it deserves. If the reply is of the nature stated, then it is realized here that there can be but one line of action open to the president.

Having received a negative reply to his direct inquiry whether or not Great Britain is prepared to submit to arbitration all of the territory in dispute—for there can be no doubt that the president has been informed by cable of the nature of the communication coming by mail—there remains for him but one course, namely, to submit the matter to congress for its further direction. Beyond this point the president cannot go alone, for to be consistent he would be obliged to notify the British government that any encroachment upon Venezuelan soil would be regarded by the United States as a hostile act; and that is so perilously close to an open declaration of war that it might be construed as an infringement upon the constitutional power of congress.

CUBANS SPRING A SURPRISE.

Enter the Province of Santa Clara--Great Battle Expected Soon.

MADRID, Dec. 9.—Advices from Havana state that the rebels under Gomez and Maceo have entered the province of Santa Clara and surprised the Spanish column there, killing nine of the troops. The remainder retreated. Other insurgents have arrived at Matanzas. The Spaniards are advancing to meet them, when a battle is expected.

American Federation of Labor.

NEW YORK, Dec. 9.—The largest congress of labor leaders ever held in New York as far as the numbers represented and the interests involved are concerned began today at Madison Square Garden with the opening of the fifteenth annual convention of the American Federation of Labor. More than 500,000 organized workingmen in the United States are sending their delegates—115 in number—to represent them. Perhaps 1,000,000 workingmen would be nearer the mark, but the officers of the federation are conservative as to numbers and only reckon those who are in good standing with the subordinate unions.

Looks Like Business in the Orient.

LONDON, Dec 6.—The Times prints a dispatch from Constantinople which says that the embassies have received instructions from their respective governments that the guardships question must be pushed home and that it is impossible for the powers to retire from the positions which they have assumed. The Daily News has a dispatch from Constantinople to the effect that the ombassies have unofficialy informed the sultan that if the firmans for the extra guardships are refused the Dardanelles will be forced by the powers.

Caught Making "Queer" Coin.

MATTOON, Ills., Dec. 7.—United States marshals raided the home of Smith Ash, and captured Ash, A. V. McMillan, Dick Ash and W. O. Glover with molds in their possession and engaged in making spurious silver dollars.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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The California State convention met Monday and Tuesday this week at Oakland.

The State Anti-Secret Convention of Maine was in session at Cornish from Dec. 13 to 15.

The next regular meeting of the National Christian Association Board of Directors will be Monday the 23d, at 9 A. M. A full attendance is desired.

Said Brother Beelzebub to Brother Belial: "How much we know that those cowans on earth can't find out till they join this lodge." "Ah!" responded Brother Belial, "you forget that hell has been exposed."

The annual convention of the New England Christian Association will meet in the Bromfield St. M. E. church, Boston, at 7 P. M. Wednesday, Jan. 15. President C. A. Blanchard, of Wheaton College, Ill., and Rev. J. M. Foster, of Boston, will be among the speakers.

Woman has been a great political blessing to this country. She is not afflicted with moral color blindness to the extent that her brother is. She has helped him to a clearer vision. God bless her for it. For this very quality, however, she is a terror to "our party." So far the conspiracy of politicians has signally failed to ruin those women that they cannot rule. Every one ought to read Mrs. Gougar's review of the Gougar-Morse suit, as given in *The Voice* of New York. From the verdict of the jury, in the first trial, which the judge set aside as contrary to the law and evidence, we presume that Mr. Morse is a Freemason, and had given his brethren on the jury the grand hailing sign of distress, and that tkey were obliged to—"*immediately repair to the relief of the person so giving it.*"

Mrs. Gougar has taught Mr. Morse that he can not stab the good name of a woman with impunity, because she has the courage to speak her convictions as to the trend of political parties. Every woman is safer to-day because of the brave fight which Mrs. Gougar has made.

DANIEL POWERS.

Mrs. H. E. Powers and her husband, whose picture we give here, have been honored by God in founding and carrying on the Beacon Light Mission in the city of Washington. They have consecrated their lives to Christian reform, especially to the anti-secret reform. While they resided in Boston, Secretary J. P. Stoddard conducted meetings at their home for nearly two years. On another page we give an extended account of their missionary reform work in the capital of the nation, written by Mrs. Powers. We ask a place in the prayers and contributions of our readers for these faithful Christian workers.

A cheering sign of the times is that of coming arbitration in disputes between individuals and nations. The conscience of rulers and people now say that "the party who refuses to accept arbitration may justly be suspected of bad faith." Eugene V. Debs is not the only one who has learned the folly of industrial war.

Mr. Debs declares that there will never be another such a strike as he inaugurated in 1894. According to the United States commissioner, Carroll D. Wright, the loss in wages by strikes in thirteen years in this country is $163,807,866, and in addition to that immense sum, labor organizations have paid out, in promoting these strikes, $5,262,000.

While strikes are still to be expected, because they are for the interest of "walking delegates" and other secret lodge officers, yet the *Cynosure* rejoices in the evidences that the laborers themselves are frowning on strikes, and demanding rather the friendly or legal adjudication of disputes. The *Cynosure* also believes that there is in it a prophecy that they will soon see the folly of swearing themselves to blind obedience, secrecy and taxation for high-sounding titles, and the "sinews of war."

In this same line, the speech of Lord Salisbury on Nov. 9th. last, on the Turkish situation, is very significant as to the trend among nations: "I will only say, in conclusion, that throughout these negotiations nothing has pressed itself more strongly on my mind than the disposition of the Great Powers to act together..... This is to me a very cheering symptom. I hope it may be the foundation of a system of action that may last, on this and on many other subjects, for many years to come; in this sense of necessary co-operation we shall find the solution of some of the most formidable problems that oppress us and, above all, we shall in due time be able to put a stop to that condition of *armed peace* which presses now on the industries of the world."

The Turkish massacre of Christians continues and is reaching appalling proportions, trustworthy evidence showing that from Oct. 20, the date on which the Sultan authorized the acceptance of the reforms proposed for Armenia, to Nov. 15, no less than 15,000 Armenians were slaughtered, or 1,000 per day. Since then forty-six Armenian villages in Van have been destroyed by Turkish soldiers and their inhabitants massacred. Over 100,000 Armenians have been butchered, mostly men, leaving women and children in awful poverty, as a part of the plan for the systematic decimation of the Christians in certain vilayets, authorized, it is charged, by the Sultan himself, with a view to so reducing the number of Christians as to give them no claim to influence.

The only way to put an end to these wholesale murders, and to restore order, is by the overthrow of the Sultan by rebellion, led by some strong man outside of the "palace party," who shall command the confidence of the Mohammedans and of the European powers, and restore tranquility, or by the deposition of the Sultan by the powers, and the forcible partrition of the Ottoman empire among them. Our opinion is that the last alternative is the only effective one.

It would be a queer juxtaposition of events if, in the same week, a pastor should attend the burial of a Masonic infidel "brother" gone to the "grand lodge above," and the funeral of a Christian brother gone to heaven.

MASONIC MORALITY.

BY REV. GEORGE WARRINGTON.

[*Tune, Comin' thro' the Rye.*]

If a Mason cheat a body
Of his property,
Other Masons join in with him,
Swearing to a lie.

CHORUS--Every Mason is a partner
To these deeds of wrong,
For when the order covers crime,
He joins the wicked throng.

If a Mason rob a lassie
Of her purity,
He's not punished, if no Mason's
In her family.—CHORUS.

If a Mason kill a Morgan,
Will he need to die?
Masonry corrupts the jury
Shuts the judge's eye.—CHORUS.

Sons of Freedom! Are you worthy
Of the noble name,
When your silence is conniving
At these deeds of shame.—CHORUS.

Heroes be, and do not falter,
Though ye are but few;
Principles will gather voters;
To the right be true.--CHORUS,

Masonry has been enslaving
Men on every hand;
From her thralldom let us rescue
Our beloved land,

Let us greet the day approaching,
Day of jubilee,
When the right shall be victorious;
Every man be free.—CHORUS.

AN ENEMY TO CHRISTIAN LIFE.

BY REV P B. WILLIAMS

The secrecy of the lodge throws suspicion upon it. The good and great institutions of earth, the family, the church and the government, are all open to investigation and criticism. The lodge hides behind secrecy and forbids investigation. They say to outsiders, "You know nothing about us." That is untrue, for we see them and their works on every hand. If it were true, it would be sufficient reason for Christians to stay out. Christians may not unite with an institution that they "know nothing about," without injury.

Christians should imitate that openness of life and guilelessness of character, as taught and practiced by Him who said, "I ever spake openly, and in secret have I said nothing." No Christian can become a Mason or unite with many of the other secret societies without violating the positive command of Jesus Christ. He says: "I say unto you, swear not at all." His servant James says, "But above all things, my brethren, swear not." Every Freemason, and many members of the minor orders, swear again and again, and yet many Christian men and women see no harm in the lodge. I confess that the tendency of this age is to "see no harm in" violating God's express commands. Let us not vainly imagine that we are "growing in grace" or getting ready for Christ's coming while so doing.

The Christian cannot lawfully promise to do an act, obey an order, or submit to laws, until he first knows what those laws are. About every lodgeman does that. He is compelled to conceal and never reveal what he does not know, and therefore, cannot possibly know that it is not wrong. The promise of another, that there is no harm in it, cannot be sufficient for the Christian. We differ as much as to what wrong is, as we do about what right is. One man may discover a wrong in it that the other man failed to discover. Therefore, no Christian may join a lodge on this promise, for the simple reason that a Christian may not commit the keeping of his conscience to another. This is what every Christian does who enters a secret society on the promise that there is no harm in it. If it is wrong for a Romanist to commit the keeping of his conscience to the priest or pope, is it not equally wrong for a Protestant to commit the keeping of his conscience to a Freemason or an A. P. A.?

When entering any lodge, if the command comes to swear away our liberty, we must ask, "whence comes the order?" Does it come from the author, God? The candidate, if true to Christ and an enlightened conscience, must stop.

An oath requires that a man answer in truth,—a thing which no man can do when he is in ignorance. In the Masonic (and many other) lodges every candidate is in ignorance as to what he is to conceal. No worship to God in any other name save that of Jesus Christ is at all acceptable. "For Christ's sake" is a sentiment that finds en echo in every Christian heart and assembly on earth. Christ and Christianity teaches, "Neither is there salvation in any other. There is none other name under heaven, given among men, whereby we must be saved." "I am the way, the truth and the life; no man cometh unto the Father but by me." Freemasonry, Odd-fellowship, Knights of Pythias and many kindred societies utterly ignore the name of Christ, and the merits of his atonement, and propose to save men by their good works; pointing them to heaven by square and compass. It is wrong for Christians to unite with such institutions and thus give countenance to them. "Come out from among them" is Scripture, which is clearly violated by such relations.

The church is sufficient; but when we join a lodge we lower Christ's standard and bring it to shame. The church has in it all the elements of reform and benevolence this world needs for time and eternity. When a Christian unites with a lodge for reform or benevolence he virtually says, "the church is not sufficient." "By their fruits (actions) ye shall know them." There never was an age of more unfaithfulness to truth and righteousness than the present.

This is an age in which good men and women can be easier switched off and side-tracked from the right than any other. Christians must rebuke sin; must "cry aloud and spare not." "Have no fellowship with the unfruitful words of darkness, but rather reprove them." "Let your light so shine before me that others seeing your good words may glorify your Father which is in heaven." "No man lighteth a candle and putteth it under a bushel, but on a candlestick."

If we would follow this Teacher we will not go where he cannot go. If need be, my brethren, stand alone with him in every Christlike work of reform and benevolence. There are no secret societies but what require a fellowship with the world, not only unwarranted by the sacred Scriptures, but forbidden by them.

Oakland, Cal.

NEITHER JUSTICE, HONESTY OR VIRTUE CAN BE MOTIVES TO JOIN THE MASONIC LODGE.

Persons join organizations upon the conviction that the joining will prove helpful to them. The thought of helpfulness leads to the joining. The person joining is led to the joining by having those who belong speak of the advantages of belonging and having the assurance that if they join they will receive the benefit of membership in the organization. Freemasonry claims the greatest advantage for its members. In what does this claimed advantage consist?

1. Does it consist in justice?
2. Does it consist in honesty?
3. Does it consist in virtue?

Justice teaches that all are equal in the benefits of her jurisdiction. That her administration must be open, frank and free, and with only one oath to bind, and that is to tell "The truth, the whole truth and nothing but the truth." This is the only oath admissible in the court of justice. She rules out all else. It is the only oath admissible in morals--in ethics. It is the only oath provided for in civil jurisprudence, which is supposed to cover, and protect, and rescue all rights embraced in justice and honesty and virtue, which cover the whole realm of righteousness.

It is the only oath claiming the least mark of civilization. All others are the invention of cruel and savage inquisition, to establish intimidation and the reign of fear. What honesty can be embraced in a man going into an organization and binding himself under the most horrible oaths that were ever invented by the old Spanish inquisition, to secure an advantage which cannot be detected by those with whom he is dealing because they have never been made members by the taking of the horrible, cruel and savage oaths which must be taken to make one a Freemason? What must be thought of a man who will advise and seek advantage through such methods?

Does an honest man seek for an advantage secured by secret signs and grips? What would you think of a lawyer's honesty going into court to take an advantage to be secured by the taking of an oath in secret? Would any honest man fail to say that the heaviest anathema of justice should be visited upon such dishonesty? Honesty marches upon the great highway of integrity, and claims no advantage save that which right secures. Honesty has no secret place to take an oath and receive signs and grips to secure advantages where advantages do not belong. It turns from all such as a deadly poison to everything like manhood. All such is spurned by justice and branded as infamous by honesty. Justice and honesty linked or yoked together for the advantage of all alike, debars forever any such advantage secured in any such unjust and dishonest way.

Virtue is the purest and cleanest word. It was the all comprehensive word with Socrates. What is to be thought of a man's virtue who has to put his passions under oath to prevent his invasion or his breaking in upon the virtue of "a Master Mason's wife, or a Master Mason's mother, or a Master Mason's sister, or a Master Mason's daughter?" The oath is a vile slander of this class of women mentioned. It is an impeachment of their virtue. Its meaning is, that if the man taking the oath did not take it, that he could and would commit the foul crime of seduction so far as this class of women is concerned, which is a foul blot upon virtue.

Such an oath is an insult to every true and virtuous woman in the wide, wide world. Can anyone tell what was the surrounding circumstances, the state of morals, which gave rise to the thought of such an oath? Can anyone furnish its history? There surely must be some deep, fossil depravity associated with its origin. The whole thing belongs to ignorance, superstition and savagery, and should be whipped out of the camp with some foul scourge by justice, honesty and virtue--the attributes of righteousness. ALPHA.

Convenient Point, Ill, Dec 2, 1895.

THE CHURCH AND SECRET SOCIETIES.

CONCLUSION OF A PAPER READ BEFORE THE MINISTERIAL UNION OF TRENTON, N. J, MONDAY, OCT. 7TH, 1895, BY REV. S F. GRADY.

Regarding the church as of divine origin, and having a divine mission, viz, the proclamation of the way of salvation through the merits of a crucified, risen and glorified Saviour, we must regard all human organizations, whether secret or open, sacred or secular, as good or bad in proportion as they help or hinder the church in this her great work of making known to lost men the way of eternal life. If the church had always been true to her trust, there would be no necessity, nor even the shadow of an excuse for the organization of other societies for social and benevolent purposes; and while it is no doubt true that the greater part of the actual good accomplished through the channel of the secret societies is performed by members of the church in those societies, yet the society gets the credit for the good, and the church is reproached for neglect of duty, because her members work through other instrumentalities, and not where their very position places them under obligations to work,—through the church.

The secret society is a hindrance to the church in proportion as it keeps the members of the church away from the services of the church in order that they may attend the lodge, or engage in society work. Imagine members of the church at the lodge, throwing themselves heart and soul into the work or festivities there, instead of at the prayer meeting where they ought to be engaged in the worship of God, and doing what they can to encourage others in Christian effort, and in the service of God. Hear them in the presence of ungodly men, their brethren in the lodge, express the wish that there might be the same friendly feeling and social enjoyment and freedom in the church which they find in the society, thus bearing a testimony against the church rather than in its favor.

If the church is lacking in the social element, and her meetings are not as interesting as they ought to be, is it not largely because her members have robbed her of the energy and influence

which they owed to her, and given that energy and influence to the societies? If church members would put forth the effort to make the work of the church successful that they put forth in the behalf of the lodge, it would be better for their own spiritual interests, and for the glory of God; but instead of seeking first the kingdom and righteousness of God, their first and best efforts are given to the lodge, and the church is a secondary consideration; and in many instances, interest in the church decreases in proportion as interest in the lodge increases, until all interest in spiritual things has been choked or absorbed by things secular. This is necessarily true of all who habitually neglect the divinely-appointed means of grace for things of any worldly character.

Few persons have time and strength to devote to both church and lodge,—which then shall we sustain? We cannot advance far in different directions at the same time. Which way then shall we take. "No man can serve two masters,"—which then shall we serve. The following testimony from Dr. A. J. Gordon, late pastor of the Clarendon St. Baptist church, Boston, is worthy of serious consideration:

"He who begins by halving his heart between God and mammon, will end by being whole hearted for Christ. Odd-fellowship chills the ardor of church-fellowship. Freemasonry detracts from our interest in that Jerusalem above which is free and the mother of us all. We affirm what a wide experience has taught us in this matter. We have never known a good lodgeman who was a good churchman. We say good lodgeman; we mean one who attends to his obligations to Odd-fellowship or Masonry, and gives the time and enthusiasm which his society obligations demand. A Christo-centrec man is often counted as an eccentric man, but such are they who have moved the world, and will move it."

If the time and energy and strength now given to the lodge by the church, or by individual members of the church, could be turned into its proper channel, there would be a perceptible improvement in the affairs of the church; and if all Christian influence should be withdrawn from the societies, the real good would certainly be wanting, as a society composed entirely of ungodly men could not be called good when viewed from a spiritual and Scriptural standpoint. Would it not be better for us to stand on the higher platform of Christianity, and try to persuade others to come up where we are, than to go down where they are and unite with them in their revelry, thus wasting our energy in those things which are not for our spiritual profit, and giving our influence against rather than for Christ?

Every time we go to the lodge instead of the church we say by so doing that the lodge is the better of the two, and so bear false witness against our Lord,—a thing we can by no means afford to do, as we thereby injure our brethren in the lodge as well as in the church. May the Holy Spirit help us to realize our responsibility in this. It cannot be claimed that the church, as at present constituted, is all right, nor is there the slightest desire to regard the society as all wrong, the simple object being to consider their relative importance when the things of eternity are taken into account with the things of time. It is to be feared that many substitute the secret society for the church, and are satisfied with lodge religion.

It is not probable that the wisest men are thus deluded; but the fact that the wise are not as numerous as the otherwise, and that men are frequently found who say that "if they live up to the principles of their order they are all right, and near enough to heaven," should make us very careful in this matter. Without saying a word against the principles of any society, and even while we gladly admit that many of their principles are in themselves good, yet we must acknowledge that faith in the Lord Jesus Christ as a personal Saviour is not one of those principles, else Jews and other rejectors of Jesus could not be initiated; and with this fundamental principle of Christianity left out, no man can be a Christian by simply being a consistent member of such an order.

It may be replied that God is honored and even worshiped in the lodge; but we cannot make too emphatic the truth that no worship, in the lodge or out of it, can be acceptable to God if Christ is ignored; no service of prayer or praise can in any case honor God if not offered in the name of Jesus, for we have our Lord's own testimony that "he that honoreth not the Son, honoreth not the Father," and that "no man cometh unto the Father but by the Son." John 5: 23 and 14: 6. It is more than probable that this fact is not as well understood by all the members of the church as it ought to be; and that although professed Christians, many of us do not have Christ in us, the hope of glory, the mainspring of all our actions, and—our life. Even right principles must be operative, and allowed to have a practical bearing on our lives and actions or they are worthless to us.

Some societies claim to be good, because there are good men in them. Why then are they not bad, because there are bad men in them, particularly in those cases where the bad are largely in the majority? and as they "meet on the level, and part on the square," there being no distinctions in the lodge, the bad must have an equal voice with the good in the conduct of affairs. Believers and unbelievers march together in procession beneath banners inscribed, "In God We Trust;" but where are the Christian members while the societies as such are having their balls, and other worldly festivities? They must either drag the banner of the cross in the dust, and dishonor their Lord by being present, or for the time being show lack of sympathy with the society of which they are obligated members. If all Christians should "come out from among them, and have no fellowship with such unfruitful works of darkness, except to reprove them," we may well ask, what would become of their goodness?

Good flour, butter, sugar and eggs, may largely predominate in a cake, but a little poison spoils it all. Is it not to be feared that many of our societies, and possibly some of our churches, have been poisoned by evils which have been sprinkled in by the adversary of all good? Individual members of churches may indulge in worldly amusements which are dishonoring to God, but the church as a whole does not sanction such amusements; and if any local church does sanction them it were a million times better for the spiritual interests of any conscientious Christian to join the fire company than to unite with such a church.

I quote briefly from an address delivered by Grand Prelate Rev. George C. Maddock, to a large audience of Eminent Sir Knights and their friends, in Taylor Opera House, on the evening of Nov. 9, 1894:

"It is sometimes intimated that the Masonic order is exalted above the church, but the Mason who does this is certainly ignorant and perverts the teaching of the order. True Sir Knights admit without question that the church is the first and highest and most important of all, that it is a divine institution, while Masonry in all its parts and degrees is a human organization borrowing its light and glory from the revealed oracles of truth. It lays no claim to divinity, but as one has said: among human institutions it claims to be the most venerable in its antiquity and dignity, unexcelled for the purity of its principles and unostentatious benevolence and brotherhood."

This being true, should we not as Christians seriously consider whether we ought not to be content with the best, and satisfied with the God-given and divine, instead of coming down from the high platform of Christianity to mingle with the world on the lower plane of that which is at the best merely human? and if in any sense, or in the least degree, the society can be called superior to the church, as a social and benevolent institution, may we not ask whether it is not because Christians have turned their social talent, and their works of benevolence aside from the divine to the human channel, thus robbing God of the glory which is always due to his name?

Secret societies are now so numerous that their most ardent admirers say there are entirely too many, each man believing his favorite order to be the best. Can we not as members of the church of the living God make this claim very emphatic, and rejoice in the fact that "the secret of the Lord is with them that fear him?" To what extent we violate the apostolic injunction, "Be not unequally yoked together with unbelievers," when we are made members of the man-made societies, each one must determine for himself, in the light of God's Word; and one thing is certain: we are under the most solemn obligations to take the name of Jesus with us wherever we may go. This duty we owe to God, and to our fellowmen; and we should never place ourselves in a position where we shall not be allowed to give a faithful testimony for him, and hold him up as the only Saviour of men.

His name being the only word which will admit us to the heavenly kingdom should be made prominent everywhere, and it is to be feared that even the church has neglected her duty, and fallen below her privilege in this respect. We all need to take a firm grip on the hand that was nailed to the cross for us, and our great purpose should be to do all the good we can in His name to two great classes of our fellowmen—those who are in the lodge, and those who are not.

CAPITAL BEACON LIGHT MISSION.

"BUILD OVER AGAINST YOUR OWN HOUSE."

BY MRS HATTIE E POWERS.

When we moved from the city of Boston to Washington, Nov. 1, 1894, the injunction "Build over against your own house" came to me as from God. For two years the burden of a mission and book room were rolled on me and I was unable to roll it back upon God until I could step out upon his promises and in simple faith go to work for him on this line of rescue work.

So "Beacon Light," the child of prayer, was born of God, Dec. 3, 1894, a feeble light, to be sure, but nevertheless a light. The light is shining and our hearts are groaning for the lost ones in our churches, those upon whose lives the adversary has put a mortgage, and thrown dust in their eyes, and blurred their moral senses. Men who are deceived by their own imaginations, having been entrapped by the mystery of secrecy and glorified it until they have covered its deformities from sight, prove that men may become so accustomed to its absurdities as to lose sight of its enormities.

King Solomon wisely said, "There is a way that seemeth right unto a man, but the end thereof are the ways of death." I must utter notes of warning, for with this light comes an awful responsibility; and if I hold my peace here I shall be guilty before the bar of my own soul and speechless at the judgment seat of God. The evangelist's work is only just begun when he leaves the young lambs for the lodge wolf, which makes quick work of transforming them into infidelity, still making them believe they are Christians. The highway of the lodge is the short-cut route to the manufacture of first class infidels, drunkards and suicides.

As one friend of this mission, an ex-Mason, said to me, "I think your work the most important work before the people to-day. If you could abolish the secret lodge system you will have no intemperance to fight." Burning words for the W. C. T. U. mothers to ponder. If they would investigate and learn the true inwardness of the lodge they would teach their sons to shun it. One scholarly Christian gentleman, a Mason from Canada, listened attentively to the chalk talk and then confessed, of his own accord, that I had explained it correctly, and added: "All that you have said in regard to the intemperance of the lodge is true." He said, "I do not see how women can allow their husbands to join the lodge. It is hypnotism." After a two hours' talk he said very solemnly, "Almost thou persuadest me to renounce the lodge."

This is but one of the many forcible and sad illustrations of the unequal yoke—the bride of Christ married to darkness. Sometimes Masons come in so very pompous, fully prepared, as they think, to show me that I do not know anything about the institution; but oh, the look of chagrin, perplexity and confusion when they listen to Masonic law by a woman. They go out changed, convicted, humbled, but always kind, with no disposition to defend their pet institution. Often times our hearts are stirred with sympathy for poor, deluded, but honest Masons, who, after listening to the whole dark iniquity, their features bespeaking the anguish of their souls, have asked me almost timidly if there was any way a man could get out of the lodge without taking the consequences. I have replied, "No; but the consequences of remaining in are infinitely worse in proportion as it is more dangerous to disobey God than man." Masons are so surprised when I reveal to them secrets that have cost them so much that they almost always commit themselves some way.

For instance, while talking to a goodly company, one Mason very rashly interrupted me with the assertion that, "She don't know anything about it. No woman knows anything about Masonry." "How is it," I said, "about Jubela, Jubelo and Jubelum, the three ruffians who murdered Hiram Abiff, dragging him through the murder farce in ten scenes and then playing dead fourteen days?" "Fourteen days!" he exclaimed. "It was all done in one night." A shout arose from the company, simultaneous with the flight of the much-frightened fellow who had suddenly become amenable to Masonic law and vengeance. I needed not to tell the people that he had corroborated my statements. His act in the play is that part of Masonry that you do not have to pay for in advance.

We are often asked if we have ever been molested by the Masons. Some have expressed much fear that we would be. One distinguished brother, a seceding Mason, said he had encountered many dangers in war and in peace, by sea and by land, and did not call himself a coward by any means, but he would not dare do the work we were doing. I replied, "The faith of God disarms fear." While explaining the chart to a sporting man and a press reporter, a professing Christian, I proved the un-Christian character of the lodge by comparing quotations from the Bible and Mackey's Masonic ritual. The sporting man turned away saying: "I will have nothing to do with the lodge if it rejects Christ," —a well merited rebuke for the Christian Mason whose countenance bespoke the application.

One bright Mason, a master of a lodge, said: "You are a pretty good Mason, well read. A man has to have his faculties well drilled to talk with you and not commit himself. You must have studied a good deal." He was an ungodly man, but looking interestedly around the room upon the Scripture texts and lodge charts, his attention was riveted upon "Prepare to meet God." He remarked, "That is the best thing you have here." On the other hand, a professing Christian gentleman, after scrutinizing everything in the room, remarked, "That is the weakest thing you have," pointing to "In secret have I said nothing." I replied, "The words of Jesus are strong enough for me."

(*To be continued.*)

REFORM NEWS.

THE NEW ENGLAND CONVENTION.

WILL MEET IN BOSTON, JANUARY 15.

BOSTON, Mass., Dec. 11, 1895.

EDITOR CYNOSURE:—Boston is the "grand east" of the secret empire. As Washington, through constitutional authority, rules the United States; as the Vatican, through the Pope and his cabinet, rules the Roman hierarchy, so Boston, through the most Puissant Sovereign Grand Commander and his counselors, dominates and directs the operations of the secret lodge system.

Like a huge centiped, its tentacles reach every hamlet and city of our land, but the head is at the "Hub." The most renowned dignitaries in Masonry have gathered here in council during the year; and on the 27th of August our streets were literally impassable by reason of hordes who poured in upon us like to the dragon flood from the mouth of the apocalyptic beast. The grand pageant has departed, as "unlamented pass the proud away; the gaze of fools and pageant of a day," but the poison remains.

To expose this evil and point out the remedy is the work of both the National and the New England Christian Associations. We war not against men but against a great system of evil which is doing an incalculable injury to society and the church. We hold that the lodge system is one of deception, and our effort is to cast it out of the state and the church, as Satan and his angels were cast out of heaven.

In pursuance of its purpose the New England Christian Association will (D. V.) meet in annual session January 15, prox., at 7:00 o'clock P. M., in Bromfield Street M. E. church, Boston, continuing its sessions the following day and evening. A full text of the program will appear in due time, but we give this notice early so that those desiring to attend can have ample time to make arrangements. *All* will be welcome, but the friends especially are urged to come and give strength and influence to this meeting. Now that the enemy has come in like a flood, is not this a call to rally around the standard which the Lord has set up against the adversary?

The committee had hoped to secure an address from Mr. Moody, but previous engagements prevent his attendance. This disappointment will be in part compensated for by the presence of Rev. Chas. A. Blanchard, president of Wheaton College, Ill., who, with Pres. J. M. Foster of Boston, will address the meeting at its opening session.

Whosoever will, let him come; and let him that heareth say to his neighbor, Come.

J. P. STODDARD,
For the Committee.

A SWINDLING INSTITUTION.

ST. PAUL, Minn., Dec. 6, 1895.

EDITOR CYNOSURE:—Yesterday a young man was sitting by my side in a railway car. I gave him an Anti-masonic tract. He read it and said: "The writer of that tract is down on Masonry." After the usual Masonic ding dong of the goodman argument, the immaculate perfection of the man that lives up to Masonry, etc., and his utter failure to find anything in the tract that was false, he told me that he was a 32-degree Mason.

In answer to my inquiry as to the time and money Masonry had cost him, he said that he traveled a long distance to take the symbolic degrees, and a still longer distance to take the higher degrees; that he was initiated into the Scotch Rite up to the 32d-degree in four days, working from half-past two in the afternoon until a late hour each night; and that it had cost him six hundred dollars.

In answer to the question how much benefit it had been to him during the two years that he had been a Mason, he replied that he did not know that it had been any benefit to him, for he thought that it would be as easy for him to get a position, if he needed one, without being a Freemason.

I suggested that if he got into a bad scrape Masonry would help him. He allowed that it would. He did not seem to be at all scrupulous about keeping the Masonic obligations, and acknowledged the truthfulness of the exposes of Masonry which I showed him. He also told me that he had a wife and family, and that he had never made a profession of Christianity. I asked if he expected to be saved by means of Masonry. He replied that he did not. He said that he regretted having joined the Masons. I advised him to drop Masonry by letting it alone, and attend to the salvation of his soul. As he arose to leave the car he extended his hand, inquired for my name and residence, said he was glad that he had met me, and hoped that we might meet again.

Now it seems to me that that young man was swindled by the Freemasons' society out of his manhood, his conscience, his right of private judgment and six hundred dollars, and that if we have not statute laws under which the Masonic fraternity can be punished for such swindling, we ought to have. But God will judge them, for they have no Saviour, and the prince of Masonry, the devil, is already judged to be cast into the lake of fire.

W. FENTON.

OUR COLLEGE AGENT IN NORTH CAROLINA.

DURHAM, N. C., Dec. 10, 1895.

EDITOR CYNOSURE:—When I left Washington I took the steamer and sailed down the bay to Norfolk, Va. There is the Mission College sustained by the United Presbyterian church. I called on Prof. Paul Work, who is at the head of the institution, and spent the day in visiting the classes, and the library, where I found the anti-secrecy volumes which I placed there a few years ago. The Norfolk Mission College has a large attendance, and besides the good work done in the sciences, it has training classes for the trades, and printing.

I went the next day to Nottoway Court House and stopped with a friend whom I had known long ago, Rev. J. M. Rittenhouse. He is laboring in connection with the Presbyterian church, and has charge of three mission schools and churches in Nottoway county, one at Crewe, one at the Court House and one at Burkeville.

The Ingleside Seminary for young women is located at the latter place. Rev. Mr. Campbell, formerly missionary to Africa, is principal, with a corps of lady teachers who give instruction in science and music, also in housekeeping, millinery and mantuamaking. Ingleside Seminary has over 300 students and is doing a very important work for this region; and the church at Burkeville has fifty-five members. As Mr. Rittenhouse was suffering from feeble health, I remained and preached for him three Sabbaths and on Thanksgiving day; and I referred freely to reform principles in my sermons.

At Chase City, Mecklenburg Co., Va., there is another advanced school called Thyne Institute, sustained by the United Presbyterian church. Dr. Moore, the principal, received me very cordially when I called; and I spent one day and evening in visiting the classes and speaking to the students. There are 357 students named in the last catalogue in the three departments: the normal, the grammar and the training classes.

S. F. PORTER.

NATIONAL REFORM CONVENTION.

BALTIMORE, Md., Dec. 13, 1895.

EDITOR CYNOSURE:—This finds me in attendance at the National Reform Convention. The attendance, all things considered, is good. The multitudes, of course, pass by, but a goodly number of the thoughtful consecrated turn in to counsel and learn. The different reforms being urged by the National Reform Association are suggested by the program and are being presented by able speakers.

A few thoughts will interest *Cynosure* readers. The labor question was discussed by Revs. Chas. Rhoads and J. A. Vance. It was thought that this question would never be properly solved until employer and employed become brothers in Christ. There should be an engaging in business to do service to the Lord not merely for profit. Holiness to the Lord should be over our shops and factories. The employer should try to make men instead of degrading them into animals or machines.

The labor problem will not be solved until men learn to use the product of their labor right. An employer marked the money paid to his men and found within a week that two-thirds of this money was deposited in the town banks to the credit of the saloonkeepers.

The divorce evil and its remedy was preeented by Rev. J. E. Grammer, D. D., and Rev. Dr. T. P. Stevenson. We were told there are forty-six sets of divorce laws in our land. The number of divorces granted in the United States are forty per cent more than in Great Britain. A committee has been appointed to look into present divorce laws and try to secure uniform laws in the different States. A man in Connecticut was said to be a member of the same church as his three divorced wives.

Bro. J. M. Foster presented the necessity for the Christian amendment. Our attention was called to the moral personage of the nation. The Constitution was a "compact of political atheism." Therefore, there must be political dissent. The world is saying to the Sultan of Turkey, Reform or fall. So we say to the Constitution, That is corrupt.

Bro. Foster's address drew forth some spirited remarks from some who did not agree with his position. Attention was called to Joseph, who accepted a throne under a foreign king. Rev. Dr. A. Rittenhouse, said: "The state has to do with moral and religious beings. It holds me in its iron grasp. It controls my life, etc.; hence it should enact laws for the greatest good of a moral person. Christ does not need the aid of civil government, it is said; civil government needs the aid of Christ."

Rev. Dr. D. B. Wilson, of Allegheny, presented the perils of our public schools. We magnify the state as a divine institution. When magistrates recognize that they are representatives of God they will acquit themselves properly. Said the speaker: "Education must concern itself with body and soul. Moral training is necessary. Murderers multiply. The courts of Ohio and Wisconsin have pronounced Christianity itself to be sectarian."

A very happy and stirring address was given by Rev. G. W. Enders. He was a Lutheran. How could any follower of Martin Luther fail to be a reformer. Mayor Hooper had said in his

welcome to the convention that he as mayor was expected to welcome all who came to the city. No matter how much bad they brought, they would likely bring a little good. Bro. Enders happily replied that heaven was not like the city of Baltimore. All were not welcome there. Bro. Enders hopes to give an address at the coming anti-secret convention in Pennsylvania.

We are now in the ladies session of the convention. Mrs. Mary R. Heslup presides. The subject of temperance is under discussion.

Later, resolutions embodying varied themes of National Reform discussion have been brought forward. All were adopted readily until the resolution regarding secret societies. The word secret did not appear in this resolution. The inquiry was made as to its meaning. When it was found that secret societies were meant there was an amendment made. The discussion and resolutions were laid over until another session. The need for enlightenment regarding this subject is apparent. W. B. Stoddard.

CORRESPONDENCE.

MASONIC MORALITY.

Baltimore, Md., Dec. 10, 1895.

Editor Cynosure:—I was startled recently by reading in Mrs. Charlton Edholm's book entitled "Traffic in Girls," published at Room 814, The Temple, Chicago, Ill., the following terrible story of the wickedness of a fallen man. The world is apt to forget that "when a woman falls a man has fallen too." The keeper of a house of sin had noticed a beautiful school-girl going by daily, and she determined to trap her for one of her wealthy patrons, and took one of the house servants into the plot.

One morning this servant, an old colored woman, was washing the steps as the girl went by, and rising from her knees said, "Honey! you's dress is all torn in de back. Come in a minute and I'll fix it up." The unsuspecting child, startled, quickly stepped inside and immediately the door was locked and she found she was a captive and was utterly bewildered.

A messenger was sent for the patron with the news that a beautiful young girl was at his disposal. Hurriedly he went, and as he opened the door of the bed-chamber the girl rushed and threw herself sobbing on his bosom with the words, "Oh, papa! I'm so glad you've come. They've got me locked in here for something—I don't know what—and I was so afraid. How *did* you find me, papa?"

What if some other man had been sent for? No wonder that man was converted into a rescue worker. This father had a code of morals that protected his daughter from the lustful passion of her father, but provided no protection for the daughters of other parents.

This incident brought to mind that part of the Masonic initiation where the candidate, oft times a minister of the Gospel, formally and solemnly obligates himself not to have "illicit carnal intercourse with the wife, mother, sister or daughter of a Master Mason, knowing them to be such." This obligation provides a Masonic code of morals to protect from themselves their own kin, but it gives no protection to women outside of given relationship to Master Masons.

I cannot understand how a minister of the Gospel, or any Christian, can go through the foolish initiation service, being stripped to his underclothes, with one leg of his drawers rolled up to the knee, and take upon himself this partial obligation of chastity, and have the horrid oaths administered to him, and still consider himself a preacher of righteousness or an example of Christianity. R E Former.

MASONRY CANNOT BE KNOWN.

Caladonia, Wis., Dec. 4, 1895.

Editor Cynosure:—Ye don't know anything aboot it. I mean you, Mr. Editor, and a' your readers, for that matter. Aboot what? Why, aboot Freemasonry and other secret societies. Don't they nearly a' tell you so? And are they not a' honorable men? No, sir! ye and I don't know half as much as we think we do. Ye may have observed a great deal, and ye may have read a great deal, and yet ye "don't know nathing." That is a fact, Mr. Editor.

Ye may have seen them parading wi' swords and staves and lamb-skin bibs and a' that. Ye may have heard them read from their rituals and say prayers and sing hymns and make orations on public occasion. Aye, more, ye may have heard their authorized teachers expound the symbolism of Masonry. Ye may have read all that Mackey, Webb, Morris, Sickels and Pierson ever wrote. Yes, you may even get "Ecce Orienti" and snouk aboot till ye find the key, and then read it from end to end.

Then what? Why then ye don't know the a b c of Masonry. Ye perhaps can't spell Boaz according to their method. Why, you may commit to memory the ancient landmarks as ye would the Ten Commandments and then ye are only a "cowan;" and a man who has taken a single degree can look wiser than you can, to save your life; and by a single question he can strike ye dumb. Viz., "Ha' ye ever been made a Mason?

Of course ye as an honest man will say no. Then by prescience he says, then ye don't know ANYTHING aboot it. Ye see, then, that all your observation and reading has been in vain. Ye are astonished at the audacity o' the man, and ask me how does he know that I don't know? But ye must not ask such questions. Ye may offend the man.

I will explain. Ye know, no, ye don't know anything aboot it, but they know that Masonry is the outgrowth of the ancient mysteries, and this is simply one of the modern mysteries. Noo do ye see? This logically rests on the dictum that Masonry can't be revealed. Even God himself cannot reveal it. It is not Apocalyptic. Moreover, they say God is partner to the oath, and must help to keep it. And the devil will not, for how can Satan cast out Satan? It is, therefore, secure for eternity. Culdee.

THE SABBATH QUESTION BEFORE CONGRESS.

Washington, D. C., Dec. 11, 1895.

Editor Cynosure:—Quite a number of bills have been introduced, among them one by Representative Morse, of Mass., to prohibit the manufacture or sale of intoxicating liquor in the District of Columbia, after the expiration of existing licenses, and one by Representative Meikeljohn, of Neb., prohibiting the sale of intoxicants to Indians. Mr. Morse has also again introduced his bill for a stricter observance of Sabbath in the District of Columbia, with an addition exempting from the penalties imposed for working on Sabbath those who observe Saturday as the Sabbath. Mr. Morse made this addition to the bill to meet the objections raised by the Seventh Day Adventists and the Hebrews. At a meeting attended by many ministers the Sabbath observance bill originated by the Churchman's League was perfected and a committee appointed to present the same to Congress. The chairman of the committee is Judge Bradley, of the D. C. Supreme Court.

Negotiations, which have been pending for some time, between the officers of the American University and the Board of Counsel of the Temperance Educational Association, for the establishment, as one of the departments of the university, of a college of scientific temperance, have been brought to a satisfactory conclusion. The Temperance Educational Association will contribute $250,000 to the American University for the establishment of the college of scientific temperance. It is believed that much good will be accomplished by this arrangement, not only to the university but to the country. The mere fact of its being endorsed by such men as those who compose the Board of Counsel of the Temperance Educational Association, among whom are Dr. Harris, Rev. Joseph Cook and Dr. Plumb, of Boston; Dr. Strong, of the Evangelical Alliance; Dr. Thomas, of the Baptist church, and Dr. Roberts, of the Congregational Board of Home Missions, is a sufficient indication of its importance, both as an educational and moral reform step.

The idea is understood to have originated with Mrs. Mary H. Hunt, of Boston, widely known as a scientific temperance educator. It is the intention to devote the work of the proposed department of the university mostly to original research; not making it a propaganda of any theory or preconceived notion, but to seek with untrammeled freedom for the truth and to make it known to the world. Its friends are all broad-minded enough to know that truth, based on scientifically ascertained fact, must finally triumph.

In the course of a sermon delivered last Sabbath Bishop Hurst used some very blain language in connection with the butchery of Armenian Christians by Turks, some of which I herewith present: "It has been ascertained through reliable channels of information that 50,000 Christian subjects of the Sultan, living in the province of Armenia, have been butchered in cold blood during the last three months because of their religious belief. This wholesale killing has been allowed to go on at the rate of 5,000 a week or nearly 1,000 a day, and the Christian powers of Europe have stood idly by and allowed the current of blood to flow. I only wish that our laws permitted us at this time to declare ourselves in formal alliance with any nation that would land its troops and lift its hand for the salvation of Christian brothers." C. A. S.

RULED BY RUM, ROME AND THE LODGE.

Hinsdale, N. H., Dec. 9, 1895.

Editor Cynosure:—In a recent issue of your paper I note your remarks as to the *Voice* and *N. Y. Witness*. They will not oppose even the saloon in some cases. I have written both plain and true facts as to the rum rule here, but, as with the daily press, they are so controlled by Masonic ministers and lodge Christians that they decline even facts that are sworn to. This corner of Vermont and New Hampshire is entirely ruled by rum, secrecy and Rome. Candidly, you have no idea how every interest is ruled by the lodge.

I could give you a dozen instances where in this county murderers and all classes of criminals have gone free because every lawyer, sheriff and official is a Mason. Every newspaper is under Masonic control. The high-up lawyer can use the press to help him in clearing his Masonic client or whoever has the "influence." I am sure the truth showing up what Masonry has done—not to me alone but to the people in this section—would, if printed, awaken the country.

This item is interesting, and it is plain that secrecy is doing much to make itself beyond reach of opposition:

"W. K. Vanderbilt, when in Beaver about three weeks ago, offered in behalf of the Pittsburgh and Lake Erie railway to erect a $15,000 station, a $50,000 hotel, and to donate $50,000 in money for college buildings in case the Masonic University is established at that place. Mr. Vanderbilt is a Mason." H. E. H

"HE THAT DOETH EVIL HATETH THE LIGHT."

Beloit, Ala., Dec. 7, 1895.

Editor Cynosure:—The following is a part of a circular that came to H B. Curtis, postmaster at this office, proposing to make him an agent for disposing of "green goods," and reveals an extensive plot for the robbery of both the government and of individual.

It adopts the language and has the real ring of the lodge. It comes from New York but is dated in Lynn, Mass. The papers have been sent to the department, but I copy a slip to let your readers know how skillfully and boldly they appeal to the spirit of cautiousness.

"*Keep this for future reference.* If you decide to come here, send a telegram (no letters) to the address given in the form below, using the exact words of the form, and sign your initials (the first letters of your name). Never sign your name. Be certain to give the same number of dozen given below, and the exact number of the lot. They are your password, and the number and the key to your name on my books. No reply from me to your telegram within ten days means a mistake in your numbers. Send another telegram. If you are unable to come here at present, and wish to communicate with me, send exactly the same message except that you will use the words 'seconds' instead of 'firsts' as 'firsts' means that you are ready to come as soon as you receive instructions.

"Use the Western Union Telegraph company's lines, and send your message between the hours of seven in the morning and seven at night. Always prepay the same, as it is very important. It is not necessary to telegraph from your own town; any town where you are not known will

answer if your message IS CORRECTLY WORDED AND NUMBERED.

"If the operator should ask your name or address, tell him it is is not necessary. All answers from me will be sent to the same name and address as written on the present envelope, unless otherwise instructed by you. TO FAIL TO FOLLOW INSTRUCTIONS STRICTLY MEANS THAT YOU ARE NOT FIT TO BE AN AGENT.

Form of telegram.

"'ANDREW J. ROBERTS, 90 CHERRY ST., LYNN, MASS.—Sent order one dozen FIRSTS. Lot number 312.'"

I marked the words in the above precisely as in the original. It will be readily perceived that the projectors of this scheme are schooled in lodge methods. It goes without saying, that there are many who are both weak and wicked enough to be taken in by the proposals.

H. H. HINMAN.

LETTER FROM REV. J. T. MEYERS.

OAKS, Pa., Dec. 7, 1895.

EDITOR CYNOSURE:—The issue of December 5 of your good periodical—the *Cynosure*—just came to hand to-day. I read it with unusual interest and appreciation. You certainly publish a good paper, and for a good cause. The more I read it the more I want to read it.

I think there is a marked improvement in the contents of the paper in the last six months or more. The productions of the various contributors are able and good. The picture feature of the different men and authors representing the anti-secret reform cause is a decided improvement in the makeup of the *Cynosure*.

The picture of President Blanchard in the issue for December 5 is especially good. As I looked at his picture I thought I could hear his able and scholarly, earnest and logical address before the evening meeting of the anti-secret convention in Philadelphia one year ago this coming February. I thank God and take courage that the anti-secret workers are becoming a mighty host against the oath bound secret lodge system.

Only a few years ago I thought the German Baptist or Dunkard church was about the only church that stood opposed to the lodge. I am happily surprised, however, in discovering my mistake. Evidently the churches are getting their eyes open on the lodge question. Such men as President Blanchard, President Finney, the great lecturer, Joe. Cook, Evangelist D. L. Moody and a host of others, are sure to waken up the churches on the lodge evils.

The churches are corrupted by them and spiritually paralyzed. The young people are ensnared and entrapped by them on every hand. To keep silent on the question means demoralization and ruin to the churches. As one of your readers I heartily deplore the situation of things in the churches through the lodge influence.

Go on, brother, in your warfare against the lodge iniquity, and may the LORD give you many thousands of readers and helpers in the cause.

Yours against the lodge,

J. T. MEYERS.

TALKS TO YOUNG PEOPLE.

BY PROF. D. A. STRAW.

LIFE IN A TUB.

Boys, put yourselves to soak once in a while,—two or three times in a while. I don't mean a whiskey soak, nor a beer pickle. I've seen enough of those bleared and bulged old barrels so that if I never saw another after the present over-production have soaked through and been stove in and thrown in the muck heap I should be quite happy about it. But put yourselves to soak in clean water. "Ugh! It's cold weather," you say? Certainly. That's the reason you need to be reminded of your amphibian relationship.

And girls sometimes need to be reminded of their aquatic kinsfolk, the ducks,—or possibly the swans, not to say anything about geese. A white swan is a beauty, but a grimmy one,—never. Indeed, a well washed goose is a delight to the eye. It is only when one talks or acts like a goose that the comparison is odious. I saw two sparrows the other day when the snow had thawed enough to make a little pool in the sleigh track, just right for a sparrow's bath tub, they thought, as they ducked and dipped and brushed and combed like nice little children.

But frogs freeze up in the winter, or get so stiff that they cannot eejoy the old swimming hole. And they are not to blame for going without a bath all winter, for the swimming hole is all frozen over and there isn't even a firefly around to start a bonfire and thaw out a tub full But boys have not any such excuse for keeping out of water. Boys do not lie on a shelf torpid all winter. In fact, winter and snow banks and sleds and skates awaken more energy in a boy than any one would suppose he possessed, judging by the way he moves to school in a hot September day.

In summer the boy likes the swimming hole certainly as well as any frog or muskrat. Just to lie in the water and soak, how delightfully it soothes! What a pleasure to duck and dive and splash in it! Daytime or nighttime, the time is all too short for it. The weariness of the pitch-fork, the hoe or the slate-pencil are alike relieved by nature's sparkling, splashing, soaking restorative. The pebbly bottom, the sedgy bank, the shading maple and the bobolink's song are all recuperative. A boy is an amphibian, as a tadpole is a fish,—only during the warm season.

But the restfulness is real. And the recuperation is in the soaking, not in the seductive accompaniments, the mud turtle or the mosquito. The splash of the water as you plump into a tub has all the warm and washy friendliness of the pebbly pool. And the freshening shock of a cool dive to the bottom of a full length tub after a day in the dry old furnace-heated school room wakes one up amazingly. What's the use of living like an Esquimau in a country like ours, with water and fuel and kettles and basins and ten-room houses?

He may perhaps properly tie himself up in a fur bag, wear the same night-dress all night if it is six months long, and instead of washing, grease his face to keep it from cracking open in the wrong place, for he has not a stick or a coal for fuel on his whole plantation, and as for butchering and burning blubber to boil ice for bathing a boy, it would be too luxurious. We have not even the excuse of some of our cousins across the sea who live under the same cottage roof with the herd; they might embarrass the cow if they changed all their clothing or took a bath in the winter time. None of you live in a house of only one room and no curtains.

It is not lack of opportunity that keeps any of you out of the water. Nor it isn't lack of courage. Give a boy a gun and he will shoot at the most dangerous dead tree in the woods if he cannot find any bears or rabbits or sparrows to shoot at. And he has courage enough to carry that gun through deep snow with freezing fingers and cold damp feet and empty stomach all day like a veteran, and then he is brave enough to come home at night with his gun and his gamebag—both empty. Hydrophobia is merely another term for fear of water, and it is not expected of anything but dogs to develop that, even in winter.

Rest you? Make you sweeter? Cure your cough? Yes, keep you clear of colds by soaking. But the beautiful thing about water is its cleansing power. Type of divinity. An aid to the angelic. White is the clothing of all the heavenly. Clean hands, clean lips, a clean heart, these are Godlike. Between the altar and the old tabernacle tent was set a laver. And out from the midst of the throne of God there flows a river of water of life clear as crystal. Christian, keep clean.

Wheaton College, Ill.

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THE MYSTERIOUS POWER:

OR

THE UNIVERSAL, INVISIBLE EMPIRE OF THE WORLD.

BACHELOR'S NARRATIVE.

CHAPTER XIII.

CROSSING THE PLAINS.

"I will a round, unvarnished tale deliver."

As soon as the train was beyond the settlements it was thoroughly organized and systematic regulations rigidly enforced. Colonel Alvoid was elected commander-in-chief, while the surgeon and the old plainsman were appointed scouts, or come-and-go-as-you-please fellows. The old plainsman was known as Trailer Ned. He was a noted Indian fighter. He had been visiting friends at the East and was anxious for a scrimmage.

It was with grim satisfaction that he pointed out Indian signs one evening about sunset. The old warrior had been in many a hand-to-hand encounter and had hung for years like a fell-destroyer upon the trail of the red man, sparing neither age nor sex; hence his name of Trailer Ned.

The object of most suspicion at this time was a solitary horseman, apparently an Indian, some distance to the right of the trail. He was looking to the southwest, and doubtless was watching the train that had just passed from sight behind the low hills and was perhaps a mile and a half in advance. With apprehension of imminent danger the two scouts seized their trusty rifles and hurried forward.

Suddenly, at a signal from the lone horseman, some twenty painted savages who had been lying in ambush behind the sage bush in a slight ravine sprang at their victims. Quick as a flash each scout sent a brave to the happy hunting ground. Although unscathed by the whistling bullets of the Indians they were quickly overpowered and disarmed. A council was convened and the captives doomed to death. Trailer Ned was to burn at the stake and his companion was turned over to the tender keeping of an irate brave for scalping purposes in revenge for a dusky brother whom a white trader had decoyed out, plied with whiskey, swindled, robbed and shot.

An old chief rode up, and learning the fate of each, gave a grunt of satisfaction and was about to pass on, when, quickly springing from his pony, he arrested the descending tomahawk and with flashing eye bade the warrior begone. A few hasty words were spoken in the Indian tongue, and turning to the surgeon the chief addressed him in broken English, assuring him of safety and telling him to dismiss all fears. This deliverer was none other than an Indian to whom the rescued man had once shown a kindness when only a lad of sixteen at his father's ranch. Cast thy bread upon the waters and it will return when least expected. No act of kindness or mercy had Trailer Ned ever bestowed upon a redskin. He had sowed to the wind and was now about to reap the very whirlwind.

A stout, abandoned pole was selected as a stake. The doomed captive was securely fastened to the fatal post by passing tough thongs of rawhide around his waist, under his chin, and around his pinioned feet. For some reason his hands were left free so that he could strike at but not quite reach his tormenters. While the fuel was being collected and arranged the hideous and appalling war dance was begun. It was a wild scene as the blackened savages danced in demoniacal glee around their victim by the dim firelight.

The prisoner, although stoical and indifferent apparently to his awful surroundings, was nevertheless possessed of an intense longing for life. In his agony and scarce knowing what he did, he gave the mystic appeal of a clansman in distress. It was seen, and understood and felt by the commanding chief, who feigned sickness and by forked tongue work succeeded in having the execution postponed. During the latter part of the night, aided by the treacherous chief, the two scouts made their escape. Thus was the deadly enemy turned lose to prey on the hated sons of the forest.

Early the next morning the two friends rejoined the train in time to aid in repelling an attack of their pursuers who were led by the treacherous chief, awfully angered at the escape of the late captives. Little did the maddened braves suspect the duplicity of their bold and angry leader. The Indians were repulsed with heavy loss. Trailer Ned lost his fine horse at the hands of his late captors and solemnly vowed that no less than three scalps would settle the score. Infuriated by their late repulse, and coveting the splendid property of the whites, the Indians continued to hover near the train. The scouts ascertained that all day long the enemy was being rapidly reinforced by strong bands, and that no doubt another fight was near at hand.

(*To be continued.*)

So long as other profane swearers are reformed, it is weak and foolish to despair of the reform of those who take wicked and profane lodge oaths, although they are guilty of the worst kind of profanity.

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HOW TO REMEMBER SONG WORDS.

Good Singers Have Failed to Impress When Their Words Have Been Forgotten.

Take for example a popular ballad like "The Last Rose of Summer." It is a good plan to read it over and get the sentiment of the verse, which comprehends the idea of loneliness, the fading away of beautiful things and the lack of sympathy in sadness. The rose is blooming alone. Its companions are faded and gone. No flower or kindred is nigh to share its pleasures or answer to its sighs. This is the groundwork—the skeleton, so to speak—of the verse. Impress this firmly on the mind, and familiarize the thought with the sentiment. Imagine the garden with the one rose and faded leaves all around. Once this is fixed in the memory it is comparatively easy to fill in the remainder of the words. This is one of the simplest and surest ways of committing the words of a song to memory.

With most people memorizing the air of the song is much easier, and this is done by humming again and again, referring to the music whenever there is any question. It is important to learn an air correctly at first, for mistake at the outset is certain blunder at the same place ever afterward.

How to Fold a Skirt.

First, there is the modern godet skirt, and the lines must not be spoiled in the folding. It should be right side out and folded from the bottom. The center of the front breadth should be folded first, and the width of the trunk carefully measured. The fullness of the skirt, width by width, should be folded by the original measure taken from the front breadth, care being taken that every crease is made smooth, until the three back plaits are reached. The plaits should be stuffed with crushed tissue paper, and the paper laid between each two folds. The sleeves of the bodices of gowns and laundered skirts should be padded in the same manner. It is also well to stuff the fronts of full waists.

How to Make Pancakes a la Celestine.

Into a deep bowl sift a pint of flour and add a tablespoonful of sugar and one of salt. Have ready either a pint of cream or milk with two tablespoonfuls of melted butter in it. Break 3 eggs into the flour, add a spoonful or two of the milk to make beating easier and beat all till a smooth batter. Add the milk or cream at the last and a little grated lemon peel. The batter must be very thin, and they are to be baked as large as a breakfast plate. As soon as a delicate brown spread with strawberry or any jam preferred and roll, dredging a little powdered sugar over each and serving them very hot.

How to Make Orange Glaces.

Divide oranges into separate plugs. Dissolve a pound of sugar in half a tumblerful of water. Put this into a copper pan and let it boil almost to candy. Have ready the oranges, tied with a thread drawn through the white pith at the edge of each piece. When the sirup is ready, dip the oranges in it, one by one, holding them by the thread, and hang them up so that they do not touch one another. This should be done in a fairly hot kitchen, and the oranges should hang in a warm, dry place till the sirup has set. They can be prettily arranged en pyramid and served for dessert.

How to Renovate a Crape Veil.

A crape veil can be renovated by putting it out for a few minutes in a drizzling rain until well dampened. Then fold and put under a mattress over night. It will be wonderfully improved in the morning.

How to Make Banana Cake.

Take a cup of granulated sugar, 2 tablespoons of melted butter, a cup of flour, a teaspoon of baking powder sifted in the flour, half cup of sweet milk, 2 eggs, saving out the white of one for frosting the top of the cake. Bake in three jelly pans. Peel and slice fine the bananas and place on each layer. Make a frosting of the white left and flavor and spread on the top, to be eaten soon, as it will not keep.

How to Crystallize Citron.

Pare and remove all the spongy part, make a thick sirup of granulated sugar with a teaspoon of essence of lemon to a pound of sugar. Boil the citron in the sirup slowly and turn often until it has taken up all it can. Lay on the platter and sprinkle with sugar, drying slowly in the oven. The lemon gives a flavor like the store article and will keep in a glass jar.

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ARE EXPOSURES TRUSTWORTHY?

You believe some fellow who has told you Masonry is not exposed or cannot be exposed, but you disbelieve the multitude of witnesses of the first quality who tell you anything else. What ails you? Here are thousands of Masons who on principle withdraw from the lodge. Plenty of them have regarded the obligation to keep secret what in the first place ought not to be secret, and in the second place is not secret, as no obligation at all. Why do you believe those who stay and say almost nothing definite except that nobody knows, and disbelieve those who come out and tell a straight and harmonious story? There is nothing gullible about you. You can't be fooled with professed exposures. If anybody from outside held the door open and showed you what was inside the lodge you wouldn't believe your own eyes. Oh, no, you can't be fooled with any amount of evidence. But when some second-class fellow tells you that he has been mysteriously enlightened in an upper room over Smith and Brown's store, and has learned a lot that nobody not put through the same course knows or can know, you listen open mouthed and gulp all that down. There is nothing credulous about you.

THE GRANGE AND POLITICS.

Among recent occurrences adapted to attract the attention of an enemy of secret political conspiracies has been a meeting of the "National" grange at Worcester, Mass. One of the three surviving founders of this pocket edition of Masonry was there. That was natural, and so, possibly, was the acceptance by the Worcester board of trade of an invitation to a banquet. But what besides political reasons could have brought some of those present is hard to discover.

The mayor of Worcester directed a public reception and welcome to the "National" grange. There were at the gatherings held ex-Governor Goodell of N. H., Lieut. Gov. Wolcott of Conn., Govs. Henry B. Cleaves of Maine and O. Vincent Coffin of Connecticut, ex Gov. D. Russell Brown of Rhode Island, Col. Fred W. Wellington of Gov. Greenhalge's staff, Dr. George A. Bowen of Connecticut, and members of the Worcester city council. Politics are suggested by that list of names. There is at least one country town in New England where outside feeling toward the clan is so strong that it is an objection to an otherwise eligible candidate in the party caucus, that his membership in the grange is liable to defeat the party nominee at the election. Any attempt on the part of this dark lantern country lyceum to meddle in politics should receive so prompt and effective a rebuke as to make it seem not worth the patronage of politicians.

A BACK NUMBER OF FREEMASONRY.

Freemasonry first originated in London drinking places in 1717, and its lodges were still tippling clubs it 1782. The second degree was devised about 1760 or 1770, and the third at the beginning of the present century. The London lodge was still regarded as the parent. Near the end of the last century it was assisted with contributions by the Continental lodges, while French Masonry devised most of the higher degrees and is now respected as the superior.

During the French Revolution initiations were prohibited in England and members were registered and placed under surveillance to prevent calamities of the "Reign of Terror." Its antiquity is the merest pretence as well as its connection with King Solomon's temple. This is shown from historical and other sources. Moritz, a young German preacher, led to England by admiration of Milton, wrote in 1782, as republished by Cassell, as follows of the institution:

"I have seen the large Freemasons' hall here, at the tavern of the same name. This hall is of an astonishing height and breadth, and to me it looked almost like a church. The orchestra is very much raised, and from that you have a fine view of the whole hall, which makes a majestic appearance. The building is said to have cost an immense sum. But to that the lodges in Germany also contributed. Freemasonry seems to be held in but little estimation in England, perhaps because most of the lodges are now degenerated into mere drinking clubs; though I hope there still are some who assemble for nobler and more essential purposes. The Duke of Cumberland is now Grand Master."

AN ENEMY OF REPUBLICAN LIBERTY

The sworn favoritism of the lodge is a source of jealousy and alarm, and is rapidly destroying the harmony and mutual confidence that constitutes the cement of our social structure. They are a fruitful source of sectarianism in religion, and of bitter partisanism in politics.

The Masonic system is in defiance of law, both civil and ecclesiastical. Thomas Smith Webb, one of their highest authorities, says of the Masonic covenant, "No law of the land can effect it; no anathema of the church weaken it." Robert Morris, another high Masonic authority, says of the Mason: "Right or wrong his very existence as a Mason hangs upon obedience to the powers immediately set above him. Failure in this must infallibly bring down expulsion, which, as Masonic death, ends all."

The Grand Lodge Report of the State of Missouri says of Masonry: "It proclaims and practices not that the will of the masses is wise and good, and as such to be obeyed—not that the majority shall govern; not only do we know no north, no south, no east and no west, but we know no government save our own; to every government, save that of Masonry, and to each and all alike we are foreigners. We are a nation of men only, bound to each other by Masonic ties as citizens of the world, and that world the world of Masonry—brethren to each other all the world over, foreigners to all the world besides. For ourselves we deny as Masons that any civil government on earth has the right to divide or curtail Masonic jurisdiction when once established."

Thus we see that everywhere the influence of Masonry is toward monarchy and despotic government, and away from republican liberty.

HOW THE LIGHT IS SPREADING.

Rev. A. O. Swinehart, pastor of the Evangelical Lutheran church at Barnes, Kansas, in sending for a number of Dr. Carradine's sermons "Are Secret Societies a Blessing or a Curse," writes:

"Last night I read nearly the whole of this address at the service of my mission congregation here. To the whole I prefixed an explanatory introduction of about four pages.

"Now I have decided that if you do not object I will send the address with my introduction to the *Lutheran Standard* for publication. Please let me know as soon as convenient whether you object to this, and also whether it is necessary for me to write to Dr. Carradine to obtain his consent.

"I was disappointed here last night in having but a small audience at the service; however, several lodge men were present. There are about seven lodges in this village of 400 people."

THE BIBLE AND REFORM

The Bible is the inspiration of all moral reforms. It declares the fate of the drunkard and pronounces woes upon the drunkard maker; and upon the town council that put into their treasury the license money from rum or prostitution. It declares woe to them who legislate against the interests of the poor, the widow and the fatherless, and upon those who monopolize houses and lands, or oppress the hireling in his wages.

It condemns the perjurer, the defaulter, the swearer, the Sabbath breaker, the adulterer and thief. It prohibits the liquor traffic, exorbitant interest, oppressive mortgages, oath-bound secret societies, syndicates that corner the grain market, removing the cornerstones that mark the section lines. It prohibits cruelty to animals. It organizes the first total abstinence society, the first public school system, and secures against the union of church and state. It sets the solitary in families, and prescribes the duties of husbands and wives, of parents and children.

It contains the decisions of the Supreme Court of heaven upon all questions ever raised in American politics. It contains the only true solution of the slavery question, the prohibition question, the Sabbath question, the labor question, the secret society question, the tariff question, the Woman Suffrage question, the Chinese question.

The Bible exerts a greater influence upon the human mind than all other books put together. What a marvelous book, that even the winds and waves of human passion obey it. It is inspiring all great moral reforms, and establishing all benevolent institutions. It is banishing idol worship, putting down infanticide, polygamy and divorce. It is enfranchising woman and freeing the slave. Nations prosper in proportion as they incorporate its principles. The greatest empires have passed away because they have rejected its teaching.

The Bible is still going into every land, instructing the ignorant, converting the transgressor, reforming the drunkard, warning the indifferent, strengthening the tempted, comforting the sorrowing and soothing the pillow of death.

PREACH THE GOSPEL.

Certainly; that is the very work steadily going on. The Gospel of Jesus the Christ is what our sort of workers constantly preach. But preaching against these secret orders, you say, is not preaching the Gospel. Why not? Try that criticism on Paul. He taught the Athenians and others to "turn from these dumb idols." He objected to the worship of things fashioned according to "art and man's device." He preached against paganism, but no one dare say he did not preach the Gospel.

Missionaries of the present day oppose what paganism and the lodge hold in common. But they are not held to account for not preaching the Gospel. Is there one Gospel for India and an other Gospel for America?

Oh, but, you say, preach Christ and his salvation; get the love of Jesus into men's hearts by the grace of God, and then such questions will take care of themselves. Men's hearts will then lead them into the church, and they will have no desire to enter the lodge.

Try that on other reforms. Cease to apply truth to any form of vice. Preach the Gospel, and in doing it be sure you openly appear to antagonize nothing but unbelief in general, and sinfulness in general, and a vaguely-conceived lost condition.

Treat the saloon as you do the lodge. Suppress all reference to the theater. Never mention the brothel or its ante-room, the dancing hall. Insure your pulpit against specific application of truth. Let profanity, theft, drunkenness and adultery entirely alone, and trust that these avoided subjects will need no mention, because, after this prescribed method you are trying to preach the Gospel.

This is not the way Christ preached. Paul lacked your wisdom. All the reformers have missed your mark. What is more you miss their's. And if you limit your Gospel and its applications, you must expect the harvest of him who soweth sparingly.

EDUCATIONAL.

"I made a fool of myself the other night," said a clergyman to a brother minister with whom he was in confidential relations. "I had been out of town attending a funeral, and one way or another had become thoroughly tired. I wanted to do something to rest, and when young W—— asked me to ride over to X—— and attend the grange, I thought I would go. Well, now! of all things in the way of self adulation and congratulation! You have had a little taste of the flavor in open grange meetings, but for the simon pure article good and strong you want to be inside. The educational value of the grange! Those people were overwhelmed with the sense of its importance as an educational institution. And the drollest thing about it all was, that there was a young fellow lately initiated who was a graduate of one university and had been instructor in another, and he sung the same tune. He had just discovered the value of the grange as an educational institution."

"Oh well," replied his friend, 'there is a common saying that 'there's no fool like an old fool', and

you can sometimes amend it by saying 'there's no fool like an educated fool.'"

"That's so," said he. "Do you remember the remark you made last summer after attending an open grange meeting?"

"No, I don't remember. What was it?"

"You said that a primary school was essential to a complete educational system, but there were some pupils who in the course of time outgrew it. You seemed to imply that others never did."

PERSONAL MENTION.

—Rev. W. H. Davis, ex president of Hartsville College, Indiana, is now located at Clinton, Ia.

—An observant pastor of a Massachusetts M. E. church writes us: "The secret lodge is likely to ruin our smaller churches and greatly cripple the larger ones."

—Pagans in Asia are saved from paganism by the labors of faithful missionaries, while Masonic pagans in America are saved from paganism here by the efforts of anti-secret reformers.

—Secretary J. P. Stoddard fell on the icy pavement of a Boston street last week, and though not seriously injured, yet he was unable to attend the Maine State convention at Cornish.

—An associated press dispatch dated Rome, Nov. 27th, says: "The congregation of Cardinals has issued a new decree, couched in strong terms, against secret societies in the United States."

—Rev. C. Engelder, pastor of the German Lutheran church at Braddock, Pa., sends his subscription for the *Cynosure* and writes: "I am pleased with the plain words of the paper concerning secret societies."

—Shall some of us sleep on and others be lured on until we find that we have been robbed of that precious gift of God, our blood-bought liberty? And shall such forces of despotism as Masonry and popery, diverse though they appear, yet blend together to form the kingdom of darkness?

—Freemasonry was born in 1717 in a London grog-shop. It murdered Captain Morgan in 1826. It now exists as an anti-home, anti-republic institution. Its oaths and penalties are heathenish. Its religion is theism. Its prayers and worship are Christless. It is opposed by twenty-one religious denominations.

—Prof. D. B. Willson, of the Reformed Presbyterian Theological Seminary in Allegheny, Pa., sends us a note saying that this month will close the publication of the R. P. and C. magazine, of which he and Dr. J. W. Sproull have been editors for many years. The publication was in the thirty-third year of its existence and filled an important place in the literature of the Covenanter church.

—A prominent attorney in Oregon writes: "I have been cursed till my heart in weary by the members of serect societies at this place, and thought that I was all alone. But by accident a copy of the *Lodge Lamp* fell into my bands and I am now aware that I am not alone; that brave and Christian people are fighting the battle against the monster that, if not checked, will surely destroy our liberties."

—Rev. C. C. Potter, pastor of the United Presbyterian church at Ireton, Ia., sends his renewal and writes: "I do not feel like giving up my *Cynosure*. This age needs just such a paper and I wish we were only able to send the paper, into every home in our land, that the eyes of God's people might be opened to see this snare of the devil. What a pity that the people having eyes see not, and worse still, many do not want to see."

—The editor preached again last Sabbath in the United Presbyterian church, at Yorkville and Dover, Wis. He received a liberal contribution to the cause and added to the subscription list the names of two statwart anti-secret reformers, John A. Anderson and Samuel Wilson. This is the congregation of which Rev. Samuel S. Collins, D. D., now president of the Pennsylvania Christian Association, was pastor back in the fifties. Since then the Masonic lodge like a deadly upas has sprung up, drawing in some of the young men which much weakens and endangers the churches.

—Rev. Wm. C. Paden, now pastor of the Presbyterian church at Baldwin, Kan., and who for a year did excellent work as lecturer for the National Christian Association, has lost none of his zeal for the cause. In renewing for the *Cynosure* and *Lodge Lamp* he writes, "I read your papers with deep interest and am as firmly convinced as ever of the justice and righteousness of our enterprise. I was pleased to see the face of our noble Pres. Blanchard in last week's issue. You shall hear from me more fully in the near future. I have been learning much in these passing months."

—One of the most expensive books ever published will be "The Life of Christ," soon to be issued at Tours, France. It will have nearly four hundred illustrations reproduced in color from the paintings by James Tissot, upon the production of which the artist has been engaged for the past ten years. The first twenty copies of the book will sell for $1,000 each, and the remaining copies, 990 in all, for $300 each. The publishers ask no less than $12 for a single specimen illustration. By a special concession from the artist and publishers to *The Century*, that magazine will be enabled to reproduce twelve of the choicest of these pictures in its Christmas number.

—A very grave wrong is being perpetrated against the American public by a reprinter of one of the English competitors of the Funk & Wagnalls Standard Dictionary—a wrong that cannot be excused by the exigencies of commercial rivalry. As is well known, in all unabridged dictionaries it is necessary to give the definitions of certain indelicate words. Eighteen of these words (selected out of a vocabulary of over 300,000 terms in the Standard) have been collated and printed with their definitions by the reprinter of this English dictionary, and circulars containing them are being distributed among teachers, school trustees and parents all through this country, stirring up a filthy agitation that will end, unless frowned down by the public press and other leaders of public opinion, in setting people of purient minds and children everywhere to ransacking dictionaries for this class of words.

—Bro. C. P. Potter, of Guilford Center, Vt., writes: "As I have been a reader and a subscriber to the *Cynosure* for many years, and a believer in the principles it sustains; and as I am greatly benefited by the study of its pure columns, I desire to inquire through the *Cynosure* or otherwise, as you may deem proper, concern the keeping of the Lord's Day. Is it right to take and pay for any religious book, pamphlet or minutes of an association or convention, the price being given from the sacred desk and on the Lord's Day?" [It is the strong conviction of the *Cynosure* that the standard of Sabbath sanctification should be elevated in our day; yet in the New Testament church contributions were given on the Lord's Day for religious objects. Contributions for religious papers, etc., may be placed on the same list with those for ministers' or missionaries' support, and it has always been the practice of God's people to contribute on the Lord's Day for such purposes.—EDITOR.]

—Coming down on the train from Racine Co., Wis., last Monday the editor had an interesting conversation with two successful evangelists. Rev. H. P. Peterson, of Oshkosh, had been assisting in meetings for two weeks near Burlington, Wis. He said he was for a number of years connected with the Odd-fellows, but left them because they persisted in having public dances, which in his church he felt bound to preach against as a source of great evil. He said he had paid more than one hundred dollars into the lodge and did not get a cent out, and the large proportion of what was paid in was expended in dances, suppers and lodge toggery and very little was given to aid the poor. The other evangelist was Rev. E. F. Miller, of Morgan Park, Chicago, who had been assisting in two weeks meetings in Grand Ave. M. E church Milwaukee, and two weeks in the Trinity M. E. church in the same city. He said he had yet to find any active secret society man who was of any real use in the church, and he believed the whole system was anti-Christ from first to last.

—Rev. L. N. Stratton, D. D., now pastor of the Congregational church at Pecatonica, Ill., and so long and so prominently connected with our reform, especially in New York, writes us in an interesting personal letter: "There are many things which prove the correctness of the position which we have taken and hold on the question of secret societies. Nothing in my experience of late years has in the least changed the stand which I have so long held against them. A Freemason said to me a few days ago that the great trouble with the Chinese government was the secret organizations which the Emperor of China and his armies, often made up of these men, cannot control. I replied, 'It works ruin in any country. It does in ours. Highbinders in America as well as in China are a ruinous element to confront. In Pennsylvania they hung twenty-two such men a few years ago. They were Mollie Maguires. When a secret society seeks to regulate a court, interfere with a jury, manage a pastorate, and run the business of a town, it is much the same as the misconduct of the heathen Chinee.'"

—F. D. Smith, a lodge member of Oakdale, Pa., wrote a letter published in the *Times* of that place in which he says in reference to the debate between T. H. Lawry and Rev. W. B. Stoddard: "I did not like the personal attack on Mr. Stoddard, and I think the people present will agree with me that personalties were entirely 'out of place.' We should respect him the more for having his own opinions. If we think he is wrong, let us tell him so, and try and show him wherein he errs, but he should not be insulted if we fail to induce him to adopt our way of thinking. Remember it takes all humanity to look at every phase of a question, and the man who thinks he alone can see the truth is a bigot. Mr. Stoddard conducted himself in a very gentlemanly manner, and although his 'ground was not as fertile as was his opponent's, it was well cultivated.' He was cool and very careful not to offend anyone. His theories were well expressed. The majority of us are glad when some advancement is made, and I am glad Mr. Stoddard has the courage to break away from old things and explore new fields of thought. These are men that make progress possible, and who stamp their individuality upon the world. The argument of his opponent was very interesting; the personalities eliminated. As a rule we need not fear a blustering, storming individual, who talks angerly and threatens much. Such a person exhausts himself in talk, and is not a dangerous man in debate. It is the man who is cool and deliberate that is to be feared; hence I say that all illusions to an opponent in a 'personal way' are superlatively insufferable to an intelligent audience."

—Rev. Owen Lovejoy Stratton, son of Rev. L. N. Stratton, who has been in study and labor in connection with the Moody Bible Institute for more than three years, was ordained to the Gospel ministry on Nov. 22, and has gone with three other young men to Tocoma, Wash., whither they sailed Dec. 7 for Shanghi, China, and proceed up the river Yang tsi Kiang to the Chinese training school at Nan King. There some time will be spent in further study of the language, so that he may preach to the needy population "The unsearchable riches of Christ." His heart seems on fire with a burning desire to tell the people of that benighted land the story of the cross. It is believed that hundreds have been brought to Christ in this country by his labors, and he goes gladly to confront the dangers of the stormy North Pacific ocean and of the more perilous passions of populations beyond, for the sake of the honor and love of Jesus. On being asked if he were not afraid to go to China in such an unsettled state of its national affairs, he replied, "I would be much more afraid to remain in this country if God wants me in China, and I believe he does." He recently spoke to the students in the college at Wheaton, as he has at most of the colleges and universities in the State of Ohio, under the direction of the Volunteer Missionary Alliance. He goes to China with the backing of the prayers of God's people, and the exchequer of heaven. The China Inland Missionary Society, under whose auspices he has gone, promises no financial support, only such as God may send them for distribution among their six hundred and fifty missionaries who are already in that needy land. His parents let him go with a strange joy, knowing that there is no price too precious to pay for Him who died on the cross for all men. To be permitted to lay any tribute of love at His feet is to them a hallowed delight.

JOHN THE BAPTIST.

DR. MADISON C. PETERS TELLS OF HIS STERLING WORTH.

He Was a Popular Preacher With the Masses Because He Dared Speak the Truth to Those In High Places—Never Skulked Nor Dodged—His Life's Triumph.

Dr. Madison C. Peters of the Bloomingdale Reformed church, New York, preached on "The Popular Preacher" Sunday evening, Dec. 8. Following is an extract from his sermon:

"Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist." —Matthew ii, 11.

That is high testimony, standing exactly in the words of Christ himself. No greater born of woman! Wherein lies the pre-eminence of this popular preacher?

The preacher had something to say. He was no "repeater," no reciter of old paradigms. He was no generalizer, mouthing, thundering about sin, but silent concerning sins. He hurled no thunderbolts at sinners in the mass, while very careful not to hit individual sinners. He aimed straight at the men before him, called a spade a spade, and not "an instrument for disturbing the crust of the earth," and thus he stirred the slumbering consciences of men. Such and such only are God's true preachers.

John was popular with the masses because he was not afraid to be unpopular with the few. He neither toadied to the rich nor to the poor. He dared to speak the truth to those in high places, and to those in low places. He did not fawn upon the people, flatter them and credit them with virtues which he knew they did not possess. He did not avoid truth because disagreeable. He did not pander to prejudices in public which in private he despised.

He was a practical preacher. No voice of living prophecy had been heard for well nigh 500 years. Formalism reigned, and had become a weariness to patience and a drag on the better nature of man. Well might the word repent startle and thrill the world's dull hour. Christianity as a theory, as a creed, will stir nobody, but Christianity as repentance and amendment of life never failed to stir and never will.

His thought was in advance of his time. Herein was his strength. He was no slow coach rolling day after day in the same old ruts. He advanced independently of sermonic precedent. He was not merely a mouthpiece of the past, but a preacher of the living present; his words thrilled with inspiration from ages unborn. He was a voice, not an echo.

This man was fired with a deathless enthusiasm. He never came before the people with dull, drowsy and dry theological terminology and vocabulary and profound disquisitions on the constituents of things beyond the clouds. Neither did he speak in a cool, collected and composed manner. He surrounded his pulpit with heaven's fire and set his hearers aroused, saying, "This man is in earnest, we must come and hear him again."

John was a courageous man. He never skulked or dodged. John the fearless preacher on the banks of Jordan is not so great as John the rebuker of Herod, probably in his own palace. Herod is brought into contact with this strong spoken preacher. He is impressed with the truth he utters. He listened to him with pleasure. But John sees his guilty life. He had taken the wife of his brother Philip to be his wife. John made up his mind to speak to Herod about it. Many a man would have said to himself: "Let the matter alone; you will only lose the friendship of the king. Besides, you cannot hope to effect a reformation." Even so men who call themselves friends of virtue and religion would advise.

But John's rule was to do what was right, no matter what the consequences might be. Silence him for petty favor and momentary influence! As well attempt to toss the mountains into the sea with an infant's arm. Calmly, boldly and faithfully he said, "It is not lawful for thee to have another man's wife." Though cast into the prisoner's cell as the price of his fidelity, and put to death not long after at the request of Herod's wife, it was the triumphant moment of his life. It culminated there in the grandeur whose glory streams down the ages. Had he lacked the courage of his convictions his name and memory would have been forgotten, instead of gathering fresh laurels from the successive generations of men. Herod's name has come down the ages linked with infamy and shame.

We need courageous men. Men who will stand like a beaten anvil, who, though storms beat around them and foes hunt and hound them, yet cannot be overpowered. John was a real hero. No one can tell who the heroes are and who the cowards until some crisis comes to put us to the test. And no crisis puts us to the test that does not bring us up alone and single handed to face danger. It is nothing to make a rush with the multitude, even into the jaws of death. Sheep will do that. But when some crisis singles out one from the multitude, pointing at him the particular finger of fate and telling him, "Stand or run," and he faces about with steady nerve; who looks before and behind, weighs well all the probabilities of success or defeat, and is determined to stand his ground, we may be sure the hero stuff is in him. Courage is a moral, not a physical, trait; its seat is not in the temperament, but the will. A phrenologist, examining the head of the Duke of Wellington, said, "Your grace has not the organ of animal courage largely developed." "You are right," replied the great man, "and but for my sense of duty I should have retreated in my first fight." Oh, that word "duty!" What is animal courage compared with it? A good cause makes a courageous heart.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Dec. 22. Comment by Rev. S. H. Doyle.

TOPIC.—The good tidings of Christianity.—Isa. lii, 7-15. (A Christmas meeting.)

Every recurring Christmas season is but a commemoration of the good tidings of Christianity. Our minds instinctively go back to the morning of our Saviour's birth and to the announcement of heaven to the world that a Saviour had been born. Good tidings indeed, and beautifully illustrated in the prophecy of Isaiah that God would deliver Zion from its third captivity. Let us notice:

1. The messengers of the good tidings. "How beautiful upon the mountains are the feet of Him that bringeth good tidings." The prophet here refers to the messengers who were to bring the message of deliverance to Jerusalem, but they typify those who announce the good tidings of the world's deliverance from sin, through a Saviour, Jesus Christ. These messengers were, first, the angels who announced the advent of the newborn Saviour, and then the apostles, who went out from Jerusalem to all the surrounding countries to tell the story of the Saviour's birth, the angels' song and the redeeming cross. How gladly and joyfully they were received. Today all disciples of Christ should be messengers of the good tidings. We should rejoice to tell to others the story of our Saviour's birth and of his redeeming cross. Good news should never be locked up in our own breasts. We should tell it to others that they may rejoice with us and also share with us in its benefits.

2. The message contained in the good tidings. The prophets' description of the good tidings coming to Jerusalem will apply. 1. They were "good tidings of good that publisheth peace." Peace was contained in the message announcing the birth of Christ, for the angels sang of "peace to men." And what a peace it is. Peace between man and man; peace between man and God; peace among nations; individual peace; peace of conscience; peace in the inward soul of man, rest from the burdens of sorrow and sin, because one has been born who is able to give us rest. 2. They were good tidings of salvation. "Unto you is born this day in the city of David a Saviour, who is Christ the Lord." "Thou shalt call His name Jesus, for He shall save His people from their sins." Salvation is the joyous Christmas message of Christianity, salvation from ourselves, salvation from guilt, salvation from all evil within and without, salvation for time and for eternity.

Let us rejoice in the good tidings of our religion and take delight in being messengers to carry these good tidings to others.

Bible Readings.—Isa. vii, 14; ix, 6; xi, 1-10; Nah. i, 15; Math. i, 18-25; iv, 23; xxviii, 18-20; Luke i, 26-33; ii, 1-20; Rom. i, 1-5; x, 12-15; I Cor. i, 17, 18; II Cor. iv, 3-6; viii, 9; Gal. ii, 2; Col. iii, 1-4; I Thess. i, 2-6; Rev. xiv, 6.

Duty and Success.

The thoroughly successful man is he whose labor is of real value to the community, who has formed the habit of doing what is before him unhesitatingly and manfully, quite independently of whether he likes it or not. He has chosen his work and takes it just as it comes. If it chance to be agreeable, so much the better; if not, his energies do not swerve. His question is not "How much shall I enjoy doing this piece of work, or carrying out this new plan in my business?" but "Is this work necessary?" "Is this plan wise?" No question of like or dislike comes in to interfere.—Lutheran.

Not Mercenary.

The slur that ministers are mercenary is shallow and ignorant. The men who make it betray their skepticism of human nature, not their knowledge of the facts. It is as it should be. There is no class of men who care so little for money as ministers of the gospel. And while they must have enough to support their households, they show by their unselfish desire for usefulness and the way that they spend their surplus that they are living primarily for the things that enrich character and add to its resources, and not for the gratifications that move the masses of mankind.—Watchman.

Deeper Vitality.

Only a deeper vitality, a richer filling of our spirits with the Spirit of God, an assurance of the possible divineness of the human life by an experience of how richly it may be filled with divinity—only this can make us be to our brethren, and make them be to us, all that God designed.—Phillips Brooks.

The Sun and the Shade.

It is easier to maintain what shall look like faith and dependence in the sun than in the shade, but real faith and dependence are better tested and better grown in the shade than in the sun.—Mrs. Gilbert Ann Taylor.

Endeavor Jottings.

The newly formed Christian Endeavor society at Apia, Samoa, holds temperance meetings once a week.

An excellent social committee aim is amiability.

Be satisfied in your prayer meeting talks to drive in the nail. Let the conscience clinch it.

Remember in your society work that a good follower is as rare and as useful as a good leader.

In Australia the use of flags and badges in Christian Endeavor conventions is almost entirely unknown. Our brethren in the antipodes miss one source of enthusiasm.

A good prayer meeting, like a pin, is pointed at the entering in, is long enough to bring everything together and comes to a good head.

Rev. J. F. Cowan, D. D., has been elected to represent Pennsylvania as a vice president of the World's Christian Endeavor union.

The Girls' Industrial school of Mississippi, which is a model of female industrial education, will send 400 girls to the Atlanta exposition.

WOMAN'S WORLD.

THE ONLY AMERICAN WOMAN DELEGATE AT BORDEAUX.

The Duties of a Duchess—Enter Not Bohemia—The Loss of Mrs. Dietrick—For Women of Leisure—How a Woman Became a Lecturer.

Miss Grace Carew Sheldon, a well known newspaper woman of Buffalo, has just returned from Europe, where she had the distinction of being the only woman delegate from this side the sea to the international press convention, held at Bordeaux in September. Miss Sheldon represented the Scribblers' club of Buffalo, which is the women's press club of that city, and went on a special invitation to read a paper on "American Newspaper Women."

The convention brought together the foremost editors from Austria, Belgium, Holland, Norway, Sweden, Spain, France and England. There were only two or three women delegates besides the American representative, one a Pole, Mme. Ratozzi.

Miss Sheldon gives an amusing account of her experience in this polyglot assembly. Finding herself duly scheduled to present her paper at a certain session, she was ready at the time, and awaited her turn. But the proceedings were being conducted with little system, and the delegates were in a noisy discussion over some copyright tangle, and the morning waned while they talked and gesticulated. At last somebody announced that Miss Sheldon had "un travail" to present. Now "travail" means a work of length, a volume fairly, and the excited speakers did not wish to withdraw in favor of such a quietus. So the discussion veered as to whether the "travail" should or should not be presented, and became very animated again. When a quarter of an hour had elapsed, with no decision arrived at, Miss Sheldon succeeded in gaining recognition from the chair, and made a short speech herself.

"Gentlemen," she said, "my paper is seven minutes long. You have consumed 15 minutes talking about it. It would have been more economical of time to take it at first."

Whereupon everybody laughed, and very soon the presiding officer announced that "la parole est a Mlle. Sheldon," and the seven minute paper was courteously heard and enthusiastically received.

The incident led to a motion being made by an English journalist that parliamentary law be enforced as to the time limit of the speeches.

"I found," said Miss Sheldon, speaking of her trip, "one of the Paris newspapers, La Gazette de France, being typeset by women. I was taken over the plant by the general secretary of the press congress, Victor Taunay, who told me afterward that the women printers were much interested and surprised to find that I was a 'newspaper woman.' They had heard of such women, but there are no newspaper women, as we understand the words, in Paris. Women in France can do anything except in the newspaper world. Madame is everywhere there, at the desk, behind the counter, holds the pocketbook, but, while there are many French women writers, there are no newspaper women, as we know them. At the big banquet of the convention only one journalist brought his wife, though there were ladies present.

"I stopped in England for a short stay and had a charming time. I saw John Strange Winter—such a big, motherly woman, sonsy is the word for her—and Nora Vinne, who has just achieved a great triumph in her newest book, 'Man and His Womankind,' one of the most exquisitely got up volumes I ever saw. I was delightfully entertained at the Authors' club, of which Princess Christian is president and Lady Jeune a prominent member, and met Mrs. Jack Johnson, 'Levana' of The Gentlewoman, and Miss Stella Strutt-Cavell of Hearth and Home—a very popular young woman.

"I also met Annie Bradshaw, the

novelist, who lives in a charming old house in Cheyne Gardens, within a stone's throw of Carlyle's famous Cheyne walk. Miss Grace Benedicta Stewart is another inhabitant of this literary end of London. She is a genuine newspaper woman, rather after the American fashion, and she has had the honor recently to be elected to the Association of British Journalists, a body which has been very loath to allow women to be recognized."—New York Times.

The Duties of a Duchess.

I do not think that even wealthy American girls have much cause to envy the lot of Miss Consuelo Vanderbilt. To take a young girl not yet out of her teens, ignorant of life and to whom its pleasures were scarcely opening, and to throw her into a position in an alien society to which duties and responsibilities belong of which she has never dreamed, needs something more than the exaggerated glamour of a coronet to commend it, for her whole thought and life must be changed. Blenheim is the center of a small domain, and she must know her people, not perfunctorily, but earnestly. The poorest families in Woodstock will expect her presence, her personal acquaintance and her aid. It is the custom in English villages for the poor and even the farmers and tradespeople to look to the "big house" for help and sympathy, and they are never refused. It is one of the social and distinct from the society duties of rank and wealth which have not yet been learned by the unwilling plutocracy of Newport and Fifth avenue. But the duchess will find it imperative in Oxfordshire.

Let me illustrate. I could name a village within 20 miles of New York where at this moment an old newspaper man is slowly dying without common necessaries and without protection from the merciless law of his landlord. He is penniless. But within a few blocks of him are three residents whose wealth will aggregate not less than $8,000,000 to $12,000,000, and not one will raise a hand to give even the trifling help that would make the closing days of their neighbor's life peaceful. This could not be in England. Personal intimacy with every family and with its affairs that lives under the shadow of Blenheim is one of the first acquirements for the young duchess to make, and no distress must she allow to go unlightened. If this is congenial work to her, well and good. Her reward will be a place deep down in the hearts of a loyal and faithful people. If she fails, those same people will soon wish that she had staid in America. But it cannot be denied that the responsibility is heavy (and I have mentioned one point only), and especially for a young girl absolutely inexperienced. No, her lot is not an entirely enviable one.—Cor. New York World.

Enter Not Bohemia.

"The Girl Who Is Employed" is affectionately addressed and wisely counseled by Ruth Ashmore in Ladies' Home Journal. The writer tells the girls of their duty to their employers and to themselves, discusses matters of dress and warns them against "the dangerous land" which she designates "Bohemia," "which seems to you so attractive. In reality it is a country of which you should not become a citizen No matter whether your friends call you a prude or not, do not permit the social side of your life to degenerate into a free and easy condition where no respect is shown to you as a woman. In Bohemia there may be some laughter, but be sure there are many tears. In that land you would probably spend all your wages in one day of festivity, and be a beggar, or worse still, a borrower for the rest of the week. In that land a woman buys one fine frock, too fine for her position in life, and during the working hours she looks untidy and always suggestive, by her shabby finery, of a gay girl rather than a well bred woman, which is what the busy girl should aim to be.

Mrs. Charlotte Perkins Stetson, one of the most gifted reform advocates of California, has become a resident of the Hull House, Chicago.

ACTION OF ALCOHOL.

WHY LIVER DISEASE IS COMMON AMONG DRUNKARDS.

Through This Vital Organ All Alcohol Absorbed by the Stomach Must Pass, Producing "Gin Liver"—Food Saturated With Whisky Cannot Be Digested.

The caustic action of pure alcohol, as demonstrated by the sloughings and other injuries produced by it upon dogs, is precisely the same upon man or other animals. Upon this point there is no dispute. In fact, anhydrous alcohol scalds the lining membrane of the stomach much as boiling water scalds the skin.

In dram drinking, where an alcohol of 50 per cent may be swallowed, the lining membrane of the stomach is not cauterized, but it is irritated. This irritation is attended with a distinct feeling of heat and it provokes a copious weeping of aqueous fluid into the stomach, for the purpose of rapidly diluting down the alcohol to a point at which it ceases to act upon the stomach as a chemical irritant. So copious and so rapid is this weeping that a wineglassful of 50 per cent alcohol would in the course of about ten minutes be diluted to 12 times its volume and thus have its alcoholic strength reduced from 50 per cent to about 4 per cent. The dram having thus been reduced to a bearable alcoholic strength, the sense of heat subsides, and absorption of the alcohol goes on rapidly.

The alcohol thus taken up into the blood is carried through the liver, the right side of the heart and the lungs, where part of the alcohol is at once exhaled, giving the spirituous odor to the breath. From the lungs, the blood, mixed with such alcohol as has not been exhaled in the breath, returns to the heart and is distributed all over the body, to return again by the systemic veins to the heart and then again make its journey through the lungs.

The circulation has two loops, like a figure 8, the smaller loop representing the circuit through the lungs and the larger loop representing the circuit through the general system. Thus the local action of the alcohol is expended upon the stomach and upon the liver, those organs being the channel through which the alcohol enters the general blood stream; the general action of alcohol is carried uniformly by the blood current to every tissue in the body. It will be seen that, as the liver constitutes the channel through which must pass every particle of the alcohol absorbed from the stomach, the liver is exposed to the first and the least diluted action of the alcohol before it has been diffused into the general current of the blood.

This simple fact it is which determines so large a proportion of liver disease in drunkards and explains the existence of the familiar terms "gin liver," etc. In fact, the liver almost always receives the primary injury in drunkards, though it also partakes fully of that secondary injury which all parts of the body are equally exposed to by reason of the alcohol which has become diffused into the mass of the blood. The mental and other remote effects, which we call "intoxication," are due simply to the action of alcoholized blood upon the various tissues of nerve, muscle and gland.

The mental effects are the most prompt and the most noticeable, but the effects in paralyzing muscle are equally general and equally marked when proper tests are used as to the power of the muscles and their faculty for group actions in walking, talking or other functions in which delicacy of co-ordination tells more than mere power. In this way we realize the whole circuit of physiological action of alcohol in the blood current, and the intensity of its influence depends upon the degree to which the blood and the tissues are saturated with the alcohol. So far as to the local or first action of the alcohol upon the organs which receive it and which pass it into the blood; so far also as to the general action which an alcoholized blood produces upon all the tissues which it supplies.

But sometimes when the blood is already saturated with alcohol the stomach ejects the alcoholic liquid, as in the vomiting often seen at public dinners in men who have swallowed more wine than they can dispose of. It is not conventional to describe such a gentleman as "drunk." The general formula is to say that "the salmon has disagreed with him." And it is true that the viands as well as the wine often reappear. But that is due to the fact that the stomach has been exhausted by hours of conflict with the wine poured into it and has been unable to digest the viands which have been swallowed between the glasses of wine. No stomach can digest food saturated with a high percentage of alcohol, and when the process of dilution and absorption has been repeated over and over again there comes a point at which the blood is saturated with alcohol, and at which also the stomach is exhausted with its repeated efforts to get rid of the alcohol.

At that point — the stomach being gorged also with an insoluble mass of food—vomiting is the only expedient by which the owner of the stomach can be remonstrated with, and vomiting is nature's resource. The gentleman may slip down under the table, may simply fall off his chair, or may stagger off and lie down somewhere before vomiting actually occurs. So much for "the salmon having disagreed with him."—Dr. J. Edmunds in Son of Temperance.

Drunkards In Austria.

Austria proposes to deal with persistent drunkards by treating them as mentally incapable and detaining them in special retreats for a term of two years. They may go in of their own accord or on compulsion, in which case they must be tried and witnesses both lay and medical called. They may be released before the time is up or imprisoned again.

Drinking In the British Army.

The Glasgow League Journal is authority for the encouraging statement that total abstainers in the British army now number 23,715, nearly double the number of five years ago.

SABBATH SCHOOL.

LESSON XIII, FOURTH QUARTER, INTERNATIONAL SERIES, DEC. 29.

A Comprehensive Review of the Lessons of the Fourth Quarter—Golden Text, Math. vi, 10—Commentary by the Rev. D. M. Stearns.

LESSON I.—The Time of the Judges (Judg. ii, 1-12, 16). Golden Text, Judg. ii, 16, "The Lord raised up judges, which delivered them." The people of Israel were raised up by the Lord that they might be unto Him a peculiar people for His own possession; that He might through them make Himself known to others for their benefit. We cannot emphasize this too much, nor say it too often. To this end they were to be completely separate from all other nations unto the Lord alone. The sin of Judg. i and ii is that of fellowship with idolatrous peoples and consequent oppression, but when they cried unto the Lord He raised them up judges, and the Lord was with the judge and delivered them (ii, 18.)

LESSON II.—The Triumph of Gideon (Judg. vii, 13-23). Golden Text, Ps. xxvii, 3, "Though an host should encamp against me, my heart shall not fear." Gideon is a good sample of the judges; he delivered Israel from the Midianites and the land had rest 40 years in his days (chapter viii, 28). Gideon was nothing in himself, but the Lord was with him. The Spirit of the Lord came upon him, and his strength was that the Lord had called him and sent him (chapter vi, 12, 14, 16, 34). It is not men and women of strength who are needed for the Lord's work, but such as are filled with the Spirit.

LESSON III.—Ruth's Choice (Ruth i, 14-22). Golden Text, Ruth i, 16, "Thy people shall be my people and thy God my God." All good judges, prophets, priests and kings were typical of Him who is the only Deliverer, the King of Kings, and now in the book of Ruth the principal person is not Ruth, but the mighty man of wealth, who owned the field in which Ruth gleaned, the kinsman redeemer whose wife Ruth became, and because of whom her name appears in Math. i, 5. Let us, with the same purpose of heart that Ruth had, cleave unto Him and wait patiently till the morning.

LESSON IV.—The Child Samuel (I Sam. iii, 1-13). Golden Text, I Sam. iii, 9, "Speak, Lord, for thy servant heareth." Old Eli was not walking with God as he should have done, and so the Lord raised up Samuel to judge His people. Samuel was given to Hannah in answer to prayer, and from the lips of Hannah we have the name Messiah for the first time in Scripture (chapter ii, 10). H. C. Trumbull says on this lesson that even a child may have a place in God's house, an ear for God's call, a mind for God's service and a message at God's bidding.

LESSON V.—Samuel the Judge (I Sam. vii, 5-15). Golden Text, I Sam. vii, 12, "Hitherto hath the Lord helped us." On the return of the ark to Israel from the land of the Philistines, Samuel exhorts the people to turn to the Lord with all their hearts and serve Him only. In answer to Samuel's prayer the Lord gave a very manifest answer of deliverance from the Philistines, and they came no more against Israel all the days of Samuel (verse 13), for all his days he walked before the people in the fear of the Lord (chapter xii, 2, 3).

LESSON VI.—Saul Chosen King (I Sam. x, 17-27). Golden Text, Ps. xcvii, 1: "The Lord reigneth. Let the earth rejoice." Israel was chosen that they might be unlike all other nations in that the Lord Himself was their king, dwelling in their midst in the building specially prepared for Him, and this desire to have a king like all other nations was a virtual rejection of Jehovah as their king (chapter viii, 5-7). They preferred to walk by sight rather than by faith, and weary of God and His ways. The sin of many today is that they do not care to be the Lord's own possession, but prefer to be like other people.

LESSON VII.—Saul Rejected (I Sam. xv, 10-23). Golden Text, I Sam. xv, 22, "To obey is better than sacrifice." God gave them a king who He knew would please the people, a fine man to look upon, a choice man and head and shoulders above the people (chapter ix, 2) and had he been as fair to God as he was to the people it had been well for him and for them, too, but he proves disobedient to God in order to please the people (verse 24), and yet professes loyalty to God.

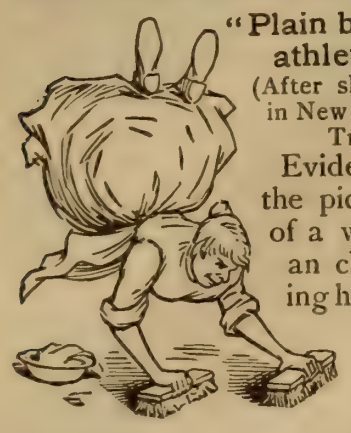
LESSON VIII.—The Woes of Intemperance (Isa. v, 11-23). Golden Text, Isa. v, 11, "Woe unto them that rise up early in the morning, that they may follow strong drink." Although this seems like a digression from the series of lessons for the sake of a temperance lesson, yet we have over again the same troubles as we found in the judges and in Saul, "They have cast away the law of the Lord of Hosts and despised the word of the Holy One of Israel" (verse 24). The sin of intemperance was only one phase of the self life which they lived.

LESSON IX.—David Anointed King (I Sam. xvi, 1-13). Golden Text, I Sam. xvi, 7, "Man looketh on the outward appearance, but the Lord looketh on the heart." Having indulged the people with a king to their liking, He now will give them a man after His own heart (chapter xiii, 14), that is in the matter of the kingdom; one who will prefer to please God rather than the people; one who will sit on the throne and rule the people as the Lord's representative.

LESSON X.—David and Goliath (I Sam. xvii, 38-51). Golden Text, I Sam. xvii, 47, "The battle is the Lord's." To magnify self is one thing, but to magnify the Lord is a wholly different matter. Goliath, as a mighty man of the world, magnifies his mighty self; Saul professing to be a servant of the Lord yet seeks to magnify himself, but David has no thought of himself and seeks only the honor of the God of Israel, whom Goliath was defying.

LESSON XI.—David and Jonathan (I Sam. xx, 32-42). Golden Text, Prov. xviii, 24, "There is a friend that sticketh closer than a brother." David, although anointed king, has to wait patiently the Lord's time for him to come to the throne; meantime the one filled with an evil spirit is on the throne and seeks David's life. Our Lord Jesus is appointed to reign over the whole world (Ps. lxxii, 11; Rev. xi, 15; Dan. vii, 13, 14), but He waits for the kingdom while satan continues to be recognized by the majority. While we wait with Him let the love of David and Jonathan make us think of His love to us.

LESSON XII.—The Birth of Christ (Luke ii, 8-20). Golden Text, Luke ii, 10, "Behold, I bring you good tidings of great joy." It is a great joy to turn from all the shadows and types to the glorious reality of Jesus Christ Himself, but the lesson is still the same. He emptied Himself, made Himself of no reputation, became poor for us, sought neither His own will nor His own glory, but ever rejoiced to glorify the Father and please Him in all things.



"Plain but athletic" (After sketch in New York Truth.) Evidently the picture of a woman cleaning house for the first time with Pearline. She finds that what has always been the hardest kind of hard work is now comparatively easy, and in her enthusiasm and high spirits, she kicks up her heels. Probably an extreme case. Still, it may be there are numbers of women who, when they clean house first with Pearline, manifest their pleasure in the same way. 467

Millions NOW USE Pearline

STATE NEWS NOTES.

ITEMS OF INTEREST TO THE PEOPLE OF ILLINOIS.

Happenings of the Past Few Days Gathered Here and There Throughout the State—Telegraphic Reports of Events That Will Interest Our Readers.

SPRINGFIELD, Ills., Dec. 14.—The city was startled last night by a bold attempt at a jail delivery. C. A. Rogers and John Conners, two men who are in jail here awaiting trial in the United States courts on a charge of robbing the postoffice at Biggstown Montgomery county, secured saws and sawed a railing on the second story, pulled the railing out of the outside wall and inserted some dynamite which a tramp prisoner had on his person, in the hole thus made. The explosion of dynamite made a terrific noise and was heard for several blocks. The prisoners made an ineffectual attempt to scare the jailers away, but were finally secured. Quite a hole was blown in the wall.

CROP OF CORN IN ILLINOIS.

Its Abundance Exceeded but Four Times in the State's History.

SPRINGFIELD, Dec. 16.—The Illinois department of agriculture has issued reports showing the quantity of the crop of corn for 1895. The size of the crop has been exceeded but four times—1875, 1877, 1879 and 1888. On the reported area planted of 6,925,000 acres, 267,425,000 bushels were produced, averaging 39 bushels to the acre. The largest acreage and yield was in the northern portion, 125,870,000 being raised on 3,042,000 acres, averaging 41 bushels to the acre. The central portion produced 111,545,000 bushels from 2,850,000 acres, averaging 39 bushels to the acre. The southern portion produced 30,010,000 bushels from 1,033,000 acres, averaging 29 bushels to the acre. The large yield lowered the price, which averaged 21 cents per bushel. Had the entire crop been sold at this price producers would have received $57,740,000.

Housesmiths' Strike Declared off.

NEW YORK, Dec. 13.—A local paper says: After a struggle which has lasted nearly four weeks the strike of the Housesmiths has been settled. At a meeting of the executive committee of the housesmiths' and Bridgemen's union the strike was formally declared off. Nobody will state the terms.

Are Employing Non-Union Men.

CHICAGO, Dec. 16.—Twenty-five delegates from the Building and Trades council called on Governor Altgeld in the Unity building in reference to the labor troubles at Anna, Ills., where the state is rebuilding the institution for children. Governor Altgeld made it a provision of the contract work on the job that none but union workmen should be employed. Complaint was received at Building Trades headquarters here recently that the contractors were employing non-union men and that only two union men could be found at work. Governor Altgeld said he was much surprised at the reported state of affairs at Anna and promised to see that the contractors lived up to their agreement.

Plans for a State Buildings.

SPRINGFIELD, Ills., Dec. 12.—The board of trustees of the state Reformatory at Pontiac met here and approved the plans of Architect A. M. Bell, of Chicago, for a $75,000 building. The trustees of the Hospital for the Incurable Insane at Peoria approved the plans of Architect Lonsdale Green, of Chicago, for a $65,000 building. Governor Altgeld has employed J. Larmour, of Chicago, to inspect the construction of all state buildings.

Crop Bulletin for Illinois.

SPRINGFIELD, Dec. 14.—The state board of agriculture has issued its crop bulletin on the condition of winter wheat to date. Area seeded, compared with that of last year, is 80 per cent., giving a total area of 1,685,395 acres. The condition of the growing crop at the present time is three-fourths of a seasonable average. Winter rye reports show 17 per cent. deficiency. The area sown is 123,313 acres.

Moloney After the Ferry Companies.

ST. LOUIS, Dec. 12.—Attorney General Maloney, State Senator Green and ex-State Senator Merritt of Illinois arrived in this city from Springfield, Ills., for the purpose of securing evidence preparatory to filing suit against the Merchants Bridge and Terminal company, the Eads Bridge company, and the Wiggins Ferry company, for entering into and maintaining an unlawful combine.

Was no Brutality at Elgin.

CHICAGO, Dec. 16.—Gov. Altgeld's investigating committee for the state board of charaties and correction visited the state insane asylum at Elgin and reported to the governor later that there was absolutely no basis for the charges of cruelty and inhuman treatment preferred by John Kums, a patient who has been in the asylum for several months.

Jail Delivery at Murphysboro..

MURPHYSBORO, Ills., Dec. 11.—A wholesale jail delivery has occurred at the county jail here. The prisoners that escaped are John S. Jones, murder; C. W. Colton, horse stealing; George Brown and Charles Smith, burglary; George Cordon, larceny. The men broke through the roof of the cells.

Patriotic Action of Vicksburg Jews.

VICKSBURG, Miss., Dec. 13.—The Jewish Cemetery association, at a meeting here, unanimously agreed to donate to the United States a large portion of its property wanted for the Vicksburg Military park. This patriotic action is much applauded.

William Henry Ott, *alias* "Mustang Bill," says that he used Ayer's Hair Vigor for nearly five years, and owes to it his splendid hair, of which he is justly proud. Mr. Ott has ridden the plains for twenty-five years, and is well known in Wyoming and the Northwest.

Whiskers that are prematurely gray or faded should be colored to prevent the look of age, and Buckingham's Dye excels all others in coloring brown or black.

Did You Ever Make Money Easy?

MR. EDITOR.—I have read how Mr. C. E. B. made so much money in the Dish Washer business, and think I have beat him. I am very young yet and have had little experience in selling goods, but have made over eight hundred dollars in ten weeks selling Dish Washers. It is simply wonderful how easy it is to sell them. All you have to do is to show the ladies how they work and they cannot help but buy one. For the benefit of others I will state that I got my start from the Mound City Dish Washer Co., St. Louis, Mo. Write to them and they will send you full particulars.

I think I can clear over $3,000 the coming year, and I am not going to let the opportunity pass. Try it and publish your success for the benefit of others.

J. F. C.

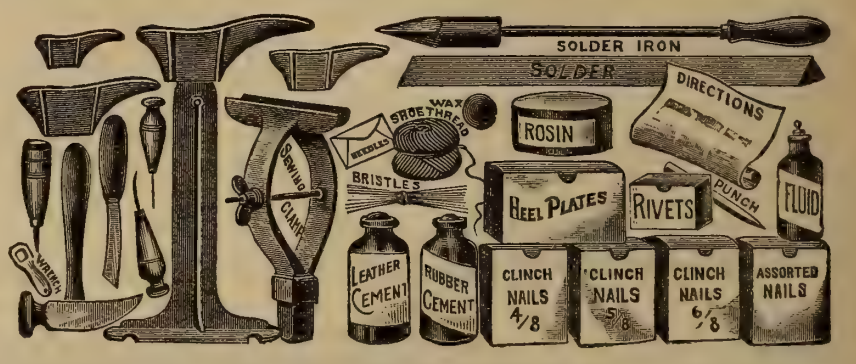
Dyspepsia

PREPARES THE WAY FOR WORSE ILLS TO COME. RIPANS TABULES ANNIHILATE DYSPEPSIA. ONE GIVES RELIEF.

Ripans Tabules: Sold by druggists, or by mail if the price (50 cents a box) is sent to The Ripans Chemical Company, No. 10 Spruce St., New York.

NEW IRON LASTS and HOME REPAIRING OUTFIT

The Latest, Neatest, Cheapest and Best Outfit Ever Invented.



THE HOME REPAIRING OUTFIT NO. 1.

Consisting of 38 First-Class Tools and Materials (neatly boxed) Shown in Cut, viz.:

1 Iron Last, 8 inches.
1 Iron Last, 6 inches.
1 Iron Last, 4 inches.
1 Iron Standard, with Base.
1 Package Assorted Nails.
1 Package 4-8 Wire Clinch Nails.
1 Package 5-8 Wire Clinch Nails.
1 Package 6-8 Wire Clinch Nails.
6 Pairs Star Heel Plates.
½ lb Copper Rivets and Burrs.
1 Steel Punch.
1 Sewing Awl, complete.
1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

All these tools are full-sized, practical, neat, and cheap; not mere toys. They enable any person to do his own half-soling, boot, shoe, rubber, harness, and tinware repairing.

This Outfit is the result of years of study, experiment, and correspondence in the manufacture of Iron Lasts and Repairing Outfits; and its practical advantages need only to be seen and tried to be appreciated.

Our Improved Iron Lasts and Standard are one of the handiest tools you can have about the place. The Lasts are four in number, smooth and solid, 4, 6, 8 ,and 10 inches long, thus enabling one to half-sole all sizes of foot-wear. The Standard is made with an iron base, which can be easily fastened to the bench. No method of half-soling is now used on common work, except that of iron last and wire clinch nails. The writer of this has been in the business 20 years, and has seen the changes from the old wooden lasts and pegs to the modern method, and knows it to be complete.

Our Improved Harness and Saw Clamp is an indispensable tool in sewing a harness or filing a saw. The jaws are thrown open mechanically by a coiled spring on the bolt.

The weight of this outfit is 18 lbs. Price, all complete, packed in a neat, strong box, only $3.00.

The Home Repairing Outfit No. 2.

COMPLETE BOOT, SHOE AND RUBBER REPAIRING OUTFIT, consisting of 31 first class tools and materials. The No. 2 outfit contains the same articles as the No. 1 except ing the Harness and Soldering Tools, and is gotten up for those who have no harness or tinware repairing to do. Price of No. 2, neatly boxed, $2.00, or with the paper one year, $2.75. Price of No. 1. neatly boxed, $3.00, or with the paper one year, $3.75.

W. I. PHILLIPS, Publisher,
CHRISTIAN CYNOSURE, 221 West Madison St., Chicago.

Sermon on Secretism. By Rev. I Theo. Cross, pastor Congregational churcl Hamilton, N. Y. This is a very clear arra of the objections to all secret societies, an to Masonry especially, that are apparent t all. 5cts each.

The Anti-mason's Scrap-Book, consisting of 53 "Cynosure" tracts. In this book are the views of more than a score of men, many of them of distinguished ability, on the subject of secret societies. Postpaid. 25 cts.

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CHICAGO WASN'T IN IT

ST. LOUIS GETS THE NATIONAL REPUBLICAN CONVENTION.

June 16 the Day on Which the National Republican Gathering Will Be Held—Bridge City Men Happy—Record of the Votes.

WASHINGTON, Dec. 11.—The Republican national convention will be held at St. Louis on June 16 next. That was the decision reached by the Republican national committee assembled here, after spirited balloting lasting two hours. The successive ballots are shown as follows:

	First.	Second.	Third.	Fourth.	Fifth.
St. Louis.....	13	14	18	22	29
San Francisco	20	19	19	19	16
Pittsburg.....	9	9	5	1	..
Chicago.....	8	8	9	9	6
New York....	1	..	..	..	..

Twenty-six was a majority of the committee. The morning was spent in hearing speeches in behalf of the contending cities, the doors being open to the various contesting delegations. This concluded, the committee began its afternoon session behind closed doors. An eager crowd choked up the corridors leading to the committee room and awaited the announcement of the result.

Wanted a Short, Sharp Campaign.

The first important question of the afternoon was the fixing of the date of the convention. The executive committee reported a resolution favoring June 16. An amendment was offered by Committeeman Lannan, of Utah, in favor of Aug. 18. There was a sharp debate and De Young, of California, finally proposed a compromise between June and August, viz: July. The De Young and Lannan amendments were defeated, and by a practically unanimous vote the date was fixed at June 16. Then came the main contest between the cities. There was much excitement as the ballots proceeded, the committeemen from the interested sections hurrying about and seeking to effect combinations. At the outset San Francisco secured one more than the nineteen claimed from the first. The announcement of her lead was greeted with enthusiasm when it reached the outer corridors.

Chicago Was Evidently Too Serene.

The strength of St. Louis was somewhat greater than had been expected, while neither Pittsburg nor Chicago made the showing anticipated. St. Louis gained steadily on each ballot. San Francisco sought to meet this by drawing the votes of Chicago, but without avail. The first serious break occurred when David Martin, of Pennsylvania, led the Pittsburg forces toward St. Louis. On the fifth and last formal ballot the San Francisco forces broke for the first time, Michigan, Wyoming and Connecticut going to St. Louis. That settled it, and gave St. Louis the convention. The choice was made unanimous on motion of De Young.

Matter of Territorial Delegates.

After concluding the ballot the committee took up the question of territorial delegates, and recommended that New Mexico, Arizona, Utah and Oklahoma each select four delegates in addition to the two heretofore chosen. A hearing was accorded to Mrs. J. Ellen Foster, of Iowa, who spoke of woman's influence in behalf of the party. At 6 o'clock the committee had completed its labors and adjourned. The executive committee then held a brief session to arrange the details of the convention in accordance with the determination of the full committee.

St Louis Has a Jubilation.

On the announcement of the decisive ballot there was a rush for the St. Louis headquarters, where all the delegates from that city gathered with the Missouri congressmen and politicians at large. There was a great handshaking and popping of corks for a few minutes, with occasional cheers, until Clark H. Sampson was lifted to a table in reply to a call for a speech. While he was talking the room was filling up, and Representatives Jay, Barthold and Cobb soon appeared and then the Pittsburg and California delegations pushed in to congratulate their rival. The appetite of the crowd for speech-making was remarkable and many of the delegates were called upon to mount the impromptu rostrum. All of the visitors claimed that St. Louis had been their second choice, and took defeat with good nature.

Durrant's Death Day Fixed.

SAN FRANCISCO, Dec. 12.—The court has signed Durrant's death warrant, fixing Friday, Feb. 21, as the date of the execution.

THE MARKETS.

New York Financial.

NEW YORK, Dec. 14.

Money on call was easy at 2 per cent. Prime mercantile paper 4@5½ per cent.; sterling exchange steady, with actual business in bankers' bills at 483½@488¾ for demand, and 487½@487¾ for sixty days; posted rates, 488@489 and 489½@490; commercial bills, 487.

Bar silver, 66. Mexican dollars, 52¾.

United States government bonds steady; new 4's reg., 121@121½; do. coupons, 121@121½; 5's reg., 115; coupons 115; 4's reg., 111; coupons, 112¼; 2's reg. 96½ bid; Pacific 6's of '96, 99 bid.

Chicago Grain and Produce.

CHICAGO, Dec. 14.

The following were the quotations on the Board of Trade today: Wheat—December, opened 56¾c, closed 56½c; January, opened 57½c, closed 56½c; May, opened 60⅝c, closed 60c. Corn—December, opened 25⅝c, closed 25¼c; January, opened 25½c, closed 25⅝c; May, opened 28½c, closed 28½c. Oats—December, nominal, closed 16¾c; February, opened 17½c, closed 17⅜c; May, opened 19⅝c, closed 19c. Pork — December, nominal, closed $7.90; January, opened $8.47½, closed $8.56; May, opened $8.82½, closed $8.87½. Lard—December nominal, closed $5.15; January, opened $5.30, closed $5.30.

Produce: Butter—Extra creamery, 26c per lb.; extra dairy, 21@22c; packing stock, 11@12c. Eggs — Fresh stock, 20½c per dozen. Dressed Poultry—Spring chickens, 7@7½c per lb; old hens, 6@6½c; roosters, 4½@5c; turkeys, 7@10c; ducks, 10@11c; geese, 6@9c. Potatoes—Burbanks, 20@24c per bu. Sweet Potatoes—Illinois, $2.00@2.75 per bbl. Apples—Fair to choice, $1.25@3.50 per bbl. Honey—White clover, 1 lb sections, fancy, 12½@13c per lb.; broken comb, 10@11c; extracted, 5@6c. Cranberries—Cape Cod, $2 50@2.75 per box.

Chicago Live Stock.

CHICAGO, Dec. 14.

Live Stock—Prices at the Union Stock Yards today ranged as follows: Hogs—Estimated receipts for the day, 16,000; sales ranged at $2.40@3.55 pigs, $3.40@3.57½ light, $3.40@3.45 rough packing, $3.45@3.60 mixed, and $3.50@3.60 heavy packing and shipping lots.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Dec. 9 to Dec. 14:

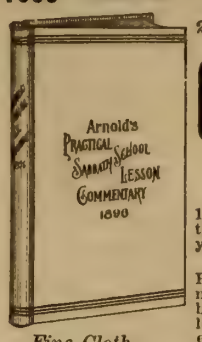
James R Sharp, Frank Abram Powell, R T Anderson, J M Howard, Lizzie Fahs, Isaac Crawford, Rev J Beck, Rev N Soergel, Geo W Coon, W O Norval, Joseph Stradling, S E Ross, James Gowans, John Gilmore, Rev W C Long, Geo D Haffner, Rev R C Brooks, Willets Skinner, E Pfeiffer, Rev L H Norem, David Horning, Jason F Ames, Levi Porter, N J Stratton, Wm Roberts, Rev Wm C Paden, J H Murray, Abraham Snyder, James Henderson, W G Walters, Mary Gaddis, W W Roberts, R C Liversay, T W Berkley, W A Davis, J Osgood, Moses Betzner, F G Houck, Rev J W Fifeld, Frances C File, R A Waldo, J W Krasley, Washington Mitchell, Chas Kennicott, Whitman Young, P B Williams, D D Worman.

Cheap Rates to Atlanta and Return.

On Dec. 21st the Monon Route will sell tickets to Atlanta at the exceedingly low rate of $15.15 for the round trip, tickets good ten days.

For full information call on or address SIDNEY B. JONES, City Pass. Agt., 232 Clark St., Chicago, or L. E. SESSIONS, Trav. Pass. Agt., Minneapolis, Minn.

1896 ARNOLD'S PRACTICAL SUNDAY SCHOOL LESSON COMMENTARY 1896



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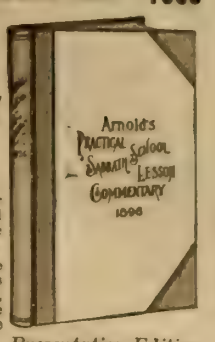

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If we put some lime on a dead animal or on any other organic matter, it will quickly decompose it and reduce it to its original elements, and this is one effect of lime when used in a compost, the matters thus decomposed then becoming good manure and useful food for plants. And this same effect is produced in the soil when quicklime is applied, as it usually is in the fall when the land is prepared for wheat and grass and clover seeding. But the chemist may take some sand or other mineral matter and mix lime with it, and then add water, and the lime will dissolve quite a considerable quantity of this mineral matter, forming silicate of lime, and by taking the silica from the potash, or the phosphate, or magnesia, or the alumina, etc., that the soil is made up of, the lime renders these elements of plant food soluble and available for the crops.

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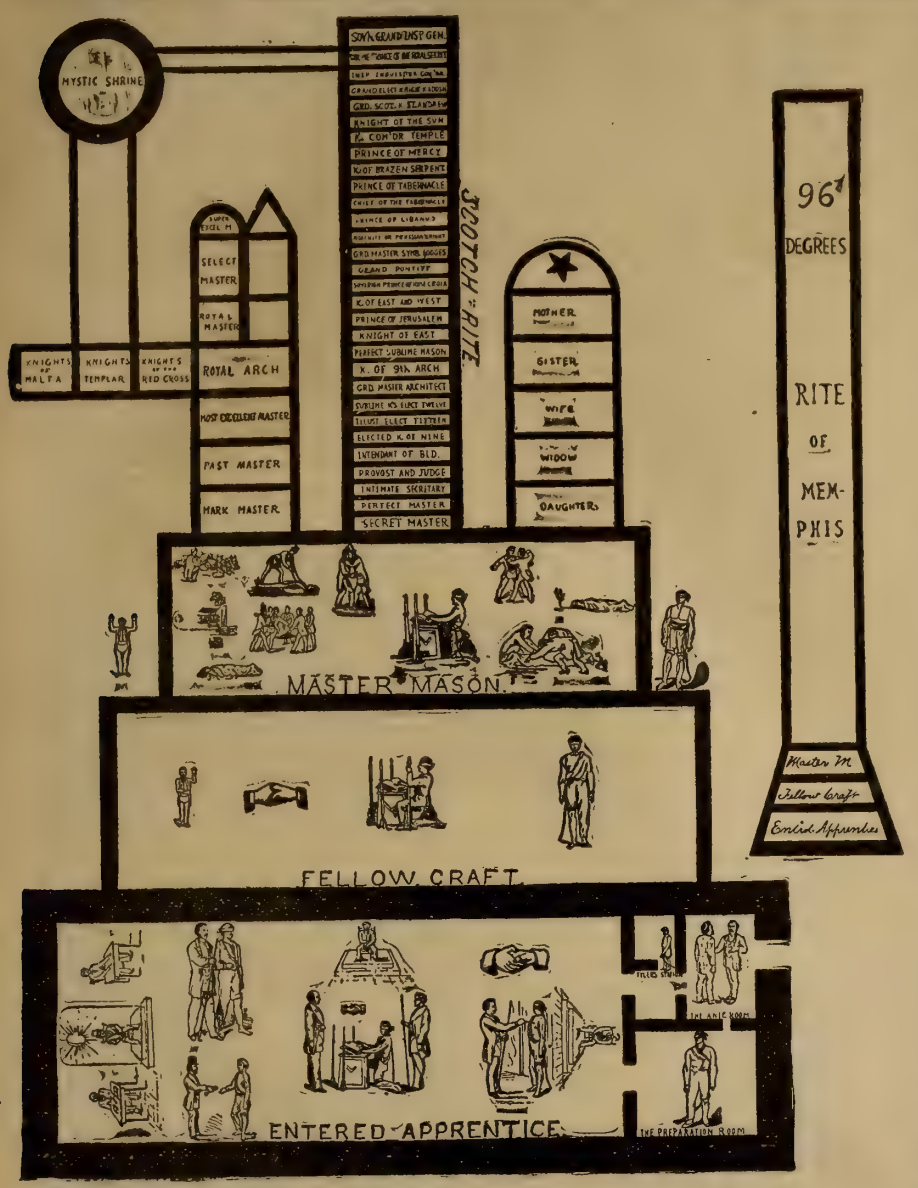

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Sermon on Masonry. By Rev. J. Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio. 5 cents each.

Masonic Outrages. Compiled by Rev. H. H. Hinman. Showing Masonic assault on lives of seceders, on reputation, and on free speech; its interference with justice in courts, etc. Postpaid, 20 cents.

Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each.

History of the Abduction and Murder OF CAPT. WM. MORGAN. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. 25 cents each.

The Mystic Tie, or Freemasonry a LEAGUE WITH THE DEVIL. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support [illegible] Freemason. 15 cents each.

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HISTORY OF A WEEK

Tuesday, Dec. 10.

Fred Monroe the American banker at Paris, has committed suicide.

The British steamer Principia, Captain Stannard, from Shields for New York, was wrecked on one of the Faroe islands, twenty-seven of her crew and one passenger being drowned. The passenger's name was Jackson.

Two men have been arrested at Toledo, O., for passing dangerous counterfeit $20 bills. The engraving is very fine and clear, but the ink and paper are inferior. The bills a rerepresentations of legal tender notes, with Hamilton's head. The check number is A71450023 and the plate is D.

General Domingo Monagas sailed from New York on Dec. 1 with a party of filibusters whose aim is to start a revolution in Venezuela and overthrow the government of President Crespo.

Mary Thurman, daughter of the "Old Roman," of Ohio, has made a rich gold strike near Yuma, Colo.

Wednesday, Dec. 11.

Ex-Governor John P. St. John, of Kansas, is at Chicago to attend the Prohibition convention, which opens today at the Sherman House.

Obituary: At Berlin, Herr Dowe, inventor of the bullet-proof coat. At Grand Junction, Colo., Professor Charles L. Ingersoll. At Loda, Ills., O. L. Closson. At Green Bay, Wis., A. G. Holmes. At Saginaw, Mich., Sanford S. Perkins 65. At Virginia, Ills., John Gore, 60.

An eloping couple from Chicago giving the names of W. H. McLain and Bessie Steele, were refused a marriage license at Logansport, Ind., on account of their youth.

President Faure, of France, may resign in consequence of underhanded attacks on him because of as candal involving his father-in-law.

Booker T. Washington, the colored educator, will address the Hamilton club, of Chicago, this evening.

New York city is experimenting with policemen mounted on bicycles.

Lillian Russell is ill with acute bronchitis at New Orleans.

Thursday, Dec. 12.

Ambassador Bayard refuses to be seen by reporters who want to know how he takes the verbal lambasting he got in the national house Tuesday.

The duke and duchess of Marlborough have taken their departure from Madrid, and are continuing their tour of Spain.

The proposition of a constitutional convention in Virginia, indorsed by some Democratic papers of the state as an opportunity for change in the election laws which would insure white supremacy, is frowned upon by Governor O'Ferrall.

Judge Grosscup at Chicago has dismissed the sensational contempt proceedings against Joseph B. Greenhut, ex-president of the whisky trust, in the United States court.

The great shipbuilding strike on the Clyde has been settled with an increase of wages to the strikers.

The Southern Pacific Railway company is said to has determined to require each conductor in its employ to give a bond of $1,000 secured in the Kansas City Surety company.

The Hudson river at Catskill, N. Y., is frozen across and navigation has closed. Last year the river remained open until Dec. 25.

Friday, Dec. 13.

An Au Sable, Mich., fisherman claims to have seen a hairy serpent off that port.

W. Lawrence Bones, hailing from Chicago, committed suicide at Ventura, Cal.

"Dr." Hammond the notorious all-around criminal, has been arrested at New Orleans.

The schooner George W. Adams, of Chicago, was cut down and sunk by the ice on Lake Erie, near Colchester. The crew is safe.

Frank Barkley, 18 years old, was fatally injured at Danville, Ills., while skating. He was jumping and fell on his head, fracturing his skull.

The latest "society" wedding was that of Emma, daughter of William Rockefeller, of Tarrytown, N. Y., to Dr. D. H. McAlpin. The wedding was also the third in the Rockefeller family within a month.

Congressman Allen, of Mississippi, has another fair American for his "index expurgatorius." Miss M. R. Nichols, of Cincinnati, has just become the wife of Louis Charles Antoine Guilbert Pierre Pinton, marquis du Chambrun, a Frenchman.

Saturday, Dec. 14.

The Democratic national committee will meet at Washington Jan. 16 next for the purpose of choosing a place and time for the convention of 1896.

Herr Ahlwardt, the German "Jewbaiter," made his first appearance on the American lecture platform at New York. His audience was small, but enthusiastic. Only one of the bad eggs thrown at the speaker struck the mark. The egg-thrower was arrested.

Senator Quay declares that he would not accept a nomination for the presidency if it were offered him on a gold plate.

The Grangers' bank at San Francisco has closed its doors. Liabilities, $335,029; assets, $1,700,000.

It is an expensive luxury to swear on the streets of Red Bank, N. J. The justices impose a fine of 50 cents for each oath.

Rich gold deposits, in which an American firm is interested, have been discovered near Mendoza, Argentine republic.

Monday, Dec. 16.

The Cleveland Central Labor union has obtained an injunction against the collection of a tax to build a militia armory.

Judge Thomas L. Nugent, the Populist leader in Texas, died at his home in Fort Worth

Storms in Germany have been very destructive. The city of Hamburg and vicinity alone have lost 6,000,000 marks as the result of the tempest.

A recent visitor to Prince Bismarck found him hearty and strong, walking about his park.

The extra Austrian guardship, Sebenice, a 900-ton gunboat, carrying four guns of fair calibre and two quick firing guns, has arrived at Constantinople.

While hunting, A. P. Miller, a painter of Cleveland, O., accidentally shot and instantly killed Orrin Sherman of Brunswick, O.

J. B. Pace, president of the Planters' National bank, Richmond, Va., has failed for $1,000,000. He made the bank secure.

Testimony at Bowling Green, Mo., where Dr. Hearne is on trial for the murder of Mr. Stillwell, points very plainly to a liaison between Hearne and Mrs. Stillwell previous to Stillwell's murder.

NATIONAL LEGISLATURE.

Synopsis of Proceedings in Both Houses of Congress.

WASHINGTON, Dec. 10.—Outside of Morgan's speech on the seal question in reply to Sir Julian Pauncefote's criticism of Morgan the only business done in the senate was the introduction of bills, among them: To give a pension of $50 per month for the loss of a limb; making a crime the acceptance of a title of nobility by an American citizen or any title or honorable degree from a foreign nation; pensioning soldiers who were confined in Confederate prisons.

In the house resolutions were presented by the Republicans calling for the correspondence in the Waller case, for lists of pensioners who have been stricken from the rolls since March 4, 1893, or reduced, and for other papers, but all were objected to by the Democrats. An effort to have printed in the record the memorial of the National Wool Growers' association for higher rates met the same fate. A bill was introduced prohibiting congressmen from soliciting presidential or departmental offices.

WASHINGTON, Dec. 11.—The senate was in session less than two hours. The proceedings consisted of the introduction of about a hundred bills and a speech on the Monroe doctrine, by Cullom, whose speech was read from manuscript and was attentively received by the senate. He took strong grounds for an affirmative policy. Call of Florida introduced a resolution against the Armenian outrages.

The house was engaged all the session in the debate of the resolutions offered by Barrett of Massachusetts for an investigation with a view to the impeachment of Ambassador Bayard, because of his speech against protection, at Edinburgh, Scotland. It was passed with the words making mandatory a report for impeachment stricken out.

WASHINGTON, Dec. 12.—The session of the senate lasted but one hour, and was mainly devoted to a discussion of Dubois' proposition to amend the rules so as to distribute the appropriation bills among the various committees. Hill of New York reintroduced the amendments which he proposed to the rules in the last congress. Allen spoke for Cuban recognition. An executive session was held.

WASHINGTON, Dec. 13.—In the senate a bill extending the Chicago port of entry so as to cover the state of Illinois received the final endorsement. It has already passed the house. Peffer made a long speech against the expense of congressional funerals. A resolution was passed asking the secretary of agriculture if he has distributed any seeds. Call spoke in favor of some action of the government to stop the Armenian outrages. An executive session was held.

Grow made a speech in the house criticizing the president's stand regarding tariff and finance. When he said the greenbacks would not be retired the Republicans loudly applauded. McCall of Tennessee presented a bill to remove the disabilities of persons conscripted into the Confederate army. Both houses adjourned to Monday.

DEATH OF JUDGE THURMAN.

The "Old Roman" Passes Away at His Home at Columbus.

COLUMBUS, O., Dec. 13.—The long and useful career of Judge Allen G. Thurman came to a close yesterday afternoon at 1:15 o'clock at his residence, corner of Rich street and Washington avenue. The end was peaceful in the extreme, and the soul of the great man left the earthly habitation without a sign of physical distress. At the instant of dissolution and for some hours before Judge Thurman had been

ALLEN GRANBERY THURMAN.

lying in an unconscious condition. He passed merely from sleep temporal to sleep eternal, and the change was hardly noticeable even to the loved ones who surrounded his bedside. In the midst of the volums of knowledge he prized so dearly, and amid the scenes where he has spent so many pleasant hours of hid happy old age, the vital spark took wings from the image of clay.

Judge Thurman died in his beloved library, which looks toward the setting sun. Shortly after his fall several weeks ago Judge Thurman's bed was moved from the adjoining bodroom to his library, and he remained there. Judge Thurman had lived with his son Allen W. Thurman since the death of his wife several years ago, and being unable to leave the house he occupied apartments in the second story of the residence, where he spent the last days of his life. The beginning of Judge Thurman's fatal illness dates from Nov. 7 last, when he fell heavily while walking across the library floor. A few days after the fall Judge Thurman's life was despaired of, but he rallied from the shock and at times apparently seemed to have regained his old-time vigor.

Harvey's New Party on Deck.

CHICAGO, Dec. 16.—W. H. Harvey, the apostle of free silver, who is better known as "Coin" has launched his new political party. According to a prospectus which Harvey gave out it is to be an oath-bound secret organization with the title of "Patriots of America." Its special mission is to advance the cause of free silver as well as "to eliminate selfishness from politics."

NATIONAL NEGRO FEDERATION.

Organized at Detroit to Oppose Injustice to Colored People.

DETROIT, Dec. 14.—The conference of colored men which has been in session here for two days has adopted an address to the country which says that the status of the colored race in the United States bears a closer analogy to that of denizens than to the honorable and indefeasible rights of native born citizenship, and that in at least three states of the Union citizenship is a farce, which in default of absolute protection should be exchanged for the panoply of some more paternal form of government. The object of the movement is defined to be the assertion of opposition to every species of injustice perpetrated upon the race; to render more effective the moral, educational, and social forces which freemen ought to exercise; to form a compact national organization; to assume a new attitude among the citizens of the nation, not unduly arrogant, but one which shall resent the assumption of inferiority.

This, the address declares, it is necessary to do after a generation of selfish indifference and un-American and non-Christian contempt. A plan of permanent organization was presented and adopted. The name selected is the National Federation of Colored Men. Representation shall be by sections rather than by states, the whole country to be divided into four sections, in each of which there shall be one vice president and one secretary, who shall be charged with organizing their respective district. The following officers were elected: President, D. H. Straker, of Detroit; first vice president, B. W. Stuart, Cairo, Ills.; second vice president, E. C. Cole, Iowa; general secretary, James M. Henderson, Detroit; corresponding secretary, A. J. Ross, Iowa.

COUNCIL BLUFFS GETS A SCORCH.

Fire in the Wholesale District Wipes Out About $300,000 in Property.

OMAHA, Dec. 14.—A very disastrous fire raged in the Council Bluffs elevator and wholesale district last night. Appeals were made for aid from Omaha. When the fire was gotten under control the losses were estimated as follows: Deere-Wells Implement company, totally destroyed; building $50,000, and on stock $100,000; insurance, $75,000. Combination Fence company, $25,000 on building, and about $50,000 on stock; partly insured. Weir-Shugart woodenware house, in which the fire started. $1,500. Fuller-Johnson company, of Madison, Wis., for whom the Empkie-Shugart company transferred, about $15,000, with $8,500 insurance. Satley Manufacturing company, of Springfield, Ills., totally destroyed; loss, 10,000: insurance unknown.

Westinghouse company, of Schenectady, N. Y., $10,000; insurance, $6,000. Champion Harvester company, about $7,500; insurance, $3,500. D. June & Co., of Fremont, O., warehouse with half a dozen engines, $6,000; insurance unknown. It is impossible at this hour to learn the total of the minor losses, those mentioned being the principal ones of the heavy firms concerned. One fact worthy of note is that the Deere-Wells company has often sought the condemnation of the Weir-Shugart warehouse, claiming it was a menace to their own. It finally proved to be. The total loss is about $300,000.

State Notes.

Henry Thielen, charged with killing Yardmaster Vance in the yards of the Chicago and Northwestern road, Sept. 11, pleaded guilty at Chicago and was sentenced to fifteen years' imprisonment in Joliet.

Mrs. Frank Nightlinger, aged 35, living near Marshall, Ills., disappeared with Charles Minix, employed by her husband.

Fred Renois, a farmer of Cahokia, Ills., has been arrested at the instance of an insurance company charged with burning his house

The Wier Plow company's plant at Monmouth, Ills., was damaged $200,000 by fire.

The body of a man supposed to be C. Robach, with the clothing all burned off his body, was found in a ravine near the Sandoval road, north of Centralia, Ills.

The Peoria, Lacon and Northern railroad, to run along the Illinois river from Peoria to LaSalle, has been incorporated.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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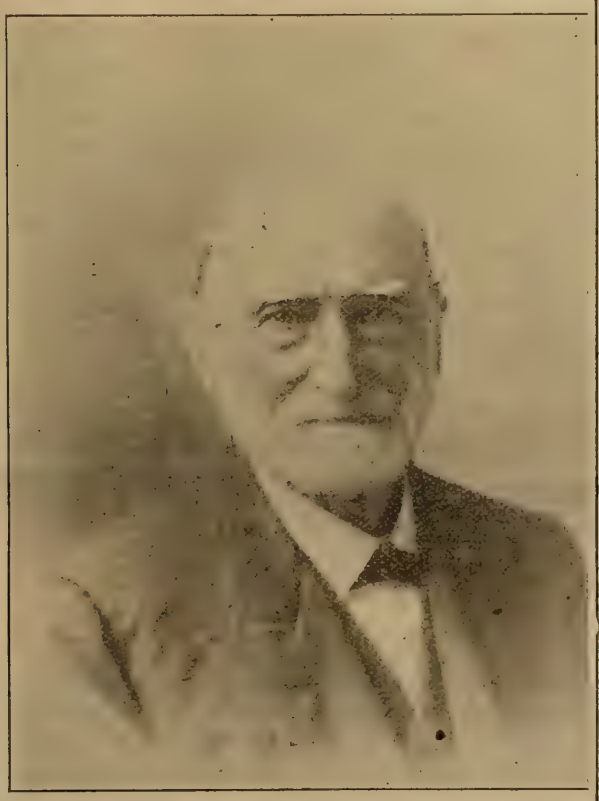
At the meeting of the Board of Directors last Monday morning nine of the eleven members were present. Measures were adopted relating to the extention of the work, which will be announced next week.

Rev. I. R. B. Arnold is spending a few weeks in Chicago, and wishes to say to his many friends that he will give stereoptican lectures for churches in or around the city on very easy terms. Please correspond with him at 104 Franklin St.

The annual convention of the New England Christian Association will meet in the Bromfield M. E. church, Boston, at 7 P. M., Jan. 15, and continue its sessions during the 16th. It will be opened Wednesday evening with an address of welcome by the president, Rev. J. M. Foster, followed with an address by President C. A. Blanchard, of Wheaton College, Illinois.

In his sermon in Wheaton College chapel last Sabbath morning, Rev. W. H. Chandler said, "A keg of gunpowder may be distributed around this building so that it would be entirely harmless, but if combined in the proper place the institution could easily be blown up. So it is with the friends of the anti-secret reform. They may be so distributed around the institution of Freemasonry that their influence will be powerless to harm it. But let them be properly organized and bear an aggressive testimony against it, the walls of this strongest rampart of Satan's kingdom would soon be thrown down.

Dear reader, are you thinking these days of those of your friends to whom you will send New Year's gifts? Remember the Lord will bless such gifts, and the receiver will appreciate them in proportion as they are given to the needy. It is when we give to the poor that the Bible says we lend to the Lord. We wish to kindly suggest that in your list of gifts you do not forget the National Christian Association, which like a lighthouse on a rocky storm-lashed shore has been for more than twenty-five years steadily holding up the light of God's truth to warn souls off the dangerous ledge where so many are being wrecked every year. Do not forget our poorly-paid agents, who in the face of tremendous opposition are holding aloft the banner of anti-secrecy.



REV. AMOS DRESSER.

We are glad this week to give the picture of one who has been a life-long friend of the anti-secret cause and also to give on our 9th page an excellent article from his pen. Though in his eighty-third year yet his mind continues unimpaired, and he is the beloved pastor of a Congregationalist church near Dover, Nebraska. He was born in Massachusetts, and received his education at Oneida Institute, N. Y., and Lane Seminary, Ohio. He was a natural-born reformer, and while a student at Lane he threw himself into the temperence and anti-slavery agitations. He was so active in the temperence work that he was threatened with violence and was at one time waylaid in the woods and severely beaten.

But the part which Rev. Amos Dresser took in the anti-slavery struggle forms the most interesting chapter in his life. He was one of the leaders of an anti-slavery society formed by the students of Lane Seminary, and the agitation became so exciting that the trustees prohibited the society and anti-slavery meetings, and even communicating information at the table or elsewhere on the subject of slavery. Mr. Dresser and seventy other students left the seminary because of these restrictions. Soon after he started to visit an uncle in Mississippi, driving overland in a buggy. His fame as an Abolitionist preceded him, and at Nashville he was arrested and tried for being a member of an anti-slavery society, and for having in his possession anti-slavery publications. He was sentenced to receive twenty lashes upon the naked back with a heavy cowhide whip, which punishment was administered just before midnight. Read his own account of this awful experience on our 9th page. He was obliged to flee the city in disguise, sacrificing his horse and carriage and personal property. He had designed fitting himself for the foreign mission field, but this experience changed his plans and he went to Oberlin and became one of the successful lecturers of the American anti-slavery society.

The contest between the Catholic church and the state in Canada is keen and almost bitter. A Canadian paper calls attention to the demagogism of a Mr. Wallace, M. P., as "the unpledged candidate of a pledged admisistration," who rides the Protestant horse and at the same time waves on high the order imposing separate Catholic schools in Manitoba, to be maintained by public taxation. Our Canadian neighbors ought not to get excited over such a spectacle. The good man, unpledged, who *belongs* to his party, must do as his party says, which is usually what the liquor and Catholic interests say. The Prohibitionists of Manitoba are awakening to this sad fact.

According to the *daily Press*, ten persons were seized at midnight, by order of the assistant town judge of the Mexican village of Texacapa, and securely locked in the town jail, a small building solidly constructed, and by order of this judge set on fire. A baby, three women and six men were burned to death as heretics because they had renounced the Catholic faith.

The moral condition of these Mexican children of the "Holy Mother Church" is beyond the belief of those who have not seen with their own eyes, and heard with their own ears. In portions of Mexico is seen the pure and unadulterated fruit of the Roman Catholic religion. Changes for the better are only wrought by our colporteurs and missionaries. Each church in our own favored land ought to send their pastor as a missionary from three to six months of every year. They could take care of their own services that long, and be the better for it.

The *Inter Ocean* charged this state of things to a secret organization in the church working incessantly to that end. We shall doubtless have separate Catholic schools in this country maintained at public expense. We shall have them unless Protestant Christians become an open and avowed political power, independent of party, and standing for the right, irrespective of success. The acknowledged kingship of Jesus Christ by each Christian voter would soon set principle above party policy, and break the power of the secret cabals of the Catholic and Masonic saloon power. The Christian church can establish the standard of right, and enforce it in communities and nations. "To him that overcometh will I give power over the nations."

THE HANDMAID AND THE MINISTER

BY CHERITH.

A minister mused in his study one morn—
A popular man of to-day—
"The lodge is no good; of my strength I am shorn,
And it troubles me much when I pray."
A rustle was heard, then the "Handmaid" appeared,
And seated herself on his knee.
"There's no scandal in this," she softly declared,
"You've plighted your faith unto me.

"Not what you have sworn, but how much you esteem
This system which now you embrace;
How much am I worth to you stemming life's stream,
In seeking and keeping your place?"
The preacher replied in a low tone of voice,
"You secure unto me, 'tis true,
Of pulpits a score, of appointments my choice,
But I think very little of you."

Indignant she sprang from the dominie's knee
Exclaiming, "Why, this is bad news!
I warn you, say nothing in future of me,
But give it to deists and Jews.
The oaths, which are penal in every degree,
I'd suggest. This also is true,
If your people would see, they could through me,
And dismiss and think less of you.

"Yet here is a muzzle of workmanship fine,
'Twill stifle your voice like a charm;
Aye, were it in mem'ry of me and mine
To save you in future from harm.
The 'tongue that instructs' to control and ne'er voice
What the attentive ear has heard,
The faithful breast secures me silence, my choice;
I wish you to pledge me your word."

"Well, now," said the preacher, "this compact to seal,
O 'Handmaid!' your muzzle I'll wear;
The secrets between us I'll 'never reveal'
Which your sire and followers bear."
He glanced at the door; lo, the "Handmaid" was gone!
But Satan spoke up in her place:
'By women of old I felled many a one,
Shorn both of their strength and of grace.

"By Midian's women I caused Israel's sin;
By Delilah, her strong judge to fall;
Such methods those times were designed to win;
Now the 'Handmaid' excels them all.
It is true 'tis said I am growing old,
But wisdom increases with years;
Your muzzle just given is lined with pure gold,
Undimmed by a widow's tears.

"In truth, wearing it, you are serving the Lord,
And will be a leader of men;
By removing it in declaring the Word,
You will make a disturbance then.

"Discussion and prayer I dislike and I fear;
Cry peace to the flock of the fold;
The praise of the multitude then will you hear
And not be turned out in the cold."

Sabetha, Kansas.

FOREBODINGS OF THE FUTURE.

BY SECRETARY J. P. STODDARD.

Earthquakes indicate pent-up forces struggling for freedom. Volcanic eruptions are fiery emetics by which "mother earth" relieves her congested organs. Revolutions are the throes of mental, moral and religious energies surging upward in new eras of progress towards a "perfect state of society." The more obstinate the resistance, the more terrific the outburst when the weaker yields to the stronger powers.

An impression prevails that affairs are verging to a crisis out of which great changes must come. As noted by thoughtful men, the trend of civil and religious movements predict a crucial test in which our theory of popular government must demonstrate its superiority or give place to something more substantial.

The horrors in Turkey and the attitude of European powers toward each other and the ottoman empire do not pressage immediate "peace on earth" or the speedy triumph of "good will" over the avarice and passions of men. Doubtless the United States has less to fear from foreign invasion than many other nations, but in this very security lurks the element of her greatest danger. Prodigal in resources and confident in her strength, she seems criminally indifferent to the presence of enemies that stealthily, but if not checked, surely hasten her decay.

Many deplore, while few thoughtful students of the situation deny, that the church, the state and society have drifted away from the Decalogue into theories of "progression," "advanced thought," or "higher criticism." Bold adventures in religious schemes, demand homage from the Bible to rationalism, and insist that the "Divine Logos" *serve*, not command, in their projects. The Genesis of revelation must adjust itself to the latest disclosures of the scientist, or the inspired record of creation give place to the story of geological strata.

Diverse forces have conspired together in producing this result, but none have been more active or insidious than the secret lodge. It begins by debasing its victim and robbing him of his freedom and self-respect, and then leads him to an altar where Buddhism is on a par with Christianity, and the Veda and the Koran of equal authority with the Scriptures of the two Testaments. It holds him in a religious fellowship where the Bible is degraded, the Father dishonored, the Son rejected and the Holy Spirit grieved, and the man goes forth from his profane, unholy worship "seeking rest and finding none." Disappointed and dissatisfied, he takes to himself kindred spirits, and turning from the only Saviour of man or nations, he seeks refuge from torment in any visionary scheme that promises relief. Decoyed into an infidel system, he is swept from his moorings by the strong currents about him, and is soon adrift upon a stormy sea without chart or helmsman or pilot, headed straight for the maelstrom into which godless nations have gone down.

Since the organization of the first lodge upon American soil in 1733, this work has been going on with accelerated energy, until after 162 years it is producing its fruits which may soon be gathered in a fearful and fatal harvest. Already those agencies which are the bulwark of our civil and religious liberty are well nigh within its grasp, and it is only a question of time whether the nation and church will submit to the domination of this secret infidel clan and go down in shame and disgrace, or arise and thrust the death-dealing viper from her bosom, and perpetuate the blessing of freedom and the unrestrained worship of the "living and true God" which our fathers purchased with their blood, and which alone can save our nation from the brutality and horror now reddening the hills and valleys of the Turkish empire.

Boston, Dec. 13, 1895.

DANGER FROM SECRET ORGANIZATION.

BY REV. C. M. DAMON.

What a spectacle for an enlightened Christian people, a community who should be supposed living together peaceably and with harmonious and friendly relations in their social and business life, is presented by the network of secret societies with which the average community is infested.

The long list of names of such organizations is a weariness. Society is divided and distracted. But in another view there is an unhappy union. However the various bodies may be set one over against another in rivalry and jealousy, together they form an empire of secretism in conflict with all who upon principle are opposed to such combinations.

The stiuation is most serious. Anti-secretists occupy the legitimate ground of natural good citizenship. They stand in their proper relationship to all original and proper interests of society. The domestic relations and duties are fulfilled by them. They take their appropriate place under the responsibilities of the church and the state. They are ready to join their fellow citizens in lawful business relations and share the enterprises which tend to promote the public welfare.

There is not a sphere of activity in relation to public improvements in country, town or city, in State or nation, as regards finances, education, morals or government, in which they are not prepared to meet them on friendly terms and equal footing. They have a just interest in all the rights, immunities and privileges of society and the state as constituted by the laws of the land. But here comes in a whole system of things not originally contemplated in the formation of government and in the institution of society, which puts them at a dangerous disadvantage. Here are combinations of their fellows in artificial societies, pledged or sworn in secret conclave to promote each other's interests in preference to those of all outside. And the various orders are agreed in the one fact of secrecy at least. In this they sympathize with and adhere to each other.

Suppose a conflict of interests between neighbors or citizens to arise. The injustice, the fraud, the oppression may be palpable and extreme. Let the cause be judicially referred to the tribunal of one's fellow citizens in the manner prescribed by law, and if one be a known and avowed opponent of secretism, how quickly is he put in fear, nay, in actual danger in this only appeal which he has for redress. With what possible confidence can he place his cause in the hands of men bound by these false, artificial ties to assist each other.

The case in hand may not be related to the object of such organizations. He needs defense, deliverance, redress. He has nowhere else to go but to this tribunal appointed for this very purpose. But in his just rights he is forestalled by false combinations. Loss, suffering, alienation, bitterness ensue. This is the natural result of these unlawful or immoral combinations. Should they not be removed and made impossible by the law?

Utica, N. Y.

EXPERIENCE OF A FREEMASON.

BY E. RONAYNE, PAST MASTER KEYSTONE LODGE, NO. 639, CHICAGO.

And so in my eager anxiety to become possessed of that wonderful and mysterious secret vulgarly supposed to be exclusively owned by the Masonic fraternity, I passed through the mysteries and miseries of initiation and was at last a full-fledged Mason, so far as a horrible oath and an appalling death penalty could make me one. I hurriedly got into my clothes, went home and during all the next day and for many days thereafter I felt dazed and considerably disappointed.

I found no secret in the Entered Apprentice degree—nothing but a veritable burlesque upon common sense, an absolute insult to one's intelligence, and a falsehood on the face of it from beginning to end. But possibly the great and unspeakable secret would doubtless be imparted higher up, and so I began at once to prepare myself to be passed to the degree of a Fellow Craft.

This preparation under the Grand Lodge of Canada merely consists in committing to memory a little stupid, senseless catechism comprising such silly questions as "How do you know yourself to be a Mason?" "Where were you made a Mason?" "When were you made a Mason?" "What is Freemasonry?" and so on; and having learned this miserable twaddle by heart, and being examined in open lodge to show that I had "made suitable proficiency in the preceding degree," I was in due time and in regular form "passed to the degree of a Fellow Craft."

In the first degree I found nothing worthy of a moment's serious thought; on the other hand it was and it is to this day simply boorish and vulgar throughout; but the second degree far exceeded the first in everything that is grotesque, ridiculous, insipid and positively false. Here they ignorantly pretend to bring before the candidate "the five orders of architecture, the five human senses and the seven liberal arts and sciences," comprising grammar, rhetoric, logic, arithmetic, geometry, music and astronomy; while at the same time the members of the lodge—the Master nor any other one of them—know no more about grammar, or geometry, or logic, or astronomy, or the several orders of architecture, than a bull-frog knows about the conic sections.

But I beg pardon, Mr. Editor; there is one Mason in this country who doubtless knows it all; namely, a preacher of some sort or sect named H. S. Quillin, living and laboring for the money there is in it, down at Millerton, N. Y. This gentleman is surely "posted," and if any one in the world knows the great Masonic secret he does. This is no "joke," neither is it "fiction," and at this present moment I have not the slightest intention to be "humorous." The Rev. Quillin surely knows it all, "and Brutus is an honorable man."

Well, under the Grand Lodge of Canada, when the candidate for Masonry is balloted for and duly elected, as they call it, he is elected for all the degrees of Ancient Craft Masonry, and not as in the United States where the candidate is balloted for each separate degree as he goes along. And so also in Canada a man pays for all the

three degrees at once, while in this country he pays for each degree separately.

At my initiation then I paid down five pounds currency for the whole thing, and I honestly thought I was getting the very wonderful and mysterious secret of Masonry cheap at that; but so far—up to the end of the Fellow Craft degree, I discovered no secret whatever, and nothing, in fact, that was worth ten cents of any man's money.

By a very long stretch of the imagination, and by a total disregard for truth, one might find some slight excuse for the utter clownishness and the vulgar performance of the first degree; but for the foolish nonsense, the silly twaddle, and the bold buffoonry of the Fellow Craft degree there can be no excuse whatever. Even here in the United States the majority of Masons have no use for it, and a sufficient number can scarcely be kept in the lodgeroom to see the degree conferred. But I had paid my money. I was in "dead earnest" to discover that great secret, and in my next I propose to give my experience in my earnest and honest endeavor to obtain it.

REVIVALS OF RELIGION.

BY REV. D. B. GUNN.

The ideas of many regarding revivals of religion seem to be very immature, while those of some others are really erroneous. Often we hear the inquiry, "How shall we secure a revival?" and much has been said and written upon the subject. After all of the study and discussion, so many are left where they begun, or are in real doubt, knowing but little of their origin and promotion.

God is the author, giver and promoter of all pure spiritual revivals. They are not man's, nor man-made in any sense. The terms, "Getting up a revival," "a revival was gotten up," are altogether misleading, as they are unscriptural and betray a sad lack of spiritual insight and knowledge of the Word of God. They do not come up at all, but they come down. "Until the Spirit be poured upon us from on high. I will pour out my Spirit," is the record of Holy Writ. Hardly any two revivals in the recollection of any of us have come in the same way, or were quite alike in their peculiar features. God is sovereign and has his own way in producing them; and strangely, yet wisely and mightily, does he visit them upon his people and churches.

They are often confined to a few individuals, or even to one person; and at other times they sweep over whole places, so as to leave scarce any persons in them uneffected by them. They primarily begin with Christians; that must of necessity be the case, for it is impossible to revive what does not already exist. But often the effects are first witnessed among the unconverted who are anxious to be saved, and ask the prayers of a cold and unawakened church. The writer has seen several instances of this kind. But in these cases there was one or more of elect ones—it may be retired, or obscure, but godly souls—who were themselves revived and thus became instrumental in the good work.

Revivals are eminently scriptural. They began very early in the history of God's people. Abraham, Moses, Samuel, David, Josiah, Hezekiah, Zachariah, the apostles and early disciples of Christ, all experinced them and well knew what they were and whence they came. The inspired men of God wrote of them. David, Habakkuk and others prayed for them to come. God gave positive commands and precious promises concerning them, and their effects were most salutary, as witnessed in the lives and conduct of multitudes of people. The law, long neglected, was read, attentive ears listened, days were set apart for the service of God, the Passover was newly kept, covenants were entered into, peace offerings given, confessions made, and there was great joy in remembrance of mercy and forgiveness divinely bestowed.

The New Testament abounds in revival teaching, urges them upon the disciples, sanctions them as they were carried from place to place by the winners of souls, and crowns them with fruits which will redound to the glory of God through all time and eternity. The soul-stirring injunctions in both Testaments: "Awake, awake, put on thy strength, O Zion, thy beautiful garments, O Jerusalem, the holy city;" and "Awake, thou that sleepest, and arise from the dead and Christ shall give thee light," should be sufficient to arouse us to holy zeal, to fire our hearts with love, to clothe us with revival garments, and to lead us into the harvest field with gospel sickles in hand to reap in precious sheaves.

Revivals are also impressively *historic*. In every age they have been sent of God upon his people. Wherever they have been located he has had a vineyard in which they have wrought, in harmony with his appointments and to fulfill his purposes, involving the establishment and advancement of his kingdom on earth and the honor of his own name among men. The entire history of Christianity, since the Gospel dispensation commenced, is fragrant with revival intelligence and most interesting relation, thrilling incidents and joyous experiences, vast numbers in them having been enlisted in the service of Christ.

Spiritual revivals are also vastly *important*. Having such glorious aims and ends in view they can but be important, because of the wonderful achievements which they were designed to effect and have wrought out.

The apostles and early disciples were panoplied with revival fitness. Endued with wisdom and power by the Holy Spirit, they carried revival with them, and its flame burned among the people. Wherever they went with the Gospel, revival power was felt and places were shaken. There was a semblance of truth in the enemy's assertion, "These have come hither also, who have turned the world upside down." It was through these revivals that the cause of God was extended, the kingdom was planted, and the truth took root in new places, so that there was perpetuity and growth in towns, cities and country.

But "the times of refreshing" were not confined to the prophetic and apostolic ages. Onward from then until the present time the same has been true. God has saved, led out and used his chosen ones as agents in withstanding the enmity and power of infidelity, paganism, popery and other opposing forces, and is to continue so to do till the end of the present age.

THE BEACON LIGHT MISSION.

"BUILD OVER AGAINST YOUR OWN HOUSE."

BY MRS. HATTIE E. POWERS.

(*Concluded*)

The first man who attended our meetings, received the light and withdrew from the lodge, was a lawyer. He afterwards told me that although he was separated from the lodge forever, he did not think he could ever attain the spirituality that he might have attained had he never joined the lodge. I was reminded of Butterworth's "The bird with a broken pinion never soars as high again."

An evangelist, a stout defender of the lodge, attended two meetings, and in six months afterward he held an open air anti-secret meeting and fought the enemy of darkness with the sword of the Spirit. Many young men have come seeking light to decide whether they ought to join the lodge. One says, "You are not in this work for the money you get out of it, but the good you can do." I replied, "It is purely a work of faith and love. The profits on the books would not pay our expenses two days in the month. But we work for God and look to him for our daily bread. His is a love that never fails. These are two of our checks: "Trust in the Lord and do good, and verily thou shalt be fed." "They that seek the Lord shall not want any good thing."

Does it pay? We answer, "It does." Hundreds have been reached with the light by personal contact in this mission. Hundreds of books have been put in circulation, with thousands of *Cynosures* and tracts. Every paper and tract has been sent out on its light-bearing mission by prayer, and prayer has followed every customer and visitor; and whatever of good has been accomplished is due to the faithfulness of our prayer-answering God. The best of all we have to record is the double seal of our Father by making this mission the gate of heaven to precious souls.

What are the greatest needs of this national capital? Trumpet-toned lecturers whose hearts have been set of fire to send the thunderbolts of God's almighty love like lightening flashes through the pews, and aim their heaviest blows at the pulpits. The silence of the pastors upon this great evil is nothing short of conniving at deeds of shame. A Methodist bishop has well said, "We are condemned for our idle silence." "Silence on the platform is only another spelling for the saloon," says J. G. Woolly. Secrecy is a secret saloon, the more dreadful because secret. Slavery could never have existed without the support of the churches. Darkest secrecy would die a natural death without the same support.

> Oh, where are the pastors who care for the flock?
> At the tyled door of the lodge they knock.
> They worship low in the serpent's trail,
> And drink of his cup with the hosts of Baal.

Think of it! saloonists, distillers, preachers, all on the road to the lodge to bear the unequal yoke! A Masonic priest speaks great swelling words. He makes the lodge wiser than God himself by revising his Word and antedating it. There is something startling in the clipping from to-day's *Times*, an account of the fifth Masonic suicide that has occurred in Washington, D. C., inside of four months. Does not this indicate that something is radically wrong with the lodge, since nearly every male suicide is a lodge member?

To offset the opposition of the lodge, we have had many bright gleams of sunshine in the "God bless you, speed and prosper you in the noble work you are doing." These kind words come from many States in the Union; hence our work has been largely seed sowing. The reaping is yet to come. For this reason we cannot count up many subscriptions to the papers, but we give them out with an earnest appeal for the same.

But what is quite as conducive to the onward march of this reform is in the number of ministers and others who have received their first light here, and have gone out through the country to let their light shine.

In numerical strength we are small; but thank God, the few he has sent are the choice men and women of brains who have the courage of their convictions, and their influence will be felt. Deserving of special mention among the new friends of the cause are our dear pastor, Rev. Wm. M. Lyon, and also Rev. W. H. Gohdes, Doctor and Mrs. Keeler. I have seen the desire of my heart thus far, and whether our days be few or many, I have faith to believe that Beacon Light will shine on and increase more and more until Christ comes for his bride. We have this consolation, of having stood for the truth and done what we could by "building over against our own house."

MASONIC EXECUTION OF WM. MILLER.

Spending a Sabbath recently at the home of Samuel Wilson, near Dover, Wis., the writer gathered from him many incidents connected with the Masonic murder of Wm. Miller in a lodge at Belfast, Ireland, on the night of June 4, 1813. Mr. Wilson grew up to manhood near Belfast, and is now nearly 80 years of age. His father was a Mason in a lodge near Belfast, and Mr. Wilson vividly recalls many things he has heard relating to the horrible murder, and was familiar with Limekiln Dock, into which the body of poor Miller was thrown.

The story of the tragedy was sworn to by Samuel G. Anderton, a respectable merchant of Boston, his affidavit being taken by John W. Quincy of that city. Mr. Anderton was in attendance on the lodge where he had been made a Mason. His friend, Wm. Miller, was also in attendance. The story is related as follows:

"Some time in the evening he was informed that there was to be a Masonic execution that night; that a Mason had violated his Masonic obligation by saying 'that a book entitled "Jachin and Boaz" was a true book,' in connection with some other remarks, for which he deserved to die. Struck with horror, Mr. Anderton wished to leave the room, but was peremptorily denied permission to retire, being told 'that is never allowed on such occasions.' Lot was cast who should be the executioners. The lot fell on a Dane, on a Swede, and on Mr. Anderton. Learning that Wm. Miller was the person to be executed, by the most heart-rending entreaties Mr. Anderton was excused from the Masonic duty of being an executioner of his friend. The others plead no excuse. A cap of coarse cloth, to be drawn over the head, strung with a rope in the hem, to be

drawn by the executioners round the neck, was the instrument which contained the machinery of death for the unsuspecting victim. The hour of midnight darkness arrived; the executioners took their stand near and at the left hand of the presiding Masonic officer.

"All things being in readiness, Mr. Miller, mistrusting no danger, but with expectation of receiving a degree of Masonry, according to the promise made to him, was led into the room, hoodwinked, with his coat off, and in a slow march was conducted near the executioners. The question was asked and repeated, agreeably to Masonic custom, 'Who comes there? Who comes there?' The answer was bawled out, as the executioners seized him, 'A damned traitor who has broken his Masonic obligation.' As the cap of death came over his head, he had just time to cry, 'Oh, my God! are you going to murder me? Oh, my wife! my children!' when his cries were stopped short by the suffocating cord drawn round his neck with the full strength of the undaunted executioners, and the victim fell to the floor in the agonies of death.

"The executioners, bracing their feet against his body, continued their tug at the rope with increasing violence, 'while others of the fraternity fell upon the body, cut the throat, and then his left side and breast open, so as to show his heart; during which horrid scene some of the thirty-five or forty persons in the room exhibited signs of sympathy; but the greater part,' to use Mr. Anderton's own words, 'using the most profane, revengeful language, with their fists clenched, grinned with horrid approbation!'"—*Masonry a Work of Darkness.*

SECRETARY J. P. STODDARD'S INDICTMENT OF THE SECRET LODGE SYSTEM.

BOSTON, Mass., Dec. 11, 1895.

EDITOR CYNOSURE:—After more than a quarter of a century of careful observation, and the study of its leading authorities, I am prepared to substantiate the following

INDICTMENT.

The secret lodge system, of which Freemasonry is the controlling center, is god-father to stimulate and the god-mother to nourish every species of evil that afflict society. It fosters and perpetuates infidelity by its *natural* or deistic worship. It degrades the Bible by putting it upon its altar, on a level with the Veda, the Shaster and the Koran. It insults Christianity by accounting false religions equal with the true, just as the introduction of a courtesan into the home is an insult to the lawful wife. It denies and dishonors Christ before men, when it suppresses his name in its prayers, and mutilates his Holy Word. It sunders the sacred unity and confidence of wedlock and takes private judgment, independence and manhood from its members. It consumes time and money in questionable festivities and showy outfits that is needed often in the home and in the church's work.

It sears the conscience, blots out moral distinctions, and confuses the intellect, while it generates egotism and inflames the baser passions. It contravenes civil authority by a rival and secret government. It swears or solemnly pledges its subjects to partiality and succor, on the condition of good standing in the order, thus discounting merit by substituting membership as the passport to position. It is systematized espionage, lurking in legislative councils, judicial tribunals, editorial sanctums, marts of commerce, and coiled even under the altars of our sacred religion, where it "strikes but conceals the hand."

When unearthed, it wields a glittering sword of vengeance in its right hand, and holds up tempting bribes in its left, to intimidate or corrupt its opponents. It throws its protecting shield of mystic brotherhood over the accursed "cup of devils" in the dram shops, and pays a princely tribute to the voluptuous courtesan to whom love and chastity are only a mockery. It says, put your neck under my yoke, pay homage in my secret court and money into my treasury, if you would secure a civil office, obtain a lucrative situation and immunity from the assaults of our lecherous brethren upon your "wives, mothers, sisters and daughters."

Its benevolence is a burlesque, since it spurns the indigent from its doors, and taxes its members as mercilessly as any band of brigands. It stifles the noble impulses of a frank and generous manhood, by imposing its covenant ever to conceal at the behest of another. It is a training school of evasion and craft by requiring an artful duplicity when its hidden things are in peril from too much light. It associates the pious and the profane upon terms of lodge equality; and as a dozen decayed apples will infect a whole barrel when closely confined, so the moral lepers taint and tarnish every sound or godly member within the closely-tyled recesses of the lodge.

It disqualifies a judge or a juryman for impartial action where the secrets of the craft or the interests of a brother are involved. It desecrates the Holy Sabbath with noisy parades; is a grim satire upon godliness and a reproach upon the very name of brotherhood. It covertly manipulates politics, and not infrequently settles or dismisses pastors by its black arts.

It was never known to hold a prayer meeting, but its delight is in feasting and dancing and midnight revels. No ark of God is too sacred for its polluting touch. No virtue is too spotless for it to assume, and no attribute or name of Jehovah too holy or too august for it to appropriate. It is stamped with every mark of anti-Christ, and answers to John's description of the apocalyptic beast which is persecuting the woman and filling the earth with the dragon flood of false worships.

JAMES P. STODDARD.

THE KNIGHTS OF MACCABEES.

LODGE ASSESSMENT SOCIETIES CONSIDERED.

The graveyard receiving Co-operative Insurance companies is being constantly enlarged, and still there is more to follow. The craze that leads to expect something for nothing, or very little, probably never was greater than to-day. I have before me a list of seventeen hundred and twenty "Co-operative Assessment and Fraternal Societies" that have died during the last eighteen years, leaving over 495,955 certificate holders without insurance, and nothing to show for their investments.

I will give a few names and addresses. Any wishing to find the mourners can address Mutual Accident Association of Independent Order of Redmen of America, Utica, N. Y.; Independent Order of Foresters Protective Union, Rochester, N. Y.; Royal Arch Mutual Relief, Brooklyn, N. Y.; Eastern Hand in Hand Aid Society; Pennsylvania; Iron Age Mutual Relief, Pennsylvania; Live Oak Mutual Aid, Lebanon, Pa.; Climax Protection and Relief, Richmond, Pa.; Home Protection Aid Society, Columbus, O.; Independent Order of Foresters Aid Society of Detroit, Mich., Chicago, Ill., Belleville, Ill., Minneapolis, Minn., Adrian, Mich., Grand Rapids, Mich., Flint, Mich., etc., etc. These, and their companions in distress, all died from want of new blood.

Each organization of this kind starts with a small assessment of its members to be used in payment of the claim of the number dying. Stories are told of the exorbitant charge of old line insurance companies, and the candidate is assured that for little money he can secure much insurance. Care is taken in receiving members. The young and those likely to live long are the ones received.

The friends of the first dying are paid the amount promised. Attention is called to the large amount these received for little in order to enlist others. The membership increases, often very rapidly, until it has run for a certain number of years; when the zenith is reached then comes the falling off time, which continues until the organization dies. *This has been and must be the history of every one of the Co operative Insurance companies.* The parties dying first get the money; the parties dying last get nothing, unless it be a debt. In case of the Masonic Benevolent Association of Central Illinois, the court ruled that policy holders must pay $133,999 60, amounts due for deaths at the time said association went into the hands of a receiver; so in this case punishment follows after death.

Why is this so? History shows with very few exceptions the death rate increases every year from the first. Before the association reaches its zenith in membership the tax per member increases each year. When the tax is sufficiently large no new members are received and the old ones generally drop off as rapidly as they came. A new lodge is started for the benefit of cheap insurance hunters, and the old one of course dies.

To illustrate, let us see how some of these companies doing business now are running. The Knights of Honor was incorporated in St. Louis, Mo. In 1876 their membership was 8,893; the cost per member, $10. In 1886 the membership was 125,832; the cost per member, $24.63. They reached their zenith in 1891, when their membership was 133,855; the cost per member that year was $31.88. In 1894 the membership dwindled over 10,000, there being then 123,429; the cost per member, $32.22.

Any expecting money from this lodge must die quickly. The decrease in membership is becoming, and will become, greater each year, while the cost per member will increase, until another set of mourners will be left.

The United Brethren Mutual Aid Society incorporated at Lebanon, Pa., in 1874, had a membership of 7,033; the cost per member was $12.24. This society reached its zenith in 1880, when it had a membership of 12,684, the cost per member that year being $24. They have dwindled until in 1894 they had 3,779 members, who paid $59.20 each, trying to delay its death. Perhaps it is dead and buried and the mourners going about the streets by this time.

Let us examine the insurance offered by the Knights of Maccabees, whose abominable initiation and other follies have recently been given the *Cynosure* readers. In 1885 this lodge had 2,127 members who had policies for the insurance they offer. The expense that year per member was $3.91. In 1893 the membership had increased to 53,000; the assessment per member had increased to $8.23. (This is on supposed insurance of $1,000.) Officers of this order claim to have 300,000 members now. (I have no official statistics since 1893.) If the increase has been as rapid as reported, and rate per member in the same proportion, we may expect to hear of the funeral soon.

Recently when driving from McDonald to Oakdale, Pa., I overtook a miner who responded to my invitation to ride. I inquired if he was connected with any secret society. He replied in the affirmative. He was a member of the Ben Hur Society. I asked why he did not unite with the Maccabees. "Oh," said he, "*their assessments are too high.*" The Ben Hur lodges were more recently hatched; hence the lighter assessments.

I find that persons from 18 to 25 years of age must pay in addition to initiation fees, lodge dues, regalia, etc., forty cents per thousand on his supposed insurance in the Knights of Maccabees per month. The Supreme Record Keeper is authorized to levy such additional assessments as he may think will be required from time to time. The amount per thousand increases with the age of the policy holder. (See Section 172, Revised Laws.)

"If death occurs when one assessment on each beneficial member would not amount to the full sum of said certificate, then the sum paid shall be the amount of one assessment on such members, and such sum is the full amount that can be claimed by any one." (Section 173, same laws.) A long list of exceptions is then given. The individual must be in good standing, and not die while engaged in a mob, etc., etc. If the individual has a policy for $1,000 and one assessment only amounts to $500, his heirs must accept that in payment provided the Supremes in the order wish to give them anything. (See Sections 105 and 110 Laws).

The reader is doubtless weary and I must stop. Why persons will be humbugged year after year by these short-lived lodges is astonishing. But they are, and this is my excuse for taking time and space to show the folly of their hollow pretensions. Multitudes go into these co-operative secret lodges only to find in the end that they are apples of Sodom.

I have much interesting reading along this line that I can furnish anyone wishing to further investigate. No Christian has a moral right to throw away or waste the money God gives. If a man or a lodge tells me he or they will give me $2 for $1, I reply that they are either fools or rascals. I will have nothing to do with them. The devil never pays in pure gold.

W. B. STODDARD.

If to avoid mentioning the lodge is the best way to hinder its mischief and oppose its wickedness, the same method must be the most efficient

one to do away with the mischief and wickedness of the saloon.

REFORM NEWS.

ANNUAL MEETING OF THE MAINE CHRISTIAN ASSOCIATION.

NEW MARKET, N. H., Dec. 17, 1895.

EDITOR CYNOSURE:—The third annual meeting of the Maine Christian Association, auxiliary to the National Christian Association, was held with the church of Cornish, Dec. 12–15, 1895.

The following officers were chosen for the ensuing year:

President—Rev. C. L. Baker, Center Lovell.

Vice President—Rev. C. C. Foster, Brunswick; Jonathan Estes, Sprague's Mills; Jeremiah Decker, East Sebago.

Secretary—F. B. Guptill, Cornish.

Treasurer—H. W. Goddard, West Sidney.

Executive Committee—C. L. Baker, T. B. Guptill, H. W. Goddard, C. D. Small, Joseph Parker.

Rev. William A. Hardy, of Ross Corner, was chosen State agent and home missionary. Joseph Parker, of North Baldwin, was commended as a lay evangelist. Bro. Parker was formerly licensed by the Methodists but his license was not renewed on account of his disapproval of secret societies. He is a very worthy man and well acquainted with the Lord.

The convention was a grand success. The principal speakers were Elders Baker, Hardy and Parker; C. D. Small, R. G. Watson, J. Decker and the writer. We were much disappointed because General Agent J. P. Stoddard was hindered from being present by a fall on the icy sidewalk. The convention expressed sympathy and offered prayer for his speedy recovery. The writer filled Bro. Stoddard's appointment, lecturing Saturday evening to a well-filled house on the "Relation of Secret Societies to the Christian Church." The following resolutions were adopted:

Resolved, That we will abstain from all narcotics and intoxicants, while we vote and pray for their prohibition by law.

Resolved, That we disapprove of all secret societies as sinful, and as unnecessary for the accomplishment of any good end.

Resolved, That Christ's true church is one body and should not be severed by artificial barriers.

Resolved, That we disapprove of turning our church houses into places of amusement or traffic.

Resolved, That we favor supporting the Gospel by direct offerings to the Lord, and not by schemes of speculation or other indirect means.

Resolved, That we recognize the command of our Lord to preach the Gospel to every creature, and pray for wisdom and grace to do our whole duty in regard to both home and foreign mission work.

The religious interest of the convention was very remarkable, many regarding it as the best meeting they had ever attended. The approving presence and power of the Lord was manifested at every session. The covenant of the church of Cornish excludes all secretists from its membership. Their hospitality was ample and generous. The joy of visitors and residents was mutual and full. It is believed the Maine Christian Association has entered on a new era of prosperity.

S. C. KIMBALL.

THE EASTERN SECRETARY ACTIVE.

MANY DOORS OPEN FOR LECTURES.

ON TRAIN FOR PHILADELPHIA, Dec. 19, 1895.

EDITOR CYNOSURE:—Since my last report I have visited Souderton, Bednimster, Dublin, Plumbsteadville, Blooming Glenn, Quakertown, Coopersburg, Richland Center, Centre Valley, Bethlehem, Allentown, Emaus and Reading. Old acquaintances have been renewed and *Cynosure* subscriptions secured in all but two of the above places.

These towns lay in the Pennsylvania German belt north of Philadelphia. There is everywhere evidence of a thrift not to be found in some parts of the State. The farms produce well and are worked with care. Philadelphia and other adjacent cities afford a ready market. Fences are kept in repair. Seldom do you see a house falling in decay. Old houses are either taken down or kept painted.

The people, as one would judge, are generally prosperous. The Germans move slow but sure. As a rule they do not adopt the new without at least taking a good look at it. So if they do not all accept anti-secrecy views at once we can afford to go slow, believing that their native good sense will lead to the adoption of our views.

I have long desired to spend a Sabbath with Bro. Fretz, pastor of the Mennonite church, Souderton. This seemed to be my first opportunity. On my arrival Saturday, I was made most welcome, and plans made to make the most of my time. I preached to a full house in the Souderton church in the morning. In the afternoon we drove fifteen miles over dusty roads to a brother Fretz. This family consists of the parents and twelve fine looking children. The mother looks as young as her oldest son. There is an uncle living in Wheaton, Ill. Some of the boys have been there to school.

In the evening I spoke to a goodly number of young people in what is know as "Deep Run Mennonite church." There is a "Wolf Run" and a "Deer Run" near by. Some of the towns and places in this section have Indian names. More lectures are desired in the churches where I spoke. The acquaintances made will open many doors for the future.

James D. Bergey, of Blooming Glenn, was an Odd-fellow. He is now a Christian and reader of the *Cynosure*. He hopes to arrange for lectures in his town. He is in a Mennonite community that does not favor lodgery. Some of the young men have recently been led to look at the Odd-fellows' skeleton. If they follow the example of several I met at Souderton and elsewhere, they will leave the skeleton and subscribe for the *Cynosure*. Bro. Wm. Moyer desires that I lecture in Chalfant. A collection indicating sympathy was kindly given at Souderton and Deep Run. Bro. Fretz is true blue. We will help one another what we can.

I stayed over night with Bro. Jos. Stover at Coopersburg. Bro. S. is over 80 years of age and feeble. When he renewed for the *Cynosure* last year he did not expect to live to see me again. He is ready and anxious to go when God calls. His life is being spared for some good purpose. He reads the *Cynosure* with interest. Rev. Moyer, of Centre Valley, subscribed for our paper. He will be glad to arrange for me to lecture. Rev. Landis told of doing missionary work with his *Cynosures*.

Don't burn up your *Cynosures*, friends; when you read, mark and send to your neighbors. Two can be mailed for one cent. If you don't distribute at home send them to Beacon Light Mission, 355 Pennsylvania Ave., Washington, D. C. I met Rev. W. B. Misselman at the depot in Bethlehem. He paid to send our paper to a friend. Brethren by the name of Krasley in Allentown, with others, appreciate our paper and work. Bro. Quier has become blind but his heart is with us. Dr. Backenstoe, of Emaus, has just returned from Germany, where with his devoted wife he has been in pursuit of his medical studies. He renewed for the *Cynosure* and added a subscription for a friend. His mother is much interested in Christian work. The father is now very sick but hopes of his recovery are entertained.

I visited with Bro. J. W. Morrison in Reading. He hopes to secure me a hearing before the Y. M. C. A. The secretary and others don't believe in the lodges. A Rev. Hoover who preached in an M. E. church, Reading, is reported as outspoken in opposing lodgery.

W. B. STODDARD.

CORRESPONDENCE.

ALL SECRETS MUST BE REVEALED.

GOODWINE, Ill., Dec. 9, 1895.

EDITOR CYNOSURE:—I have made the lodge question somewhat of a study and have come to the conclusion that there can be no such thing as a lodge secret—or any other secret, for no act that one does either good or bad can as a rule be hid from our fellows.

It seems that we are so constituted that what we do find out we will sooner or later impart to our fellows. In fact, *we cannot keep from making a confidant of some one.* William Morgan furnishes an illustration of this principle, and more recently the Holmes and Cronin cases and scores of others that could be cited. If a man knows certain secrets concerning the lodge, he is liable at any time to divulge them. Let two persons know the same thing, the chances for it getting out are doubled. So the chances increase in ratio to the number who are let into the secret. When scores and multiplied thousands know the secrets of the lodge it is absolutely impossible to keep that knowledge from the public.

And yet in the face of this fact, lodgemen all over the country will persist in peddling out in halls and behind tyled doors their so-called *wonderful* secrets for money. Yes, millions of dollars are paid out for these so-called secrets every year. When will the people learn wisdom? Church members, Sabbath-school superintendents and ministers are used as stool pigeons to decoy others to purchase these stale goods.

If we are in an orchard in search of good fruit we are invariably look on those limbs towards the sun for the choicest fruit, and never on the shady side. On the shady side the fruit is often knotty or more or less worm eaten and not of the right color or flavor. People are in this respect like fruit. If they are much in the dark or in dens or lodges they are more or less tricky, deceitful, and will almost invariably lie when you say anything about the lodge. Their characters are not open, frank and above board, but low, sneaking and evasive.

Our government has a right to know what kind of secret orders it is chartering, notwithstanding that lodgemen do claim that we are meddling in things that do not concern us.

J. S. HICKMAN.

PHILADELPHIA A LODGE STRONGHOLD.

GALVA, Ill., Dec. 20, 1895.

EDITOR CYNOSURE:—I am told that the city of Philadelphia is the leading city of the Union, and of the world, for secret lodges and its number of adherents to the lodge; that on this account it is called the "Fraternal City." Is this true? Or is it only a lodge boast? I had supposed that the Quaker element would have prevented a general rush into the secret lodges. How is it? Please give through the *Cynosure* some information on this matter.

One that believes that a Christian must be an anti-secretist, R. CANNING.

[In the same mail with the above comes a letter from Secretary W. B. Stoddard in which he writes of the tremendous craze for lodges in that city and instancing the case of a woman who was Grand Master Deputy of a lodge of Rebekahs. From our knowledge of Philadelphia, we believe that notwithstanding all the good influence of the staid Quaker and Presbyterian element in that city, it has become, perhaps more than any of our large cities, the seat of this lodge "beast that cometh up out of the sea."—EDITOR]

THE COVENANTERS AND FREEMASONRY.

WARRISTON, Ill., Dec. 16, 1895.

EDITOR CYNOSURE:—In 1828 the New York Presbytery of the Covenanter church sent Robert McKee, a licentiate, to Tennessee to preach to a few Covenanters in that State that had not yet made their escape from the land of slaves, but which they soon after did.

McKee was a fine scholar, an eloquent pulpit orator, personally attractive, and a charming conversationalist. In his travels in Tennessee he fell in with, and made the acquaintance of, Gen. Jackson, and through him, with Sam. Houston. After some time of intimacy with these men he was induced, under the always mistaken notion that we may do evil that good may come, to join the Freemasons with them, hoping, as he pleaded afterwards, that it would give him greater influence for good with them than he could otherwise have. He made no secret of what he had done, so contrary to the testimony and practice of the church.

The matter came to the knowledge of the Covenanters of Tennessee, and they informed the New York Presbytery. The Presbytery immediately recalled Mr. McKee; cited him before it, took away his license to preach, and turned him over to Rev. Jas Milligan, of Ryegate, Caledonia Co., and Rev. William Sloane, of Topsham, Orange Co., Vt., a committee of Presbytery, to deal with him as to them should seem best.

Messrs. Milligan and Sloane had been very actively engaged in the Anti-masonic movement that was effectual, as an old Vermont Freemason told the writer, in shutting up every lodge in the

State for twenty years. The sending him to Vermont was, as I suppose, intended as a kind of banishment. Mr McKee had a wife, and was deeply mortified at losing his license to exercise his gifts as a preacher of the Gospel.

He came to Vermont in mid winter, February, 1829, a winter of more than ordinary depth of snow, and unusually great drifts even for that latitude. He came not in a palace car, not even in a sleigh but on horseback, an unusual mode of travelling in that country at that time of year. The deep snows and snow drifts of Vermont must have contrasted drearily in his mind with the sunny groves of Tennessee of the summer before.

Messrs. Milligan and Sloane hated Masonry cordially, but had no ill will at Masons personally. They soon gave Mr. McKee a hearing, and upon his confession of his sin and sorrow, and solemn promise to have nothing more to do with the lodge (the promise as far as known he faithfully kept), they restored to him his license to preach, and he went on his way rejoicing.

He afterwards, principally through his pulpit eloquence and personal influence, gathered a congregation at Lansingburgh, N. Y., where he died a few years after. He was the first, and I believe the last, that ever preached in the Reformed Presbyterian church that was entangled with Freemasonry. J. M. SLOANE.

A SAD CASE.

RENOVA, Pa., Dec. 13, 1895.

EDITOR CYNOSURE:—There is a Freemason who was Junior Warden of the Renova Lodge during the year 1895, whose wife took sick, and on her deathbed he did not provide proper care for her. I know he was quarrelsome and unkind in his family. His wife died and left four children, whom he treated so cruelly that they could not stay at home.

He soon married again; but the oldest daughter, about seventeen years of age, had to go out and earn her own living. The second daughter entered upon a life of sin and shame. Poor girl, she was weak-minded and destitute of parental care. The third, as soon as she was old enough, went out to earn her living among strangers; and to-day she is dying with consumption and is an object of charity. The fourth, a little boy, is still at home, but is the picture of distress. He is not properly clothed, and looks to be half-starved. I saw him one day eating apple-cores which he picked from the gutter in front of my home.

The father of these children parades our streets dressed in the best uniform, and wears dangling from his watch-chain a Knight Templar badge that cost from $45 to $60. I was well acquainted with his wife and children, and know these facts to be true. IDA MELOY.

TALKS TO YOUNG PEOPLE.

BY PROF. D. A. STRAW.

HOW TO SPEND MONEY.

It is said that in India a rich man shows his wealth in the number of mouths he feeds at his table, not in the way of servants, but of friends and relatives and attachees, or as we would say, hangers-on. While in our country the richest men have the largest houses and as a rule the smallest families. The one-room dug-outs, and two-room shacks, and one-story cottages and twenty-family tenement houses are frequently filled with flocks of children. The India millionaire has not caught the fashion of building a palace to contain his private knick-knacks, and luxurious furnishings, and costly cabinets, and spectacular libraries, fitting it up with modern conveniences of personal comfort, then ornamenting it with rich decorations, using the inventive genius of the world to devise new indulgences for his palate, his eyes, his ears, his own body or mind.

The father of the Hebrews, four thousand years ago, used his wealth in somewhat the same way as our antique cousins in India do now. He was a rich man, though he lived in a tent. There were three hundred and eighteen trained soldiers in his own family, and that implies a household including women and children counting up to one thousand or more. That was quite a company for one man to feed, but it gave dignity to his station. He probably did not work his servants very hard with such a host of them to attend his herds. When he pitched his tents down in Egypt there were enough to make an imposing company, and he was treated with consideration by Pharaoh.

In ancient Egypt the men whose possessions enabled them to do as they liked added one to the methods of using personal wealth, and it was ample enough to exhaust all the plutocrat's spare funds. His idea was to build for himself a monumental tomb. And when one man got a monopoly of all the industries of the country so that every man's earnings drained into his pocket, the building of his pyramid was great enough to consume all the surplus of his treasury.

Then the old Assyrian added another to the list of luxuries that wealth might enjoy. He did not so greatly appreciate the love and homage of a family of a thousand or more persons; the immortal fame of heaping up an everlasting stone pile did not satisfy him; but a show of his superiority over other men was his bright and particular enjoyment. This he found in the refreshing game of war, lavishing multiplied riches in equipping an army to range over surrounding nations, to slaughter, pillage, burn and torture their inhabitants. This military fad of his exhibited his wealth, and added to it at the same time.

Solomon accumulated music and art treasures, fostered literature, carried on commerce, sustained a royal menagerie, kept a great cavalry force in the outposts, a navy on the sea and fed an army of retainers at his table.

The rich Greek and Roman continued these displays of magnificence in public and private life, adding the personal pleasure of glutting to their festival. Medieval Europe devised the great cathedrals and built baronial castles, and still indulged the aristocracy in personal extravagance and dissipation.

It has been left for modern times to show the munificence of a well-fed, well-housed, well-instructed populace. It is left for our day to furnish the most extravagant expenditure upon individual fancy. But better than that, it has been left for our day to exhibit the luxury of self-restraint and devotion of regal wealth to the betterment of the masses. And it is the luxurious privilege of the future to devote its golden talents to the uplifting of those masses above self-indulgence, and teach them by example—the Christ's method.

Wheaton College, Ill.

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THE MYSTERIOUS POWER:

OR

THE UNIVERSAL, INVISIBLE EMPIRE OF THE WORLD.

BACHELOR'S NARRATIVE.

CHAPTER XIV.

INDIANS ON THE TRAIL.

"Is not the red man's wigwam home
As dear to him as costly dome?
Is not his loved one's smile as bright
As the proud white man's worship'd light

About nightfall the whites fell in with a small detachment of the northwestern army, amounting to some fifty regulars, who had with them a small cannon. Selecting a favorable spot the train went into camp. With patience the devoted band awaited the attack as the night slowly wore away. Soon after midnight the yelling rascals made a bold dash and a bitter conflict ensued. The ammunition of the regulars began to give out. The superior force of the enemy, with no hope of rescue, placed things in a deplorable condition.

At daylight a demand for surrender was made, accompanied by a faithful assurance of fair treatment on the part of the savages. The surrender was made, and no sooner were the whites at the mercy of the Indians and white renegades than the conquerors began plundering and abusing the helpless prisoners, which quickly turned into scalping and tomahawking.

Sitting on the cannon was a superior chief of imposing appearance, who had arrived and assumed command during the night. He looked with pleasure and fiendish delight upon the wild carnival of confusion and bloodshed. Not a few of his trusty braves had fallen before the deadly fire of the palefaces during the last few hours. Colonel Alvoid was disabled and unable to arise. Two subordinate chiefs took a liking to his fine head of hair, and went at him as though they meant business. One raised his battleaxe, when the recollection flashed across the white man's memory that some of the chiefs were clansmen, and he gave the mystic appeal. It stayed the upraised arm and the glistening tomahawk fell harmless at his feet; the assailant sprang forward, raised the white man and folded him to his bosom, and the endearing word "brother" fell from his lips. Others then gave the sign.

The great chief sitting on the cannon perceived those appeals and what an unaccountable change came over him. The demoniacal expression faded from his swarthy visage. Ah! it was the appeal of a clansman in distress. The remembrance of murdered squaw and pappoose, the usurpation of the land of his nativity, even the stiffening forms of his brave warriors weltering in their own gore, are alike forgotten. The enemies of his race and kindred have called for help in signs that he recognizes and obeys. Bounding among his grim followers with the swiftness of the wind of his native prairie, and with uplifted battle-axe and with word and look never questioned he speaks the life-giving sentence: "Let the slaughter cease! kill no more white men!"

The surgeon was introduced as a Big Medicine man by the friendly chief who had rescued him on a former occasion. He attended to the needs of the wounded most skillfully and with the friendly chief to vouch for him was allowed to come and go at will. The colonel improved rapidly; and when he was found to be a civilian and a particular friend of the Big Medicine man, whose ventriloquism and white magic was truly awing to the superstitious savages, he too was allowed considerable freedom. With plenty of money, saved from the plunderers, in the doctor's medicine case, that no Indian cared to meddle with, through the venerable friendly chief they purchased good ponies and even regained their old fire-arms at a good round price.

They were soon ready to travel, and having a favorable opportunity to withdraw from the society of their copper-colored fraters, they took French leave and set out to overhaul a strongly-guarded train en-route, some two days' travel distant, to be safely reached by traversing a rough trail parallel with and adjacent to the regular public route, and upon which the friendly chief had assured them no wily savage would be found lurking.

They had well nigh reached the train and were passing from the parallel to the main overland trail, when in a lonely piece of brushwood they were attacked by a band of the far-famed American brigands or banditti of the plains. These are double-dyed villains, fugitives from justice and law, back in the States, who live by plunder, rapine and murder. The doctor gave two of the outlaws a layover check, so far as operations in this unfriendly world was concerned. The travelers were now prisoners in the hands of perhaps the worst men on the footstool. The robbers repaired forthwith to their place of rendezvous, a curious-formed cavern, and the late Big Medicine man was straightway sentenced to death, at sunrise the following morn. He disdained to supplicate for mercy at the hands of such desperadoes.

He had noticed the colonel and the robber captain tossing up signs quite freely. The captives were separated for the night and the doomed man awaited his fate with all the fortitude becoming the brave. Imagine his surprise when early the next morning the colonel aroused him from his somber meditations and communicated to him the unexpected but welcome tidings that not only had the sentence of death been annulled but all their property had been returned and they were at liberty to pursue their journey.

Colonel Alvoid and the highway captain, whose robber hands were bathed in the blood of innocent fellow mortals, were brethren and clansmen, bound to each other by obligations paramount to all others on earth. The same binding covenant that would compel the bandit leader to release a mystic brother would oblige that brother to reciprocate the favor in the court room should opportunity and ability permit. These outlaws there in the fastness of the rocks had a regularly organized and finely furnished den where they practiced clanism as correctly and skillfully as in any legally chartered chamber in the far East.

(To be continued.)

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How to Bake Boston Beans Without Meat.

Measure out a quart of white pea beans. Put them in to soak overnight in 3 quarts of cold water. The orthodox dish to bake them in is an unglazed pipkin of earthenware, with a handle and cover. In the morning drain them and rinse them thoroughly in clear cold water. Then put them back in the pipkin in which they have been soaked, add a tablespoonful of salt, an even tablespoonful of molasses and a teaspoonful of mustard. Stir all thoroughly around in the pot. Put a heaping tablespoon of butter down in the center of the beans. Cover them with cold water, so that it rises two inches above them. Put them in a hot oven at 8 o'clock in the morning and let them cook steadily until 5 in the afternoon, renewing the water as often as it boils off them. Let them brown down in the pot the last hour, and they will be done at 6 o'clock.

How to Mark a Trunk.

Every trunk should be distinctly marked in some manner, so that it may be recognized at a glance. An excellent marking is a 5 inch red band running across each end. On it should be placed either black or white letters, or some personal stamp. In case of a waterproof enamel cloth cover, which is always advisable, the stamp should be placed on it. Two strong straps save a trunk much strain.

How to Make Macaroni Croquettes.

Break into small pieces 6 ounces of macaroni; throw these into boiling water, and boil rapidly 20 minutes, because the motion of the water prevents the macaroni from sticking together. When done, drain in a colander and throw into cold water to blanch for 15 minutes. Put a half pint of milk into a farina boiler; rub together a tablespoonful of butter and 4 even tablespoonfuls of flour; stir into the milk and cook and stir continually until a thick paste is formed; then add the yolks of 2 eggs, cook a moment longer; take from the fire; add 2 tablespoonfuls of grated cheese, a palatable seasoning of salt and pepper. Drain and shake the macaroni, cut into half inch pieces; stir these into the mixture, and turn out to cool. When cold, form into croquettes; dip first into egg and then in bread crumbs and fry in smoking hot fat. This quantity will make 18 good sized croquettes.

How to Restore Furs.

A comb with teeth set wide apart may be used carefully to fluff up long haired furs, but violent tugging must be avoided or the fur will be torn. Furs should not be put too near a large fire, but should packing them away have flattened them, it will be found advantageous to place them before a slow fire, but at considerable distance, and vigorously shake them from time to time.

How to Make Good Meringue.

Whip the whites of the eggs to a froth that will not fall out of the bowl when turned upside down, put in about a tablespoonful of granulated sugar for each white, stir very little, spread it on the pies when they are just done and still baking hot, without taking them out of the oven, and let them bake with the door open. If made hot enough to brown, the meringue will surely fall and become worse than nothing. Five to ten minutes is enough to bake the meringue dry and straw colored. Sift granulated sugar on the top of the meringue as soon as spread on the pie before baking.

How to Make Starch That Will Not Stick.

Moisten the desired quantity of starch in a bowl, adding sufficient water to make it liquid; then pour over the boiling water until you have a clear starch. This must not be too thick or it will invariably stick to the irons. See that all articles are starched on the wrong side and the starch well rubbed in. Just how one can make lumpy starch it is hard to tell. If after the last boiling water has been added it becomes jelly like when cold, add each time to thin it boiling water and not cold.

How to Make Chicken Filling For Pates.

A cupful milk, a tablespoonful butter, a teaspoonful flour, salt, pepper and a pinch of mace, juice of half a small lemon. Cook the flour and butter together until they bubble, and pour the milk into them, stirring until you have a thick white sauce. Set the vessel containing it in an outer saucepan of boiling water and stir into it a cupful of the white meat of chicken, cut, not chopped, with a sharp knife into small pieces. Let it get hot through before filling the pastry shells.

How to Broil Live Lobster.

To broil live lobsters takes a very hot fire and is quite difficult to do with a common cook stove. Have a very hot fire—wood is best—and put the lobster in a dripping pan and bake nearly an hour, or until the shells begin to turn white. Crack the shells a little and serve whole with melted butter. They are delicious.

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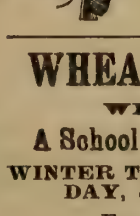

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The Christian Cynosure.

REV. M. A. GAULT, - - - EDITOR.
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AN APPROACHING CRISIS.

These words of the eloquent Thomas Chalmers were never more appropriate than now. In his lectures on the Evidences, page 372, he says:

"As far as we can read into the prophecies of the time before us, we feel as if there were to be the arrest of a sudden and unlooked for visitation laid on the ordinary processes of nature and history, and that the millennium is to be ushered in in the midst of judgments and frightful convulsions which will uproot the present fabric of society and shake the framework of its machinery to pieces. I look for the conclusive establishment of Christianity through a widening passage of desolations and judgments, with the demolition of our civil and ecclesiastical structures."

Some of the reasons why we think we are nearing the fulfillment of these words of the great Scotch preacher are, (1) The culmination of prophetic numbers which point to the near future as a time of great tribulation; (2) A general forboding in the public mind of a coming storm; (3) The present situation in Turkey, and the attitude of the nations of Europe; (4) The fearful rockbound iniquities in both church and state cannot be uprooted except by great upheavals; (5) The rapid degeneracy of our times must necessarily reach a crisis before many years; (6) The point reached in the agitation of reform questions according to the analogy of history indicate that agitation must soon give place to revolution. If students of prophecy predicted the late war years before it came by the growing hostility between liberty and slavery, with even more certainty may war now be predicted by the various stormclouds in our political sky which are rapidly approaching a collision.

AN IMPORTANT ANTI-MASONIC AUTHORITY.

A book that has long been out of print, and one that should be widely circulated in our day, is Robison's Conspiracy. Pres. Jonathan Blanchard obtained in his travels an old copy of it, and had it rebound in leather. In commencing his great speech in Lincoln Hall in the city of Washington, in February, '84, he held up this book to the audience as containing the most convincing proof that Freemasonry is a conspiracy against all true religion and just government.

It was written by Dr. John Robison, LL. D., an Edinburgh professor, and dedicated to a member of the British cabinet and published in the city of New York in 1798. Rev. G. W. Snyder, of Fredericktown, was so impressed by it that he sent a copy to George Washington soon after it came from the press, and President Washington returned him his thanks.

The author of the book was a graduate of the University of Glasgow in 1756. He was at the age of twenty employed as tutor in the British navy, and went with an expedition to Quebec. He was professor of natural philosophy in the Glasgow University, and filled the same chair in the Edinburgh University for nearly twenty years. He was for a time in Russia as inspector at Cronstadt with the rank of Lieutenant Colonel. He was a Mason and traveled much on the continent, and made a business of frequenting the lodges. This enabled him to write the important part which Masonry played in the French Revolution from the standpoint of an eye witness.

He says that while in Paris a Masonic friend, who was fleeing from the country to escape punishment for a crime, sent him at midnight a box containing the higher degrees of Masonry carefully written out. This led him to enter the higher lodges of Europe. Here he says that he saw Masonry implicated with other subjects with which he never suspected it had any connection. He saw it was connected with many schisms in the church, and that Jesuitry played an important part in it. Lodges became the haunts of projectors of revolutionary theories both in religion and politics. In short, he found that the covert of a Masonic lodge was employed in every country for propagating sentiments in religion and politics that dared not be published outside.

PERSONAL MENTION.

—Bro. S. J. White, of Wenona, sends twenty names for the *Lodge Lamp*, and writes: "I find that the paper creates a stir. Every *Cynosure* subscriber ought, if they can afford it, to put twenty *Lodge Lamps* in circulation."

—The librarian of St. John's College, Winfield, Kas., writes words of high appreciation of the *Cynosure* and requests that it be sent to their college reading-room, where he says its seeds of truth will fall on good ground.

—Our Tennessee colporteur, Rev. C. Powers, has made a trip to Mississippi. He preached in the Baptist church at Iuka, and in the Presbyterian church at Booneville. He also lectured at Corinth, in the court house.

—Our New Hampshire State agent, S. C. Kimball, lectured on secret societies at Sprague's Mills, Me., Dec. 9, to a large and attentive audience. Friend Jonathan Estes arranged for the meeting with much wisdom and success.

—Rev. N. R. Johnston has sent us an excellent report of the California State convention, which will be in our next issue. He says, "It was more than a success when we consider what a good presentation of truth we had during all its sessions."

—Secretary J. P. Stoddard writes that the outlook for the New England convention on Jan. 15, 16 is quite encouraging, particularly the seceders' part on the program. He says: "It looks now as if we should have a score or more of witnesses to what they have personally seen in the lodge."

—Rev. Lewis Johnston, a strong friend of our cause and principal of the Richard Allen Institute at Pine Bluff, Ark., writes that Roman Catholics at Pine Bluff are making such efforts to proselyte the colored people to their faith that if it had not been for his early training in the Covenanter Seminary in Allegheny, Pa., he would be tempted to join the A. P. A.

—Bro. J. N. Lloyd, a good friend of our cause at Jesup, Iowa, writes to *Cynosure* readers: "Do not be afraid of the premiums offered with the *Cynosure*, for they are all right. I have carried one of their $5 75 watches nearly three years and know it is exactly as represented. It keeps its color, and is a good timepiece, and would have cost me $9.00 here."

—"The Bible Triumphant" is the title of a neat little cloth edition volume published by Rev. H. L. Hastings, 47 Cornhill, Boston, and sold for eighty cents. It is a work in which many of the leading infidel objections to the harmony of the Scriptures are treated by a Christian woman of scholarship, well qualified to deal successfully with the subject. The book also contains valuable testimony to the truth of the Bible.

—Several important works will soon appear in the Library of Economics and Politics, edited by Prof. Richard T. Ely, of the University of Wisconsin; among others may be mentioned "Railway Control in Iowa," by Dr. Frank H. Dixon, of the University of Michigan, and "The Distribution of American Wealth," by Dr. Charles B. Spahr, of the *Outlook* Prof. Ely's "Socialism and Social Reform," which was published in this series, is now in the fifth edition, and the work is being translated into Portuguese and Italian.

—President Cleveland's message recommending the appointment of a commission to ascertain and report to Congress the correct boundary line between Venezeula and British Guiana, together with the correspondence showing that Great Britain has refused the friendly suggestions of this country, that the boundary dispute be submitted to arbitration, makes one of the most important questions submitted to Congress for a long time. And the rapidly diminishing gold reserve in the Treasury is also an important question, which must either be dealt with by Congress or the administration will very shortly issue more bonds under the old law.

—Sec. W. B. Stoddard in a note after reaching Philadelphia, says: "I have reached Philadelphia headquarters, and see street cars moving with guard of police; also line men reparing the cut wires. The public here generally sympathize with the strikers. The trolly managers raised the fares for long distances on their lines and demanded more work for same pay of men. The president of the company, John Welsh, bought a property in Germantown recently in a fashionable locality and threatened to start a beer garden. The citizens paid him $50,000 more than he gave for the property to keep the beer garden away. He is a schemer and seemingly a man with no conscience."

—Rev. T. M. Chalmers writes from Cedar Rapids, Iowa: "You must not think that premillennarianism cuts the nerve of Christian activity. Look at Moody, Dr. Pentecost, Pierson, Spurgeon and many others. I grant that at first blush this doctrine seems to depress one's hopes and to dishearten for the work. But it is only at first. I felt this at first, until I got a clear hold of the truth. The first effect is to break one's reliance on the *old props and agencies*, and for those who have this experience before getting a clear stronghold on the fact that only Christ's *coming* can save society and on the *comfort* of such a doctrine,—for such there is a sense of loss and despair. But better drop the old props if they are *false* and insecure."

—Sister Gertrude F. Miller, of Detroit, Mich., sends her renewal and a donation for the work. She writes: "The great Masonic fair has closed. I suppose there were some very interesting exhibitions, the notable one being the celebrated picture, 'The Fall of Babylon.' The desire to see this picture might entice some who otherwise would not have entered. There was quite a lottery business carried on in connection with the fair, chances being sold on various articles. As an advertising scheme, the replies of some of the clergy who had been honored (?) with complimentary tickets were published in the daily papers. A Jewish rabbi commenced his note, 'My dear friend and brother.' I was pained to read the note of a clergyman whom I esteem highly. One would have supposed that he had received some favor."

—Rev. S. Turner, a minister at Washington, D. C., writes concerning the report of Beacon Light Mission in that city: "I noticed one thing, that they had not lived a life of extravagance; while the Lord had provided them food, raiment and shelter, it had been of the plain style. I feel led to ask every true follower of Jesus to join in prayer with me asking God to give us more such people as Brother and Sister Powers. My prayer is that God will continue to give those who are engaged in such a noble work more of his Holy Spirit to guide them, and more wisdom so as they come in contact with the people who are now enquiring the way out of these secret societies they may be able to win precious souls for Jesus. I wish you Godspeed in the circulation of your paper; may it increase more and more, and may God make it a great blessing to the world."

—The fearful corruption of our city governments, Chicago included, is indicated by the following from the Philadelphia *Times:* "The Senatorial investigators into the governmental affairs of this city listened to a variety of evidence from witnesses representing both the respectable and the dissolute elements of the community. Taking it all in all, the testimony showed that houses of ill-fame were permitted to flourish with the knowledge of the police, and that officials in that branch of the city government profited by the existence of this form of vice; that women who openly acknowledged their degradation and admitted that they pursued the avocation of the street-walker, paid tribute to policemen on the streets, and that speak-easies and policy shops were permitted to carry on business under the very eyes of the guardians of the peace, some of whom were known to be active patrons of the places where liquor has been sold illegally every day in the week, and especially on Sabbath."

—Dr. E. A. Taylor, of Griswold, Ia., writes: "I admire your courage in opposing this great evil. I believe it is a serious impediment to Christianity. I have been using the expositions in this place and neighboring towns for some time. I have succeeded in getting several ministers to abandon the order. I have led others out and I am constantly fighting them although I stand alone in this work here. I am a dentist by profession. I used to occupy rooms in the Oddfellows' brick building, and had a lease for five years, but they drove me out a year and a half before the time of lease expired. They gave no

reason. Of course I understand it. I have built an office and have a good trade in spite of secret order hatred. I have great faith in the Lord taking care of any one who dares to do right. When I can afford it and get more sentiment created against secretism in this place, I want a lecturer to come here. May the Lord crown your noble efforts to suppress this monster evil."

—Rev. Wm. Wishart, D. D., formerly of Monmouth, Ill., writes: "We are now living in Ingram Pa., a suburban town about two miles from Pittsburgh. I am glad that you have been appointed editor of the *Cynosure*. I will do what I can for it when I get fairly settled down and have some time to study. It seems to me more difficult to write for it now because all articles are restricted to the anti-secret question, and yet every phase of this question has been so often and so thoroughly handled in the paper that it seems hard to prepare anything new or anything very interesting. I am aware that the great design of the *Cynosure* is to oppose and withstand secret societies, and that it will not do to give too much latitude to the discussion of other subjects; yet there are so many subjects that have an immediate or a more remote bearing on the anti-secret cause, that I am disposed to think that the relevancy of the articles that may be prepared for the *Cynosure* should be left almost entirely to the judgment of the editor."

—Rev. E. B. Wylie, secretary of our N. C. A. Board of Directors, we are glad to say, has decided not to leave Chicago. One of our city papers says: "Last Wednesday evening the Summerdale Congregational church unanimously requested that their pastor, Rev. E. B. Wylie, decline the call he received from Texas. During the past five years the membership of the church has doubled, and a debt of $1,700 has been paid; the church property is worth $10,000, and free from debt. It is felt the future outlook is good. The parish is one mile square and contains no other English speaking church. The following resolutions were adopted by the church: Whereas, Our pastor has been with us for nearly five years, and our church has prospered in very many particulars as compared with other churches in the city similarly situated; and whereas, there is a prevailing unanimity among us to have him remain and the conviction that no one could succeed him and prosecute the work as well; therefore, resolved: That we requeat him to decline the call which he has received from the Congregational church in Clebourne, Texas. This we do in sympathy with our sister church and yet in remembrance of the apostle's statement, that 'If any provide not for his own, he hath denied the faith.'"

—Our Washington correspondent wrote last week: "Surely when a member of the House of Representatives—Mr. Dingley, of Maine, introduces a U. S. Senator—Mr. Sherman, of Ohio,—as the presiding officer of a mass meeting held under the auspices of the Sabbath League of America, in behalf of a stricter observance of Sabbath, as was done in the Metropolitan M. E. church Sabbath evening, it indicates that the public is interested in the subject. Senator Sherman said when he took the chair that he was thoroughly in favor of any movement that tends towards a better Sabbath observance, and that he thought the sooner we returned to the rigid Sabbath observance of our forefathers the better it would be. The principal address was delivered by Rev. Edward Thompson, general manager of the Sabbath League of America, and editor of the Sabbath Reform Leaflets. Special sermons in favor of the stricter observance of Sabbath were preached on the same day by a number of Washington ministers, and a special meeting of women was held yesterday in the New York Avenue Presbyterian church, which was addressed by Mrs. D. R. James, of New York, who resided in Washington during the two terms her husband served in Congress; and another this morning in the apartments of Miss Morton, sister of the Secretary of Agriculture.

—In the same last week's letter from Washington, D. C., under date of Dec. 18, the writer says: "Those who have not kept pace with the rapid increase in and concentration of public sentiment against the saloon were surprised at the large number of delegates from the various States in attendance upon the first convention of the National Anti-saloon League, which met here this week. The delegates represented temperance and other organizations opposed to the liquor traffic. The most interesting public feature of the convention was the big mass meeting held in the First Congregational church, at which Dr. Whitman, president of Columbia University, delivered an address of welcome to the delegates; and the subject of "State and Territorial Alliance Against the Saloon" was discussed by such well-informed persons as Rev. Albert G. Lawson, of N. J., Mrs. M. B. Platt, president of the district W. C. T. U., and Rev. A. J. Kynett, of Philadelphia. The convention was a success, and the hope is expressed that it has laid the foundation for the strongest national anti-saloon organization we have ever had, one that will be able to make its power felt in legislative halls, whether they be national, state or municipal."

—Rev. Amos Dresser, of Dover, Neb., who in 1834, in Nashville, Tenn., was condemned to receive twenty lashes upon his naked back for being a member of an anti-slavery society, thus describes that terrible experience: "I knelt to receive the punishment, which was inflicted by Mr. Braughton, the city officer, with a heavy cowhide. It was the same hour of the night in which Paul and Silas prayed and sang praises to God, and I felt that the foundations of the prison walls [of slavery] were shaken. The Sabbath—emblem of that rest that remaineth for the people of God—was just commencing. Nearly one-half of the committee who condemned me were members of the different churches of Nashville. Two of them were ministers, one a Methodist and the other a Disciple; a large number of them were members of the Presbyterian church, with whom I sat at the communion table about three weeks before; several of them elders of that church, from whose hands I received the bread and the cup in remembrance of the sufferings of Christ; and one of those elders now stood and held my clothes while I was scourged. These circumstances, together with the calm serenity of the midnight hour and the thought of meeting that immense crowd at the bar of God, gave feelings better imagined than described. To give vent to these feelings I attempted to raise my voice to heaven in prayer. The deathlike silence that prevailed for a moment was suddenly broken with loud curses as they shouted, 'Stop his praying.' I was raised to my feet by Mr. Braughton and conducted by him to my lodging, where it was thought safe for me to remain but for a few moments."

THE SECRET OF THE LORD, VERSUS THE SECRECY OF THE LODGE.

The conflict of truth with error is the same today as in all past ages. The manifested God proclaims, "I am the truth." He comes to bless mankind. He made man in his own image and so formed him for the truth that he can be blessed only by what is true.

Satan, aware of this fact, himself the embodiment of all falsity and the source of all that is untrue, in his malignity against God, wishing to curse God's image, substitutes the false for the true. The prince of darkness transforms himself into an angle of light to deceive, if possible, the very elect. Happy they who can say, "We are not ignorant of his devices," and heed the warning, "Be sober, be vigilant, because your adversary the devil, as a roaring lion walketh about, seeking whom he may devour; whom resist steadfast in the faith."

Without number he invents imitations of the Gospel remedy for the woe and anguish which so abound in this sin-ruined world. No sooner does one scheme fail than he introduces another. Many hopefully good men are enticed by his "lo here! and lo there!" yet while human society, like an affected lagaretto, groans under her loathsome corruptions the plague spots are only deepened by his counterfeits. Just what he desires! It is a sad phase of the picture that the poisonous drug proffered as a panacea, is made to resemble the balm of Gilead, and those trained in the school of the Great Physician are beguiled into the work of administering it. To accomplish his purpose we must not only call evil good and good evil, but he must seduce the good to embrace evil and induce the evil to espouse the good. It is not enough for Christ to be betrayed, he must be betrayed by his own disciple. Satan is never satisfied till professedly good men espouse his cause in the name of goodness.

Note his wiles in his efforts to counterfit the mystery of the Gospel. "The secret of the LORD is with them that fear him." "Great is the mystery of godliness!" "God manifest in the flesh" is, ever has been, and always will be, the mystery of mysteries. The plan of salvation in its inception and in all its manifestations is unfathomable.

The Gospel has but to enter the hard heart benumbed by sin and the drunkard's hovel is converted into the peaceful, happy home. The rags, the filth, the wretchedness, the woe, all vanish and light and joy and cheer eradiate from every face. The family group that but yesterday fled at the approach of the demon, to-day welcome home the happy Christian father. Oaths and blasphemy are changed to prayer and praise. The feet of the desponding are taken out of the horrible pit and placed upon the rock. The turbulent, angry passions are stilled and the peace of God that passeth all understanding reigns supreme in the heart; old things pass away, all things become new.

The wrath of Satan is stirred as his servants exchange his yoke of bondage for the service of love, so he invents the lodge and substitutes its secrecy for the secret of the LORD. Place the true and the counterfeit side by side and you find them as unlike as their sources.

To enter the lodge every one has to be bound, and in some cases, by the most horrid oaths, to "always hail, ever conceal and never reveal." "The lodge room *must* be private and safe from intrusion." Doors must be closed and windows darkened. "Keep dark." 2 Cor. 4: 4; John 3: 19,20.

Those who receive the secret of the LORD enter into covenant with each other and with Jehovah to make known the mystery. They have a secret but no secrecy. They enter in through an open door that no one can shut, and what is heard in private is to be published abroad. What is told in darkness is to be spoken in light. They are to walk as the embodiment of light. They are not to put their light under a bushel, but let it so shine that all can see and glorify its source. John 18: 20; 1 John 1: 5-7; Rev. 3: 8; Matt. 5: 14-16; 10: 26,27; Col. 1: 26,27; 1 Peter 2: 9; 1 Thess. 5: 5; Eph. 5: 8 14; John 3: 21.

Money is the prerequisite of entering the lodge. "Without money and without price" is Jehovah's invitation. Isa. 55: 1.

"To become a member of the lodge the applicant must be possessed of some known respectable means of support and free from all infirmity or disease." "A blind man cannot be initiated into the order." The destitute, the NEEDY are thus rejected by the lodge. The Gospel door opens wide to such. Those thus rejected are God's chosen ones to reveal the secret of the LORD. Deut. 19: 9-11; Matt. 11: 5; James 2: 5; 1 Cor. 1: 26,27; Ps. 72: 4, 12, 13.

Caste, rank, degrees of honor, titles of dignity, some of them akin to blasphemy, are chief attractions of the lodge.

They who receive the secret of the LORD are each and all equal members of the same body with Christ Jesus as the head. Matt. 23: 5-10; Eph. 1: 22,23.

The benefits to be derived are chief inducements for joining the lodge. The sequel shows even this to be an ignis fatuus.

To bless others and thus to be in blessing blest is the crowning excellence of the hidden mystery. Acts. 20: 35; Gen. 12: 2,3; Prov. 10: 22.

Christ Jesus is the door into the fold. The Way, the Truth, the Life, the end of the law for righteousness; himself the secret, the hidden mystery to those who fear him. John 10: 1-18; Rom. 10: 1-13; Col. 1:26 29; Titus 3: 3-7.

The Jew, the Mohammedan, the pagan make their own ladder, climb up some other way, and blindfolded search in vain for light.

The parallel might be extended indefinitely. From beginning to the end we find the one the way of light and life; the other darkness, darkness, thick darkness and the shadow of death To the one, "The Spirit and the bride say come; and let him that heareth say come, and let him that is athirst come, and whosoever will let him take the water of life freely."

Of the other it is said, "Have no fellowship with the unfruitful works of darkness, but rather reprove them; for it is a shame even to speak of those things which are done of them in secret."

Dover, Nebraska. AMOS DRESSER.

THE TIME HAD COME.

WHY THE COMING OF CHRIST WAS DELAYED 4,000 YEARS.

Dr. Madison C. Peters Says It Was In Entire Accord With Divine Arrangement. People Believed That Deliverer Would Come—Prepared For Salvation.

Sunday morning, Dec. 15, at Bloomingdale Reformed church, New Xork, Dr. Madison C. Peters preached the first of a series of Advent sermons. His subject was, "Why Was the Coming of Christ Delayed 4,000 Years?" The text was Galatians iv, 4, "When the fullness of time was come, God sent forth his Son." The preacher said in part:

The fullness of time—the full time appointed by the Father. The exact period had arrived when all things were ready for his coming. But why did not the promised redemption immediately appear in place of being delayed 4,000 dark and gloomy years? Why did the world not at once receive the benefit of his incarnation and atonement?

This delay of redemption was in entire accord with the whole system of divine arrangements and interpositions in favor of men. On all subjects connected with human improvement and comfort the same question may be asked. Why were the medicines, the sciences, the arts and the inventions which ward off disease, promote the intelligence, the happiness and comfort of men so long delayed? They were made known when the fullness of time had come, and so with redemption. Christ came at such a time when all the world would be most benefited by his coming.

It was a time when the prophecies had centered in him and when there was no question as to their fulfillment. And such an important event must be prophesied so far before even as to make it impossible for men to say that it was mere guesswork.

The fitness of the time appears in the undeniable fact that there was at this time a general expectation throughout the world that a great prophet and deliverer would come who should change the aspect of human affairs. The rumor seems to have advanced from the east, and to have reached the ears of the Roman emperor. Josephus, Suetonius and Tacitus mention that all the people at this very time believed that some one from Judæa should obtain the empire of the world. There are many passages in heathen authors which prove that this expectation was prevalent at this time in the oriental world, and especially in Judæa. And the many instances of persons who appeared in Judæa about this time, pretending to be the Messiah and collecting vast numbers of deluded Jews around them (facts repeatedly mentioned by the historians of that day), are additional proofs of this general persuasion. If we turn to the New Testament we find this state of things corroborated there by many incidental circumstances. The state of the public mind is indicated by Herod's anxiety upon hearing of the birth of a remarkable child in Bethlehem, and by the visit of the eastern Magi. Still more illustrative is the thronging of the multitudes to John the Baptist upon his first appearance and the message of the Pharisees and priests, to inquire if he were the Christ. "And all the people mused in their hearts if he were the Christ or not." Notice also the conversation of the Samaritan woman; her eagerness of the Messiah as a prophet as well as a prince. Observe how the people pressed around Christ, demanding from heaven the sign which they expected of the Messiah.

It was needful that men should be prepared for salvation and also that salvation should be prepared for men. Sin could not at once be abolished by a single effort of power, and salvation could not appear suddenly without due preparation. Like everything else that has a beginning, it must unfold itself in regular succession.

The world also had to be brought to see the need of a Saviour, and a fair opportunity had first to be given to men to try all the schemes of human redemption, and an experience of 4,000 years taught the human race that salvation could not be obtained through man's own wisdom and strength; not through the law of which Judaism was a proof; not through intellectual culture, science, art, eloquence or political power, of which the history of heathenism furnished the evidence. When Judaism was felt by the religious sense of the enlightened to be a type of a future and a better service, and when the cultured intellect of heathenism could not resist the conviction of its own emptiness and of its entire inability to satisfy the wants of man's moral nature, and when the various systems of religion devised had failed to arrest crime, to purify the heart, to elevate public morals, to support man in his trials, conduct him to the true God and give him a well grounded hope of immortality, man's extremity became God's opportunity. Then it was a proper time for God to send his Son and reveal a better system.

It was prophesied that Christ's kingdom was to be a universal kingdom; hence there must be a political preparation. Rome then was the mistress of the world, and her conquering legions bore her banners from the isles of Britain in the west to the oriental cities in the east. In Europe, Asia and Africa there was but one vast empire, and the magnificent idea of a universal temporal kingdom, toward which the great heroes had hopelessly declined, was once more revived. The Greek language combined the whole world. The gates of the temple of Janus were closed for the second time during Roman history. The nations were waiting for a hero. Then the angel of history closed the old book and opened the new, and the name that is written on its title page is "Jesus Christ." He was the fountain whence all subsequent history sprung. What an appropriate time for the coming of the Prince of Peace!

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Dec. 29. Comment by Rev. S. H. Doyle.

TOPIC.—How next year may be made better than this has been.—Phil. iii, 7-14.

The close of a year is a good time for looking both backward and forward. It is practically universally considered so, for at the close of each year the majority of people take a glance at the year just gone and a look into the year to come, with the intention if possible to make the new an improvement upon the old. Such a time is very appropriate for such a retrospective, and though in some cases great good may not be accomplished by it, yet it is not to be despised, for in many instances much lasting benefit is the result.

There is always room for improvement. Each new year could easily be an improvement upon the past if we went about it in the right way. No Christian can reach a point where he cannot improve. Paul was never satisfied with his attainments, but anxiously desired to improve, and if we follow his example we may make the new year better than the past year.

In his endeavors to improve, Paul placed a high ideal of attainment before him. He aimed to be found in Christ, not having his own righteousness, but Christ's, and that he might know Christ, and the power of his resurrection, and the fellowship of his sufferings. He placed "the prize of the high calling of God in Christ Jesus" as the mark before him. His ideal was to be nearer to Christ and more like Christ. This should be the aim of every Christian, and there is room for advancement toward it.

Paul, in endeavoring to improve, realized his lack of perfection. "Not as if I had attained," he says, "but I follow after if that I may apprehend that for which also I am apprehended of Christ Jesus." To improve we must first realize our need of improvement. We must disabuse ourselves of the false idea that we have about reached perfection and that there is nothing beyond for us in Christian character, in Christian experience. This should not be a difficult matter. If Paul was not satisfied, it is presumptuous for us to be. Let us study our weaknesses. Let us learn our defects and faults, and we will see in what and how we may improve.

Paul, in endeavoring to improve, put forth earnest effort. "I press toward the mark," he says, using the figure of the runner putting forth every effort to reach the goal before him. Improvement can only come through earnest, constant, consecrated effort. Let us press forward that we may come nearer to Christ and be more like Him.

Bible Readings.—Prov. iv, 20-27; Luke ix, 62; Rom. xii, 1, 2; I Cor. ix, 24-27; x, 31; II Cor. vi, 14-18; Phil. iv, 8, 9; Col. iii, 16, 17; II Tim. iii, 14-17; iv, 7, 8; Heb. xii, 1, 2, 12-15; I John ii, 15; v, 3-5; Jas. i, 22-27; II Pet. i, 5-8; ii, 21; Rev. ii, 7, 10.

Recent Religious Statistics.

Religious statistics just announced show an interesting comparison of the relative strength of the different denominations in this country. About one-third of the whole population are communicants of some church. Of these nearly one-third are Catholics, about two-fifths either Baptists or Methodists, about one-eighth Presbyterians or Lutherans and about 1 in 40 Episcopalians. The Methodists, Baptists and Presbyterians are strongest in the country districts, the Catholics and Episcopalians in the cities.—Philadelphia Press.

The Consecration Meeting.

The freshest and most sacred of all a society's services should be the monthly consecration meeting. It is an ominous sign when this gets into any sort of a "rut," for at the consecration meeting the personal relation between each member and the Master is revealed.—Golden Rule.

Read His Book.

An author does not care for your compliments if you have not read his book. And yet some people imagine that if they will say nice things about the Bible the Lord will excuse them from reading it.—Bible Reader.

Like Godliness.

Some things look like godliness, but upon examination have only its form. They are without its life and power. "Be ye filled with the Spirit."—Philadelphia Methodist.

Endeavor Pickings.

Is yours a wheelbarrow committee, waiting to be pushed?

The Christian Endeavor bird? The humming bird. It makes things hum!

If you have in your society a good information committee, you are not one society, but two.

If you do your Christian Endeavor work to be seen of men, the eye of heaven will be closed upon it.

The Floating society is getting a foothold in Great Britain, one having been formed in Liverpool, and the movement is extending among the seaports of Wales.

Dr. Bevan's church of Melbourne has been compelled, on account of its size, to divide its Christian Endeavor society. This is the first case of the kind in the island continent.

My Island Home.

I cannot tell how far my boat
May sail on life's rough seas
Before it shall so gently float
In the soft island breeze
Before its keel grates on the sand
Where beckons many an angel hand.

I know not through what storms and calms
My shattered bark may sail
Before I sight the feathery palms
Where never ocean gale
Breaks on the shore with sob and moan
Of the beloved island home.

Speed on, speed on, oh, ship at sea,
Over the crested waves
And bring that peaceful isle to me
Where balmy sea wind laves
The fevered brow with its soft kiss,
Filling the earth worn soul with bliss.

—New York Voice.

Praise For Mrs. Rorer.

We agree with Mrs. Rorer, the able teacher of the art, science and philosophy of cookery, that a woman versed therein possesses an accomplishment that ranks high in the category of accomplishments. It appears that several of our more distinguished man cooks of the French school draw in the wings of their noses or turn up their eyes or wag their tongues or give a shrug when they look at some of Mrs. Rorer's dishes or read of them. What we have to say about the matter is that, while there are doubtless man French cooks who are more artistic, more scientific and more philosophical that Mrs. Rorer, Mrs. Rorer is much superior to the ordinary household cook in New York and is doing excellent work in promoting the growth of the knowledge of better cookery. Plenty of the women who attend her lectures and closely study her experiments will be the wiser for the rest of their lives.—New York Sun.

A Peripatetic Milliner.

A wise city woman, suddenly thrown on her own resources, feeling a natural aptitude toward bonnets, determined to become a milliner. She took lessons in the art, and then, instead of taking a place in a city shop, decided to go to the country. She hired a horse and wagon, filled it with boxes containing hats, bonnets, feathers, flowers and the rest of a milliner's equipment, arranged herself in a tasteful costume and set forth. Driving among the farmhouses, she stopped at the doors and showed her wares. The farmers' wives and girls brought out their ribbons and things. Together they conferred on how to use the old and where the new was needed. Thus she had a nice outing and has brought back enough cash to enable her to snap her taper fingers at the winter weather which is bound to come. Some of the old women make tiptop new ones, after all.—Pittsburg Dispatch.

The Princess' Simplicity.

The Princess of Wales is always loath to adopt any exaggerated fashion. Simple bonnets, neither too high nor too broad, are those she prefers. Many buttoned gloves she invariably discards for those with but three or four buttons. At the theater she has lately appeared in something approaching demitoilet, with long sleeves to her wrists, and a decolletage the least pronounced possible. At the opera she is of course much smarter, although she seldom adopts the grand toilet of dames of less high degree. As to jewels, she wears not too many diamonds, but just diamonds enough, and is rarely without her long necklace of pearls. If the princess has a weakness it is for old lace. Her collection of lace is indeed a beautiful one, and one of great value.—London Gentlewoman.

Bryn Mawr.

Bryn Mawr is preparing to silence the croakers who maintain that degrees are inimical to feminine health by establishing a permanent committee on health, with the president at its head. The committee will send out circulars to the alumnæ of the college to obtain statements concerning individual and family health and the conditions of life before entering college, while there and after leaving.

Miss Anthony Still Active.

Miss Susan B. Anthony authorizes the announcement that, although 76 years of age, she does not purpose to retire from activity in the cause with which her name is identified. Like her venerable colaborer and contemporary, Julia Ward Howe, she will continue in the harness. Long life yet to these choice specimens of earnest womanhood!—Boston Herald.

Corduroy.

Corduroy is coming to the front, says a New York fashion authority, as a fashionable material for street suits. Double breasted stylish coat bodices opening over vests of leather is one handsome design for them. The material is practically everlasting in wear, and, if made with elegance, is exceedingly effective.

Teaballs are finding a rival in the little teapots now sold, which are provided with a perforated cup to hold the leaves. When the decoction is brewed, this little vessel is lifted out to prevent oversteeping.

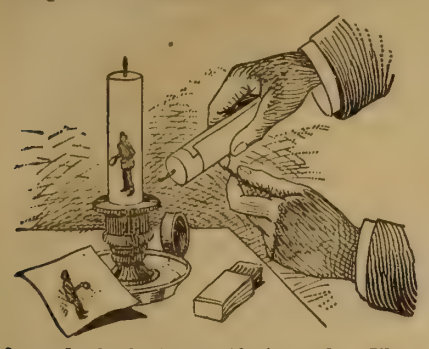
FOR LITTLE FOLKS.

PICTURES ON CANDLES.

A Simple but Pretty Amusement Is Here Fully Explained.

A very pretty amusement, with a very pretty effect, may be found in decorating candles. The operation does not require any special skill on your part, for it is wholly mechanical. It is necessary only that you follow the directions carefully:

Take a sheet of paper on which is printed some neat figure or design and roll the paper tightly around the candle, the picture side next to the wax or tal-



low of which the candle is made. Then run a lighted match quickly over the back of the paper where the picture touches the candle, and you will find that all the parts of the design have been transferred to the candle in grayish tints.

The thinner the paper and the more recently the printing has been done the better will you succeed. Of course you must select a picture that is not larger than the circumference of the candle; one-half that size would be better.

The accompanying illustration shows how the work is done. —Philadelphia Times.

A Bottle Trick.

Here is a little trick which is very little known: You produce a bottle and ask a spectator to partake of the liquid which it contains. You hand him a glass and when he attempts to pour out the liquid he finds that the contents are frozen. Explanation: Fill a clean white bottle with a saturated solution of sulphate of soda and hot water, and cork the bottle while the liquid is hot. The contents of the bottle will remain in a fluid state as long as the bottle is corked, but as soon as the cork is removed the air acts on the liquid and causes it to become solid. It will then be impossible to pour the contents of the bottle into a glass.

Two Brothers.

Two brothers have the same bedroom, which is under the jurisdiction—so he thinks—of the elder, a boy of 13. He has composed a set of rules for his brother's guidance and has pasted them on the door. One is, "No pillow fights after 10 o'clock." Another, "No talking after the light is out," and still another is, "No prayers less than two minutes in length." It is very funny to overhear his rigid enforcement of these decrees. But he makes the younger boy live up to them without any violations whatever.—New York Times.

He Has a Big Heart.

Isn't this a pretty story about a dear little fellow, whose name is Herbert, who lives down south in Dixie, and who is only 4 years old? His baby brother's death had made his mother very sad and very lonely. One day Herbert came upon her suddenly, seated in the window, where she thought no one would see the tears she was striving to hide. But Herbert's big black eyes saw. He ran to her and threw one plump arm about her, calling to his older brother:

"Arthur, you'd better come and put your arm around mamma on the other side. She's crying."—New York Times.

Had to Do It That Way.

On a New England farm not long ago it was necessary to count a flock of geese, and Pompey, a colored boy, was stationed at a little gate through which the geese were to be driven and was told to count them as they passed. "One, two," began Pompey loudly, "three! Dar goes annuder! Dar goes annuder! Dar goes annuder! Dar goes annuder!" "What do you mean by that?" demanded the farmer hurrying up to the excited darky. "Why," said the innocent boy, "I cyant count no furder dan tree in numbers, massa, so I hab to do it dat way!"—Exchange.

Tied In His Mind.

There is a dog owner in Philadelphia who tells a story concerning his canine companion that tries the belief of his friends, but he vouches for its truth. The dog is an intelligent looking animal of the shepherd variety, and is frisky and full of fun. The particular trait of which its master boasts is that when he wants the animal to stay in one place it is not necessary to tie him up. All that is needed is to fasten one end of a rope to a convenient post and give the other end to the dog to hold in his mouth. The patient animal will sit for hours in this way, and would no more run away than he would fly.—Philadelphia Record.

Into the Kingdom.

Men have got to be loved into the kingdom of heaven, not thought into it. —Dr. Parkhurst.

They Found a Way.

Some of the women of Allegan have determined to have a kindergarten. The school directors would not establish one in connection with the public schools, so the women appealed to charity and secured enough money to hire a teacher and rent a room. The room was not nice enough to suit them, so they papered and painted it, and it is said they did their own carpenter work. There was not a man on the job. These are all new women.—Allegan (Mich.) Dispatch.

A few drops of ammonia or a little borax in the water used for washing the face will prove an excellent remedy for an oily complexion. After using dry the face very gently and dust it with powdered oatmeal.

Up Hill and Down Hill.

Strode a lordling from his palace
On the hillside's stately crest,
Pacing downward to the valleys
In enjoyment's idle quest;
But the breeze about him blowing
Seemed to murmur on his track,
"Ah, the road that's down hill going
Will be up hill coming back."

Tripped a maiden to the fountain
From her cottage in the vale,
Stepping boldly up the mountain
With her empty water pail,
And methought the brooklet flowing
Whispered ever on her track,
"Oh, the road that's up hill going
Will be down hill coming back."

And a lesson I did borrow,
As of some chance opened book,
From the breeze's murmured sorrow
And the whisper of the brook—
If the down hill has an ending,
Choose one pathway as we will,
We had best begin ascending
With our faces to the hill.

—Chambers' Journal.

CARDINAL MANNING ON ALCOHOL.

The Most Potent and Universal Agent For the Debasement of Man.

In summing up the argument for total abstinence, says Frances E. Willard, none of our famous orators has made the point more clear or convincing than Cardinal Manning. He said:

In conclusion let me say that we have been created in the image and likeness of God. He has given us an intelligence which reflects the divine reason, we have a heart given to us that is capable of love to God and man, we have a will given to us whereby to originate our own actions. Satan will tempt a man to commit all manner of sins, but so long as the reason is clear and the conscience is tender and the will is firm he will not prevail—the grace of God will prevent him. He will not tempt at first to any great or gross sin—he is too crafty to frighten the soul—he is often successful because he is stealthy and cunning. But of all the temptations which were ever devised was never any found so potent or universal, so irremediable, as that which man has manufactured for him in a poison which will darken the understanding, deaden the conscience, inflame the passions, weaken the will and reduce a man to a state in which he is capable of breaking any law of God and committing any imaginable sin.

Happy then are they who, when they come to lay their head upon their dying pillow, are able to look back and remember that their reason was never darkened, their conscience was never deadened and their will was never weakened by their voluntary fault. Happy will they be who have trained their little ones—their boys and girls—from childhood to walk in the same footsteps; for when their last hour is come they will be able to commend their offspring to the loving care of our Heavenly Father with the consciousness that they, on their part at least, have done all that in them lay to preserve them from this danger.

A Menace to Public Health.

The consumption of alcohol has doubled in France during the last few years. At the same time the average of crime has increased with alarming rapidity. It was proposed in order to counteract this to limit the number of shops, to demand a good moral character of wine sellers, to increase the duties on alcohol and to prosecute vigorously frauds of all kinds. The question of the influence of alcohol in the production of phthisis was next discussed, and it is noteworthy that at Rouen and Havre, where the quantity of alcohol consumed per capita annually is 14 liters (12.7 quarts), there are 402 and 522 deaths from phthisis in 100,000 inhabitants, while in Toulouse, where the quantity used is 2 liters (1.8 quarts) a head, there are only 290 deaths.—Medical Record.

Scotch Baptists Are Abstainers.

The annual report of the Scottish Baptist Total Abstinence society states that more than 90 per cent of the Baptist ministers in Scotland are total abstainers, and the theological students are without exception abstainers.

SABBATH SCHOOL.

LESSON I, FIRST QUARTER, INTERNATIONAL SERIES, JAN. 5.

Text of the Lesson, Luke i, 5-17—Memory Verses, 15, 16—Golden Text, Luke i, 76—Commentary by the Rev. D. M. Stearns.

5. "There was in the days of Herod the king of Judæa a certain priest named Zacharias." We are now to have six months in the gospel by Luke, finding one lesson in each chapter. This chapter may be summarized under the introduction, Gabriel's visit to Zacharias and afterward to Mary, Mary's visit to Elizabeth and the birth of John. The object of the gospel is to declare the things which were "most surely believed" (verse 1) concerning Jesus. The king and priest mentioned in this first verse turn our thoughts to Him who is the great Priest-King after the order of Melchizedek (Gen. xiv, 18; Ps. cx, 4). What a contrast to Herod, but the great antetype of all true priests. For ourselves see Rev. v, 9, 10.

6. "And they were both righteous before God, walking in all the commandments and ordinances of the Lord, blameless." They were united in the Lord (Num. xxxvi, 6, 7; I Cor. vii, 39; I Cor. vi, 14). As to their standing before God, they were both righteous on the principle of Abraham's righteousness (Gen. xv, 6; Rom. iv, 3). All who are truly in Christ are righteous in Him, and this perfect standing before God is unchangeable (Rom. x, 4; II Cor. v, 21; Isa. lxi, 10).

7. "And they had no child, because that Elizabeth was barren, and they both were now well stricken in years." When nature fails, then the hand of the Lord is made more manifest, as in the case of Sarah, Rachel, Hannah and Manoah's wife. It is written of Abraham that he considered not his own body, nor Sarah's body, but only the promise of God, "being fully persuaded that what He had promised He was able also to perform" (Rom. iv, 19-21). When all possibility as far as human eyes can see is taken away, then there is opportunity for the Lord to magnify His name that He may be glorified.

8. "He executed the priests' office before God." The two words "before God" cover about everything that concerns us. In Christ we are righteous before God, and as to our daily life we might take the word to Abraham, "Walk before me and be thou perfect or sincere or upright" (Gen. xvii, 1). The priests' office is fully stated in II Chron. xxix, 11, "The Lord hath chosen you to stand before Him to serve Him, and that ye should minister unto Him and burn incense." Christ became our High Priest by the things He suffered; we are now in training for future priesthood.

9. "His lot was to burn incense." In Ps. cxli, 2, we read, "Let my prayer be set forth before Thee as incense, and the lifting up of my hands as the evening sacrifice." And in Rev. viii, 3, 4, we read of incense offered with the prayers of saints. The incense is suggestive of the merits of Jesus Christ by which alone anything we do can be accepted before God, but by which the feeblest service in His Name is accepted.

10. "And the whole multitude of the people were praying without at the time of incense." The time of incense when the people were praying without while they waited for the priest to return to them is suggestive of this whole age during which our High Priest has gone into the presence of God for us and we continue in prayer, awaiting His return. He ever liveth to make intercession for us and says to us, "Because I live, ye shall live also" (John xiv, 19).

11. "And there appeared unto him an angel of the Lord, standing on the right side of the altar of incense." The angel's name was Gabriel, which means "God is mighty." He is twice mentioned in Daniel as God's messenger to him (Dan. viii, 16; ix, 21). He afterward came to Nazareth with a message for Mary (verses 26, 27).

12. "And when Zacharias saw him, he was troubled and fear fell upon him." We might conclude from Judges xiii, 22, that there was a superstition that the appearance of an angel meant death, or perhaps in the case of Zacharias it was the ordinary fear of the supernatural, as when the disciples were afraid in the boat, or the women at the sepulcher (Mark vi, 49, 50; xvi, 5). Mary does not seem to have been troubled by his visit, but rather by what he at first said (verse 29).

13. "But the angel said unto him, Fear not, Zacharias; for thy prayer is heard." In verse 30 it is "Fear not, Mary," and from Gen. xv, 1, to Rev. i, 17, it might almost be said to be a prolonged "Fear not." All God's thoughts to His people are thoughts of peace (Jer. xxix, 11), and confidence in Him will always give quietness (Isa. xxx, 15). John is one of the seven in Scripture who are mentioned by name before their birth; the others being Ishmael, Isaac, Solomon, Josiah, Cyrus and Jesus. It is wonderful, but true, that God chooses us before we are born (Jer. i, 5; Eph. i, 4).

14. "And thou shalt have joy and gladness, and many shall rejoice at his birth." Light is sown for the righteous and gladness for the upright in heart (Ps. xcvii, 11). When Mordecai was exalted, the Jews had light and gladness and joy and honor (Est. viii, 16). When Jesus shall be exalted as King of Israel and King of kings and Lord of lords, the days of Israel's mourning shall be ended. They shall obtain joy and gladness, and sorrow and sighing shall flee away (Isa. lx, 20; xxxv, 10). The soul that now receives Jesus can say, "Thou hast put gladness in my heart" (Ps. iv, 7).

15. "He shall be great in the sight of the Lord; he shall be filled with the Holy Ghost." This is surely the summit for any mortal man. Jesus Himself said that no greater prophet was ever born of woman than John the Baptist. To be filled with the Holy Spirit is the key to all true service, and to hear our Lord's "Well done" must be the highest reward. But let us remember that John was not great in the sight of all people and finally lost his life for his faithfulness to God.

16. "And many of the children of Israel shall he turn to the Lord their God." He that winneth souls is wise, and they that turn many to righteousness shall shine as the stars for ever and ever (Prov. xi, 30; Dan. xii, 3). The lives of believers are either turning others to God or away from God. If filled with the Spirit and desirous of God's approval in all things, we shall turn people to God; if full of wine or that which is symbolized thereby, the joys of this present world, we shall turn people away from God.

17. "And he shall go before Him in the spirit and power of Elias, to make ready a people prepared for the Lord." The Spirit through Malachi said that Elijah would come to do certain things before the great and dreadful day of the Lord (Mal. iv, 5), but John said that he was not Elijah (John i, 21), and after John was slain Jesus said that Elijah would truly first come (Math. xvii, 11)

To Enjoy Salvation.

The saved must become savers if they would enjoy their own salvation.—United Presbyterian.

At a certain depth all bosoms communicate, all breathe are one.—Bremer.

SPECIAL MESSAGE.

The Second of the Kind Since Congress Convened.

FINANCIAL LEGISLATION NEEDED.

Asks Congress to Do Something Before Taking the Holiday Recess — Makes No Further Recommendations Than Were Contained in His Regular Message.

WASHINGTON, Dec. 21.—After two sessions of the cabinet had discussed the financial condition of the country in the present crisis, President Cleveland, late yesterday afternoon, sent to congress the following message:

"In my last annual message the evils of our present financial system were plainly pointed out and the causes and means of the depletion of government gold were explained. It was therein stated that, after all the efforts that had been made by the executive branch of the government to protect our gold reserve by the issuance of bonds, amounting to more than $162,000,000, such reserve then amounted to but little more than $79,000,000; that about $16,000,000 had been withdrawn from such reserve during the month, next previous to the date of that message, and quite large withdrawals for shipment in the immediate future were predicted. The contingency then feared has reached us, and the withdrawals of gold since the communication referred to and others that appear inevitable threaten such depletion of our government gold reserve as brings us face to face with the necessity of further action for its protection.

Signal and Impressive Warning.

"This condition is intensified by the prevalence in certain quarters of sudden and unusual apprehension and timidity in business circles. We are in the midst of another season of perplexity caused by our dangerous and fatuous financial operations. These may be expected to recur with certainty as long as there is no amendment in our financial system. If in this particular instance our predicament is at all influenced by a recent insistence upon the position we should occupy in our relation to certain questions concerning our foreign policy, this furnishes a signal and impressive warning that even the patriotic sentiment of our people is not an adequate substitute for a sound financial policy. Of course there can be no doubt in any thoughtful mind as to the complete solvency of our nation, or can there be any just apprehension that the American people will be satisfied with less than an honest payment of our public obligations in the recognized money of the world.

"The Real and the Sensible Cure."

"We should not overlook the fact, however, that aroused fear is unreasoning and must be taken into account in all efforts to avert public loss and the sacrifice of our people's interests. The real and sensible cure for our recurring troubles can only be effected by a complete change in our financial scheme. Pending that, the executive branch of the government will not relax its efforts nor abandon its determination to use every means within its reach to maintain before the world American credit, nor will there be any hesitation in exhibiting its confidence in the resources of our country and the constant patriotism of people.

Should Do Something Before Recess.

"In view, however, of the peculiar situation now confronting us I have ventured to herein express the earnest hope that the congress in default of the inauguration of a better system of finance will not take a recess from its labor before it has by legislative enactment or declaration done something, not only to remind those apprehensive among our people that the resources of this government and a scrupulous regard for honest dealing, afford a sure guarantee of unquestioned safety and soundness, but to reassure the world that with these factors and the patriotism of our citizens the ability and determination of our nation to meet in any circumstances every obligation it incurs do not admit of question.

"I ask at the hands of the congress such prompt aid as it alone has the power to give to prevent, in a time of fear and apprehension, any sacrifice of the people's interests and the public funds, or the impairment of our public credit in an effort by executive action to relieve the dangers of the present contingency.

"GROVER CLEVELAND."

PRESIDENT CLEVELAND SAYS WAR.

Unless John Bull Comes to Uncle Sam's Way of Thinking.

WASHINGTON, Dec. 18.—President Cleveland's message to congress on the Venezuelan question was brief and was accompanied by the correspondence, including Salisbury's reply. The president says this country must maintain the Monroe doctrine regardless of consequences, and he interprets that doctrine as involved in the Venezuelan affair. His message in brief is to the effect that Salisbury's reply is not satisfactory and his views of the case are entirely inadmissible.

He urges that the position of the United States be maintained regardless of consequences, and his meaning is that unless England agrees to our view of the matter she must fight. With the message was the long-talked-of note of Secretary Olney, which simply tells England that the United States looks upon Great Britain's position in the matter as out of the question, and practically demands that she arbitrate the whole question.

Lord Salisbury's reply is almost a positive and absolute refusal to accede to the demand. He says the application of the Monroe doctrine—the history of which he gives—to the question is an amplification never dreamed of by Monroe. He gives the history of British claims on the Venezuelan boundary, claiming that England holds from the Dutch and that the Schomberg line is within the original Dutch line.

Appeal to Debs and McBride.

PHILADELPHIA, Dec. 21.—The strike leaders have telegraphed to Eugene V, Debs, president of the American Railway Union, and John McBride, of the Federation of Labor, requesting them to come to this city immediately.

Brings the Beretta.

NEW YORK, Dec. 19.—The North German Lloyd steamer reeached port Thursday morning. Among her passengers is the Marquis Sacripanti, who brings the eretta for Mgr. Satolli.

CAPT. ISAAC BASSETT IS DEAD.

Old Senate Employe Could Not Set Back the Clock of Time.

WASHINGTON Dec. 19.—Captain Isaac Bassett, the venerable assistant doorkeeper of the senate, died yesterday afternoon.

This Dispatch Is from Vienna.

LONDON, Dec. 23.—The Daily Telegraph publishes a dispatch from Vienna saying that it is reported there that Mustafa Pasha has completed the capture of Zeitoun and that he has massacred all the Armenians in the place—12,000.

THE DEATH RECORD.

Hon. W. A. MCKEIGHAN, ex-member of congress, at Hastings, Neb.

DANIEL W. TICKNOR, prominent citizen of Rockford, Ills.

JAMES H. SWAN, one of the best known citizens of Chicago.

B. M. KITCHEN, ex member of congress, at Martinsburg, W. Va.

Major JOHN SCOTT PAYNE, U. S. A., (retired), at Washington.

E. BAKER, an old settler of Freeport, Ills.

General MOSES B. WALKER, the hero of Chickamauga, at Kenton, O.

JOHN R. JONES, war veteran and prominent business man, at Chicago.

DANIEL COLLINS, well-known citizen of Clinton, Ills.

DR. SAMUEL FLEETSPIER, a widely known writer on medical subjects, at Brooklyn.

General JAMES C. VEATCH, veteran of the late war, at Evansville, Ind.

JOHN GORMLEY, well known Board of Trade man, at Chicago.

If you have a troublesome cough, don't keep nibbling sweets, and so ruin your appetite. A dose or two of Ayer's Cherry Pectoral will do you more good than pounds of candy, and assist rather than impair your digestion. Always keep this medicine in your house.

To restore gray hair to its natural color as in youth, cause it to grow abundant and strong, there is no better preparation than Hall's Hair Renewer.

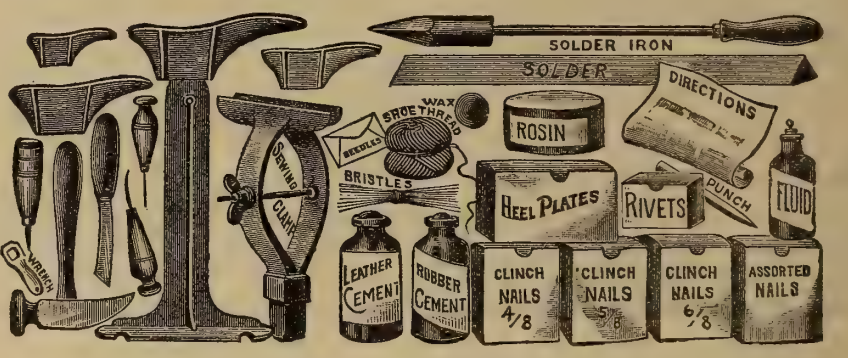
Keeps You Poor.

INDIGESTION KEEPS MEN POOR. IT MUDDLES THE CLEAREST BRAIN. YOU THINK IT IS SOMETHING ELSE, BUT—NINE TIMES IN TEN—THE TROUBLE IS IN THE DIGESTIVE TRACT. ONE RIPANS TABULE GIVES RELIEF, AND THEIR OCCASIONAL USE KEEPS YOU RIGHT.

Ripans Tabules: Sold by druggists, or by mail if the price (50 cents a box) is sent to The Ripans Chemical Company, No. 10 Spruce St., New York.

NEW IRON LASTS and HOME REPAIRING OUTFIT

The Latest, Neatest, Cheapest and Best Outfit Ever Invented.



THE HOME REPAIRING OUTFIT NO. 1.

Consisting of 38 First-Class Tools and Materials (neatly boxed) Shown in Cut, viz.:

1 Iron Last, 8 inches.
1 Iron Last, 6 inches.
1 Iron Last, 4 inches.
1 Iron Standard, with Base.
1 Package Assorted Nails.
1 Package 4-8 Wire Clinch Nails.
1 Package 5-8 Wire Clinch Nails.
1 Package 6-8 Wire Clinch Nails.
6 Pairs Star Heel Plates.
½ lb Copper Rivets and Burrs.
1 Steel Punch.
1 Sewing Awl, complete.
1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

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STATE NEWS NOTES.

ITEMS OF INTEREST TO THE PEOPLE OF ILLINOIS.

Happenings of the Past Few Days Gathered Here and There Throughout the State—Telegraphic Reports of Events That Will Interest Our Readers.

SPRINGFIELD, Ills., Dec. 21.—A committee representing the state boards of health of Iowa, Missouri and Illinois, consisting of Dr J. Scrogg of Keokuk, Ia.; Dr. F. J. Lutz and Dr. Paul Peckham of St. Louis; Dr. B. M. Griffiths and Dr. John W. Scott of the Illinois board, met here Friday for the purpose of arranging a curriculum of stuty for colleges that desire to be in good standing before the boards of health of the three states. It is the desire to have uniformity of study in all colleges desiring to be recognized by the boards.

On Chicago Board of Trade.

CHICAGO, Dec. 23.—For a time Saturday excitement of the wildest kind reigned on the Chicago Stock Exchange. Never in the history of the institution was there seen a market so acrobatic as that which confronted the brokers during a bad quarter of an hour. In the first thirty minutes of the session prices tumbled with such headlong rapidity that the traders held their breath and waited for the financial fabric to crumble into chaos and ruin. An hour later the reaction came, and it was as violent as the first movement had been. The market suddenly became as strong as it had been weak before. Values jumped upward with long strides. Every one wanted to buy—every one was as eager to purchase as he had been to sell securities. Before the closing time came confidence was well restored.

Wanted to Buy Green Goods.

CAIRO, Ills., Dec. 21.—In response to circulars Thomas R. Palmer, a wealthy farmer of Humphrey, Tenn., came here to get $1,200 worth of green goods for $650 good money. When he produced his roll of bills the lamps in the room were suddenly extinguished and the money was jerked from him He got out of the house instantly, fearing he would be murdered, and made his way to police headquarters, where he reported his loss. The green goods men escaped arrest.

Pardoned by Governor Altgeld.

SPRINGFIELD, Ills., Dec. 19.—Governor Altgeld has pardoned Isaac Flick from Pontiac reformatory, where he was sent in October by the circuit court for three years for larceny. Flick pleaded guilty and was released with a reprimand, but the clerk failed to make the proper record and the case came up again before another judge. The governor says the boy should never have been sentenced.

Caught Under His Engine.

BLOOMINGTON, Ills., Dec. 19—The locomotive of a wrecking train of the Big Four road overturned Wednesday night in Bloomington yards. The track was softened by rain. Engineer Henry Hurstman was caught under the engine and killed. Louis Klingenhouser, Fred Kesay were scalded badly.

Want to Travel Free.

PEORIA, Ills., Dec. 23.—A mysterious secret meeting of the city council was held Friday evening. Saturday morning it was developed that the aldermen instructed the mayor and clerk to demand for each of them annual passes from all the railroads entering Peoria.

Illinois Coal Property To Be Sold.

TAYLORVILLE, Dec. 19.—In the circuit court judgments in foreclosure were entered against the Edinburg, Ills., Coal Mining company for a total of $82,664, and the property of the company will be sold to satisfy these judgments.

State Notes.

Mrs. F. A. W. Shimer, principal and owner of the Mount Carroll (Ills.,) Female seminary, has given the seminary property, valued at $100,000, together with $150,000 for endowment purposes, to the University of Chicago for a preparatory school for that institution.

The Princeton, Ills., poultry show opened with over six hundred entries and representation from five states.

William Black of Fairfield, Ills., who shot his mother, was adjudged insane. He appealed from the decision and has employed counsel to contest it.

THE MARKETS.

New York Financial.

NEW YORK, Dec. 21.

Money on call opened at 50 per cent.; offered at 25 bid, but declined to 5 per cent. closing at 6 per cent. Prime mercantile paper 4½@5½ per cent.; sterling exchange strong, with actual business in bankers' bills at 489¼@489½ for demand, and 487¾@488 for sixty days; posted rates, 488½@489 and 490@490½; commercial bills, 487.

Bar silver, 66½. Mexican dollars, 52¾.

United States government bonds lower; new 4's reg., 119; do. coupons, 119; 5's reg., 113¼; coupons, 113½; 4's reg., 110; coupons, 111½; 2's reg. 96; Pacific 6's of '96, 99 bid.

Chicago Grain and Produce.

CHICAGO, Dec. 21.

The following were the quotations on the Board of Trade today: Wheat—December, opened 54½c, closed 54⅝c; January, opened 54½c, closed 54⅝c; May, opened 57¼c, closed 57⅝c. Corn—December, opened 25½c, closed 25⅝c; January, opened 25⅝c, closed 25⅝c; May, opened 27¾c, closed 28c. Oats—December, nominal, closed 16¾c; February, nominal, closed 17c; May, opened 18⅞c, closed 19c. Pork—December, opened $7.50, closed $7.45; January, opened $8.37½, closed $8.45; May, opened $8.67½, closed $8.80. Lard—December nominal, closed $5.20; January, opened $5.15, closed $5.25.

Produce: Butter—Extra creamery, 26c per lb.; extra dairy, 21@22c; packing stock, 11@12c. Eggs — Fresh stock, 20c per dozen. Dressed Poultry—Spring chickens, 6¼@7c per lb; old hens, 6@6½c; roosters, 4½@5c; turkeys, 8@11c; ducks, 10@11c; geese, 6@9c. Potatoes—Burbanks, 19@22c per bu. Sweet Potatoes—Illinois, $2.00@2.60 per bbl. Apples—Fair to choice, $1.25@3.50 per bbl. Honey—White clover, 1 lb sections, fancy, 12½@13c per lb.; broken comb, 10@11c; extracted, 5@6c. Cranberries—Cape Cod, $2 50@2.85 per box.

Chicago Live Stock.

CHICAGO, Dec. 21.

Live Stock—Prices at the Union Stock Yards today ranged as follows: Hogs—Estimated receipts for the day, 17,000; sales ranged at $2.40@3.45 pigs, $3.30@3.47½ light, $3.25@3.30 rough packing, $3.30@3.45 mixed, and $3.35@3.50 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 1,000; quotations ranged at $4.80@5.20 Christmas beeves, $4.25@4.80 choice to extra shipping steers, $3.90@4.35 good to choice do., $3.40 4.00 fair to good, $3.15@3.40 common to mediums do., $2.90@3.35 butchers' steers, $2.30@3.00 stockers, $2.35@3.50 feeders, $1.50@3.40 cows, $2.50@3.65 heifers, $1.75@3.50 bulls, $2.60@3.50 Texas steers, and $3.00@5.00 veal calves.

Sheep—Estimated receipts for the day, 1,500; sales ranged at $2.00@3.25 westerns, $1.75@2.75 Texas, $1.60@4.90 native, and $2.60@4.55 lambs.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Dec. 14 to Dec. 23:

Levi Porter, Rev D Yant, Rev I L Neely, Mrs M J Olney, Joseph E Parker, John W Plummer, W C Hammer, S Cook, Samuel Wilson, John A Anderson, Walter Morrow, M B Lewis, E B Clark, J Kurtz, J N Lloyd, Joseph Moore, Rev W H Chandler, S J White, Rev E E Meacham, J M Sloane. Rev A Kilpatrick, J S T Milligan, Levi S Landis, John Holman, Elwood Wiles, Dr E A Taylor, R J Hathaway, W B Stoddard, Rev R C H Lenski, James P Stoddard, G B Duncan, A Brink, J B Dodds, Mrs G F Milton, Wm McCracken, Mr and Mrs Pallister, Miss Ellen Bliss, Mrs Sarah E Richards, Winfield Hine, J H Field, S J Wilson, Geo Brubaker, Peter Houck, L M Wylie, E M Liversay, F G Liversay, J S Gould, Will Tucker, Rev Wm Huth, G W Doubou, Mrs Maria F Carr, J G Brooks, S C Davis, E Avery, G W Lewis, Geo M McClelland, Rev W B Stoddard 2, Rev B J Larson, Elder Wm Plant, Wm Thompson, C C Hayden.

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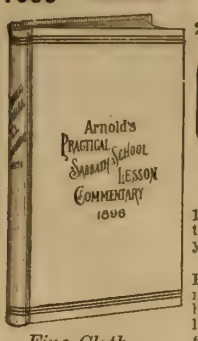

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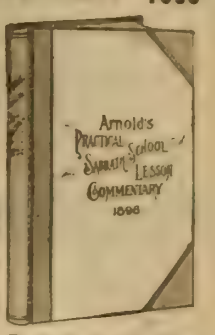

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Where rough woodwork, such as old barns or other frame buildings, fences and the like, is to be painted, economy and often necessity would indicate the use of cheaper materials than ordinary oil paint, and more lasting than whitewash. A formula approved by General Le Duc when he was commissioner of agriculture and more recently recalled by Rural New Yorker, it is claimed, quite fills the bill. To two quarts of water lime, or hydraulic cement, add sweet skimmilk until of the consistency of good cream. Pour in the milk slowly, stir briskly and thoroughly, and do not mix more than this quantity at a time, as it is liable to settle to the bottom and become hard. The proportions stated are not exact, and one will have to use his own judgment a little, seeing that the mixture is not thin enough to "run" or thick enough not to spread easily.

Use a flat brush, say four inches in width, and apply like oil paint. The paint, when dry, is a sort of creamy stone color, and any other color may be obtained by the addition of suitable pigments, which must first be "broken" or mixed in a little milk to a paste before being put with the first mixture. Better still, buy color ground in water. This paint has been extensively used for years with perfect satisfaction, looking well for several years, and is comparatively inexpensive. A common laborer can apply it at a saving of one-half the cost of painters' wages, and farmhands, when work is slack, could do it at a still greater saving.

For its lighthouses, beacons and keepers' dwellings the government uses a mixture of ten parts freshly slaked lime to one part of the best hydraulic cement, mixed well with salt water and applied quite thin. Another government recipe is as follows: Slake one-half bushel of lime with boiling water, keeping it covered during the process; then strain and add one peck of salt dissolved in warm water, three pounds of rice flour boiled in water to a thin paste, one-half pound of whiting and one pound of white glue dissolved in warm water. Allow it to stand several days, but apply hot. Two coats will usually be found necessary, as in all the foregoing formulas.

Late Fall and Winter Irrigation.

Lute Wilcox of Colorado, writing to American Agriculturist, says:

In many sections of the west fall irrigation has been practiced with good success. After the crops are harvested water is turned on and the soil given a thorough soaking. Subsoiling greatly enhances the value of fall and winter irrigation. The land is also put into good condition for early spring plowing. But few crops should be irrigated from the time of planting until after the plants have had several days' growth. Fall irrigation supplies moisture sufficient to start the crops and gives them a vigorous growth of a few weeks before irrigation is necessary. It is better for young plants to have the moisture come from beneath than from the surface, especially in early spring. In Colorado it has been found that water may be applied advantageously before the regular cold days of winter set in, and this method is generally adopted where water can be had at that time of the year. The late irrigation is useful after a dry fall, and is especially to be commended in the preparation for crops which require the maximum amount of moisture, and for orchards where the water supply is likely to be short the following season. The land acts as a storage reservoir. Let the soaking be a good deep one. Orchardists adopt this plan to circumvent the evil effects of winter drying.

The Corn Crop.

The corn crop in some of the western states is so large this year that it will be practically impossible to market all of it. Farmers will put some into cattle and hogs, and market in that way. The price of corn is now very low, and it pays better to feed it than to sell. A good deal will be put in crib and reserved for the higher price that is sure to come before the next corn crop can be harvested. It is a common remark that an extra large crop of corn is usually followed by a medium crop or one under size. Should there be a partial corn failure next year one-half of the corn crop reserved now will be worth as much as the whole crop would bring if rushed on the market at once.—American Cultivator.

Protecting Farm Machinery.

A Vermont farmer tells in The New England Homestead how he protects his farm implements with straw. He says:

I found my hay loader much in the way in the barn, and as I don't like to take machines apart to store them, I took it to the orchard, raised it from the ground, braced it so that none of the parts would be strained, and completely covered it with a pile of straw. This prevented any injury from the weather, and it was a very cheap way of sheltering the loader. It took less time to cover it with a small straw stack than to take it apart. Binders and other implements might be treated in the same way.

Here and There.

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Prairie Farmer says that alfalfa is best seeded in the spring.

All clay or stiff black subsoil will be benefited by having the subsoil loosened and aerated.

It has been decided that crimson clover is not a successful crop in Iowa. It will not withstand the winters.

Whether alfalfa will succeed well in Michigan is yet something of a problem, but Prairie Farmer says it is worth trying.

The most notable improvement in corn growing is the use of shallow cultivators, leaving the surface level instead of the old plan of running a plow between the rows and throwing dirt up to the hills.

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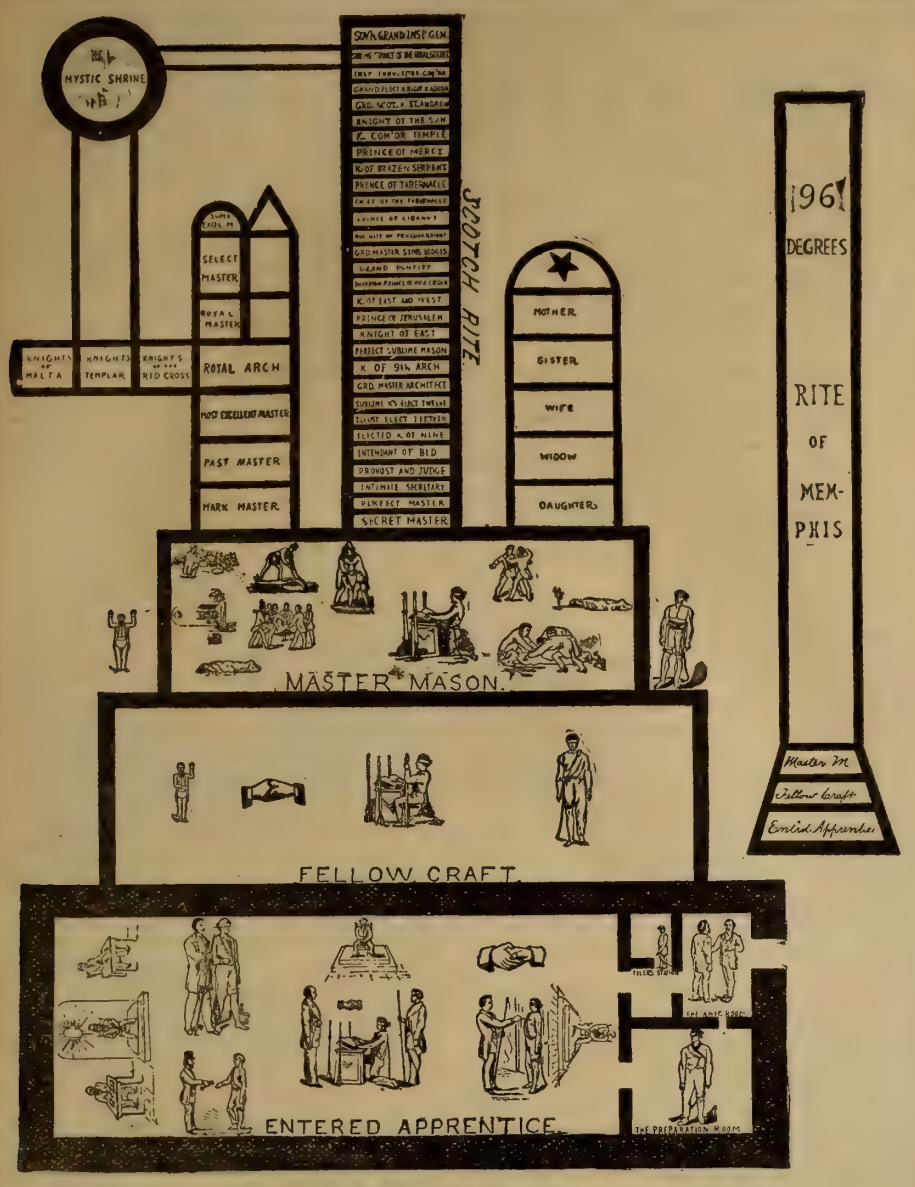

MASONIC CHART.

ILLUSTRATING THE RELATION OF SOME OF THE DEGREES AND RITES IN FREEMASONRY TO EACH OTHER.

The accompanying chart represents one hundred and forty two degrees.

1. The American Rite of 13 degrees;
2. The Scotch Rite of 33 degrees;
3. The Egyptian Rite of 96 degrees.
4. The Mystic Shrine of one degree.
5. The Eastern Star of 5 degrees for Master Masons and for women. These are side degrees, and not genuine masonry.

The Symbolic degrees, or Blue Lodge of three degrees, are common to every Masonic rite, whether American, Scotch, or Egyptian, or whichever of the Masonic rites, named in Mackey's Masonic Encyclopedia one may choose to investigate.

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—ON—

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Are Secret Societies a Blessing? An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too." A pamphlet of 20 pages and cover Postpaid, 5 cents.

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General Washington Opposed to Secret Societies. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

Morgan's Exposition, Abduction and Murder, and Oaths of 33 Degrees. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan;" "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees." 300 pages; cloth, $1.00.

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HISTORY OF A WEEK

Tuesday, Dec. 17.

The men who run the vaccine farms of the country are at Chicago forming a national organization.

Frederick Wilhelm Johomme Beese, of Elyria, O., yesterday celebrated his hundredth birthday. He reads without glasses, is in excellent health, works every day, shaves himself and never employed a physician in his life.

Edward Decourcey, colored, impelled by jealousy, shot and killed Dora Perkins, 19 years old, also colored, at Chicago. Decourcey also attempted, it is said, to shoot Thomas Buckner, of whom the murderer is said to have been jealous.

According to a New York dispatch the Clan-na-Gael is raising regiments in that city and at Chicago, Cincinnati and other places to fight for the liberation of Ireland.

A cavern which surpasses the famous Mammoth cave has been discovered in Edmonson county, Ky. The entrance is only two miles from the mouth of the Mammoth cave.

Interior Secretary Smith has left Atlanta hurriedly for Washington because of the serious illness of his little daughter.

Wednesday, Dec. 18.

Alvah W. Ketcham and Daniel P. Eberman, the two Chicago men alleged to have been confederates of Harry Leon in defrauding New York jewelers, were discharged by Judge Showalter on preliminary hearing.

Obituary: At Milwaukee, John Mitchell, 86. At Rockford, Ills., Thomas W. Mannix, 75. At Rensselaer, Ind., Wesley A. Miller. At. Martinsburg, W. Va., ex-Congressman B. M. Kitchen, 83. At Burlington, Ia., Horton Bailey. At Warren, Ills., Lemmon P. Rawlins, 61 At St. Louis, Captain George Weber, 54.

John P. King, was crushed between the drawheads of an Alton freight train at Chicago. He attempted to cross between the cars, when they were pushed together. His condition is critical.

Among the incorporators of the company that is to lay a cable from the Pacific coast to the Hawaiian islands is ex-Mayor Hewitt, of New York.

Noah Caney and George St. Clair escaped from the penitentiary at Michigan City, Ind., by scaling the walls. They were captured in a disreputable house near that city.

Thursday, Dec. 19.

Jean A. Wierzbienec, an architect of Chicago, was assaulted by thieves, who knocked him down and secured $250 in cash, a diamond pin worth $150 and some valuable papers.

The cider makers of the northwest are holding a convention at Chicago, with delegates present from Missouri, Kansas, Iowa, Michigan, Indiana and Illinois.

A princess, a countess, a duchess, and the daughter of a reigning prince were among the 1,000 thieves, professional and unprofessional, arrested in Paris during the first six months of the present year.

Felice Delong was stabbed to death at Wilkesbarre, Pa., by Giovanni Destachio in a fight for a girl with whom they were in love.

The main steampipe in the engine room of the Atlantic liner St. Paul burst while the vessel lay in her dock at New York and killed James Fowns, —— Manning, Robert Campbell, George Wilson and Daniel McCullom, all engine room experts. Five others were severely wounded.

Judge Cartwright, Republican, has been elected to the vacancy on the Illinois supreme bench from the Sixth judicial district to succeed the late Judge Bailey.

Friday, Dec. 20.

The Bennett National bank of New Whatcom, Wash., which was forced by a sudden run to suspend Nov. 5, with aggregate liabilities of $81,000, has reopened for business.

Congressman Woodman, of Chicago, has introduced a bill prohibiting the adulteration of beer and ale and providing fine and imprisonment for violation of its provisions.

George D. Burton, manager of the Burton Stock Car company, has filed a petition in insolvency at Boston. His liabilities are $117,000.

Lloyd Montgomery, the 18-year-old boy who murdered his father and mother and Daniel McKeercher near Brownsville, Ore., has been found guily of murder in the first degree.

A physician, thought to have been J. E. Johnston, committed suicide in a hotel at Hammond, Ind. He had a ticket for a watch and chain pawned in Chicago Dec. 16. He was about 32 years old.

Saturday, Dec. 21.

Frank Deming, a traveling salesman for John Alling & Co., hardware dealers at 63 Lake street, Chicago, committed suicide in the Dodge hotel at Moulton, Ia. by shooting himself in the head.

Leopold Stein, a wealthy jeweler, while traveling in Guatemala, was robbed of a large quantity of jewels. Their value is estimated at $120,000.

Advices from Hayti say that Hippolyte's anxiety about the political situation there is increasing, and that he is troubled with insomnia and is restless and irritable.

The Salvadorean government is greatly alarmed about the reports of the movements of Ezeta. It is known that the latter has secured a small steamer, with which it is expected that an effort will be made to land a body of insurgents, equipped with a large supply of ammunition.

The second floor of the Palace Clothing company's store at Minneapolis collapsed, ruined half the store, and killed Gale Walters, a clerk.

Rev. Joseph Cook is reported to be at Kobe, Japan, broken in mind and body.

Monday, Dec. 23.

Three masked burglars visited the house of John Zigler, near Zoar Station, O., shot Zigler in the head and his wife in the abdomen, and then departed without any booty. Zigler will recover, but his wife may die.

The building 302 to 304 Wabash avenue, Chicago, was, with the furniture stock of the National Parlor Furniture company, and other stocks, damaged $72,000 by fire.

Daniel Hart and George Anderson—old man and youth respectively—were killed and three others were fatally wounded in a railway collision in a suburb of Philadelphia.

Andrew Johnson, father, and Jesse, Lena and Dora, his young children, were suffocated to death in a Philadelphia fire, the mother being fatally injured.

Abraham Bernstein and wife, supposed agents of the gang that robbed the Springfield (Ills.) and other postoffices, have been arrested at Denver.

Antonet Brello, John Rose and Frank Broke, Italians, were killed at New Rochelle, N. Y., for thawing dynamite.

NATIONAL LEGISLATURE.

Synopsis of Proceedings in Both Houses of Congress.

WASHINGTON, Dec. 19.—Hill presented a bill in the senate repealing the law making ex-Confederates ineligible to serve in the United States army or navy. Its purpose was plain in view of the Venezuelan dispute. Chandler offered a bill to strengthen the military armament, appropriating $100,000,000. Davis presented a resolution inquiring into the doings of the British on the Alaskan frontier and Gallinger one authorizing the purchase of a counterpoise battery. An executive session was held.

In the house a bill was introduced and passed unanimously appropriating $100,000 for the proposed Venezuelan commission. This was about all the business done, and adjournment was taken to Friday. It was decided to adjourn that day for the holidays, to reconvene Jan. 8.

WASHINGTON, Dec. 19.—Grout of Vermont introduced a bill for the appropriation of $100,000,000 for the defense of the seaboard and Canadian frontier. The bill proposes to raise the funds by thirty-year 2 per cent. coin bonds to be sold at the sub-treasuries and postoffices.

WASHINGTON, Dec. 20.—The senate devoted the whole session to the bill to appropriate $100,000 for a commission to examine the Venezuelan boundary dispute. Allen of Nebraska objected to its second reading and it went over. The house resolution for a holiday recess was laid on the table. Allen wanted immediate consideration of a resolution reciting that in view of the danger of war the finance committee be instructed to consider the free coinage of silver. The president transmitted a message with a report of Secretary Olney on the Armenian troubles. No Americans had been killed and only a comparatively small amount of property destroyed.

WASHINGTON, Dec. 21.—The senate spent almost an hour in executive session waiting upon the message from the president, the reading of which was the last proceeding before adjournment. The message was a plea for financial action on the lines suggested in the annual message. The Venezuela commission bill was passed unanimously as it came from the house. The house adjournment holiday resolution was also amended and passed so as to provide for adjourning from today until Monday, Jan. 6. This proceeding was accompained by an explanation from the Democratic side of the chamber that it would be impossible for them to complete their committee assignments even if the senate should remain in session until Tuesday next. The resolution instructing the finance committee to consider free silver coinage was adopted.

The session of the house was purely a perfunctory affair, and after waiting an hour and a half for the senate to act on the adjournment resolution adjournment was taken to today.

SITUATION ON WALL STREET.

Day of Excitement That Looked Like a Panic for a Time.

NEW YORK, Dec. 21.—Yesterday was a day of excitement on Wall street, and matters for a time bore the resemblance of a panic. But the condition of affairs had not been unexpected and in a measure the dealers had prepared themselves. Before the opening of business on the stock exchange it was announced that $3,400,000 in gold would be sent out of the country, and later in the day the export of $60,000 was announced. This together with the cable advices from London announcing extensive sale of American securities, and the tenor of the war news from all quarters was responsible for the general feeling of uneasiness that prevailed even early in the day.

The spirit of the market was to sell, and in the big exchanges this was done to an extent rarely before surpassed. In the Stock Exchange the sales for the day were 775,761 shares. As a result of the decline in stocks the failure of the following firms was announced on the Stock Exchange during the day: Nichols, Frothingham & Co, Samuel S. Sands & Co., De Neufville & Co., L. A. Feldman, and B. Fenton. With the fall in prices the banks called in all their loans, thus adding to the complications of the situation. In many instances renewals could be made under no conditions whatever.

Just before closing the Stock Exchange the galleries were crowded with spectators; the floor of the exchange was never a scene of greater excitement, and sellers were almost fighting with each other to getat the buyers, who were largely in the minority. In regard to the situation, Frederick D. Tappen, president of the Gallatin National bank, said that at the present time the New York banks are all right and are ready to face any emergency that may arise. Tappen pointed out, however, that the situation is still a serious one, though likely to be allayed.

Addison Cammack, the veteran operator, said of the situation: "The stock market seems to inuicate a bad state of affairs and the situation is the warrant for every man taking care of his holdings."

Isaac Seligman, of the banking firm of J. & W. Seligman, said he did not believe that any concerted action was being taken by foreign capitalists to withdraw credits.

WASHINGTON, Dec. 23.—The only response to the president's financial message in the senate was two radical silver resolutions—one by Vest directing the secretary of the treasury to coin the silver bullion and redeem and cancel the treasury notes issued to purchase that bullion with the standard dollars so coined and also to redeem the greenbacks in silver dollars as well as gold—whichever is most convienent. The other was by Butler of North Carolina (Pop.) to pay all government obligations in silver except when silver and gold are at a parity of 16 to 1. Platt objected to both. Stewart made a speech advocating the announcement that United States obligations would be paid in silver, to stop "raids on the treasury." Dubois attacked the message and said the president must know that his recommendations would not be accepted and that the senate would as soon as it got a chance adopt Vest's resolution. Adjourned to Tuesday.

The house responded to the president's message by pigeon-holing the resolution for a holiday recess and preparing to go to work to provide some means for the relief of the treasury. The speaker announced the committees and the message was referred to the ways and means committee. The house then adjourned.

Dr. Hearne Declared Not Guilty.

BOWLING GREEN, Mo., Dec. 23.—The jury in the case of Dr. Hearne, charged with the murder seven years ago of Amos J. Stillwell, a wealthy packer of Hannibal, Mo., rendered a verdict finding the defendant not guilty.

DOLAN'S MISTAKE.

Peacemaker in the Quaker City Street Car Strike Repudiated.

PHILADELPHIA, Dec. 23.—The strike is "on" again as bad as ever. The men had accepted the proposition sent out Friday night that they go to work pending a conference about the trouble, but it seems that Director Dolan in arranging that truce had builded unknown to President Welsh—counted without the host, as it were. When Welsh heard of it he put his foot down hard, called on the mayor and stated that he could not agree to the compromise because he had hired 1,000 men to take the place, of the strikers and they could not be displaced. Welsh was most positive in his declaration and declined to recede from his position. Dolan was entirely ignorant of the fact that 1,000 men had been hired and would be retained by the company, and that when he brought the agreement to the mayor's office he was unconsciously working at cross-purposes with Welsh.

As soon as these facts became known rioting began, and there was more of it than at any time since the strike began. The men and their sympathizers were very angry, and there were outbreaks of mob violence in at least twenty places, all accompanied by the throwing of bricks and other missiles. Many people were hurt, but none seriously. The police authorities were constantly on the alert, and promptly dispersed all mobs. The latest order put up at the street railway stations is one that all employes of the company Dec. 16 inst. who will apply for work individually will be received today before 12 noon.

Forefathers' Day Sentiments.

CHICAGO, Dec. 23. — Forefathers' Day was celebrated Saturday in many parts of the country. At all points the speeches breathed determination to uphold the the Monroe doctrine.

All the South American countries have indorsed the president's message except Chili.

C. I. Smith, of Lincoln county, Wash., has offered the government 5,000 cavalry horses free if war results.

T. M. Curtin, of New York, the founder of the Blaine knights and the head of that secret organization, says he is ready to lead an army of 100,000 men to the front in case of war with England.

Battleship Texas Structurally Weak.

NEW YORK, Dec. 21.—Once more the official trial of the battleship Texas has been postponed, this time after she had very successfully accomplished three-fourths of the task alloted to her. The cause of the postponement was attributed to structural defects. She will have to be strengthened on the bottom and some new machinery put in. During the trial she made over eighteen knots an hour.

Erasmus Wiman a Free Man.

ALBANY, N. Y., Dec. 20.—The court of appeals has handed down a decision in the case of Erasmus Wiman, charged by the mercantile agency of R. G. Dun & Co. with forgery. The court sustains the opinion of the general term of the supreme court reversing the judgment of conviction and sentence of five and a half years, and Wiman is therefore a free man.

Horrible Report from Constantinople.

BERLIN, Dec. 23.—A dispatch from Constantinople to the Frankfurter Zeitung says: The porte has ordered Mustapha Romis Pasha to attaek with 10,000 troops and two batteries the city of Zeitoun, to bombard and destroy it, and to massacre the 12,000 Armenians in the city.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Why despair of truth, or why deny its power?

Does your next-door neighbor know the *Cynosure?*

When you re-mail this copy of the *Cynosure*, put in a tract; for example, Modern Heathenism.

Do you not know that the lodge room in your place is the headquarters of a conspiracy against society?

It is of no use to preach against Masonry you say. Is there any sin against which it is useless to preach?

If the weapon to fight error with is truth, why select one error in whose presence you will sheathe that sword?

Are you aware that Masons take one obligation which implies that adultery with one of your friends or relatives would be no sin?

Preach the Gospel and let Masonry alone. Exactly. Just what is faithfully done, and has been until lodges outnumber churches.

Secretary W. B. Stoddard is now in Ohio arranging for the State convention at Columbus. The date and program will be announced soon.

The Catholic church is a great political power. It is no less so in the United States than in Canada. Not long ago the Chicago *Inter Ocean* published that sixty-seven per cent of the school teachers or this city were Catholic. That eighty per cent of the fire department, and ninety per cent of the police force were of this same minority sect.

A strong rally of the old guard is expected at the New England convention in the Bromfield M. E. church, Boston, Jan. 15, 16. Read the interesting program on another page.

Toward whom does victory tend, Christ or Christ's enemy? Even the cross where Jesus dies becomes the symboi of the life of the world. The very fountain of life in his tomb.

ELIZABETH E. FLAGG.

No more brilliant and interesting writer has of late years contributed to these pages than the one whose picture we give here. Her fascinating story, "Holden with Cords, or The Power of the Secret Empire," first published as a serial in the *Cynosure* and afterwards in book form, has been read at thousands of firesides and has done much to fire the American heart with opposition to secret societies. Her article in this issue on the "Lodge and Saloon" has been widely published in tract form. A New England pastor was by reading this tract led to renounce the lodge, and is now one of the most efficient workers in our reform. The author herself says, "My first gleam of light on this subject did not come in Masonic fashion from the East, but from the West. The *Christian Cynosnre* began to visit us. The paper was then in its infancy, and very different from the comely and attractive sheet into which it has since ripened."

Miss Flagg was born about forty-eight years ago in the famous college town of Wellesley, Mass., of Puritan parents whose ancestors came here to find the civil and religious liberty denied them in England. In early childhood she was made a Prohibitionist by a publication of the Temperance society, with pictures and short stories illustrating the dreadful effects of alcohol. Her father was an Abolitionist and she early learned to be one by reading his anti-slavery paper. The *Cynosure* was sent to her father as a gift from a dear friend, Deacon Leadbetter, and thus she became a convert to the anti-secret cause. About the same time she and her father read "Finney on Masonry" with mutual horror and astonishment at its revelations. She had indulged a desire to go as a missionary to a foreign field, but gradually it dawned upou her that here was a gigantic system of heathenism in our own land, carrying on its heathen rites under the shadow of our church steeples. So she wisely concluded that it was not necessary to go to India or Africa to be a missionary, but to help at home to destroy the vulture which was preying on Christianity's vitals.

May not some of the interest lately exhibited in conventions have been awakened in the world's fair when so much was done by Bro. J. P. Stoddard?

Our report of the California State convention at Oakland will be cheerful reading for Eastern friends of reform. Cannot the Atlantic States soon send an equally cheering echo back?

We suggest that our sisters try what virtue there may be in parlor meetings. Make easy work and short hours, with plenty of singing and a distinct purpose to have a good time. Others may come for the good time first, who will come as you do afterward.

Would that every national reformer and all moral reformers would heed the words of Rev. Dr. Rhoads at the Baltimore convention. He said that concessions seemed to be the easiest and best method to achieve the result desired. He told how often he had tried this plan of concession and that he had always failed. Concession cannot be made so fully as to get all people to accept it. If you came down a little many will want you to come down lower still, and the faith and enthusiasm of the advanced workers will fade out and the result will be a failure.

Dr. Withrow, of this city, writes for the daily *Record* every Saturday an excellent exposition of the Sabbath-school lesson. In his last exposition he says: "The ten commandments are not always thought of as messages of love. But this they are; intended as much in their 'thou shalt not' as in their 'thou shalt,' to safeguard man from all that is against his welfare and for his well-being. Red lights hung out at dangerous spots on highroads or railways are not more kind and considerate provisions for people's safety than are the 'nots' of the ten commandments. If human society could be got to live according to the ten commandments earth would become heaven in a hurry."

THOU ROCK OF AGES.

BY W. A. DAVIDSON.

Thou Rock of Ages, cleft for me,
I haste to hide myself in Thee;
The heat, the coming storm I dread,
Oh, shelter my defenseless head.

'Tis done, I feel myself secure,
I know this refuge will endure;
The heat may smite, the storm may rage,
And 'gainst my soul all foes engage.

I will not fear but trust and sing,
And closer, closer to Thee cling,
Until I reach that world above,
The land of rest, the home of love,

And join the countless white-robed throng,
To swell the loud triumphant song;
And ever hide myself in Thee,
Thou Rock of Ages, cleft for me.

TURKISH BARBARITY MUST BE SUPPRESSED.

BY HENRY T. CHEEVER, D. D.

I wish to correct an erroneous impression that threatens to repress, if not to paralyze, the generous enthusiastic uprising of the American people, in a demand for immediate action by the United States navy in the present lingering imbroglio at Constantinople.

The unmistakable voice of united America in behalf of mangled and massacred Armenia, as well as in behalf of the 172 endangered American citizens, our beloved and honored missionaries, exposed to the worse than piratical treatment of Turks, Koords, and their Moslem head, the irresponsible despot of Turkey, is, that our American ironclads be ordered at once to the Bosphorus, on an honorable errand of mercy and justice, without the hollow formality and delay of diplomatic permission asked to exercise an established right already secured by treaty. Such a neighborly interposition is not to be taken as a hostile act of war, but as the friendly demonstration of a great Christian nation, at the high behest of Christianity itself, on behalf of an ancient people "fallen among thieves," and destined to utter extinction, unless we, a strong and prosperous nation by favor of Almighty God, "have compassion pouring in the oil and wine" of humanity upon the gaping wounds of a Christian country, and rescuing her from the savage grasp of the ruthless Moslem robber that holds her by the throat.

The weak contention of a few timid conservatives is, that America must wait like the halting governments of Europe for the red-tape of diplomatic permission to moor the Minneapolis in the Bosphorus. But what patriotic American does not see that the imminent danger to our missionaries in Turkey, by the palpable and proven inability and unwillingness of the Turkish Sultan to protect their property and persons against Moslem hate and Koordish greed and fury, would justify, if it does not absolutely necessitate, the immediate use of its naval force by the United States Government?

The Turkish control of European Turkey would speedily cease and melt away by an internal necessity, and its place be taken by better governments through the peaceful agreement of the united powers; and Constantinople would become a free self-governed city, with a constitution and parliament such as the young Turkish party proposes and expects, with the guaranteed protection of the allied powers, if the supreme Congress of the United States in the interest of outraged humanity would but boldly take the initiative by mooring its ironclads off Constantinople, so as to guard that city against internal tumult and disorder while the joint powers of christendom could peaceably agree upon the substitution of purer and juster constitutional governments of the people, for the people, and by the people, under the pledged protection of the older and responsible nations of christendom.

What a benign service that will be by our peace-procuring ironclads, whose mere presence under Farragut in the Bosphorus a few years ago secured the long delayed firman of perpetual protection to Robert College. The moral power and place among the nations gained by the American Republic through its splendid growth, unification and self purgation from slavery by a civil war of unprecedented magnitude, have given it a prestige which we are bound to make the most of, in behalf of freedom, Christianity and humanity the world over.

Backed now by a powerful navy which so far surpasses that which in the second decade of the century, under the gallant Decatur, gave the death-blow in the Mediterranean to that lawless practice of unbridled piracy, which to the shame of christendom had been allowed for centuries to the Moslem corsairs of the Barbary States, we are bound to deal in the majesty of might and justice with the Magna Parens of modern inhumanity and despotism.

For his services in silencing forever the freebooters of Northern Africa, the Pashas of Algiera, Tunis and Tripoli, Decatur received the thanks of all Europe as well as the high eulogium of President Madison for his daring success against the Moslem barbarians. So will this American Congress (the only power that Turkey fears because it is an independent party without "entangling alliances," that can act untrammeled for God and the right), so will our American Congress merit and receive the thanks of Europe and of Christianity and humanity in all lands, if it prove itself up to the hour, and capable of dealing peacefully but with the mailed hand of inexorable justice against that *Hostis humani generis*, the perjured Sultan of Turkey, monumental monster of this lest decade of the nineteenth century.

Worcester, Mass., Dec. 11, 1895.

LODGE AND SALOON.

FROM A W. C. T. U. STANDPOINT.

BY MISS E. E. FLAGG.

"We are ignorant, and shall probably ever remain so, of the share which secret means had in the insurrection of July 14th."—*Guizot's History of the French Revolution.*

Carlyle, in his history of this same great and terrible epoch, tells us that Robespierre founded Masonic lodges under Charles Edward, the English Pretender. Rebold further relates in his "History of Freemasonry" that the secret lodge was a favorite means by which the Stuarts tried to gain back their lost empire; and in the case of Charles II. Masonic machinations actually succeeded in overthrowing the Puritan commonwealth and planting on its ruins the most corrupt courts and the most shameless and sensual monarch that ever disgraced even the annals of royalty.

To-day the saloon stands before your tribunal, O women of the W. C. T. U., convicted of sucking the very life-blood from the nation's vitals, convicted of murder and treason, convicted of torturing children, of breaking the hearts of wives and mothers, and raising an army of paupers and criminals to be supported at the public expense. The Christian world stands aghast at the numberless counts in the horrible indictment; but what if I prove to you that the saloon has a near relation sworn to "espouse its cause in every difficulty, whether right or wrong?" And that relation is —THE LODGE.

But how can these things be? you ask. Are there not temperance men who are Masons? and did not the Grand Lodge of Missouri, in 1882, make saloon-keeping a Masonic offence? and didn't Arkansas and Dakota and Oregon and Washington follow suit? Certainly. But I am a Yankee; let me answer by asking another question: Doesn't every lodge writer and speaker tell us that Masonry never alters? that she is the same in every age and clime? And if the bloody revolutionist, Robespierre, with his creed of liberty, equality and fraternity, could a century ago strike hands as a worthy Masonic brother with a prince who represented the divine right of kings and all the despotic ideas, principles and practices for which one ancestor lost his head and the other was driven into perpetual exile, why can't a Mason to-day nominally espouse the temperance cause while he secretly strikes hands with the saloon-keeper?

"But there are good men who are Masons," you interrupt; "they would not do such a thing."

No; a good man has no bad ends to serve or conceal. Consequently he has no use for secrecy even if he has been foolish enough to join a secret order. And this leaves the lodge with all its hidden machinery of darkness in the hands of the lodge Robespierres. Can you escape the conclusion?

But where are the facts to prove it?

Not far off, my beloved sisters; not to be slowly and painfully searched for in ponderous tomes, but right here under your eye in the public prints. Why are county commissioners and excise boards so often Masons, standing in fraternal relations to the rum power, which they are sworn on the one side to prosecute and on the other to defend? It is a standing fling against prohibition in Maine that it doesn't prohibit, that whisky is freely sold in the large cities, and the officials whose business it is to prevent such violation of the law lift not a finger. One of the first temperance men in the State lately said, "Out here in Bath a minister was urging the prosecution of an atrocious saloon, and the lawyer to whom he applied asked: 'Are you not a Mason?' to which the minister answered, 'I am.' 'Well,' returned the attorney, 'the keeper of that saloon is a Mason, and you had better let him alone.' This minister, for all I know to the contrary, was a good man, but the lodge Robespierre was too much for him. So the case was dropped and the saloon went on doing its fearful work to which the sharp, short death agony of the guillotine was mercy itself."

"But Masonry is a good thing," some among you plead. "Bad men get into it, and so they do into our churches and Sabbath-schools."

Margaret Fuller once wrote, "No institution can be good which does not tend to improve the individual"—which is only the words of our Saviour in another form, "By their fruits ye shall know them." Heart-broken wives and mothers, whose husbands and sons now filling drunkards' graves took their first glass of liquor in connection with a Masonic lodge meeting, answer me, *Is* Masonry a good thing tried by this test? At a Knight Templar conclave in Columbus, $2,000 was spent for a single supper and ball. It was held in the Park Rink, and while the ball was going on (impurity and the drink habit are Siamese twins, and it may be said in passing that the belle of the evening was a woman of notorious character) there was a constant procession from the Rink to the Park saloon. These facts are vouched for by Christian men in that city. Was a lodge celebration ever known, Masons, Oddfellows or Knights of Pythias, that did not wind off with a banquet and a dance? When these same Knight Templars visited Chicago, every saloon and house of ill-fame in the city joined in a general jubilation. They expected to make great gains, and if the newspaper reports told the truth, were not disappointed.

I do not say that every Knight Templar, I do not even affirm that a majority in that assemblage, passed through the smoke and sulphur of those pits of hell, yawning to receive them body and soul; but I do ask, can an institution of which such things are said "tend to improve the individual?" Does he not rather need superhuman strength to keep himself from being dragged down to its own shameful level? Try the church, try the Sabbath-school by the same test. It is a poor rule that won't work both ways. The Society of Christian Endeavor have lately visited Cleveland, but nowhere have I seen in the daily prints the least intimation that the saloon-keepers of that city hailed their arrival with special gladness.

But what does this "good institution" say for itself? The *Voice of Masonry* thus authoritatively asserts: "There is nothing in the obligations taken by a Master Mason which prohibits him from keeping a saloon, or selling as a beverage intoxicating liquors."

Odd-fellowship is by some people considered as Masonry in a more respectable form, mildly diluted as it were. But though it sets up considerable pretensions to the name of a temperance order, one of their greatest authorities, White's Digest, tells us, Art. 975, that "lodges cannot abridge the liberty of the citizen, nor dictate to him what he shall eat nor what he shall drink;" and in Art. 976 it informs us that a petition being presented to the Grand Lodge to prohibit members from selling liquor, it was decided that it was contrary to the spirit and policy of the institution to pass any law on the subject referred to. Though under the pressure of public sentiment all the lodges in the land declare for temperance, does this change "the spirit and policy of the institution?" Was Robespierre a different man when secretly plotting to enthrone Charles

Edward, than he was when he sent Louis XVI. to the guillotine?

Women of the W. C. T. U., you are harmless as doves; will you be also wise as serpents? Shall Robespierre continue to join hands in secret with the tyrant who is strangling American liberties, and making the lives of so many of your sex bitterer than a thousand deaths? Will you have smiles for him and soft words? Will you believe his professions of friendship for you and your sacred cause, with these facts before your eyes? Daughters of the King, princesses of heaven's blood-royal, you bear Ithuriel's spear. You can unmask him if you will; for you live in the day of which it is written, "There is nothing hid which shall not be manifested, neither anything kept secret but that it should come abroad."

Wellesley, Mass.

REVIVALS OF RELIGION.

BY REV. D. B. GUNN.

In times of great spiritual darkness, when enemies supposed they had defeated the saints, and obliterated the cause, the Lord raised up such men as Navatus, De Bruis, Menno, Luther and Calvin, filled them with the Holy Spirit, clothed them with revival power, and by the scattered disciples, churches were re-organized, and the doctrines of the Gospel were maintained.

Revivals had much to do with holding in check the "man of sin," and preventing Catholicism from taking the world. In them Protestantism rose and spread divine truth; Scriptural ordinances, and holy statutes are in force and practiced to-day so widely among the nations of the world. Thus it is that false religions and human dogmas are held in check, and the true religion of Christ is making progress in the world.

It is through them largely that the cause of missions is extended, Christian churches are planted, destitution has been replaced by supply, that there is permanency and growth in the spiritual realm. Without spiritual awakenings churches die. Where can a live church be found that has not had a revival for twenty or even ten years.

The most active and aggressive church enjoy them almost annually. No body of Christians should be content to live without them. Much the best way is to be in one all the time. Thus will we fill the place assigned us, accomplish our mission, and most please and glorify our Saviour.

How are genuine revivals of religion secured? is a question of vast consequence to us all. It is a sad fact that the mass of church members seem to have little part in producing them, and in carrying them on many are not engaged. It is most evident that those directly instrumental in them, are those who are consecrated to Christ; who are in union and fellowship with him. As the work is wrought by the Holy Spirit, those who are thus used must be such as have the spirit, or whom the spirit has in unity with himself, and are by him fitted for his use. They must themselves be revived, have revival power in their own hearts, by his very fullness in them. This fact is clearly seen in the many living examples as witnessed in the Pentecost disciples.

Paul, Luther, Calvin, Whitfield, Edwards, Finney, Knapp, Earl, Moody and many others, found it a stern necessity to be in this condition before they could be successful evangelists and soul winners. All such have been "full of faith and of the Holy Spirit, that their speech and preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." If all Christians at present were thus endowed with the Spirit's power, what a wonderful time of spiritual growth and soul saving there would be all over the world.

Something of the like was seen in 1857 and 1858, when revivals shook, warped, and new-moulded towns, cities and whole communities. May such soon again be witnessed.

God's revivals are not "got up." "He shall come down as rain upon the mown grass as showers that water the earth. Until the Spirit be poured upon us from on high. I will pour my Spirit upon thy seed, I will pour out my Spirit." God is Almighty, and works as a sovereign; but after telling in Ezek. 36, the great things that he will do for his people, he says: "I will yet for this be inquired of by the house of Israel, to do it for them." He gives his Spirit to those who ask for him. The Pentecostal revival was ushered in by prayer. "They all continued with one accord in prayer and supplication." Prayer is the great agency to bring revivals down. This has been known by revival workers in all ages, and praying men and women have proved it to be so times without number.

Revivals follow seasons of heavy burden and mighty crying to God. David with this fact in view prayed: "Wilt thou not revive us again that thy people may rejoice in Thee." Habakkuk plead very earnestly: "O Lord, revive thy work." Days and nights spent in prayer and fasting have been followed by wonderful outpourings of the Holy Spirit. Elder Jabez Swan, who was mighty in protracted meetings, spent whole nights in agonizing prayer with his bed untumbled in his room.

A pious aunt of mine when young, and an academy student, once at the beginning of a term, finding that many of the students were unsaved, devoted a day and night to fasting and prayer for a revival, that they might be saved. The time was but just past when the Spirit came in power, the revival swept the school and the village, and scores were won to Christ. Dr. Henry C. Fish, who was pastor of the First Baptist church in Newark, N. J., nearly five years, had almost continuous revivals, and baptized converts most of the months during the whole time. In a ministers' conference a short time before he fell asleep in Jesus he was asked the secret of his success. His brief, grave reply was: "Brethren, I have lain upon my face before God by the hour." Why, God's pity, mercy and mighty arm are called out by mighty praying. "Shall not God avenge his own elect who cry day and night unto him." Who knows the secret of this praying?

THE CALIFORNIA ANTI-SECRET CONVENTION.

INTERESTING REPORT BY THE SECRETARY, REV. N. R. JOHNSTON.

Does it require "faith to believe" the words of the Great Teacher, "A little leaven leaveneth the whole lump?" Can this golden State, so full of all kinds of secret orders, ever be saved from the curse of the lodge? One would think it impossible, though we know that with God all things are possible.

Yesterday, at our lunch table, a young son of Bishop Dillon, sitting between his father and the writer, said to us: "The secret societies will never all be abolished." Like too many Christian men he either did not know or he lost sight of the fact that Christ Jesus is on the throne and that he must reign until his enemies are made his footstool. Those who habitually pray, thy kingdom come, should remember that he is the Prince of Light, for God is light, and that he will gather out of his kingdom all things that offend and them which do iniquity.

Prominent among the institutions of the kingdom of darkness are the lodges. God has been merciful to us in saving us from them; it is ours to do all we can to get others out of them. Perhaps we can believe that even in California the people may be freed from this awful incubus that rests upon them.

In this faith a few of the friends of light assembled in convention in Oakland in response to the call issued by the district secretary, Rev. P. B. Williams of Portland, Oregon. In working up the convention he was most diligent, and a few known anti-secret workers gave him good help. We all have our reward in the assurance that we were engaged in a good cause and in the hope that our labor is not in vain.

The convention met in the Asbury M. E. church, centrally located, but we had to pay well for it. There were four sessions, Monday evening and Tuesday forenoon, afternoon and evening. Both evening sessions were tolerably well attended, though presumably by friends of the reform. During the four sessions there were twelve addresses delivered, all well prepared and most of them able; some of them of marked ability.

District Secretary Williams is a speaker of great power, and he is master of the subjects he discusses. He is so courageous in his testimony against lodgemen that if he is liable at all to criticism it is for not being *suaviter in mode*.

Bishop Dillon, who gave an address each evening, is not only a fine scholar and able speaker, thoroughly at home in his exposures of the iniquities of the lodge system, but also free from vituperation and whatever might offend those whose errors he exposes. He is so John-like in character, as well as *fortiter in re*, it would be well for the cause if he could be put into the field to fight against Masonry et al. Indeed, if the increasing armies of these aliens of darkness be not met soon by the friends of light, "the hosts of God's elect," the impending ruin may be near at hand.

I have not room for a minute description of the convention or mention of the speakers, nor is it necessary. I presume you will soon hear from the district secretary. He knows better what you want in the *Cynosure*. My greatest regret is that the inmates of the lodges and their apologizes did not come to hear the truths spoken by so many good and earnest men. And I devoutly wish that the many ministers and church members who belong to any of the lodges had heard the testimonies of seceding Masons given in the "Experience meeting" of the second day. I must mention especially that of Rev. W. W. Stovall, formerly of Sacramento. After hearing this I wondered more than ever how any man who loves God and his Christ can remain in such a place for an hour. Surely blindness in part has happened to such Christians.

On the afternoon of the second day a State Auxiliary Association was organized. The officers elected are Rev. E. B. Stewart, president; Rev. F. H. Horton, vice president; Rev. N. R. Johnston, secretary and Dr. D. W. Webster, treasurer. Perhaps the friends of the reform may desire to know who they are and where to communicate with any of these officers. The president is pastor of the Second United Presbyterian church of San Francisco. His address, very well worthy of the types, will be forwarded to you for publication, shortly—this by the invitation of the convention. The vice president, a resident of Oakdale, Cal., is the presiding elder of the Free Methodist church of that conference. The others are residents of Oakland.

The resolutions, reported by the committee, Bishop Dillon, chairman, were adopted as follows:

WHEREAS, There exists in our land, and especially so in the State of California, a multitude of secret societies, with the avowed purpose of charity, but with the real intention of securing favoritism, to gain favors not guaranteed by the laws, customs and usuages of the State and society. These societies are selfish clanish, and detrimental to confidence, equality before the civil law, and mar the Christian character. Therefore,

Resolved, 1, That we as members of the church of Jesus Christ and others well disposed regard Freemasonry and many other secret orders as wrong in rejecting the name of Jesus from its prayers, striking this holy name from the Scriptures quoted, in imposing on its devotees death-dealing oaths, obligations which are morally wrong.

2. The secret lodge system cuts across the natural relations of life to set up artificial relations not recognized by God's law, nor the laws of our land.

3. The secret system is founded and consolidated on partiality, respect of persons, by which sin is committed and the Christian is entangled and enslaved if a member of such societies.

4. These orders are, in their spirit and aim, condemned by God's Word as the works of darkness, while Christians are required to be the children of light and of the day, and to have no fellowship with the unfruitful works of darkness.

5. Christians, we believe, should remain free from all secret lodge associations and affiliations and should use their best efforts to oppose, withstand and exterminate the entire secret lodge system.

6. The human heart is naturally selfish. Organized secrecy tends to educate, develop and concentrate the principle of selfishness. It fosters clannishness; it promises its votaries benefits beyond their merits; it disregards the sacredness of inherent human rights; it fearfully perverts human conscience by setting up a rule of conduct which assumes to supercede all other law, both human and divine.

W. DILLON,
F. H. HORTON,
W. W. STOVALL.

I have almost forgotten to say that though the convention had been well advertised in the papers of both cities as well as in quite a number of the churches of Oakland, yet very few of the members of the denominations that fellowship secretists attended any of the sessions. In like manner the convention was almost wholly ignored by the press of both cities. The reader may know the reasons of both classes. Manifestly this unpopular reform must depend for success upon a Power greater than either pulpit or press.

N. R. JOHNSTON, *Secretary*.

ORGANIZED SECRECY.

PART OF AN ADDRESS BEFORE THE CALIFORNIA STATE ANTI SECRET CONVENTION AT OAKLAND, DEC. 16,17, BY REV. N. R. JOHNSTON.

When the Union army, under General Hunter at Port Royal, besieged Fort Pulaski, our guns were all arranged along on Tybee Island so that the heaviest balls could be thrown at one point, and in range with the magazine in the fort. After many days of hard work by the Union soldiers, and while under the fire of the enemy, a great opening was made in the wall through which cannon balls could be fired directly against the magazine. As soon as this object was gained, the officers in possession saw that their cause was lost, and they immediately ran up the white flag. The roar of cannon from "Lone Tybee" as well as from the fort ceased; and after negotiations the Connecticut 10th regiment was soon in possession of Pulaski, and the stars and stripes were again afloat.

That magazine represents secrecy. Let our guns be trained upon this point and soon the oath-bound fraternities will be abandoned to give place to the hosts of the Lord, the church of Christ, the Prince of Light, conquering and to conquer. According to my promise to our general who leads in this campaign, my little gun will be aimed solely against the secrecy of the lodge system. Other evils are connected with that system, but against these the other speakers may aim their heavier shots. I intend to stick to my text.

We are here, Mr. President, to assail not persons but things. Our warfare is against a system, not against men. In the seige of Pulaski not a man within was killed, but the fort was taken. Nor is our contest for personal gain, or pecuniary advantage, or political ends, or sectarian purposes. We are opposing an evil by which many good men are deceived and ensnared and greatly harmed—an evil which, though not intentionally, is really at war with the best interests of our country as well as of the church of Christ.

This growing movement against secretism is benevolent and only benevolent; and yet we are not ignorant that among all the benevolent organizations this National Christian Association, whose testimony is especially against the oath-bound secret orders, is probably among the most unpopular.

It is not denied that in the lodges there are some good men; there may be many. They may not be aware of the sinfulness of their position. Many young men of worth have been unwittingly drawn into some fraternity and carried on from step to step so gradually that the evils were not perceived until it is too late to expect them to see their true position before God.

We do not say that whatever is done in secret is therefore wrong. We must distinguish between what is secret and what is only private. When in this discussion we use the term secrecy we mean organized secrecy. In his testimony against the pride of the Pharisees, Jesus said to every one of his disciples: "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall reward thee openly." But the secrecy here commanded means only privacy. The door is to be shut, not that we may say or do anything that we would be unwilling for others to hear or see, but only that while we are in personal and private communion with God we may be free from interruption, and not be like the proud Pharisee, tempted to pray to be heard of men.

In the family, also, secrecy may be not only lawful but dutiful if thereby we mean only privacy. Or in defensive war against malicious and cruel armies, those who are in the right are not under obligation to proclaim with the trumpet to the enemy the plans of the defenders of liberty. And yet even in the family or in the councils of war we may not do what we would be ashamed of if our deeds should become known. That to which we object is secrecy in societies that should be open—societies that undertake to do work that properly belongs to the church of Christ, a benevolent society as well as religious; societies that by sacred oaths or solemn vows bind themselves to secrecy, and societies whose existence and success depend upon their sworn secrecy. And far more do we object to the secrecy of societies that organize to do what should not be done at all.

Moreover, we acknowledge that by some of the fraternities good, even much good, may be done. Sick members may be tenderly nursed; their own widows or orphans may be kindly cared for; or the members may pay regularly into the common treasury and so accumulate a fund from which, according to a business society contract, money may be drawn for the burial of their dead. But whether all this should be called benevolence or only business is not the question we are now discussing. Yet we are not willing to be misunderstood.

When we speak against organized secrecy we may at the same time rejoice in whatever of good may be done by any such order as the Good Templars, who are working in their way against drunkeness and the liquor traffic. Our objection is to their secrecy, their closed lodges, their imitation of the older and oath-bound orders, with all their grand masters and grand this and grand that, their grips, their passwords, their gaudy tinselry and pomp and pride. And while we acknowledge that the orders differ as to their comparative guilt, as they are not all organized with evil design, yet they all have this one culpable element, viz , their secrecy, their concealment if not also deception, and their acting within bolted doors into which no one may enter without the mysterious password.

Is it not strange that their own actions do not remind them of the words of inspiration—"Stolen waters are sweet, and bread eaten in secret is pleasant?" What their constitutions are, what their laws, what their actions within the lodge, what they worship and how, whether they weep or sing, whether they pray or dance, they claim that only themselves know. And then they tell us that if any of their own, even if it should be long years after these have seceded from the order, should tell to us outsiders what is said or done inside, these are perjured persons and therefore cannot be believed. What then can we who do not have the password know? Yet this much we do know, that they all are combinations pledged or sworn to secrecy—covenanted together, and in many cases under the most awful penalties, to conceal and never reveal. We testify against them because they prefer concealment to openness, and whether their deeds are good or evil they all love darkness rather than light.

Before I give you my brief argument against organized secrecy I beg leave to say that before writing it I sought help from three highly esteemed personal friends, two of whom are prominent Christians, and the third evangelical in his education and belief; and they all are Free and Accepted Masons. I spoke personally to the first and wrote to the others. I informed them that I had been invited to read a paper or give an address at the coming convention here on the subject of secrecy as practiced by the orders, and I asked them to help me by putting on paper their reasons in justification of the secrecy of their order and lodge. I promised at the same time not to use their names in public to any one whatever.

From the first, an earnest Christian man and prominent in the higher educational departments, I received a written statement of ten reasons in defence of secrecy. From the second, a D. D. in one of the large denominations, I received no reply. From the third, a prominent member of the bar and a personal friend whom I have ever prized very highly, I received a kind letter, from which I may quote these sentences, viz :

"The only thing about Masonry, that I know of, that necessarily requires secrecy is to prevent imposition. If it is of any practical benefit to any one it is by virtue of its charitable features. It might be read like this, viz.: 'toward all mankind, but more especially a brother Mason.' .....I think the great evil of Masonry, as of other societies, is that so many rascals get in. Another thing, so much time is spent in organizing and carrying on the formal parts that the good inculcated is lost sight of. I have taken no part in it except at a few funerals for a great many years."

And now, Mr. President, in the fear of God, and in the hope that I may help some soul present, and especially some young man, to see the light of truth and to walk in the light, I proceed to bear my brief testimony against the secrecy of the lodge system.

1. Organized secrecy is at least *suspicious.* To the uninitiated there arises an unavoidable suspicion that something is wrong. The presumption is against those who meet within bolted doors. Secrecy is essential to the success of the counterfeiter and the burglar. All such fear the eyes of men and the coming of the officers of the law. Those within whisper lest they may be heard. And it may have been noticed that lodge rooms generally are up on the second or third floor. And so if our friends in the lodges would avoid suspicion let them heed the words of Jesus: "He that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God,"

2. Secrecy is *unnecessary.* If the society is only an organized plan to raise money for the benefit of sick members, or for their widows and orphans, why need it resort to secrecy? Why swear their members to concealment? Or if it be only a business transaction, such as a bank of deposit or a life insurance company, why do business within locked doors? Neither banks nor insurance companies conceal their business by oaths and passwords. Perhaps the aim of the order is benevolence. Perhaps it is to provide for the poor or supply the wants of the needy at home or abroad. Again we ask, what is the need of concealment? But a lodgeman quotes Jesus: "Let not thy left hand know what thy right hand doeth." We answer, this command is to the individual almsgiver, not to a society organized to raise and distribute alms; besides, the alms bestowed by the secret societies are given only to their own members who have regularly paid their dues into the treasury that they may draw out again when needed How much of benevolence or alms is in that?

While we are in the department of benevolence let me ask the temperance friends of the lodge why the crusade women, when they organized the Woman's Christian Temperance Union, did not organize a secret society, and, like the model after which the others ape, have their "Grand President," "Grand Secretary," and grand everything, and then go into the secret lodge to do their benevolent work within bolted doors? Well may we thank God, the author of light and temperance and purity, that he gave the women of the crusade, "born of prayer," better sense and more Christlike wisdom.

In this testimony against secrecy in the department of benevolence let me quote the language of an earnest witness: "Here are men who year after year have met in secret and performed their mysterious rites, and have parted, and *what good have they done?* Is their work a work of charity? Charity needs no secrecy. Is it the inculcation of principles of wisdom and knowledge? There is no need of oaths and obligations in such a case, for every one who receives wisdom and knowledge is bound by the strictest obligations to convey the same to those around him. Have they succeeded in making men better fathers and brothers, better citizens and better Christians than can be produced by any other means? In a word, there is no *necessity* for such concealments and obligations unless it be *the necessity caused by sin.*"

3. It is *ensnaring.* Secrecy affords a temptation to do wrong. Not every one has a religious conscience. Not every one so fears God that he will be as careful to do right when no human eye or ear is present as when in the presence of many spectators. Many a young man has been led into temptation under the cover of the darkness of the night or away from the eyes of the many. Is any body of men safe from the temptation to do wrong when they are pledged or sworn to keep secret whatever may be said or done within the lodge? We may be too feeble to resist temptation under the more favorable circumstances; why should we place ourselves within unfavorable environments? How dare we if we ever pray, "Lead us not into temptation?" Not without significance here are the memorable words of the great statesman, Hon. William H. Seward, Secretary of State under our lamented Lincoln, who said:

"Before I would place my hand between the hands of other men in a secret lodge, order, class or council, and bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray

to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellowmen."

REFORM NEWS.

CALIFORNIA STATE CONVENTION AGAIN.

BY THE COAST AGENT.

LOS ANGELES, Cal., Dec. 21, 1895.

EDITOR CYNOSURE:—On Dec. 7th I went to Cottonwood, in Shasta county, and preached at 11 A. M. on Sabbath to a good audience, which was greatly increased at 3 P. M. to hear me on "Infidelity." The house was comfortably filled at night to listen to my address on the "Saloon Evil." After this address it was my privilege to unite in marriage two anti-secret reformers, Rev. D. B. Lathrop and Mrs. Juliett Smith. They will take up their abode at Capitolia.

On Monday night I spoke to a full house on the "Evil of Secret Societies." The address was listened to with much interest. It was confirmed by a number who had belonged to the Masons, and consequently could speak from personal experience.

On Monday night at midnight I took the train for Oakland, and spent the week in advertising the convention. Bishop Dillon spoke on the second Sabbath in the morning, for Rev. J. M. French of the First United Presbyterian church, and on the third Sabbath for Rev. Alfred Kummer, D. D., of the First M. E. church, and in the afternoon at the Y. M. C. A. At these meetings we distributed near one thousand programs of the convention. We had splendid notices in the *Examiner*, *Chronicle* and *Call* of San Francisco, besides three religious journals of that city.

The *Tribune*, *Enquirer* and *Times* of Oakland announced our meeting thoroughly, as did the *Messiah's Advocate*, Rev. W. R. Young, editor. Notices were handed the churches to announce, and to say the least, it was the best announced convention that I have held. Yet the attendance was not so large as it should have been.

On Monday night about one hundred were present to hear what we had to say on the subject. The San Francisco *Examiner* had a reporter present, who gave a very fair report of the addresses, even giving the initiation of the Entered Apprentice and our challenge to lodgemen to go before a notary public and make oath that it is not true in substance, and we will prosecute him for perjury, or, we will affirm that it is, and then challenge them to prosecute us. Rev. Dr. Calhoun, of Alemeda, was made temporary chairman, and Rev. N. R. Johnston, secretary.

The discussion was opened by your correspondent, who spoke about forty minutes, and was followed by Bishop Dillon, who spoke one hour on "The Scriptures and Secret Societies." The next morning at 9:30, in the absence of the chairman, your correspondent was invited to the chair. After prayer by Rev. David Morrow, the chair appointed the following committees:

On permanent organization—Revs. Isaac Belknap, F. H. Horton and P. Beck.

On resolutions—Bishop Dillon, W. W. Stovall and N. R. Johnston.

At 10:00 A. M. Mrs. Dillon delivered an excellent address on a "Woman's View of Secret Societies." Rev. P. Beck spoke on "The anti-Christian Tendency of Secret Societies." This address showed careful preparation and good delivery and it made an excellent impression. Rev. David Morrow spoke on "Why I'm an Anti-secretist." Addresses were all good. Rev. W. W. Stovall led an Experience meeting for those who have left the lodges, after giving his own experience.

Rev. W. R. Young related his experience in Masonry and Odd-fellowship, in which he said among other things: "I have no hesitancy in exposing the orders, for this reason, my so-called obligation was obtained by them under 'false pretense.' They promised that there was nothing in it that would in any way conflict with my obligation to my family, my church or my government;" and said the speaker, "I found that it conflicted with all of these relations."

After all the seceders were done speaking Mrs. N. R. Johnston asked the privilege to give a second-hand testimony. She said, "In talking with a Grand Lodge Odd-fellow not more than one month ago, he said: 'This country would be better off without any lodges in it.'" In the afternoon Rev. Isaac Belknap led in prayer. The committee on organization reported. In adopting their report, a State organization was formed with officers as follows:

Rev. E. B Stewart, San Francisco, president; Rev. F. H. Horton, Oakdale, vice president; Rev. N. R. Johnston, Oakland, secretary; Dr. D. W. Webster, Oakland, treasurer.

The committee on resolutions reported. Report adopted.

"Organized Secrecy" was discussed by Rev. N. R. Johnston in an able manner. Then Rev. Johnston was appointed by the chairman to conduct Rev. Stewart, the newly-elected president, to the chair. In a few appropriate remarks he accepted the office, after which Rev. Isaac Belknap spoke on the "Lodge or Christ," showing clearly that it is a choice between the two. "Ye cannot serve God and Mammon," is as true to-day as ever. Rev. E. B. Stewart then gave an excellent address on "The Citizen and Secret Societies." This address should be heard by every young man in the land. Rev. Stewart was asked by the convention for a copy for publication in the *Christian Cynosure*.

Your correspondent followed with an address on the "Lodge and the Government," giving some clear incidents where the lodge interferes with the state, and turns justice aside. In the evening Rev. Horton led in prayer, and in the absence of the president he presided. On motion, the time and place for the next convention were left in the hands of the officers of the Association.

Rev. J. M. French delivered an excellent address on "Fraternal Relations, Natural and Artificial." This address was well prepared and well delivered. By motion, Rev. French, Mrs. Dillon, Rev. Johnston, Rev. Morrow and perhaps others were requested to have their addresses published in the *Cynosure*. I spoke again on "The Family and Secret Societies," after which Bishop Dillon closed with a grand address in which he summarized the work of the convention. A collection was taken which was sufficient to meet the expense of the hall and printing the programs. Rev. P. Beck was elected a committee to solicit funds for future work in the State.

We hope that influences will radiate from this convention that will be felt for good all over the State. The future will tell. I cannot close without mentioning one discouraging feature of our work. Each Sabbath afternoon the main audience room of Asbury church is crowded to hear Rev. J. H. Allen on the near approach of the second coming of Christ. And only about one hundred could be drummed up to listen to the discussion of a preparation for his coming. I almost weep when I think of it. Hundreds of people imagining themselves ready for Christ's coming, while they are yoked up in all manner of secret societies.

Rev. Allen attended the convention one session and spoke out freely against the lodges. May God bless the reformers of California, and especially lead the officers of the State Association.

P. B. WILLIAMS.

ARRANGING FOR THE OHIO STATE CONVENTION.

MORE ABOUT THE PHILADELPHIA STRIKE.

WASHINGTON, D. C., Dec 26, 1895.

DEAR CYNOSURE:—I will (D. V) leave for Ohio to-night. Shall hope to have definite arrangements for the State convention to report next week. My Columbus, Ohio, address will be 1310 Hunter St. I shall there hope to hear from friends from all parts of the State, who will attend this gathering.

The State president and friends already heard from, think we should meet in Columbus. The time should be the last week in January unless there are other meetings to interfere. *Look for president's call soon.* Our State president, Bro. H. J. Becker of Dayton, writes a stirring letter characteristic of the man. In it he says, "I saw Bishop Floyd yesterday and told him of our purpose to hold a convention, and found him willing to attend and give us an address." Good for Bro. Floyd! He is a veteran of many reform battles. We shall all be glad to see and hear from him.

Bro. J. M. Scott of Alexandria, Ohio, sends a cheering letter containing practical thoughts that will interest friends at the convention. Bro. J. S. Thompson sends assurance of support. He will be at the convention with as many as he can bring from Utica. Rev. J. M. Faris of New Concord is planning to help this gathering all he can. I hope to see him to-morrow. Bro. I. T. Rosenberger of Covington writes that he is just recovering from a severe attack of fever. He will lend valuable aid, as last year. Our faithful brother, D. H. Harrington of Raymonds, votes for Columbus as the place of meeting. He expects to attend and be accompanied by his wife. Remember, friends, our conventions are not like many lodge gatherings, where only men are invited. *Every one desiring to know the truth is welcome.*

I reached home Monday evening. Much of last week was spent in the "city of brotherly love," so named before the secret lodges were as numerous there as now. Whether the selfishness that is very common is a product of lodge teaching, or the lodges the result of selfishness, I cannot state.

Whether the lodge devil has taken possession of Lawber Welsh of the Union Traction Company I cannot state, but he certainly acts like it if newspaper reports can be relied upon. As president of this company he has shown himself to be an unreasonable and grasping man. The report given me was that the company of which he is president has been paying large dividends upon watered stock. They bought most of the traction lines in the city, forced up the fares 60 per cent on long rides, and then tried to force their men to work for less than $2 for ten hours.

The men struck, declared their grievance to the public, and enlisted their sympathy. They injured their prospects of a settlement by allowing a secret labor union to appear and insist on a recognition. When they appealed to the people in an open frank way they recognized the righteousness of their cause and came to their aid. What use had they for a secret society with such a cause?

My headquarters while in Philadelphia were with friend Edwin P. Sellew. He is a tried friend and is never found wanting. I walked some six miles on Sabbath and preached for Bro. Bowman. I have spoken for Bro. B. before and know I am always welcome. He has been instrumental in saving several young men from lodgery of late.

Bro. T. T. Myers has just returned from Europe and the Holy Land. He was glad to know of N. C. A. progress. Bro. J. G. Stauffer of Quakertown, Pa., publishes a monthly called "The Manna." It is full of good things and only 20 cents per year. Bro. S is a reader of the *Cynosure* and right on reforms.

W. B. STODDARD.

CORRESPONDENCE.

NOTE FROM DR. HENRY T. CHEEVER.

WORCESTER, Mass., Dec. 11, 1895.

EDITOR CYNOSURE:—The most exhilarating piece of news we have to send you now from Worcester is that of the late visit of the charming Mrs. Ballington Booth of the Salvation Army, where in her captivating address at our Mechanics' Hall she won fifteen hundred hearts and nine-five pledges to auxiliary membership at $5 each. She enunciates her characteristic Anglo Saxon tongue with a purity, pathos and perfect control of her sweet voice that unite with her affluence of thought and charm of person to make her oral discourse simply irresistible. No words can so well express the impressions made by her eloquence as Milton's exquisite picture of Eve:

"On she came,
Led by her heavenly Maker, though unseen,
Grace was in all her steps, heaven in her eye,
In every gesture dignity and love."

It will be one of the cherished treasures of memory to have seen and heard her in all the glory of consecrated angelic womanhood.

HENRY T. CHEEVER.

IMPORTANT MOVEMENTS IN ENGLAND.

ORGANIZING FEMALE FREEMASONS.

DERBY, England, Nov. 27, 1895.

EDITOR CYNOSURE:—About three months ago an announcement was made throughout this country that a lady living in Cambridge was endeavoring to found a lodge of female Freemasons. She said that she hoped not only to work amicably with the male order, but to be helpful there-

to, and to assist in the development of its principles. Whether the work is proceeding or whether it was still-born I cannot say, inasmuch as no mention has of late been made of it. I fancy the movement will not have the sympathy of the older institution, but we shall see.

Most of the Nonconformist churches of this country that have instituted Christian Endeavor Societies have now taken a further step in advance by the establishment of classes for the study of the history and principles of the denomination to which they belong. Examination will be conducted yearly, and will relate to the history, polity, doctrines and services of the churches. It is hoped the result will be that our young people will become more interested in the church of their choice, and be able to give proper answers to the questions of objectors and also to enquirers who may be anxious to find some church of which they may become recognized members. There are some who object to this departure on the plea that they become denominationalists first and Christians afterwards.

Dr. R. F. Horton recently said: "It is our belief that the New Testament purposely avoided the formation of a creed. It is contrary to the spirit of Christ and even of St. Paul. Religion is a matter of the spirit, a free breath of God, a direct approach of eternal things to the soul." It is, however, desirable that all our people in order to carry out church work efficiently should have an acquaintance with the organization under whose banner they are enrolled, and from which they get their inspiration and strength. It seems to be the duty of every member of our churches to make themselves acquainted with their church, to know all it can teach them, what they owe to it, how they may best serve its interests, and within what limits they may be subject to its authority. I think the movement wisely directed may answer a good end and prove very helpful to the churches.

This educational advance is important, if we are to accept the statement of a Cambridge University clergyman, who tells us that the majority of Oxford and Cambridge undergraduates are without, or at least profess to be without, any religious beliefs at all. It is evident that a refined skepticism is gaining ground in our midst and needs some counteracting influence. Careful instruction in the foundations of Christian faith seems to be one of our great safeguards. Modern unbelief is not only intellectually shallow, but religiously unsatisfying; indeed, in reality it is merely a travesty of religion. The thing which is ridiculed in the so-called free-thought literature is only a stuffed image which is petted as if it were a think of life. We believe that the right instruction of our youth will be a preservative from the clutches of the lecturing infidel tramp. Yours truly, J. BOYES.

IS THE LODGE GAINING GROUND?

BROCKWAYVILLE, Pa., Dec. 20, 1895.

EDITOR CYNOSURE:—This is like almost all other towns, terribly lodge cursed. Lodges are on the increase. The young are being led into these pitfalls of the enemy. Deluded and seduced by hope of gain, the churches are being corrupted and robbed of both men and money. Ministers are giving their aid to it, and there are those who would use church and Sabbath-school to advance the interest of secret societies.

Young men are carried away with the show and display, high-sounding titles and empty pomp of these fraternities. A few designing men are able to worm themselves into places of trust and influence by means of them. Nine-tenths of all the offices are filled by lodgemen, who work by stealth to accomplish their purposes. It is evident that lodgemen, and lodgemen only, are eligible when an office is to be filled. All lodgemen are at work to lift into place their cronies without regard to fitness, and many times to the damage of better men who know nothing of the schemes of their adversaries.

The hand of Masonry and Odd-fellowship is clearly seen both in the church and in national, State, county and local politics. The secret hand is clearly seen by all who care to see; also in business and trade none may buy or sell who have not the mark or number or name of the beast of fraternity. The wheels of justice are blocked. Unaccountable things are done in our courts. There is an undercurrent in the churches and in politics to the great damage of both. The wicked walk on every side; the vilest men are exalted. "How long, O Lord, how long," shall these things continue? It is ours to witness and wait on God who hears prayer and will come for the overthrow of every department of Satan's kingdom. Let our prayers ascend to God who only can give victory. C. E. TEMPLE.

TALKS TO YOUNG PEOPLE.

BY PROF. D. A. STRAW.

GREETING.

Happy New Year, boys and girls! New year? Let's see. What's new about it? The old clock ticks on the same old way and throws out its hands and whirls around the same old dizzy circle as it always has. The same old sun brushed up his red hair and climbed out of bed for his heated trudge up the same old beaten path that he has climbed for the millionth morning. And this afternoon he will go coasting down his toboggan slide on the western side of his slippery ecliptic, and then when he reaches the landing, he will fling up his ribboned cap with its brilliant streamers for a jolly "good night" to all the good children, just as he always has.

Did any of you sit up late last night and watch to see or listen to hear old '95 go and bring in his successor? Did your faces grow long and your eyes grow big at thought of the words that that old year has heard while running around with you for a playmate in the days when the games did not come out just right; or the tasks were terribly, tongue-torturing tough? Did your heart almost stop as he took your last bundle of thoughts and ran off to weigh them against your good promises given day after day to secure his kind favors?

If you tremblingly waited to feel the jerk of the twelve o'clock shift when all the new took the place of the old, did you see any change, or were you disappointed to find the machinery all going right along without any shiver of sky or ground or even the calender that hangs on the wall, the deadest of wornout things, yet waiting for you to pull it from the nail and fling it forever away from your sight? And now you have hung up a beautiful fresh one; is that all that's new in the noisy new year?

No, no; now I remember, a new lot of boys and a new knot of girls and new men and women are with us to-day. All the wrong ones and bad ones and cross ones and lazy ones will forever be traded for sweet bright and good ones if—if you and I and the rest of the folks will be just good enough to not put any naughty doings into this new time that has just dawned upon us.

The new year means a new start for you, new opportunity. If you have been getting off from the main line, here is a cross road. Start straight to-day. If you have been going downward, here is a landing on the slippery slope. About face and start up. If you have been getting hardened, now is your chance to exchange for a new heart, tender and tractable. A new year for new doing of old duties. A new year for new paying of old debts. A new year for new conquering of old enemies; old passion, old envy, old discouragement, old cry-baby "can't," old waddling "won't," old soft, silly, sickly and sickening "forgot."

Enemies, I say they are, though you or I invoke their aid to help us make a poor excuse for past delinquency. Enemies, to us and to our nation, they have been stealthily encroaching more and more upon our national domain ever since they first got a foothold among us. Will not somebody discover a Monroe Doctrine to fit their cases? They are foreigners, certainly, whether European or whether they are traceable farther back to the land of old Ararat. I raise the war cry against them this New Years Day.

Think of it! A new race of men in the houses of the old! With the wealth of the old, the experience of the old, ah, yes, and the habits of the old. For every old thought and deed changed the thinker and the doer. He is not the same that he was before. He will do and think more easily the same old sorts, only more so. Selfish were they? Then you have found a battle field, as surely as you contain any of the heroic mettle of him who marked the date Jan. 1, 1.

Troops tramp to-day in Cuba. Trembling innocents face death to-day in Turkey. He may march in uniform in our land yet this new year, though I trust not. But every day of '96 will see us take the field against old selfishness if we are loyal to the Captain of this new privilage, new life. Yes, you are old enough to enlist. And you will have to enlist or be captured. No national guard or standing army can protect a non-cambatant in this fight. And Napoleon never won a brighter series of victories than we may win in this campaign just begun, of peace with our neighbors, good will to men and war against error and vice and wrong.

Wheaton College, Ill.

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THE MYSTERIOUS POWER:

OR

THE UNIVERSAL, INVISIBLE EMPIRE OF THE WORLD.

BACHELOR'S NARRATIVE.

CHAPTER XV.

POLITICAL REVOLUTION.

"But who shall tax successful villainy,
Or call the rising traitor to account?"

During the Presidential campaign of 1844 a new element became a factor in the politics of the country. And while the difficulties with Mexico were being settled at the point of the bayonet, the slavery question had been revived, and four years after its birth the new party cast a popular vote of some three hundred thousand ballots.

The Bachelor met and conversed with many of its noted leaders, and found them thoroughly watchful of clanism. One in Boston deliberately declared: "An obvious danger attending all associations of men connected by secret obligations springs from their susceptibility to abuse in being converted into engines for the overthrow or the control of established government. It is enough to point out the fact that obedience to the order is the paramont law of association; that it makes every social, civil and moral duty a matter of secondary consideration; that it draws few distinctions between the character of the acts that may be required to be done, and that it demands fidelity to guilt just the same as if it were the purest innocence. The worst man in the world, put in this situation, has it in his power to claim that the best shall degrade his moral sense down to the level of his own, by hearing from him without resentment revelations to which even listening may be a participation of dishonor."

And such were the outspoken sentiments of the members of the great party in its infancy, a party that was destined to break the galling yoke of slavery and liberate millions of bondsmen toiling under the cruel lash of men who called themselves Christians, and who gloried in a land of the free and the home of the brave.

CHAPTER XVI.

THE GATHERING STORM.

The long and perilous journey across the great American desert was at last accomplished and the two friends, after visiting the renowned Sacramento valley and other famous places, attended a convention of the people of California in the autumn of 1849, at which a constitution forbidding slavery in the territorial limits was formed and a State government organized.

The reason of this vigorous action on the part of the populace was the fact that society was changing so rapidly that a better mode of government was indispensable to the peace of the community. Thousands of immigrants kept pouring into the gold regions, coming by both land and sea. Some came around by way of Cape Horn, others crossed the Isthmus of Panama and slowly worked their way up the coast, but the great multitude came by the long and dangerous overland route.

In the year 1850 California was admitted to the Union and the Fugitive Slave Act passed. The two tourists after leaving the golden State returned to their homes to look after business affairs. In the meantime a great war cloud was gathering. It required no prophetic eye to discern that a mighty civil commotion was pending. Bleeding Kansas became a great bone of contention, and slavery and State rights occupied the minds of the whole people.

(To be continued.)

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BAKING
POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

How to Make Minute Pudding.

Ingredients: Three cupfuls of milk, 2 cupfuls of boiling water, a cupful of flour, 2 eggs, a teaspoonful of salt. Put 2 cupfuls of the milk into the double boiler and use the remaining cupful to mix the flour to a cream. Add the hot water to the hot milk and bring to the boiling point. Beat the eggs light, stir them into the flour mixture, add the salt and pour into the boiling milk and water. Cook for ten minutes, stirring constantly. Serve hot with lemon or vanilla sauce.

How to Remove Foreign Bodies From the Nose.

Instruct the child to take a deep, full breath. The unobstructed nostril should then be held and the child told to breathe hard through the nose. Should this fail, make a hook with a piece of fine wire, and if the object is in sight pull it out.

How to Make Spanish Cream Pudding.

Spanish cream pudding is made by taking one-third of a box of gelatin, a quart of milk, 4 eggs, 1½ cups of sugar, a teaspoonful of vanilla and a pinch of salt. Soak the gelatin an hour in milk. Beat the yolks of the eggs and the sugar together, add to the milk and pour into the chafing dish. Cook 20 minutes, take off and add the whites of the eggs, which have been beaten to a stiff froth. After it has cooled a little add the vanilla and salt and beat five minutes. Pour into a mold and set on the ice.

How to Keep Geraniums In Winter.

To keep geraniums in winter take the plants out of their pots, trim off the leaves and outer branches, shake off all the soil from the roots, hang them in bunches, roots upward, in a dry, dark closet or cellar, where they cannot be touched by the frost. In the spring repot them in good, rich soil.

How to Remove Colored Stains From Red Cloth.

To remove black and blue stains from scarlet cloth wet them with cold rainwater, rub them with a piece of scarlet cloth and a mixture of three drops of wine vinegar and some lemon juice; finally wash in cold rainwater.

How to Make Italian Chocolate Cakes.

One pound of icing sugar, one of ground chocolate, one of ground sweet almonds, 16 egg yolks and orange flour water. Mix together the sugar, chocolate (unsweetened) and almonds. Make a bay, turn in the egg yolks and orange water flavoring and mix all up to a firm paste. Roll into a sheet and cut into cakes with fluted cutter. Place these on well waxed tins, wash the tops with milk and bake in a moderate oven. They should yield 24 to the pound.

How to Eradicate Blackheads.

Continual bathing of the face in hot water—not warm—at night will tend to eradicate blackheads.

How to Make Mock Bisque.

Stew one-half can of tomatoes until soft enough to strain easily; then stir into them one-half saltspoonful of baking soda dissolved in a little hot water. Put a quart of milk in a double boiler, cook together a tablespoonful of water and one of cornstarch; add enough of the hot milk to make it pour easily; then stir carefully into the remainder of the milk and boil for ten minutes; add the remainder of one-third of a cup of butter, a tablespoonful of white pepper; then stir in the strained tomatoes and serve very hot.

How to Detect Chicory In Ground Coffee.

Shake a spoonful of coffee with a wineglassful of cold water, and then place the glass on the table. If the coffee is pure, it will rise to the surface and scarcely color the liquid, but if not it will sink to the bottom, and the water will be tinged red.

How to Tell the Key of a Piece of Music.

Here is a simple little guide or reminder which, if rehearsed a few times, will always make a quick response to the question of the key in which music is set:

In sharps just dot down this sentence, the capital letter beginning each word representing an additional sharp, from one to six, "God Deluged All Earth By Flood."

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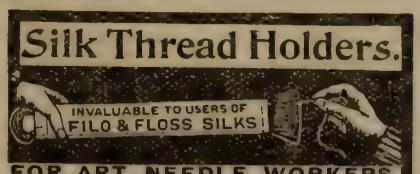

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30. Masonic Oaths Null and Void.
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The Christian Cynosure.

REV. M. A. GAULT, - - - EDITOR.
WM. I. PHILLIPS, - - - PUBLISHER.

CHICAGO, THURSDAY, JANUARY 2, 1896.

THE NEW ENGLAND CONVENTION.

"COMING UP TO THE HELP OF THE LORD."

The program for the anti-secrecy convention in Bromfield Street M. E. church, Boston, Jan. 15th and 16th prox., is still incomplete, but I am authorized by the parties whose names I give herewith, to announce that they will attend and speak briefly on the second day of the convention, the Lord willing.

Rev. I. J. Lansing, D. D., pastor Park street church, Boston; Rev. M. D. Kneeland, D. D., recent pastor Presbyterian church, Roxbury; Rev. Wm. E. Borton, D. D, pastor Shawmut church, Boston; Rev. F. L. Chapell, D. D., principal Gordon Training School; Rev. Arthur Little, D D., pastor Dorchester Second church, Dorchester; Rev, James M. Gray, pastor and professor in the Theological Training School; Rev. E. D. Mallory. Others will be added and announced later.

I have an extended list of seceders but I will give only those who have been personally seen and consented to testify. I. S. Harper, I. O. O. F.; Ezra T. McIntire, A. F. and A. M. and I O. O. F.; Rev. J. C. Briggs, K. of H. and G. T.; Rev. Henry Norman, A. F. and A. M., and Fredrick McGregor.

There is already much interest felt in the lecture to be given by Present C. A. Blanchard on the evening of the 15th. Rev. J. A. McElwin and Henry M. Moore who heard Mr. Blanchard at Northfield are heartily endorsing him, and professors in some of the theological schools will use their influence to secure a large attendance of students.

But, dear friends, while we rejoice and give thanks for these manifold tokens of the divine favor, let us ever remember "Cursed is the man that trusteth in man, and maketh flesh his arm," and continue in importunate prayer for a wonderful manifestation of the Holy Spirit in this meeting, for without him the bravest and best can do nothing to check the progress of this moral scourge. J. P. STODDARD.

WATCHMAN, WHAT OF THE NIGHT?

Rev. C. M. Damon, ex-President of Orleans College, Nebraska, and now pastor of the Free Methodist church of Utica, N. Y., writes us these stirring words in reply to our question, "Watchman, what of the night?"

"I think we are indeed in a solemn crisis of human affairs and destiny, marking by a period, more or less extended, the Scriptural designation of the Stone smiting the image of hostile world governments, overthrowing the gigantic powers of idolatry, Mohammedanism and the papacy, and ushering in the kingdom of God, not by Christ's final personal coming, but by the special co-operation of Divine providence, on a grand and powerful scale, in supernatural judgment, with ordinary Gospel agencies.

"The outburst of the war spirit occasioned by Cleveland's probably just application of the Monroe Doctrine to the Venezuelan controversy adds immensely to the force your question.

"A war with England over such a boundary dispute, however just the principle of our interference, would inure to the benefit of Catholicism and backset Anglo-Saxon civilization for a generation, if not a century, in all the Old world. It might, however, tend to the defense and perpetuity of republican self-government as opposed by monarchical institutions, and thereby maintain the beacon light for weak and oppressed peoples. War is one of the greatest evils that afflicts humanity, and yet it is one of God's most frequently-used instrumentalities for the overthrow and punishment of intrenched wrongs. Christians should cry mightily to God for the prevalence of peace with honor, justice and uprightness.

"The horrible massacres of an industrious, inoffensive and mainly unarmed people, as in Armenia, permitted by the great powers through fear of a little temporal loss or the disturbance of the balance of power, is a 'great tribulation,' if not *the* one foretold by Scripture.

"Possibly 'the heathen' of the 2d Psalm, who are to be given to Christ for his inheritance to be 'dashed in pieces as a potter's vessel,' are not alone to be found in idolatrous lands. God may use the war power of the giant armor-clad nations of Europe to chastise each other until they are broken in pieces 'and become like the chaff of the summer threshing floors,' and make way for the kingdom of God in brotherly co-operation of the common people, imperfectly foreshadowed amid the groaning and travailing in pain together of the working people, as manifested in strikes, riots and misdirected socialistic agitations.

"God has his hand on the nations and his eye on the tribulations of his people, but oh, the guilt of indifference and inactivity! Selfishness, worldly ease, neglected opportunity, illy befit the people of God in such a time of crisis as this. There should be consecration to suffering and death in the effort to awaken and rescue the groaning masses, resist the devil and convert the nations."

TOUCHING THE BUTTON IN THE COURT ROOM.

THE JURY WILL DO ALL THE REST.

Helen M. Gougar is the champion Prohibition woman speaker of our day. No woman is so much feared by license politicians. The slanders by Senator Morse were a desperate effort to injure her high reputation. A prominent lady who was present at the Gougar-Morse trail, and who watched it closely, writes us:

"Mr. Morse is a Mason, Odd-fellow, a G. A. R. and an active A. P. A. In the seating of the jury one member wore a G. A. R. button. As he took his seat he touched his button, and Mr. Morse gave a response, a wink and a nod. Doubtless if I had understood the grips and signs of the secret orders I would have witnessed much of a brotherly interest between him and members of the jury as in that of the G. A. R. He was compelled, however, to acknowledge that he had no proof of his charges; and the verdict was so contrary to the evidence and the charge of the judge that it merely shows the spirit of the times against those who dare to arraign political corruption."

It also shows that the secret lodge changes a jury into an engine of fraud and injustice. It nullifies the reformers' work by making it impossible to enforce law. It does this where the judges whose business is to give just decisions, the sheriffs who select the jurymen, the mayor and aldermen who control the police, are members of the same secret society and bound by oaths and pledges to obey each other's signs and grips. When will reformers learn that no moral reform can be successfully carried so long as these secret orders remain.

WILL UNITED PRESBYTERIANS STAND BY THEIR TESTIMONY?

From the Pittsburgh *Gazette* of Dec. 18, we take the following:

"The United Presbyterian presbytery of Allegheny, which was in session yesterday at Aspinwall, spent a large portion of the day in the consideration of a judicial case which came before it in the form of a complaint from a suspended member of the Mars congregation.

"The case has been before the presbytery in various forms before, and every member of the body was lined up for or against the complainant. There are important principles involved, and it is conceded there is much more in the case than appears on the surface. Notwithstanding the intense interest in the discussion, which was warm and often personal, the court maintained its dignity pretty well; and what was liable to break into a cyclone at any moment was kept down to the gait of a stiff breeze.

"The trouble antedates the organization of the Mars church. When a meeting was called more than three years ago to consult in regard to organizing a church in that village, Mr. Samuel Park, a member of the session and the complainant of yesterday, notified the other elders that he would object to the admission to the organization of three persons who were likely to seek a place in it. These gentlemen were Samuel Marshall, since deceased; J. D. Marshall and J. G. Barr, M. D. Mr. Park's objection was that they were connected with the Masonic order, and so, under the rules of the United Presbyterian church, were not eligible to membership in one of its congregations.

"When the organization was effected, January 7, 1892, these gentlemen applied for admission to the fold. Mr. Park renewed his objection and offered the Book of Discipline as a proof that it was well founded. The session which effected tha organization was moderated by Rev. J. R. J. Milligan of the Ninth church, Allegheny, who decided that, as the applicants brought clear certificates from a neighboring congregation, he could not go behind the returns, and they were enrolled.

"Right there is where the heavy firing began. Mr. Park brought charges against secret order men before the session of Mars church. The charges set forth that they were in connection with a secret, oath-bound society, and were violaters of the church law. The session promptly laid the charges on the table. The next move of Mr. Park was to complain to the presbytery. That body appointed Rev. A. H. Calvert, of Etna, to moderate the session, and ordered that the secret order men be dealt with according to the law of the church. The session did not try the case, but talked gently to the alleged law breakers, and at their request gave them a year to think the matter over with a view of abandoning the society."

MASONRY IN CONFLICT WITH CIVIL AUTHORITY.

The Hartford (Conn.) *Daily Courant* of Dec. 25, says that Dr. F. C. Jackson, the principal witness for the State in the trial of Dr. M. R. Griswold for arson, yesterday received official notice that he had been expelled from Hartford Masonic lodge and debarred from all the rights and privileges of Masonry.

The gross un-Masonic conduct for which Jackson was expelled was in testifying under oath, when compelled to do so by the court of justice, that "Brother Griswold" had confessed to him the commission of the vile crime of arson. And the Masons while admitting "Bro. Griswold's" guilt, have, so far as appears, taken no step to expel him, but, on the contrary, retain in full fellowship "Bro. Griswold" who is now in jail, and who is under sentence of ten years in prison.

It is one of the professed principles of Freemasonry that it shall in no way interfere with a member's duty to himself, his neighbor, his country, or his God," yet here we find a Masonic lodge of Hartford, who believe that they can compel a man to conceal his knowledge of a crime that threatens the whole community to save a man from the punishment that the law prescribes for such an offense?

This furnishes another of the many proofs that Masonry is at war with our civil courts. It is the reign of the clubs which is displacing the reign of law. Edmond Burk said; "Fair trial by jury is the very soul of government and all our legislation and administrations and parliamentary debatings go on in order to bring twelve fair and impartial men into a jury box." Any such society as Freemasonry is a standing menace to our free institutions.

ALLEGHENY U. P PRESBYTERY AND SECRET SOCIETY MEMBERS.

It is with deep interest that the friends of the anti-secret movement have been looking forward to the action of the Allegheny U. P. Presbytery in regard to the complaint that several Freemasons were members of their Mars congregation. From the report of their late meeting at Aspinwall we are glad to see that a strong committee has been appointed to investigate the whole matter.

No denomination has any stronger testimony against the lodge than this strong and influential body of Christians. Their testimony declares:

"That all associations, whether formed for political or benevolent purposes, which impose upon their members an oath of secrecy, or an obligation to obey a code of unknown laws, are inconsistent with the genius and spirit of Christianity, and church members ought not to have fellowship with such associations."

There is much reason to fear that there is a

growing tendency on the part of United Presbyterians to recede from this high ground. The writer preached in a United Presbyterian congregation recently in which he found one of the elders wearing a Masonic badge, and was told by this elder that he was in regular affiliation with a Masonic lodge. A recent Pittsburgh daily in publishing a death notice says, "The deceased was a consistent member of the United Presbyterian church, and was held in high esteem by pastor and members. His funeral will be conducted by the pastor, and the remains will be interred by the I. O. O. F., the Mystic Shrine, Knights of Pythias and other societies of which he was a member."

Dr. James Harper published in the *United Presbyterian* last summer that "some U. P's. seem inclined to recede from the stand which the church has taken in regard to secret societies."

The storm that has of late years swept over and divided the United Brethren church on this question, now threatens to sweep the staunch old United Presbyterian ship from its mooring. Even the Wesleyan Methodist church, that has so bravely stood on the battle line of anti-secrecy, is beginning to waver. We understand that two of their conferences last fall, the Illinois and the Minnesota conferences, requested their general conference to modify their discipline in the matter of excluding the minor orders. Is there not every indication that we are already in the ground swell of the storm that will shake every institution until that only which cannot be shaken shall remain?

BOARD OF DIRECTORS MEETING.

The Board of Directors at their session on the 23rd of December not only voted their hearty appreciation of the work of Mr. J. M. Hitchcock in New York State recently, but made arrangements with him to give as much of his time as possible to the work of the Association in securing donations, organizing local associations, extending the circulation of N. C. A. literature and in other possible ways of advancing its work. It took cognizance of the fact that the editor had given some twenty days in the past three months to field work, much to the advantage of the cause.

The report of the General Secretary was helpful as showing the amount of work that has been accomplished by Bros. Williams, Stoddard, Fenton, Porter and others. Over 20,000 Christian workers have received literature from our office during the past three months. Nearly every Baptist minister North and South, including the the colored Baptist ministers; and all of the Congregational pastors as well as the clerks of their churches; and all the pastors of the Disciples' denomination, usually called Campbellites, have had this part of the Master's work brought to their attention. This part of our work will be prosecuted until every denomination shall have been systematically reached through their official members. It is hoped that the friends will appreciate this department of the work, and will give more liberally during this coming year than ever before. The good done by this colporteurage was evidenced by extracts from the letters read to the Board.

The Board's attention was called especially to our pressing need of funds—that this work was of God, and that his blessing had rested signally upon it, and that it ought to lead us to more persistent, earnest prayer for means to prosecute the work. It was realized that we had not been as prayerful in asking for funds as we ought. It is a small thing for God to give us the five thousand dollars that we need, and we trust that every reader of the *Cynosure* will make this matter a subject of daily prayer.

PERSONAL MENTION.

—Darkness extinguishes light as Masonry suppresses the Gospel. But light extinguishes darkness too. Let the light shine.

—Bro. O. J. Gibson, of So. Peacham, Vt., in sending his renewal for the *Cynosure* writes: "I am very much pleased with the paper."

—Rev. A. McLachlan, of Claysville, Pa., in sending his *Cynosure* subscription, writes: "I like the paper very well. I think it is very ably conducted, and must exert a great influence for good to the cause."

—Bro. F. L. Young, of Greenville, Texas, after receiving a sample copy of the *Lodge Lamp*, writes: "Here is my heart and hand, and might and main offered to you in this work against the unfruitful works of darkness."

—James A. Tate, editor of the *Pilot* of Nashville, Tenn., and W. M. Longhurst, connected with the same paper, made the *Cynosure* an interesting visit while in the city last week. They are in full sympathy with our work.

—Col. Sanford, known to so many of our readers as a popular lecturer, and who has been for several years a resident of Wheaton, suffered some months ago a complete mental breakdown and is now in a critical condition at the Illinois Insane Asylum, at Elgin.

—Dr. J. L. Hill, of Battle Creek, Mich., in sending for some Anti-masonic publications, writes, "The Masonic lodge is strong here, and unless one is a Mason he has to put up with a great many inconveniences. The country is filling with secret orders, and the churches stand idly by. It is time to call a halt."

—Rev. S. F. Porter, our Southern missionary agent, writes from McLeansville, N. C., under date of Dec. 24, that he spoke twice at Hillsboro, preached to two A. M. A. churches and visited several colored schools, and expects to hold meetings in that vicinity for some weeks. He says the weather in that vicinity is like September in Illinois.

—Rev. Wm. Telfer, an M. E. minister of Bloomington, Ind., who is very much in sympathy with our work, sends us a list of names to whom to send sample copies of the *Cynosure*. He says "I get something out of the *Cynosure* that I find in no other paper. I congratulate you on the success of your work. Please continue to dabble with Prohibition and other reforms."

—Bro. T. S. Couch, of Catherine, N. Y., writes: "Last night the Grand Chancellor of the I. O. G. T. of the State lectured here and tried, but failed, to organize a lodge. I asked him what was the use of signs, grips, passwords, regalia and big titles in temperance work, and told him of the bitter opposition of his order to our open society a few years ago; and how at the laying of the corner stone of the city hall at Syracuse some time ago, his order followed in procession with beer-barrels; also that in the days of John B. Finch their national lodge refused to recognize the colored lodges."

—Bro. L. E. Reynolds, of Washington, D. C., writes: "I heard a retired minister speaking in our Sabbath-school recently against secret organizations. But I am surprised at the number of Masons and members of other secret orders that are in our First Congregationalist church. Many of the young men and women belong to these orders. I hear nothing said in the church against them, but have occasionally in the Sabbath-school, though most of the officers are secret society members. I find many wives side with their husbands because of the promised insurance. Club life is so fashionable in this city that it is seldom husbands are at home with their families in the evenings."

—Bro. Hugh Todd, of Los Angeles, Cal., sends us this item from the *Times* of that city: "San Francisco, Dec. 7.—The Supreme Court has decided that secret societies have a right to expel members who bring suit against them. Max Levy sued Magnolia Lodge, I. O. O. F. for sick benefits and was expelled for disobeying one of the rules of the lodge forbidding members to sue. The Supreme Court holds that a secret society has a right to make a rule forbidding members to sue the fraternity and to enforce the rule." This means that an organization of more than half a million members can swindle its members to any extent and yet the State forbids them from obtaining any redress in the courts. Such despotic lodge legislation indicates the powerful grip the lodge has upon our government.

—Rev. C. M. Damon, now a pastor in Utica, N. Y., writes, "There is a Freemasons 'Home' here for old and infirm Masons and dependents. By invitation the ministers of the city preach to them alternating. What do you judge of the consistency of my doing so as pastor of an Anti-masonic church?" [Answer—I would accept an invitation to preach to them, but only with the understanding that I had the liberty to warn them faithfully of Masonry being a false and rival religion to Christianity. Christ preached to publicans and sinners; Paul to idolatrous Athenians and Elijah to Baal worshipers. The Lord's commission is to go into all the world and preach the Gospel to every creature, and that includes Freemasons as well as all others.—*Editor.*]

—Rev. N. R. Johnston, of Oakland, Cal., writes: "I did not know how much I hated Masonry until those earnest souls at our convention caused the fire of hate to burn more hotly than ever. And yet I pity the many good people who are deceived by the system of secrecy. Even good men in the ministry who have not been earnest reformers of any kind, and who did not have the training that you and I had, do not see the iniquity of the lodge. If some of these do, they do not have the courage to war against them. Some of them may belong to the class of whom it is said, 'through fear of the Jews.'"

—Bro. Anticabal of Chicago writes us a note saying, "It almost seems as if the *Cynosure* has chased Knight Templar parades off from our streets, but the other night the old handmaid roused up courage, and under cover of night got into the Auditorium, and tossed aloft its feathers, and brandished its swords, and in brass mountings had a high old time that brought cheers from the motly throng. It has been trying to stem the tide and appear in public since the murder of Dr. Cronin and could only get far enough to rally a clan of colored men to parade the streets and they looked askance and ashamed at every step. If this handmaid of religion has not fallen out with the church, why were not church members present to mix in the dance and high flings of all the merry-go-rounds?"

—Bro. P. Bacon, of Hartford, Conn., writes in reference to the case of Mr. Jackson's being expelled from a Masonic lodge in that city, because he testified in a civil court against a brother Mason. He says, "I feel that it is a very important time for the cause of truth here. Public attention must be called to the subject of Freemasony in this city as never before since the Morgan times. I fear that we have not the true and faithful men and women who are ready to stand for God and right, as in those times. People are very shy of everything that is not popular, and many I fear are deceived by a popular form of religion. Could an issue of the *Lodge Lamp* be devoted to giving the action of the lodge here, and a full statement of lodge teachings on this subject for general circulation? I do pray that God may so move upon the minds of the people that they may be aroused to see the danger."

—Rev. C. C. Potter, pastor of the United Presbyterian church at Ireton, Iowa, who is an untiring worker in the cause of reform, has a job printing outfit and has published a supply af anti-secret stickers to be used on letters in advertising the work. The following is a copy of one of these stickers, which he will be glad to send to any one ordering them and inclosing stamps:

Free-
masonry!
Born 1717 in
a London Grog-shop.
It murdered Morgan in '26.
It is an Anti-Home, Anti-Republic,
and Anti Christian Institution. Its Religion Christless. Opposed by
Twenty-one Religious Bodies.
See *Christian Cynosure.*
Chicago,
Ill.

—Bro. J. W. Plummer, of Lenox, Iowa, writes: "I gave to my pastor Dr. Carradine's sermon on secret societies. Three weeks after I requested his opinion of it, but he replied that he had not read it. Three weeks passed and I enquired again what he thought of it, but he had not yet had time to read it. I waited three weeks longer and again asked him about it, but he remarked that he he could not find time to read it. I knew he found plenty of time to attend the lodge, so I told him that if he would stay at home from the lodge some night and read the sermon he would be convicted by the time he had read it half through, and by the time he finished it he would be converted. I said in prayer meeting the other night that I made it a rule to stay away from a place where I could not take my wife along. A prominent Mason arose after me and said he was glad that he would not have to submit to man's judgment at the last day."

THY KINGDOM COME.

REV. DR. MADISON C. PETERS ON NEEDS OF THE CHURCH.

The Poor Are Being Deserted and the Rich Growing Indifferent—Increase of Vulgar Display and Ostentation—If Christ Came to New York.

Rev. Dr. Madison C. Peters, on the evening of Dec. 22, at the Bloomingdale Reformed church, New York, repeated with added emphasis the morning sermon preached two weeks previously. His subject was, "Thy Kingdom Come," Matthew vi, 10. He said:

Next to a mighty spiritual awakening the greatest need of the church is that broad conception of a mission which is involved in this petition, "Thy kingdom come." Christ came to the sacred through the secular, and if we would labor intelligently for the future life we must be interested in all that pertains to the present life. Christ spoke but twice of "the church," but habitually of the kingdom—a kingdom of righteousness which he came to establish on earth. It is a great mistake to limit the sphere of the church to the church. The spirit of Christ is as far-reaching as human activity. If the church divorces herself from philanthropy and reform and the progress of civilization, she must be content to occupy a little place and never dream of conquering the world. It does not comfort me much to look at the nominal church.

The majority of our people are as bent on self pleasing, as heartlessly selfish, systematically forgetful of the rights and claims of their fellow men, as they would have been had Christ never been heard of. I know it is policy to say smooth things and policy to cater to sins and follies in public which in private you despise, but I will not prophesy deceit. I will stand erect and give utterance full and free to my convictions. We are told that "this is a Christian city." A Christian city! Look at the state of things here, the crime, the vice, the distress, the godlessness all around. When I see the streets haunted by hundreds of women who in their misery turn womanhood to shame, and men without any compunctions of conscience, stamp, in their shameful selfishness, on mankind a deeper, darker and more damning stain; when I read the daily murders, suicides, defalcations, distresses and degradations, caused by the traffic in drink—a monster iniquity given by our citizens the sanction of the law; when I witness the curse to which gambling leads and see it at work, not among the swindlers and blacklegs, whom the police commissioners have routed, but in our homes, from the highest down to the lowest; when I see the ever deepening misery of the struggle among the poor and the ever increasing vulgar extravagance and ostentatious display of the rich; when I see tens of thousands rotting in fever dens, clothed in rags, shivering in the cold, pining for food, while others spend hundreds of thousands upon a wedding and tens of thousands upon a whim, a party, a dinner; when I see love lavished upon dogs, dogs pampered by mothers and sisters, while nurses take care of the babies, a more than Egyptian worship of Anubis, dogs riding through our parks in royal state, when in our tenements children by the hundreds die in unspeakable agonies or grow up starved into crime and neglected into sin; when I see the aristocratic spirit of many of our churches—a spirit which cannot touch the poor with gloves; when I see less than 10 per cent of the working classes affected by the churches, and the churches constantly moving up town to get away from the poor, and even the rich growing indifferent to religion, for there are hundreds of men in New York today prayerless, godless, virtueless, men standing on dazzling heights of prosperity, who a few years ago in poverty were praying men; when I see the church by her silence on these great questions divorcing herself from philanthropy and reform and the progress of our civilization, standing with weak hands and feeble knees in the great battles against injustice and wrong, and in many cases siding with evil because it is policy to flatter, because it is popular to trim, because it pays to hit nobody and praise everybody—when I see all these things, I feel the importance of the prayer, "Thy kingdom come." And what if it did come? If Christ came to New York, we should, if we did not crucify him, overwhelm him with sneers, as we do his servants who love duty and conscience more than ease and praise of men.

We must exhibit Christ's loveliness, do Christ's will and live Christ's life on and on. As Christ was sent to raise the world nearer to heaven, so are you sent of God to make this world happier and holier. If you want to be a Christian and you don't know how to begin, just try to do good to some one else, and you will find that while you are trying to be Christ to him Christ will draw nearer to your own heart. While you try to save some poor wretch God will save you. George MacDonald said, "If I can put one touch of a rosy sunshine into the life of any man or woman, I shall feel that I have worked with God." But alas, 'tis too true, we live as if we had already reached the land where no bond is ever severed, partings, claspings, sob and moan, midnight wakings, twilight weepings, heavy noontide, all were done. Do you mean the prayer, "Thy kingdom come?" Do you want it to come to your store, your office, your toilet, your heart? Are you willing to act up to it? You will realize the coming of the kingdom if you will make this prayer your own:

May every soul that touches mine,
Be it the slightest contact, get therefrom some good,
Some little grace, some kindly thought,
One aspiration yet unfelt, one bit of courage
For the darkening sky, one gleam of faith,
To brave the thickening ill of life,
One glimpse of brighter skies beyond the gathering mists
To make this life worth while
And heaven a surer heritage.

San Diego Endeavorers have gained possession of a notorious "first and last drink saloon," and have converted it into a seaman's reading and rest room.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Jan. 5. Comment by Rev. S. H. Doyle.

TOPIC.—Prayer—how to use and enjoy it.—Luke xviii, 1-14. (A meeting of preparation for the week of prayer.)

That Jesus Christ attached great importance to prayer is proved by the fact that He constantly emphasized it in His teachings and practiced it in His life. In the sermon on the mount He enforces it as one of the cardinal virtues of the perfect disciple. At the request of His disciples He taught them how to pray, giving them a model of prayer that is wonderful in its construction and has had a marvelous influence for good in the world. Again toward the close of his ministry we are introduced to two parables on the subject of prayer which emphasize two important features that should characterize our prayers—namely, importunity and humility.

1. Importunity in prayer. This is taught by the parable of the woman and the unjust judge, who heard her and granted her request simply because she persisted in her request. Thus it is illustrated to us that "men ought always to pray and not to faint." For if an unjust judge would hear the prayers of one who was in no way related to her, because she was persistent, how much more readily we may believe that the just Judge would hear the prayers of His children, if they were constantly brought before Him. Prayer is the only weapon we have by which we can move the arm of God, and this one weapon must be wielded constantly. God often keeps us waiting for our own good, but if we persist He will hear us.

2. Humility in prayer. This is taught by contrast in the parable of the Pharisee and the publican. In his self confidence and self righteousness the Pharisee offers up a self congratulatory prayer. It is not heard. The publican, on the other hand, standing afar off, scarcely lifting his eyes to heaven, smote his breast and exclaimed "God be merciful to me, a sinner." He went down to his house justified. Thus we are taught self abasement in prayer. Self exaltment leads to self abasement, but self abasement to self exaltation.

These are two of the leading characteristics of prayer, and if we use prayer in the right way we will enjoy it. Our enjoyment lies in its proper use. It is when we pray constantly and humbly that we are on the way to the spiritual rapture to be found in prayer. Let us then pray determined not to be denied. Let us pray in the humble, penitential key continually, and we will find exaltation, rapture and joy in thus communing with God.

Bible Readings.—I Chron. xvi, 34-36; Job xxxiii, 26-30; Ps. lxv, 1, 2; cxxii, 6-9; Math. v, 44, 45; vii, 7; ix, 36-38; xxvi, 41; Mark xi, 24 26; John xi, 41, 42; xiv, 13; Rom. xv, 30-32; Eph. vi, 18; Phil. iv, 6; Col. iv, 2, 3; I Tim. ii, 1-4; Heb. x, 19-22; Jas. v, 13-20; I Pet. iv, 7.

Fourteen Years of Christian Endeavor.

February, 1881, one society formed, less than 50 members pledged, one pastor interested, one church aided, one denomination represented, one city and one state wherein the society might be found. Today over 42 societies organized, over 2,500,000 members enlisted, thousands of pastors and churches in 32 denominations interested, helped and represented. Every state and territory identified with the cause, every province of Canada, almost every foreign country, all missionary lands and thriving united societies in Great Britain, Australia, Japan, China, and latest the world's union of Christian Endeavor, make it possible to say that the Christian Endeavor movement encircles the globe and it is all what God has wrought.—John Willis Baer.

Practical Christian Endeavor.

Christian Endeavor is of an especially practical turn across the water, and the societies hesitate at nothing, no matter how great the amount of work involved, that promises to bring results to the cause of Christ. One Leicester (England) society has a "baby care taking committee," whose duty it is to go with those who carry on the open air work just before the time for Sunday service. During the outdoor address they speak to the people who come to the doors to listen, and offer to take charge of any of the little children while their parents go to service in the chapel.—Golden Rule.

Prison Work In Kentucky.

Kentucky Endeavorers have done notable work among the inmates of the state prison at Louisville and many conversions have resulted. These activities began with the sending of more than 1,000 Christmas letters to the prisoners. Now two Christian Endeavor societies have just been reported at the branch prison at Eddyville. A number of conversions attended the formation of these societies. "In prison and ye came unto me."

Following His Lead.

Like Alpine climbers, our own safety is in steadfastly fixing our gaze on Him, our guide, and following step by step the path He trod, that He might know all the dangers and difficulties that beset our way. And we may be sure He will never lead us farther or faster than we can safely follow.—Rose Porter.

The True Endeavor Spirit.

The Christian Endeavor societies in distant Wales have got the Endeavor spirit. One of the societies in Cardiff last year, during the pastor's vacation, maintained all the Sunday and week evening services of the church. This society holds a regular children's service every Sunday evening.

WOMEN LEARNING THE LAW.

The Practical Work of the Women's Legal Education Society.

The Women's Legal Education society, one of the best known of women's societies, had its origin in the philanthropic purpose of some earnest women of this city to establish a legal dispensary where men and women without means could procure legal counsel and assistance gratuitously. Emily Kempin, LL. D. of Zurich university, Switzerland, was appointed superintendent of the dispensary, but inasmuch as she was not a member of the New York bar she could not practice in the courts. Dr. Kempin then undertook to establish a school or lectureship of law for women and succeeded so well that the Women's Legal Education society was incorporated on June 14, 1890. The object of the society, as stated in its bylaws, is "to facilitate the study of law by women, both as professional students and also as amateurs, interested in law as a subject of general intellectual culture, and also for the sake of practical guidance in personal and business affairs." Ten ladies, who were to be the first directors, each agreed to pay $100 a year for four years to provide the salary of the lecturer.

In the fall of 1891 the lectures were begun under the sanction of the University of the City of New York and have been continued ever since. The lecturers have been: Emily Kempin, LL. D., 1890 to 1891; Christopher G. Tiedeman, LL. D., 1891 to 1892; Isaac Franklin Russell, LL. D., 1892 to 1895. The lectures are delivered on Mondays, Wednesdays and Fridays, at 11 o'clock a. m., during the winter months, and are repeated in the evenings of those days at 8 o'clock. This year the following ladies were appointed assistant lecturers in charge of the evening work, each having been graduated from a college and law school and admitted to the bar: Miss Melle Stanleyetta Titus, LL. B.; Miss Katherine Elizabeth Hogan, LL. B., and Miss Ethel Rhoda Evans, A. B., LL. B.

Four courses of 12 lectures each are delivered during the year, covering in outline all the leading divisions of legal doctrine, and are followed by reviews and an examination. To those who are successful at the examination the university grants a certificate signed by the chancellor. The attendance at the lectures has steadily increased. About one-half of the regularly enrolled students apply for the chancellor's certificate on examination. In 1891, 14 certificates were issued; in 1892, 15; in 1893, 23; in 1894, 29, and in 1895, 48, making a total of 129. Up to the closing exercises in April last no less than 300 women had attended the women's law class with more or less regularity. The sixth year opened on Oct. 28, with 75 present at the morning lecture and 50 in the evening.

The first president of the society was Mrs. Leonard Weber, to whose zeal and energy the establishment and maintenance of the lectureship for four years may be ascribed. Mrs. Weber held the presidency until her death, in May last, at Heidelberg.

The Rev. Dr. Henry M. MacCracken, chancellor of the university, has carried out a plan of reorganization of the board of directors by which four of the original subscribers have been retained as directors and the board has been strengthened materially by enlisting the interest and service of women well known in educational and philanthropic work in this city. Mrs. Munn, the wife of a distinguished physician, and herself a faithful and proficient student, who received the chancellor's certificate in April last, has accepted the office of president of the society.

The funds of the society have heretofore been derived from three sources—the annual subscriptions in sums of $100 by each of the members of the old board of directors maintained for four years and expiring in 1894; the annual dues of $5 each, paid by members of the society, some of whom availed themselves of the incidental privilege of attending one course of 12 lectures, and finally the fees paid by students, $20 for the entire year, or $6 for one course of 12 lectures. Free tuition under the name of scholarships has been extended to all who could not afford to pay the regular fees. None of these scholarships is endowed. The fees paid by students, some of whom attended but a single course, amounted to about $600 last year.

The Alumnæ association was formed early in 1894. Two annual banquets

nave been given, both of which were attended by many distinguished men and women, and a number of parlor meetings have been held in the interest of the university's work in law for women.—New York Sun.

Cooking and Matrimony.

We are ready to believe that if any unwedded woman desirous of wedlock were to secure a training that would make her as good a cook as Mrs. Rorer is her chances of gaining her desire would be excellent, more especially if she could talk as pleasingly upon cookery as Mrs. Rorer talks daily while cooking and while passing things around. Where is there a lonesome, hungry, melancholy and weasel eyed old bald headed bachelor who would not surrender his heart and fortune to a spinster who knew how to make his banqueting table the source of daily bliss? Mrs. Rorer is the most entertaining of all the public benefactors now in sight. She ought to have a thousand women in her classes, watching her handiwork and listening to her words. —New York Sun.

There are 25 women in Chicago who are practicing lawyers, and 15 more will soon be admitted to the bar.

How Does It Strike You?

A sulky little girl was being entertained by a friend, a middle aged woman, unused to children, who nevertheless was doing her best to arouse interest.

"Oh, look at pussy," said the hostess, "just see how nice and clean she is. See how she washes her face."

The sulky one cast a contemptuous look toward the domestic pet. "She ain't washing her face," she remarked at last. "She's washing her paws and wiping them on her face."

Helen Keller's Progress.

Helen Keller, the deaf and blind girl, is in New York attending the Wright-Humason school for oral instruction to the deaf, and has made such progress that she is looking forward to entering college. Those who talk to her can now speak to her as they would to any one else. She hears them through her fingers by placing them on the lips, face and throat of the person speaking.

A California Jack Rabbit.

Members of the Cabazone Fishing club captured in Marin county last Sunday a young jack rabbit. The above illustration is drawn from a photograph made by Mel Vaughan, a member of the club. He was fortunate in catching the

rabbit in characteristic attitude, and altogether the picture is surprisingly true to nature. Mr. Vaughan is devoting himself now to training the rabbit with the double purpose of making it a pet and of having a subject for future studies with the camera.—San Francisco Chronicle.

Adam and Moses.

Old Gentleman (putting a few questions)—Now, boys—ah—can you tell me what commandment Adam broke when he took the forbidden fruit?

Small Scholar (like a shot)—Please, sir, th' warn't no commandments, then, sir!—Exchange.

Assurance From One Side.

"Paw," said Tommy Tucker, "am I descended from the monkeys?"

"Not on my side of the house," replied Mr. Tucker, with much positiveness.—Chicago Tribune.

"I'LL QUIT THE DRINK!"

But John Cleary Was Too Late, For His Mother Fell Dead at His Feet.

Here are the facts in a story of real life. They are taken from the police reports of the New York Herald, and are true in every detail except the names.

One morning last winter a policeman came into the Jefferson Market court in charge of a stout lad of 20. The boy stared vacantly about him, and his face, which was honest and good humored, was bloated with a long and heavy debauch. Close behind him came a little old woman, decently clad. Her hair was white and her countenance pale and anxious.

"Who's this, officer?" the justice said, when the boy's turn came.

"It's John Cleary, your honor. We've got his mother to enter complaint against him for habitual drinking. We think if he had a month at the island, it would give him a chance to pull up."

"You can do nothing with him yourself, Mrs. Cleary?" said the kindly magistrate, who, used as he was to scenes of suffering, was startled by the dumb agony in the old woman's face.

"I cannot, sor. It's five year since he took to the drink. It's not Johnny's fault. There's four saloons near by. He was as good a boy as ever mother had. He's good now when he's himself."

"He's mad when he is drunk," the policeman interrupted. "He tried to kill her twice."

"Sign the complaint, Mrs. Cleary," the magistrate ordered, nodding to a clerk who laid a printed form on the table before her, saying, "Write your name on that line."

She took up the pen, and then turned to the justice again. Her thin face was bloodless.

"Sor," she said, "he's all the child I've got! I've been fightin the devil for him for five year. If I sign that paper, I'll hev let him go. He'll never forgive me. He'll never come home again."

"It's the only chance to save him," the officer said.

She wrote her name. John was told to stand up.

"Now go into the witness box," a policeman directed her. "You must swear agen him."

Her foot was on the step. She suddenly turned. "I can't swear agen him! I can't!" She clutched her breast with both hands. "It's killin me! Johnny, come here!"

Her son sprang toward her, but she fell at his feet. She was dead when he lifted her.

"Mother, mother, I'll quit the drink!" the startled lad cried. But she did not answer. The physicians said it was heart disease.

An ambulance was summoned. Some one whispered to the justice.

"Discharged," he said, and the wretched lad followed his dead mother home, to be probably held by his vile habit to a life of shame ending in a pauper's grave.—Youth's Companion.

THE PLAGUE IS RAGING.

Ginshops Flourish and Men and Women Perish From Strong Drink.

It is as easy as it is ignoble to stand aside and do nothing. When the plague was raging in Israel, Phineas seized a censer and ran in and stood between the living and the dead, and so the plague ceased. How many of us have acted thus? The plague of drink still rages unchecked among us. Men fall by the debasing, imbruting, blasting, mildewing vice which scathes everything bright, manly, noble and godlike in a human being. Women are blighted and dehumanized, the youths faint, and the young men fall, and the cry of thousands of miserable children is ever ringing in our ears. Of those children many, suffocated and overlaid by drunken parents, especially on Saturday nights, perish by handfuls like buds blasted before they be grown up, and many of them, even more and more puny, sickly, rickety, unwholesome, half idiotic, grow up to hand on to yet viler generations the curse of hereditary crave, to be the retributive scourge of the nation of which they have been the helpless victims. All this is really going on among us, as the daily records of the police courts prove, and we are serenely comfortable and beautifully at our ease, and the ginshops flare and flourish, and their owners make their millions and get their peerages, and though an eminent judge has told us that the amount of alcohol consumed in any district is the accurate measure of its degradation we are all of us quite content to sneer with stale and vapid epigrams at those faddists, the temperance reformers.—Canon Farrar in Westminster Abbey.

Don't Give Alcohol to Children.

Dr. Schmidt, proprietor of an inebriate home in Lucerne, Switzerland, says: "The statistics of my institute prove that the majority of all women admitted have been weakly children, who, on account of their frail constitution, became used to alcohol in the cradle. Later on they were given Tokay and iron wines, with or without the knowledge of their physicians. Despite that the girls remained feeble and wanting in body and spirits, so their allowance of alcohol was gradually increased to add to their resisting powers. Later on they married and undertook to fortify their system by the use of tonics until finally their organic and mental disorders increased to such an extent that it became necessary to put the victims of the 'alcohol cure' under restraint."—New York World.

Whisky Makes Vagrants.

There is one other cause of vagrancy more potent than all I have described, and its name is—whisky. The love of liquor brings more men and women into trampdom than anything else, and until this fact is more conscientiously recognized there can be no thorough treatment of the tramp.—Josiah Flint.

An Upsetting Sin.

A negro in a religious gathering prayed earnestly that he and his colored brethren might be preserved from what he called their "upsettin sins." "Brudder," said one of his friends at the close of the meeting, "you ain't got de hang of dat ar word. It's 'besettin,' not 'upsettin.'" "Brudder," replied the other, "if dat's so, it's so. But I was a-prayin Providence to save us from de sin of intoxication, an if dat ain't an upsettin sin, I dunno what am!"—Exchange.

SABBATH SCHOOL.

LESSON II, FIRST QUARTER, INTERNATIONAL SERIES, JAN. 12.

Text of the Lesson, Luke ii, 40-52—Memory Verses, 51, 52—Golden Text, Luke ii, 52—Commentary by the Rev. D. M. Stearns.

40. "And the child grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon Him." In our recent Christmas lesson, which must still be quite fresh in our minds, we had the wondrous story of His birth and were, I trust, profited by the faith and testimony of the shepherds. Then followed the visit of the wise men, the presentation in the temple, the flight into Egypt and return to Nazareth. After which we know nothing of Him till His baptism at the age of 30 beyond what is recorded in this verse and in this lesson. In the quiet retirement of Nazareth He grew both in physical and in spiritual stature and lived in the favor of God. He had a body of flesh and blood, such as we have (Heb. ii, 14), but He had no sin (Heb. vii, 26; II Cor. v, 21).

41. "Now His parents went to Jerusalem every year at the feast of the passover." While only the males were commanded to attend the feasts (Ex. xxiii, 17) it would seem that women also went to the feast of the passover (I Sam. i, 7). When we come to a passover story, it is always well to think of the safety of those who are under the blood and the fellowship of those who obediently feed upon the Lamb. Salvation depends upon the blood alone, but fellowship and growth depend upon our eating Him continually by whose blood we are redeemed. His own testimony is "He that eateth Me, even he shall live by Me" (John vi, 57).

42. "And when He was 12 years old, they went up to Jerusalem, after the custom of the feast." We would like to know His thoughts concerning this, His first visit to the Holy City. We may imagine that as He was not taken up with seeing the city when He got there, so He was not overmuch occupied with sights along the way. Whatever of Old Testament story was associated with the places they would pass through we may be sure He would think and perhaps talk of there, for He was well versed in the Scriptures.

43. "And when they had fulfilled the days, as they returned the child Jesus tarried behind in Jerusalem, and Joseph and His mother knew not of it." Jerusalem is called the Holy City, and the City of the Great King (Math. iv, 5; v, 35); by its great sin it is called the city where our Lord was crucified (Rev. xi, 8), but it shall yet be called a City of Truth, and the Throne of the Lord (Zech. viii, 3; Jer. iii, 17). That Lord shall prove to be none other than this same Jesus without whom Joseph and Mary started from Jerusalem for Nazareth. Did they think enough of Him?

44. "But they, supposing Him to have been in the company, went a day's journey." Supposing and wondering are not the roads to peace and assurance and are apt to cause us many sorrows. Just think what dismay it might work if we should attempt to travel by train or steamer supposing that we knew the time of starting. Let no one in matters eternal rest in anything short of an assurance well founded.

45. "And when they found Him not, they turned back again to Jerusalem, seeking Him." Any one who has ever had a child stray away for a longer or shorter time can sympathize somewhat with Mary in this experience. Did they confess to God their negligence and ask Him to guide them? Did they remember Ps. xxxii, 8; Isa. xxx, 21, and Ps. l, 15? Perhaps they will tell us about it some day.

46. "And it came to pass that after three days they found Him in the temple." Not seeing the sights of the great city, but in His Father's house at a Bible study. We may safely think of Him as saying to these teachers, "What is written?" "How readest thou?" To Joseph and Mary one hour's neglect had brought three day's anxiety. To many an hour's neglect has often brought a life long sorrow. To neglect the soul's welfare will bring eternal sorrow. See Job xxxvi, 18; Heb. ii, 3.

47. "And all that heard Him were astonished at His understanding and answers." If John the Baptist was filled with the Spirit from his birth, how much more must Jesus have been so filled! And will not the phrase "Jesus knew from the beginning" (John vi, 64) reach back to this stage of His life as well as to the beginning of His ministry? He would understand the Scriptures better than those who questioned Him, and many would doubtless receive some new light that day as they heard the Scriptures quoted in all their simplicity and beauty.

48. "Son, why hast Thou thus dealt with us? Behold, Thy father and I have sought Thee sorrowing." This was His mother's greeting after the three days' search. He might have replied, Why did you go without Me, parents, look after children, not children after parents. In chapter 5 of the Song of Solomon the loved one has a sorrowful search because she did not care enough for her Beloved to let Him in promptly when He called.

49. "How is it that ye sought Me? Wist ye not that I must be about My Father's business?" This is His answer. The revised version gives "in My Father's house," or "in the things of My Father." Thus early in life did He understand and speak of His great mission.

50. "And they understood not the saying which He spake unto them." They did not know Him, even His mother did not understand Him, and just before He died He had to say to one of the twelve, "Have I been so long time with you and yet hast thou not known me, Philip?" (John xiv, 9). Unknown and misunderstood as a boy and as a man, how strangely lonely was all His life. Does any boy or girl, young man or young woman, feel in them movings of the Spirit which even father and mother cannot recognize, think of Jesus and wait God's time. Blessed are they that wait for Him (Isa. xxx, 18).

51. "And He went down with them and came to Nazareth and was subject unto them." And this covers the next 18 years. Where are the young men and women of today who are thus cheerfully subject? Where are the older ones who are always cheerfully subject to all our heavenly Father's plans and appointments? Blessed are all such, for they are in the greatest mission on earth—that of submission.

52. "And Jesus increased in wisdom and stature and in favor with God and man." Almost the same words are used of Samuel (I Sam. ii, 26), and we think of David, of whom it is written that "David went on and grew great (going and growing, margin), and the Lord God of Hosts was with him" (II Sam. v, 10). The words of Ezek. xli, 7, oft come to mind in reference to the daily life, for we read there of an enlarging and a winding about, but it is always "still upward," and "by the midst" may "still upward" be our motto and "Jesus in the midst" our inspiration.

DEATH IN A PANIC.

Frightful Result of Frenzy in a Theatre Audience.

TWENTY-ONE TRAMPLED TO DEATH

Dreadful Cry of "Fire" Raised in the Gallery Because a Gas Burner Having No Tip Was Lighted—Two Fear-Stricken Crowds Meet on a Landing, the Weaker Go Down and Are Piled Up Under the Maddened Throng Seeking to Escape from Imagined Danger.

BALTIMORE, Dec. 28.—Twenty-four persons were killed, two fatally injured and ten seriously hurt during a panic at the old Front street theatre in this city last night. Almost all of the victims are of Polish nativity and Hebraic extraction, and many of the injured were taken to their homes by friends, rendering it al most impossible to get a complete list. This theatre, which is probably the oldest in the city, was filled from pit to dome with people who had assembled to listen to Hebrew opera, which has been given in the old house twice a week for the past month. The ticket office receipts show that 2,700 tickets had been sold when, at 8 o'clock, the sale of seats was stopped because there were no more left. General admission tickets were sold, however, after this, and it is supposed that there were at least 3,000 people within the walls when the curtain went up on the first act.

Cry of Fire Starts a Panic.

As the capacity of the house is le ss than 2,500 the the density of the crowd may be imagined. Ten minutes after the curtain rose one of the attendants went up to the second tier to light a gas jet which appeared to have been extinguished. As he turned the cock and applied a match the light flared up, and it was seen that there was no tip to the burner. The jet was well down toward the stage on the left side of the house, in plain view of the greater part of the audience, but as the glare from it showed against the wall, some one in the gallery shouted "Fire, fire, fire!" In an instant there was a mad scramble for the door in which the whole audience took part. The vanguard of the terror-stricken mulitude reached the entrance on Front street, pushed on by the howling, shrieking mob in the rear. There those in the foremost rank were compelled to turn to the right and to the left, to reach the double entrance way, built in the form of storm doors.

Meeting of Two Frenzied Crowds.

Passing through these doors, they reached a flight of steps leading from each door downward to a landing from whence a broad stairway of moderate height would have carried them into the street and to safety. The steps leading from the doorways are but about five feet high, but the landing at their base is narrow. Down these the frenzied people hurled themselves in the frightful struggle to reach the open air and to escape the certain death they thought was behind them. As the crowds from the two doors, one on the right, the other on the left, reached the landing they met. There was a brief struggle, and then some one lost his or her footing and fell.

Piled Twenty or Thirty Deep.

In a moment the crowd, pushed with irresistible force from the rear, crowded upon the prostrate form and began in turn to stumble and reel, and presently to fall prone upon the floor under the myriads of feet coming like a herd of frightened buffalo from behind. In less time than it takes to tell it the landing was packed twenty or thirty deep with the panic-stricken multitude, and the hunderds behind them were struggling over them to reach the street.

GREAT TUMULT ON THE OUTSIDE.

Police Hurry to the Scene and Begin the Work of Rescue.

The tumult attracted an immense crowd from the outside, many of whom tried to gain entrance to the theatre, thus adding to the confusion. A dozen policemen, also, attracted by the shrieks of the frightened crowd hurried to the scene, and using their clubs on those outside pushed through to the door and to the writhing mass on the landing. Among the first to reach them was Officer E. J. Kelly. Forcing his way in through the main door he grasped a pair of arms, and pulling with all his might dragged a woman from under the surging crowd.

A glance at her face showed that she was past all human aid—dead from suffocation. Again he reached into the mass of humanity and pulled out a boy about 7 years old. He, too, was dead, also from suffocation. The other officers, by this time reinforced by a dozen of their fellows, dragged out the prostrate ones, passing them to those on the sidewalk. Ambulances carried the dead to the morgue and the wounded to the city hospital. When the mass on the landing had been cleared the frightened mob inside was quieted down sufficiently to enable the police to clear the theatre.

Then it was found that there had been no danger, and that not a soul would have been injured had the audience but remained seated. Nine bodies were taken to the morgue, all of them dead from suffocation. Of those taken to the city hospital fifteen are dead. Two more will probably die, and ten are desperately hurt. The dead are of all ages, from mere infants to gray-haired men and women. All were killed or injured in the terrific crush on the fatal landing, not a casualty having happened inside the house, although the crush there was tremendous.

Following is the list of dead and injured who have been identified: Louis Amoski, Louis Levenstein, Gabriel Bernstein (aged 4), Theresa Bernstein (aged 5), Ida Friedman (aged 14), Susan Rosen, Lena Lewis, —— Salzberg (aged 12, boy), —— Wolf (man), Leo Cohen, Jennie Henzle, Jacob Rosenthal (aged 10), and Morris Malgious. Badly injured—Mrs Friedman Mrs. Goldman, Milda Goldwait, Morris Schaeffer, Jacob Goldstein, Abraham Rosenthal, unknown boy (aged 10, will die), unknown woman (will die), unknown man, unknown boy.

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T. A. SLOCUM OFFERS TO SEND FREE TWO BOTTLES OF HIS REMEDY TO CURE CONSUMPTION AND ALL LUNG TROUBLES.

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1 Package 5-8 Wire Clinch Nails.
1 Package 6-8 Wire Clinch Nails.
6 Pairs Star Heel Plates.
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1 Steel Punch.
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1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
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4 Harness Needles.
1 Soldering Iron.
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1 Directions for Use.

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STATE NEWS NOTES.

ITEMS OF INTEREST TO THE PEOPLE OF ILLINOIS.

Happenings of the Past Few Days Gathered Here and There Throughout the State—Telegraphic Reports of Events That Will Interest Our Readers.

SPRINGFIELD, Dec. 27.—A conference of prominent People's party leaders is in session here to determine a time and place for the state convention of that party. Herman E. Taubeneck, of Marshall, chairman of the national committee, presides. The meeting will determine today the question before the body. The following prominent leaders are present: A. L. Maxwell, chairman of the central committee, Flat Rock; W. E. R. Kell, secretary of the same; Dr. H. S. Taylor, Chicago; Charles E. Palmer, Noble; Colonel Jesse Harper, Danville; Editor Ferris, of the Joliet News; Merchant Barnard, of Mendota; Eugene Smith, Chicago, member of the national committee; Farmer Campbell, of Roodhouse; Editor Quellmause, of Belleville; L. D. Harbinson, editor of The National Era, Vincennes, Ind.; J. M. Gibberson, of Elsah; Dr. Bullard, of Mount Pulaski; C. B. Menton, of Danville, author of "Coin and Currency;" Colonel J. B. Felter, of Springfield; J. A. Crawford, of Canton, ex-state president of the Miners' union; Hector B. Williams, T. J. Grames and William Ralph, Chicago.

RAILWAYS IN THE PRAIRIE STATE.

Figures Showing the Mileage, Cost of Operation and Net Income.

SPRINGFIELD, Ills., Dec. 27.—The twenty-fifth annual report of the Illinois railroad and warehouse commission will be made to the governor early in January. Illinois still leads all the states of the Union in total miles of railway in operation, having 10,471.93 miles. During the past year 137.63 miles were built. The capital stock of the 177 Illinois railways is $973,363,648; funded debt, $1,169,418,313; current liabilities, $97,720,306; total, $2,863,703.160; total per mile, 60,395.

Incomes of the roads: Gross earnings from operation, $263,059,950; operating expenses, $178,879,077; net income from operation. $89,160,903; income from other sources, $13,336,408,; total income, $102,517,311. The total earnings from operation and income show a decrease of $1,244,938. The total expenditures in Illinois for the year were $72,171,953.

Fire in an Illinois Town.

MCLEANSBORO, Dec. 27.—The most destructive fire that this city has ever had occurred Thursday morning. Three large general store buildings, those of Asher & Ledbetter, J. E. Robinson and T. G. Berridge & Co., were burned to the ground, and the residence of J. Baberger. The large brick building occupied by F. W. Robinson, druggist, and F. J. Chapman, grocecries and notions, is damaged to the extent of $1,000 and the stocks damaged about $2,000. The total loss on all buildings and stocks will exceed $85,000; insurance on stock about $25,000 and buildings $8,000.

Illinois Republican Committee.

CHICAGO, Dec. 28.—Friday's meeting of the Republican state executive committee brought a host of candidates, and politicians who make candidates, to Chicago from all parts of Illinois. The meeting was held at 12 o'clock to fix the time and place of holding the annual party love feast next month, when the call for the state convention of 1896 is to be issued.

Later in the day it was decided to hold the love feast at Springfield, Jan. 28, 1896.

State Notes.

Jacob Cewe, an employe of the Spring Valley (Ills.) Coal company, fell down a shaft and was horribly mangled.

Jacob Strawn shot Gregory Rogers at Jacksonville, Ills., because the latter traduced his wife.

C. L. Bonney, of Chicago, is preparing a bill to be introduced in the Illinois legislature providing that the railroad and warehouse commissioners shall have full charge of street railways. It is hoped thus to secure an independent down town line for the Chicago General company.

The Illinois State Teachers association for next year will meet on the last three days of the year. The time and place were fixed by the association now in session at Springfield. The association elected the following officers for 1896: President, Homer Bevans, Chicago; secretary, Joel M. Bowlby, Metropolis.

The total loss by flood of corn, hay, fences, cordwood and railway ties on the Illinois river will run up into tens of thousands.

The planing mill of the Millstadt (Monroe county, Ills.) Milling company was burned by an incendiary. Loss, $50,000; fully insured.

Quay and Hastings Reconciled.

HARRISBURG, Pa., Dec. 26.—A complete reconciliation has been effected between Senator Quay and Governor Hastings, and they are again friends. Senator Quay was with the governor at the executive department for over an hour. They met by appointment, and what passed between them neither will disclose.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Dec. 23 to Dec. 28:

Mrs J A Goddard, Rev P B Williams, WFenton 2, Kenyon News and Postal Sub Co, J F Baird, W W Kulp, Wm Patterson, Maria Clegg, Mrs Mary M Shaw, C O Russell, Rev O F A Spinning, Chas S Temple, Mrs C K Wood, John Goodwin, John Reiff, A C Jennings, Geo Cowley, J G Armstrong, Rev H Ph Wille, Rev W B Stoddard 3, Albert Roach, Artemas Smith, Dr W Crawford, D B Wilson, R F Hurd, W A Crawford, Thos McClintock, John McFarland, Hugh G Roberts, J H Field Mary A Fowler, S C Hart, Dlwood M House, J P Shattuck, Edward Walker, A S Ely, J S Perham, Mrs S T Reed, Rev W P King, Mrs H A Prest, Mrs H W Bourne, Y M C A, G W Waterbury, Thos Ruark, Mrs Ella Shaw, Wm LaBelle, J N Gates.

For hoarseness, loss of voice, and all affections of the vocal organs, the favorite remedy with many clergymen, singers, actors, auctioneers, and public speakers is Ayer's Cherry Pectoral. As an anodyne-expectorant, its beneficial effects are promptly realized.

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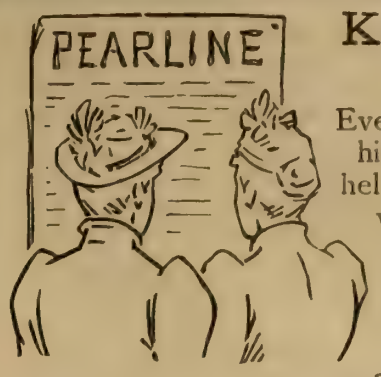
I read some weeks ago how one of your subscribers made money selling Dish Washers. I ordered one, tried it, and it did the work beautifully. My lady friends came in, saw it, and were charmed, as they all hate the drudgery of dish washing, and they mostly all do their own work. My brother suggested that we start in the business. We did so and have made $1,700, after paying all expenses. Our sales were made at home. We have not canvassed any. Our business is increasing right along, and we are going to stick to it until we have made ten thousand dollars, or until the United States is supplied with Mound City Dish Washers.

We sell from five to fifteen Dish Washers every day, and some days more. The Dish Washer is lovely, and every housekeeper wants one. Get a sample Washer, show it to your friend, and you are sure to make money. No excuse for any one to be poor, when money can be made as easily as it is selling Dish Washers. For full particulars and sample Washer, address MOUND CITY DISH WASHER CO., St. Louis, Mo. They will start you on the road to success. J. C.



Keep your eye on Pearline "ads."

Even if you use it already, you'll find hints here and there that will greatly help you. And there isn't a man, woman, or child but can be helped by Pearline.

All these advertisements are meant for the good of Pearline, of course—to show you the best and easiest and cheapest way of washing and cleaning, and to lead you to use it. But if they do, they will have helped you far more than they will have helped Pearline. You have more at stake. All the money you could bring to Pearline, by using it, wouldn't be a drop in the bucket to the money you'd save by it.

Send it Back

Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—*send it back*. 470 JAMES PYLE, New York.

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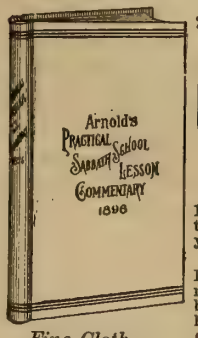

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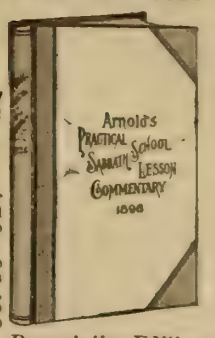

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FARM FIELD AND GARDEN

Protection For Tender Plants.

The best method of protection depends on what kind of plants are to be protected. For deciduous plants a barrel, well ventilated and filled with dry leaves or hay, and so covered as to keep out all water, a Rural New Yorker correspondent has always found good. Figs may thus be kept outdoors. For evergreens like rhododendrons, kalmias and tender conifers, a thorough shading with evergreen boughs is as good as anything. It seems to be the change from cold to the direct rays of the sun toward spring that are most prolific of mischief.

THE APPLICATION OF MANURE.

Best Returns Are Obtained When Used to Make a Manurial Crop Grow.

When the manure supply is limited, it is a safe rule in the ordinary farming that the year's supply of manure should not be concentrated upon a few acres with the idea of making the one strip or small field abundantly fertile for a number of years. This is often done, the plan being to manure another poor strip the next year, and thus have a few acres abundantly able to produce a maximum crop of potatoes or corn. The objections to the plan are twofold—the owner of the average sized farm with usual quantity of manure cannot keep up fertility of the whole farm in this way, and the manure will give far better returns if used to make a manurial crop grow. The application of 25 to 40 loads of manure to an acre will make it possible to grow a big crop, but while the plants are appropriating a small portion of the plant food in this manure, a good portion is leaching into the subsoil.

Thus writes an Ohio farmer, who expresses additional opinions in a communication to Country Gentlemen. He says: The manure from the stable accomplishes much more when it is used as a sort of equalizer over the fields, helping the thin portions to shade themselves with clover, and to form a sod that will furnish needed humus for future crops. The truth is made plain by our scientists that soils elaborate their own supplies for future crops in great measure, and the skill of the farmer comes in when needed in assisting the soil by furnishing the plants needed, or the tillage needed, or a little soluble plant food to give the soil a start. It is coming to be understood that the best farm practice demands the use of the manure on all the thin land that is being seeded, or has been seeded, to clover or grass, or other plant that will be used to furnish organic matter to the soil.

The market gardener wants the manure fermented and ready for immediate use. As his supply from the city is nearly unlimited, and he depends directly upon the manure for the fertility needed by his crops, this practice pays him, but the farmer works under different conditions. His land lies in grass or clover a year or two preceding the one in which a plowed crop is grown, and the manure that is spread on the clover or grass disintegrates, and is used up by the roots in the sod. The loss and expense that attend the rotting of manure in pits are unnecessary in the farmer's case, and hence there is no better time to scatter manure than when taken from the stable. It then contains more plant food than it ever will again, no matter how carefully it may be preserved. The only exception to this rule that requires attention is in case the surface of the ground is full of water and hard frozen. Under those circumstances there is danger of loss from wash by rains. It is probable, however, that the loss from this source in this country is not equal to one-tenth of 1 per cent of the loss of fertility in barnyards.

Barn Ventilation.

The accumulation of frost and the resulting moisture on the roofs of barns is due chiefly, explains the Maine Farmer, to moisture arising from the stock housed in the barn. There have been noted many cases of barns without cellars when finished up tight, where the roofs loaded up with frost during protracted cold weather to such an extent as to work serious damage later to the hay stored beneath. The stock are continually throwing off moisture, which at once rises to the highest point, and finding no means of escape freezes to the cold roof, and there accumulates till a thaw, when it melts and falls on the hay below. The barn cellar may increase the amount in small measure, but is not the prime cause. The remedy is obvious—give the moist air a chance to escape, or dry it out by a draft of air through the barn loft, both of which processes are covered in the one word—ventilation. A ventilator on the roof corrects the difficulty at once.

The Tuberculin Test.

The fact that 1,894 cattle have been tested with tuberculin by Massachusetts' cattle commissioners by the owners' request during the past five months, demonstrates conclusively to The New England Homestead that compulsory tuberculin is not necessary. "The optional use of this diagnostic is apparently sufficient for all purposes so long as the state pays full compensation. In other words, the farmers have shown that when their rights and interests are respected they are perfectly willing to cooperate in the work of reducing disease, but they won't submit to being overridden roughshod by petty officials. Experience in other states also proves both these conclusions."

Plaster as an Absorbent.

Plaster, the common commercial plaster so called, is an excellent absorbent of escaping ammonia in horse, cattle or sheep stables, and also around all accumulations of animal excrement wherever found. A sprinkling of it over the moisture of stable floors absorbs all odors. But loam, muck, road dust and the like will do the same thing, and in like manner hold the escaping ammonia for use as plant food. As to which should be used is a question of cost. The use of muck, fine and dry, if possible, can receive a high indorsement.

Feeding Value of Potatoes.

"Shall I sell my potatoes at present low price or feed them?" is a frequent query. Here is the Maine Farmer's answer to it: "Sell them every time, if a market can be found. Compared with other stock food articles potatoes cannot be worth for feeding more than 7 or 8 cents a bushel."

Beware of Ointments for Catarrh that contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co, Toledo, O, contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and is made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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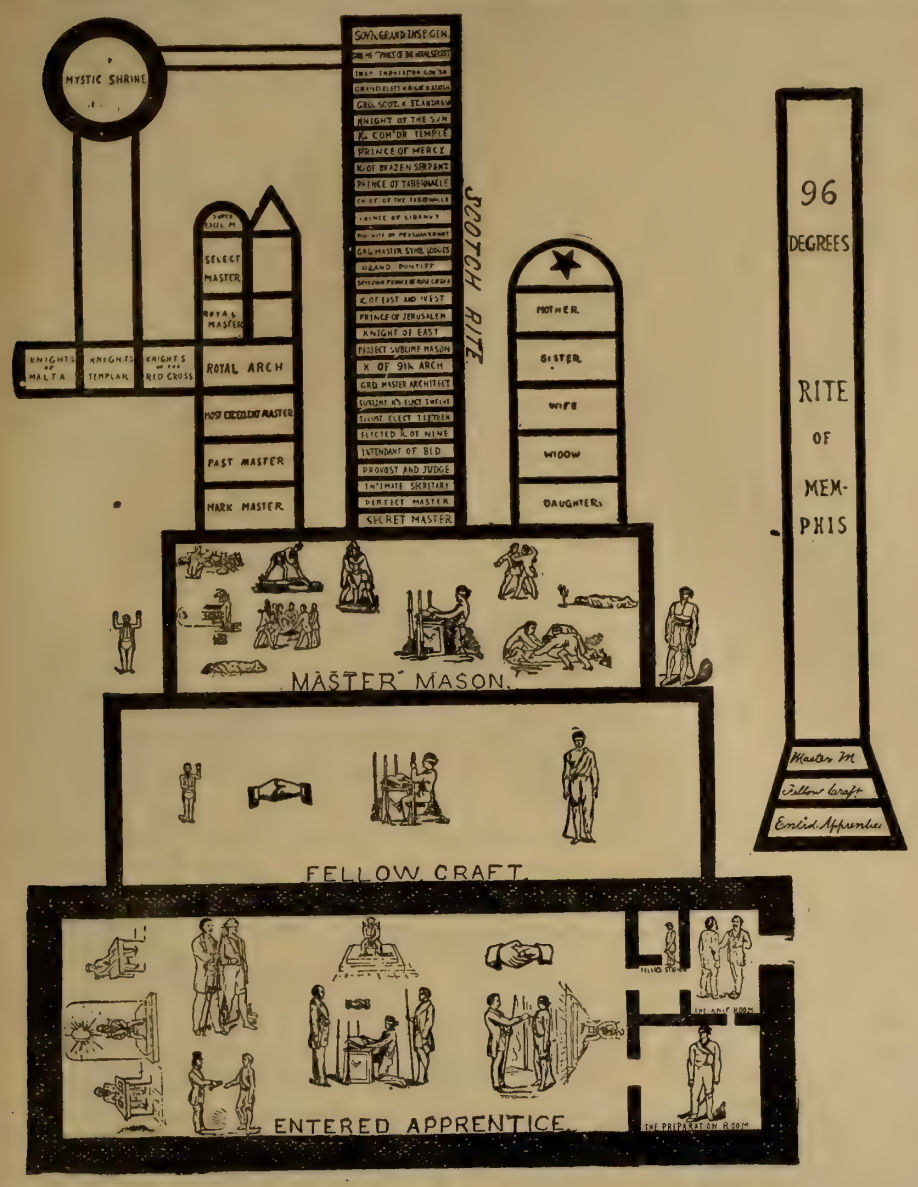

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General Washington Opposed to Secret Societies. This is a re-publication of Governor Joseph Ritner's *"Vindication of General Washington from the Stigma of Adherence to Secret Societies,"* communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

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HISTORY OF A WEEK

Tuesday, Dec. 24.

Eight men were seriously burned by an explosion of gas in Shoenberger's rolling mill, Pittsburg. One of them, Phillip Bowman, will die.

A car on the Metropoliton elevated at Chicago ran over the bumpers and fell head on into the street, nearly twenty feet below. Only three persons were injured, none fatally.

Charles Schriber, a grocer of Gotham, has been fined $5 for selling a loaf of bread on Sunday.

At the Hebrew charity fair held at New York last week the candy booth took in $15,917.

It is reported that fifteen Indian bucks have left the San Carlos reservation in New Mexico to join another band which is now out and making trouble for settlers.

The comptroller of the currency has declared a dividend of 20 per cent. in favor of the creditors of the State National bank, of Knoxville, Tenn.

James Knight, foreman of the Big Four roundhouse at Elkhart, Ind., was crushed to death by an engine.

Wednesday, Dec. 25.

The prosecution in the Stillwell murder case at Bowling Green, Mo., had decided to dismiss the case against Mrs. Hearne, who was Stillwell's widow. Dr. Hearne was acquitted of the murder a few days ago.

In the collision near the Isladn of Aruba off Curacoa, between the steamships Nansemond and Mexico, seven persons were drowned, four of whom were passengers.

It is stated on reliable authority that China intends to recall Admiral Lang and give him absolute control of her navy. The Japanese take this as evidence that China is preparing for another fight with Japan.

The covered bridge over the Scioto river at Chillicothe, O., was burned by an incendiary. It was 500 feet long and the loss is about $7s,000.

News from China states that the Mohammedan rebellion seems to have been brought under control.

W. R. Bright, president of the City National bank, of Corsicana, Tex., committed suicide by shooting. Domestic and financial troubles caused the rash act.

Thursday, Dec. 26.

Zachariah Wilkinson, of Bordentown, N. J., who was attacked with hiccoughs about three weeks ago, died without having recovered from the attack. He was 72 years old.

It is reported that Mrs. John A. Logan will spend the winter on the Nile as chaperon of five young ladies.

David H. Morris, who married a daughter of Elliot F. Shepard, is dangerously ill at New Orleans with typhoid fever.

Robert Hayes, of Greenfield, Ind., was instantly killed by the explosion of a boiler.

The big pontoon bridge at Dardanelle, Ark., has been washed away by the rise in the Arkansas river. White river, Ark., is higher than it has been since 1890 and farmers have been compelled to drive their stock from the bottoms.

Friday, Dec. 27.

Four persons were murdered and two committed suicide at St Louis on Christmas day.

Paul Foss, of Chicago, was killed by a Chicago and Northwestern switch engine at the Union stockyards. The body was badly mangled.

The schooner Victory, which sailed from Inglee for Havre de Grace, Nd., some days ago, with eighteen passengers and a crew of four men, has been lost with all on board.

Frank Johnson, a grocer of Chicago, exchanged several shot with three burglars, and the West Chicago police are scouring the neighborhood for two men who are supposed to be badly wounded.

Two women at Punta Gorda, Fla., rivals for the love of a man, fought with pistol and knife. One is dead and the other cannot live.

Miss Kate Curley, aged 26, daughter of Edward Curley, of Chicago, dropped dead as she was sitting down to her Christmas dinner.

Saturday, Dec. 28.

Two of the thugs who held up a San Francisco street car and robbed a race track employe named Clark of $3,000 have been caught. They are John Middlemass and Harry Gardiner.

Sealskin cloaks valued at more than $2,000 have been stolen from Siegel, Cooper & Co.'s store at Chicago, in spite of the vigilance of three watchmen who were kept awake of nights by a number of alarm boxes.

George Butcher, aged 80, and Mrs. Saline Stevens, aged 77, were married at Winnebago, Ills. Both are active, the groom being an itinerant preacher.

An explosion that was heard in a radius of fifty miles around Chicago was the accidental setting off of 4,000 pounds of dynamite on the drainage canal near Romeo. No one was hurt.

B. P. Hutchinson, widely known as "Old Hutch," the one time successful Chicago speculator, is seriously ill at the home of his son-in-law at Chicago.

R. L. Higginson, of Boston, has begun suit for divorce against his wife, who eloped to Italy with James W. Smith.

Monday, Dec. 30.

The president has signed the act to amend section 2,601 revised statutes relative to ports of entry in Indiana and Illinois.

Cincinnati has started to secure $50,000 as an earnest of its desire that the national Democratic committee shall hold the national convention at that city.

The hearing in the Defender-Valkyrie case in which Lord Dunraven charged that in the first race last fall for the America cup the Defender was loaded surreptitiously to a longer water-line than she was measured for, has concluded, but the decision is not known. Dunraven has gone back to England.

Part of the White Earth and Red Lake reservations in Minnesota will be opened for settlement about June 1, 1896. There are 890,745 acres.

It is stated that McKinley is satisfied with the revenue measure passed by the national house, thinking it the best that could have been devised for the emergency.

James Rouse, member of a fox hunting party at Carlyle, Ills., was accidentally killed by his own gun.

Frightened horses at Franklin, Ind., knocked down and fatally trampled John D. Demaree of Greenwood.

NATIONAL LEGISLATURE.

Synopsis of Proceedings in Both Houses of Congress.

WASHINGTON, Dec. 24.—The session of the house was slimly attended. Dingley announced that on Thursday the ways and means committee would present the legislation it considered necessary to meet the request in the president's message on finance. Bills were introduced: To re-enact the McKinley duties on wool; to pay bounties on agricultural exports; providing that no gold or paper currency of less denomination than $10 be issued. Adjourned for the day.

WASHINGTON, Dec. 25.—In the senate Hawley introduced a bill to issue Springfield rifles to state militia. Allen presented a project for a Pan-Amdrican polical union. including a common unit of value. The bill to remove the disability of ex-Confederates in the matter of enlisting in the United States army was passed. It was championed by Hill Platt, Chandler, Hawley and Voorhees, and characterized by Sherman as a Christmas gift to the south, in withdrawing his motion for reference to committee. To avoid a vote on the question Morrill withdrew a motion to refer Vest's free silver resolution. Adjourned to Friday.

The most interesting thing in the house was the reading of a communication from the Brazilian house of representatives indorsing the president's stand on the Venezuelan question. Bills were introduced: To issue Springfield rifles to the state militia; to prevent the stopping or reduction of pensions without investigation; to increase pensions of helpless pensioners to $50 per month, notwithstanding the helplessness has originated since discharge, and to give $12 per month to all veterans aged 62.

WASHINGTON, Dec. 27.—Outside of passing under an ironclad rule the revenue bill decided on by the ways and means committee, the house did no business. The bill passed by a vote of 205 to 81. Bills were introduced: To improve the channel of the Mississippi between Cairo, Ills., and St. Louis; for the appointment by the president of a tariff commission of nine members to investigate the question of tariff in all its branches; to establish a gold and silver international currency.

WASHINGTON, Dec. 28.—Burroughs in the senate introduced a bill as an amendment to the house tariff bill putting all the free list of the Wilson bill into the dutiable list at the rate of 60 per cent. of the duty of the McKinley bill. Hill introduced a bill authorizing the secretary of the treasury to issue 3 per cent. bonds payable in gold or silver at the option of the holder. A joint resolution was agreed to transferring the government of Utah to the state authorities. Adjourned to Monday.

In the house H. R. Belknap, of Chicago, was seated from the Third Illinois district in place of Lawrence McGann, who got the certificate of election, but waived his claim as the result of a recount. A rule was adopted giving two days to the debate on the bond bill of the ways and means committee, discussion to cease at 3 p. m. today. The bill was taken up and debated till late last night. It contains a clause prohibiting the absolute retirement of the greenbacks.

WASHINGTON, Dec. 30.—The chief business of the house was the passage of the ways and means committee bond bill, which went through on an aye and nay vote as follows—ayes, 170; nays, 136—a mixed vote, a number of Republicans voting nay, and all the Democrats and Populists, except Hutchinson of Texas, voting nay. The fight was made on the first, or bond, sections. Hitt reported favorably a resolution calling for all information in the state department relating to the Waller case. He also reported the resolution regarding Ambassador Bayard's speech at Edinburgh, Scotland. It is simply a resolution of inquiry. He also reported a resolution calling for information about the Cuban war. All were agreed to. A resolution to accept the ram Katahdin was passed. Among the bills introduced was one to make pensions a vested right. Adjourned to tomorrow.

SILVER ORGANIZATIONS COMBINE.

Arrangement by Which White Metal Men Present a United Front.

CHICAGO, Dec. 30.—For some time past negotiations have been pending for a complete consolidation of the American Bimetallic League, National Bimetallic Union and the National Silver committee, the three principal silver organizations in the United States, representing all sections of the country. These negotiations have culminated in an agreement by the representatives of the respective organizations by which such consolidation has been substantially perfected. Nothing now remains to be done but a ratification by the executive committees of these organizations, each acting separately, which will speedily follow.

The consolidated organization will be known as the American Bimetallic Union. Its principal office and general headquarters will be in Chicago, at 134 Monroe street, in the offices occupied by the National Bimetallic Union, with bracnh offices in Washington, San Francisco and perhaps in other cities, both north and south. It is the purpose of the united organization to press the campaign of education on behalf of bimetallism with the utmost vigor in all parts of the country. A conference of pronounced silver men will be held at Washington on the 22nd of January, when a plan of action will be outlined which it is said will have an important bearing upon the political events of next year.

Prosecution of the Railway Pool.

WASHINGTON, Dec. 30.—Relative to the prosecution of the new railway pool called the Joint Traffic association, recently formed in New York city, Chairman Morrison, of the interstate commerce commission, said that the prosecution of the matter now practically rests with the department of justice, and that all information which comes into the possession of the commission will be forwarded to the attorney general for his information. "I cannot tell what action the attorney general will take in the matter, whether by injunction or other procedure," he said.

Failure Due to Hard Times.

EWEN, Mich., Dec. 26.—The Exchange bank has failed. Its liabilities are estimated at $10,000, with about $3,000 assets. Cashier Gardiner says the failure is due to hard times. Village funds are involved in the failure.

FAILURES FOR THE PAST YEAR.

Business Wrecks Aggregate Something More Than They Did in 1894.

NEW YORK, Dec. 28.—R. G. Dun & Co.'s weekly review of trade says: The failures of the fourth quarter and the year 1895—not yet finished—cannot be definitely stated, but the aggregate of deferred liabilities for the year, while much smaller than in 1893, will vary but little from that of 1894. The year's aggregate of commercial liablities will probably be about $170,000,000 in manufacturing, over $73,000,000 or 10 per cent. more than last year, but in trading about $88,000,000, or 9 per cent. less than last year.

The foreign and financial messages of the president were followed by violent reaction in the stock market last Saturday with grave fears of monetary trouble. The sudden panic checked business in many departments and the industries cannot be expected to show signs of improvement until the new year begins. Orders have for months been so much smaller than they were in the summer, when production was expanding and prices mounting rapidly, that new causes of uncertainty have the more influence. Bessemer pig has declined 25 cents more at Pittsburg, and the Bar Iron association has reduced its price.

In the great textile manufactures the usual holiday dullness is increased by delay of orders. In woolens the market is extremely dull. The shoe and leather business does not improve and both leather and manufactured goods decline slightly. Wheat and cotton were depressed by last week's panic and have had little time to recover. Wheat receipts continue enormous, for the week, 3,749,072 bushels, against 1,782.908 last year, and Atlantic exports, flour included, have been 7,526,960 bushels in four weeks of December, against 7,763,690 last year.

EPIDEMIC IS NOW FEARED.

Situation in the Flood Ravaged Country—Losses Estimated at $1,500,000.

ST. LOUIS, Dec. 30.—With the further recession of the water in the Osage valley the desolation and loss following in its wake becomes more apparent. The corn not swept away is covered with a sediment and will be a total loss. Corn, fodder, hay, stock and fences are the commodities lost by the farmers. Ties, logs, timber, shingles and cordwood make up the timber men's loss. Both classes have lost even more heavily than they at first supposed.

Already sickness is approaching in the valley, and the bottom lands will soon be full of disease unless prompt measures are taken in arrest. The physicians at Warsaw, Bagnell, Tuscumbia and Linn Creek fear an epidemic of typhoid fever, malaria and kindred complaints. From the observation of old residents in Miller, Morgan, St. Clair and Camden counties, the total loss to farmers and others may reach $1,500,000.

WILL BE THE DEATH OF FOUR.

Railway Collision Kills Three Men and Fatally Wounds a Fourth.

ATLANTA, Dec. 27.—In a head-on collision between Chattahoochee and Payton, on the Georgia Pacific division of the Southern, between two freight trains, two firemen and a brakemen were killed; one engineer was perhaps fatally hurt and three tramps received painful injuries. The point where the wreck occurred is about seven miles from Atlanta and is this side of the Chattahoochee river.

Firemen D. Wood and W. O. Shell were found with life extinct in the wreckage. Engineer Roberts was probably fatally injured. Three tramps on the extra were more or less seriously injured. Fireman Wood lived in Birmingham and Fireman Shell in Atlanta. The blame for the accident is said to lie with the crew of No. 51, who disobeyed orders.

Nineteen of the Crew Drowned.

LONDON, Dec. 26.—It is now known that nineteen of the Moresby's crew perished, including the captain, his wife and son, and all the officers. The captain, with his son strapped to his back, made a gallant attempt to swim ashore, while the mate swam with the captain's wife strapped to his back.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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The lodge is not satisfied to make its immediate victims dumb, it aims to suppress and silence all outside.

Sec. P. B. Williams lectured Tuesday evening, Dec. 31, at Alosta, Cal., and received seven new subscribers and three renewals for the *Cynosure*.

The pointed, plain and practical discussion of the Christian Endeavor topic and Sabbath-school lesson on our tenth and eleventh pages are eliciting high commendation from some of our readers. Do not fail to call the attention of children and others to them.

The New England Christian Association will hold its annual convention in the Bromfield street, M. E. church, Boston, Jan. 15,16. It will be opened at 7:30 P. M., Wednesday the 15th, with an address by Rev. J. M. Foster, of Boston, which will be followed with an address by President Chas. A. Blanchard, of Wheaton College, Illinois.

Let the friends of the cause in Ohio note the time and place of their next State convention which will meet in Columbus, Jan. 27,28. Read Sec. W. B. Stoddard's letter and President Becker's call on another page. Let meetings be held wherever possible throughout the State and delegates appointed. Let those who cannot attend write Secretary Stoddard at Columbus and send contributions.

Early in the fifties there was a division of the Presbyterian church on the slavery question, just as there had been one in the Methodist church on the same issue some years before These clear headed Free Presbyterians justified their course in seceding from the Presbyterian church because it tolefated slavery, by this resolution adopted by their synod in Cleveland, Ohio, in 1852: "Whereas, each nation or religious denomination is treated by God as a unit or legal corporation, each member of which is responsible for the doings of the body, while his organic connection with it remains. And, whereas, the sin of the organization is the sin of the individuals who compose it, which sin is so much the more flagrant than a private offense as the imposing public body is greater than the individual. From this sin and its consequences there can be no escape except in severing the organic bond, which is secession from the body."

REV. BENJAMIN T. ROBERTS.

Few, if any, ministers in this land have exerted a wider and more far-reaching influence for moral reform than the one whose picture looks out from this page. Though several years have passed since he fell asleep in Jesus, yet his works do follow him. In 1848 he joined tne Genesee, N. Y., M. E. Conference as a young preacher. This was twenty-two years after Morgan's murder. The conference at that time had on hand three distinct issues, holiness, slavery and secret societies. Young Roberts was an aggressive agitator of all three of these questions. His general conference in 1836 resolved "That we are decidedly opposed to modern Abolitionism, and wholly disclaim any right, wish or intention to interfere in the civil and political relation between master and slave, as it exists in the slaveholding States in this Union." This put Roberts and some seventeen of the best ministers in the Genesee coference between the upper and nether milstones and they were soon ground out.

Rev. B. T. Roberts early in his ministry published a cool, argumentative article entitled, "New School Methodism," showing the corruptions that were creeping into the M. E. church. For this he was accused, tried, convicted and turned out of the church. He immediately raised the standard of reform, and the purest element of Methodism rallied around him. Thus he became the founder and first superintendent of the Free Methodist church, a denomination which before his death numbered twenty-eight conferences, more than twelve hundred pastors and local preachers, and twenty thousand members. They stand in the front line of battle against secret societies, vote for prohibition and are pronounced on all reform issues. Supt. Roberts made one of the best addresses at the conference of anti-secret churches in Chicago in 1890. He was long the editor of the *Earnest Christian*, an influential magazine of the church, and for a time editor of the *Free Methodist*. He was a man of great power both as a writer and speaker.

We wish to remind our readers of the power that moves the hand that moves the world; that can turn the key in every safe, and control the wealth in every bank; that can turn the hearts of kings as the rivers of waters; it is the power of prayer. We request you to bethink yourselves at every noontide hour, and let the prayers of every friend of the *Cynosure* meet at God's throne. Pray that we may all be more and more strengthened for this great work, that more may be inspired to contribute for the cause, and that the circulation of the *Cynosure* may be extended.

We hope none of our readers will overlook the important practical truth to which Bro. Thompson calls attention in his letter on our sixth page. A truth that needs to be emphasized is our individual responsibility for the sins of the organization to which we belong. If we are members of a church that knowingly followships Freemasons, or other secretists, this sin of the church becomes our sin, on the recognized legal principle that the act of a corporation is the act of each member of it. If a railroad company decides to run trains on Sabbath every member of the company is responsible for that violation of the Sabbath. If a religious denomination decides not to exclude Freemasons from membership, every member of that denomination is responsible for that sin. There are twenty denominations that exclude secret lodge members, so that there is no excuse for any anti secretist having fellowship with these unfruitful works of darkness.

We were startled, as we know many of our readers will be, by reading the strong article from Bro. Fenton on our second page. It is the plain lesson of history that political parties are never reformed, but it had not so forcibly occurred to us that the same law applies to religious denominations. The law of ecclesiastical as well as civil reformation has always been that when the organization sinks to a certain stage of corruption, God calls upon his people to come out of them. How long would it have taken Luther or Calvin or Knox to reform the Church of Rome by staying in it? The lesson of all history is that corrupt nations and churches will be reformed by revolution. God will "overturn, overturn, overturn it; and it shall be no more until he comes whose right it is, and he will give it to him. The consensus of public opinion, as well as the teaching of prophecy, is that we are entering upon this overturning period, when God will shake not the earth only but also heaven, and that only which cannot be shaken will remain.

"UNDER THE DUE-GUARD AND SIGN."

BY REV. GEO. T. DISSETTE.

The reader will bear in mind that the practice is common among Masons of confiding their matters to each other by prefacing them with the expression, "Under the due guard and sign," to indicate that they are Masonically given and therefore are to be Masonically guarded. But it is often used with others to call Masonic attention to Masonic operations among "cowans and eavesdroppers."

To-day among the sons of men,
Far beyond the reach of human ken,
"Under the due-guard and sign,"

There are wonders wrought in human life,
There are ups and downs and scenes of strife
"Under the due-guard and sign."

When peace is disturbed within the home,
Its circle broken, its head may roam
"Under the due-guard and sign,"

Whither he will into distant lands.
Divorce is secured by unclean hands
"Under the due-guard and sign."

Ah! hearts do crush and mothers now weep,
Babes are parted, while the fathers keep
"Under the due-guard and sign."

Verdicts are rendered oft, we are told,
And Virtue's defeated by Vice's gold
"Under the due-guard and sign."

Yea, murder stalks free with bloody hand,
And treason can plot in every land
"Under the due-guard and sign."

Sabetha, Kansas, Dec. 30, 1895.

DENOMINATIONS NOT TO BE REFORMED.

BY REV. WM. FENTON.

A good man said, "I can go higher, but I cannot go lower,"—a proper motto for a Christian. Church history shows that Christian denominations do not reform. They do not abide in the simplicity of Christ's method; therefore, the development of the mystery of iniquity and the "mother of harlots" and her children are the fruits of man's ways in the church. "Put away that wicked person from among you" is unheeded, and the leaven of unrighteousness works. Nevertheless, "He that saith unto the wicked, thou art righteous, him shall the people curse; nations shall abhor him."

As a sequence to our State convention, Bishop Fowler, a bishop of the M. E. church, along with his son, to show his want of sympathy with that Anti-masonic convention went to a Masonic lodge and took in more degrees of Masonry, thus binding themselves more firmly to their god and master—Satan.

The other day, in a half hour's conversation with a Methodist doctor of divinity upon the blasphemies of Freemasonry, I held before his eyes "Ecce Orienti" and read therein to him the Masonic oath and penalty as printed by the Masons themselves for use in their lodges; but the doctor belonging to two minor secret orders, all the truth that I could read and say to him was utterly in vain,—he could not believe it. Why could he not believe it? Through his life-long attachment to a corrupted church his spiritual vision is darkened so that he cannot perceive truth that antagonizes the rulership of that denomination. He knows, he says, Methodist bishops and pastors that are Freemasons to be good men and true Christians. He says that he knows them to be true Christians by their fruits, and it was all in vain to point him to their sworn Masonic fruit—the false swearing, blasphemy, lying, Satanic personification, etc., practiced by them in Masonic lodges.

The Free Methodists could not reform their mother nor cure her of her tricks of lying, blasphemy and false swearing. Hence they came out of her. These Masonic Methodist bishops and pastors may preach at least some sound doctrine in their pulpits; at any rate they are supposed to read the pure Bible, and, therefore, perhaps it is not best to stop them. God knows. Let those who know the truth preach it in the fear of God. Concerning such apostasy as we see in this denomination and others, "the Word" says: "If thou put the brethren in remembrance of these things thou wilt be a good minister of Christ Jesus, nurtured in the words of the faith and of the good teaching which thou hast strictly followed." (1 Tim. 4: 6.)

I once said to a presiding elder of the M. E. church, who is now a wide-mouthed, brow-beating, public defender of Masonry of a high degree, in the presence of one of his pastors who is also a Mason, "You deny Christ in blue lodge and chapter Masonry." To which he replied: "We do not." I said, "You do." He replied: "No, we do not. When I pray in the lodge I use the name of Christ." I said: "Then you violate the principles of Masonry, which deny Christ so as to fellowship Jews who hate that name." He replied, "The Jews will be saved as well as you will." I said, "They will not be saved if they reject Jesus Christ." He replied, "They believe in a historic Christ." I said, "Jesus Christ did not preach that way. He taught that Jews are children of the devil, liars, and lost souls because they reject him." At which they turned away from me.

When this presiding elder said that the Jews may be saved by believing in a historic Christ he uttered the Masonic doctrine which Masonry teaches. See lecture on Master Mason's degree, Mackey's Ritual, page 109: "The Master Mason represents a man saved from the grave of iniquity and raised to the faith of salvation." But, as surely as that the resurrection of Jesus Christ was no lying legend, no cunningly devised fable, so surely is it that the resurrection taught in the Masonic lodge is of the father of lies, the devil, whom every Masonic candidate must personate before he can be a Mason. Hiram, the sun-god of Masonry, is identical with the devil, and, therefore, so is every Freemason identified by acts of worship with the devil.

The inspired apostle declares concerning the name of Jesus Christ the Nazarene whom the Jews crucified: "There is salvation in no other." Acts 4: 12. Whereas the Methodist denomination through this her presiding elder would teach me to deny the words of the Holy Ghost and accept salvation in another other than Christ Jesus. And, how can this Methodist denomination "put away that wicked person from among them?" It would be interesting indeed to see it tried.

Denominations of the church do not reform; their tendency is downward, because in their methods and doctrine they have departed from the simplicity of the faith and of church government that is in Christ.

St. Paul, Minn., Dec. 31, 1895.

AN APPALLING VISION.

BY REV. J. B. GALLOWAY.

"In Anti-masonry we see superstition, jealousy, hatred, bigotry and fanaticism. We see more than that, viz., selfishness begotten by insatiable greed for money and power. That is what actuates the Cynosurian coterie of Chicago and Wheaton."—*Editorial in Voice of Masonry.*

"O wad some power the giftie gi' us,
To see ourselves as others see us."

This is a terrible arraignment of the prisoner at the bar; but it is one thing to arraign and another thing to convict. The trouble with it is that it is a thousand-fold more true of Masonry than of Anti-masonry.

The man who wrote it surely has never yet got his hoodwink off. He sees Anti-masons as the Kurds see the Armenian Christians, or as the Pharisees saw Christ, and hated him without a cause; or just because he was righteous and they were evil.

But to the vision—"We see superstition." Well, where or in what do you see it? It is true we believe the Bible—that we fear God and endeavor to keep his commandments; but that is not superstition. Superstition is generally connected with that which is false or unreal. I venture the assertion that there is no "coterie" on the face of the earth so free from superstition as is the *Cynosurian*; it is on the other side of the fence and is especially true of Masons. It is the principal element in the minds of the votaries of Masonry.

Why, look at what they profess to believe—the ancient heathen mysteries! And what are they if not the greatest mass of falsehood that was ever evolved from human imagination. The debasement of the preparation room is superstition together with all the rites of initiation. And what about the Masonic new birth of the third degree? What about the grand omnific word, that must never be spoken except in a low breath? What about the oath, of which every Mason stands in such awe and feels bound to obey even at the peril of his own life; and that too when any intelligent man ought to know that it is illegal in the sight of God and man? Why then do they have such a sacred regard for it? Superstition.

Jealous? of what? of its fuss and feathers—its sacrilegious titles, its power? Why, no Anti-mason would accept these at any price, much less the price which Masons have to pay for them.

As to hatred, are we not commanded to "abhor that which is evil?" And the best men in all lands have declared Masonry to be evil. The world has no use for men who do not distinguish between good and evil. We do not hate men but the system which degrades men. Neither are we bigots; we give a reason for the hope that is in us. The bigotry is with the Mason who believes in the infallibility of Masonry.

But "fanaticism," what is that? that must be a word like "cowan" that has not made its way into common dictionaries. Perhaps the editor means Jansenism. But who are these Anti-masons that come under this editorial tirade? Perhaps the majority of them have been Masons—good and true men who have left the order.

What about the 45,000 who came out after the Morgan episode? Yet you say "once a Mason always a Mason." Why then do you exhibit such hatred and malice against your own brethren? It is evident that the Masonic new birth has not changed your heart in the least. You are very polite to the newcomer, until he is bound to you by cords stronger than human hands can bind. You even say, "Is this of your own free will and accord;" but after the altar has been passed, the light of liberty and free will goes out forever; and no man can renounce Masonry without incurring its anathema. I would not like to belong to an institution that might change its countenance and its voice and treat me so.

When a brother becomes a Christian and therefore wishes to renounce the Christless religion of Masonry, why do you not say to him, brother, is this of your own free will and accord?" And when he says "It is," you ought to say, "Go in peace; we recognize your liberty of conscience." This would be Christian, but out of accord with Masonic despotism.

Why does Masonry make so much of the Bible and yet deny the doctrine of repentance. Echo answers why?

Now, Mr. Editor, as to the greed for money. I will venture the assertion that the editor of the *Voice* gets a much larger salary than the editor of the *Cynosure*.

Did you ever know a reformer to get rich? Did old John Brown or Lovejoy amass a fortune out of the anti-slavery reform? Oh, no. Try it, Mr. Editor, and be convinced; or are you afraid of the fate of a Morgan, a Miller or a Brownlee? At any rate stop denouncing your best friends, who are simply showing you your sins and your danger.

Poynette, Wis., Dec. 30, 1895.

LIGHT AND LIGHT.

BY REV. J. C. M'FEETERS.

[Substance of "Address of Welcome," at the State anti-secrecy convention, held in Philadelphia, Feb. 25, 1895.]

In speaking of secret societies, as they exist in our day, truly the term *secret* is misapplied. *Secret* societies! What society to-day is secret? With a free conscience, a free tongue, a free pen, in a free land, a secret society is almost an impossibility.

The secrets are public. What has been spoken in the ear has been proclaimed on the housetop. The world has been informed. The interior of the halls are visible; the blinds are transparent; the doors are of clear glass; all who have eyes can see inside and know what is going on among the fraternities. The lodge imagines itself unseen and unknown just as the ostrich does when she hides her head in the sand. The word *secret* may well be stricken out. It is a misleading term.

The orders indulge in the presumption that they have the light, and all the light that is worth having; and their light is so precious they must shut it in from the whole world; no eyes may see it without a price and a promise. But to such as have been illuminated by the Gospel of Jesus, which sheds its radiance as freely as the sun, the lodge-light seems quite artificial, since it can be contained between walls; it seems also exceedingly dim for general use, since it never reflects from the members upon the world. Like

the little glow-worm, the oath-bound order flashes its jet of light for its own benefit, and shuts it off at its own pleasure, and seems to think that this is all that shines which is of any account; yet the sun is still in the heavens; the glistening stars come out every night; and the monthly reflector regularly floods land and sea with brightness, and the Bible, the church and thousands of earnest Christians are still shining in the moral world, O brother of the lodge!

In the lodge, especially where the name of Jesus, who is the light of the world, is excluded, the light is certainly gone out, or rather, has been deliberately shut out. Darkness has settled there; perhaps not absolute darkness. Like certain fishes of the deep sea, who lighten their caverns with phosphorescent lamps, a part of their own physical nature, even thus may shrewdness and subtilty shed some glare around the initiated.

Our astonishment can scarcely find bounds, when we see Christian men, members of the church of God, dwellers in the light that shines from the face of our Lord Jesus Christ, choose to tive in the lodge-caverns, where glimmer the phosphorescent lamps of natural sagacity and cunning. Who ever heard of the eagle, after enjoying the mountain summit, soaring above the storm, resting in the serene air that is stirred only by his own wing, and bathing where the sun pours out its liquid gold without a shadow to interfere, folding his wings and diving a hundred fathoms under the sea, to enjoy a season with the fishes in the cavern? No eagle does this, nor can any eagle-minded Christian do it.

One faulty feature of the lodge is the oath or promise, binding one person to another, and all to the order; this, too, before they know what is included in the obligation. When they are inside, few, very few are strong enough to regain their liberty. They are in for life, or till dragged out by conscience, or till some great providence shall strike the lodge system and break it up.

The lodge workers remind us of the story of Ben Hur, told by Lew Wallace, when Ben Hur was placed by the Romans in the galley, and chained to his seat in the hold of the ship, with hundreds of others, to pull at the oars without hope of escape till his carcass would be thrown overboard, or his vessel be broken in a sea-fight. Lodgemen are in chains; chained to their place; chained to their oars, their sworn obligations; chained till death, and will scarcely be liberated except by some tremendous power striking the craft and breaking it to pieces. Therefore the Christian anti-secrecy movement and its conventions! May there soon be a gathering of a moral force that will eventually destroy the lodge galleys and liberate the chained!

Three reasons appear why the oath-walled and pledged-bound orders exist: social, commercial and political benefit. None of the three can stand a moment in the presence of a fair-minded man.

Social benefit! The society that excludes mother, wife, sister or daughter is to be suspected. The refinement must indeed be fine, and the enjoyment angelic, if woman be unfit or unworthy. How unmanly for a man to enter what he deems a social heaven, and coldly leave his fair companion outside to await his return!

Commercial benefit! The fraternity doubtless affords an opportunity to plan for mutual pecuniary advantage. No doubt a reward in dollars can be gained by schemes that will not endure the light. But what are such gains but spoils? They are gathered with a hand that resembles his who dwells in the robbers' retreat.

Political benefit! Climbing into power by the help of the lodge! Entering the office of trust through the door of secrecy! What a comment on the person! What an admission of weakness, unsuitableness, inferiority! In this land of equal rights and privileges, where all can run for positions of trust and power, and they who have superior merit can win, what a stigma on the man who admits that he must fail if not foisted upon the people, into an office, by the power of an "*imperium in imperio*," which, in modern translation, means "a machine worked by a boss!"

We know of only one secret society approved by the Word of God and frequented by the spiritual Christian,—the society held in the closet of prayer; the soul and its Lord shut in for communion and counsel. There the most innocent secrecy may be enjoyed, and the most exalting fellowship experienced with surprising results.

The Holy Spirit will reveal secrets that had not been known, shed light that had not been seen, communicate power and inspiration that had not been felt, and give the liberty to tell it all. The secret of God cannot be kept; it is too great to lock away; it will beam from the face, radiate from the character, show itself in the life and work of the secret suppliant; the Lord will reward him openly. One hour in quietness with God is worth more than a year of nights in the lodge.

Philadelphia, Pa.

ORGANIZED SECRECY.

CONCLUSION OF AN ADDRESS BEFORE THE CALIFORNIA STATE ANTI-SECRET CONVENTION AT OAKLAND, DEC. 16,17, BY REV. N. R. JOHNSTON.

In the first part of my address I testified against organized secrecy because it was suspicious, unnecessary and ensnaring.

My 4th objection to it is that secret orders are *dangerous;* the whole class are a menace to our country. The Ku Klux and the Mafia of the South may not now be as formidable as they were a while ago, but never in the history of the Republic were there so many secret orders of all kinds, and never was the condition of the country so threatening as within two or three years.

Between these two facts there is a close logical connection. Knowing the danger to which France was exposed by the presence of the Jesuists, Napoleon effectually rid the land of them. Because of the danger threatened to the State by their presence, years ago Vermont by statute law prohibited Freemason lodges within her borders. Massachusetts to this day prohibits secret oaths for whatever purpose. The stagnation of business, the many disasters, and the threatened anarchy caused by the railroad strikers last year, owed their existence to only one secret order. How easily could this be multiplied to fearful dimensions if similar orders would follow the example of the American Railway Union, or if all should combine for the accomplishing of some unlawful object. They could soon stop all the wheels of manufacture and commerce and travel. For their own selfish ends they could easily bring ruin to the country. When we consider the great number and the great variety of orders, some of them of vast dimensions and how they are increasing in number, we are assured that we are in far greater danger to-day than when ex President John Quincy Adams, seven years after the murder of Wm. Morgan, bore this testimony against Freemasonry:

"I saw a code of legislation adopted to prostrate every principle of equal justice, and to corrupt every sentiment of virtuous feeling in the soul of him who bound his allegiance to it. I saw the practice of common honesty, the kindness of Christian benevolence, even the abstinence from atrocious crimes limited exclusively by lawless oaths and barbarous penalties to the social relation to the brotherhood of the craft. I saw slander organized into a secret, widespread, affiliated agency, fixing its invisible fangs in hearts of its victims, sheltered by the darkness of the den and armed with the never-ceasing penalties of death. I saw self-involved imprecations of throats cut from ear to ear, heart and vitals torn out and cast forth to the wolves and vultures, of skulls smitten off and hung on spires. I saw wine drank from a human skull, with solemn invocation of the sins of the owner upon the head of him who drinks from it; and I saw wretched, mortal man dooming himself to eternal punishment when the last trump shall sound as a guarantee for idle and ridiculous promises."

We are told that Masonry never changes, though I can hardly believe it. If it has not changed since the exciting scenes that followed the murder of Morgan, the reading of these words of the great statesman tends to make our blood either to curdle with fear or to boil with indignation.

It is not pleasant to be censorious, and it is not wise to be pessimistic, but we may not hide our eyes from facts that indicate the danger to which the nation is exposed. Look at this: Many of the secret orders, especially of the various labor unions whose members so often are foreigners who cannot speak or read the English language, are largely filled with dangerous men—irreligious, immoral, profane, Sabbath-breakers, intemperate, communists, anarchists, reckless and revengeful. In our great cities, and in connection with our public works and great railroad systems, such men are bound together in their night lodges and ready at the call of the leaders to rise and with violence resist all authority and in disregard of all law and order. Meanwhile the people are asleep as upon a volcano that at any time when their enemies are aroused may burst forth to desolate the land. To propagate or even tolerate organized secrecy under such circumstances is national folly and madness.

The whole system is un-Christian; i. e., *anti-Christian.* I am aware that this is no new charge against the lodge, and I would not use it here were it not of such grave importance; for in this conflict between light and darkness I do not withhold the fact that I am most anxious to affect the minds and hearts of the followers of Christ. I say, therefore, that the secrecy of the whole lodge system—the secrecy of all the orders whether it be among the Jesuists or in the American Protective Association, whether called Masonry or Good Templarism—is altogether at war with the teachings and the example of our Lord. Every word he uttered bearing on the subject was condemnatory. His apostles never sanctioned it. The great evangelical church never resorted to it, never needed it. The great reformation, begun by Martin Luther and his friends, was not originated or carried on in a lodge, but on the housetops. The power of John Knox, John Calvin and John Wesley was due to the openness with which they spoke and wrote and worked. They would have scorned the very thought of the lodge.

Christian reformers of our own day never condescended to use it. The old Abolitionists in their righteous war against chattel slavery went up and down the land openly proclaiming the duty of immediate and unconditional emancipation. The whole anti-slavery movement in its war against oppression was ever open and bold. The slaves, in their desire for liberty, did sometimes resort to secrecy, and well they might, when hotly pursued by bloodhounds set on by cruel masters and U. S. Marshals. In the Nat Turner insurrection, when the slaves were about to emancipate themselves, they resorted to secrecy; and old John Brown secretly organized a little army of courageous enemies to the auction-block and the lash, who hoped to inaugurate a movement that might result in breaking the yoke of Virginia oppressors by the swords of the enslaved; but the whole host of Abolitionists, notably Garrison, Phillips, Smith, Sumner and Whittier not only waged an open warfare against slavery but were strong and outspoken in their opposition to Freemasonry also.

In 1854, and in the nation's capital, Charles Sumner spoke these words: "I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and slavery; and they must be destroyed if our country is to be the home of the free, as our ancestors designed it." In this declaration of Charles Sumner no doubt he mentions Freemasonry as a specimen and the representative of the whole class of secret orders.

When we rise into the religious department the presumption is largely in favor of an open campaign in behalf of truth and righteousness. Against all organized secrecy we rank such representative men as President Finney, Phillips Brooks, Dr. Gordon, Joseph Cook and Dwight L. Moody. And is it not strange that in the presence of these and multitudes of such great and good men, and known by the whole Christian church to be such—I say, is it not strange that so many members of the religious denominations, both men and women, will continue to bow the knee in the worship of this modern Baal of the lodge?

Can they so close their eyes that they may not read the testimony of God's Word, or stop their ears that they may not hear the voice of Christ Jesus? Jehovah declares: "I have not spoken in secret in a dark place of the earth;" and Jesus says: "I spake openly to the world, and in secret have I said nothing." "God shall bring every work into judgment with every secret thing;" and by his own servant he commands us to "have

no fellowship with the unfruitful works of darkness, but rather reprove them;" and this same divine Teacher and Lord, as if he were speaking of himself and lodges right here in Oakland, says: "Wherefore, if they shall say unto you, behold he is in the secret chambers, believe it not." "For there is nothing covered that shall not be revealed, neither hid that shall not be known. Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops." And Jesus says to his disciples now as well as then: "Ye are the light of the world. Let your light so shine that they may see your good works and glorify your Father which is in heaven."

Let our great Teacher be true and every man or order that contradicts him be a liar. Neither numbers nor what any denomination may declare can establish the truth or decide questions in controversy; but it is a significant fact that in the United States there are twenty-one religious denominations that neither receive nor retain in their fellowship members of the oath-bound secret orders. It is true that most of these denominations are small in their membership, but can the larger bodies safely ignore the testimony and the faithfulness of these twenty-one bodies against secretism?

The larger churches may increase their numbers by receiving the lodgemen, with their knowledge of the grip and the password, but is not the approval of the Master, the church's head, more desirable than numbers? And perhaps if he would utter his voice we would know that he, because of their secrecy, ranks together the Jesuits of more than three hundred years ago and the A. P. A. order of 1895. They both shun the light. Perhaps he ranks together the Chinese Masons or Highbinders and the American Free and Accepted Masons. They both shun the light. With our Lord it may be only a difference of degree.

And so whatever others may say I exhort every follower of Jesus to exclaim, "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united." And whether the enemy be Jesuitism or Romanism, or the liquor power, or the prince of darkness himself, let Christians who have been caught is his snare of secrecy abandon their secret conclaves, throw away their keys, proclaim their principles to the world, fling out their banners to the breezes, and in the light of heaven's clear sky march to victory over all the powers of darkness.

Soldiers of the cross, forget not the voice of God's servant: "Behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be stubble; and the day thut cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch." And oh, blessed words of Jesus, "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear."

Do not content yourself with enlightening ministers about Masonry. Select a few reliable people of both sexes in some minister's congregation and mail them literature that is adapted to create a band of helpers for the minister to cooperate with him and not leave him as one sheep among wolves.

It is of the first importance to make the truths advocated by this reform known outside our own circle. But there is a strong and determined opposition to any extension of such knowledge. It is, therefore, the more important that our company select persons who should be informed, and independently, or through this office, secure the mailing of the *Cynosure* or other matter to them.

CORRESPONDENCE.

LODGE PERVERSITY.

LECOMPTON, Kan., Jan. 2, 1896.

EDITOR CYNOSURE:—It is remarkable how soon a secrecy church relegates a person to obscurity that leaves the lodge. An able and useful minister in the M. E. church enjoyed the blessing of holiness. Joining the Odd-fellows he lost the blessing, of course, and his efficiency was impaired. It weighed so heavily on his wife and finally on him that by the counsel of anti-secrecy friends he renounced. He was occupying a good field in northern Kansas, but without any good reason was removed—"shelved," perhaps.

It is said he went to—— ——, the Jerusalem of Kansas Methodism and a stronghold of lodgery. There have been frequent inquiries made of Methodist ministers about him, but none of them claim to know what has became of him since he left the lodge. Such cases will be watched.

A Freemason died at Lawrence not long ago, and perhaps no man ever clung to life more than he did. It was evidently his only hope. He belonged to seven lodges and they all had a chance to parade at his funeral and send him to the "lodge above." All the lodges seem to send to the same heaven, and send all there who are in good standing in the lodge, even though they never enjoy the salvation of Jesus Christ.

Not long ago a Mason in defense of the lodge in comparison with the church, quoted Scripture as follows: "Pure and undefiled religion is this; to visit the fatherless and the widows in their affliction, *and minister to their wants.*" He seemed confused when corrected in his quotation.

The fact is, lodge members, as a rule, are so engrossed with the affairs of the world and with studying lodgery that they have no time to study the Scriptures. And aside from what they hear some ministers read or quote, and what the lodge misquote, they have no knowledge of Scripture. Hence they know nothing of vital godliness, and having no communion with God; all they can do is to practice good works before men, parade the streets and boast, like the Pharisees, of their good works, and yet in their willful ignorance of the way of salvation, they look upon the church of Christ as inferior to the lodge—to the major orders especially.

They regard the anti-secrecy people and churches with something akin to disgust and hatred because they have interest enough in them to try to save them from this modern idolatry and from hell. True Christians are taught by the Holy Spirit to shun such worldliness and to warn others against it.

The fact is, the anti-secrecy weople are the truest friends that members of secret societies have, inasmuch as they jeopardize all but their eternal interests in trying to warn them of their impending ruin by means of this deceptive species of idolatry. It breeds a distaste for the house of God and every thing, really, that pertains to vital godliness. How often have I heard lodge members boast of not being to church for years; and of how much better the lodge is in many important respects than the church.

There may be churches of that character that are so unequally yoked with the lodge power that they have no spiritual power; and where lies the blame? The wealth, popularity, influence, power and good works of the lodge will avail nothing in a spiritual sense; but the misuse of these blessings from God in strengthening a mere worldly organization that is ruining the church of Jesus Christ will wreck every soul that adheres to such principles.

S. C. HART.

LETTER FROM ELDER G. T. DISSETTE.

SABETHA, Kan., Dec. 30, 1895.

EDITOR CYNOSURE:—I have been engaged in revival work in a town fully twenty-five miles away and have just returned from it. I used to hold regular services there and God blessed the church and added many to it then. But because I opposed secretism in a professedly anti-secret church the anti-radical element clamored for my dismissal and I soon found myself adrift.

By their invitation I have visited them, but have been limited while with them to simply a praying interest in their services. I was not once asked to preach to them, and have been told that they were afraid that I would overthrow their *refuge of lies*, which has come into existence since I formerly preached there—a lodge of "*The Modern Woodmen.*"

As I was not needed in their meeting and am needed elsewhere, I returned home, although they pressed me to remain and now urge my return. I may return to them after they have been "*up to Ramoth-Gilead,*" for while their meetings are of an interesting character and the preaching good, this sin, secretism, was unmentioned up to the time that I left, and those Modern Woodmen are prophesying in their midst.

In short, there seems to be an effort in some respects to establish the righteousness of secretism among those people, and it will succeed to the destruction of that church if unrebuked. I wish I had some anti-Woodmen literature, such as the review of their origin, or how the Root, from which they grew, made false assessments by reporting fictitious deaths, as was published in some early *Lodge Lamp* issues.

If Bro. W. I. Phillips can mail me anything like the above, I shall see that they are faithfully distributed where they will be effective for great good. I cannot promise him more than this at present, for my family and myself have been fed "with the bread of affliction" for some years, just because I cannot "prophesy good concerning" secretism.

I have not yet met any real encouragement toward naming a rallying place for a convention, but I have not given up the hope that Hiawatha would be the place.

I must add that I am thankful you still keep the situation in the East before the people, and believe that you sounded the keynote to the solution of the Oriental problem in the equitable partition of the Ottoman empire among European powers. Then when peace is established hope and prosperity will not be fugitives in Armenian mountains. But, "The lot is cast into the lap; but the whole disposing thereof is of the Lord."

G. T. DISSETTE.

INTERESTING LETTER FROM MEXICO.

DURANGO, Mexico, Dec. 27, 1895.

DEAR CYNOSURE:—We are still in Durango. At eight o'clock Monday morning, Oct. 28th, Mr. Blachly started on a good mule for different mines and ranches, traveling northeast. By evening he had traveled about 44 miles and disposed of five Bibles, ten Testaments and ten Gospels.

For two days he traveled through a beautiful valley rough and broken, with many horses and cows enjoying the fine pasture land. Wednesday evening, Oct. 30, he reached the town of Santiago Papasquiaro, which is situated in the heart of the mountains. On the 1st of Nov. he left with the mail-carrier for San Andre's. At the ranch where they ate breakfast that morning the snow sometimes falls three or four feet deep in January. This road was exceedingly rough, rocky and crooked.

There was a woman traveling with them and her horse, while trying to climb a steep rocky place, slipped and fell and injured its back so he was useless. At another place where the trail was very narrow, Mr. B. saw where a horse had tumbled off and broken its neck.

One day he saw a fine large lion. They rode on up among the pines where the nights were so cold they could not sleep much, so would arise and start on by moonlight at three or four o'clock in the morning. One day he sold a Testament to a woman who lived on a ranch miles away from any house. She could read but was afraid that it was a Protestant book.

It took them four days of hard traveling to reach San Andre's, Monday, Nov. 4th. This town is also situated in a narrow canyon and surrounded by mountains. Here a man bought a large Bible for $4.00. The store-keeper bought twenty-four Testaments to sell from his store. Another man bought a Bible and the next day brought it back saying he would like to see them all burned; but the day following came again and wanted his Bible to read, he said.

Mr. Blachly left San Andre's alone Nov. 8, early in the morning, and after five hours of hard climbing he reached the top of that awful steep, high mountain.

The exertion caused him to perspire freely and as it was raining his clothes were pretty wet, and then when he reached the top the air was quite cold. He afterwards came to the end of the cable where the cars went down into the mine. He sold a Testament and portion to some of the miners who had never seen the Testament.

He finally reached a shed where a Mexican family lived, and he stopped and fed his mule and tried to dry his clothes a little. After giving this family some Gospels he went on in the rain until he reached a log house with a large porch all around it.

Here he took shelter for the night; had corncakes and apples for supper. Left several Gospels. He started on early Saturday morning and soon it began to rain again. It was so desolate and lonely away up there among the pines and in

the clouds; such wet black clouds with so much rain, alone with God with nature and with his own thoughts. And yet he was glad of the privilege of putting the Word of God into the hands of those poor ignorant people. At a wood-camp he sold four Gospels. And so on he went selling and giving Gospels where he could and finally it stopped raining. At night it was cold and the ground was wet so he slept but little.

As he was coming into a small town a man met him in the road and took hold of his mule's bridle to stop him, but as Mr. Blachly raised his whip to strike him the man reached for his knife, but Mr. B. rode on unharmed. Father on two men on horseback met him and rode one on each side of him, and one tried to get hold of Mr. Blachly's hand; but Mr. B. avoided him and rode on unharmed.

He reached Santiago safely Nov. 12. He had disposed of two small boxes of books beside what he took in his saddle-bags; and wrote that he was very grateful to our heavenly Father for his kind care over him and bringing him safely thus far on his journey. MINNIE W. BLACHLY.

THE WITNESSES AGAIN.

BLANCHARD, Ia., Dec. 26, 1895.

EDITOR CYNOSURE:—We have a good deal of talk and writing and speculation about who the witnesses are, but there seem to be few, if any, who are able or willing to say just who they are.

The Bible teaches us that the witnesses are hated and despised by the world powers, and nothing but God's special protection keeps them from being destroyed until they have finished their testimony. Rev. 11: 3 7.

Who are those that are most hated and despised by the world powers of tc-day? I think all will recognize these facts; that the radical prohibitionists who not only protest against, dissent from, but separate from all political, social and even ecclesiastical associations that will not stand up for prohibition anywhere, everywhere and at all times are universally hated and despised. Churches, associations and even the Democratic and Republican parties are willing to resolute against intemperance, but when you ask them to go further than this they will turn you down in short order. They don't allow you to even talk about going any farther. Even J. G. Woolley must be ostracised because he preaches consistency in our practice with our prayers and resolutions.

The same is true with the anti-secret reform. You can talk about the secret societies and resolute against their abuses, but the moment you advocate separation from them, you stop and get out. And yet dissent and separation is the only logical position here as well as with intemperance.

Again we find the same thing true with regard to the national reform movements. All are zealous in talking about the sins of the government and nation, and especially about the sin of not recognizing God and Christ and his Word. And they resolute and resolute along this line, but as soon as some one raises the cry of logical action in dissent and separation, as Rev. J. M. Foster did lately at Baltimore, then he is discourteous and must be silenced or turned down, else the government can go to the dogs before some will help to reform it.

Now what is it that the world powers and those who uphold them hate and despise? Is it not dissent and separation from wrong? And have not these great principles been dead for some time? Did they not die in 1893?

J. R. WYLIE.

MY EXPERIENCE WITH MASONIC LAWYERS.

HINSDALE, N. H., Dec. 30, 1895.

EDITOR CYNOSURE:—I came to Hinsdale, N. H., in 1864; bought a home; later, other real estate, and in 1874 a small piece of land in order to gain an outlet to the street. Another party wanted the land but I bought it, not knowing that I had committed an unpardonable sin. The deed was drawn by a certain justice, who put in certain reservations not in the bargain; nevertheless I got a clear deed which has never been questioned. And I paid for the land.

Later a certain party with whom I had no acquaintance bought adjoining land and, with no possible cause, he began a most wanton and malicious series of trespasses. He tore up my land, built over the line, moved an old house partly on to my land and defied and paid no attention to my repeated protests, and legal and other warnings. He tore up all boundary marks and his acts were intentional, no doubt, hoping to force me to buy him off, or to sell to him at any price he chose to give. Finally I brought suit; won on all points; was given $25 damages, but the trespasses were continued worse than before. And again, acting on legal advice, another suit was brought. It was tried, and the court records will show how it was tried, but I was beaten; and then the case went to the full bench and was finally decreed upon. In short, I was ordered to deed all the land the trespasser had occupied to him, as well as much more; he to pay me $15.

About this time I learned that the whole scheme was a conspiracy, a secret conspiracy, and that the party who first wanted the land, the justice who drew the deed, the one who gave the old house that it might be put on my land, the referees in both suits, all the lawyers and surveyors, and several witnesses in the last suit, all, each and every one (my lawyer excepted), belonged to a secret society. In the last trial my attorney wanted his father to assist, and as he was high in secrecy the reason is obvious.

I was beaten, the records of the court will show how, and the trespasser kept right on. I had spent over $1,500 trying to get my rights, and I now decided to stop further injuries at one point by building a house *on my own land.* It was built and in trying to keep my cellar clear of water I was knocked senseless, injured seriously; and, backed by the secret clique, the trespasser destroyed fences on my own land at his own pleasure. No one ever claimed the fences were on any but my own land.

Finally I retained a Brattleboro attorney. He was not a Mason, though his two partners were. He believed the case could be opened and justice secured. So suit was began for the third time. The Vermont attorney wanted a colleague in this State and asked that a prominent Keene lawyer should assist him. Up to this time I had consulted and paid eight or ten lawyers. I had asked for a jury trial; tried to get injunctions, but always with no success. This third suit went the usual course and at the spring term, 1891, a referee was appointed, and very strangely he was a Masonic lawyer of Newport, N. H. Was it necessary to go out of the county to find a referee? The former trials had been in a lawyer's office. I asked that the case be tried in puplic, in the town hall, and it was so agreed. The defendant, besides his former counsel, had also an eminent attorney from Brattleboro. I depended on my anti-secrecy Vermont lawyer and his Keene brother in the law. Finally November 10, 1891, was set for the hearing. The same day the date was settled upon, the press announced that the Hon. M——, of Brattleboro, had been appointed from Washington to go to a far off State to take testimony, etc. Of course he had to go, but it was said his partner "knew all about the case," and so, as a matter of fact, the two brothers in the law, as also in some other things, but on opposite sides of the case, drove happily over to Hinsdale the morning of the trial. When the party from Keene arrived the Vermont gentlemen took my Keene attorney to their room "to consult."

An hour later their "consultation" had put him in such condition that he could do nothing but furnish fun for his brethren the rest of the day. He did advise me to "settle" and left the case to his two "chums." The pretended trial was a shameless farce. I had asked for a public hearing. It was held in a room over the hotel bar room, as one of the ministers of justice truly said, because it "was near the base of supplies." The only honest effort made was in trying to force a settlement. The only ones present most of the time other than the plaintiff and defendant were five lawyers high up in organized secrecy and a civil engineer. He, it is fair to say, was not there willingly, and he appeared much more like a prisoner rather than what he was.

No record of the pretended "trial" can be given. The second day began by my attorney threatening to give up the case unless I "took his advice and settled." When I proposed that he do so, then he "wasn't going to desert a client," and was soon again urging a settlement. Finally the court—the referee—offered *his* advice; and then the defendant's lawyer came in, sat on the corner of a table, and argued in favor of settling the case; and he ended with the threat, "You'll be sorry if you don't." At last, satisfied probably that no bluff could be worked, the day was spent in the pretence of a trial. I had known that no honest hearing was intended, and at the close knew that I had again been tricked, cheated and imposed upon.

I wished to end further expense, and wrote the Keene lawyer to carry the case no farther. He went on, however, prepared a brief and argued it before the full bench. He never made any report, but I am sure the case was fixed just as the five legal gentlemen chose to leave it. This third suit cost me in all nearly $700.

It may also be interesting to know that my Brattleboro attorney did not serve the Washington authorities long. He was at home as soon as his partner had played his trick. And to-day, after twenty years of torment and worry, after spending several thousand dollars in a vain attempt to get my rights, after being assaulted, as a result of this secret conspiracy, and losing both the senses of taste and smell, as well as seriously injured in health, my house is fenced away from the street, cannot be rented but for half its value, my land is occupied, and *there is no help for it*, because New Hampshire's courts are powerless when the secret empire chooses to use its influence. HENRY E. HUNTER.

SHALL WE HAVE WAR WITH GREAT BRITAIN?

BELOIT, Ala., Dec. 25, 1895.

EDITOR CYNOSURE:—Aside from the question whether the rulers of any nation have, under any circumstances, the right to require its citizens to slaughter those who have done no wrong and are as honest and well meaning as those who shoot them; aside from the question whether the Christian men of this nation have a right to put to death their Christian brethren, for the sole reason that they have been born in another land and from no choice of their own, on serving under another flag, then arises another question: what special concern have we in a boundary dispute between two countries in South America?

It is not a question that affects any national interests. We neither have, nor are likley to have any territory south of the Carribian Sea. It is not a question of good government or personal rights. The people in the disputed territory are quite as likely to be protected in every legitimate pursuit by the British as by the Venezuelian authorities, and it is they alone who are specially interested in the choice of their rulers.

There is a question of abstract justice as to which government ought to hold the territory in dispute. In this Great Britain may or may not be in the right. But if we are to go to war for the settlement of every question of abstract justice we shall be undertaking a greater task than we are likely to accomplish. The slaughter of the Armenians in Turkey, the persecution of the Jews and Stundists in Russia, the conquest of Madigascar by France, and even the slave-trade in Central Africa, are matters that appeal far more directly to our sense of justice and humanity than any question of South American boundaries.

The late special message of President Cleveland was an appeal to the war spirit, and to the old hatred towards the British nation. It was, to say the least, a terrible mistake. He says in conclusion, "There is no calamity which a great nation can invite which equals that which follows a supine submission to wrong and injustice, and the consequent loss of national self-respect and honor, beneath which is shielded and defended a people's safety and greatness." It would be difficult for Mr. Cleveland to tell what injustice we endure and how our self-respect, our safety and greatness are at all affected by non-intervention in the affairs of South American States.

But it is not true that submission to injustice is the greatest calamity, or that it involves loss of self-respect and of national quietness. It is a far greatet evil, and involves a more serious calamity that a nation should do a wrong than to suffer from injustice of others.

A war with Great Britain, over the Venezuela boundary, would be an unspeakable calamity aside from the loss of life, the distruction of property and the vast increase in our national debt; the deterioration in morals, and the setback in the cause of Christianity and of all Christian reforms

would be most dreadful to contemplate. If Mr. Cleveland's attention could be turned to the prevalence of mob violence in our own nation, the burning alive of American citizens who have been convicted of no crime, the oppression of the Chinese who have visited our shores, the political corruption of our great cities and the vast exportation of rum and whisky to Africa and other heathen lands, it would be far more to the purpose. It is these things that are a reproach to our republicanism and that bring dishonor on the nation and not the variance of boundary lines in South America. H. H. HIMMAN.

ARE YOU IN CHURCH FELLOWSHIP WITH THE SECRET LOEGE?

SENECAVILLE, Ohio, Dec. 25, 1895.

EDITOR CYNOSURE:—I wish to call the attention of the readers of our excellent paper to what seems to my mind to be a very manifest inconsistency on the part of many pronounced and even radical anti-secret society men and women.

I mean plainly, men of avowed anti-secret principles, giving their names, influence and material aid to those churches, whatever their name, which have no testimony whatever of opposition to secret orders. Their name is "legion" that do not have one single word of opposition to say in their deliverances against the secret society system, or against any one of the numerous orders, from Masonry down to the most insignificant ones that have an existence.

Not only is this true in their history, but added to this, they have within their pale scores and hundreds of Freemasons, Odd-fellows and others who are reckoned in good and regular standing as "brethren beloved" in the churches. And many of them in high official standing, and no words of admonition or opposition on account of their connection with those various orders. Now who will be so good as to arise and explain this seeming inconsistency, as these must be recognised and fellowshiped the same as other members?

It is still more glaring when it is borne in mind that we have in our country as many as five or six different denominations that do bear their testimony against such orders, and to some extent, at least, waging a warfare against them. And churches too that are worthy of support and encouragement. Is it not strange and a source of amazement that this latter class of churches are entirely ignored by very many warm anti-secret men? One would be inclined to think that just the opposite course from this would be the course such persons would aim to pursue. Most gladly, in my judgment, should the enemies of the secret society system act wisely and consistently in a matter so vital as is the issue herein named. Those anti-churches are usually weak ones, both in numbers and sometimes in finances, and greatly stand in need of help from good men and women.

Also they are worthy of names, influence and means, and would be greatly built up and encouraged in their "mission of work and labor of love" if all anti-secretists would faithfully carry out, religiously, their sentiments touching this issue. Then would our earnestness and fidelity be made manifest in the sight of God and before the eyes of an observing world. E. THOMPSON.

TALKS TO YOUNG PEOPLE.

BY PROF. D. A. STRAW.

GETTING HOT.

Do you ever get mad? I think I have heard some one say not long ago, "It makes me mad." He was just thinking about something that had occurred in the time gone by, but the thought of it still had power to warm him when it crept through his mind.

But you don't quite want to say yes to my question, do you? Never mind. It is not clearly stated anyhow. We have so many words to express the varying shades of antipathy that "mad" is too strong a word for one to apply to himself,—except when the feeling is present. In that case it is seldom strong enough. It is remarkable how rich our language is in that sort of words: grieved, annoyed, irritated, offended, vexed, provoked, cross, incensed, indignant, angered, wrathy, hot, mad. Isn't that a parcel to select from? And isn't it strange that so many people use the last one most?

But I will use a more moderate term. Do you ever get angry? No, you need not look guilty so soon. It all depends on what was the cause of your anger, as to whether you were guilty or not. There are things enough in this world that ought to make one angry,—not mad, surely, for we should keep our feelings under control, and not let them run away with us. But he who does not get angry at the wrongs that are done in this sin-stricken world of ours must have missed one verse in his Bible reading. Perhaps he learned all the golden texts, and forgot the iron one: "Ye that love the Lord, hate evil." There are a good many other iron verses of the same sort. And we need to always keep them close beside the golden rule of love.

I believe the hardest verse in the Bible for most people to read is Matt. 5: 44: "Love your enemies," etc., the diamond verse, I call it. Diamond is hard, you know, but it is brilliant and beautiful, and wonderfully precious to keep—just like that verse. So many people do not distinguish between loving one's enemies and loving their meanness,—between hating evil and hating the one that does the evil. But that last hate is murder. And it is a sad thing not to know the difference between a murderous hate and a good one.

I knew a boy once who was away at school and when it came near the end of the term he sent home for some money to pay his fare home. His mother sent him the money, and then instead of using it to go home, he told people he was going home, then went in another direction—away to Omaha and the West. His mother looked for him, then wrote and inquired for him, then came and searched for him; and with no information but somebody's guess that he had run away, she went back home almost heartbroken. Months afterward, when he wrote to her and desired to come home, do you think she loved him? Yes, she loved him all the time. A mother always loves her boy, no matter how bad he is. But did not she hate the evil that he did? Maybe she excused him, or blamed somebody else for his wrong; but she hated it, and forgave him. There is the difference. That kind of hate does not make one bitter and murderous, but tender hearted and helpful.

It seems natural for a mother to love her own boy whether he is kind or unkind, but to love some other person's boy when he is mean, vicious or insolent, it is hard to separate him from his meanness. And it is hard to distinguish between loving him and treating him the same as if he were not mean. Jesus gave an illustration of love in the parable of the good Samaritan. Have you an enemy that you would not help if you found him wounded in the road?

Do you know a boy so mean that you would not help him if he really needed your help? I don't ask if you like to associate with him, nor if you ask him to spend the evening with you. You may prefer to go around the block rather than to meet him. You may prefer to be alone rather than to listen to his vile talk. But if you really watch for an opportunity to do him a kindness when he needs it; if you can hear his good impulses praised without a disagreeable feeling coming over you; if you can hear of his misfortune without a sense of comfort from it, then you must have learned the diamond verse. Then you can practice hating evil wherever you find it. Then you can heap fire on your enemy's head. Then you can keep sweet and be happy in a world where some people are not saints.

Wheaton College, Ill.

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THE MYSTERIOUS POWER:

OR

THE UNIVERSAL, INVISIBLE EMPIRE OF THE WORLD.

BACHELOR'S NARRATIVE.

CHAPTER XVII.

ON THE SCAFFOLD.

A man, John Brown, whose name was soon to be chronicled in history and song, undertook to do away with Negro slavery on his own responsibility. Accordingly on the night of Oct. 16, 1859, this eccentric and patriotic individual with a small force of twenty men crossed over into Virginia at Harper's Ferry and attacked the armory and arsenal. He was captured next day, afterward was tried, found guilty of treason, murder and attempt to incite insurrection and was hanged.

The Bachelor visited the prisoner and saw the execution, and the following graphic report of his taking off, as published in the New York *Tribune* at the time, will be read with profound interest by every patriot of future generations North and South. This eye witness says:

"The morning of that memorable second of December dawned at last, and the first gray streak saw us stirring. Governor Wise had seized the Winchester and Potomac railroad on the 29th of Nov. for military purposes, and issued his proclamation to the people of the State. He cautioned them to remain at home and on guard or patrol duty on the second of December, and abstain from going to Charleston. 'Orders,' said he, 'are issued to women and children and strangers are hereby cautioned that there will be danger to them in approaching that place on that day. If necessary, martial law will be proclaimed and enforced.'

"These are his very words; and I submit if they don't show how badly scared the great State of Virginia was. The field of execution—a plot of about forty acres, half in sod and half in corn-stubble—was directly opposite our house and the gallows stood on a rising ground not one hundred yards away from the porch. A military force of between two and three thousand troops, artillery, cavalry and infantry, had been concentrated at the place, and the whole country for fifteen miles was guarded by mounted and foot soldiers; all intercourse between town and country was stopped. A field piece loaded with grape and cannister had been planted directly in front of and aimed at the scaffold so as to blow poor Brown's body into smithereens in the event of attempted rescue; other cannon commanded the approaches to this modern Aceldema; and all Virginia held breath until the noontide should come and go.

"The most stringent precautions had been taken to prevent the towns-people from approaching the outermost line of patrolling sentries, for the authorities were determined to choke their prize malefactor without giving him a chance to make any seditious speeches.

"The December sun had risen clear and bright, but soon passed into a bank of haze, and I was afraid we should have a stormy day of it. By nine o'clock, however, as beautiful an azure sky hung over us as man ever saw, and, winter as it was, the sun became so hot that doors and windows were flung wide open. The ground had been staked the day before, and fluttering white pennons all around the lot marked the posts of the sentries, who came on the scene at the hour above named. Then a strong force of volunteer cavalry wearing red flannel shirts and black caps and trousers rode up and were posted, fifty paces apart, around the entire field; and then the guns and caissons of the artillery rumbled up; then more cavalry and infantry came; and then a solemn hush settled over the awful scene, and no sound was heard but the twittering of some birds, the sigh of the south wind among the tree branches and the occasional impatient stamp of a horse's hoof on the green sward.

"All eyes were turned to the jail, a scant half mile away down the road, but nothing could be seen but the glint of bayonets and gilt buttons and straps in the bright sunshine, until, of a sudden, the mass opened right and left, and a wagon, drawn by two white horses, came into view. In it, seated on a long box of fresh cut deal, was an old man of erect form, clad in a black suit, with a black slouch hat on his head and blood-red worsted slippers on his feet.

"The melancholy cortege formed and advanced toward us. There was the one helpless old man, suffering from five saber and bayonet wounds, going to his death under escort of Major Loring's 'Battalion of Defensibles,' Captain William's 'Montipelier Guards,' Captain Scott's 'Petersburg Grays,' and Captain Rady's 'Young Guard.'"

(*To be continued.*)

Probably the reason why slavery survived so long was because ministers attacked it. If only they had preached the Gospel, slavery might have disappeared as fast as Masonry is disappearing.

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Put two shelves inside at each end of the box. The entire inside should then be stained and the outside covered with felt of dark red or green put on with brass headed tacks. An easy way to fasten the felting and one which relieves the plainness is to cover the sides to within about eight inches of the top and then let the pieces covering the top fall over to meet it, tacking securely both along the top edge, and when the two pieces of felt join the upper piece may have a pinked edge below the row of tacks if desired. With a large blotter, pen racks, inkstands, a prettily framed calendar and the other accessories of a desk, this homemade piece of furniture, which need not exceed $3.50 in cost, is as ornamental as it is useful.

How to Make Batter For Fruit Fritters.

One cupful flour, half a cupful milk, 2 eggs, a teaspoonful sugar, a tablespoonful melted butter, half a teaspoonful salt and the yellow rind of one-fourth of a lemon, grated. Mix the dry ingredients together. Beat the eggs light and add the milk to them. Pour this on the dry mixture, beat well and add the melted butter. Salad oil may be substituted for the butter and is better than the latter, as it mingles more perfectly with the mixture. This batter is very good with only one egg, and cold water may be substituted for the milk.

How to Make Lobster Cutlets.

Open carefully one three pound boiled lobster. With a silver knife cut it into small pieces. Measure; you should have a pint. Put a half pint of milk over the fire. Rub together a tablespoonful of butter and 2 of flour; stir into the boiled milk; stir and cook until smooth. Take from the fire, add the yolks of two eggs, return and cook until smooth and thick—about a minute. Now again take from the fire, add the lobster, a teaspoonful of salt, a dash of red pepper, a grating of nutmeg, a teaspoonful of onion juice, a tablespoonful of parsley. Mix carefully; turn out to cool. When perfectly cold, form into cutlet shaped croquettes, dip in egg, then in bread crumbs and fry in smoking hot fat. Serve plain or with cream sauce.

How to Sugar Popcorn.

Pop the corn and take out all the hard, unpopped kernels. Put in a saucepan over the fire one pound of granulated sugar, with one half cup of water, and stir until the sugar is dissolved. When the liquid begins to boil, add the popcorn gradually until all has been added that the liquid will cover. Then stir gently from the bottom until the sugar grains, forming on the corn, turn out and cool. Or, the popcorn can be put in a bowl, and as soon as the sugar begins to grain pour over and stir until the corn is covered.

How to Scallop Macaroni and Oysters.

Drain 25 oysters. Have ready cooked 4 ounces of macaroni. Simply break it into pieces; boil in a large kettle of rapidly boiling water for 20 minutes; then drain. If you have time, it is better to throw this into cold water and allow it to blanch for 20 minutes. Put a layer of this in the bottom of a baking dish; then 5 or 6 oysters, sprinkled with salt and pepper; then another layer of macaroni, oysters, and so continue until all the materials are used, having the last layer macaroni. Put over the top about one tablespoonful of butter cut into bits. Boil the oyster liquor, skim it, and strain through a fine sieve. Pour it over the macaroni. Dust the top with stale bread crumbs and bake in a moderate oven about 30 minutes.

How to Run a Furnace Fire.

The furnace fire should be shaken down and raked perfectly clear in the morning. A few shovelfuls of coal should be put on and all the drafts opened. The ashes should then be taken up. As soon as the coal begins to burn well and the fire looks clear at the bottom put in enough coal to come almost to the top of the firepot. Keep the drafts open until all the gas has burned off; then close them, and later, if the fire be too hot, open the checks. Except in extremely cold weather, this is all the attention that ought to be necessary through the day. The fire must be raked down and fresh coal or cinders put on in the evening, but a small amount of coal will answer for the night unless the drafts have been open the greater part of the day.

On an extremely cold day it may be necessary to have the drafts open a part of the time and some coal put on at noon.

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LODGE-RIDDEN ITALY.

There was a great gathering of the masses recently at Milan, in Italy, to dedicate a monument to Garibaldi, who was a Mason. There were present delegates from 450 political societies and from 100 Masonic lodges.

Six thousand socialists carrying 100 banners were also present. History in Italy promises to repeat itself. These political societies are the successors of those that wrecked the liberties of the Roman Republic in the past, and the Masonic lodges succeed the ancient Bacchanalia that ruined its morals. The socialists are the offspring of these modern societies.

SECRET SOCIETIES IN TURKEY.

No country in the world is more infested with the worst form of secret orders than poor bleeding Turkey. Some of these societies, as the Ansairiyeh, follow the same practices and have all those religions of the Canaanites, even to the unmentionable abominations of Baal Peor.

It is an oathbound secret society whose initiations are guarded with the utmost care. They exclude women and the mained and the blind. They have no suspension or excommunication. They only have death as the penalty for revealing their secrets. The Armenians who are usually opposed to secret orders are the objects of their most cruel vengeance. If society in our own land continues to fester with secret orders we may some time have such a condition of affairs as now exist in Turkey.

WESLEYAN METHODISTS UNWAVERING.

A letter from Rev. S. A. Manwell, pastor of the Wesleyan Methodist church at Pittsford, Mich., calls attention to our statement in last *Cynosure* that the Wesleyans were beginning to waver on the anti-secret issue as evidenced by the fact that two of their conferences had memorialized their general conference at its last session to change the Discipline so as not to exclude the minor orders.

Bro. Manwell informs us that these two conferences are very small, and they were not even a unit among themselves. He says: "The number who wished the Discipline changed were comparatively small in respect to the general body.

"There have always been a few who have thought the Discipline should have remained as it was so as to exclude 'oath-bound societies' only. At the same time they have as a rule acted according to the Discipline as it now is. There was not a vote cast in favor of the memorials and they were immediately rejected. Not only this, but a committee to investigate did their duty well, and such action was condemned.

"Because one or two members of the family 'wavered' it is not proper to say the whole family wavered. The facts are the church was never stronger on the question than now. There is no compromise so far as the general body is concerned, and therefore no danger of a division on the question of secrecy."

We are glad indeed to get these facts from Bro. Manwell, who was a delegate to his last general conference. We rejoice that the radical Wesleyan church is not dragging anchor on the lodge question. Many no doubt had such fears when with us they were informed that two State conferences presented such memorials.

WAR WITH ENGLAND A CALAMITY.

We ask our readers to weigh well these words of our Washington correspondent, with which we are in deep sympathy:

"Men who spoke thoughtlessly of the probability of war between the United States, under the excitement of last week's utterances of our public men and newspapers, now realize that Dr. Talmage was right when he said, 'such a war would be the greatest calamity since the creation of the world. May God forbid the universal bankruptcy and the universal slaughter,' and the general tendency is now towards the belief that the Christian sentiment of the citizens of the United States and of Great Britain will be sufficient to prevent a war between what are regarded as the representative Christian nations of the earth, no matter if the provocation on either side were much greater than it can possibly be made in the present controversy. In our churches prayers have been offered for divine aid in the peaceable settlement of the dispute, and in at least one instance, Dr. Tennis S. Hamlin, God was asked not to allow the ambition of one man to embroil two Christian nations in war.

"A moment's thought will convince any professor of or well-wisher of Christianity that a war with England would be the most disastrous blow ever struck at Christianity since the dark ages. The great bulk of the Christian missionary work of the world is conducted by the English speaking nations, and what a mockery it would seem to be for these missionaries to preach 'peace on earth, good will to men" to the heathen, with the two greatest Christian nations engaged in war. Christianity would not recover from the effects of such a war for a century; therefore it is not probable that Christianity will permit it to occur. Even were the rulers of both countries in favor of war, and there isn't the slightest reason to believe they are, the Christians in both would be able to compel, by force of public opinion, a resort to arbitration, a method of settling international disputes which both countries have put themselves on record as favoring."

COURAGE IS SAFETY.

One of the quickest ways to lose control of a horse is to be afraid of him. Fear is defeat. Courage is victory already begun. Fear of Masonry is what is giving it easy victory.

In a manufacturing place in Connecticut was a Mason of better education than many of the ordinary class of Masonic adherents. He was a civil engineer by profession. But, unfortunately, he was too Masonic in his use of refreshments. He carried this so far that even the lodge felt obliged to do something to save itself from discredit. He tried to get a Masonic lawyer to defend him but did not succeed. He obtained one or two postponements of the trial, however, and finally by pleading that a brother Mason ought to help him when in trouble he secured one assistant. This was a man who happened to know what others in the same lodge had been doing.

The master of the lodge himself was no brother of Cæsar's wife, but may have been rather intimate with the wife of some one who was not Cæsar.

Finally, when he was ready with the facts, he announced that if they did not desist from persecuting him there would be charges made against other Masons besides himself, and if need be, criminal charges in the civil court.

Then he went and joined the Catholic church; and when it was suggested that if he found that his church relations were not consonant with his Masonic ones he might take a regular demit; and no fuss would be made, he gave them to understand that he had no use for a demit thus far. To-day he is a member of the city council, and the lodge dare not touch him.

SECRET SOCIETIES IN CHINA.

All the insurrections and massacres in China are instigated by secret societies, who secretly control the social and commercial relations of the people.

They extend their operations among all classes. They sometimes go by the name of Highbinders or assassins. They cause in China revolts which are attended by the murder of Christians. The interests of humanity demand that the Chinese as well as the Turks should have a better government, for their decaying structure is heaving in the throes of secret revolutionary elements.

The following from a Boston daily of Dec. 5, reveals an alarming condition in China:

"Mail advices received by reliable persons in this city from Canton, China, this morning give details of an attempt to capture the city of Canton by a secret organization for the purpose of establishing an independent government. The writer says:

" 'The plot ripened Oct. 27, when the attention of the United States Government was called to a suspicious telegram from a Hong Kong firm to its branch in Canton concerning the shipment of certain packages. The authorities were notified and the packages, which proved to be five barrels of pistols and ammunition, labeled "cement," were seized on their arrival. On the steamer from Hong Kong came 400 men, who expected to aid in the revolt. The officials, however, captured seventy-five of them and thwarted the movement. The Hong Kong papers speak of it as a "patriotic movement" and worthy of support.

" 'The plan of the organization, which originated in Hong Kong and was taken up in Canton, was first to capture the city treasury, next to demolish the Viceroy's palace. By this time they would expect sufficient aid to storm the city. They next expected to proclaim an independent government.' "

THE RELIGION OF MASONRY.

Rev. W. J. Coleman, of Allegheny, Pa., writes calling our attention to an editorial in the *Christian Nation* of New York on the "Religion of Masonry." He says it is the best thing on that subject he has seen. The following is the editorial:

"The death and burial of a Pittsburgh Chinaman furnishes food for reflection. This Chinaman was in no sense a Christian, not even in that singular sense in which this nation is Christian, according to some people; as though it were possible for a nation, any more than a man, to be Christian without believing and confessing Christ as a personal Saviour. But Yee Sum was not even a make-believe Christian; he made no pretense to have anything to do with Christianity, had no connection with any church, did not even trouble himself to attend any of the Sabbath-schools. Yee Sum was a straight out idolater, who did not whisper it but said it out loud, and gloried in it. But Yee Sum was also a Mason, which in no sense interfered with his idolatry but only rendered him proficient in a new line of idolatry. The funeral exercises were conducted according to the rites of Masonry as it exists in China. For Masonry is all things to all men, but it sends them all to the same place. When the body was placed in the grave, edibles such as roast chicken, eggs, rice, etc., together with a flask of whisky and a certain amount of money were deposited along with it in order that the deceased might be provided with all necessary things for his journey to the better country. In case the supposed journey should be anything after the fashion of a Knights Templar conclave, liquor would be a necessary article. And thus this Chinese idolater, without a vestige of Christianity, was sent straight through to the grand lodge above, the same place where the honored bishop and the learned doctor of divinity and the elder and the deacon who have preached and taught and professed Christ for many years, and who die in the faith of Masonry, all go. Truly Masonry is no respecter of persons. All alike, good, bad and otherwise, go to the same place. Like the drag net of the Gospel, Masonry gathers of every sort, but unlike it, not the bad are cast away, but those who tell the truth about it, or who fail to pay their dues."

LOOK OUT FOR THE POOR STUDENT.

Some one reported that the University of Wisconsin at Madison had become a resort for aristocrats, and that the poor student had a slim chance. President Adams referred to this report in his address Dec. 26 before the State Teachers' Association in Milwaukee. He said:

"Anyone that thinks over the roll of those chosen by the students themselves to engage in the great intellectual tournaments of the university—the Joint Debates—will see that it is not wealth but poverty that seems to be on the intellectual throne. The lesson is, 'Look out for the man who has neither time nor desire for a dress suit.' All he asks for is to have an open road and a free and encouraging opportunity."

Again he said:

"It is a matter for pride as well as for gratitude that no vigorous and enterprising young man of ability is so poor that he cannot work his way through college, and, best of all, receive from the teachers and students alike the respect which his scholarship and character deserve. In

the uncompromising democracy of university life the history of the past year has repeated the history of every other year in showing that in the appointment of joint debaters by the students, and the appointment of fellows by the faculty, the man whose money has been earned by his father or his grandfather is not more honored than is the student whose money has been earned by his own hand.....

"The temple of learning, like the temple of God, must be four square, and must throw wide open its doors to all classes alike. While it must give every opportunity and encouragement to the poor, it must not give to the poor any exclusive rights. The rich man is as good as the poor, if he behaves as well; and the poor may not say to the rich, 'Move out, for this is mine.' The very name 'University' implies universality of condition as well as universality of knowledge. When this term for the highest institutions of learning was first adopted, there were in the same scholastic communities those who were the sons of princes and those who, like Martin Luther, sang from house to house to gain their bread. So in the true university it must be everywhere."

OHIO CONVENTION CALL.

TO THE FRIENDS OF THE ANTI-SECRECY CAUSE IN OHIO.

The time approaches for our annual gathering. Rev. W. B. Stoddard, the Eastern secretary, is at work in our State. Note his reports from time to time.

You are requested to assemble in convention in the city of Columbus, on the 27th and 28th days of this month, to engage in discussions and consult regarding the furtherance of the cause. All churches and assemblies in sympathy with the National Christian Association work are requested to appoint delegates.

Never was there a greater need for such gathering than now. Let prevailing prayer be offered and a general coming up to the help of the Lord against the mighty.

For programs and information write Bro. Stoddard, 1310 Hunter street, Columbus, Ohio.

H. J. BECKER, Pres.

PERSONAL MENTION.

—Rev. R. J. Gault spent a few days in Chicago this week and left Wednesday for Bovina. N. Y.

—An interesting letter from the coast agent, Bro. P. B. Williams, came too late for this issue.

—Rev. S. F. Porter, our Southern missionary agent, is now at Charlotte, N. C. He lectured last Thursday evening, Jan. 2, in the chapel of the Friends College at High Point, N. C.

—Our good brother, J. S. Hickman of Goodwine, is engaged in another local newspaper controversy on the lodge question. He writes us: "It would be well if we could discuss this question in many papers all over the country and thus educate the people as to what the lodge *really is*. There are many *Cynosure* readers who in such a discussion could more than meet every lodge argument. Let us encourage this movement and thus get our reasons for opposing the lodge before all that we can. In anti-slavery times the subject was preached from the pulpits, talked about at the fireside, was taken into politics and discussed in the newspapers. The great division in the M. E. church and other churches was caused by such discussions."

—At a large mass meeting in the Central Music Hall, Chicago, last Sabbath afternoon, eloquent appeals for suffering Armenia were made by Gen. O. S. Howard, Dr. S. P. Henson, Clara Barton and others. As the sentiment of the meeting the following resolution was adopted and wired to Queen Victoria, and to the Czar of Russia: "We have been looking with horror at the deliberate attempt to exterminate a peaceful and historic people, the Armenians. The policy and traditions of our people are against our interference by force of arms. We, citizens of Chicago, in mass-meeting assembled, as fellow Christians with a common ancestry, appeal to you to stop this continued wholesale slaughter. If circumstances which your government cannot control render this impossible at this time in Turkey we respectfully suggest that you, with or without the co operation of other powers, endeavor to arrange for the bringing of the Armenians to the coast and thence to some country where their lives will be spared. We pledge you the co-operation of our people in this undertaking in every possible way. We are sure such hardy, industrious and frugal tillers of the soil, if cared for until they become accustomed to their new environment, would be gladly welcomed by the people of the United States or other countries."

—Rev. Wm. Fenton in a private letter says: "Last evening a man well known in this city, who now professes, and seems to be converted (?) to God who says that he spent two years in 'Schwinefurth's heaven' and speaks in the highest terms of the morality of the inmates of that 'heaven.' And he firmly believes in the truthfulness of Schwinefurth and that the child born in that house was conceived by other than a human father. Dr. Morehead, president of the N. C. A., believes that the 'man of sin' is to be an incarnation of Satan. Now, providing that this child, born in Schwinefurth's bogus heaven, was conceived without a human father, may it not be the incarnation of Satan? If not, doubtless it is an incarnation of one of Satan's imps or demons. But sensible people will rather believe that the inhabitants of that place called 'Schwinefurth's heaven' are a set of deluded, wicked and devilish fools."

—Elder G. T. Dissette, of Kansas, in a private letter refers to verses that he has written on the anti-secret reform. He says: "The music of this reform is yet unwritten, and we are training our children to sing some reform songs that have never been heard on earth before. Thereby I hope to catch the public ear—'with guile.' And when once the principles which we hold are written and rendered in effective music, they will get hold of the youth and all lovers of good music, and they'll stick. Charles Wesley, that prince among hymn writers, said: 'Let me write the hymns of a people and I care not who writes their laws.' I have driven over fifty-six miles in the interests of this reform only last Friday and Saturday, and after all my efforts have met so little encouragement that I can not point to any prospective place for holding a convention. Of course we might announce that it will be held in Hiawatha, and I think we can obtain the use of the court-house, but we will have to meet expenses in some way; and if I were able financially I'd go there and try to set the movement going. There are a great many friends around the above-named place, and I think the convention would not only add strength to their sentiments, but numbers as well. However, if there is another place to which the brethren incline, I submit and merely suggest in the matter as above. I have ceased *lecturing* on secretism, but I tell my experience and some call it a lecture; they may call it what they please. The cat is out of the bag, and the craft are holding the sack. I don't spare them. I *'cry aloud* and *spare not.'* I am sure that there is no evil in Christendom that cries more loudly for a remedy than the evil of secretism. It is sickening to hear a man declaiming against sin in the abstract while ignoring it in the concrete."

REFORM NEWS.

THE EASTERN SECRETARY IN COLUMBUS, OHIO.

ARRANGEMENTS BEING COMPLETED FOR THE STATE CONVENTION.

1310 HUNTER ST., COLUMBUS, O., Jan. 2, 1896.

EDITOR CYNOSURE:—As wife's judgment is usually best, and she advised that I remain at home until Friday last, I did not reach New Concord, Ohio, until Saturday afternoon. As far as Pittsburg I had the company of that staunch reform worker, Dr. H. H. George. The Dr. was returning from attendance at a reform convention held in Atlanta, Ga. He found some true souls there but the convention was not largely attended. My home in New Concord was with Bro. J. M. Faris. He with others rendered me all possible aid in my work.

I preached by appointment in the U. P. church, Norwich, Sabbath morning, and in the Second U. P. church, New Concord, in the evening. Both services were well attended. Interest in N. C. A. work was revived, *Cynosure* subscriptions added and support rendered. There will no doubt be a good representation of these friends at the State convention. Rev. J. A. Kennedy, pastor of the church in which I gave the evening address, will be one of the speakers. Subject, "Reasons for Reform Conventions."

It is desired that I return and address the students of Muskingum College soon. They are now scattered during vacation. It will be a privilege if time will allow me to do so. A day and a night was spent in company with Bro. J. S. Thompson. He agrees that false worship is the greatest evil of our time and that the lodge system is the greatest manifestation of false worship, and works accordingly. The Harveys, Stitts, Johnstons and others seemed in good heart and willing to do what they could for us. Times are hard. The farmers as a rule get but little money and of course they cannot give much. I was glad to note a willingness to do what they could. A little goes a good ways sometimes, if given cheerfully, as to the Lord.

Father Lyon is in his eighty-fourth year. He has labored on the farm all his life, being little known outside his neighborhood. How far his contributions have gone in sustaining truth eternity alone can reveal. He has given as the Lord prospered him. His advanced age forbids his toiling as once; his means are therefore less, but his interest is unabated. He will do what he can.

I have spent a very happy New Year at the home of my sister, Mrs. K. A. Orvis. I attended church twice yesterday. In the morning at St. Marks Lutheran church, I heard Rev. Long preach a most excellent and practical sermon from Luke 12th chapter 4th and 9th verses. The speaker said there would probably be as many deaths and as much sickness in the year to come as there had been in the past. Many would resolve to stop the use of tobacco and not go to the saloons, but this would only be a happy new year to those who loved and obeyed Christ.

To those who feared Christ, death would have no sting. Regarding the denying of Christ on earth the speaker made several practical suggestions. How many parents talk with their children in the home about him as they should? He pictured a minister who should be before the throne of God, surrounded by the holy angels, being judged. He had upheld the Christ denying, God defying lodges on earth. Oh, what could he say of his course in such a presence.

Bro. Long will do all in his power for the convention and that means much. Let every lodge man read that 12th chapter of Luke. If it is heeded it will close every lodge on earth.

I accompanied my sister to the prayer meeting in the Congregational church in the evening. The pastor read the account of the children of Israel crossing the Jordan, and gave a very nice little talk comparing the crossing to the entering upon a new year. My soul was fired with righteous indignation as I saw the Masonic emblems on the leading members. The oldest deacon is a 33° Mason. In my judgment what those Baal worshipers need is to be told they are yet in Egypt, and that they will never see the Jordan divide unless they leave their idolatry. Oh, how can those poor deluded souls be reached, who in their first lodge degree have sworn to have their throats cut, etc., if they tell the truth about Masonry! May not the coming of our convention to this city be the means blessed of God for their rescue. I believe there are many souls here that are to be delivered.

If I mistake not the signs of the times this is to be one of the most blessed conventions we have ever held. God hears and answers. Many earnest prayers have already ascended for God's guidence and blessing, and I shall go ahead knowing that God will vindicate his own cause.

Dear friends throughout the State, will you not especially remember this gathering? Pray often and much, contribute what you can; our expense will be considerable. If you find it impossible to be present send a letter of sympathy. Plan to come if you do not feel that you can take part. Your presence will indicate interest. It will cheer and strengthen. We shall have the best of speakers, the finest of music, a central location, and if you contribute so that we can, we will advertise extensively. The State president will send the call and we will respond, that God may be glorified and his truth advanced.

W. B. STODDARD.

NEW YORK CHURCHES

REV. DR. MADISON C. PETERS TELLS SOME PLAIN TRUTHS.

Churches Have Not Grown With the Population—God's House Should Be Built For All Alike—Fine Edifices For the Few a Defiance of Christ's Spirit.

At the Bloomingdale Reformed church, New York, on the evening of Dec. 29, Rev. Dr. Madison C. Peters continued his sermon on the subject, "Are the Churches of New York Accomplishing Their Mission?" He said:

In 1840 we had in this city one Protestant church to every 2,071 of the population; in 1850 one to every 2,442; in 1860 one to 2,777; in 1870 one to 2,480; in 1880 one to 3,048, and in 1890 one to 3,544, or, if we take the police census, one to 4,006. In comparison with the growth of the population the Presbyterian church has lost 17 per cent in this city in 20 years. The Methodist church in this city in 19 years increased only 26 per cent, and during the same time the population increased 80 per cent. The Dutch Reformed church sustained a loss of 10 per cent relative to the population. There is not a church in this city that has grown at all in proportion to the growth of the population.

The Christian forces at work below Fourteenth street, with a population of 700,000, are not so large as they were 20 years ago, and although 200,000 people have moved in below Fourteenth street 20 churches have moved out. One Jewish synagogue and two Catholic churches have been added, so that, counting churches of every kind, there are 17 less than there were 20 years ago. Our pulpits ring with frequent appeals for money to establish missions in the destitute west. The population in the city of New York exceeds that of North and South Dakota, Montana, Washington, Oregon, Nevada, Colorado and Wyoming. The Presbyterians and Congregationalists have less than 100 pastors at work in this city, while in the states mentioned the two denominations have nearly 600 pastors and workers. The greatest mission field in America is in New York city and not in the far regions.

The recent canvass made by the Church Temperance society has given valuable statistics which we may use in this study. One district, with a population of 16,391 people, has one saloon to every 111 inhabitants and one church to every 8,196. From Canal street to East Houston and from the Bowery to Broadway there is a population of 28,266, 179 saloons, one to 159, and three churches, one to 9,422. From the Bowery to Essex, East Houston to Hester, with a population of 49,359, there are 237 saloons, one to 208, and five churches, one church to 9,872. But let us look up town, in a section between Twenty-fourth and Twenty-ninth streets, west of Eighth avenue; there is but one church to 14,850. West of Tenth avenue there is one church to 31,926. West of Tenth avenue, between Fortieth and Sixty-fourth streets, there is only one church for the 16,563 people living in the district, while from Sixty-eighth street to Ninety-fifth street, between Central park and the Hudson river, there are 20 churches and more coming, so that before long every clique will have its own steepled club. Between Eighty-sixth and One Hundred and Thirty-eighth streets, east of Fifth avenue, there are 223,000 souls, in which district one of our denominations has one church, while in the same district, west of Fifth avenue, there are 72,000 souls, and this denomination has nine churches among them. To build fine churches for the few and pauperize the poor by building plain chapels for them is a defiance of Christ's spirit. God's house should be built for all alike. These churchless masses must be won for Christ. What are the churches doing to win them? We have too many churches where they are least needed and not enough where they are most needed. We are hindering each other's work by ruinous rivalry; we overlap the work, waste money and needlessly wear out workers. Denominationalism locates churches where they can be supported in fine style, Christianity goes where its saving influences are most needed. We have 360,000 people living in our slums. According to Carroll Wright's statistics 37 69-100 per cent are unable to read and write, 52 44-100 per cent are voters, while 62 38-100 per cent were born in countries foreign to the genius of our civilization and our free institutions.

What we need is an immediate interdenominational effort to swing the resources of our churches against the dangers which threaten our city, and an interdenominational comity which would secure such a distribution of our churches so as to fully equip every strategic position.

Were the whole energy of the church put forth at once it would be too late to bring this generation into the kingdom. But it is not too late to save the children.

Famine is in their cheeks,
Need and oppression staring in their looks;
Contempt and beggary hang upon their backs.

This is not only poetry, but the fact of at least 100,000 children in this city, yet the merry laugh, the hearty shout and screams of delight tell that God made childhood to be happy, and how even misery will forget itself in the buoyancy of youth.

There is so much misery among New York's poor that we have almost ceased to be astonished at any amount of misery suffered. These homeless and godless poor little ones that we are neglecting into vice should through Christian charity be pressing the narrow path of life. Put your hands on the hearts of these little ones, surround them with holy influences, and though their lips are now cursing God they will sing his praises and become men of might.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Jan. 12. Comment by Rev. S. H. Doyle.

TOPIC.—The peril and the power of ambition.—Luke xi, 52; Deut. viii, 11-20.

Ambition is an inordinate and eager desire of preferment, honor, superiority or power. The peril and the power of ambition are illustrated in the lives of many of the worlds most illustrious men. The power of their ambition has been so great that, regardless of the just rights of others, regardless of the laws of God, they have sought only to accomplish their purposes, and when position and power have been attained God has been forgotten, and no claims that even He has had upon them have been considered.

In the first Scriptural reference we have pointed out to us a laudable ambition and the gracious results of it. We are told that Jesus grew in favor with God and man. Christ was in the true sense ambitious. He was filled with an inordinate desire to do the will of God. We cannot be filled with too much of this kind of ambition. Paul also had a worthy ambition. He expressed it when he said, "We labor that whether present or absent we may be accepted of Him." We cannot be filled with too strong a desire to serve God and to so labor that we may be accepted of Him. This should be the one ambition of our lives, and if we make it that we will not only grow in favor with God, but also with man, as Jesus did.

In the second reference there is a solemn warning against forgetting God in the time of prosperity. The children of Israel could not but see the hand of God in their guidance and direction in the wilderness, but in the land of Canaan it would be different. There the blessings of prosperity and wealth would come from God through second causes, and there might be a temptation in the pride of their hearts for them to say, "My power and the might of my hand hath gotten me this wealth." This is the great danger of prosperity—that it may make us proud and ambitious, that we will take all the credit to ourselves and forget that we are indebted to God for all things.

False ambition always leads to destruction. God solemnly warns us against it. It has ruined some of the world's greatest men, and is supposed to have caused the downfall of the angels who fell from heaven. True ambition—a burning desire to serve God—receives His blessing and favor and the favor and confidence of men. Let us then "labor that whether present or absent we may be accepted of Him."

Bible Readings.—Gen. xi, 1-9; I Kings i, 5-53; Ps. xviii, 27; Prov. xvii, 19; xxix, 23; Isa. xiv, 12-20; Jer. li, 49-53; Ezek. xxxi, 10-12; Math. xviii, 1-3; xx, 20-28; xxiii, 1-12; Luke xiv, 8-11; xxii, 24-26; Rom. xii, 10; Phil. ii, 3-12; II Thess. ii, 1-4; Jas. iv, 5-10; I Pet. v, 5, 6; III John ix.

THE ENDEAVOR PLEDGE.

There Is No Excuse a Christian Can Give For Not Keeping It.

From the beginning of the Christian Endeavor movement some one has wanted to try his hand at tinkering the pledge. "The pledge is too strong," or "The pledge couldn't be lived up to," or "Something must be changed to adapt it to the peculiarities of our society." It is amazing how many "peculiar" societies there are in the world.

There are not so many of these pledge tinkers as there used to be, but we hear of them every now and then, even in these days. Now there is not much objection to altering the phraseology, if the meaning is not changed or the strenuousness of the pledge is not weakened, but this is the very thing that most pledge tinkers desire to do.

Now I should like to whisper in their ears that the revised Christian Endeavor pledge was prepared very carefully and prayerfully. Days of time were spent in weighing each word, so that every one might be the right word in the right place. The strength of every phrase was considered and special pains was taken not to have a single letter or syllable in the pledge which the youngest and weakest active member could not keep.

Twice, in the heart of the pledge, at the risk of tautology, and perhaps to the detriment of the queen's English, the phrase is substantially repeated, "Unless prevented by a reason which I can conscientiously give to the Lord Jesus Christ." That is the only excuse which the Christian ever ought to be willing to give for the nonperformance of any known duty. This is twice admitted and insisted on in the heart of the pledge, and it fully excuses any conscientious Christian, if he has any excuse worth giving. A Christian Endeavor society that fully understands what the pledge means in ninety-nine cases out of a hundred will vote against altering it. What is needed is a careful study of the pledge. Have a meeting to explain it and talk about it and to understand its thorough reasonableness.

My earnest advice to pledge tinkers is, "Don't."—Secretary Baer.

Points For Endeavorers.

Boston, Lowell and Woburn each reports a Greek Christian Endeavor society.

Many of the Indian Christian Endeavor societies of the west are organized into a separate union called the Dakota Christian Endeavor union.

There is hope that Christian Endeavor will soon gain a foothold in the land of the czar.

"C. E.," says a Junior worker in New Zealand, "stands for 'Children Especially.'"

The most northern society in Great Britain is one just organized on one of the Shetland islands.

The Rev. J. Carr Arnette of West Point is now state president of Mississippi.

The dates for the next international convention at Washington have been fixed as July 8 to 13.

Model New Women.

The woman's congress made an excellent impression in New Orleans. "If these are new women," remarked a distinguished lawyer, after reading reports of the sessions, "if these are new women, and these are their teachings, I say let us have more of them. Such a convention will do our women good, and our town too." The Times-Democrat says, "The speaker of the above words is one of the most conservative men in New Orleans."

The Loss of Mrs. Dietrick.

In the untimely and unexpected decease of our valued friend and coworker, Mrs. Ellen Battelle Dietrick, equal suffrage for women has lost one of its brightest and most efficient advocates, reform workers everywhere, and in Massachusetts and Ohio especially, an esteemed and beloved friend, and her family a wife and mother who resembled in her various virtues and abilities the ideal woman described in Proverbs.

I shall never forget the charming hospitality which Lucy Stone and myself enjoyed some years ago, during our last visit to Cincinnati, in the beautiful home of Mr. and Mrs. Dietrick in Covington, Ky. At a meeting held in their spacious parlors we had the privilege of advocating the equal suffrage cause before the leading residents of Covington and Newport, many of whom had never before heard the matter presented. The high regard and esteem in which both husband and wife were held by the community made their co-operation of the greatest value, for Mrs. Dietrick had been for years a Lady Bountiful and had organized the charities and reforms of her city.

When the older workers pass away after a long life of service, we acquiesce in the universal law, but when a woman of such splendid mental and physical vitality is thus removed in her prime we find it hard to submit to the inevitable. Mrs. Dietrick will be deeply mourned and sadly missed by thousands, but most of all by those who knew her best.—Boston Woman's Journal.

For Women of Leisure.

Embossed leather work is destined to become very popular, and, unlike many "fads" in fancy work, it is really artistic. The tools required are a modeling tool, a small knife, a star, a pearl bunch and a set of zinc plates. Covers for blotters, memorandums, workboxes and many other articles can be made successfully, even by a beginner. Calf is the leather used. After cutting a piece of the required size, trace the pattern upon it with a fine knitting needle. Follow this pattern with the knife, making a clean, even cut half way through the skin, and with the modeling tool press the cut open. Now fit one of the zinc plates to the outside line and press up the pattern from the back with the modeling tool. Make a paste of rye meal and sawdust with boiling water, and press this as a padding at the back of the parts wished to be raised.

This, after drying, will be found hard, and the background can then be pressed and stamped down with the star punch, after stretching the leather and pasting it down upon a piece of slate or wood. The modeling and raising of the leaves is done after the stuffing is thoroughly dry. Keep the leather damp while working by pressing a moistened sponge over it and allowing the water to soak in before touching it with the tool. The tools must be kept very clean and the knife sharp. After a little practice the work is said to be very fascinating.

How a Woman Became a Lecturer.

Mrs. Mary A. Livermore entertainingly addressed a large audience recently at the South End Tabernacle. The subject of her address was, "Twenty-five Years on the Lecture Platform." She said that when Lucretia Mott, the noted Quaker advocate of antislavery, visited her home in Chicago, of a church in which city Mr. Livermore was then pastor, she told the Quakeress that she did not approve of a woman going around in such a way. But when the war arose, and all personal sentiments and antipathies were suppressed, she, as the "greatest philanthropic beggar" in the northwest, was importuned to assist the sanitary commission. She yielded, as every one cognizant of war times knows, to the importunities and, in charge of stores and provisions, visited

the field hospitals. Then, whenever she returned home, the managers of entertainment courses, always seekers after novelty, asked her to tell about her trips to the war regions. Anxious to give money to the cause, she always consented to speak, and thus, unconscious of her former prejudice, became a public speaker. And a public speaker she has been, with unvarying success, ever since.—Boston Journal.

First Lady Doctor In Vienna.

While a lively warfare is being carried on in Vienna with regard to women's right to adopt scientific vocations an important point has, our correspondent says, been gained by them. The first lady doctor in Vienna, Georgine von Roth, has been appointed to a practice and has taken the oath. Some months ago the doctor of the Imperial School For Officers' Daughters, which has about 600 boarders and nearly 100 teachers and servants, committed suicide, and among the many competitors for the post was Dr. Georgine von Roth, who took her degree in Bern and has since been numbered among the assistants of Professor Neusser. The authorities, after long consideration, came to the conclusion that the medical treatment of girls and women, as far as is required of the school doctor, could not be intrusted to safer hands than those of a woman, and as Professor Neusser takes the responsibility of Fraulein von Roth being fully capable the lady doctor was appointed. Her mother is a Countess Palffy. Her father was a high official. The other lady doctors who are practicing in Austria are appointed to posts in Bosnia.—London News.

Luxurious Towels.

Towels at $20 apiece are among the luxuries shown beneath glass cases in some of the linen stores. They do not seem even distantly related to the heap of huckaback and damask which the fingers of the multitude handle on the bargain counter. They are as fine as silk, the birdseye weave of the background close and soft. They are big affairs. They have drawn work as delicate as lace and embroidery almost as fine as that on christening robes for their adornment. Sometimes the embroidery is of pale pink and blue, but usually it is in linen tints. But it would require a multimillionaire to use them without feeling that she was committing a desecration as well as an extravagance.—New York Advertiser.

Perfumed Butter.

Perfumed butter is becoming very fashionable at American breakfast and tea tables. The butter is made into pats and stamped with a floral design and is then wrapped in thin cheesecloth and placed on a bed of roses, violets or carnations arranged in a flat bottomed dish. Over these is placed a layer of flowers, so that the butter patties are imbedded in flowers. They are then placed on ice, where they are allowed to remain for several hours. This butter is eaten with crisp Vienna rolls, accompanied only by a cup of chocolate or delicious Mocha.—Chicago Record.

Three Hundred Bachelors.

The Federation of Girl Bachelors Clubs in New York is a co-operative affair with 300 "bachelor" households. The organization is composed of many small clubs banded together to secure home comforts at wholesale prices. They have a laundry of their own, and the president is an artist who notifies each member by mail where they may purchase their clothing and food and rent their apartments at 10 per cent or a third off the regular price.

Miss Kingsley.

Miss Kingsley, the daughter of the late Charles Kingsley, who is coming to this country on a lecturing tour this winter, is an authority on modern French art, and her lectures will be mainly on that subject. She received a few years ago a decoration from the French government for a paper on the peasant painters and the landscape painters of the Barbizon school.

Miss Elsie Stanley Hall, an English girl who was born in Australia, has been awarded the German Mendelssohn scholarship at the Leipsic conservatory. A large number of German musical students were her competitors. The scholarship is worth $375 a year.

A sister of charity is the first woman to receive a decoration in Holland. She was made a knight of the Order of Nassau-Orange by the two queens of Holland during their recent visit to Overyssel.

Friends of Mrs. Agassiz have founded a $6,000 scholarship at Radcliffe college, to be called the Elizabeth Carey Agassiz scholarship.

A FIVE-YEAR-OLD GIRL DYING OF ALCOHOLISM.

From the Cradle She Was Nurtured on Liquor and Must Meet the Drunkard's Fate—Her Parents Ruined Her Life—A Sad Story From the Slums of New York.

There is now in Bellevue hospital, New York, a little girl only 5 years old who is doomed to a drunkard's death. She was recently exhibited by Dr. W P. Northrup at a clinic at Bellevue hospital medical college. She was made the subject of a lecture on cirrhosis and kindred ills arising from indulgence in alcohol, and the little shattered form was exhibited to the students.

About all that is known of the little one's earlier history is that she was discovered in a ramshackle west side tenement, a victim to the evils of drink. From the cradle the child was nurtured on all sorts of vile liquors until now her system is as completely ruined as that of the aged drunkard of the gutters.

She is an Italian, the daughter of a dissipated couple who fed the child on liquor almost from the day of her birth. Though dying of an incurable disease, the little patient still craves the poison which has ruined her young life. Stimulants are administered at intervals to keep the shattered nerves in tone and relieve pain. The curse of drink has displayed itself in many forms, but this is one of the most pathetic instances ever recorded. What should have been a bright, prattling child, just awakening to the joys of life, has been rendered a hopeless mental and physical wreck, dying a drunkard at 5 years of age. And the parents of the baby are alone to blame.

She is fragile and weak, and the small, waxlike hands tremble and shake as with palsy. The little arms and legs are wasted away to almost nothing, but the body is abnormally distended. Around the waist the child measures more than twice the circumference of the chest, and the girth is growing greater.

Most of the time the patient sits in her chair like a small, white ghost. Because of the pallor the doctors and nurses call Lucy the "white baby." She talks but little, asking now and then for the tonics which take the place of liquor. The tonics must be given or the baby would suffer the torments of the habitual tippler when deprived of his stimulant. When first admitted, Lucy cried piteously for liquor, like the adult wrecks in alcoholic wards. The poison was to her as milk to a healthy child, showing how shamefully the little one had been raised. But after the first few drafts of tonic she ceased to cry for whisky. The medicines steadied her nerves.

No one ever comes to see the baby who is near unto death. She was visited a few times by the couple who are responsible for the ruined life. The parents, warped and sodden with drink, expressed no deep regret for what they had done. Each accused the other of having given the baby liquor when she was a little thing. It was in the house all the time and as Lucy grew older she had free access to the bottle. Reared in an atmosphere of rum and with an example ever present in the shape of gin dazed parents, it is not surprising that Lucy has reached her present stage.

When scarcely able to toddle, she was sent to the saloons for liquor and shared in the family debauches day after day. With the father and mother helplessly drunk, there was no one to look after the baby, so they plied her with drink to keep the child out of harm's way. While other children in homes less cursed played with the toys of babyhood, poor unfortunate little Lucy, red eyed and shaky, staggered around the house and forgot her wretched self in the heavy sleep of the drunkard.

During her short five years of life the girl was seldom sober. She inherited the taste for liquor, and the parents deliberately allowed her to cultivate it. Anything with alcohol in it was eagerly swallowed by the innocent victim of intemperance until her appetite craved for nothing else. But the pace was too rapid for the baby. Lucy dropped out, leaving her parents to travel the primrose path alone.

Every few days the little sufferer is compelled to undergo an operation. Otherwise the abdominal pressure becomes so great that respiration is impeded. The lungs fill up at an alarming rate, and Lucy endures intense pain until after the operation. In a short time she is able to leave her bed and move about, but not for long. The patient eats and sleeps moderately well, but there are no symptoms of improvement in her general condition. Lucy is beyond all chance of recovery.

In the course of his lecture to the clinic Dr. Northrup referred to a similar case of cirrhosis in a child. The patient, a girl of 4½ years, died from the effects of liquor, and the autopsy revealed what is known as the "hobnailed" liver. At that tender age the organ was dotted with nodules like those on the liver of old topers. The sole of a hobnailed shoe conveys the idea exactly, and the child had acquired in her brief life an ailment which comes to adults after 20 or 30 years of unbridled indulgence. When death relieves the little Italian girl, the doctors assert that an examination will bear them out in their diagnosis.—New York Journal.

No Liquor While on Duty.

The Wells-Fargo Express company has issued an order to its employees making the superintendent, route agent or general agent personally responsible for any loss occurring through failure to properly exercise their authority in the matter of controlling the habits of drinking or gambling of the men they employ. At the first offense, taking a glass of liquor while on duty, an employee is to be cautioned at once and on repeating the offense be discharged immediately.—Exchange.

The poor drunkard, seeing double, thinks himself rich when he counts his money.—Voice.

SABBATH SCHOOL.

LESSON III, FIRST QUARTER, INTERNATIONAL SERIES, JAN. 19.

Text of the Lesson, Luke iii, 15-22—Memory Verses, 21, 22—Golden Text, John i, 29—Commentary by the Rev. D. M. Stearns.

15. "And as the people were in expectation and all men mused in their hearts of John, whether he were the Christ or not." John was in the deserts till the day of his showing unto Israel (chapter i. 80). Then in God's appointed time the word of God came unto John in the wilderness, and he went forth to preach the baptism of repentance for the remission of sins (chapter iii, 2, 3). The effect upon many of the people was simply that of suspense and debating as to whether John was the Christ or not. See margin. Some of them asked him if he was the Christ or Elijah or that prophet. They need not have debated the question, nor have remained in suspense, had they been subject to the prophets Isaiah and Malachi, nor would they have reasoned much as to who John was had they been truly expecting Him whom John preached.

16. "John answered, saying unto them all: I indeed baptize you with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose. He shall baptize you with the Holy Ghost and with fire." John said that he was neither Elijah nor Christ nor the prophet, but only a voice—to be heard and not seen—crying, "Make straight the way of the Lord." And so he cried. "Behold the Lamb of God!" (John 1, 21, 23, 29, 36.) When afterward they told John that all were following Jesus, he said: "This my joy, therefore, is fulfilled. He must increase, but I must decrease" (John iii, 29, 30). This beautiful spirit of John which seeks nothing for self, but aims only to magnify the Lord, is very much to be desired and is within our reach, for it is the Spirit of Christ Himself, who never sought His own will nor His own glory (John v, 30; vi, 38; viii, 50). He is ready to fill us with His Spirit (Luke xi, 13), and He will when we are ready by His grace to live His life (II Cor. iv, 10, 11).

17. "Whose fan is in His hand, and He will thoroughly purge His floor and will gather the wheat into His garner, but the chaff He will burn with fire unquenchable." The baptism of Israel with the Holy Spirit and with fire will be at the harvest time, the end of this age (Math. xiii, 40-43; Isa. xliv. 3; Mal. iii, 2), but individual believers may and should be filled with the Spirit now, and they may also know somewhat of the experience of fire, for there is much dross in us to be consumed. The unquenchable fire is, however, the same as the Lord Himself referred to in Mark ix, 43-48; Math xiii, 42. See also Rev xiv, 9-11.

18. "And many other things in his exhortation preached he unto the people." In John iii, 26-36, we find that, among the other things, John preached that Jesus is the Son of God (see also chapter i, 34); that He was sent of God; that He spake the words of God; that whosoever receives the Son hath life, but he that receives not the Son hath no life, but abides under the wrath of God; that a man can receive nothing except it be given him from heaven, and that it is a great honor to be a friend of the Bridegroom, even of Jesus Christ. Elsewhere He taught that repentance is nothing unless it is proved to be real by works corresponding thereto. We may listen to preaching as sound and Christ honoring as that of John, but we read that even the word of God will not profit those who hear it unless they believe it (Heb. iv, 2).

19. "But Herod, the tetrarch, being reproved by him for Herodias, his brother Philip's wife, and for all the evils which Herod had done." The particulars of this will be found in Mark vi, 17-20, where it is also written that Herod believed John to be a just and holy man, heard him gladly and did many things. Some would say, therefore, that John might have done more for Herod if he had kept his favor and been gentle with him and not rebuked his sin, but the true servant of God has no thought of pleasing men so as to keep their favor, even though they be as great as Herod (Gal. i, 10). Our one and constant aim must be to please Him who has given us so great a trust as His gospel (II Thess. ii, 4).

20. "Added yet this above all—that he shut up John in prison." This was no new experience for a prophet of the Lord, as a king of Judah put Hanani in prison because of the Lord's message through him. Micaiah was smitten, put in prison and fed on bread and water because he was faithful to God. Jeremiah also was smitten and imprisoned in the dungeon (II Chron. xvi, 10; xviii, 23, 26; Jer. xxxvii, 15). The Lord Jesus told His apostles very plainly that they must not fear tribulation, imprisonment or even death (John xvi, 1, 2, 33; Rev. ii, 10; Math. x, 28). In Jas. v, 10, we read that the prophets are to us an example of suffering, affliction and of patience, and in II Pet. ii, 21-23, our Lord Himself is spoken of as our example in these things.

21. "Now, when all the people were baptized, it came to pass that, Jesus also being baptized and praying, the heaven was opened." Luke is the only one who speaks of Jesus praying at His baptism. He spent much time in prayer. How can we do His works without it? Matthew tells us that John at first objected to baptizing Him on account of his (John's) greater need, but that Jesus replied, saying, "Suffer it to be so now to fulfill all righteousness" (Math. iii, 14, 15). Jesus was and is righteousness itself and becomes our righteousness when we accept Him (Rom. x, 4; II Cor. v, 21). See heaven opened in John i, Acts vii, x; Rev. iv, xix, and Ezek. i.

22. "And the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven which said: Thou art My beloved Son In Thee I am well pleased." He was and is the true ark, where only the dovelike Spirit finds perfect rest. At Pentecost we read of tongues of fire in connection with the Spirit coming upon the disciples, but Christ needed no fire. He was always and in all things well pleasing to God: If we are willing to live His life, He will by His Spirit work in us that which is well pleasing in His sight (II Cor iv, 11; v, 9; Rom. xii, 1, 2; Heb. xiii, 21). His life had but one aim—to glorify God.

CARLISLE ASKS BIDS.

UNCLE SAM HAS SOME BONDS TO DISPOSE OF.

Terms of Purchase and Payment and Where Bids Will Be Received—Provision Also Made for Offers on Any Issue Congress May Authorize.

WASHINGTON, Jan. 6.—Secretary Carlisle at 11:55 last night issued the following bond circular, dated "Treasury department, office of the secretary, Washington, D. C., Jan. 6, 1896:"

"Notice is hereby given that sealed proposals will be received at the office of the secretary of the treasury, at Washington, D. C., until 12 o'clock m. on Wednesday, the 5th day of February, 1896, for the purchase of one hundred million dollars ($100,000,000) of United States 4 per cent. coupon or registered bonds, in denominations of fifty dollars ($50) and multiples of that sum, as may be desired by bidders. The right to reject any or all bids is reserved.

Terms of Payment and Purchase.

"The bonds will be dated on the 1st day of February, 1895, and be payable in coin thirty years after that date and will bear interest at 4 per cent. per annum, payable quarterly in coin, but all coupons maturing on and before the 1st day of February, 1896, will be detached, and purchasers will be required to pay in United States gold coin, or gold certificates, for the bonds awarded to them, and all interest accrued thereon after the 1st day of February, 1896, up to the time of application for delivery. Payments for the bonds must be made at the treasury of the United States at Washington, D. C., or at the United States sub-treasuries at New York, Boston, Philadelphia, Baltimore, Cincinnati, Chicago, St. Louis or New Orleans, or they may be made at San Francisco with exchange on New York, and all bids must state what denominations of bonds are desired and whether coupon or registered, and at what place they will be paid for.

May Be Made in Installments.

"Payments may be made by installments, as follows: Twenty (20) per cent. upon receipt of notice of acceptance of bids and twenty (20) per cent. at the end of each ten days thereafter; but all accepted bidders may pay the whole amount at the date of the first installment, and those who have paid all installments previously maturing may pay the whole amount of their bids at any time, not later than the maturity of the last installment. The bonds will be ready for delivery on or before the fifteenth day of February, 1896.

If Congress Authorizes an Issue.

"Notice is further hereby given that if the issue and sale of an additional or different form of bond for the maintenance of the gold reserve shall be authorized by law before the 5th day of February, 1896, sealed proposals for the purchase of such bonds will be received at the same time and place, and up to the same date, and upon the same terms and conditions herein set forth, and such bids will be considered as well as the bids for the 4 per cent. bonds herein mentioned.

[Signed.] "J. G. CARLISLE,
"Secretary of the Treasury."

Will Be a "Popular" Loan.

Speculation concerning the amount and character of the new bond issue was set at rest when Secretary Carlisle made public the above circular on the subject. The loan will be a "popular" one. This is the first issue by the present administration of such a large amount of bonds at one time. The fact that the bonds will be issued in sums of $50 and multiples thereof and be payable in installments is a feature which it is believed will make them regarded with popular favor. The main reason for dating the bonds a year back is said to be in order to give the public a better opportunity to judge their market value by comparing them with the gold fours issued at that time.

TWO FATAL WRECKS IN OHIO.

Five Persons Killed in the First and Two Meet Death in the Second.

CHILLICOTHE, O., Jan. 6.—At 11 o'clock at night two freight trains stood on a switch at Schooley's Station, seven miles east of here. The first train pulled out and the conductor, thinking that the second one would follow, left the switch open. Fifteen minutes later the eastbound express came along at forty miles an hour, and running on the switch collided with the train standing there. Both trains were badly wrecked. Engineer Tom Michaels, of the express, had both arms and legs cut off and died later. His fireman, Leon Mathers, was instantly killed.

Engineer Fitzsimmons, of the freight, escaped without serious injuries, but his fireman, George Addis, and another fireman, J. H. Cox, were killed. Jesse King, the front end brakeman, was also killed, and postal clerks J. E. Edginton, of Loveland, and J. D. Murphy, of Greenfield, were badly injured. Conductor Tom Brown, of the express, had to walk two miles to telephone the news to this city. Conductor Hendershot, of the freight, is responsible for the wreck, as he left the switch open. The passengers in the express were badly shaken up, but none seriously injured.

GREENFIELD, O., Jan. 6.—At Roxabell, two miles west of this place, last night a passenger accommodation and a freight train collided on the B. and O. S. W. The casualties are: Baggagemaster William Purdew is dead, buried in the debris; Engineer Dora Scott, three ribs broken, one driven into his lungs, will die; Fireman James Ryan, left leg broken, cut about the head; Passenger Brakeman John Erwin, left clavicle fractured, badly bruised; Fireman Charles McCord, of the freight; Engineer Matt Ryan and Brakeman Daniel Clifford were all painfully bruised and cut.

Close of the Atlanta Fair.

ATLANTA, Jan. 2.—At midnight yesterday the Atlanta fair closed its gates for good, there having been a large attendance on the last day. The result to the city has been very satisfactory although the fair was not a paying one to its subscribers in the matter of dividends. It is estimated that it has been of vast benefit to the cotton states and that $5,000,000 has been spent in this city by visitors.

Officers of the Ohio Legislature.

COLUMBUS, Jan. 6.—At the caucus of the Republican members of the lower house of the legislature David L. Sleeper, of Athens, was named for speaker; Charles Besler, of Montgomery, for speaker pro tem., and John R. Malloy, of Franklin, for clerk. At the senate caucus J. C. Hutsinpiller, of Gallia, was named for president pro tem., and A. C. Caine, of Franklin, for clerk.

Utah Ready for Statehood.

SALT LAKE, Jan. 6 —Everything is in readiness for the inauguration of the state officers, which will take place at the Tabernacle at noon today. Military and civic organizations that are to take part in the parade have been active all day arranging details for the occasion. There was great rejoicing here over the president's proclamation admitting Utah as a state.

Killed by an Elevator.

CHICAGO, Jan. 6.—An elevator in Lowenthal Bros.' warehouse, 515 Canal street, dropped Friday, killing Paul Linde of 77 South Sangamon street, and severely injuring Samuel Breet of 234 West Fourteenth street and Halzero Shapoero of 78 Fulton street. The elevator fell a distance of fifty feet.

How Does This Catch Us?

PARIS, Jan. 2.—The Estafette, referring to the Venezuelan situation, says: "We have seen the results of the intervention of Russia, Germany and France in the Chino-Japan difficulty. Why should they not adjudicate the difference between Great Britain and Venezuela?"

Resumed Operations.

SYRACUSE, N. Y., Jan. 3.—The Sweets Manufacturing company, iron and steel manufacturers that went into the hands of a receiver last Saturday, resumed operations by order of the court Thursday. The company employes nearly 500 men.

Cincinnati's New Year's Gift.

CINCINNATI, Jan. 2.—Cincinnati received a New Year's gift of twelve square miles of territory, increasing the area from 24½ square miles to 86½, and increasing the population to 355,000. It also increases the tax duplicate $11,000,000.

In the treatment of croup and whooping cough, Ayer's Cherry Pectoral has a most marvelous effect. Thousands of lives are saved annually by the use of this medicine. It frees the obstructed air-passages, allays inflammation, and controls the desire to cough.

Baldness is often preceded or accompanied by grayness of the hair. To prevent both baldness and grayness, use Hall's Hair Renewer, an honest remedy.

"Good Spirits."

THE WORDS HAVE DIFFERENT MEANINGS TO A SPIRITUALIST, A KENTUCKIAN, AND AN AVERAGE MAN. FOR THE AVERAGE MAN GOOD SPIRITS DEPEND ON GOOD DIGESTION. HOW TO INSURE GOOD DIGESTION? A RIPANS TABULE AFTER EACH MEAL, THAT'S ALL.

Ripans Tabules: Sold by druggists, or by mail if the price (50 cents a box) is sent to The Ripans Chemical Company, No. 10 Spruce St., New York.

NEW IRON LASTS and HOME REPAIRING OUTFIT

The Latest, Neatest, Cheapest and Best Outfit Ever Invented.

THE HOME REPAIRING OUTFIT NO. 1.

Consisting of 38 First-Class Tools and Materials (neatly boxed) Shown in Cut, viz.:

1 Iron Last, 8 inches.
1 Iron Last, 6 inches.
1 Iron Last, 4 inches.
1 Iron Standard, with Base.
1 Package Assorted Nails.
1 Package 4-8 Wire Clinch Nails.
1 Package 5-8 Wire Clinch Nails.
1 Package 6-8 Wire Clinch Nails.
6 Pairs Star Heel Plates.
½ lb Copper Rivets and Burrs.
1 Steel Punch.
1 Sewing Awl, complete.
1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

All these tools are full-sized, practical, neat, and cheap; not mere toys. They enable any person to do his own half-soling, boot, shoe, rubber, harness, and tinware repairing.

This Outfit is the result of years of study, experiment, and correspondence in the manufacture of Iron Lasts and Repairing Outfits; and its practical advantages need only to be seen and tried to be appreciated.

Our Improved Iron Lasts and Standard are one of the handiest tools you can have about the place. The Lasts are four in number, smooth and solid, 4, 6, 8 ,and 10 inches long, thus enabling one to half-sole all sizes of foot-wear. The Standard is made with an iron base, which can be easily fastened to the bench. No method of half-soling is now used on common work, except that of iron last and wire clinch nails. The writer of this has been in the business 20 years, and has seen the changes from the old wooden lasts and pegs to the modern method, and knows it to be complete.

Our Improved Harness and Saw Clamp is an indispensable tool in sewing a harness or filing a saw. The jaws are thrown open mechanically by a coiled spring on the bolt.

The weight of this outfit is 18 lbs. Price, all complete, packed in a neat, strong box, only $3.00.

The Home Repairing Outfit No. 2.

COMPLETE BOOT, SHOE AND RUBBER REPAIRING OUTFIT, consisting of 31 first class tools and materials. The No. 2 outfit contains the same articles as the No. 1 except ing the Harness and Soldering Tools, and is gotten up for those who have no harness or tinware repairing to do. Price of No. 2, neatly boxed, $2.00, or with the paper one year, $2.75. Price of No. 1. neatly boxed, $3.00, or with the paper one year, $3.75.

W. I. PHILLIPS, Publisher,
CHRISTIAN CYNOSURE, 221 West Madison St., Chicago.

Sermon on Secretism. By Rev. I Theo. Cross, pastor Congregational churct Hamilton, N. Y. This is a very clear arra of the objections to all secret societies, an to Masonry especially, that are apparent t all. 5cts each.

The Anti-mason's Scrap-Book, consisting of 53 "Cynosure" tracts. In this book are the views of more than a score of men, many of them of distinguished ability, on the subject of secret societies. Postpaid. 25 cts.

Purify
And Enrich
Your Blood
By Taking

AYER'S
Sarsaparilla

It was the Only
Sarsaparilla admitted
At World's Fair.

AYER'S PILLS for the Liver.

STATE NEWS NOTES.

ITEMS OF INTEREST TO THE PEOPLE OF ILLINOIS.

Happenings of the Past Few Days Gathered Here and There Throughout the State—Telegraphic Reports of Events That Will Interest Our Readers.

SPRINGFIELD, Jan. 4.—The state superintendent of insurance makes public a report showing the Western Manufacturer's Mutual Insurance company, of Chicago, to be insolvent. A recent examination by the department shows the following condition: Assets, $35,599.24; liabilities, $42,161.03; contingent liabilities of members, $37,837.26. Of the assets $34,590 consists of equity on real estate, which suit has been brought to foreclose mortgages, and real estate by order of the court placed in a receiver's hands.

BIG MILLS CLOSE DOWN.

Four Thousand People Thrown Out of Employment Temporarily.

CHICAGO, Jan. 2.—Four thousand employes of the Illinois Steel company were thrown out of employment by the shutting down of the three mills at South Chicago, Joliet and at Ashland and Archer avenues. The blast furnaces of the company are to be kept in operation, so the idle are confined to workers in the steel works and rolling mills. Although it is insisted by the Illinois Steel company that work is suspended merely to give its plants annual repairs, and that the shutdown will not last over two or three weeks, the workmen think inactivity will extend through as many months.

Before operations resume there must be an agreement upon wages for 1896. The men will demand better pay than for last year, hoping to restore the scale of 1893, and there has been no assurance the company will agree to this. While repairs are going on employers and workmen will engage in diplomacy. It is rumored the improvements at South Chicago will not be begun for thirty days. It will require several weeks to do what is contemplated. That gives employes and employers at least two months to come together.

Some Averages in Pardons.

SPRINGFIELD, Ills, Jan. 6.—A statement issued here giving the number of pardons and commutations granted to convicts in Illinois during the last twenty-three years shows that for the twenty years ended Jan. 1, 1893, the average number of prisoners in the penitentiaries of the state was 1,868 per year. During those twenty years there were 1,673 pardons and commutations granted, making an average of 83 2-3 per year. For the years 1893, 1894 and 1895 the average number of convicts in the penitentiaries was 2,182. During those years there were 216 pardons and commutations granted, making an average of 72 per year.

Fifteen Persons Injured.

MEADVILLE, Pa., Jan. 6.—Erie train No. 5, the New York and Chicago vestibule limited, while running forty miles an hour struck an open switch and collided with a locomotive in the New York and Pennsylvania yards here. Fifteen persons were hurt, among them: Mrs. Cyrus Adams, 327 East Seventeenth street, New York; Mrs. S. E. Harris, 20 East Ninth street, New York; Richard Johnson, engineer. All the injured continued their journey in charge of one of the surgeons of the railway company.

Killed by a Boiler Explosion.

ZANESVILLE, O., Jan. 6—An engine used on the Columbus, Sandusky and Hocking Railway, between Fultonham and Mount Perry, exploded its boiler Saturday. Bert Meed, the engineer, and Fireman Frank Hesse were instantly killed. Ira Norris, the conductor of the freight which was being assisted over the grade, was fatally injured, and Fred Creets, a brakeman, cannot be found. All the men reside at Shawnee.

THE DEATH RECORD.

EDWARD J. CURTIS, ex-governor of Idaho, at Boise, Ida.

CHARLES R. HAMLIN, oldest man in Oshkosh, Wis.

JAMES F. MCADOW, prominent business man of Kansas City, Mo.

Miss ALICE TWOMBLY, well known in society circles, at New York.

D. F. S. FORSHAY, well known banker, at New York.

JULIUS GOLL, prominent wholesale merchant, at Milwaukee.

THE MARKETS.

New York Financial.

NEW YORK, Jan. 4.

Money on call easy at 4@5 per cent; prime mercantile paper 6@9 per cent.; sterling exchange dull, with actual business in bankers' bills at 489¼@489½ for demand, and 487¾@488 for sixty days; posted rates, 488@489 and 490@490½; commercial bills, 486¾.

Bar silver, 63¾ Mexican dollars, 52¾.

United States government bonds steady; new 4's registered, 114½; do coupons, 114½; 5's registered, 112⅜; 5's coupons, 112⅜; 4's registered, 109; 4's coupons, 109; 2's registered, 93; Pacific 6's of '93, 100.

Chicago Grain and Produce.

CHICAGO, Jan. 4.

The following were the quotations on the Board of Trade today: Wheat—January, opened 57⅛c, closed 57¼c; May, opened 59⅞c, closed 60c; July, opened 60¼c, closed 60⅝c. Corn—January, opened 25½c, closed 25¾c; May, opened 28⅜c, closed 28½c; July, opened 29⅛c, closed 29⅛c. Oats — January, nominal, closed 17c; May, opened 19⅛c, closed 19¼c; July, opened 29⅛c, closed 29⅛c. Pork—January, opened $9.00, closed $9.00; May, opened $9.45, closed $9.37½; July, opened $——, closed $——. Lard—January, opened $5.37½, closed $5.37½; May, opened $5.70, closed $5.67½.

Produce: Butter—Extra creamery, 24c per lb.; extra dairy, 20c; packing stock, 10@11c. Eggs—Fresh stock, 19½@20c per dozen. Dressed poultry—Spring chickens, 8@8½c per lb.; old hens, 7@8c; roosters, 5c; turkeys, 8½@11c; ducks, 11@12c; geese, 7@10c. Potatoes—Burbanks, 19@23c per bu. Sweet potatoes—Illinois, $2.25@3.25 per bbl. Apples—Fair to choice, $1.25@3.50 per bbl. Honey—White clover, 1-lb sections, fancy, 12½@13c per lb.; broken comb, 10@11c; extracted, 5@6c. Cranberries—Cape Cod, $2.50@2.85 per box.

Chicago Live Stock.

CHICAGO, Jan. 4.

Live Stock—Prices at the Union Stock Yards today ranged as follows—Hogs—Estimated receipts for the day, 17,000; sales ranged at $2.75@3.75 pigs, $3.60@3.80 light, $3.50@3.55 rough packing, $3.60@3.82½ mixed and $3.60@3.80 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 600; quotations ranged at $4.05@4.90 choice to extra shipping steers, $4.50@4.50 good to choice do., $3.50@4.00 fair to good, $3.20@3.50 common to mediums do., $3.00@3.35 butchers' steers, $2.50@3.00 stockers, $2.90@3.70 feeders, $1.70@3.50 cows, $2.50@3.75 heifers, $1.75@3.70 bulls, $2.80@3.90 Texas steers, and $3.00@6.50 veal calves.

Sheep—Estimated receipts for the day, 3,000; sales ranged at $2.00@3.50 westerns, $1.75@2.90 Texas, $1.60@3.95 natives, and $2.00@4.75 lambs.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Dec. 28 to Jan. 6:

Benj. Rohrer, John Pollock, A H Dornbier, Alex. Steel, James Steel, F F French, Wm Knight, F Fraser, Judge Zearing, Louis Desmarais, John Rife, John B White, R P McGee, Milton Wright, Silas Taber, R P Brorup, Thomas Sussex, Mrs M B Park, A M Miller, Burton Doolittle, E Pennock, Rev. Isaiah Martin, Wm Hoverstock, B Bowman, Mrs C K Wood, A Rhodes, John W Merriman, John Levitt, Mrs S H Nutting, Mrs E A Rowley, Mrs F Collins, W W Nicholas, M N Butler, R A Cullor, J T Cullor, E J Buehrer, D S Faris, John Jones, Charlotte Amidon, Rev W B Stoddard, Samuel Mehaffy, Rev. H V Comin, T M Weeks, R J Hill, Jno Baker, Rev N S Smith, Emil Anderson, S P Miers, J S Woodward, Rev P B Williams, Wm Chestnut, Albert McCleery, C Quick, George Jameson.

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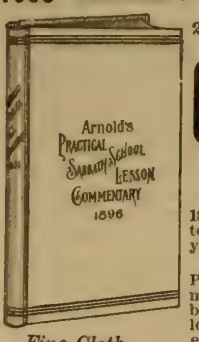

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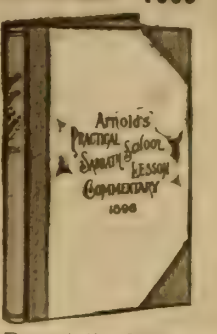

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FARM·FIELD AND GARDEN

IN THE APIARY.

Shallow Frames Versus Deep Frames For Wintering Honey Bees.

First.—Irrespective of the depth or shallowness of the frames, does the amount of comb which the cluster of a colony covers at the beginning of winter, if about four-fifths filled with honey, suffice for its needs, without the cluster moving lengthwise until the season enables it to do so readily?

Second.—Is there any essential contradiction between the maxim "Deep frames are better for wintering" and the fact that colonies have wintered well in very shallow hives, such as the Bingham?

The beekeeeper who asked the foregoing questions of The American Bee Journal, also gave his own idea in the matter. He said: "My idea is that very shallow frames succeed when they are filled with honey, or nearly so, and deep frames succeed because they have enough honey in their tops, and that in neither case the cluster moves lengthwise in severe weather."

The reply from Charles Dadant and son was: "If the place occupied by the cluster, in a shallow hive, was filled four-fifths with honey, there would be no room for the bees either to breed or to cluster, as they do not like to cluster on the honey, probably owing to the fact that it is much colder than the empty comb. The back part of the hive would then be filled all the way down, and we would consider that the colony was running some risk, more so than a colony that had less honey under the cluster.

In addition to this we will say that we do not believe that a colony can have a hive as full as mentioned above and be strong, as the bees must of necessity have filled this space during the honey flow, and there is usually about two months between that date and the opening of the cold weather in which they breed more or less to keep up numbers. Bees in very shallow frames with us do not winter so well as in large ones, as a rule, and the fact that "they have wintered well" is not an evidence that they winter as well as in the deeper ones.

C. H. Dibbens replied: "1. I think so. 2. No; the severity of the weather, strength of colony and the quality of food have more to do with successful wintering than the shape of the hive."

M. Mahin said: "1. Yes and no; it depends on the latitude and the character of the weather; in some cases the honey in reach, if there were none above the cluster, would be all consumed, and the bees would starve. 2. I do not see any."

Dr. J. P. H. Brown and G. M. Doolittle thought the questions had been well answered by the propounder of them. Professor A. J. Cook's experience tallied with the questioning beekeeper's conclusions.

W. K. Graham said: "1. It is all sufficient in this locality. 2. I would prefer deep frames for wintering."

Subsoiling Clay Soils.

Will it pay to subsoil clay soils? Here is what an Ohio farmer says in reply in a letter to Prairie Farmer:

If the land is not tile drained, it is very doubtful whether it will pay. But the plowing to insure success should be done in the fall, and care should be taken to do it when the soil is in proper condition—not too wet. If too wet, it will become puddled and be in a worse condition that if it had not been subsoiled. This system of plowing, if properly done in the fall and if followed by a dry cropping season, usually gives good results, while if followed by a wet season but little benefit, if any at all, can be expected from it. With pipe clay well tile drained we should expect good results. It would give the plant roots more room to feed in soil that had been influenced by the air on account of the subsoil plowing, and then there would not be the risk of the soil becoming puddled or returning to its former condition, as there would be had it not been subsoil plowed. As the matter now stands each farmer must determine for himself whether his soil will be benefited to such as extent as to make it profitable. It is our intention to give it a trial on tile drained land having a hard clay subsoil, with the aim of aiding the clover in its work at subsoiling.

Cottonseed Meal For Swine.

Results obtained at other stations have been confirmed in some recent experiments in pig feeding at the Kansas station. The meal proved poisonous to hogs even when fed in small quantities, and a mixture of one-fourth cottonseed meal and three-fourths cornmeal was as disastrous as equal parts of these feeds. The pigs died in from three to eight weeks after being put on the feed, the larger ones holding out the longest. Post mortem examinations in all cases revealed severe inflammation and congestion of the intestines, lungs and heart. Cottonseed meal, however, produces very rapid gains, both in pigs and hogs, and if the feed be changed before symptoms of disease appear hogs can be fed on cottonseed meal a short time with good results, according to the experiment at the Kansas station, without subsequent deleterious effect.

Protecting Bean Seed.

The following helpful hint is from The Farm Journal: To make sure of the bean and pea seed after it is dried and ready to put away, throw it into a tight bin or barrel and lay a piece of cotton batting upon the top. Before placing the cotton saturate it with half an ounce or an ounce of bisulphide of carbon. Then cover the bin tightly. The bisulphide evaporates rapidly into a deadly gas, heavier than air. It falls down through the beans and destroys every form of animal life. After this treatment keep the beans sacked or barreled tightly.

Feeding Sorghum.

No one seems to know what the principle is in green second growth sorghum that in a very few minutes kills cattle eating it. It is for practical purposes sufficient to know that it does kill in many instances, yet in others it has no visibly bad effect. The same applies to green second growth Kaffir corn, which is a nonsaccharine sorghum, but when either is cured there is no more danger in it than in any other fodder or hay. Kaffir corn is a very popular crop for both grain and forage among those who know it best.—Prairie Farmer.

Beware of Ointments for Catarrh that contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and is made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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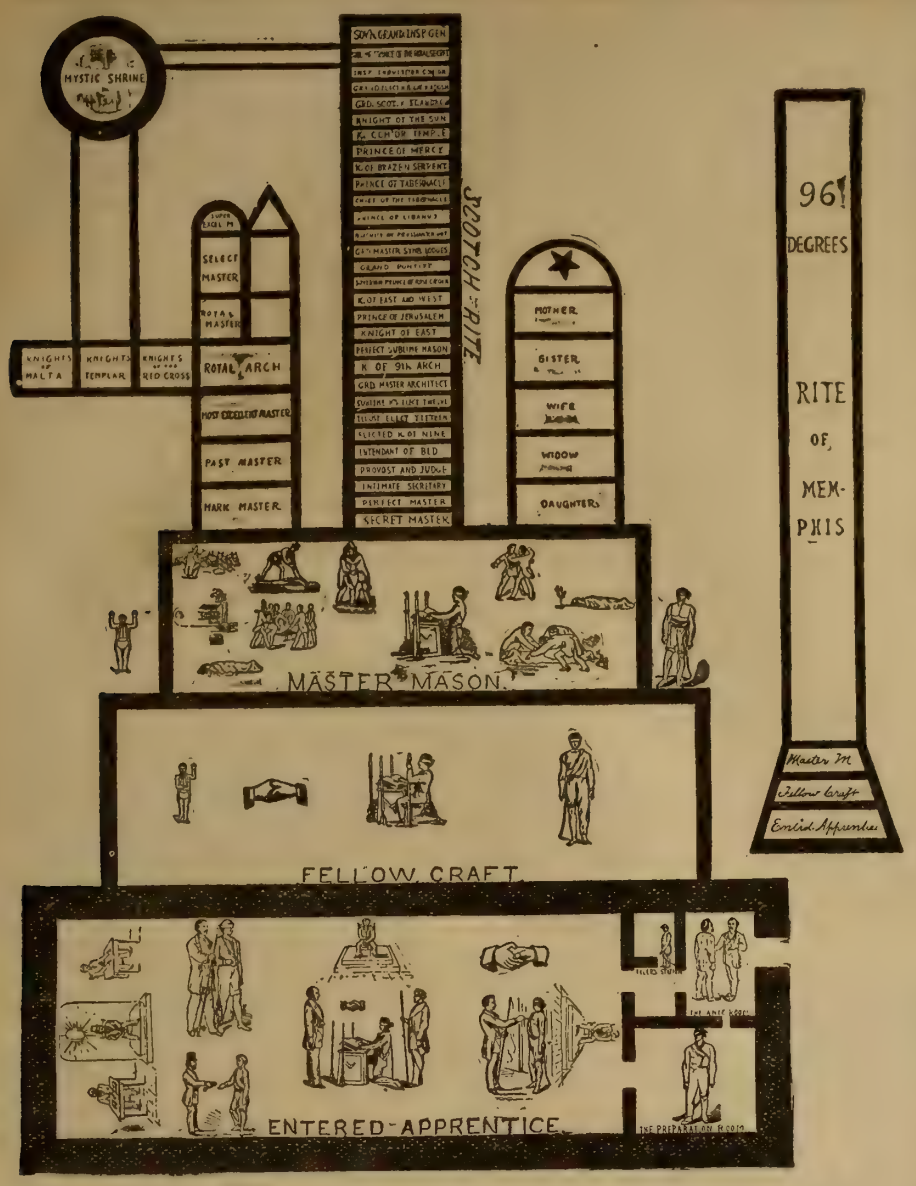

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Are Secret Societies a Blessing? An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too." A pamphlet of 20 pages and cover Postpaid, 5 cents.

Light on Freemasonry. By Elder D. Bernard. In cloth, $1.50 each. Paper, 75 cents each.

Adoptive Masonry Illustrated. A full and complete illustrated ritual of the five degrees of Female Freemasonry, by Thomas Lowe. 20 cents each.

Finney on Masonry. The character, claims and practical workings of Freemasonry. By Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents. Paper cover, 35 cents.

Masonic Oaths Null and Void: or Freemasonry Self-Convicted. This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them. 207 pages. Postpaid, 40 cents each.

Judge Whitney's Defense before the Grand Lodge of Illinois. Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents each.

General Washington Opposed to Secret Societies. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

Morgan's Exposition, Abduction and Murder, and Oaths of 33 Degrees. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan;" "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees." 300 pages; cloth, $1.00.

Mah-Hah-Bone; comprises the Hand Book, Master's Carpet and Freemasonry at a glance. Bound in one volume. In cloth, 589 pages, $1.00.

Oaths and Penalties of Freemasonry, as proved in court in the New Berlin trials. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 18 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons swore to the truthful revelation of the oaths and penalties. 10 cents each.

Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbeus Armstrong (Presbyterian) a seceding Mason of 21 degrees. 15 cents each.

Are Masonic Oaths Binding on the Initiate? By Rev. L. A. Post. 5 cents each.

Sermon on Masonry. By Rev. J. Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio. 5 cents each.

Masonic Outrages. Compiled by Rev. H. H. Hinman. Showing Masonic assault on lives of seceders, on reputation, and on free speech; its interference with justice in courts, etc. Postpaid, 20 cents.

Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each.

History of the Abduction and Murder of Capt. Wm. Morgan. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. 25 cents each.

The Mystic Tie, or Freemasonry a League with the Devil. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a lecherous Freemason. 15 cents each.

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HISTORY OF A WEEK

Tuesday, Dec. 31.

The Parson & Libby company, dealer in lumber and manufacturer of sash, doors and blinds, Chicago, failed. The liabilities are $100,000 and the assets about the same.

The 18-months-old child of Sherman Walker, of Napoleon, O., died from appendicitis. He had been suffering with distension of the bowels, and after an operation was performed by the attending physician a plum seed was found to have entered the vermiform appendix.

A murderer fleeing from officers captured a train on one of the Plant system trains in Georgia, and with pistols in his hands forced the engineer and fireman to carry him away from his pursuers.

Frank Smith and John Kenney, two miners, have been arrested at Rocker, a station west of Butte, Mont., while in the act of stealing ore from cars of the Anaconda company. It is said that in a year 100,000 tons of ore has been stolen.

Wednesday, Jan. 1.

An order has been issued from the war department dismissing from the service Lieutenant S. S. Pague, Fifteenth infantry, U. S. A., who a few months ago tried to kill Colonel Crofton, commanding at Fort Sheridan, near Chicago.

Hod-carriers and bricklayers of Cincinnati to the number of 900 are preparing to strike against a reduction of wages. The employers are firm.

Half a dozen United States soldiers have been jailed at Sun Dance, Wyo., for violating the state game laws in killing deer. The soldiers were unable to pay their fines.

There is a movement on foot at Cincinnati to unite the two patriotic societies, Sons of the Revolution and Sons of the American Revolution.

A large portion of the northwestern part of Stoddard county, Mo., is excited over the supposed discovery of gold. The find is on land owned by Mr. Crenshaw, a poor farmer.

Thursday, Jan. 2.

Mrs. L. Z. Leiter sailed from New York to England Jan. 1, to remain several months with her daughter, Mrs. George Nathaniel Curzon. Mrs. Leiter will be present at the birth of the heir to the Scarsdale estates, which event is expected to take place within the next few weeks.

The young ladies of Linton, Ind., have organized a Prohibition club, pledging themselves not to associate with nor entertain young men who use liquor, tobacco, are guilty of profane language, play cards, or smoke cigarettes.

Charles Jones and Lon Irwin were fatally shot, and Thomas Wolfe stabbed, in a general fight at Straight Creek mines, near Ashland, Ky.

Frank Hawkey, who disappeared from his home at Evanston, Ills., in a mysterious manner has written a letter to his sister, Mrs. A. A. Shinner, saying that he has gone to secure employment somewhere and does not intend to commit suicide as he threatened to do when he left.

Friday, Jan. 3.

The Philadelphia street car employes, not satisfied with the outcome of the settlement of the recent strike, have quit work again.

Albert Woodley, the jealous murderer of his intended wife, Jennie Buchanan, was hanged in the yard of the county jail at Pittsburg.

Amid the booming of cannon, the blowing of whistles, and the cheering of 20,000 people the Leadville ice palace was thrown open and a great three months' carnival was inaugurated.

The Cunard steamship Cephalonia struck a reef near Holyhead and was beached. The passengers suffered nothing more than a panic. The vessel was seriously damaged.

The Canadian court of claims has decided that street cars may run on Sunday.

Mrs. Clara Barton, president of the International Red Cross society, has arrived at Chicago to give personal aid and advice to Chicago sympathizers with the unfortunate Armenians.

Saturday, Jan. 4,

Professor L. S. Luther, of Trinity college, has been elected president of Kenyon college at Columbus, O.

The exports from Sheffield, England, to the United States during the year 1895 show an increase of $750,000 over those of 1894.

R. Paul, a switchman in the employ of the Chicago, Rock Island and Pacific Railroad company, was killed at Blue Island (Chicago) while switching cars.

Prince Regent Luitpold of Bavaria has formally renounced the throne of which the crazy King Otto is the normal incumbent.

Obituary: At Redbud, Ills., "Lucky Chris" Smith, aged 68. At Vincennes, Ind., Mrs. Elizabeth Brouillette, aged 86. At Anderson, Ind., Samuel Hurless, aged 61. At Monroe, Wis., Dr. S. W. Abbott.

Owing to losses resulting from outside speculation of one of its officers the Solicitors' Loan and Trust company of Philadelphia, has made an assignment.

Monday, Jan. 6.

Sol Gainer, brakeman, was killed; Fred Cierce, passenger, fatally injured; Fritz Flumen, passenger, leg broken, and several others slightly injured, in a wreck caused by a broken rail on the International and Great Northern near Georgetown, Tex.

Coinage for 1895 aggregated: Gold, $52,616,357; silver, $5,586,010; minor coins, $882,430; total, $66,084,758.

A trust has been organized in lanterns and prices will be advanced 33 per cent.

The divorced wife of Pugilist Corbett has recently been quietly married to Fred L. Masury, a wealthy New Yorker.

Two men were overcome with cold at the "Two Mile" Chicago waterworks crib during the present cold wave.

It is claimed that the Turks massacred 2,000 Christians at Oraah and Biredjik, Asia Minor. Turkish officials admit 900 slain.

The Chicago National Cycle exhibition has opened at Tattersall's and is the greatest bike show ever held. Over 500 makes of machines are showed.

A train on the Lake Street "L." road, at Chicago, was stopped within a yard of an open bridge, thus averting a frightful disaster. Somebody was negligent.

The Norfolk and Western offices at Roanoke, Va., were destroyed by fire. Causing a loss of $70,000, fully insured.

The British ship Avoca was burned in the Indian ocean and nineteen of her crew are missing.

Carl Doh has been found guilty of murder in the second degree, at Columbus, O. He killed Charles Boetscher in a quarrel over which German city was the prettiest.

NATIONAL LEGISLATURE.

Synopsis of Proceedings in Both Houses of Congress.

WASHINGTON, Jan. 1.—The senate held a two hours' session, in the course of which Mitchell advocated a return to the McKinley duties on wool; a resolution was adopted for an investigation of prices paid for armor plates, intimating that government officers were interested in contracts; Sherman offered a resolution to restore the gold reserve, to hold the same sacred for the redemption of greenbacks, and to reissue none of the latter except for gold. A bill was introduced to retire all greenbacks redeemed and issue in their place silver certificates redeemable in silver dollars. Adjourned to Friday.

Little was done in the house, which also adjourned to Friday. Some bills were introduced, among them bills to repeal the rebate on the tax on alcohol and to repeal the 10 per cent. tax on banks other than national.

WASHINGTON, Jan. 4.—The senate was informed by Morrill that the finance committee was not ready to report the house financial bill, but would probably be ready by Tuesday and moved that when adjournment was taken it be to that day. This prevailed. Sherman made a speech on the financial issue. The Elkins resolution requiring the public advertisement of bond issues was discussed without action. A resolution was introduced for a convention with Great Britain on the Alaska boundary, and bills for a cable to Honolulu, subsidized by the government; authorizing the deep waterway commission to consider the question of dams at the outlets of the great lakes; amending the house tariff bill by putting duties on horses, mules and cattle, and increasing the duties on farm products. Adjourned to Tuesday by a majority of one.

The house session was brief and it adjourned to Monday. Dingley introduced a bill for a seal protecting treaty with Russia, Great Britain and Japan, and if the treaty cannot be made for the slaughter of every seal on the Prybiloff islands. Boatner introduced a resolution calling for an investigation of Comptroller Bowler's refusal to pay the sugar bounty.

FRIGHTFUL EXPLOSION.

Three People Killed and Two Fatally Injured at St. Louis.

ST. LOUIS, Jan. 3.—Three persons were killed, two were fatally injured, four more are missing and thirty-one received injuries more or less serious as the result of an explosion that occurred yesterday afternoon at 309 North Second street. Everybody for blocks around Second, Third, Locust and Olive streets was startled shortly before 1 o'clock by a series of three explosions that demolished the building at 309 Second, in which it occurred, badly damaged adjoining structures, and shattered thousands of panes of glass in the vicinity. The building, which was occupied by the Anchor Peanut company and H. B. Grubb, agent of Ditwiller & Street, of Greenfield, N. J., was set on fire in some manner. The flames, which started on the first floor, communicated to a quantity of fireworks on the second floor.

The building in which the explosion occurred is a complete wreck. The rear half was blown to atoms and the whole front of the four-story building was blown out. The rear of the Excelsior Iron and Wire works and the rear of the Levison & Blythe Manufacturing company were entirely demolished. Fire completed the work of destruction by licking up all the light woodwork. The total loss in money will reach $100,000, fairly well insured, a large portion of the loss being for glass shattered, many large plate-glass windows being blown to bits.

The list of casualties is as follows: Dead --Joseph Chemelir, laborer Excelsior Iron and Wire works; Frank Niehaus, porter Levison & Blythe Manufacturing company; Paul Hauptuer, laborer Excelsior Iron and Wire works. Missing—Norman McArthur, foreman Excelsior Iron and Wire works; L. Lay, shipping clerk Excelsior works; Charley Axon, teamster Excelsior works; Joseph Cavoreck. Fatally injured—Alays Schneids, burned internally; Charles E. Amos, letter carrier, internally injured; thirty-one others who received less serious injuries, caused mostly by falling glass and brick.

SITUATION IN THE TRANSVAAL.

Report That the Boers Have Shot Doctor Jameson—Reforms Promised.

BERLIN, Jan. 2.—An alarming telegram has been received here from Pretoria, Transvaal, which states that an armed force of the British South Africa company numbering 800 men, with six Maxim guns and other artillery pieces, is reported to have invaded the Transvaal territory.

LONDON, —Jan. 3.—The colonial office has received confirmation of the reported defeat of Dr. Jameson. After sustaining great loss of life he surrendered. Secretary of State for the Colonies Chamberlain has telegraphed to President Kruger asking for generous treatment for the prisoners and wounded.

LONDON, Jan. 4.—It is reported here that the Boers have court martialed and shot Doctor Jameson for his raid into the Transvaal. A telegram from Berlin says that Emperor William has sent his congratulations to the Boers on their success in repelling the invasion.

A dispatch from Pretoria says that President Kruger, of the Transvaal, has issued a proclamation promising that the Boer legislature will listen to the grievances of the Uitlanders and remove some of the burdens complained of.

The South African Critic says it has received such grave news that it will not publish it until it has confirmation. It intimated that it was of a rising of Uitlanders at Johannesburg.

The colonial office remained open until 2:30 o'clock this morning, many officials attending there, but no further news from Transvaal was received. Emperor Williams' dispatch to President Kruger is denounced with the utmost severity in the editorials of English newspapers today. The Times says: "It is grave and distinctly unfriendly, and being compiled after the conferenee with Chancellor Von Hohenlohe and the foroign and naval secretaries imparts to it the importance of a state act."

SIX PEOPLE SUFFOCATED.

Father, Mother and Two Children, with Two Visitors, Choked with Smoke.

COLUMBUS, O., Jan. 3.—Six deaths are the result of a mysterious fire that occurred at 4:30 o'clock in the morning at the residence of John H. Hibbard, at 1398 East Long street. The dead are: John H. Hibbard, Mrs. John H. Hibbard, Mrs. Charles Lee, aged 22, Brownsville, O.; Fay Hibbard, aged 19, Brownsville, O.; Dorothy Hibbard, aged 8 years; Allen Hibbard, aged 5 years. Mrs Lee and Miss Hibbard, of Brownsville, are sisters of Mr. Hibbard, and were spending the holidays with their brother. Dorothy and Allen Hibbard were children of John H. Hibbard.

Annie Bell, a colored servant, and Webster, Walter, John and Hinton Hibbard, whose ages range from 8 to 14 years, escaped by jumping from a second story window. Annie Bell suffered a fracture of one ankle, and Walter Hibbard sprained one of his ankles. The others are not injured. The fire probably resulted from an explosion of natural gas, though the facts as to the origin will probably never be known. The house is not badly burned, but the interior woodwork is all scorched.

IT IS CARDINAL SATOLLI NOW.

Elaborate Ecclesiastical Ceremony Performed in a Baltimore Church.

BALTIMORE, Jan. 6.—The most interesting step in the elaborate ceremony of elevating Francis Satolli, archbishop of Lepanto and apostolic delegate to the United States, to the rank of cardinal, prince of the church, took place in the venerable cathedral here. The ceremony consisted of conferring the berretta, which is the cap worn by priests on ordinary occasions and differing only in the case of cardinals in that it is red. The remaining step is the conferring of the red hat which must be done in Rome by the pope himself, within six months from Nov. 30, the day upon which Satolli's appointment was made.

The old edifice in which the ceremony took place, and in which the first American bishop was ordained and the first American priest ordained, and which is presided over by the only American born member of the college of cardinals, was packed to the doors with an audience, which numbered among its members many of the most prominent, ecclesiasts, diplomats, legislators, educators and journalists in America. Archbishops, bishops and eminent professors represented the Roman Catholic church in the congregation. The vice president of the United States and numerous congressmen, senators, judges and minor officials were present. The ceremony was most elaborate and would require several columns to adequately describe.

Venezuela Commission Meets.

WASHINGTON, Jan. 6.—The first meeting of the Venezuela commission has been held with only one member—White—absent. It resulted in the election of Justice Brewer as chairman, and the announcement of Secretary Olney that the commission is entirely independent of the state department as to its methods of investigation. Before the meeting the commissions of the members were given to them, their duties being described therein to be "to investigate and report upon the true location of the divisional line between the territory of the Republic of Venezuela and that of British Guiana." A few questions were discussed informally, but no further business was done.

Serious Upsising in Formosa.

YOKOHAMA, Jan. 6.—A serious uprising has occurred in Formosa. On Jan 1 10,000 rebels attacked Taipeh, but they were repulsed.

Fire at Des Moines.

DES MOINES, Jan. 4.—Fire destroyed Thornton & Co.'s agricultural implement store, which was surrounded by banks, postoffice, insurance company buildings, and offices. By the strenuous efforts of the firemen the destruction was confined to the Thornton block. The loss is over $100,000. The temperature was 20 degrees below zero, but there was no wind. The origin of the fire is unknown.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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The Ohio State anti-secret convention will meet in St. Mark's Lutheran church, Columbus, Jan. 27, 28.

Many Methodist ministers preach holiness. This makes it peculiarly inconsistent for a Methodist minister to partake of the unholy associations, deeds and entanglements of the unholy lodge.

The Romish priest was right when he said that the church could not change her attitude toward Freemasonry, because no one could take both the Masonic obligations and the obligations to the priest or bishop.

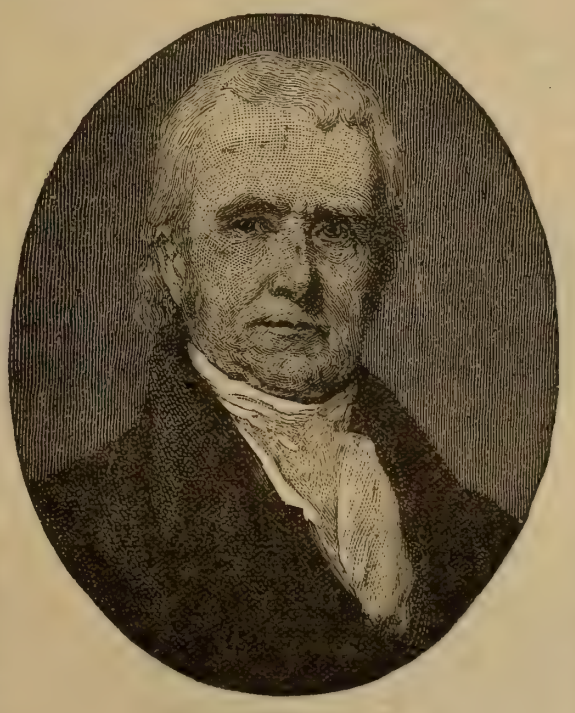
Quite a revival of anti-secret interest has struck Los Angeles, Cal. A number of union meetings were held in that city on Sabbath evening and these meetings were to culminate in a convention Thursday this week.

The New England convention will be in session Wednesday and Thursday this week in Boston. Let the prayers of every friend of the cause be that the Holy Spirit may be present in mighty power at this meeting.

The friends of the cause everywhere should rejoice at the auspicious outlook for the Ohio State convention. The number of strong, influential men who are rallying to the banner of anti-secrecy is greater than ever before. In the language of the State president, Rev. H. J. Becker, "the movement in the State was never in better condition than it is to-day."

Secretary W. B. Stoddard says in a private letter what has impressed some of us for years, that the Lutheran and other churches of foreign origin are the most to be relied on in the battle with secretism. They are not so contaminated with this evil as our American-born churches. Their religion has a depth of principle and piety that to a large extent protects them from the taint of this great national evil.

A Baptist minister who claims that he is such in order to be consistent with Bible teaching, and then joins a lodge where the Bible is a mere book of the law like any Mohammedan or pagan book, stultifies himself and abdicates his position. A Congregationalist minister who holds to Congregational polity should be a hard subject to remain contentedly under Masonic government which calls itself pure despotism and condemns private judgment.



JOHN MARSHALL, LL. D.

This distinguished jurist and statesman was a native of Virginia, and the oldest of fifteen children. He was captain in the war of the Revolution and fought in the battles of Brandywine, Germantown and Monmouth, and shared in all the hardships of Valley Forge, where he gained the undying esteem of General Washington. He studied law at William and Mary college. He was Foreign Minister to France under President Adams. He afterward was a member of Congress and then Secretary of State. President Adams afterward appointed him Chief Justice of the United State Supreme Court, where his influence was acknowledged to be paramount. None of our Supreme Court judges had such an acute and penetrating judicial intellect, and were so dispassionate in the hearing of a case. He was said by his biographer to be "conscience made flesh, reason incarnate." In a letter to Edward Everett, July 22, 1833, he said of Freemasonry, "That the institution ought to be abandoned, as one capable of producing much evil, and incapable of producing any good which might not be effected by safe and open means."

In the days of the anti-slavery agitation, so many churches and ministers joined the conspiracy of silence on that question that devoted anti-slavery reformers were sorely tempted to denounce those churches as infidel and anti-Christian. And then those churches in turn denounced the reformers as infidels, and opposed to the churches. There is the same temptation in these days for prohibition and anti-secret reformers to denounce the churches for their partnership with the liquor traffic and the secret lodge. It is well for us not to overlook the large amount of truth these churches hold in common with us. If it were not for the moral sentiment they educate in the public mind, our liberties would in a few months go down in anarchy and blood. So while we should faithfully testify against the sins of these churches, let us refrain from denouncing them as organizations, trusting that when the battle is finally joined the large majority of them, as on the slavery question, will be found on the Lord's side.

The most remarkable religious interest that has perhaps ever been awakened in Chicago is the Divine Healing movement, led by Rev. John A. Dowie. The Auditorium, which is said to be the largest and most magnificent audience room on the continent, is filled every Sabbath afternoon to hear this plain, blunt, matter of fact Scotchman who testifies that when at the point of death, many years ago, he was completely and instantaneously restored to health by the power of faith in God. D. L. Moody and Rev. Sam Jones have attracted as large audiences, but much of their success came through the co-operation of the churches and the newspapers. But Rev. John A. Dowie, without any such co-operation and with almost the combined press of the city publishing all manner of abuse and misrepresentation of him and his work; in spite of city officials who have arrested and prosecuted him at almost every step; in spite of the opposition of the secret lodges against whom he has testified in almost every sermon, in spite of all this, Mr. Dowie has moved his meetings to the very heart of the city where he is attracting larger audiences every week.

Rev. B. T. Roberts in his notable speech before the Conference of Christians in the First Methodist church, Chicago, said: "If we knew it, we are in the first stages of the French revolution. The reign of anarchy is upon us. The reign of the clubs is upon us. We are under its reign now. We say the people rule in Chicago, but the clubs really rule in Chicago. And it is time that we see to these facts and to the dangers that threaten us on every hand. If it should take the whole power of our national government to defend a man in his right to work, that man should be defended." Again he said: "Secret societies are a standing menace to our free institutions. They accustom those belonging to them to the language of nobility; their 'Grands' their 'Noble Grands,' is not the language of free men, and the men who act under them cannot be free men. They are bound and shackled hand and foot. One of these societies has a large, well-drilled, well-armed military organization. If a crisis should arise, as may arise in our political affairs, such an organization could very easily seize the reins of power. There would be nothing to prevent it."

A LITERARY CURIOSITY.

The following lines were first published in the Boston *Sun* many years ago. It is a remarkable composition. The initial capitals spell "My boast is in the glorious Cross of Christ." The words in *italics*, when read from top to bottom and bottom to top, form the Lord's Prayer complete.

Make known the Gospel truths, *our* father king,
Yield up thy grace, dear *Father* from above,
Bless us with hearts *which* feelingly can sing,
"Our life thou *art* for *ever*, God of love!"
Assuage our grief *in* love *for* Christ we pray.
Since the bright Prince of *heaven* and *glory* died,
Took all our sins and *hallowed the* display,
Infant *be*-ing first a man, *and* then was crucified.
Stupendous God! *thy* grace and *pow r* make known;
In Jesus' *name* let all *the* world rejoice,
Now labor in *thy* heavenly *kingdom* own.
That blessed *kingdom* for thy saints *the* choice,
How vile to *come* to thee *is* all our cry,
Enemies to *thy* self and all that's *thine*,
Graceless our *will;* we live *for* vanity,
Loathing the very *be*-ing, *evil* in design.
O God thy will be *done from* earth to heaven;
Reclining *on* the Gospel, let *us* live.
In *earth* from sin *deliver*-ed and forgiven.
Oh! *as* thyself *but* teach us to forgive,
Unless *its* power *temptation* doth destroy,
Sure *is* our fall *into* the depth of woe.
Carnal *in* mind we've *not* a glimpse of joy,
Raised against *heaven;* in *us*, hope we can flow.
O *give* us grace and *lead* us on thy way;
Shine on *us* with thy love and give *us* peace,
Self and *this* sin that rise *against* us slay.
Oh! grant each *d ily* our *trespass*-es may cease,
Forgive *our* evil deeds *that* oft we do,
Convince us *d ily* of *them* to our shame,
Help us with heavenly *bread: forgive* us, too,
Recurrent lusts, *and we*'ll adore thy name:
In thy *forgive*-ness we *as* saints can die,
Since for *us* and our *trespasses* so high
Thy Son, *our* Saviour, bled on Calvary.

NABAL.

BY REV J B. GALLOWAY.

A remarkable record is made of this man in 1 Samuel 25: 17, where we read "for he is such a son of Belial that a man cannot speak to him." I wonder if he was a Mason? He acted in this case very much like some of the modern brethren. He may have been a Baal worshiper, or a devotee of the ancient mysteries. At any rate he did not seem to know David or recognize the Lord's claims upon himself; and there was one subject, also, that he could not bear to talk about. He flew upon the young men when they mentioned it.

There has always been these kind of subjects. How true this was of slavery, especially in the South. Don't question it. Don't mention it (except to extol), either in the pulpit or the forum. What was true of slavery in those days is true of Masonry to-day to a good degree.

Not long since I was talking to a Mason in his place of business. The subject was the A. P. A. agitation; when I took occasion to make a quotation from Webb's Monitor, he immediately stopped me, and gave me to understand that this was a prescribed subject on his premises. I could not help thinking that he acted a good deal like Nabal.

Now why is this? It is not because Masonry is more sacred than other subjects. A man may malign the church, or the Bible, or the government, and no offence will be given, but the moment Masonry is mentioned they will either be mum, or mad, or both. It looks as if we would have to learn to say Ma-son-ry as they say Ma-hah-bone. I am glad to say that I find honorable exceptions to this rule—men who are willing to talk and reason on the subject with intelligent opponents. With common people, who have not investigated, they are all willing to talk in a patronizing way about what they call the good, at the same time taking the greatest care never to mention the bad. From their standpoint it would seem to be an immaculate institution, but an ounce of common sense, rightly used, will probe that bubble.

The conspiracy of silence is a satanic device, best adapted to the propagation of any and every evil under the sun. Let us alone. Do not agitate is the common cry of every evil worker. "I will neither affirm nor deny," says the Jesuitical disputant when the facts of Masonry are brought before him. Silence, you see. But what can the poor oath-bound creature do?

He might do this if he was honest, candid and fair. I cannot affirm, for if I do I would break my obligation; I cannot deny, for then I would lie. My advice then to all men everywhere is never belong to an institution that perpetually puts you in this position.

Poynette, Wis., Dec. 23, 1895.

THE SIGNS OF THE TIMES.

BY J W. SNIVELY.

The signs of the times in which we live, as they are related to the coming again of our Saviour, demand our careful attention. The people would not own Christ when he came to save our lost and ruined race. The cross, the crown of thorns and the malefactor's death were then his reward. Though the rocks rent, and graves were opened when he cried out "it is finished," yet men still disowned him.

He sent his disciples forth to preach the Gospel for a witness to all nations, then the end of this Gospel dispensation would come. The Gospel, as a witness, has been, and is now being preached in all nations; but mark you, the Gospel is still, as ever in the past, a "stumbling stone and a rock of offense" to those who will not believe and practice it.

The "great falling away, and the revealing of the man of sin, who exalteth himself above all that is called God," is plainly visible to all who will give heed. The "mother of harlots and abominations of the earth" has not yet been completely stripped and made naked. "Babylon the Great" is still in power, and if she is not still "drunken with the blood of the saints" it is only because her power is limited. Though shorn of temporal power in Italy, her spiritual power is great.

Rome, sleepless and vigilant, seeks dominion over the nations. Her Jesuit spies, banished at one time or another by the popish king, of Europe, have found a home and a welcome in the free United States of America. The "Image of the Beast" in the form of the Jesuit, Freemason, and the multitudes of other secret societies, have so ingratiated themselves into the very warp and woof of our civil and political institutions that these institutions seem rotten to the core.

Hence comes the unhallowed alliance of our government with the liquor traffic, selling the bodies and souls of men for a tithe of the gold taken by that traffic from the people. Hence, also, the fact of the decadence of our public men, so that there are so few men in public place or power in whom we dare place any confidence. "To the victors belong the spoils" is now the motto of both the great political parties. The plain meaning is, we want office for the money we can make out of it. We spend more than our salaries to get the office, but when we hold we will more than reimburse ourselves.

Hence, also, come the millionaires and the trusts bound together by the common tie, "In union of rascals there is great power to help ourselves." The time has begun "when no man might buy or sell save he that hath the mark of the beast on his forehead or in his hand." The carnival of wickedness has begun. Satan is loose, having great wrath because he knoweth that his time is short. What is the meaning of our own national money troubles, and the divided and conflicting counsels as to what is the remedy? Why a war message from our President when no adequate cause exists?

Why is Turkey permitted to slaughter Christians at her will while the nations of Europe look on? Why is there unrest and dissatisfaction with the existing state of affairs in every nation under heaven? Why the wars and rumors of wars constantly sounding in our ears, borne by the telegraphic wires everywhere? Is not this the answer, Christ is coming? Christ is coming to take his throne. The devil and his works are to go down in blood, in war, in groans. Does it not become us to look for Christ's coming now?

"Look ye saints, the sight is glorious!
See the Man of Sorrows now,
From the fight returned victorious,
Every knee to him shall bow!
Crown him! crown him!
Crowns become the victor's brow!"

Just when the carnival of iniquity and sin seems ready to burst every barrier, in man's time of greatest extremity, Christ the king will bind Satan, take his blood-washed children home to glory, and rule over all in righteousness.

"Hallelujah!" "Praise God from whom all blessings flow." "The kingdoms of this world are to become the kingdoms of our Lord and of his Christ." "Let us watch, therefore, for we know neither the day nor the hour wherein our Lord cometh." We will watch and pray thy kingdom come. Amen! Even so come Lord Jesus!

Ingleside, Pa , Dec 30, 1895.

MYSTIC BROTHERHOOD IN KANSAS.

A SECRET ENEMY OF PROHIBITION.

BY S. C. HART.

Not long since a class meeting at Kearney, Neb., was rendered remarkable by nearly all the male members of one of the churches stating in their testimony that they had once been hard drinkers and had been saved by grace divine. So will it be forty and fifty years hence in whiskey States; the boys of to-day who are not in drunkards' and criminals' graves and cells, will some of them, at least, be testifying like these wrecks of physical manhood. And so will it be till the end of time if this curse is not removed from the boys and young men of the world.

I think there are eight saloons in Kearney paying $1,000 dollars a year each. This license is such a saving to the city. It is so much better for the men of a city to wreck their manhood, health and morals in paying their taxes through a saloon than to pay it directly into the city treasury. It is about thus in all license States and cities, Republican or Democratic.

The Republican State of Iowa lost her prohibition law and the Republican State of Kansas is likely to lose hers. The late court decision in Kansas by Republican officials has robbed prohibition of its power, the search and seizure feature of the law being pronounced unconstitutional.

The Mystic Brotherhood is the name of a new (secret) order which originated in the whiskey town of Wichita, Kans. It is spreading over the State and has for its object the overthrow of the prohibition law. Men who have not proper respect for the Christian Sabbath are not likely to enforce the prohibitory law heartily.

Gov. Merrill, not long since, sent word to the Soldiers' Home at Dodge City, that he would be there on a certain Sabbath to address the "Old Soldiers." In the course of his remarks he said that if any of them should go to hell they would have the satisfaction of having been good soldiers. Gov. Merrill is said to be a Sabbath-school superintendent and a member of a popular church which seems to be proud of him.

So many men who seek the higher positions in the State and nation, disclose in their campaign speeches a low, vulgar tendency. And the fact that such men are usually elected instead of the more refined, is a sad reflection on the Christian voters, and shows that the mass of the people are of a low, vulgar nature. Every man should be as pure in word, thought and act as he would like his mother, sister, wife and daughter to be.

Lecompton, Kan., Jan. 6, 1896.

MORAL AND ANCIENT CHARACTER OF MASONRY.

REPLY TO AN ARTICLE, BY REV. HOWARD HENDERSON, D D., LL D , IN THE MICHIGAN CHRISTIAN ADVOCATE.

[The following article by Rev. J A. Edmondson, pastor of the Cissna Park M E. church, Ill., was sent to the Michigan *Christian Advocate*, as a reply to an article on Masonry in that paper, by Dr. Howard Henderson. The editor returned Bro. Edmondson's article, explaining that he had published by request of a friend of our cause a large portion of Pres. C. A. Blanchard's address at the Northfield conference, as a reply to Dr. Henderson, and that he had announced the controversy closed.]

Rev. Howard Henderson, D. D., LL. D., appears in the Michigan *Christian Advocate* of Nov. 2d as the champion advocate, justifier, defender, exponent, magnifier and infallible oracle of Freemasonry. It appears he had, previous to the article of Nov. 2d, furnished a communication to this paper bearing upon the subject matter of Freemasonry which he claims was written in the spirit of courtesy and candor, but the article pro-

voked caustic criticism to which the article of Nov. 2d is a reply. In this reply he offers statements which he would have us to receive as philosophically and historically and morally true.

1. He informs some brother that the polity and principles of Odd-fellowship and Freemasonry are not the same. Now let us subject this to a philosophical test and see whether or not it be possible for the statement to be philosophically true.

Polity is the form or constitution by which any institution is organized. The form or constitution by which Odd-fellowship is organized is embraced in its oath of initiation. It is the same with Freemasonry, for one is made a Freemason by his oath, as Rev. Howard Henderson must know, for surely he will remember, that after having gone through with the scene of preparation, for the receiving of the first degree in Freemasonry, the degree of Entered Apprentice, and the oath was administered to make him a Freemason, that when he came to receive the degree of Fellow Craft he was put under the catechetical examination as follows:

Ques. "Whence came you?"

Ans. "From a lodge of the Saints John of Jerusalem."

Q "What came you here to do?"

A. "To learn to subdue my passions and to improve myself in Masonry."

Q. "Then you are a Mason, I presume?"

A. "I am so taken and accepted among brothers and fellows."

Q "What makes you a Mason?"

A. "My obligations." Here is the polity which made Rev. Howard Henderson, D. D., L. L. D., a Freemason. The polity embraced is an oath. Was that polity or oath moral or immoral? Let us see. The preparation for the administering of the oath was as follows.

Q. "How were you prepared?"

A. "By being divested of all metals, neither naked nor clad, barefoot or shod, hoodwinked and with a cable-tow once around my neck, in which condition I was conducted to the door of the lodge by a friend whom I afterward found to be a brother."

Q. "Being hoodwinked, how did you know it to be a door?"

A. "By first meeting with resistance, and afterward gaining admission."

Such is a part of the long catechism, but this is sufficient to give the true inwardness of the preparation for being made a Freemason. Now, was the preparation moral or immoral? Surely it was, in the first place, without the least modesty. For where would you find a modest man, who, if he knew he was to be conducted into a room, and well nigh stripped of his clothing, to prepare him for being made a Freemason, by taking an oath ex-cathedra, would think of ever becoming a Freemason, by shocking his modesty in the preparation for being made a Freemason? How would Rev. Howard Henderson prove that preparation to be moral which was in every way destitute of the least appearance of modesty or common decency?

Was there any culture or refinement in being neither naked nor clad, barefoot or shod? Will Rev. Howard Henderson tell what morality there is in that which is utterly destitute of culture or refinement? Was there any sense in Rev. Howard Henderson allowing himself to be hoodwinked and allowing himself to be led up against a door? It is a wonder that he had not mashed his nose to teach him how utterly the performance was without any sense whatever. Will Rev. Howard Henderson tell the intelligent and conscientious people what morality is embraced in a performance that is without any sense whatever? In it he may have learned what a foolish dupe he was whether he profited by it or not.

Was there any acquirement of useful knowledge in Rev. Howard Henderson, D. D., LL. D., having a cable-tow once around his neck? Did he acquire the knowledge of the mysteries of India, and that the cable-tow was a consecrated girdle or sash that he was to wear next to his skin? Did he learn that it had been manufactured with many mysterious ceremonies, and that it was possessed of the power of preserving the wearer from personal danger? Did he learn that it consisted of a cord composed of three times three threads twisted together and fastened at the end with a knot and was called *Zennar?* Will the gentleman tell what morality is embraced in that which is entirely void of the possibility of acquiring any useful knowledge? If so he might show the possibility of some profit coming of it.

But let Rev. Howard Henderson pass to the Worshipful Master for disposition.

Q "How did the Worshipful Master dispose of you?"

A. "He ordered me to be re-conducted to the Senior Warden in the West, who taught me how to approach the East by one upright regular step, my feet forming the angle of an oblong square, my body erect, facing the Worshipful Master in the East."

Q. "What did the Worshipful Master then do with you?"

A. "He made me a Mason in due form."

Q. "What is that due form?"

A. "Kneeling on my naked left knee, my right forming a square, my left hand supporting the Holy Bible, square and compass, and my right resting thereon; in which due form I took upon myself the solemn oath and obligation of an Entered Apprentice Mason, which is as follows:

"I, Rev. Howard Henderson, D. D., LL. D., of my own free will and accord, in the presence of Almighty God and this worshipful lodge erected to him and dedicated to the holy Saints John, do hereby and hereon (here the Master places his right hand in that of the candidate) most solemnly and sincerely promise and swear," etc.

And on and on the swearing goes, until oath upon oath is piled up, and the death penalty is reached and the question is asked:

Q. "What is the penalty of your obligation?"

A. "Binding myself under no less penalty than that of having my throat cut across, my tongue torn out by the roots and buried in the rough sands of the sea, at low watermark, where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly or willingly violate this my solemn oath and obligation as an Entered Apprentice Mason; so help me God and keep me steadfast in the due performance of the same."

Now we see that the whole polity of Freemasonry is embraced in the oath. That is all there is to Freemasonry in polity. The whole polity of Odd-fellowship must be embraced in its obligation or oath, for without this there could not possibly be an Odd-fellow; so the polity must be the same for they are both organized by an oath or obligation. This principle is a fundamental truth or tenet. Now what is the fundamental truth of Freemasonry? If it be an avowal of belief in God is it not the same in Odd-fellowship? How then can the principle of Freemasonry be different from that of Odd-fellowship?

2. Now we come to Rev. Howard Henderson's statement of the antiquity of Freemasonry which he would have readers receive as historically true. This statement must be tried by the science of history. Will the gentleman tell us from history just how ancient Freemasonry is? Can he tell us when it originated, and how it originated, and why it was organized? Does ancient history teach him that it had its origin when the universe was formed, that the great Architect of the universe was the great Master Mason who built the universe? Does it teach him that Freemasonry had its origin when the tower of Babel was built? Does it teach that Freemasonry was communicated from the building of the tower of Babel to Euclid, and that Euclid communicated it to Hiram, and that Hiram, the Master Mason, built Solomon's Temple?

Ancient history teaches no such thing,—for Euclid lived two hundred and twenty years before Christ; and Solomon's Temple was built a thousand years before Christ; and how could Euclid communicate with Hiram, the Master Mason, when Hiram lived seven hundred years before Euclid? There is just as much truth in this—which is none at all—as there is in all the statements of Rev. Howard Henderson, D. D., LL. D., about the antiquity of Freemasonry. The gentleman needs to be led up to the oracle of ancient history that the scales may fall from his eyes, that he may see and learn that ancient history ended with the fall of the Roman Empire, 476 A. D.

Freemasonry has no place in ancient history unless the Osiris of the Egyptians, the Mithras of Persia, the Bacchus of Greece, and the Atys of the Phrygians were Freemasons and are all now blended in Rev. Howard Henderson's Hiram Abiff who sustained the same relation to Freemasonry that Jesus Christ does to Christianity. The gentleman, when receiving the Master degree, had the chance of experiencing the play of the resurrection of Hiram Abiff. Does any one know of a greater superstition than the gentleman's raising of Hiram Abiff from the dead when he confers the degree of Master Mason, looking for a light which he never receives? Was there ever a greater falsehood practiced upon the stupid credulity of a duped subject? Can any one understand just how a D. D., LL. D., can give his consent to offer such humbuggery before an intelligent tribunal as a great ancient institution?

Freemasonry is simply a servile imitation of certain ceremonies in the ancient idolatrous mysteries, covering in secrecy the superlative of ignorance, the degradation of superstition, and the fixing of the most savage death penalty, for who could have his throat cut or his tongue pulled out by the roots and not die? And we wonder who are they who are to do the throat cutting and the tongue pulling? They dare not let themselves be known to the law, for if they did there would be a very busy season of hanging. The wise advocates of Freemasonry must make it the parent of the idolatrous mysteries or the child; now which will they make it?

Did Freemasonry evolve the idolatrous mysteries, or did the idolatrous mysteries evolve Freemasonry? Which? Steinbrenner, a great Masonic historian, after much research, with manifest candor says that, "Speculative Freemasonry —which is the only form of Freemasonry now existing—dates no further back than 1717." "The article on Freemasonry in the New American Encyclopedia agrees with this statement of Steinbrenner. Indeed all modern research on this subject has resulted in dating the commencement of Freemasonry, as it now exists, not far from the middle of the eighteenth century."

Dr. Dolcho, the complier of the book of constitutions for South Carolina, says, "Neither Adam nor Noah nor Nimrod nor Moses nor Joshua nor Solomon nor Hiram nor St. John the Baptist nor St. John the Evangelist were Freemasons. Hypothesis in history is absurd. There is no record, sacred or profane, to induce us to believe that those holy men were Freemasons, and our traditions do not go back to those days. To assert that they were Freemasons may make the vulgar stare, but will rather excite the contempt than the admiration of the wise."

The boasted claim of antiquity which everywhere lies at the foundation of Masonic rites and ceremonies and pretensions is known to all informed persons in the matter to be absolutely false, and the well informed will not for a moment risk the statement that "Masonry is ancient." Such a statement is historically untrue. History puts upon it the indellible brand "Falsehood." Thomas Paine in his "Origin of Freemasonry" declares it to be the successor of the old Druid religion of Britain.

We close this article by referring Rev. Howard Henderson, D. D, LL D, to the Masonic monthly for October, 1867, printed in Boston, that he may learn how untrue from his own authority his statement is when he says, "Masonry is ancient."

A WOMAN'S BABEL.

The *Times-Herald* of this city contains a scathing editorial on the "Woman's Bible," the advance sheets of which have just appeared. It says that the Woman's Bible is not a Bible at all, not even a book. And the editor is right. It should not be called a book or a Bible, but a woman's garret, closet, lumber-room or something where *a number of skeptical women* have hung up, thrown down, heaped together or packed away a lot of incongruous illogical, threadbare, scuffed, crumpled and ragged criticisms of the Book which they do not love, nor understand, nor want to understand, and a miscellaneous assortment of notions about men and women, families and nations, which may be classified as good, bad, indifferent and doubly dubious from any reasonable point of view.

In the preface to the part which has appeared we are told that the completed work will be submitted to an advisory committee which will "sit in final judgment on the Woman's Bible." But is need hardly be said that the public is going to sit on this Woman's Bible and sit down hard. If it was intended to help woman in her struggle for a right position in the world, no worse blow could have been struck her cause. In this week of Thanksgiving in our land of Bibles no sensible woman can be made to believe that her sex is better off in the lands that have no Bibles. The

Times-Herald hardly overstates the matter when it says: "There are some blunders which are worse than a crime. The 'Woman's Bible' is one of them."—*Exchange.*

REFORM NEWS.

ON TO COLUMBUS, OHIO!

BRIGHT PROSPECTS FOR A ROUSING CONVENTION.

DAYTON, Ohio, Jan. 9, 1896.

EDITOR CYNOSURE:—Arrangements are nearly complete for what with God's blessing is to be one of the grandest State conventions we have held.

THE PLACE.

After consultation with members of the State executive committee and friends it is decided to accept the kind invitation of St. Mark's Lutheran church to hold the first two sessions of the convention with them. The large Y. M. C. A. Hall opposite the State House has been engaged for the sessions of the second day. The officials of the two U. P. churches voted to grant us their houses of worship for our gathering. It seemed advisable to secure the hall as it is central and we would likely reach a larger number of those who should hear the truths we have to bring. The cost is more, but we are assured that the friends will stand by us in what is believed to be a wise expenditure in reaching the masses.

THE SPEAKERS.

Rev. S. P. Long, pastor of the church in which we gather, will tell us "Why We Welcome You." State President Dr. H. J. Becker, in connection with the response, will speak of "Secrecy and the U. B. Church." Rev. J. A. Kennedy will present "Reasons for Reform Conventions." Rev. J. C. Smith will tell of "The Danger of Organized Secrecy." Dr. H. A. Thompson will answer the question "Is Secrecy an aid to Moral Reform?" Rev. W. J. Buchanan will tell us of "The Jesuits and Our Public Schools." Rev. T. C. Sproul will answer the question "Are Secret Co-operative Insurance Societies a Success?" I have not the subject of Bishop Floyd's address; others will be added with the complete program I shall (D. V.) send next week.

THE MUSIC.

I am glad to report that we are to be favored with music by what good judges claim to be the "finest band in the State." The manager of this, the Capital University band, assured me of his hearty co-operation. A fine orchestra, with possibly the Capital University Octette will entertain us. If the weather is favorable the band will play in the open air before the commencement of the evening sessions.

WHAT IS NEEDED.

That every friend in the State shall do his or her duty in helping at this important time. Look forward to, and pray for this gathering. Plan to come if possible; circulate the notice. If your church sympathizes ask that delegates be appointed. Write me for what programs you think you can distribute to advantage. Don't neglect to write a brief letter expressing sympathy and telling who you are, to be presented to the correspondence committee.

THE STATE EXECUTIVE COMMITTEE.

It is the business of this committee to look after the interests of the cause in their territory, and to expend such funds as are contributed for the furtherance of the cause. They will have an important report to present to the convention. A tried worker purposes to give a series of lectures in the Buckeye State. W. R. Sterrett, State treasurer, Cedarville, Rev. S. P. Long and Rev. J. B. Wilson of Columbus, are the members of this committee. I trust all friends who cannot be with us will also remember to send if possible a contribution to the State fund. Cheering letters are coming from our "standbys." Will try and find room for some extracts next week.

THE ENTERTAINMENT.

It is not always that free entertainment can be as readily obtained in large cities as smaller places. I think from the heartiness with which friends work for this gathering that they will be glad to care for all coming from a distance. Rev. S. P. Long, address, 59 W. 5th Ave., said, "Refer all the Lutherans to me for entertainment." Others promise help in this line. Let all who are coming write, that entertainment may be provided for all.

As the church is likely to be crowded all should be on time to get a good seat. There will be no reserved seats. A church near by will be opened if an overflow meeting is required. Time and space forbid mention of meetings held, the visitation of friends and encouragement given. Friends never seemed to have more courage than now. We are ready to respond to the call of our honored State president, and record another victory for the truth. I saw by a Xenia paper that the I. O. O. F. and K. of P's of that town were preparing for another "grand dance." The paper did not speak of "grand drunks;" perhaps they thought that unnecessary. I wonder if "grand dancing" is the chief occupation in the "grand lodge" to which they consign their members!

Surely children of the day ought to rejoice that they have not been left to such folly, and do all in their power to enlighten these benighted ones. I am at the home of Dr. Becker. I return (D. V.) in the morning to Xenia, thence to Jamestown and Greenfield for Sabbath. Expect to be in Columbus by the time friends read this.

W. B. STODDARD.

THE CAUSE IN SOUTHERN CALIFORNIA.

LOS ANGELES, Cal., Jan. 2, 1896.

EDITOR CYNOSURE:—On the principle that "he who shoots and runs away may live to fight another day," so, before the smoke of battle had lifted after the convention at Oakland, we bade adieu to our many friends there and started for Southern California for a month's toil in the moral reform vineyard.

We enjoyed the trip very much. Most of the farming country was passed in the night. When we reached the Tehatchepie mountains we found ourselves in another climate,—from the semi-tropical to the frigid, there being snow two or three inches deep, and ice sufficient to skate on. We soon passed over the range and were landed in the beautiful land of sunshine. Los Angeles is certainly the most prosperous city on the Pacific Coast, as indicated by the push in business, especially in building.

The orange crop is good, as is also lemons and olives this year, and owing to the partial failure in Florida, the people here are getting good prices. We landed here at noon on the 19th of December. We found our way out to Bros. Deardorffs and Warners, who had moved down from Portland a few months before. The welcome we received made us feel as if we were back home. After a good night's rest we took the Santa Fe train for Glendora, arriving there in the evening. We had been invited here by Dr. Lesh, the presiding elder, to hold a meeting for a few nights for the salvation of souls and the dissemination of true Gospel principles. The Dr. gave us the right of way from the start.

He and Rev. Pursell, of the U. B. church, and Rev. Holdrige, of the Holiness church, Revs. Norcross and Urey, of the German Baptist church, took hold and worked well. The Lord was with us from the first. Sometimes we realized "showers of blessing." Three professed and showed signs of true conversion, five professed entire sanctification. Impressions for good were made on many sinners' minds. The Christian people were greatly strengthened and built up. There are some very good people here.

Wife and I found an excellent home with Sister Gibbs while we stayed at Alosta or Glendora. When we left on the morning of Jan. 1st, it was like leaving home. While at Alosta we experienced a "sand storm." Anything but pleasant, we assure the strange reader, but, very beneficial after all, I mean, to remind one that this is earth and not heaven.

While here I preached and lectured thirteen times. I received seven new and three renewals to the *Cynosure*. When we arrived at Los Angeles we were met by Bro. Deardorff, who conveyed us to his home. The next morning (Jan. 2) I met a number of clergymen at the pastor's study of the First United Presbyterian church, to arrange for a convention to be held in Los Angeles, Jan. 16. Rev. S. M. Ramsey was elected chairman and Rev. Lynn led in prayer. On motion Revs. Ramsey and Crabbe were constituted the committee on place of meeting and advertisement; your agent, Rev. J. C. Lynn and Rev. Bunkle were made a committee on program and finance.

It was agreed to have a number of union meetings prior to the convention, the first one to be held on the first Sabbath evening at the First U. P. church. Among those present and interested were your field agent, Rev. S. M. Ramsey of the Reformed Presbyterian church, Revs. Lynn and Crabbe of the U. P. church, Rev. Runkle of the German Lutherans, Rev. Ball of the English Lutherans, and a young man Bryan. We expect by these meetings and the convention to stir his Satanic Majesty in Los Angeles and community. We ask the prayers and assistance of all interested in the good work. P. B. WILLIAMS.

CORRESPONDENCE.

THE OHIO CONVENTION.

The call for the Ohio convention has been made. The Eastern secretary is at work with his usual ability to make it one of the grandest conventions Ohio has ever had. The speakers are men of recognized ability, and the entire program is made up of the very best subjects in the current market of secret operations and the open methods by which to meet them.

This convention comes but once a year and should not be considered a burden to those who may live at a distance to attend it. We are hopeful of a large turnout and trust not to be disappointed. Let the friends of the reform come from near and far and help to swell the ranks.

The anti-secrecy reform movement was never in better condition than it is to-day. There is quite an uprising in many circles where the secret oppression has become unbearable and the people are no longer willing to be manacled by it. Secret societies, political, social, beneficent, moral and immoral, are gathering in screened rooms to hide their conduct from the masses and under the pretense of the several claims of the object of their societies are engaging in things inimical to free government and the vouchsafed rights of the people of the church and the state.

Shall not the Ohio convention give its voice once more against the evils which beset us? The voice of a single individual carries much weight with it when given against evil, but when the people speak in collective capacity, there is a recognized power in operation which cannot be easily counteracted. Let this convention ring with freedom's lofty voice and expression until its effects will be felt throughout the State, and many of the victims of the social slavery break their shackles and come forth unfettered and in the full liberty of the sons of God.

For particulars of the convention write to Rev. W. B. Stoddard, 1310 Hunter street, Columbus, Ohio. H. J. BECKER, Pres.

Dayton, Ohio, Jan. 10, 1896.

EARLY CHURCH RECORDS ON THE SLAVERY QUESTION.

[The following letter may be of historic interest. It was addressed to President C. A. Blanchard soon after making his speech at the Columbus, O., Young People's convention].

DEAR BROTHER:—Having read with interest an extract from your address at Columbus, Ohio, I heartily agree with it. You said: "I know the honorable record of the United Presbyterian church which you represent."

Now will you allow me to give you a little light on this honorable record? I was a pioneer in the great anti-slavery movement in Ohio as early as 1837. I met your father, Dr. J. Blanchard, at the State Anti-slavery Convention in Massillon, in 1840; consequently I know something of the doings of both church and state from that time forward.

From the earliest history of the Associate Reformed church it has no claim to be a pioneer in the anti-slavery movement. Many of its members became slaveholders at an early day and continued to hold slaves until slavery was destroyed.

I attended the General Synod of that church at New Concord, Ohio, in 1841. My object was to see what the synod would do on the slavery question. And to my surprise the word slavery was not mentioned even in prayer, and we heard all their deliberations from first to last.

There was a reason for this action, for in 1840

the church received a minister and elder that were expelled from the Seceder church, the latter for voting for the Fugitive Slave Law in Ohio, and the former for advocating his cause. These men took an appeal to synod, but before the synod convened they went over to the Associate Reformed church and were received without censure; hence the church endorsed the Fugitive Slave Law of Ohio and all its consequences. But still another strong reason was that the clerk of synod, Dr. J. T. Pressley, had sold his slaves in South Carolina a few years before and came to Allegheny to teach in the Theological Seminary.

Now with these facts before us how can this branch of the church claim an honorable record in the anti-slavery reform? On the other hand the Seceder branch deserves great credit for their firmness in expelling those men, and establishing a precedent that church censures can reach men for political sins.

And furthermore, the Seceder brethern wiped out the last vestige of slaveholding in their church in 1840, and sent a worthy minister to read the resolutions of synod to the people of South Carolina, and they treated him to a coat of tar and feathers and sent him away empty.

L. BOYD.

SECRET ORDERS IN THE IOWA LEGISLATURE.

NORTHWOOD, Iowa, Jan. 6, 1896.

EDITOR CYNOSURE:—The Legislature of Iowa convenes the 14th of January. It has been of much interest to me to find out how many of the members of the Senate and House belong to secret orders. And believing that the same subject might interest other readers of the *Cynosure* I submit the result of my investigation.

These numbers which follow refer only to those who have publicly placed themselves on record as members of secret societies. It is quite certain that more belong, but they do not care to parade with these titles through books and papers.

There are fifty Senators and thirty belong to secret orders: 12 Freemasons, 12 Odd-fellows, 9 K. of P., 12 G. A. R., 2 A. O. U. W., 1 Red Man, 3 Legion of Honor, 1 Royal Arcanum, 1 Modern Woodman and 1 Elk. One belongs to so many that numbers and names are omitted.

In the House there are 100. About half belong to secret orders. Thirty Masons, among these several Knight Templars and Mystic Shriners, 27 Odd-fellows, 13 K. of P., 12 G. A. R., 6 A. O. U. W., 5 M. W., 2 Forresters and 1 Ancient Order of Hibernians. Several belong to college fraternities. One has belonged to the Masons but has liberated himself. Take the hat off for that man!

Several of the executive officers are connected with secret orders, such as Lieut. Gov., Lieut. Gov. elect, State Auditor, Secretary of State, Attorney General, three of the Supreme Judges. These numbers show that but a few belong to the minor orders or else they must be ashamed to own up to it.

But the fact is that the minor secret societies must now find the suckers among the working classes. The life insurance which they boast of is a fraud and swindle and business men see it. These numbers tell us that secret orders are all right in the Legislature of Iowa, for 1896.

Rev. H. J. Strand of Freeborn Co., Minn., has had a series of meetings in the East Freeborn church, lasting three days. Wednesday was the young people's day, and the dangers and temptations of the young people were set forth. The pastor of the congregation certainly struck the right chord when he put secret orders first on the list.

The announcement of this supject called out a large congregation. Your correspondent and Rev. A. J. Lee, of Lake Mills, had been invited to be present and spoke to the attentive congregation about "The Danger of Secretism. There was no opposition and as far as could be ascertained no lodge members were present. But an ounce of prevention is of much value against secret societies. Once roped in, it is difficult to get out. The lodges commence to look to the country for suckers, and it is necessary to give all young men a warning so that they can be on the lookout for would-be benefactors.

Cheap life insurance is a bait for many. They are persuaded to believe that the Modern Woodmen can pay a $1,000 policy for $206. I suppose this is possible for those who are lucky enough to die soon, while the boom is on, before the assessments have risen. But according to the rules of arithmetic the average man in the Modern Woodmen lodge will have to pay $1,000 for his $1,000 policy; and those who are doomed to live to an old age, alas, will have to pay more. And it would be only a repetition of history if many of those Modern Woodmen would live to talk about Modern Woodmen as a thing of the past, and figure out how many dollars had gone to the dogs for them.

Many people wish to be humbugged and the lodges are there to do it. O. T. LEE,

Pastor Norwegian Lutheran Church.

THE BONDAGE OF THE LODGE.

GOODWINE, Ills., Jan. 6, 1896.

EDITOR CYNOSURE:—Seems to me that if we do not get our views of secret orders before the people we are to blame. Take even a small lighted lamp into a dark room and then behold how quickly darkness leaves! So when we turn the light of anti-secrecy upon the lodge how quickly do its members squirm.

Our ministers whose duty it is to warn the people of this danger are often only time-servers—hirelings, working only for money—for the fleece and not for the flock. When we consider that many of our ministers get their appointments from lodge wire-workers, is it any wonder that they fear and serve the lodge more than the Master? If there is one fact that is well established more than another, it is that any number of ministers get their appointments at the hands of the secret orders.

Only the other day I was in conversation with a well-posted minister and he said "the lodge in many cases dictates the location to which ministers go." One preacher he knew had just started in taking degrees and the lodge wanted him returned so that he could "finish up," as they called it!

I know of another minister, talented and unusually well read, not only in general literature, but in our reform, but not even in a whisper does he mention the lodge in opposition. In describing the lodge oaths I heard him denominate them as beneath even the dignity (?) of a savage, and as he said, they were vile enough to vomet a turkey-buzzard." And while he knows the lodge is corrupting the people yet as a watchman on the walls of Zion he allows the enemy to come in, and does not raise hand or voice to warn the people. He remarked that he had to keep quiet in order to get his "bread and butter."

If there is one fact that is established it is this, that men cannot hide. Not long since on the train I conversed with a drunken Mason. He was very communicative; in fact I saw at once I could have learned anything from him that he knew, since he took me for a "brother well met." I did not wish to take any advantage of his condition, as such Masons are as treacherous as Indians. If he regarded his oaths as binding he could easily have watched his chance and gotten rid of a "cowan" like me. J. S. HICKMAN.

MODERN WOODMEN.

JOHNSON'S CREEK, Wis., Jan 1, 1896.

EDITOR CYNOSURE:—Some weeks ago a Consul of the Modern Woodmen came to our little town to organize a camp. Having heard that our Lutheran church is against all secret societies, and that we had had a little trouble in our congregation on account of some members joining the Knights of Pythias, and being a straight and upright man, for which I have to give him credit, he came to me and asked about my views concerning the Woodmen, as he did not like to raise trouble and work against our church.

He explained to me how the Catholic church admits the Woodmen and has no objections against them. And in order to verify his assertions of the innocence of the Woodmen he produced his ritual and showed me several passages. Now it seems, indeed, that the Woodmen are in so far the better of most lodges, as they have no regular chaplain or corresponding officer, and neither open nor close their meetings by prayer. They do not have that expressly religious, deistic character of most lodges, and try to be more of a benevolent, merely business society. Still there are so many features of the genuine secret society that they leave no doubt as to what the Woodmen really are, and what position we have to take against them.

1. The applicant has to confess, as in all lodges, his belief in the existence of a Supreme Being.

2. The same humbug, or, as the Consul expressed it, *burlesque fun*, has to be gone through in initiating a member as in other lodges, of course in a manner and way adapted to the tastes of the Woodmen.

3. The applicant indeed has not to swear as the Mason or Odd-fellow, etc., but he has to pledge his honor beforehand not to reveal any of the secrets of the order; and in the second degree he adds to this promise the phrase "may I be dashed to pieces as I dash this vessel to pieces."

4. They indeed have no regular chaplain or service, but they have an optional form for burying their dead, and they use all the commonplace phrases, as all the rest of the lodges, and so soothing are these that a reverend of the Methodist church, I think, declared he had never seen anything more sublime, etc.

5. In the middle of their lodge room they have an urn standing, and at every meeting every "neighbor" drops either a white or black pebble into the same, to indicate how well or bad he spent his time, how many agreeable or disagreeable days he had. JOSEPH BECKER.

Pastor Evangelical Church.

CHEERING LETTER FROM WISCONSIN.

BYRD'S CREEK, Wis., Jan. 2, 1896.

DEAR BRETHREN IN CHRIST:—As this is the first time I have written to the *Cynosure* I will try to be as brief as possible, and right to the point. In am preaching for Jesus Christ and the church of the radical United Brethren, and am heart and soul in sympathy with you in opposing secrecy in every form, in every place and under all circumstances. It is contrary to the Bible, directly opposed to the true spirit of Christianity, and is hellish in its spirit and damning in the extreme if followed out.

The conviction of my heart is that a Christian enjoying the fellowship of the Holy Ghost can not, must not, will not tolerate it under any circumstances whatever. I thank God this morning that my eyes are open. I have been born again, and am still alive. Bless the Lord! Whatsoever doth make manifest is light. Our brethren are true to the Bible, so of course must be opposed to secrecy in every form. I shall preach against it as long as God spares me to open my mouth. I wish to arrange for a lecture by Pres. C. A. Blanchard sometime in the spring at this place. May God bless the *Cynosure* and its faithful helpers is my prayer. ALBERT H. SMITH.

Pastor United Brethren Church.

LETTER FROM HENRIETTA E. MUZZY, IN INDIA.

INDIA WATCHMAN, BYCULLA, BOMBAY, India, Dec. 13, 1895.

DEAR FRIENDS:—A removal of the India *Watchman* work and home has been effected, since our last writing, to a new location which is so much better in every way for the carrying on of the work, that we feel that the hand of the Lord has specially led us to our present quarters. We are now more centrally located in a pleasant, commodious bungalow near the postoffice of the district, close to the train line and near the people who throng the streets from morning until night, and whom we wish to reach with the bread of life.

Bombay presents a vast field for house to house visitation, tract distribution and open-air preaching. Here, as everywhere, many can be reached in these ways who never attend public worship. It is the only way to reach the masses. We have never seen a people so accessible and willing to receive tracts as here. One walk through the streets with papers and tracts will thoroughly convince one of this. Our way is often impeded by the natives who crowd around us, some calling for tracts or papers in one language and some another: Hinclustoni, Marathi, Arabic, and some educated ones call for English. This service for Jesus is a blessed one, as it brings us into contact with the people, and stirs our hearts to the depths to see the needs and the destitution of all

joy-giving religion among them, although all are very "religious" in outward forms and ceremonies.

Doubtless many who are so eager for tracts are moved by curiosity rather than a desire for truth; yet it must be that their hollow superstitious worship fails to satisfy the longing that is in every heart for happinsss, rest and peace, and that they do desire to find something which will satisfy. Such sad, weary faces as one meets, makes us feel like weeping every time we go out. This is especially the case among the women. They are not allowed an education, and are generally kept under and are the drudges among the low caste people. To reach these and lift them up to Christ and see the joy come into their generally sad faces is our great desire.

In some parts of the city there are large numbers of Roman Catholics, descendants of the old Portuguese proselytes of Xavier & Co. Here is an open door for some one to enter and labor for these poor, deluded people, and receive an hundredfold in this life, and a rich reward in that which is to come. Bro. Gladwin labors among this class more than any other. Going among them in humble garb and with the "law of kindness" on his tongue, he has won his way so that his tracts and books are received by many who at first rejected them.

In proper city mission work homes are visited and many needy and destitute cases are thus found out. It is so all over the city. Any one going with the spirit of Christ in them, will find a way to the hearts of natives and English, and much good can be accomplished.

We feel that this work of tract printing and distribution is being thrust upon us in addition to our other holiness evangelism through the *Watchman* and book work. If able to carry on these two branches of work we can effectually reach those "scattered abroad," and those all around us. We are pained every time we go out because there is a call for tracts in languages which we have not on hand. There are many Arabs in the city for whom we feel a deep interest, and for whose salvation no one seems to be especially laboring. At our last visitation some of these called for tracts in Arabic, but having none we were obliged to turn them empty away. We can get tracts printed on the vernacular press, here in Bombay, in almost any language, if we can prepare the matter. But, alas, these very important labors we cannot do because of *a lack of thorough workers.* This brings us to our one great need again—godly help.

It may not be known to all that the Watchman Mission does not employ heathen to help carry on the Lord's work. We could do this, as many other missions, Christian establishments, schools, etc., do, but we see the teachings of the Word forbids it. This mission does not even engage nominal Christians except temporarily, giving daily food only for their work. If they do not soon get truly converted, they are not retained. The plan is to conduct the Lord's work now-a-days by the New Testament standard as to heart experience and plans of life and work. So prayer for saved workers continues to be made with assurance that they will be supplied in due time.

There would not be so long time spent in waiting if those who feel God's call upon them would more promptly obey, or if they would get in a position to hear his call more clearly. When these great and pressing needs are set before the paople, is it not the voice of God saying to some one, "Go ye and labor for the salvation of this people?" Open ears are needed as well as open hearts. Open doors are all around us, and so few to "come over and help us." Far and near the fields are ripe for the reapers. Who will come and gather fruit for the Master?

India is open to the Gospel. Where there are "wars and rumors of wars" in other lands there is peace throughout India, and she is waiting for the Christ to come and strike off the fetters that bind her people. Christ comes in the persons of his followers who have drank so deeply of the waters of life that out from them flows "rivers of living waters." These multitudes who are perishing of thirst need that kind of Christians to bring them to Christ.

Our hearts are gladdened to hear of some who are coming to Bombay from the United States and England, to engage in special mission work, but we do not yet know of any who intend to permanently labor in this needy mission. Are you still praying for us, and this needy field? "Lift up the hands that hang down and confirm the feeble knees," and help pray us through, and great shall be your reward. Amen.

In His love and service,

HENRIETTA E. MUZZY.

TALKS TO YOUNG PEOPLE.

BY PROF. D. A. STRAW.

THE EVENINGS AT HOME.

Some young people like to spend their evenings away from home. Of course, everyone likes to spend some evenings away from home; but some, young people especially, seem like wolves in a cage if they have not an appointment for every evening. Not because it is dull at home, for it is as common in homes where there is a group of young people sufficient to be company for each other as in the homes of "only sons."

The youth gets as restless in the luxurious home with papers, books, pictures and musical instruments, as in the plain cottage of the unpampered poor. Mere sociability fails to explain this intense eagerness "to be out for awhile," for there is not less chance for sociability in a home with father. mother and a half-dozen brothers and sisters than in the corner grocery with three old dry land salts who come in every evening from the neighboring hovels to sit on the counter, smoke, and tell their marvels of experience. Yet many a boy has a regular nightly spell of anxiety to spend the hours from seven to half-past nine in that same old unsavory store.

In neighborhoods where the corner grocery is not accessible, the same trait of character is exhibited in the endless running to parties, or the unwearying visits at the saloon with billiard hall and smoking attachment; or with another class it is quite the proper thing to cultivate this nocturnal habit at theaters and balls. It is the same mental bent, whether it takes to vulgar associations or to cultured ones.

The skunk, the wolf and the fox all have this nocturnal habit. I do not intend any disparagement to these animals. They are very beautiful fellows, except that they have some bad habits. In fact, if they would leave off their bad habits, we would take them all in for household pets.

Mr. Skunk is exceedinnly attractive to look upon, much prettier than a cat. His big bushy tail is highly ornamental, and his fine features are far more delicate than those of the fine—superfine—lady's pet poodle that she so sweetly and abominably hugs to her bosom. But Mr. Skunk has one bad habit, hence he is an outcast from good society, so he has some excuse for relieving the dullness of his life by spending his evenings out. But a boy, with a home—sweet home, be it ever so humble—will often cultivate a habit of leaving it at night to find skunk company.

A wolf is a stirring and shrewd fellow. I have heard his voice at night when I was alone in the woods, and it had an oratorical quality that fairly lifted my feet from the ground with its crystalline clearness. There is moving power in his words. I admire him—except his bad habit. He is not domestic enough to be approved by civilization. He has a fancy for evening parties, and likes to plan "surprises" at the neighbors' houses. If you see him in daytime he is never at his best. Come, now, my dear boys, keen, vigorous, stirring boys, don't imitate the wolf's bad habits.

Mr. Fox, of course, is admired by everybody. He is so graceful, so refined, so beautiful; he has such bright eyes, he combs his hair so tastily, and it has such a popular color—he is *elite.* But he has an endless desire for evening entertainments, high dress and large feathered company, comedy, and an occasional very choice tragedy in which the fair victim utters one fainting little dying shriek at the culmination, after which he returns to a very choice and very late supper. My young friends, I will not follow the analogy.

Dissipation is one word which covers the fault I am asking you to avoid, wasting your rich privilege of improvement, and throwing away your energies. The evenings at home are precious for real social culture. If you tire of reading, and run out of profitable talk, there are games that are both instructive and entertaining. Dominoes give the child skill in numbers; logomachy may cultivate the whole family's knowledge of spelling and new words. Dissected maps are valuable puzzles, if they are cut on the lines of geographical divisions. History, biography, literature, geography and Bible are all put up in excellent card game. There is a game of postoffice which is delightfully educative.

We can if we will make our pleasures healthful, helpful, without any aftermath of bitterness. We can make home heavenly for the whole family.

Wheaton College, Ill.

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THE MYSTERIOUS POWER:

OR

THE UNIVERSAL, INVISIBLE EMPIRE OF THE WORLD.

BACHELOR'S NARRATIVE.

CHAPTER XVII. (Concluded)

THE SCAFFOLD.

"The *cortege* passed through the triple squares of troops and over the hillock, and wound round the scaffold to the easterly side, and halted. The body guard, one company of Grays, opened ranks and John Brown descended with self-possession and dignity, and mounted the gallows steps.

"He looked about at earth and sky and people, and remarked to Capt. Aves, his jailor, upon the beauty of the scene. It was beautiful indeed. The sun shone with great splendor, and the gleaming guns and sparkling uniforms were strongly relieved against the somber tints of sod and woods. Away off to the east and south, the splendid mass of the Blue Ridge loomed against the sky and shut in the horizon. Over the woods toward the northeast, long, thin stripes of clouds had gradually accumulated, foreboding the storm that came in due time that evening; while, looking towards the south there lay an undulating fertile country, stretching away to the distant mountains.

"Brown's eye lingered wistfully upon the few civilians who had been permitted to gaze from a distance upon the tragedy, as if, so it seemed to me, he longed for a glimpse of one friendly face; then, with another glance at the sky and the far away Blue Ridge, he turned to the sheriff and signified that he was ready. His slouch hat was removed, his elbows and ankles pinioned, and a white hood was drawn over his head. The world was gone from his sight forever, and he and eternity were face to face.

"One would have thought that after all their indecent haste to get him tried, convicted, sentenced and hung, they would have dispatched the poor old man as quickly after that as possible; but not a bit of it. There was still the shadow of a possibility that some Cadmus-sown soldiers might spring out of the dull sod of that field, and stampede the prize, so there must be movements of troops hither and thither, marchings and counter-marchings; and I stood there, watch in hand, for eight minutes, that seemed centuries, before Col. Scot, losing patience, gave the signal. Then Sheriff Campbell cut the rope, the trap fell with a wailing screech of the hinges, and John Brown's body hung twirling in the air."

This execution brought down a furious storm of Northern indignation. Brown was regarded as a martyr. In the cities of the North, bells were tolled, minute guns fired, meetings convened, and many demonstrations made in honor and remembrance of the deceased Brown, who thus dared to stand for Abolition principles at the sacrifice of life itself.

John Brown was a seceded clansman; the craft threatened his life, and he armed himself and moved to another neighborhood; and his son one day found the constitution and by-laws of the local den in the swill-barrel where his father had thrown them.

He was no less a hater of white slavery than of Negro servitude. The former thirsted for his blood long before the war, for revealing and exposing the treasonable nature and plotting character of the criminal brotherhood; the latter took his life. The man who could arm himself and for years defy the avenging sleuth-hounds of the invisible empire, was well worthy the martyr's crown that freed four millions of bondsmen. The Bachelor often wondered if Brown would not have fared better at the hands of the Federal and State authorities had he been an adhering instead of a seceded clansman.

(*To be continued.*)

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HOW TO MAKE JACKETS AT HOME.

A Few Details Which Should Be Considered Carefully.

In making outside jackets, for which cloth is the usual material, the pieces should be basted together with small stitches, taken one at a time, and the seams should be narrow. The machine stitching should be done with fine sewing silk, and the stitch should be long to avoid cutting the goods. The stitched seams must be pressed open over the edge of a board, and if the fabric is stiff or springy the inside of the seam may be moistened with a damp sponge before being pressed. The hot iron ought to touch only the seam, and before the goods are dampened water should be sprinkled on a separate scrap to make sure that moisture does not change the color. While passing the iron over material do not pull the stuff unless additional fullness is desired. The edge of the collar or other piece of the garment is sometimes stretched while being ironed on purpose to curve it. The opposite effect is secured if a hot iron is placed upon the goods and left motionless. Where a bias strip is employed for a high collar the lower edge may be thus stretched and the upper edge shrunk to give the collar a roundness.

The collar revers, lower part of sleeves and pocket flaps are lined with tailor's linen, fine and not too stiff, and bias strips of the same material are placed inside the folds at the front edges of the jacket and around the lower edge where the lines of stretching are to run, stitching forming the almost invariable finish of cloth coats and jackets.

If there is to be a lining, it must be cut a little larger and longer than the jacket and should be added after the garment is entirely finished otherwise, buttonholes, collar, pockets, stitching, trimming and all.

How to Select a Comb and Brush.

Rubber or shell is the proper material for a comb. The teeth should not be too sharp, or they will lacerate the scalp. On the other hand, they must not be very blunt, or they will not be effective in smoothing out tangles.

Brushes should be chosen with equal care. They should not have metal backs, no matter how attractive silver may appear, for the metal makes them too heavy. The back should be of light wood, and the bristles should be long and thickly set. Moreover, they should be bristles and not weak imitations.

How to Make Beef Fritters.

Cut cold beef into fine shreds, make a batter of the whites of 2 eggs, 2 tablespoonfuls of water, 1 of butter, flour enough to make it as thick as for fritters, add the beef, pepper and salt. Drop by small spoonfuls into hot lard. Fry brown. Serve hot.

How to Dry Out Dampness.

The materials are common salt and sawdust, which are ever obtainable—as fresh lime is not, and not dangerous, as sulphuric acid is—and do the work completely and rapidly.

First lay a rather thick layer (about one inch) of sawdust on the floor: upon this a similar layer of salt. The salt takes the moisture, and the sawdust absorbs it.

How to Make Hard Soap.

Clear all grease very carefully by frying a potato with it. Take a five pound lard pail full of grease. It holds six pounds. Put on the back of stove and melt slowly. While it is melting put a can of lye or potash in a pitcher with 2 rounding tablespoonfuls of borax. Pour on it 1¼ quarts of cold water, stir occasionally until the potash is dissolved, then pour slowly into the grease, which should be warm. Stir until thoroughly mixed, between five and ten minutes. It should be as thick as honey. Use a roasting pan, lined with thin cotton, to mold it in, and by night mark it off. Take out of the pan the next day before it is too hard, and it will not crumble. Use an iron kettle for grease.

How to Make Cocoanut Balls.

Grate enough cocoanut to fill a cup. Add the stiffly beaten white of an egg into which has been stirred 2 tablespoonfuls of confectioner's sugar. Form into tiny cones and place on buttered paper. Set in a cool oven to dry and to turn a very pale brown.

How to Make Breakfast Cakes.

One and one-half pints Indian meal scalded, 4 eggs, a quart milk warmed with one-fourth pound of butter, one-half teacup sugar, a teaspoonful salt. This cake should not be over an inch thick when baked. Cut in squares and serve hot in a napkin.

How to Make Baked Hash.

Cut the cold meat up fine, add equal amount of mashed potatoes, an egg, salt and pepper to taste, put all in a dish, butter in small pieces over the top and bake about an hour.

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19. Freemasonry a Christ-excluding Religion.
22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
30. Masonic Oaths Null and Void.
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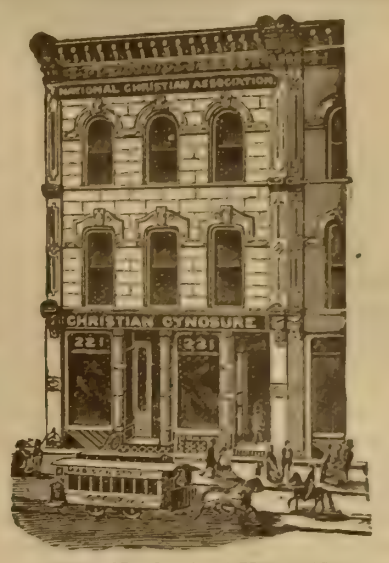

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

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CHICAGO, THURSDAY, JANUARY 16, 1896.

GOOD ENOUGH MORGAN.

The phrase "A good enough Morgan until after election" was originated by a Rochester newspaper, although it was attributed to Thurlow Weed. He did make a remark which the paper either pretended or attempted to quote, but it was not the one which has become historic and familiar.

After the body was found which has always been believed to have been that of Morgan, a member of the committee having the examination of the case in charge laughingly asked what he would do for a Morgan if they would prove the body to be that of another missing man whom he named. To this jocose question Weed answered, "This is a good enough Morgan until you bring back the one you carried away."

It has proved so until now. But Anti-masonic politics ran high about that time, and it was easy to change the reply, so that, instead of "until you bring back the one you carried away," Mr. Weed should seem to have said "until after election." The true story, as told in Thurlow Weed's autobiography, is copied into the little dictionary of American political terms, liable to be found in a public library.

PEARLS BEFORE SWINE.

Discretion is the better part of valor" and it is even contrary to Scripture to "give that which is holy unto the dogs." The reason assigned is not merely that they will "rend you." One can afford to suffer for a good reason, but can ill afford it for the sake of seeing pearls trampled under the feet of swine.

This text is not best interpreted by a coward or time server. It is an admonition to a brave man. A homely saying that occurs in this connection is, "Trust in God and keep your powder dry." In any case it is worse than useless to fire ammunition into the air. Anti-masonic workers should try to be sharpshooters. They should fire after they take aim. There may be danger that zeal without discretion will fire first, and then look to see if any one is hit. It would be mortifying, or worse, to discover no one was hit save the rash novice whom the gun kicked.

There are chances enough to do good work while flaunting no banners and making no personal challenges. Quiet promotion of truth is possible without needless encounters with its enemies. It is no part of a brave soldier's task wantonly to court death. It is living men who do the fighting. There is a vast difference between risking desperate chances in a crisis, and taking risks for the mere notion of taking them.

MASONIC DOCTORS OF DIVINITY (?)

We often hear and read of men claiming to be ministers of the Gospel, with D. D. and numerous other letters appended, with the design of marking their claimed superiority in literature, science and religion, when they are called upon to lecture on Freemasonry they make a specialty of saying, Freemasonry is not the Christian religion. They do not seem to realize that in this statement they convict themselves of the most destructive immorality, for Christianity in its pure and undefiled state is righteousness. Now if Freemasonry is not righteousness, it must be the opposite, which is unrighteousness. "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"

But what has a minister of the Gospel to do with that which is not the Christian religion? We thought Christianity stood for progress, for civilization in its most advanced and superior state, for perfection in righteousness, which is the science of all ethics, and of all morals, and of all divine religion.

But the highest, orthodox Freemasons declare Freemasony to be a religion. "The truth is, that Masonry is undoubtedly a religious institution, its religion being of that universal kind in which all men agree."—See *Mackey's Jurisprudence of Freemasonry, page 95.* These doctors of divinity are a strange class in thus going to colleges and universities to have D. D. and other letters added to their names to give them reputation, when in the lodge they have their clothes stripped off, a rope tied around their neck, blindfolded, led up against a door to teach them that they will meet with resistance, and then down on their naked knee, with one hand on the Bible, swearing themselves with the most horrible oaths into a religion they declare is not the Christian religion, the religion of righteousness.

These D. Ds. and other things are going around and giving grips and signs to bishops and others in authority, to influence such in selfish matters, and using their Freemasonry to secure for them places to which neither their brains nor their sincerity entitle them. Such fellows are the Jonahs who are sinking the ship, and will have to be thrown overboard to save the crew; and when they are thrown overboard, I do not think there will be any special provision for a whale to save them, for we think they would serve as an emetic for the whale before he could have a chance to heave them upon the shore. For we do think if there could be anything to vomit a whale prematurely, it surely is a Rev. D. D., and other appendages, with his clothes stripped off, rope tied round the neck, blindfolded, etc., etc., and his Spanish Inquisition oath-bound religion, his Freemasonry religion—the great "depository of science, art and religion"—according to the oracle of Freemasonry, which is the oracle of lies, for there is neither science, nor art, nor religion in this chief of humbugs.

Do these D. D.s regard Christianity as an appendix to Freemasonry, or do they regard Freemasonry as an appendix to Christianity? If Christianity is the all-sufficient religion, why try to burden it with Freemasonry, which every well-informed, intelligent and conscientious person knows to be the superlative of ignorance, the climax of superstition and the very demonology of savagery?

CRIME OF TAKING THE MASONIC OATH.

If Freemasonry means what Freemasons, according to their standard of jurisprudence, swear it does mean, then it is surely the greatest of crimes, for it swears to have the throat cut if it does not keep its oaths. Who is going to do the throat cutting? If their oath is violated, it is oath-bound to cut the throat of the violator or violators of its oaths. If it does not mean what Freemasons swear, according to their standard of jurisprudence, it does mean, then is not every Freemason, in the language of their oath, "a perjured villain?"

This is Freemasonry's own logical and inevitable conviction. Every intelligent investigator knows this to be true. No honest, truthful person can deny it. There are four classes of Freemasons, who, when confronted with the oaths which they have sworn, meet them as follows:

1. The first class will say, "Yes, I took the oaths which are presented; but any man who would take these oaths and then come out and expose them, I would not believe him on oath." This they think is a stunner. But as a rule this is the ignorant and vicious class.

2. The second class will deny having taken such oaths, when they know that they are telling an open falsehood.

3. The third class will simply keep quiet, not saying yea nor nay. This is the would-be wise class, the look-wise class, the owl class, who do their hooting in the night. They are "The clamorous owl that nightly hoots." When the day comes, when the sun shines and all is fair, they go into a hole and keep quiet, for fear some one might detect them as a bird of ill omen, and find out the mysteries of ancient Freemasonry, which is anything but ancient, unless the pagan mysteries are ancient. There may be many good men in Freemasonry, but they would have been a great deal better men if they had never gone into it. We have never heard one who had renounced Freemasonry say that they were proud of having been once a Mason; and the class who renounce it is a large one. We believe we are acquainted with more who are non-adhering, than those who are now adhering.

4. The fourth class answers: "Yes, the oaths are such as Masons take, but they do not mean anything." Now for a Christian misister to be implicated in taking such horrible oaths, carrying with them a death penalty, and then declaring they do not mean anything, was there ever more degrading perfidy, was there ever a more dangerous association? Can such ever be sincerely thought of as a factor in the development of upright character and good conduct? Surely not.

Shame! shame on any professed minister of Jesus Christ who can for a moment think of association with such an organization. It is absolutely destitute of intellectual seriousness—the great force of Christianity.

THE EXPULSION OF DR. JACKSON.

BY THE MASONIC LODGE OF HARTFORD, CONN.

The most startling proof of the power of Masonry to pervert justice in civil courts is the expulsion of Dr. F. C. Jackson, of Hartford, Conn., from his lodge. The affair has greatly aroused public sentiment against the lodge. It has been the main theme of newspaper comment in Hartford for some weeks.

Prominent Masons who see the drift of public sentiment against them are hastening to express their disapproval of the action of the lodge. Dr. Jackson, whose only crime was testifying as principal witness in a civil court against a brother Mason on trial for the crime of arson, has been expelled from the lodge, charged with "gross un-Masonic conduct unbecoming a man and a Mason, which if permitted to go unrebuked and unpunished was liable to bring the good name of the institution into disrepute and cast a shadow over the fraternity of the city and State; that the said Jackson had willfully committed perjury in making public a pretended confession confided to him by Bro. M. R. Griswold, purporting that he, Bro. Griswold, had committed a crime, that of arson, which if prosecuted and proved would consign the said brother to the Sate prison for a term of years; that Jackson had violated his solemn obligation in divulging the secrets of a brother given to him in his Masonic character."

Dr. Jackson will appeal his case to the Grand Lodge of Connecticut, and meanwhile pending his appeal he will be debarred from the priviledges of a Mason. His case affords most convincing proof that Masonic jurisprudence prohibits a Mason from testifying in a court of justice against a Mason accused of crime. Samuel M. Bronson, of Hartford, a 33d degree Mason, when this question was squarely put to him, declined to answer.

Masons are sworn to conceal each other's crimes. The Masonic system defies and antagonizes our civil courts. In the language of Thomas Smith Webb, a high Masonic authority, "No law of the land can effect it; no anathama of the church weaken it; it is irrevocable."

Free-born American citizens, shall we tamely submit to have this oath-bound secret despotism override our courts of justice and trample the law under foot in the intersts of a clan? Was it to found such a government that our fathers braved the dangers of the ocean? Was it for this that our Revolutionary fathers and our Federal soldiers in our last civil war periled their lives on so many battlefields? Let us awake in time to the danger that confronts us. Let us spend money and labor in warning the nation against this enemy of civil liberty before it is too late.

MINISTERS ACTING THE FOOL.

How can any man professing to be a minister of Christ and claiming to be intelligent and honest, give his consent to join the Freemasons, by having his clothes stripped off, a rope tied around his neck, blindfolded, led up against a door, perambulated around a room, half-clothed and half-naked, kneeling upon his naked knee, putting his hand under the Bible and swearing the most horrible oaths that ever shocked a cannibal or curdled the blood of a savage?

This is the initiatory performance of Freemasonry. Such is the ignorant, superstitious gauntlet through which a minister of the Gospel passes that he may fly his Christianity as a tail to the Freemasonry kite. This he passes through to give his Christianity a back seat. He claims that he becomes a Freemason in order that he

may have a chance to make Freemasons Christians.

How any minister going through with such a performance can stand up in a pulpit, or upon a platform, and look into the faces of intelligent and refined ladies and gentleman is an incomprehensible mystery. Freemasonry is the superlative of immodest ignorance, the essence of superstition and the infamy of savagery. The minister who goes into it and swears he will have his throat cut if he reveals any of its secrets knows he does not intend to do anything of the kind, unless he be insane or a fool.

Observe the position in which he places himself. He is either compelled to tell or play a lie. It is known by all, who have taken the pains to inform themselves, that he has taken the horrible oaths, yet he denies that he has taken them, or plays that he has not taken them. It may be he will set or stand and keep his mouth shut because he has sworn that he will not tell any of the secrets of Masonry. He tries to impress us with his wise appearance by keeping silence. He reminds us of the Irishman's owl. Pat came to America and was anxious to possess a parrot. Some enterprising person sold him an owl. The owl was put into a cage, and day after day passed, when Pat was approached by one of his friends and asked: "Pat, has your parrot done any talking?" Pat answered: "No; but he has done a deal of thinking."

How owl-like a minister of the Gospel looks after he has been pent up in the cage of Freemasonry. What an opportunity he has for thinking what an absolute fool he has made of himself.

FOLLY OF FREEMASONRY.

The natural source of secrecy is fear. Why do Freemasons place their members under the most horrible oaths, involving a death penalty? There can be but one motive, which is, placing the members under the absolute dominion of fear. This deprives Freemasons of that great and desirable virtue, moral courage. It robs them of all cultured and refined sincerity. It leaves them absolutely without intellectual seriousness. It leaves them wrapped in the swaddlings of ignorance, to feed upon superstition, and riot in savagery.

It is absolutely, entirely destitute of everything like science, art or religion, unless it be embraced in the religion of pagan mysteries, which were practiced in the worship of the sun, or other material objects in nature. Among the most ignorant, vicious and wicked men we have known, and the most opened-mouth defamers of Christianity, were high-degree Masons. They had taken numerous degrees, and had gone through all the oath-taking shame and dishonor.

Every intelligent, conscientious citizen should be ashamed of himself if he had ever been associated with the performance gone through with in their initiation. What a reflection to have been engaged in such a business, being stripped of his clothes, having a rope tied around his neck, being blind-folded, and led up against a door, running the risk of injuring their brains, if they had any; but Freemasonry is without brains or principle.

It does seem that when brains were being distributed these Masons were behind the door, and got their part in sawdust, for the whole performance is without brains, and wears the brand of idiocy. There is no brains in foolishness. But Freemasonry is more than foolishness, which is sin. It is damnable and infamous foolishness. It is positively the vehicle of abomination, the chariot of unjust and dishonest selfishness, the band wagon of dupes and fools; fools who should be answered according to their folly, and pitied for their feebleness of mind.

PERSONAL MENTION.

—Do many of the anti-Masons abhor Masonry more than some Masons do?

—Good men belong to it. Yes, good men belong to it, despise it and hate it.

—Past Master Ronayne was called to Huntington, Ind., to give a series of lectures last week. We hope soon to publish an interesting account of his work.

—Preach the Gospel and you will keep men from wishing to enter the lodge, you say. True. Yet you must blow the Gospel trumpet with no uncertain sound. Even the very men who do the preaching are sometimes deceived and lured into the net.

—"Half of the history of the world has been written in stones and blood between the sea-line and the ranging mountains," says Marion Crawford in "A Kaleidoscope of Rome," which will appear in the January *Century*.

—Our good friend C. W. Sterry, a prominent business man of Pontiac, Mich., is now at his winter quarters in New Orleans. He writes, "The position of the *Cynosure* on the lodge and temperance questions is so ably and carefully maintained that I am well pleased with it, and hope its field of usefulness may constantly widen."

—If you wish a friend to see some article in the *Cynosure*, there are two ways, either of which will readily secure this desirable end. One is, to mark the article and mail the paper with a one cent stamp. Or, if you prefer, you can send us five one cent stamps, writing the address fully and very plainly, and we will mail a copy from this office. Be sure to mention the date of the paper.

—A stronger attack upon the liquor traffic could not be made than is contained in the following lines written yesterday morning by a saloonkeeper to his wife, just before he committed suicide, after a drunken debauch: "Dear wife, give all the blame to the business we went into unadvisedly." The writer of those words was once a respectable business man. He went into the saloon business, and now his body lies in a drunkard's grave.

—We have received from C. A. Snow & Co., solicitors of United States and Foreign patents, of Washington, D. C., a pamphlet recently published and copyrighted by them entitled: "A summary of foreign patent laws with information and advice about foreign patents, giving the cost of same in various countries." The pamphlet is concise, well written, and contains in plain statement much that will be of interest to inventors, patentees and manufacturers. A copy will be sent free to anyone addressing, C. A. Snow & Co., patent lawyers, Washington D. C.

—Senator Voorhees presented a memorial to the Senate from the yearly meeting of friends in Indiana, depreciating war between the United States and Great Britain and urging an international agreement to refer controversies between the two nations to a court of arbitration. As a straw showing how little probability there is of any break in the present relations between the two countries it is worth mentioning that the British Ambassador and a high official of the British postal service called on Postmaster General Wilson this week for the purpose of trying to get his support for a international packet postal system between the two countries. Packages weighing up to eleven pounds may be sent through the British mails, while our limit is four pounds for a single parcel.

—Mrs. Robert McCelland, of New Castle, Pa., writes, saying: "I have received some copies of the *Lodge Lamp* which I have been distributing, and I think I can get some subscribers. If I had the talent I could devote a lifetime toward the putting down of the awful evil of secret societies. I wish some of the women who encourage their husbands to go to such dens could have lived for two years between two lodge-rooms of Masons and Odd-fellows, and witnessed what I did, they would bitterly oppose them. Gladly would I wipe those two years of my life out if I could, but memory of the awful nights I spent there alone with my little children while my husband was away from home I can never forget. I wish some one would write something concerning the oath that American Mechanics take, what is it, and what is their object."

—The following from a Pittsburg paper shows that one judge at least is disposed to rule in the interests of justice instead of the lodge: "Judge Ewing, of Pittsburg, who tried the case of Elizabeth N. Crumpton, executrix of Herbert Crumpton, vs. The Pittsburg Council of the Junior Order United American Mechanics, gave rulings that are important, changing as they do the usually accepted interpretation of the obligations of secret societies. The deceased was a member of the council and the latter refused to pay his death benefits on account of his having failed to pay certain special assessments. These assessments, added to his dues, made the member in bad standing at the time of his death. The judge, in charging the jury, remarked that organizations had no right to charge assessments of this kind against members as dues. A verdict was rendered in favor of plaintiff for $533.75."

—Our Washington correspondent writes that a mass meeting is announced to be held in the First Congregational church in that city on Friday evening, to express sympathy with the effort of the Red Cross society to carry relief to the Armenians; to appoint a relief committee for Washington, and to express the judgment of our people in regard to the necessity of the European nations pressing their demands for reform in the Turkish Empire. The call was signed by a number of ministers and other prominent citizens, and the meeting will be presided over by Justice Harlan, of the United States Supreme Court. Next, the Lutheran Ministers' Association adopted strong resolutions and decided to attend the mass meeting. Among other things which helped to concentrate public attention on the subject were the rumored probability of this government making a naval demonstration at Constantinople, in case the Sultan did not meet the demand for indemnity for missionary property destroyed; the publication of a letter received by a student of Columbia University, who is a naturalized American citizen of American birth, from a friend at Sivas, Armenia, stating in the most positive terms that the writer heard the Turkish imans (priests) repeatedly shout to the Turkish mob during the riots at that place: "Woe to every Mussulman that does not kill at least one Armenian and carry home some of their belongings in the name of our prophet Momammed and his imperial majesty, the Sultan," and telling of the sufferings of the Armenians who escaped death but were robbed of everything they possessed; an address at the First Congregational church by Miss Rebecca Krikorian, a native of Aintab, Armenia, who fears that her father and other members of her family were among those lately massacred, and last, but by no means least, the presentation of a number of petitions from various sections to Congress, asking that something be done about the wholesale killing of Armenian Christians.

OHIO CONVENTION CALL.

TO THE FRIENDS OF THE ANTI-SECRECY CAUSE IN OHIO.

The time approaches for our annual gathering. Rev. W. B. Stoddard, the Eastern secretary, is at work in our State. Note his reports from time to time.

You are requested to assemble in convention in the city of Columbus, on the 27th and 28th days of this month, to engage in discussions and consult regarding the furtherance of the cause. All churches and assemblies in sympathy with the National Christian Association work are requested to appoint delegates.

Never was there a greater need for such gathering than now. Let prevailing prayer be offered and a general coming up to the help of the Lord against the mighty.

For programs and information write Bro. Stoddard, 1310 Hunter street, Columbus, Ohio.

H. J. BECKER, Pres.

"A SCHOOL FOR MEN AND WOMEN."

Wheaton College is indeed a school for men and women; it is a stalwart among our educational institutions. I have not in mind any other institution which, in my judgment, does better foundation work for character and conduct. The college was established by men and women of rugged Puritan principles, and has not deteriorated from the keynote set by their clear voices, long ago. I wish the institution every success, and shall never fail to speak well of it when I have opportunity. FRANCES E. WILLARD.

NOTICE.

Will Wallace Porter, of Fairfield, ——, who wrote to me some time ago inquiring for Woman Suffrage literature and enclosing one dollar, please write again, giving the name of his State?

ELIZABETH E. FLAGG,
218 Columbus Ave., Boston, Mass.

NEW YEAR'S RESOLVE

"CHRIST FIRST" IS THE BEST MOTTO FOR 1896.

Rev. Dr. Madison C. Peters Says Let Your Attainment In Holiness Be Your Business—Better to Look Forward Than Backward—The Past Is Gone.

On Sunday evening, Jan. 5, Rev. Dr. Madison C. Peters, at the Bloomingdale Reformed church, New York, preached on New Year's resolutions. His text was, "Brethren, I count myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Philippians iii, 13, 14.

The first Sabbath in the new year, in God's house, what a place, what a time, for a new, high and holy resolve, that shall move and quicken your whole being and put its impress upon your entire future years! What shall that resolve be? Our text presents a fitting one. Be you saint or sinner, it is a grand resolution for you.

"I count not myself to have apprehended." In A. D. 59, soon after his conversion, Paul declared himself unworthy to be called an "apostle." In A. D. 64 he cried out, "I am less than the least of all saints," and just before his martyrdom, when he had reached the full stature of a perfect manhood in Christ, in A. D. 65, his exclamation was "I am the chief of sinners." God gives grace where there is the most room to receive it. The branches of trees which are most richly laden with fruit hang lowest; the stalk of wheat which stands so proudly erect is empty.

Paul was conscious of his imperfections. He was "not already perfect," as he tells us in the previous verse. There were heights he had not yet reached. He had a holy dissatisfaction with the present moral attainments, with his present simulation to Christ. He could not rest in an old hope. This dissatisfaction is ever the first step in soul progress and the impelling motive afterward. He who feels satisfied with present attainments will never seek to lay hold of something yet unattained. "But this one thing I do." The great aim and purpose of his life was a likeness to Christ. To this singleness of purpose he owed his extraordinary growth in grace and his unparalleled success in the ministry. All great historic names are identified with some single achievement to which they gave their lives. There were men of one idea. The crown Paul was after was moral perfection. And the moral perfection that is attainable in this life is essentially progressive—the germinal principle is growable—it is a constant struggle for eternal enlargement.

Let attainment in holiness be your business, let it underlie everything you do, absorb your best energies and call forth your noblest services. Do not any longer make your Christian living a secondary thing. Let your motto for 1896 be, "Christ first!" Do your best work, sing your sweetest songs, speak your tenderest words and perform your noblest ministrations for him.

"Forgetting the things which are behind." The allusion is to the Olympic racer, who did not look behind him on the course he had run, but on the goal, until he reached and grasped the pole. It may be well for us sometimes to look back and see how much ground we have gone over—looking back may awaken emotions of gratitude, it may lead us to think of our shortcomings and produce repentance and humility—but it is better to look forward than backward; forward there is everything to animate, the crown of victory, the hope of the blessed. Don't stand with faces toward the west, regretting the lost radiance of the setting sun. Set your faces eastward, and be eager to catch the first streak of dawn.

If your past has been true and noble, we may be helped by it in the present. The tower is unfinished if we stop this side the turret stone. The past is passed.

Listen to the water mill
Through the livelong day!
How the clicking of its wheel
Wears the weary hours away!
Languidly the autumn wind
Strews the withered leaves;
On the field the reaper sings,
Binding up the sheaves.
And a proverb haunts my mind
And as a spell is cast—
The mill will never grind
With the water that is past.

Never think of letting go and giving up. "Forgetting the things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." "He that endureth unto the end shall be saved." Ah, that sometimes is hard Scripture! You are not the only person who has been tempted to give up. David, hunted and hounded, shut himself within the chamber of his royal palace, and when he saw a dove flying before a windy storm and tempest to her safe and quiet retreat in the breast of the cleft rock in the wilderness, he cried out, "Oh, that I had the wings of a dove, then I would fly away and be at rest." There was Elijah under the fig tree, praying, "It is enough now, O Lord, take away my life." Why, even our blessed Lord was tempted to give up. "My God, why hast thou forsaken me?" but he quickly added, "Thy will be done." Oh, ye tempted ones, ye tired souls, hold on, hold fast, hold out! Here is a comfort and a girding, "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that you are able, but will with the temptation also make a way of escape, that ye may be able to bear it."

The Duty Which Lies Nearest.

The only way to regenerate the world is to do the duty which lies nearest us and not to hunt after grand, farfetched ones for ourselves. If each drop of rain chose where it should fall, God's showers would not fall as they do now.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Jan. 19. Comment by Rev. S. H. Doyle.

TOPIC.—Secrets of strong lives.—Luke vii, 19-28. (A temperance meeting suggested.)

The strong life or character that is set before us in our topical reference as our model for finding the secrets of strong lives is that of John the Baptist. Hardly could a better have been chosen, particularly to apply the subject of temperance. We not only have the life of John as testimony of the nobility of his character, but we have a remarkable declaration of the Lord Himself in favor of this opinion. This is a pleasant testimony, too, from the fact that it came as a tribute to John just after he had intimated his doubt concerning Christ. In the highest terms of unmeasured confidence Christ speaks of him, declaring that "among those that are born of women, there is not a greater prophet than John the Baptist." When Christ spoke of John in such glowing terms, we need not hesitate to take his life as a model one to illustrate the secrets of strong lives.

One secret of a strong life, as illustrated in John, is the willingness to accept privation. John lived for years in the wilderness, with nothing to gratify taste, with barely sufficient to sustain life and with only the roughest kind of dress. This privation was necessary that he might perform the work which God had for him to do. One secret of strength is willingness to endure hardships, to suffer privation. The opposite weakness in this particular makes many weak men, particularly as a result of intemperance. Men will not suffer privation, they will not deprive themselves of that which satisfies their physical appetites, and the result is weakness, whereas they might have been strong, influential men if they had endured privation.

Another secret of strength illustrated in John is moral courage. John had the courage of his convictions. He even denounced the king and queen for their sins, as well as the common people. Moral courage is an absolute necessity to guard against the evils of intemperance. Scarcely a boy grows to manhood without being tempted again and again to indulge in strong drink, and he must have the moral courage to refuse and to stand by his refusal, or he will fall beneath the temptation.

Another secret is willing subjection to the will of God. John did to the very best of his ability the work which God had laid out for him to do. He was faithful, even to death, to the work committed to his charge. If we follow the path that God lays out for us in life, in His way, our lives will be strong indeed.

Bible Readings.—Ex. xv, 1, 2; I Sam. xvii, 32-37; Ps. xviii, 1, 2; xxvii, 1; xxviii, 7, 8; xxix, 11; xlvi, 1; lxviii, 34, 35; Job xii, 13-25; Isa. xii, 2; xl, 29-31; Prov. x, 29; II Cor. xii, 9, 10; Eph. iii, 14-19; Phil. iv, 13, 14; I Pet. v, 10.

Real Endeavor at Geelong.

Aggressive Christian Endeavor work is not confined to the land of the society's birth. The Yarra Street Wesleyan society in Geelong, Australia, in its fifth annual report, makes a phenomenal showing. During the year 8,218 visits were made, an average of 158 weekly; sprays and baskets of flowers to the number of 1,299 were personally distributed and sent by post; various meetings, numbering 588, were held, and more than 25,000 persons attended these; 200 persons were led to sign the temperance pledge. Although the membership of the society is only 211, more than $500 in cash was raised.

Christian Endeavor Prayer.

Trusting in the Lord Jesus Christ and realizing the untold blessing of fervent united prayer, we, the individual links in the World's Christian Endeavor Prayer Chain, covenant and agree to make it out practice to offer a petition, however brief, for one another and for the cause of Christian Endeavor every day. We also covenant to bear in mind at the usual time of our evening devotions such causes as are brought to the attention of the Prayer Chain as objects for our united petition.—President Clark.

Money For Missionaries.

The Presbyterian Christian Endeavor society of Saltsburg, Pa., has discovered a novel way of raising missionary money. The church was in need of a sexton, so the Christian Endeavor society volunteered its services. The pastor reports that the church was never so well taken care of and the Endeavorers have applied the salary to their missionary contributions.

Williston Society Still Zealous.

The original Christian Endeavor society in Williston church, Portland, Me., sees no flagging in its zeal. In alternation with other Portland societies it has undertaken the holding of regular services at the Greeley hospital.

Jesus Went Before.

Their faces to Jerusalem,
They stepped, with laggard feet,
Half timorous, defiant half,
At what they went to meet.
But as they rested, or they talked
Their sad forebodings o'er
Still leading on the little band,
Their Master went before.

He saw in vision maddened throng,
He saw the crowded hall,
Where scribe and priest should mock and flout,
Where cruel scourge should fall.
He saw the cross. Its shadows lay
The toilsome pathway o'er,
But, pressing on with ardent soul,
The Master went before.

Today Thy pledged disciples, Lord,
Meet sorrow, pain and shame,
Their watchword in the trial time
Thine own all conquering name.
Though flesh be weak and spirit faint,
And heart be spent and sore,
They cannot fail in any strife
While Thou shalt go before.

In presence of Thy bitter foes,
In midst of dark defeat,
They yet shall snatch a victory
And taste a triumph sweet;
Nor death itself shall crush them, Lord.
Its final conflict o'er,
The ransomed hosts shall shout and sing,
"Our Saviour went before!"

—Selected.

Women officers will run booths at the November election in Lexington Ky., when eight school trustees are to be chosen.

WOMAN'S WORLD.

HOW SUZANNE KEYSER WON THE MEDAL AT THE INSTITUT RUDY.

Philadelphia has many people and many things to be proud of, but it is not generally known that one of its fair daughters has won such distinction as has never before fallen to the lot of an American. This young woman, not yet 22 years of age, is Miss Suzanne Keyser, the daughter of Mr. Charles S. Keyser, the well known lawyer. So quietly has she reaped her unusual honors that few outside of the circle of her most intimate acquaintances are aware that she, an American born and English speaking maiden, went to France, and in Paris, its literary and artistic center, won the medal for dramatic ability at the Institut Rudy against at least 300 competitors, all of whom were French.

How she won the medal which never before has crossed the ocean is told by her in a bright, pleasing fashion, essentially girlish and very winning in its utter absence from any trace of egotism.

"I have always loved to recite, and to be trained by some member of the Comedie Francaise seemed to be the height of my ambition. Therefore when papa took me to Paris I made up my mind that I should at least aim for what I had always been dreaming about. Therefore one morning we went to see

SUZANNE KEYSER.

Dupont Vernon at the theater, and I told him I wanted to become one of his pupils. He looked me all over, shrugged his shoulders, gave me a little piece of poetry and said, 'Come to my house tomorrow and recite that to me.' When tomorrow came, we went to see him. As I entered he said in a sort of patronizing fashion, 'Don't be frightened.' Up to that minute I had no thought of being frightened, but just then a big lump came up in my throat which had never been there before. For a minute I felt I was going to break down, but I conquered the fear and did the best I knew how. When I was through, he rose, kissed me on the forehead and called me his pupil. For a year I studied with him—ah, he was such a man, the best and cleverest teacher in the world. Racine Moliere—all of the poets and dramatists I lived with constantly, each day being more perfect in my French, of course. When my course with him was concluded, I went to the Institut Rudy as a sort of finishing touch. A year more there, and the time came for me to go home. On Thursday I said goodby to my fellow students, as I expected to sail on Saturday, and back to the pension that had been my home for so long I went to finish my packing. The old lady who kept it, and whom I had always supposed disliked me, was very affectionate, kissing me on both cheeks, and I could also see that she was more than ordinarily excited.

" 'Put on your best gown, mademoiselle,' said she, and I, puzzled all the while at her demeanor, obeyed. My astonishment was greater when we started off in a fiacre, the bus or tram being usually good enough for us. Soon we drew up at the Francaise; but, in-

stead of going in the front way, I followed her to the stage entrance. Here my teacher met me, and kissing me on the forehead said, 'In three minutes, mademoiselle, you are to make your debut.'

"You can imagine my feelings as he told me what to do, and after I had gone out before that vast audience and given a tragic scene from one play, a bit of comedy from another and finished up with the little poem I had first recited in Paris I felt as though I was the most dismal failure in the world. There was an awful silence, and no one seemed to look at me or care about me. Then all of a sudden there was a great clapping of hands as a man stepped forth and handed me this medal. I didn't know it was for me and didn't want to take it, but then M. Vernon came to my side and in the midst of the enthusiasm told me how he had entered me in the competition without my knowing it, how the judges were not willing that an American should compete, and the condition was to have me go on totally unprepared to make things fair in their own minds. Yet, after all, in their own language, and because they really judged me the best, the medal was handed to an American girl, whom every one, even the judges, up to that moment had regarded as French." — Philadelphia Times.

Young Old Maids.

At a very smart wedding a few days ago it suddenly occurred to me that the eminently lovely bride walking down the aisle was not a day under 30 years of age, and yet she had never been thought of as anything but a young and beautiful woman, and the term "old maid" would have been as likely to be applied to the man at her side as to herself, and I could not but think how notably in this regard "the old order changeth, giving place to new."

Maidens who have passed their thirtieth year may now claim that they represent the most perfect and advanced type of maidenhood and look down upon girls who marry before 25 as very much more akin to savages, for it is a well known fact that the age of marriage advances with civilization. Among the Australians and other savages girls marry at 11, 10 or even 9 years of age; among semicivilized Egyptians, Hindoos, etc., the age is from 12 to 14; southern Europeans marry their girls between the ages of 15 and 18, while among the nations who lead modern civilization the age is a constantly rising one—from 17 or 18 of 50 years ago the average has risen to between 21 and 25. And does it not follow, by inexorable logic, that girls who wait until 28 or 30 are forerunners of a still higher civilization?

It is not only a fact that women marry later in life than they used, but it is equally true that everywhere the more mature woman is to the fore. The young and inexperienced bud has ceased to be the reigning queen of the hour. She has been forced to yield her place to the maturer woman, the woman of cultivated mind and manners, of broader experience and wider knowledge.

All this is only the natural result of evolution. With her deeper interests, wider outlook, enlarged sympathies, she scarcely feels the relentless march of the years, and with all the new light upon her physical care and condition she can easily look as young as she feels. Rouge pots, wigs and hair dyes have happily gone their way, and fresh air, exercise, baths and diet have taken their place. —New York Sun.

Flowers For the Poor.

Some of the Endeavorers of Kilwarlin, Ireland, have set apart little plots in their gardens especially for the purpose of raising flowers to be sent up to Belfast for distribution among the sick poor, a noble work that might well be done by thousands of American Endeavorers.—Selected.

When velvet gets crushed from pressure, hold the parts over a basin of hot water, with the lining of the material next the water. The pile will soon rise and assume its original beauty.

NANSEN ON ALCOHOL.

HAS NO USE FOR LIQUOR IN ARCTIC EXPLORATION.

Cites the Experiences of the Greely Party. Reduces the Power of Endurance and Lessens Bodily Heat—Lieutenant Peary Agrees With the Danish Explorer.

Here is what Fridtjof Nansen says about the use of alcoholic liquors in the arctic regions, referring to the Greely expedition a few years ago, which he calls "the last great tragedy in the history of arctic exploration:"

"When one reads, for instance, how the plucky Sergeant Rice, famished, frozen and tired to death, imagines he can save himself by a dose of rum, to which he has even added ammonia, the very worst thing he could have hit upon, and then dies shortly afterward in the arms of his friend Frederick, who is meantime stripping himself of his own clothes, down to his very shirt, in his attempts to thaw his comrade's stiffening limbs, one cannot but be moved to the heart at the thought of so much energy, courage and noble self sacrifice being thus uselessly thrown away.

"The melancholy debauches which the men on this expedition were guilty of when driven to excess by their inhospitable surroundings and the continual imminence of death and destruction I will not touch upon. Besides reducing the power of endurance and exercising a directly injurious influence by lowering the temperature of the body and weakening the activity of the digestive organs, alcohol also destroys energy and lessens the spirit of enterprise, and this not least when men like those under Greely are perishing of starvation and exhaustion."

Dr. Nansen then goes on in the following direct way to hit Gambrinus a blow squarely between the eyes. He says:

"My experience leads me to take a decided stand against the use of stimulants and narcotics of all kinds. It must be a sound principle at all times that one should live in as natural and simple a way as possible, and especially must this be the case when the life is a life of severe exertion in an extremely cold climate. The idea that one gains by stimulating body and mind by artificial means betrays, in my opinion, not only ignorance of the simplest physiological laws, but also a want of experience or perhaps a want of capacity to learn from experience by observation. It seems indeed quite simple and obvious that one can get nothing in this life without paying for it in one way or another, and that artificial stimulants, even if they had not the directly injurious effects which they undoubtedly have, can produce nothing but a temporary excitement, followed by a corresponding reaction.

"Stimulants, with the exception of chocolate, which is mild in its effect and also nourishing, bring practically no nutritive substance into the body, and the energy which one obtains in anticipation by their use at one moment must be paid for by a corresponding exhaustion at the next. It may no doubt be advanced that there are occasions when a momentary supply of energy is necessary, but to this I would answer that I cannot imagine such a state of things to arise in the course of a protracted sledge expedition, when, on the contrary, as regular and steady work as possible is generally the main thing to be aimed at.

"To many this will no doubt appear so plain and obvious that it will scarcely be necessary for me to touch upon the subject. But at the same time it must be remembered that even in recent years arctic expeditions have set out from home with large supplies, not only of tobacco, but of such fatal stimulants as alcoholic drinks. But what is to be said when an experienced arctic traveler like Julius Payer writes in his book on the Austrian and Hungarian polar expedition of 1872-4 that 'a small daily allowance of rum is almost indispensable on a sledge expedition of any length, especially when the temperature is extremely low?' As if it were not just in low temperatures that spirits are most injurious, and as if it were not known that they cause a reduction of bodily heat instead of an increase of it, as many people are inclined to think because such things 'warm them up,' as they say, and because they feel warm and comfortable after a good dinner supplemented by plenty of strong wines. It is often supposed that even if spirits are not intended for daily use they ought to be taken upon an expedition for medicinal purposes. I would readily acknowledge this if any one could show me a single case in which such a remedy is necessary, but till this is done I shall maintain that this pretext is not sufficient, and that the best course is to banish alcoholic drinks from the list of necessaries for an arctic expedition."

When Lieutenant Peary was asked about these statements by Nansen, he immediately indicated his acquaintance with them and his agreement with the view taken by the great Danish explorer. He said:

"I have nothing to say of Nansen's opinion or the experience or opinion of any other arctic explorers. I only speak my personal feeling and from my own experience. I would not have liquors served as part of arctic rations. They are worse than a nuisance except in very limited quantities on special occasions."
—Voice.

A Model Temperance Town.

Hangesund, on the west coast of Norway, midway between Bergen and Stavanger, has a remarkable prohibition record. When the town was incorporated, 29 years ago, it was provided that no sale of spirits, either by wholesale or retail, should be allowed unless by permission of the king after a petition by the town council. The town has 6,200 inhabitants, is surrounded by populous parishes and is a meeting place for fishermen, as many as 6,000 of these gathering there at one time. Nevertheless the question of having liquor sold in the town has never arisen while only the men voted and is less likely to now that women have a vote. No attempts have been made to smuggle liquor into the town.—Exchange.

SABBATH SCHOOL.

LESSON IV, FIRST QUARTER, INTERNATIONAL SERIES, JAN. 26.

Text of the Lesson, Luke iv, 14-22—Memory Verses, 18, 19—Golden Text, Luke iv, 32—Commentary by the Rev. D. M. Stearns.

14. "And Jesus returned in the power of the Spirit into Galilee, and there went out a fame of Him through all the region round about." After His baptism He, being full of the Holy Spirit, was led by the Spirit into the wilderness to be tempted of the devil (verse 1). He was tempted on the same three points on which Eve was tempted—the lust of the flesh, the lust of the eyes and the pride of life. She and Adam, with every comfort of life about them, sinned and fell. He, with no earthly comfort, stood and conquered by the sword of the Spirit. So may we stand and conquer. See Eph. vi, 10-18. In the power of the same Spirit, who is also given unto us, He now goes back home to begin His public work. Perhaps it would be well to read here the whole story of John i, 19, to iv, 54, and then we will understand better how His fame spread abroad everywhere. Let us ever remember two things—it was by the Spirit that He spake and wrought, and it was the Father whom He always glorified.

15. "And He taught in their synagogues, being glorified of all." In verse 32 we read that they were astonished at His doctrine, for His word was with power. We would see more of the power of the word if we used more of the word, in which alone there is power, and if our aim was like His, that God in all things might be glorified (I Pet. iv, 11). He spoke with authority, because He said only what the Father told Him (John xii, 49). He never discounted in the least degree any portion of the Scriptures, but indorsed the story of creation, Adam and Eve, the deluge, Abraham, Lot, Sodom, Jonah, Daniel and all the rest. Those who make light of any portion of Scripture are not walking in His steps. Pray for them, but heed them not.

16. "And He came to Nazareth, where He had been brought up, and, as His custom was, He went into the synagogue on the Sabbath day and stood up for to read." At the age of 12 He returned to Nazareth with His mother and Joseph from the passover at Jerusalem, and until the age of 30 He was subject to them. A part of His subjection is seen in His being in the synagogue every Sabbath. Many of us would think that it was a poor place to be for spiritual profit, and that we had better stay at home and read our Bibles, but our Lord never lived unto Himself, and the main question with us should be, not how can I get the most for myself, but how can I bring the greatest glory to God and manifest Him to others. See II Cor. v, 15.

17. "And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book He found the place where it was written." If you have ever watched people looking for a text in the Bible, you might conclude that not all are skillful in finding places. It is a good thing to have people, young and old, commit to memory the books of the Bible in order so that they may quickly turn to any particular book, and then it is well to have an idea of the contents of each book, so that we may know where to look for what we want. Compare Isa. xxix, 11, 12, and see if you are like those or like Jesus Christ. If you would read the Scriptures aloud for the benefit of others, see Neh. viii, 8.

18. "The Spirit of the Lord is upon Me, because He hath anointed me to preach the gospel to the poor. He hath sent Me to heal the broken hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised." Not many preachers would seek for their congregation the poor, the broken hearted, the captive, the blind, the bruised, but unto such Christ specially came, being thereto anointed by the Spirit.

19. "To preach the acceptable year of the Lord." The whole time of this present dispensation until Jesus shall come again is here called a year, as in John v, 25, it is called an hour, the hour or year or period of time when the gospel of the grace of God is being preached and all who will may accept this grace, or, in other words, accept Jesus Himself and be saved. In II Cor. vi, 2, we read, "Behold now is the accepted time; behold now is the day of salvation." It is therefore our high privilege in this time of grace to proclaim it to the ends of the earth, not for the conversion of all, but to gather out the people for His name who will be the rulers with Him in the next age (Acts xv, 14; Rev. v, 9, 10). The great motto for our age is not, "All the world for Christ," but "Christ for all the world," that whosoever will may come and thus complete His body, the church.

20. "And He closed the book and gave it again to the minister and sat down. And the eyes of all them that were in the synagogue were fastened on Him." By turning to Isa. lxi, 1, 2, you will see that He closed the book, as we would say, in the middle of a sentence. The words He did not read are, "And the day of vengeance of our God." That day had not come and has not yet come. In Isa. xxxiv, 8; xxxv, 4; lxiii, 4, etc., the day of vengeance and the year of Israel's redemption are associated. It will be at the second coming of Christ, when He shall come back in power and glory to take the kingdom and to reign. He knew that the nation would reject Him even as His own townsmen were about to do (verses 28, 29), and that the kingdom then at hand would be postponed till His return. He knew how to divide the word of truth (II Tim ii, 15)

21. "And He began to say unto them, This day is this Scripture fulfilled in your ears." Had He read the next sentence He could not have said, "This day is this Scripture fulfilled." He actually did say, if not in so many words, I am He of whom Isaiah by the Spirit wrote, and I am come to do the things which I have read to you. Now, when we consider that those who heard Him had known Him for 30 years as the Son of Mary and Joseph, and for many years as a carpenter in their town (Mark vi, 3), we may understand somewhat their feelings upon this occasion.

22 'And all bare Him witness and wondered at the gracious words which proceeded out of His mouth, and they said, Is not this Joseph's Son?" He was full of grace and truth, and the words He uttered were those of the Father speaking through Him (John i, 14; xii, 49). They actually heard God speaking, as truly as when He spake to their fathers from the mount, out of the midst of the fire, but they knew it not. How little we realize that when we read the Bible the same God is actually talking to us. We are apt to get no further than to wonder at that which we read and hear, but there is no benefit unless we believe and receive. He is still the very same Jesus and has a loving message for all who will hear Him.

For
Throat
And Lung
Troubles, Take
AYER'S
Cherry Pectoral
Received
Highest Awards
At World's Fair.

When in Doubt, ask for Ayer's Pills.

TRANSVAAL TROUBLE

SITUATION AS IT IS BETWEEN ENGLAND AND GERMANY.

Somewhat Less Hostile Than It Was—Irritation on Both Sides Not Entirely Passed Away, However—Meeting of the British Cabinet Said to Have Decided Momentous Questions.

LONDON, Jan. 13.—Interest in the Transvaal question in its immediate bearings has revived to an appreciable extent, while the incidental straining of relations between Great Britain and Germany, which so completely placed the Boers in the background of the picture for a time, has in its turn receded, but by no means disappeared. There is little apprehension of war with Germany, over the present complication at least, and the British public has a reassuring sense that if there is to be a war England is quite ready for it. The prompt and efficient measures of the naval authorities and the formidable show of strength that is the result give John Bull a feeling of confidence. Nevertheless it is keenly perceived by the public that the sentiment displayed by the German government has a far wider bearing than the present dispute in the Transvaal.

The Situation in Berlin.

A telegram from Berlin says: There is distinctly less stress of feeling here in regard to the international complication growing out of the Transvaal crisis and the German press, as a rule, devotes less space to it than for some time. The tone of the comment of the newspapers, which means so much in this land of press censorship and inspired expressions in newspapers, is rather more peaceable and there is less talk of active hostilities and more hope expressed of an unarmed settlement of the question at issue. Expressions of irritation at the British government and of rancor against the English people are still more or less bitter, however.

Followers of Dr. Jameson.

It is understood that the difficulty over the manner of disposal of Dr. Jameson's followers was settled on Saturday, the Transvaal government simply stipulating that the rank and file of the Jameson expedition be deported from South Africa. According to the Transvaal law the punishment for treason is banishment and a large fine. It is not believed here that President Kruger has demanded the abrogation of the London convention, which provides for the suzerainty of Great Britain over the Transvaal, as the price of sparing Dr. Jameson's life.

From a Pro-Transvaal Source.

A dispatch received from sources sympathetic with the Transvaal government in Johannesburg asserts that the plot for Jameson's raid and the coincident uprising of the Uitlanders was the most shameful in history. The blackest part of the plot, the dispatch asserts, was the intention of the agents of the Chartered South African company to set loose the savages to invade the Transvaal from all points, and to kill every white man. It had been arranged that all over South Africa provision stations should be erected on the lines of the route, and the points had been fixed. The object was to destroy Pretoria and to present England with a fait accompli before any interference could reach them.

Denounced as a Gross Exaggeration.

This story is denounced in London as a gross exaggeration and it is regarded as being intended to prejudice the South Africa company in the negotiations it is making. A dispatch received by the Chartered South Africa company from Buluwayo announces that the outcome of a mass meeting of the English colony bankers and merchants was the declaration of a unanimous resolution to obey the imperial government. The public, it was asserted, was fully under control.

THE GENERAL JUSTLY WROTH.

Harrison Shows Asperity When Questioned About Marriage.

NEW YORK, Jan. 13.—Ex-President Benjamin Harrison is at the Fifth Avenue hotel. He refuses to deny or affirm the report of his engagement to marry Mrs. Dimmick. "I don't care what has been announced," said the ex-president, with some asperity. "I have come here on a matter of purely professional business. I shall be here about a week, and then go on to Washington, when our case comes up before the supreme court."

"The statement has been made and made again that you are to marry Mrs. Dimmick. Will you say yes or no to that question?" was asked.

"I am not obliged to answer yes or no to every question the public may put to me. I came here on business and I am going to attend to my business. I have nothing further to say about it."

The ex-president called on Mrs. Dimmick yesterday afternoon.

To prevent the hardening of the subcutaneous tissues of the scalp and the obliteration of the hair follicles, which cause baldness, use Hall's Hair Renewer.

A Great Chance to Make Money.

I want to tell you of my wonderful success. Being a poor girl and needing money badly, I tried the Dish Washer business and have cleared $200 every month. It is more money than I ever had before, and I can't help telling you about it, for I believe any person can do as well as I have if they only try. Dish Washers sell on sight; every lady wants one. The Mound City Dish Washer Co., St. Louis, Mo., will give you all necessary instructions, so you can begin work at once. The Dish Washer does splendid work; you can wash and dry the dishes in two or three minutes without putting your hands in the water at all. Try this business and let us know how you succeed. ELIZABETH C.

COSMOPOLITAN LINIMENT.

OFFICE OF DWIGHT DUNLAP,
Dealer in General Merchandise.
SOUTH LYON, Mich., May 8, 1895.

W. M. Beden, Esq., Hadley, Mich.

DEAR SIR.—Please send me two bottles of your Liniment. I have a daughter sick with consumption, and I find by bathing her throat and chest with your Liniment it allays the irritation and stops the cough. Yours respectfully,
DWIGHT DUNLAP.

SARANAC, Aug. 3, 1895.

MR. BEDEN, *Dear Sir.*—My wife had a very lame arm and shoulder and it was very painful, and the doctors could not help it, nor could we get anything to help it any until she used your Liniment and the Liniment cured it. We consider it the best Liniment that we ever used, for anything we want a Liniment for.
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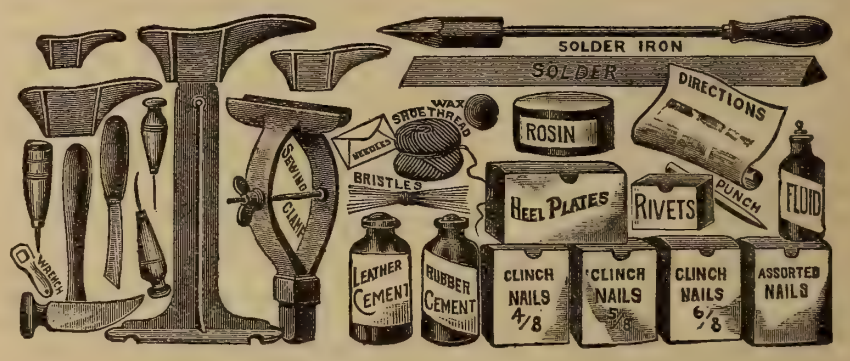

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1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

All these tools are full-sized, practical, neat, and cheap; not mere toys. They enable any person to do his own half-soling, boot, shoe, rubber, harness, and tinware repairing.

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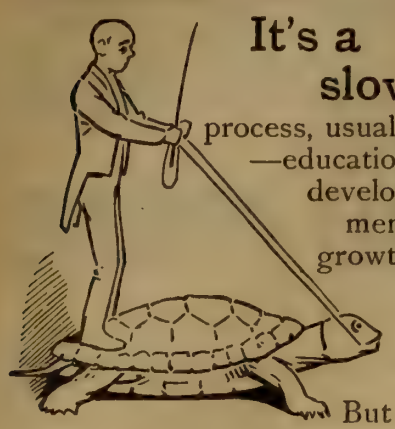

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STATE NEWS NOTES.

ITEMS OF INTEREST TO THE PEOPLE OF ILLINOIS.

Happenings of the Past Few Days Gathered Here and There Throughout the State—Telegraphic Reports of Events That Will Interest Our Readers.

SPRINGFIELD, Ills., Jan. 11.—Governor Altgeld has granted pardons to ex-Representative John L. Geher and others who were sentenced to penitentiary imprisonment for murders committed during the riot at the Little coal mines in Tazewell county. The governor filed with the pardon the affidavit of Edward Little, one of the proprietors, which exonerates Geher and says that his own brother, Peter Little, caused the murder by his conduct toward the rioters. The affidavit says Geher tried to prevent violence and disorder. The fatalities occurred when a mob attacked the Little mine, according to the press dispatches of that date, during a general strike.

MADE AN ASSIGNMENT.

Big Wholesale Drug House at Peoria, Ills., Goes Under.

PEORIA, Ills., Jan. 13.—The well-known house of Wheeler & Singer druggists and sundry firm, through its attorney, Judge Winslow Evans, made an assignment Friday, naming Charles R. Wheeler of the First National bank as assignee. The liabilities, with the capital stock of $250,000, are figured at $416,107, the principal creditor being the Merchants' National bank of Peoria, which has a claim of $38,000. A hundred or more firms all over the country are caught for small amounts ranging from $100 to $2,000. The assets are: Bills receivable, $173,776; inventory of stock on hand, $223,857; total, $397,633.

Jan. 3 Walter Barker, one of the principal stockholders of the company, applied to Judge Shaw in the branch court for the appointment of a receiver for the company, stating that business was operated irregularly and that Peter Singer had misappropriated money, having taken it from the firm and placed his notes. The credit of the company, Mr. Barker averred, was ruined. Last Tuesday morning Judge Shaw refused to grant a receiver for the company and later in the day Mr. Barker's petition was withdrawn by his attorney, Daniel B. Raum. The firm was established in 1834 and did one of the largest businesses in the city, the annual sales aggregating $1,000,000.

Supreme Court Grants the Request.

SPRINGFIELD, Ill., Jan. 9.—The supreme court has granted permission, and the Columbia Construction company, of Chicago, filed a petition for a writ of mandamus on Secretary of State Hinrichsen to compel him to file a certificate upon payment of $1 fee certifying that they had increased their capital stock from $2,000,000 to $5,000,000. The secretary of state demanded $3,100 fees under the new law.

The Ramsay Suit Dismissed.

ST. LOUIS, Jan. 9.—A special to The Republic from Carlyle, Ills., says: The creditors have failed in their attempt to have Elijah P. Ramsay removed as administrator of his father's estate. Judge Wall dismissed the suit with leave to amend the petition. They might cite him to appear in court, but could not remove on the charges preferred, as they were not specific enough.

Singer & Wheeler Assign.

PEORIA, Ills., Jan. 11.—Last evening Singer & Wheeler, incorporated, wholesale dealers in drugs, assigned to Charles R. Wheeler. The liabilities are—capital stock, $250,000, and bills payable $166,107; the assets—stock on hand, $223,857, and bills receivable, $173,776. The principal creditor is the Merchants' National bank, $39,000.

Illinois Live Stock Breeders.

SPRINGFIELD, Jan. 10. — The Illinois Live Stock Breeders' association held their annual meeting at the State House. Several papers were read and the following officers were elected for the ensuing year: President, J. W. Judy, Tallula; secretary, J. H. Pickerell, Springfield.

Struck by a Train.

PITTSBURG, Jan. 13.—Miss Felicia A. Lupton, aged 23 years, a hospital trained nurse, went to Glenfield Saturday to say farewell to some friends, preparatory to a trip to California with an invalid. They accompanied her to the station. With two other girls she walked along the platform waiting for her train, when the Cleveland and Pittsburg express, bound west, came by. As the engine reached the trio Miss Lupton fell backward and was struck. Her back was broken and she died within an hour. Her father, Samuel Lupton, lives at Tipton, O.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Jan. 6 to Jan. 10:

Julia E Whiting, Mrs E A Yerkes H Baldridge, J Baldridge, N N Green, Chas Follett, W R Turner, G A Howland, J R Letts, Geo W Pritts, W Fenton, S C Kretsinger, S Heaton, Rufina Fry, Rev W F Schrontz, B A Bailey, Jas P Stoddard, J L Burrell, Henry De Jongh, W M Beden, Bell Ewing, Mrs J A Russell, Wm A Agee, J C Young, M N Butler, Mrs A Megrew, D B Ely, Lydia B Oliphant, Charles E Coggeshall, Joseph A Johnson, Henry Montague, Miss L H Rublee, J T Curtis.

To remove dandruff, keep the scalp moist, clean and healthy, and give vitality and color to weak, faded and gray hair, use Ayer's Hair Vigor. It has no equal in merit as a hair dressing and for the prevention of baldness, scalp humors and dandruff.

A Chance to Make Money.

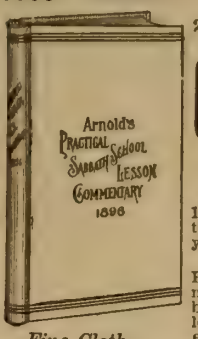
I have made $1,640 clear money in 87 days and attended to my household duties besides, and I think this is doing splendid for a woman inexperienced in business. Anyone can sell what everyone wants to buy, and every family wants a Dish Washer. I don't canvass at all; people come or send for the Washers, and every Washer that goes out sells two or three more, as they do the work to perfection. You can wash and dry the dishes in two minutes. I am going to devote my whole time to this business now and I am sure I can clear $5,000 this year. My sister and brother have started in the business and are doing splendid. You can get complete instructions and hundreds of testimonials by addressing the Iron City Dish Washer Co., 140 S. Highland Ave., Station A, Pittsburg, Pa., and if you don't make lots of money it's your own fault.

MRS. W. H.

NOTICE.

Rev. A. Sims, of Kingston, Ont., has a quantity of back numbers of the *Lodge Lamp*, and also some anti-tobacco journals, which I will mail free to any address on receipt of five cents for postage. First come, first served.

1896 ARNOLD'S PRACTICAL SUNDAY SCHOOL LESSON COMMENTARY 1896



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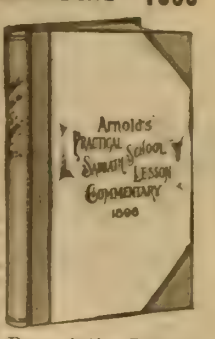

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FARM FIELD AND GARDEN

IRRIGATION BECOMING GENERAL.

Irrigation Farming Is Attracting Attention North, South, East and West.

"What the south needs is irrigation," says a North Carolina correspondent of The Practical Farmer. He complains of the long drought they had in his state the past season. The editor of The Practical Farmer, in comments on the letter, repeatedly says that "irrigation is not necessary," but the real situation comes out in the concluding paragraph:

"What we do need worse than any artificial irrigation on our hills is the deep plowing of the red clay and the deeper subsoiling in connection with terrace banks on the contour lines of the hills, with deep ditches along their upper sides filled with the surface rocks that now cumber the upper soil, so that the rainfall may not at once run away, but be allowed to soak into the soil. And when we have these we want more peas and more clover to fill the soil with moisture retaining humus, and to increase its fertility. On bottom lands, cultivated in market garden crops, irrigation would locally be a very desirable thing."

The Irrigation Age, commenting in turn on this concluding paragraph, says, "By the beard of the prophet, the writer is a pretty sound irrigationist without knowing it himself." Following are additional statements made by the last authority quoted:

It is conceded that dry spells in the summer months are not wholly confined to the east, north and west. It takes time for any great innovation to become universal, but that irrigation is making headway is evident from the announcements of experiments the past season in various southern states, in the east and through the central states. The agricultural papers of the whole country are discussing it, and the great dailies of New York city are publishing accounts of the wonderful crops raised on small irrigated farms almost in their midst, on Long Island. The droughts of the past season will go far toward making many more converts to irrigation. In sections of Indiana, Ohio, Pennsylvania, Kentucky and West Virginia the crops not only failed, but there was actual suffering among the people. In some cases stock died for the want of water. Their bitter experience will point the way to these farmers in the future. It was a dry season in the far western states and territories, but the farmers there had made provision by irrigation, and their numerous crops came through in safety.

The fact is that the people of all sections in the United States are finally coming to realize that there is no sure thing on crops without irrigation—that, with this improved mode of farming, they take no chances. This being true, it will be adopted here and there throughout the country until gradually this safe means will become general. The great success of farming on former arid lands in the western states by irrigation is educating the farmers and the people of the nation.

Raupenleim and Dendrolene.

These new insecticides are insect lime or glue, with which to paint the bark of trees to kill insects or keep them from climbing. "Raupenleim" is a German product—the other is a substance made in America. Both are made from crude petroleum. The former has something like coal tar added. It can be painted or daubed on trees and remains sticky for a long time. According to bulletin 3 of the New Jersey station, at New Brunswick, when either of these substances was painted on peach trees early in the season, it killed off the borers entirely. It will probably protect apple, quince and pear trees from the attacks of either the round or flat headed borers.

In the latter part of May, after scraping off the loose bark, a coating at least three-sixteenths of an inch thick is applied to the trunks from the ground to the branches. This will form a surface that will kill any insect that alights upon it. A band painted around the tree will probably prevent climbing insects from passing over it. It is also recommended as protection against mice and rabbits, or even for shade trees that are gnawed by horses. It will not dissolve in water, or wash off by rain, according to the bulletin quoted.

Feeding Soft Corn.

It is a common practice among farmers to feed soft corn by throwing it on the ground for hogs to gnaw off the grain. This is very wasteful, for the cob of soft corn has considerable nutrition which in this way of feeding is lost. But the soft corn, being damp, is hard to digest, and is very liable to ferment, making the stomach sour and the teeth sore. Soft corn is worth much more to feed to cattle, which will eat cob and grain together. Having a double digestive apparatus, horned cattle will get more good from soft corn than any other domestic animal. But by spreading thinly soft corn can be made dry enough by midwinter to grind, especially when a few oats are mixed with it before the ears are put in the hopper. Corn and cob meal ground with oats make an excellent feed for any kind of stock. It is less liable to cloy than meal made wholly of any kind of grain.—American Cultivator.

Varieties of Celery.

Celery, to be good, has to be perfectly blanched, and the blanching process is accomplished generally by heaping the earth around the stalks. For this reason, according to Meehan's Monthly, the short bunchy varieties of celery are more advantageous than the taller growing kinds, as requiring less labor in earthing up. It is chiefly for this reason that the thick dwarf kinds are in favor with American gardeners, as requiring less labor to produce. Some of these, however, are not nearly as toothsome as the taller varieties, and the efforts of the improver should be toward producing sweet nutty flavored varieties of the dwarfer kinds.

A Four Course Rotation.

One rotation suggested by Prairie Farmer consists of corn, oats, wheat and clover, one year each in the order named. It is, however, open to the objection that the proportion of grass (clover being here considered as grass) is not as great as it would be, and the variety of forage is not so good as where mixed grasses are sown.

Beware of Ointments for Catarrh that contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co, Toledo, O, contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and is made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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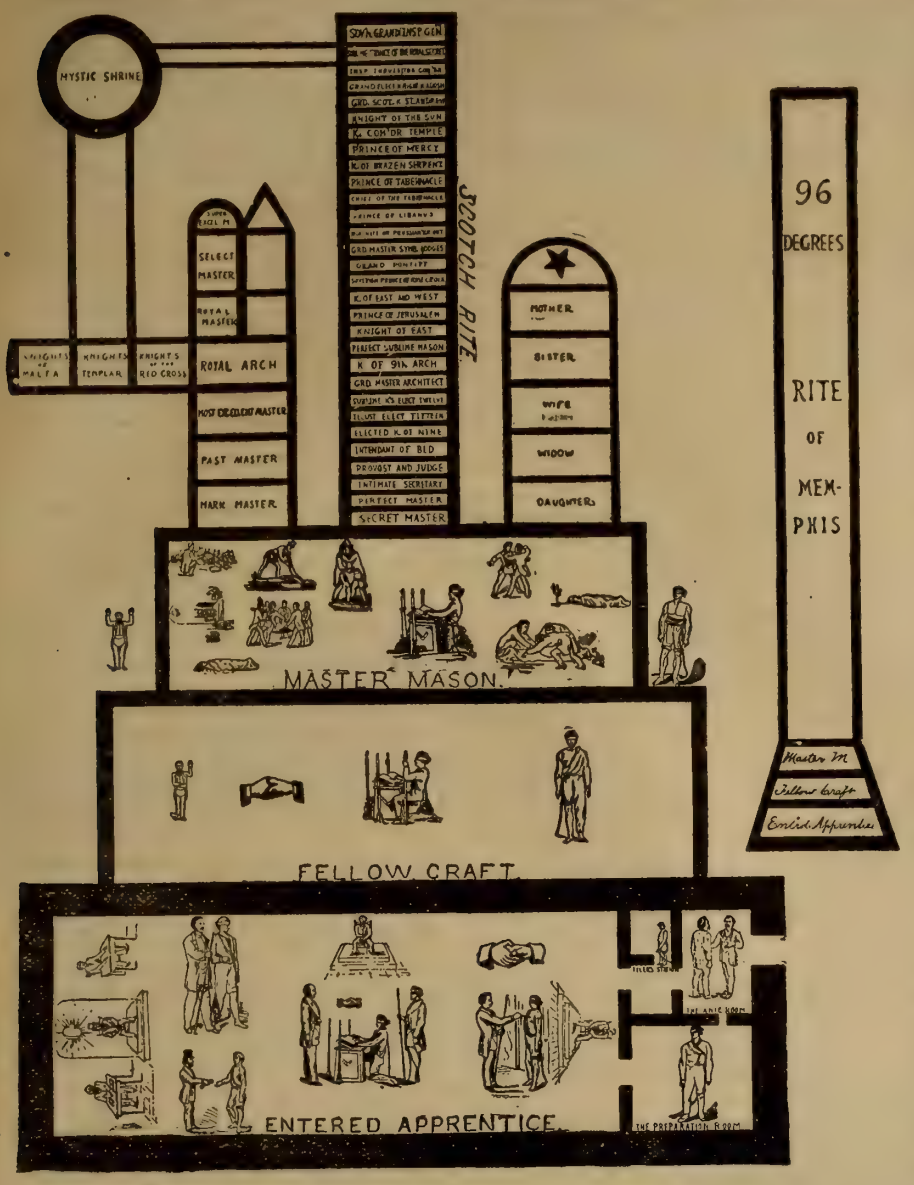

MASONIC CHART.

ILLUSTRATING THE RELATION OF SOME OF THE DEGREES AND RITES IN FREEMASONRY TO EACH OTHER.

The accompanying chart represents one hundred and forty two degrees.

1. The American Rite of 13 degrees;
2. The Scotch Rite of 33 degrees;
3. The Egyptian Rite of 96 degrees.
4. The Mystic Shrine of one degree.
5. The Eastern Star of 5 degrees for Master Masons and for women. These are side degrees, and not genuine masonry.

The Symbolic degrees, or Blue Lodge of three degrees, are common to every Masonic rite, whether American, Scotch, or Egyptian, or whichever of the Masonic rites, named in Mackey's Masonic Encyclopedia one may choose to investigate.

This chart shows in the Blue Lodge the position of the Worshipful Master and some of the other officers of the lodge. Several positions of the candidate who is being initiated are also shown. In the Master Mason's degree is recognized the murder, burial and resurrection scene so full of religious significance to Freemasons.

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—ON—

Secret Societies

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Freemasonry Exposed. By Capt. William Morgan. 110 pages, paper, 25c.
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Allyn's Ritual of Freemasonry. By Avery Allyn. Cloth, $5.00.
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Duncan's Masonic Ritual and Monitor. Cloth, $2.50.
Profusely illustrated with explanatory engravings, and containing the ritual and work of the order for the seven degrees, including the Royal Arch. Though extensively used as an Instruction Book and one of the best in the market, it is not as accurate as "Freemasonry Illustrated."

Richardson's Monitor of Freemasonry. Cloth, $1.25; paper, 75c.
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Sermon on Odd-fellowship and other secret societies, by Rev. J. Sarver, *pastor Evangelical Lutheran church.* This is a very clear argument against secretism of all forms, and the duty to disfellowship Odd fellows, Freemasons, Knights of Pythias and Grangers, is clearly shown by their confessed character as found in their own publications. 10cts each.

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Exposition of the Grange. Edited by Rev. A. W. Geeslin. Illustrated with engravings. 25 cents each.

Ritual of the Grand Army of the Republic, with signs of recognition, passwords, etc., and the ritual of the Machinists' and Blacksmiths' Union. (The two bound together.) 10 cents each.

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MISCELLANEOUS.

History Nat'l Christian Association Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought, the Articles of Incorporation, Constitution and By-laws of the Association. 25cts each.

Secret Societies. A discussion of their character and claims by Rev. David McDill, Pres. J. Blanchard and Rev. Edward Beecher. In cloth, 35cts each; paper covers, 15cts each.

Disloyal Secret Oaths. By Joseph Cook, Boston. He quotes the law of Vermont which makes the administration of the Masonic oaths illegal. Joseph Cook's address is a national treatment of a national subject, and very valuable for reference. Postpaid, 5 cents.

Are Secret Societies a Blessing? An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too." A pamphlet of 20 pages and cover. Postpaid, 5 cents.

Light on Freemasonry. By Elder D. Bernard. In cloth, $1.50 each. Paper, 75 cents each.

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Finney on Masonry. The character claims and practical workings of Freemasonry. By Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents. Paper cover, 35 cents.

Masonic Oaths Null and Void: or Freemasonry Self-Convicted. This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them. 207 pages. Postpaid, 40 cents each.

Judge Whitney's Defense before the Grand Lodge of Illinois. Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents each.

General Washington Opposed to Secret Societies. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

Morgan's Exposition, Abduction and Murder, and Oaths of 33 Degrees. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan;" "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees." 300 pages; cloth, $1.00.

Mah-Hah-Bone; comprises the Hand Book, Master's Carpet and Freemasonry at a glance. Bound in one volume. In cloth, 589 pages, $1.00.

Oaths and Penalties of Freemasonry, as proved in court in the New Berlin trials. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons swore to the truthful revelation of the oaths and penalties. 10 cents each.

Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbeus Armstrong (Presbyterian) a seceding Mason of 21 degrees. 15 cents each.

Are Masonic Oaths Binding on the Initiate? By Rev. L. A. Post. 5 cents each.

Sermon on Masonry. By Rev. J. Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio. 5 cents each.

Masonic Outrages. Compiled by Rev. H. H. Hinman. Showing Masonic assault on lives of seceders, on reputation, and on free speech; its interference with justice in courts, etc. Postpaid, 20 cents.

Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each.

History of the Abduction and Murder of Capt. Wm. Morgan. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. 25 cents each.

The Mystic Tie, or Freemasonry a League with the Devil. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support [illegible] Freemason. 15 cents each.

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HISTORY OF A WEEK

Tuesday, Jan. 7.

Christian Hines was killed and five other persons badly injured by a collision between a passenger train and an electric car at Elwood, Ind

Ball Player Anson, it is rumored, quits the stage this week, the "Runaway Colt" having failed as a drawing card.

The overdue steamship Italia has reached New York after a stormy passage from the Mediterranean.

It has been discovered that Arno E. Korb, who was found at his home at New York on Dec. 24 last, having committed suicide, with his wife beside him unconscious, is a defaulter to the amount of $70,000, which explains the suicide.

Near Forrest City, Ark., W. D. Logan went forth to kill the father of the wife who had left him, and had his own head blown from his shoulders.

Mrs. C. B. McKentry, of Moore, O. T., put a jug of molasses in the oven to warm and when she attempted to take it out the cork flew out and the boiling molasses spurted up into her face, burning her in an awful manner.

Wednesday Jan. 8.

Pearl Eytinge, the once famous actress, is dying from alcoholism and morphine poisoning in a New York hospital.

Mr. and Mrs. Schoenwetter narrowly escaped death by suffocation in a fire which did $60,000 damage in the Dickson block, Chicago. The blaze started shortly before midnight in the basement at 274 Madison street.

New York city enjoyed a 3 degrees below zero temperature. At Franconia, N. H., it was 35 below.

The Belmont-Vanderbilt marriage will be private and probably take place on Jan. 20.

Anderson Lewis, colored, died at the Providence hospital, Chicago, after a hard struggle to acquire an education by working in a billiard room and playing the guitar and singing in saloons. His earnings were not sufficient for his needs, and the doctors think he died of lack of proper food.

John Mangel, 52 Pine street, Chicago, is missing with $2,000 in cash and $1,000 worth of diamonds, and his wife fears foul play.

Thursday, Jan. 9.

Now it is reported that W. K. Vanderbilt will follow his wife's example and marry. The prospective bride is said to be Miss Amy Bend. The latest rumor regarding the Vanderbilt-Belmont wedding is that it will take place Jan. 28.

Mrs. Emma Wilson, wife of a traveling man, attempted suicide at the Commercial hotel, West Madison street, Chicago, by taking eight grains of morphine, because she feared her husband had deserted her. She may recover.

At a meeting at Bricklayers' hall, Chicago, the Bricklayers' union, the largest and strongest labor organization in the world, voted to apply for a charter in the American Federation of Labor.

The annual meeting of the National Dairy union will be held at the Sherman House, Chicago, Jan. 14.

United States Senator Calvin S. Brice has been renominated by the Ohio Democratic legislative caucus.

New Yorkers have subscribed $43,750 to secure the national Democratic convention.

Friday, Jan. 10.

A motor and a coal car went through a trestle on the Akron, Bedford and Cleveland electric railway near Bedford, O., fell seventy-five feet to the water below, and killed William Young, of Cuyahoga Falls, O., and —— Haymaker, of Galion, O. Charles Gieb, the only other man on the train, was internally injured.

A wager of $5,000 has been made on the New York Stock Exchange that the popular subscription to the new government loan will be double the amount of the loan.

J. R. Roosevelt, secretary of the United States embassy at London, in an interview said he had no doubt the Venezuelan difficulty would be settled peaceably.

A gold strike has been made near Boulder, Colo., so rich that the ore is sold by the pound instead of the ton.

Sixteen union steamfitters quit work at the temporary postoffice, Chicago, because their employer refused to discharge several non-union steamfitters whom he had recently put to work on the job.

Jessie Krueger, 9-year-old daughter of a Chicago umbrella mender, has just been awarded $50,000 by a jury for the loss of a leg under a street car.

Saturday, Jan. 11,

A decree has been gazetted at Paris prohibiting the export from France or the French colonies of warlike munitions intended for the island of Cuba.

John McBride, ex-president of the Federation of Labor, in writing a formal farewell to the Federation reiterates his determination never again to accept official responsibility in the labor movement.

According to the commission which has been investigating John McGough's "confession" that he and not "Bat" Shea murdered Robert Ross during an election row at Troy, N. Y., the "confession" is false in nearly every line, and Shea will probably die Feb. 4.

Governor Jones, of Nevada, is dying of cancer of the stomach.

General Ezeta and his filibustering expedition against Salvador are reported to have been captured.

Monday, Jan. 13.

H. R. Green, son of Hetty Green, the New York multi-millionairess, is one of the Reed delegates chosen by the Sixth Texas district Republicans to the national convention.

The "Parisian," a department store at St. Louis, has been destroyed by fire. Loss, $150,000.

"Frankie" Nelson won a six-days' women's bike race at New York, making 418 miles, 8 laps. Helen Baldwin was just five lengths behind.

Miss Nina Van Zandt that was, later Mrs. (proxy) Spies, and still later Mrs. S. S. Malato, announces that she is going on the lecture platform to make a living.

The Exchange bank at Greeley Centre, Neb., has closed. Nobody loses much, as the liabilities are only $10,000.

NATIONAL LEGISLATURE.

Synopsis of Proceedings in Both Houses of Congress.

WASHINGTON, Jan. 8.—The finance committee's free silver substitue for the bond bill was reported to the senate with notice that it would be called up today, and Morrill significantly remarked that it was opposed by every "Republican" member of the committee. Elkins offered a resolution requiring all bond sales to be "popular" ones. Vest replied to Sherman's financial speech and vigorously attacked the supreme court for its income tax decision. Chandler introduced a bill for a popular loan through postal savings certificates. Lodge brought up section 5,335, revised statutes, and claimed that the editor of the New York World had violoted it, in holding communication on the Venezuelan and financial questions with the Prince of Wales and other foreigners. An executive session was held.

The house adopted a resolution asking why the anti-trust law was not executed. Bills were introduced: To maintain the gold reserve with 2½ per cent. bonds; for a commission on highways; to tax sweat shops $300 per year. Several resolutions were introduced to recognize Cuban belligerency.

WASHINGTON, Jan. 9.—In the senate yesterday Wolcott was sworn in, he having just arrived from a trip to Europe. Hall reported a bill to increase the enlisted force of the navy and said it was important. Butler offered amendments to the bond bill prohibiting the sale of bonds without express consent of congress and requiring the redemption of greenbacks in silver as long as it was cheaper than gold. Cullom introduced a bill for two new revenue cutters for the lakes.

In the house Spaulding introduced a bill for the annexation of the Sandwich islands as a new state, the matter to be referred to the Hawaiian "people," and the United States to be responsible for no debts. An alternative plan is proposed to annex by a treaty with the Dole government.

WASHINGTON, Jan. 10.—The most interesting feature of the senate session was the introduction of a resolution by Baker of Kansas intended as a formal declaration of the Monroe doctrine expanded to the limit. It was referred. Stewart made a long speech on the financial question and predicted the failure of the popular bond sale. Cullom tried to get through a resolution authorizing an appropriation of $25,000 for a supervising architect for the new Chicago postoffice building, but it was objected to. An executive session was held.

In the house Livingston introduced a resolution requesting the president to notify Great Britain that if she increases her forces on the Guiana border making them greater than they were on Dec. 17 last (date of the president's Venezuela message), she must immediately withdraw them. The pension bill carrying $141,325,820 was reported.

WASHINGTON, Jan. 11. — The senate adopted a resolution appropriating $250 to purchase a portrait of Allen G. Thurman; referred to the foreign relations committee a resolution by Morgan which after the manner of Kaiser Wilhelm congratulated the Boers and added a eulogy of their free government; listened to speeches by Pritchard in favor of protection and free silver, by White in favor of rules that would enable the minority to do something, and by Jones of Arkansas in favor of free silver, and then adjourned to Monday.

The house discussed the proposed rules without final action and an amendment to deduct pay of members for days they were absent was rejected, it being stated that its only result would be and had been to increase the sick list. A resolution was offered to call for the findings and reports of examining boards in the first fifty cases of original invalid pensions rejected on medical grounds after Nov. 1, 1893. The debate on the rules was not concluded at adjournment.

WASHINGTON, Jan. 13.—The house spent the day in discussing the proposed changes to the rules, and finally adopted all of the amendments recommended by the committee on rules, including the method of establishing the presence of a quorum which was proposed by J. Randolph Tucker, of Virginia, in the Forty-sixth congress, the substance of which has been printed in these dispatches.

EARTHQUAKE HORROR.

Persian City and a Large Village Wiped Out by the Shock.

TEHERAN, Persia, Jan. 10.—Two earthquakes have occurred in the district of Khalkhal, the first on the night of Jan. 2. Upon that occasion the large village of Janjabad was destroyed, several others were partially destroyed and 300 persons were killed. The second earthquake occurred during the morning of Jan. 5 and was very severe. It was felt over an area of 100 miles. The town of Goi was destroyed and 1,000 houses were demolished. In addition, great damage was done to many villages. The loss of life was very great. There were 800 persons killed in Goi alone and large numbers of cattle and sheep also perished.

The town of Goi or Khoi, which has thus been wiped out by earthquake, is one of the best laid out of Persia in its modern quarter. The district of Khalkahl, in which the earthquake waves seems to have done the most damage, is in the province of Azerbijan, in the extreme northwestern portion of Persia, immediately adjoining the province of Van in Armenia. Khoi had a population of 30,000, including many Armenians. The district about the city consists of an elevated plateau, sixty miles by ten or fifteen, highly cultivated by a skillful system of drainage and irrigation, producing a series of fertile oases laid out in meadows, gardens and tillage and yielding rich crops of wheat and barley, besides apples, pears, cherries, walnuts, chestnuts and unrivaled mulberries.

NEWS FROM CUBA IS SCARCE.

Small Engagement Reported — Supposed Movements of the Rebels.

HAVANA, Jan. 13.—With the exception of an engagement between Spanish troops and a band of 500 insurgents at Managua, only twelve miles southwest of Havana, there is nothing very important or authentic to chronicle of the movements of the insurgents. The attack on Managua still remained in doubt at last accounts. It was being held by volunteers, but regular troops were despatched from here to its assistance. It is reported that the insurgents had burned several of the houses and had killed a number of defenseless citizens.

Further news confirms the report that Maximo Gomez is proceeding again to the eastward with a large force of insurgents still left in Pinar del Rio. He was reported south of the town of Guayra and near Melena, moving eastward through the burned cane fields. At Banes the insurgents have plundered and burned the great stores. Three clerks were burned and the mayor was killed. The stores in the villages of Cidra and Santa Ana, in Matanzas, have also been plundered and in the Cardenas district the fields of Guimaro has been burned.

NEW YORK, Jan. 13.—The World has a special from Cuba giving a statement of Gen. Gomez to that paper. He says his raid into the neighborhood of Havana was to put the people in rebellion and burn the cane fields, and he has been successful in both, virtually uninterrupted. He could have armed thousands if he had possessed the arms. Everywhere the people welcomed his army. He does not intend to try to hold any towns and will not risk a general engagement. All his plans are prearranged and he expects to succeed. He is disappointed that the United States has not recognized belligerency, but is hopeful.

TAMPA, Fla., Jan. 13.—Passengers arriving from Cuba last night report that Roloff's band has passed over Puentes Grande (the big bridge near Havana). The Spaniards had stretched heavy chains across the bridge to prevent the passage of cavalry. This did not deter the insurgents. The Havana theaters have suspended and the Italian opera, which has just arrived, will not play. The Produce exchange is forming five battalions for the defense of the city.

LAST ACT ON EARTH.

Isaac Wilson Casts a Vote for Blackburn Shortly Before His Death.

FRANKFORT, Ky., Jan. 13.—The most touching incident in connection with the caucus Friday night was the vote cast for Senator Blackburn by Representative Isaac Wilson of Nelson county. It was the last earthly act which he could authorize. The vote was cast by his life long friend, Senator George Fulton while Mr. Wilson lay on his dying bed in room 93 at the Capital hotel. He came here knowing full well that he would be taken home only as a corpse, but he was determined, as he said, that the last act of his life should be to help an old comrade in arms and life-long friend, Senator Blackburn, who objected to his removal here. It was indeed the last act of his life.

Mr. Wilson died at the Capital hotel Saturday morning. The death of Mr. Wilson breaks the tie in the legislature. The Republicans have sixty-eight votes, the Democrats sixty-seven, and the Populists two. The Populists will vote for the Republican nominee for the United States senate and that will, in all probability, insure the election of Dr. Godfrey Hunter, who will be nominated by the Republicans. Mr. Hunter is now in congress representing the third district.

After the National Linseed Oil Company.

CHICAGO, Jan. 13.—Attorney General Moloney Saturday began proceedings before Judge Gibbons of the circuit court of Cook county, to annul the charter of the National Linseed Oil company, which controls the monopoly of the linseed oil business in the United States, on the ground that the corporation is a a trust in violation of the anti-trust laws of the state of Illinois.

Omaha's Ex-Treasurer Arrested.

OMAHA, Jan. 11.—Ex-City Treasurer Bolln was arrested last night. He was deposed several months ago, owing to rumors of shortage in his office. Recently it developed that over $100,000 of city funds could not be accounted for. His deputy, Coulter, was arrested recently for taking $30,000 of the money, but for some reason Bolln had escaped prosecution until last night.

Woman Torn to Pieces.

CHICAGO, Jan. 10—Mrs. Ellen Connors was literally torn to pieces by a Wabash locomotive at Forty-third street. The woman was gathering coal from the tracks when engine 56 struck her. She was thrown beneath the engine and became entangled in the running gear, which tore the body into fragments and scattered the remains for 90 feet along the track.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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No reform has ever yet been wrought by timorous silence.

Read the program for the Ohio State anti-secret convention on page 5.

The Bible rule is "Prove all things." All things include Masonry and Anti-masonry.

"Hold fast that which is good," is Scriptural law. Anti-masonry is therefore to be seized upon vigorously and held firmly.

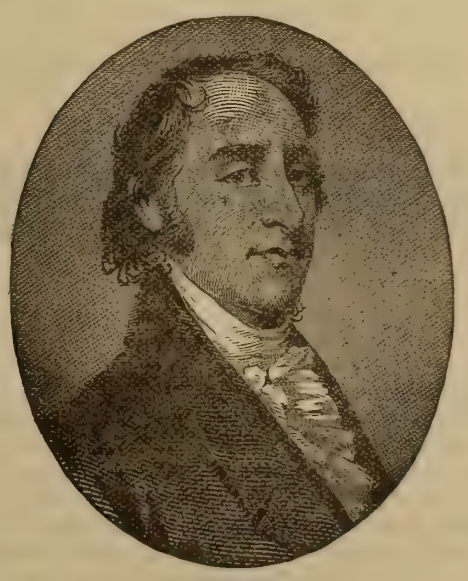
College fraternities must have a stronghold at Northwestern University. It is stated that one of these fraternities recently purchased a $12,000 property in Evanston for its special purposes.

We by no means advise our readers at a distance to go to the labor and expense of visiting Dr. Dowie in Chicago to find healing for physical ailments. While he is doubtless gifted with extraordinary faith in Divine healing, yet, after all, he can do nothing more than introduce the patient to the Great Physician, and to the prescriptions given in his Word and in the laws of nature. And these can be learned in your own homes without coming to Chicago.

Dr. Talmage preached a sermon recently on "The Cry of Armenia," in which he said: "The fact is, that the persecution of the Armenians by the Turks must be stopped or God Almighty will curse all Christendom for its damnable indifference and apathy. If need be, let the warships of civilized nations boom their indignation. Let the crescent go down before the cross, and the Mighty One who hath on his vesture, and on his thigh a name written King of kings and Lord of lords, go forth conquering and to conquer."

These are the days of the juniper tree and the wilderness. Let us pray that those of Horeb and Carmel may follow soon. Will not all our readers at the noodtide hour join us in prayer for the Holy Spirit's presence with all our lecturers, contributors and workers in the anti-secret reform?

Outsiders think that when a man joins the lodge he is forthwith in possession of certain definite and recognized secrets. But as Bro. Ronayne shows in his reminiscences on our fourth page, those inside might find it hard to tell what these were beyond a grip or a word. Even the grip is a secret only as to the position of the thumb, or the knuckle on which it is pressed. That there is a grip is no secret.



SAMUEL DEXTER, LL. D.

This distinguished lawyer and statesman was born in Boston, 1761. After graduating at Harvard and then studying law, he served in his own State legislature, then in Congress, both as Representative and Senator. In 1800 he was appointed Secretary of War, and the next year Secretary of the Treasury. He was a radical temperance reformer and president of the first temperance society in his State. He was also an uncompromising foe of Freemasonry, the sham of which was easily detected by his powerful legal mind.

In 1814 Samuel Dexter ran for governer of Massachusetts, but was defeated by John Brooks, a Freemason. A few days before the election Major Russell, at the head of the Grand Lodge of the State, published a Masonic proclamation exhorting his brother Masons in these words: "All other things being favorable, he (the Mason) is bound by every Masonic obligation to give his vote for the candidate who is a Free and Accepted brother, in preference to the one who is not." 1798 Josiah Bartlett, Grand Master of the Massachusetts Grand Lodge, published an attack on Rev. Dr. Morse, of Charlestown, for advertising the Anti-masonic book, entitled "Robinson's Conspiracy." To this Masonic attack Samuel Dexter replied in a strong article in which he said: "If there be no very important reason for upholding Masonry at a moment like the present, there is a reason against it. The system of the destroyers of human virtue and happiness is to undermine in the dark the castle that cannot be carried by storm. Secret agency has overthrown all the republics of Europe, and an *extended secret leveling*, self-created society, without any valuable object of pursuit, and embracing bad characters as well as good, cannot be the subject of approbation by an anxious patriot."

Dr. E. C. Guild truthfully says in a recent issue of the Wheaton *Press*: "While the Christian churches of this country are taking one soul towards happiness and heaven, the 240,000 saloons are taking ten toward misery and hell. Where we spend one dollar in this country for schools and churches, we spend ten dollars for intoxicating liquors. With these terrible facts staring us in the face, still nineteen-twentieths of the so-called Christian voters of this country vote to perpetuate this hellish traffic."

The expulson of Dr. Jackson from a Hartford, Conn., Masonic lodge, because he testified in a civil court against a brother Mason, is a practical illustration of what the Grand Lodge Report of Missouri, stated a few years ago, "It proclaims and practices, not that the will of the masses is wise and good, and as such to be obeyed; not that the majority shall govern; not only do we know no North, no South, no East and no West, but we know no government save our own. To every government save that of Masonry, and to each and all alike we are foreigners. We are a nation of men only, bound to each other by Masonic ties as citizens of the world, and that world the world of Masonry—brethren to each other all the world over, foreigners to all the world beside. For ourselves, we deny as Masons that any civil government on earth has the right to divide or curtail Masonic jurisdiction when once established."

There is too much truth in what one of our exchanges says, that "more than half the religious organizations, large or small, are at present practical contradictions of the Sermon on the Mount. It does not need an ostentatious hierarchy to open the door for the prince of this world, letting him in where he does tenfold the mischief he could do by persecutions, seductions or infidel arguments outside. He buys up the property, holds the keys of pew doors, puts rich families in the foremost seats, hires and pays the choir, raises funds by theatricals and lotteries, tells the lower classes to stay out in the street, or patronizes them with a mission chapel in the outskirts, makes a fashion plate of the female worshipers, sees to it that the parish offices and other marks of distinction are assigned to prosperous merchants, politicians and leaders of society—never to mechanics and day laborers, who have no qualifications except piety and good sense—suits the preacher to the tastes of the ruling set, and runs the concern. What is all this parochial mammonism and snobbery but a surrender of the kingdom of the Crucified to his adversaries."

CUT IT SHORT.

Reader cut this out and memorize it, especially if you are one of our contributors. In these days when men travel by lightening, talk by telephone, crowd messages into telegrams and write letters on postal cards, you can't afford to write long articles and others can't afford to read them. Write frequently but be sure and boil it down.

When you've got a thing to say,
Say it! Don't take half a day.
When your yarn's got little in it,
Crowd the whole thing in a minute.
Life is short—a fleeting vapor—
Don't fill our sixteen-page paper
With a tale which, at a pinch,
Could be cornered in an inch!
Boil her down until she simmers,
Polish her until she glimmers.
When you've got a thing to say,
Say it! Don't take half a day.

—*Selected.*

HINDERANCES TO REVIVALS.

BY REV. D B GUNN.

It is a very generally admitted fact that in late years there is not the spontaneity, depth, breadth and power in religious revivals as there was in former times. Back of the fact there must be a cause. What the cause is, is a question of no small importance. Revivals are wrought in Christ's churches. His churches are his agents in securing and promoting them. Churches can secure them or they can prevent them. Then a fearful responsibility rests upon his churches. Everything that quenches or grieves the Holy Spirit binders them, for they are by him.

1. Division and discord among church members. The Great Head of the church is a God of order and never of confusion. The Holy Spirit dwells and works in hearts where peace and unity reign. When there is jealousy, enmity and evil speaking he is grieved away. In such an uncongenial atmosphere he cannot shed forth his illuminating light, bestow moving influence, nor pour out his reviving power. Two agreeing together is a requisite given by the Saviour for obtaining what is asked for.

The petitioners must not only agree among themselves, but they must be in agreement with their Lord. There must be harmony and symphony. As in tuning a viol, one string must be on the key, and all of the other strings put in perfect chord with that one. The Holy Spirit is the spiritual key, and all who are of him need to be in harmony and in tune with him. He cannot exercise renewing and saving power where there is contention and strife.

2. A worldly spirit in the church is a great obstacle in the way of revivals. To be not conformed to this world, but transformed by the renewing of the mind, is the way to prove the will of God. They who would enjoy pure religion, and blessed revivals of it, must keep themselves unspotted from the world. The love of the world shuts out the love of the Father. They whose lives are an open violation of God's law can but be sadly hindering the melting and moving power of the Holy Spirit. If pride and pomp control, the honors and fashions of the world are the heart's desire, and the Spirit is grieved.

An impure longing and dishonest grasp for worldly wealth will have the same effect. Covetous Lot could not have a revival in Sodom. The cares of this world and the deceitfulness of riches choke the Word and it becomes unfruitful. So also the pleasures and follies of the world, brought into the church or indulged by its members, are a grief to the Holy Spirit. What can be more distasteful to him than the theatre, the ball-room, card table, revelry and unholy mirth! Everything which benumbs spiritual sensibility and prevents religious receptibility must militate against revivals.

3. Unbelief in the church is also a great barrier to revivals. The work of Jesus was limited where unbelief largely prevailed, and in his own town he could not do the mighty works of healing and soul saving, because of it. Now it has a like result, causing the mighty Spirit to withhold his reviving power. As faith is an essential factor in prayer and effort for spiritual refreshing and the doing of "greater works," so unbelief is the great obstacle in the way of them. God's words to Moses concerning provoking Israel apply with force to his people to-day: "How long will it be ere they believe me for all of the signs which I have showed among them?" We will do well to "Take heed lest there be in us an evil heart of unbelief in departing from the living God."

4. Last, but not least. The many lodges, with their "works of darkness" and the unholy influences of secret societies at present, are a force whose trend is most detrimental to spiritual life, and preventive of "times of refreshing" in our churches. In fact they antagonize, hinder and delay religious efforts and the fruits of Christian work. They go far toward rendering the preaching of the Gospel inoperative; they annul the testimony of Christ's witnesses; withstand the warnings of those who seek to win the lost; dampen the ardor, chill the enthusiasm, freeze the zeal, and reduce to a low plane the piety of those who are caught in their nets. They wield a blighting influence upon the whole Christian body; dim its light, tie its hands, stifle its voice, smother its breath, limit its action and defy its power. Both lodge precept and example are well known to be un-Christian, and subversive of the interests and well being of the cause of Christ.

How then can the Holy Spirit be given in enduring and revival power, where lodge power prevails, or holds a wide influence? Then would Christians witness and enjoy sweet, rich revivals, let them realize that there is to be no fellowship with lawlessness; no communion of light with darkness; no concord between Christ and Belial, no part in common of believers and unbelievers; no agreement of the temple of the living God with idols. Then do not be yoked together with unbelievers; come out from among them, be separate, and touch not anything unclean. Then God will be their Father, Christ their Saviour, the Holy Spirit their Comforter, and they will be children indeed, and heirs, entitled to all the treasures that he has provided for them.

Dorchester, Jan. 4, 1896.

EDITORS WHO NEED REFORMING.

BY REV. WOODRUFF POST.

A few days ago I clipped from one of our religious papers the following, referring to one of our superannuates, Rev. Joseph Latham, recently departed. It reads thus:

"He became connected with the Masonic fraternity at an early point in life and reached the Royal Arch degree. He was always partial to this and regarded his connection with it as an honor; as he also did his membership in the Independent Order of Odd-fellows."

This stirred my soul, because it was one of our Methodist organs which, out of policy—for what else can it be?—(indirectly) commends secret societies. How a minister of the Gospel can consider it an honor to subject himself to fearful obligations and barbarous penalties at which savages must shudder, accompanied with humiliations so contrary to the genius of the Gospel of Christ, is difficult to conceive.

We need not refer to multiplied evidences of seceders, revealers, and court records of Masons in good standing; and witnesses such as Morgan, Richardson, Bernard, Finney, Gates, Ronayne, and hosts of others, some of whom have had death meted out to them; and those now living who have been pursued and persecuted and vilified for revealing these works of darkness. And yet our church publications choose to "call good evil and evil good."

What does God say about such? Is not such honor sensual and devilish? Are not professedly Christian editors at the present day trying to make Masonry creditable and honorable as well as Odd-fellowship, by heralding pretended sayings through Methodist papers in obituaries of those who, when silent in death, cannot answer for themselves? Who knew that Bro. Latham was "always partial" to the order of Masonry? The honor of Masonry will not commend them to Jesus in the great day of account.

Hon. Seth M. Gates, before his departure, published the following: "Freemasonry is an evil and pernicious institution. I wish once more in my advanced age to lift my warning voice publicly against it and all kindred organizations, and to beseech Christian men to have no connection or fellowship with them."

To offset the above reference to Rev. Latham, we offer the following: The Rev. John Parker, known all through Genesee conference, who had said to the writer, "I would leave the church rather than Freemasonry," when he came to the borderland, years afterward, renounced Freemasonry and ordered that it should have nothing to do with his burial. So I was credibly informed by those who visited him in his last illness and to whom he renounced Masonry.

Years ago in East Genesee conference he strenuously opposed our effort to rid the conference of the "fretting leprosy," as Bernard called Freemasonry; but when he faced death, anticipating the judgment day, his heart failed him and he repented and renounced Masonry. Yet our Genesee conference is leprous still to an alarming extent. Presiding elders, book-room agents, editors and officials throughout the church are dooming the churches to spiritual destruction by their connection with these idolatrous institutions.

A certain reputable merchant of this city said to me, "Secret societies are a curse to the church." He is a prominent Mason, and member in one of our sister churches. It is said the "oath makes the Mason." Doubtless it binds him through fear of loss of reputation or of a horrible death. Shakespeare says:

"It is a great sin to swear unto a sin,
But greater sin to keep a sinful oath."

Ronayne, of Chicago, says of this honor-conferring order that "it is a lie, a sham and a fraud, from center to circumference;" and so say all who have come out of Masonry. Again, Ronayne said that he was disposed to look upon Christianity, before his conversion, as a humbug, when he received ministers into the lodge, administering to them the degrees.

Bishop O. P. Fitzgerald, in the *Methodist Review*, says: "Have free institutions failed in our country? I solemnly believe if we carry this craze for secret societies much farther it will bring that catastrophe." Let the Holy Spirit reprove such editors, aiders and abettors that are hastening the fearful possibility.

Olean, N. Y., Jan. 14, 1896.

A WOMAN'S VIEW OF SECRET SOCIETIES.

ADDRESS BEFORE THE CALIFORNIA STATE ANTI-SECRET CONVENTION AT OAKLAND, DEC. 16, 17.

[The following address was sent to us for publication. It was not accompanied by the name of the woman who gave it, but it is too good to withhold from our readers on that account.]

DEAR WORKERS IN THE CAUSE OF LIGHT AND LIFE:—I come to speak of a woman's view of secret societies. That woman views secret societies differently from man, it is manifest; for to her is assigned the lot of loneliness, the absence of those who should be present to share the cares and burdens of life; to sympathize and to cheer the home.

In the natural course of things, the duties of men call for absence from home in the daytime. The wife is expected to remain at home to conduct with prudent care her home and household duties. If then the lodge is to claim his evenings and part of the night, wife and children are doomed to be without his counsel and company. If the children are sick their care falls on her.

When she has long listened for his coming, and been *weighted* with the cares of home, and after midnight has fallen into the repose of sleep, she is suddenly awakened by his coming from the association of men with whom he is oathbound, to tell nothing pledged, said or done, to his wife.

Suppose this were reversed. At seven o'clock P. M. the wife should inform her husband that it is lodge night; my order meets; you will please care for the sick children, put them in their little beds, answer all their calls, meet their wants, care for them. I will be off in the night to my lodge, and after you have endured all your cares, husband, and there has come to you nature's sweet restorer, balmy sleep, I will awaken you to arise and open the door for my coming.

When she returns he asks her, "Where were you? with whom were you associated, and what were the subjects considered?" "Ah!" she says, "I am sworn by life-sacrificing oaths not to tell you anything of my obligations or conduct in the lodge." How long would he endure the turned tables? Would he accord to his wife what he asks for himself? One man was asked this very question, and he answered, "about five minutes only would I endure it."

When a husband was recounting his secret orders his wife said: "You have forgotten one of your societies."

"What one?"

"The society of your wife." Then there are

other scenes that confront a woman's eyes to deter from the love of secret orders.

1. Connection with a secret society destroys that freedom in deciding our course of action in each case coming before us. Secret societies array one class of men against another. The Ku-klux Klan was arrayed against the North and stood for dissolution of the Union. The Union League stood on the opposite side. The ostensible A. P. A, the real American Society, is organized against the Catholics. The Jesuits are against them and for the Catholics.

Why not organize a secret society against the Methodists, one against the Presbyterians, the Baptists, Lutherans, the United Brethren; and when we go the rounds of the denominations, organize one to watch the no-sect churches? Whoever enters one of the orders puts his hand into the hands of others, commits his conscience to the determinations of others, to go and do as they bid him, whether it seems to him good or bad; he has sold his freedom, and committed himself to unscrupulous persons, to direct him wherever they lead. This course subordinates manhood and invites serfdom, for each person should leave himself free to act on his best light at the time, unbound and without previous committal.

Many who join strikes do so contrary to their own judgment, under reprimanding mental protest, with no personal grievance to satiate; but they have previously agreed to obey the orders of their superiors, and find themselves entangled and enslaved.

2. They all violate the great law of love. Under it we are under a rightful obligation to seek the highest good of all, of every nation, tongue, color and clime. But secret orders cut across the natural God constituted relations of society to set up an artificial relation.

They say, come into my order and I will deal honestly with you; sit up with you when you are sick, promote your political preferments, secure you employment and bury your body when you die. God's plan under the great law of love is to love even our enemies. How then can the Christian who has gone into the all-embracing law of love, slip down into the selfish, clanish grooves of the lodge?

Christianity is as open as the day, luminous as the sun, as frank as it is honest. It bares itself to the light of day; it hides nothing. The Gospel seeks all, enlightens and invites all. Woman turns from the lodge as selfish and unfit for her approval. Christianity is pure, peaceable, perfect, and deserves all praise. To it we cling.

It would make a difference in the year's ending if each delinquent subscriber would pay this month one year's subscription or even the average of half a year.

APPEAL OF THE EVANGELICAL ALLIANCE FOR THE UNITED STATES, TO THE CHURCHES OF AMERICA.

The Turkish threat to wipe out Armenia in Armenian blood is being fulfilled, and fire and sword have prepared the way for famine. Husbands and fathers have been murdered, homes pillaged and burned, crops destroyed, and flocks and herds slaughtered. Stripped even of their clothes, shelterless women and children have been left to freeze and starve. Before aid can reach remote and mountainous districts, even with our best endeavors, many must perish. One of the most trustworthy authorities in Turkey writes: "Four hundred thousand Armenians are facing the alternative of starvation or conversion to Islam."

Such misery appeals to everyone in the name of our common humanity, but since Armenians have suffered as Christians, they have special claims upon the sympathy and beneficence of the churches. Moreover, the distress in Turkey peculiarly appeals to us as Americans because the perils and destitution of Armenians are shared by missionaries who are our own fellow citizens.

The Evangelical Alliance for the United States therefore calls upon the Christian churches of America to minister to the relief of their Armenian brethren. To meet instant necessities the National Committee should be enabled to cable large sums of money immediately. When thousands are starving, every day lost in sending relief, lengthens the death list.

It is, therefore, earnestly urged that every church make an offering for this object during the month of January. Money may be sent to Brown Brothers & Co., Treasurer of the National Armenian Relief Committee. Correspondence in reference to this work may be addressed to the committee, 45 William St, New York City. The administration of relief will be undertaken by the American Red Cross Society.

In behalf of the Evangelical Alliance for the United States, WILLIAM E DODGE, *President.*
JOSIAH STRONG, *General Secretary.*

REV SAM JONES ON THE LODGE.

"Before I was a Christian," said Sam Jones in his St. Louis sermon, "I learned one thing, and I want you to hear this. I was away from home and was robbed on a train. I had all the money me and my friend both had. He didn't have any, and they got mine; and we got off at the station. That was when I was a sinner, and was twenty-five or twenty-six years ago. He was a steward in the Methodist church, and I was just a plain, common, simple sinner; that is all I was. When we got off at the station we stayed around there for a moment or two. He says: 'Sam, I wonder if there is a Mason in town?' I said, 'A Mason?' He says, 'Yes.' 'Well, 'I said, 'what do you want with a Mason?' He said, 'I can get some money if I can find a Mason.' I said, 'Ain't you a Methodist?' He said, 'Yes.' I said, "Why don't you go to the Methodists?' 'Oh, shucks,' he said, 'I'll go to the Masons.' He struck out; after a few minutes came back, and I said, 'How did you come out?' 'All right,' he said, 'I got it.' 'Who did you get it from—from a Mason?' He said, 'Sam, if you want to go to heaven, you join the Methodists, but if you want to get a good hold down here join the Masons.' So when I started in I just joined both, and to-night I am a Methodist and a Mason, and I am getting along well for both worlds."

We often hear people enquire in these days what has become of Sam Jones? His sermons and sayings were once in almost every newspaper, but now he has dropped largely out of sight. One thing is certain, his popularity some years ago reached its zenith and is now on the decline. And the above extract goes far to explain the cause. We do not believe God will continue to bless and honor the labors of any evangelist who gives his influence to the support of Freemasonry. Thousands have lost faith in the religion of Sam Jones since he has declared that he was a Mason.

He has given little study to Freemasonry if he does not know that it is in every point antagonistic to Christianity. It ignores Christ, blots his name from the Scriptures, places them on a level with the Koran or the Mormon bible, dishonors the church by teaching salvation through the lodge, sets up its authority in defiance of law, both human and divine, professes to dispense charity in the name of the lodge and thus robs Christ of his glory, and, in fact, is the most wicked and abominable form of false religion the world has ever known.

Would it not be interesting if Sam Jones would tell us just how he was made a Mason; how in a state of almost nudity he was led around the lodgeroom with a rope around his neck; how he was sworn to a partial morality which is immorality, that he would not violate the chastity of a Master Mason's wife, mother, sister or daughter, he knowing them to be such. And yet when he says, "I am a Mason," we know these and many other disgusting ceremonies he went through in the lodgeroom.

Whatever is false is apt to be sinful. Masonry is obviously false, and this alone would be presumptive evidence that it was sinful, even if its gross wickedness were not otherwise well known.

MOTHERS MUST BE HEARD.

The *Union Signal* for January 16 has the following editorial paragraph: "It is significant that the two who lead the white ribbon hosts in the kindred Christian countries between whom war seemed possible were the first women to express an opinion that reached the ear of nations. The peace messages that passed between Lady Henry Somerset and Miss Williard have already been given in these pages. We are glad to know that these cablegrams were published by the great dailies of both nations and that Miss Willard's 'Lines on the Mother Flag' (of England) appeared in the New Year's issue of the *Chronicle*, the leading liberal paper of London.

"This action, on the part of the chief officers of the World's W. C. T. U., and the leaders in America and England, was taken in their representative character and has back of it the solid ranks of a following of not fewer than a million good women in the English speaking nations. What these two placed on record on Christmas day—the world's great day of peace—represents what they will always hold to without one faltering tone or indecisive act, as those who know them and their constituencies perfectly understand. We learn that should the war cry break forth again, our leaders will issue a protest from English speaking women, publishing the same in the press of America, England and Canada, and seeking by signatures and delegations to bring to bear upon the men in power, the heart-throbs of the home. The day has gone by for the awful issues of war or peace to be determined by men only.

"The women must be heard. 'She who bears the soldier needs not to bear the sword' in order to make her voice the most potent of all when it carries to Christian citizens the plea of the home for protection and peace. God grant that no such plea or protest may be needed, but if it should be, the white-ribboners whose very emblem is like a flag of truce between combatants will be in the forefront of that blessed vanguard whose voice is now and evermore for international arbitration, as the Christian substitute for war."

Every paper sent to a subscriber is paid for. He pays for it or else we pay for it. It is not made and mailed for nothing.

THE CHURCH CORRUPTED BY THE LODGE.

It was recently stated by a prominent member, and corroborated by Dr. Parkhurst, of the Presbyterian church in New York, that Tammany was corrupting the church, so that it was becoming unsafe for the young. The following instance from the New York *Advertiser* refers to a young man and woman, both church members. The girl was a member of the Christian Endeavor, and of the Friday night Bible class, and a teacher in the Sabbath-school. The article concludes as follows:

"Mr. Nichols yesterday declared, with emphasis, that justice should be done to his daughter. He said that he had compelled his daughter to leave the church and resign from the different religious organizations, because he claimed they were responsible for her present unhappiness.

"'I have asked the Charities Commissioners,' he added, 'that Mr. Smith be apprehended and dealt with according to law; so has my child; but, so sure as there is a God in heaven, if the machinery of the law does not get moving before long, I shall take the matter in my own hands and risk suffering the consequence. If it had not been for the church, my child would not have been disgraced to day. A suit will be instituted against Mr. Smith for the recovery of damages for breach of promise. My daughter is only seventeen years old. A warrant for his arrest has been issued, and should have been served two months ago.'

"One of the officials of the Charities Department stated that the warrant was in the hands of a court officer, who had been trying to serve it."

Freemasonry goes hand in hand with Tammany in New York, and procures immunity from punishment when the latter fails and should bear an equal or greater share of blame.

IS OUR GOVERNMENT A FAILURE?

It is the boast of our people that we live under free institutions and are protected in the pursuit of life, liberty and happiness. But it seems from the following extract that this boasted liberty is a delusion. Our citizens are oppressed by secret organized conspirators. Both government and people regard this distress with indifference, and the press, the boasted watch dog of liberty, has neither comment or dissent to offer. The following from a New York daily reveals a condition of frequent occurrence in our cities:

"The fight will be kept up until the delinquent

plumbers are discharged by Rossman & Bracken or obey the discipline enforced by the union. Delegate Downs, of the Amalgamated Association of Plumbers and Gas Fitters, said yesterday:

"'Every building on which Rossman & Bracken have contracts will be struck until they discharge these men or the delinquents pay the penalties enforced by the organization to which they belonged. When the last strike on the New York Life building was settled it was because, through the efforts of McKin, Meade & White, the delinquents were discharged from that building. Rossman & Bracken then tried to make it appear that the trouble was over, but it is only beginning.'

"This fight against delinquents is one of the most relentless ever waged by organized labor against any person or persons in this city. According to the delegates, when union men work during a strike who belong to the Amalgamated Association of Plumbers and Gas Fitters, they must pay a penalty of something like $50, or not work for the firm which employed them during the strike for six months. Failing in this they are regarded as worse than non-union men, for, not only will strikes be ordered to get them discharged from every place they are employed, but the war will be kept up until the penalties are paid."

EXPERIENCES OF A FREEMASON.

I closed my last paper at the end of the second or Fellow Craft degree of Freemasonry in recalling my experiences when diligently searching for that most wonderful secret alleged to have been possessed exclusively by Masons. So far I had seen nothing worthy of a moment's thought, nor indeed was what I learned really worth ten cents of any man's money. And right here I may be permitted to say that I can see no use whatever for the Fellow Craft degree. It teaches nothing, it contains no symbol apart from the Entered Apprentice degree, and for all the use it is to the Masonic philosophy it might as well never to have any place in the craft. This is the almost unanimous verdict of all intelligent Masons, and hence in conferring the Fellow Craft degree we never could get more than a mere baker's dozen to be present in the lodge room.

The old pagan religion—the worship of Baal or Osiris or Beelzebub or the devil—all meaning the same thing—and of which Freemasonry is simply a "*revival*" and a true representation, consisting of two parts, the Lesser and the Greater Mysteries, into which the votaries of that religion were inducted by secret initiation. In our modern or revived system the Lesser mysteries are reproduced in the Entered Apprentice degree while the Greater mysteries are depicted to the life in the Sublime degree of a Master Mason, and hence there is no place and there ought to have been none for the Fellow Craft degree except as a means to swindle the candidate out of a few extra dollars or to try to add dignity to the system.

But I was ignorant of all this when being initiated into Masonry; and even for years after, like the great majority of Masons, I gave the matter no thought so far as the investigation of the principles and origin of the system of Freemasonry was concerned. Well, at any rate I was bound to become possessed of that stupendous secret, and so I was anxiously looking forward to that time when I should reach the summit of Ancient Craft Masonry in the Master Mason's degree.

There were two of us ready to be made Master Masons—a man named Mulholland and myself—Mulholland I believe lives in Quebec yet—and a special meeting was called for the purpose of conferring the degree. Here again I may be permitted to remark that while Freemasonry is the same everywhere generally speaking, yet all lodges do not literally perform their work in the same way; and so in Canada and under the Grand Lodge of England the candidate for the third degree is not blindfolded nor is he made to pass through all the various incidents of the drama of Hiram Abiff as here in the United States.

The drama itself is simply rehearsed to him by the Worshipful Master, but he is caused though to pass through the death, burial and resurrection of Hiram. He is knocked down; he similates death, the death of the god; he is figuratively buried and raised on "the five points of fellowship, and the grand omnific Masonic word is whispered in his ear. And right here I desire to emphasize this most important fact, namely, that the central figure in Freemasonry is Hiram Abiff, otherwise Osiris, otherwise Baal, otherwise Beelzebub, otherwise Tammuz (Ezek 8), otherwise the devil; and the candidate is made to figuratively represent him in death, burial and resurrection while the central figure in Christianity is Christ the Son of the living God—the life giver and who is in and by himself both the resurrection and the life, and the believer represents him in his death, burial and resurrection by baptism. "Being buried with him by baptism unto death (the death of the flesh or the old man) that like as Christ was raised from the dead by the glory of the Father even so we also should walk in newness of life" (Rom. 6).

Freemasonry as it is to-day was re-organized in a grogshop in the city of London on the 24th of June, 1717, and afterwards perfected by the infidels of England, France and Germany; while Christianity originated at the Cross and was perfected by the Holy Ghost on the day of Pentecost. Well, I stood at the open door of a Master Mason's lodge. I saw that the lodge room was darkened, only a small glimmer of light being visible in the northeast corner, and that the emblems of mortality, a skull and cross-bones, were seen under the altar.

I passed through the so-called sublime and solemn ceremonies of the third degree. I was made to represent Hiram in death and burial and I was raised upon "the five points of fellowship;" but when the whole miserable farce was over what do you suppose I learned? I was simply informed that the great Masonic secret (if such a thing ever existed) was *lost*, and that all that could be given to me was but a weak and flimsy *substitute* called *Mah-hah-bone*, and which stupid jumble of syllables is whispered into the ear of the candidate when he is raised to his feet.

I paid five pounds currency for the alleged wonderful secret of Freemasonry. I waded through debasing and disgusting ceremonies to obtain that secret; and having at last reached the very summit of Ancient Craft Masonry, I was coolly informed *that there is no secret* to impart; that it was *lost* away back in the dim past, and that the very best that could be done was to give me Mah-hah-bone and the strong grip of a Master Mason or lion's paw as a mere stupid and silly substitute. I was badly sold. I was greatly disappointed. I bought wheat and received only chaff. I purchased flour and only sawdust was delivered to me. I paid for a great secret, and when the time come when it ought to have been communicated, I was coolly informed that it was lost and that Master Masons must get along as best they can with Mah-hah-bone and the "lion's paw." And yet the poor deluded candidate is solemnly sworn to keep secret what he never received, to conceal what has no existence, and to never reveal the cheat that has been played upon him, and how big a fool he made of himself.

There is an old saying, "You pay your money and you take your choice," but in Freemasonry you have no "choice;" you must either take Mah-hah-bone or go without. You take horrible oaths and *bind* yourself under fearful penalties of death, and when you have reached the very summit of the craft you can only declare, as did the former secretary of Keystone Lodge when he said in presence of a number of Masons, "That in all his ups and downs through life, in all that he went through as a soldier and in Andersonville prison, he never was made such a blamed fool of before in his life." This is literally true; and it is also a fact that no intelligent man will pass through the ceremonies of Freemasonry and afterwards come out and lie to sustain and conceal them, unless the very devil himself is at the bottom of it. But enough for the present. In my next I shall relate my further experiences as a Master Mason.

EDMOND RONAYNE,
Past Master Keystone Lodge, No. 639, Chicago.

REFORM NEWS.

GOOD WORK IN SOUTHERN CALIFORNIA.

BY THE COAST AGENT.

LOS ANGELES, Cal., Jan. 11, 1896.

EDITOR CYNOSURE:—The more I see of Los Angeles and Southern California, the more I like the country and its people. Saturday evening, Jan 3d, we ran over to Passadena and met Mr. and Mrs. A. I. Gammon and Mr. T. K. Bufkin and family, both regular *Cynosure* subscribers and readers. Both families showed us no little kindness, for which we are very thankful.

We returned to Los Angeles that night, and attended services at a hall on Main street Sabbath morning, and listened to an excellent discourse by Rev. Dr. Brezee, of the Church of the Nazarene, a new denomination just started here by Drs. Brezee and Widney. They seem to be holy men and have a seemingly pure following, but we doubt the advisability of their step in organizing a new church. This should be an age of aggregation rather than division; and yet, if it requires division and new churches to have purity and separation from the world, let divisions come; the more of them and the sooner the better.

In the afternoon I attended the meeting at Pessiel Hall, conducted by Rev. Ferguson and wife, Wesleyan Methodists. They, too, are doing a good work. They are not out and out against secret societies as we would like to see, but Mr. Ferguson expresses himself personally as against all secret societies.

At night I addressed a union meeting in the First United Presbyterian church, corner of Eighth and Hill streets. The house was comfortably filled. There were quite a number of ministers present, who gave their approval of my address. Rev. J. C. Lynn, acting pastor of the church, is an out and out anti-secretist, and there is no place you could put him where he would be afraid or ashamed to express his views. We ought to have many more such pastors.

On Monday night I spoke at Whittier in Assembly Hall. This appointment was arranged by Rev. Thos. Armstrong, of the Friends church. He secured me a good hearing and gave his appreciation in these words: "We are pre-eminently pleased with your address." He, and three of his members took the *Cynosure* a year. This being the first address of the kind in the place, it was received with appreciation by about all the Friends, they being quite strong as a society here. Quite a number of young people heard me. I hope the address will have the effect to keep them out of the lodge.

The next night I spoke again in the First U.P. church of Los Angeles. The congregation was not large but quite appreciative. After my address I related some of my experience with lodges and lodge people since I commenced the reform work. This was listened to with marked attention.

The next night I spoke in the Free Methodist church on Sixth street near Towne, Rev. E. Leonardson, pastor. He and district elder C. B. Ebey were both present and loyal to our work. At the close of my address Rev. Ebey asked a question which brought out a number of others. A Mason who wore the keystone said, "You say no Mason will tell the truth if you ask them about the passwords. I am a Mason and a church member, and I say you have the passwords all right, but you can't spell one of them correctly." I took up Boaz and spelled it as per Webster, when he replied: "That is not correct." I then spelled it as per Ronayne, Morgan, Bernard, etc.; then he hung his head and smiled.

A lady, after the audience was dismissed, said: "I feel insulted. If my husband should leave the Masonic lodge, as you recommended to-night, I would leave him."

I replied: "I have met some ladies who preferred to have their husbands attend the lodge rather than have them at home."

"I thank you, sir. I make home so pleasant for my husband that he does not wish to, and scarcely ever attends the lodge."

I answered her: "If the lodge is as good as you pretend it is, you ought to urge your husband to attend." By this time she felt insulted more than ever.

I secured four *Cynosure* subscribers here. The pastor, Rev. Shepherd from Santa Anna, was present, and on motion presided at the meeting. Another minister was also present.

The next night I spoke at the Swedish Lutheran church on Tenth street near Grand avenue, Rev. P. Edquist, pastor. Here I had a fine audience; was introduced by the pastor, who spoke in the kindliest terms of our cause, especially recommending the *Christian Cynosure*. Here were a fine lot of young men, some of whom were thinking of uniting with some secret order. This

the pastor very much regretted. At the close some of them came up and spoke to myself and wife, saying: "Now we will not have anything to do with the lodge."

Thank the Lord for such expressions. Here I secured five subscriptions to the *Cynosure*. At each of these meetings we announced the convention to be held here next Thursday, Jan. 16.

P. B. WILLIAMS.

OHIO STATE CONVENTION.

TO BE HELD IN COLUMBUS, JAN. 27 AND 28, 1896.

1310 HUNTER ST., COLUMBUS, O., January 17, 1896.

EDITOR CYNOSURE:—Frequently we hear the railroad porter say, "The last call for dinner." This will be the last announcement the *Cynosure* will give that the Ohio State Anti-secrecy Convention will be held in the capital city, Jan. 27th and 28th, 1896

HOW TO GET THERE.

Take any of the railroad lines running from all parts of the State that center in Columbus. On reaching the Union station take the electric car line running north on High street. Tell the conductor you are going to attend the anti-secrecy convention and he will let you off at the corner of Fifth avenue. Go one square west to Dennison avenue and you find the church on the corner.

WHO ARE GOING.

From letters received we expect to meet friends from Cedarville, Clifton, Xenia, Dayton, Jamestown, Washington C. H., Greenfield, New Concord, Zanesville, Utica, New Alexandria, Grove City, Cincinnati, Leonardsburg, Johnstown, Attica. Lancaster, Springfield, Raymond, Senecaville, Valley Crossing, Junction City and elsewhere.

Among the

LETTERS RECEIVED,

containing expressions of sympathy, I note the following: Bishop Halleck Floyd, Rev. J. C. Smith, Rev. R C. H. Lenski, Rev. H. Y. Leeper, Wm. McCoy, Mrs. M. W. Bingham, Rev. D. Yant, Lewis Platt, Rev. E. Thompson, Rev. A. Dietrich, Rev. John P. Robb, Wm. H. Minton, Rev. R. B. Patton, G. C. Schaub, Rev. L. H. Hurrelbrink, Rev. D. Simon, Rev. I. J. Rosenberger, Edward Brakeman, Dr. Q. A. Brown, T. W. Stewart, C M. Strickler, Rev. E. R. Bailey, Rev. H R. Smith and Rev. E. Pfeiffer. These letters with others that will come in will be referred to the correspondence committee and duly reported to the convention. Extracts can then be furnished for publication.

THE EXPENSE.

The friends are doing well in providing for this, all things considered. The cost of this gathering will not be less than one hundred dollars. Surely not a large amount for a State convention. Toward meeting this, $55 35 has been pledged or contributed to date. Now if each friend who has not responded would enquire, "Lord, what wilt thou have me do," then act promptly, how easily this balance can be reached, and not oppress anyone. We do not ask those coming to contribute to this. There will be a collection at the convention. This should go in aid of future work in the State. Shall we not hear from the friends throughout the State that have not yet written at once?

THE ENTERTAINMENT.

Several of the local pastors have promised to help in the line of entertainment. Ample accommodations for all from a distance will no doubt be provided. To make sure that you are provided for, write that you are coming.

THE PROGRAM.

I send herewith the program. It speaks for itself. Let all who can prepare to take part in the discussions and open parliament:

The first two sessions will be in St. Mark's Lutheran church, corner Fifth and Dennison aves. The last three will be in Y. M C. A. Hall, opposite the State house.

Opening Session, 2:30 P. M.—Prayer, music, reading of convention letters, discussion. "Reasons for Reform Conventions," Rev. J. A. Kennedy of New Concord, O., leader; Rev. J. S. Thompson, of Utica, O., and others to follow.

4:00 P. M.—Report of State Executive Committee. Appointment of committees.

Evening Session, 7:30 P. M.—Prayer, music, an address: "Why we Welcome You," Rev. L. P. Long, pastor St. Mark's church. Music. Collection. Rev. J. H. Becker, D. D., of Dayton, will respond to the address of welcome and speak of "Secrecy and the United Brethren Church."

Morning Session, Jan. 28, 9:30 A. M.—Prayer and Conference meeting, leader, Rev. J. E. Williams.

10:00—Reports of committees and treasurer. Election of officers.

10:30—An address: "The Jesuits and our Public Schools," Rev. W. J. Buchanan, Xenia, O.

11:00—Music.

11:15—An address: "Is Secrecy an Aid to Moral Reform?" Rev. H. A. Thompson, D. D., Dayton, O.

Afternoon Session, 1:30 P. M.—Prayer. An address: "Are Secret Co-operative Insurance Societies a Success?" Rev. T. C. Sproul, Cedarville, Ohio.

2:00 P. M.—An address: "The Danger of Organized Secrecy," Rev. J. C. Smith, Cincinnati.

2:45—Report of committee on resolutions. Discussion and adoption of same.

3:30—Music. Open Parliament. Five minute speeches.

Closing Session, 7:30 P. M.—Prayer, music, an address: "Secret Societies Opposed to God's Moral Government," Bishop Floyd, D. D., Dublin, Ind. Music. An address: "Freemasonry Opposed to the Proper Enforcement of Law," Past Master Edmond Ronayne, Chicago.

THE MUSIC

The music will be furnished by musical organizations of the Capital University. The band will play.

To hear this alone will be worth much expense in reaching this gathering. The young men of the Capital University have justly earned the reputation of being magnificent musicians. Come and hear them. Perhaps I have said enough regarding the makeup of the convention. A few lines of

EXHORTATION IN CONCLUSION.

I believe many friends do not value these annual gatherings as they should. The number who are waking up to their importance is increasing. Who that loves the cause and banner of the cross, that believes that the name of Jesus should be above every name, can fail in a time like this to do all in their power to help enlighten the millions of benighted ones all about them?

Is it worth while to spend this money and energy in this way? Most surely it is. God is to honor our effort. This gathering is to be a grand success, and the means of enlightening many. Let us all go forward together, friends. I can only arrange for the feast and ring the bell; you must help gather up the needy and bring them in.

Send for what programs you can use and scatter freely. Write to your friends. Get the pastors in your town to announce. Send notices to the newspapers. In short, "Let your light *so* shine that others seeing your good works may glorify your Heavenly Father.

W. B. STODDARD

CORRESPONDENCE.

NEW ENGLAND CONVENTION.

BOSTON, Jan. 18, 1896.

EDITOR CYNOSURE:—A brief word from the New England annual gathering may interest and encourage those of like precious faith engaged in the same difficult and discouraging work.

As a whole the convention was better than we had anticipated. Those announced to speak, with two exceptions, were promptly on hand which, considering the number of names and the variety of our program, is somewhat remarkable. The *feature* of the meeting from its inception to its close was the Holy Spirit's presence, guiding and inspiring both the speakers and the audience.

It is the opinion of those gifted with spiritual discernment that it surpassed any previous gathering held in this city to discuss the secret lodge system. The addresses were able and not hard to understand. The "off hand talks" were nuggets of gold, and the last evening assigned to seceders was a most deeply impressive and highly instructive session. The secretary will report more in detail when she can spare the time out of her busy editorial life. JAMES P. STODDARD.

MORE ABOUT THE CONVENTION.

The New England convention of Christians who are opposed to secret societies has become a thing of the past. It was held as announced in the Bromfield M. E. church, Jan. 15, 16. The attendance was not large but was fairly good, and there was evidently manifested the presence of the Holy Spirit. Pres. J. M. Foster, who succeeds our Bro. David McFall as pastor of the Chambers street Reformed Presbyterian church, gave the opening address, which was a powerful protest against college fraternities, the A. P. A. and the Masonic lodge.

The morning of Thursday brought the address of Bro. Stoddard, which was intently followed by an audience larger than that of the previous evening. In the afternoon brief addresses were made by a number of pastors of leading churches, among them being our own Dr. Arthur Little. The remarks of all were thoughtful and powerful and the impression upon those listening must have been deep and abiding.

In the evening remarks were made by a number of gentlemen who have been connected with various secret orders. It was delightful to hear those whom Jesus had made free utter their testimony in praise of the Saviour and against his great enemy.

All in all the meeting was a deeply impressive one, and while not so large in numbers as some hitherto held, seemed to me decidedly the best of our New England meetings. Bro. Stoddard and wife are doing a great and good work here for which we should all thank God. D. EAM.

FIDELITY TO PRINCIPLE.

PHILADELPHIA, Pa., Jan. 10, 1896.

EDITOR CYNOSURE:—An interesting illustration of faithfulness to principle was told me a few days ago by a college president. A young Norwegian, whose father is a member of the little body of Friends in Norway, took ship from the latter country to America to better his fortunes. On shipboard the vessel's painter was busily engaged with his brush, and this passenger becoming interested showed himself to be quite an adept at the trade. Arriving in port he went West and invested his small capital in a farm. The title to the land afterward proving to be defective he had to relinquish it.

Our Norwegian then came eastward with a pocket that was practically empty. His lately acquired liking for painting seemed to indicate what should be his occupation, and in that he accordingly engaged as a journeyman. He was soon set to work on a large building, so that a steady job seemed to be assured, but, learning that the building was an Odd-fellows' Hall, and being conscientiously opposed to secret societies, he so informed his employer, with the result that he was turned adrift. He is now in the neighborhood of Philadelphia, and takes such jobs of house painting work as he can individually attend to. He deserves to be encouraged.

J. W. LEEDS.

A WOMAN'S TESTIMONY.

RENOVA, Pa., Jan. 9, 1896.

EDITOR CYNOSURE:—I was asked by the wife of a Freemason, why I was so much opposed to the order. They are founded on the Bible, she said. I replied that they claimed to be, but we all know that the Bible is not the Masonic rule of faith. Masonic religion is not founded on the Bible. It is the religion of anti-Christ. It is grossly idolatrous. You are a woman of education, and you know the Jew and infidel do not believe in Jesus Christ, yet many of them are Masons.

They use the Bible more as a blind than anything else. It is to entice men into the lodge; and when they are once inside they do not have the moral courage to come out. They mutilate the Bible by leaving out the name of Christ in passages they do use in their ritual. You know we are forbidden to add to or take from the Bible. And so far as I know the moment a man becomes a Freemason he manifests that he no longer puts his trust in God but in man. When a man half-clothed and blindfolded, with a cord around his neck, his arm or his waist, according to the degree he is taking, takes an oath with a

death penalty attached, and goes through the Rite of Illumination and much more such mockery of God's Word, I wonder God does not strike them down in the act.

You call it charity; but if one really cares to do good he can do so better out of a secret society than he can in it. After joining it there is a constant drain on the pocket-book for purposes not altogether charitable. I can mention just as many, perhaps more, families that were sure of help from a secret society, when husband and father was taken away, and who were disappointed, than of those who received assistance.

We are told that only moral men may become Masons. But look around among those whom you know, and see how they compare with your friends who have no time to devote to such societies. Is the comparison very much in their favor? I think not. When we see one man selling whiskey, and that to men he knows are drunkards, and another renting rooms out by the night for immoral purposes, and much more, it gives the lie to their profession of religion and morality.

But Masons are sworn liars when they take the first degree, for when you confront them with the question, did you kneel on your naked knee? They say, "No, that is all nonsense, do not believe it." So they deny and so they lie even to their own wives or any one else.

But this woman could not reply. I presume she was afraid of her husband. IDA MELOY.

Look out for a thing that people are always seeking an excuse for. Carefully examine excuses that pass from mouth to mouth with iteration that gives them the familiar sound of cant.

TALKS TO YOUNG PEOPLE.

BY PROF. D. A. STRAW.

IN ABYSSINIA.

Away down in Africa where the sun shines straight down on the curly heads of the black Abyssinian boys and girls, where they are now in the midst of summer while we are hugging our ears and stamping our feet to keep warm, where the bread grows on the trees and the weather is too warm for either hot tea or ice cream, they have a habit of picking up boys and girls that they find out of doors—and they are mostly out of doors, for there is little need for houses,—then tying them together in groups or teams such as you might arrange for playing horse, then driving the "teams" away up North to the Turks' land and selling them.

That is a pretty severe way to play horse, for the driver always hitches up his "team" so they cannot get away. And if a boy balks he gets no play taps, but is driven along while he has life to move. After that, he is left to die, or helped with a bullet. And when these boys reach the end of their long drive, what then? Then do what their Mohammedan owner tells them; work at his work, go where he sends them, eat what he gives them, and stay where he puts them for the rest of their lives. Why, then they are slaves! That is just what they are.

Well, you have seen boys who had to do what they were told; perhaps you have had some experience that way. And so long as you were told by a father or mother who loved you, there was no great hardship in it, though you did want to do something else. But to be compelled to obey some one who did not love you would be a different thing. And to know that you would never get old enough to be your own master would be worse. To an American boy, no matter how severe his guardian or how distasteful his task, there is always the uplifting and man-making confidence that after a while he will be twenty-one, he will be of age, so he can work and wait till his manhood comes to open the door of his cage.

To be the slave of a Turkish master is enough to shut out the light of hope from the soul. To be subject to the order of a cruel, selfish, sensuous, relentless master, and to be thus bound for life,—what can be more dismal as a prospect to place before one? Just one thing, boys, to find one's self the slave of just such a cruel, selfish, sensuous, relentless master for life, and to find that master in command not only of one's body and hands and feet and tongue, but of one's thoughts and feelings even. Yes, there are such slaves. Some of them are white men. They are not all in Africa. Some of them have been captured out of beautiful American homes. They are the slaves of vicious appetites.

Italy acts as guardian over those Abyssinians, and sent 1500 soldiers there to stop the slave trade in that country recently, but the army was cut to pieces in the fierceness of defeat. Have there been any armies sent to the relief of the American boy? Indeed there have, but the inhuman business goes right on. I suppose the Italian government will not give up the effort with the loss of that one army, but will persevere to a finish. And I am sure the American people will enlist a larger force with better equipment and shrewder tactics till they end the business of organized trappers of white boys and girls for the slave market.

Do I need to name the infamous band? Do I need to tell you that they catch young people who are not circumspect. There are more in that business than you have guessed. And there are more people sold to heartless masters than the census taker reports. There are more souls looking out through barred windows into this beautiful sunshine of ours than the harems of Turkey contain. They dare not utter their sad state. Their eyes may smile, but the curtains are drawn that shut in the thoughts of the soul. They cannot think quiet, clear, sweet thoughts. Their minds are lashed by their master, Passion. And most of them were captured and sold in youth-time.

Oh, the bliss of living in this world of wonders with minds pure and free as angel wings to fly through the reaches of the earth and the heavens, gathering the treasures of unsullied delight, and gaining by giving, wherever we go. The free man is one who owns himself, and commands himself. The rich man is one who possesses such abundance that he is able to give, and not be impoverished by his giving. The wretchedest slave on the face of the earth is in a free land the man whose body and mind and soul are enslaved to bad habits and evil appetite. And the vilest blotch that disfigures earth's face is the man in a land of plenty who catches boys and girls and sells them into that slavery.

Wheaton College, Ill.

Paying subscribers help the paper do its work. Subscribers who do not pay exhaust the funds, to say nothing of discouraging the workers.

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THE MYSTERIOUS POWER:

OR

THE UNIVERSAL, INVISIBLE EMPIRE OF THE WORLD.

BACHELOR'S NARRATIVE.

CHAPTER XVIII.

THE GREAT REBELLION.

"The death shot hissing from afar;
The shock, the shout, the groan of war."

In November, 1860, Abraham Lincoln was elected President of the United States by a purely sectional vote entirely from the Northern States. In December following, South Carolina seceded, and other extreme Southern States followed in rapid succession. During the month of February, 1861, six seceded States organized the "Confederate States of America," placing at the head of the new government Jefferson Davis, every inch a clansman, and whom the surgeon remembered as commander of the Mississippi Riflemen in the Mexican war.

Lincoln quietly repaired to Washington, and in his inaugural address expressed a firm determination to maintain the authority of the general government. Mammoth preparations for war were pushed forward, and on the 12th day of April, 1861, at 4 o'clock in the morning, Edmond Ruffin, of Virginia, a white-haired old Southerner, fired the first shot of the civil war, that went crashing against the walls of Fort Sumter like a talisman of destruction. The bombardment lasted thirty-six hours, yet, strange to say, not a single life was lost in the memorable engagement. Sumter surrendered April 14th, and on the next day President Lincoln issued a call for seventy-five thousand volunteers.

The man at the helm of the ship of state was a true representative of the constituency that sent him to the White House in the hour of the country's peril. He was a whole-souled patriot, whose love of country knew no bounds. Deep down in his soul he abhorred clanism and all other anti-republican institutions and doctrines. And it was well for the nation that the government was in such hands. This grand hero at the pilot wheel of the bark of the republic guided it safely through the deep, turbulent, angry waters of the greatest rebellion known to history, with a true heart, a clear head and a steady hand.

Colonel Alvoid and his friend were among the first to enter the tented field. The latter went as as independent surgeon, acting without pay. Ray was no longer a colonel, but wore the general's insignia. They went through some wild skirmishes at times. Down about Vicksburg there was steady fighting. One evening a fellow was seen floating down the river in a skiff. He was fired upon, his boat capsized, and he was obliged to swim ashore, which he did with his sword in his mouth. He was at once captured and taken before the commanding officer, charged with being a spy. Espying clanish designs on that officer's person, he gave the grand hailing sign of distress and was released without further evidence. His good fortune did not end with this, but he was sumptuously entertained and then sent back to the enemy under a strong guard. And thus was the country's enemy allowed to return with information that might jeopardize the whole army. Much of the safety of the government in time of war depends on the punishment meted out to its enemies. This man, supposed to be a spy, with all the accompanying circumstances bearing out that belief, was released simply because he gave a secret sign.

This was only one of the beauties of practical clanism, that allowed its treacherous members to pass back and forth freely through the Union lines. A chest of clan furniture was captured. The circumstance was reported to the lieutenant general, who ordered that a guard of honor under a distinguished officer should return it to the enemy. The fifes played a sacred march, as borne aloft, like another ark of the covenant, the chest and implements of the mysterious craft were conveyed to their rebel owners. A similar courtesy was shown on another and subsequent occasion, proving the superior attachment to the order in time of war. At another time four regiments of the enemy surrendered.

One pompous little Johnny chanced to be a high clansman, and no sooner was the fact ascertained than he was released from confinement and entertained by some of the most distinguished officers, and told not to consider himself a prisoner of war but a brother. Soon he was exchanged and his mystic brethren made up a purse of sixty dollars to defray the expense of this, their country's inveterate enemy.

Many travelling dens were attached to both armies and a majority of the generals on both sides the sworn true subjects of the Universal, Invisible Empire. They met upon the battlefield, not as patriots and traitors, but as true brethren, upon a common level, engaged in a common cause, that of plunder, and having one object in view, namely, to prolong the strife. Royal Arch clansmen would have hurried the republic to irretrievable ruin had it not been for Lincoln and the brave patriots who stood by him so nobly. At the outbreak of the rebellion the rebel hordes were very successful and the Union forces met with reverse and defeat on every hand. But presently the tide turned and fortune smiled on the old stars and stripes.

Then devastation and terrible destruction laid waste the Southern States. What an awful theme. To use the picture of another: "No pen, no pencil, no tongue could do justice to the scene, no imagination could conceive the utter wreck, the universal ruin, the stupendous desolation. Ruin, ruin, ruin, above and below, on the right and on the left—ruin, ruin, ruin everywhere and always; looking from every shell-torn wall, glaring from every battered door, paneless window and verandah, even crouching beneath your feet on the city sidewalk. Not Pompeii, nor Herculaneum, nor Tadmor, nor the Nile had ruins so saddening, so plaintively eloquent."

(*To be continued.*)

If Masonry is good, why are good men so apt silently to withdraw? If it is not wicked, why do good men make such sad confessions?

Awarded
Highest Honors—World's Fair.
·DR·
PRICE'S
CREAM
BAKING
POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

HOW TO REPLACE A KNEECAP.

A Trouble Which, Though Not Dangerous Causes Much Pain.

Lie down, stiffen the leg, place the fingers at the top of the kneepan, which moves easily under pressure. Push the little cap firmly downward, and work it sideways until it gradually slips into a correct position. If the limb is bare, the eye will guide as to its attitude, as its shape is strongly outlined.

A companion should catch the foot and steadily pull it. This amateur operation is painful, but infallible. When the little cap slips to its place, then two splints of wood should be placed at either side of the knee and a tight bandage of cloth wrapped stiffly about it—a handkerchief serving admirably. If it is necessary to walk home, the pain, as well as common sense, will teach to throw no weight on the injured limb. When home, he should have strong massage and strips of adhesive plaster put around the knee, holding the troublesome bone pan in place. No bathing or dressing of it is necessary.

How to Remove Smoke From Walls.

Where kerosene is used the lamps will flare up sometimes when the room is deserted. This black can be very quickly removed. Take a quarter or third of a newly baked loaf of bread, press the bread as compactly as you can toward the crust so that it will not scatter and rub the soft part over the black part of the wall. If any striped appearance is left, put your cotton flannel rag, if you use one, on your broom, or a piece of white cotton cloth. Rub the spot until the discoloration is gone.

How to Make Preserved Pumpkin Chips.

An old time and always good sweetmeat is preserved pumpkin chips. To prepare them select a ripe pumpkin of a deep yellow color and cut it into strips, pare off the outside rind and remove the seeds. Cut the strips into thin shavings, weigh them, and to each pound of the shavings allow a pound of granulated sugar. Place the shavings and the sugar in a porcelain lined kettle, with the juice of 3 lemons to each pound of fruit, and add to this a quarter of a pound of ginger root to 3 pounds of fruit. Wash, scrape and cut the ginger root into thin pieces. Cover and let it remain over night. In the morning put over the fire and cook slowly until the pumpkin becomes tender and clear. Stir as little as possible to avoid breaking the pieces. When the pumpkin chips are sufficiently cooked, skim out carefully and put in jars or glasses. Strain the liquor through a fine wire sieve and pour over them. Cover when cold.

How to Make Nut Cake.

A cup of sugar, half a cupful of butter, half a cupful of milk, 2 cupfuls of pastry flour, 2 eggs, a coffee cupful of chopped raisins, 1 of chopped English walnuts, a teaspoonful cream of tartar, half teaspoonful of soda.

Beat the butter to a cream, add the sugar gradually and when light add the eggs well beaten, then the milk and flour, in which the soda and cream of tartar have been well mixed. Mix quickly and add the raisins and nuts. Bake in deep sheets in a moderate oven for 35 minutes. Frost if you wish. The quantities given are for one large or two small sheets. If baking powder is used instead of the cream of tartar and soda, take a teaspoonful and a half.

How to Make Glazing For Meat.

A tablespoonful of salt, one of sugar, sifted, a pint of water, a little spice, an ounce of gelatin. Put the sugar and salt into a saucepan and let it remain until quite brown; add the water and a little spice and boil for five minutes. When hot, pour it on to the gelatin, just moistened. It will keep a long time.

How to Wear Veils.

There is a marked difference in how veils should be worn. They are no longer tied close across the face, but are loose and flowing. A box plait or gathered fullness at the top of the veil is worn, but only the upper part of the veil is fastened. The rest is allowed to hang as it will, and if carefully arranged the folds will form a sort of jabot effect that is quite pretty.

The embroidered chiffon is the latest novelty, and the dark colors are preferred. The white, with black chenille dots is a trifle passe, but it is too becoming to go entirely out of style.

Veils are still worn long, to come below the chin, and are a part of a costume. The plain mesh and fancy dots are both admissible.

How to Prepare Salted Peanuts.

Salted peanuts are an inexpensive and good substitute for salted almonds. They are prepared by shelling and putting in boiling water, which will cause the red skins to drop off. Then put in a pan and pour olive oil or melted butter over them, sprinkle well with fine table salt, and put into a very moderate oven for half an hour.

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NOTICE.

Rev. A. Sims, of Kingston, Ont., has a quantity of back numbers of the *Lodge Lamp*, and also some anti-tobacco journals, which I will mail free to any address on receipt of five cents for postage. First come, first served.

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37. Why a Christian should not be a Freemason (German).
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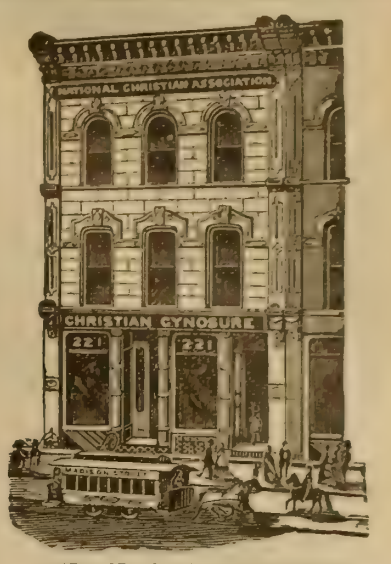

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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

REV. M. A. GAULT, - - - EDITOR.
WM. I. PHILLIPS, - - - PUBLISHER.

CHICAGO, THURSDAY, JANUARY 23, 1896.

OUR LECTURE BUREAU.

Edmond Ronayne, Past Master of Keystone Lodge, Chicago, is ready to give lectures on Freemasonry wherever the friends of the cause can arrange for him. He retains his old time vigor and enthusiasm, and his experience in late years has only deepened his convictions of the evil of Masonry.

Rev. P. B. Williams of Portland, Oregon, now lecturing in Southern California, expects to make a tour as far East as Chicago in the spring and early summer. He is one of our most popular and able lecturers and a rare opportunity will be given the friends of our cause in Nebraska, Iowa, Illinois and Indiana to hear him. Appointments for his lectures can be made by corresponding with the general secretary, W. I. Phillips, at this office. His terms are $5 00 a lecture and board.

Rev. Wm. Fenton, of 74 South Roberts St., St. Paul, Minn., is one of our strongest lecturers, and is ready to give lectures in Wisconsin, Minnesota and elsewhere. Bro. Fenton has made a thorough study of Freemasonry and none of our lecturers are better qualified to turn the light of God's truth upon this dark system. Those who can arrange lectures for him should correspond with him or with Secretary Phillips at this office.

Rev. O. T. Lee, of Northwood, Iowa, is a strong advocate of the anti-secret cause. He enters soon upon an anti-secret lecture campaign in Minnesota, chiefly among the Scandinavian Lutheran churches, and has ordered a large supply of literature from this office.

We earnestly urge the friends of our cause wherever possible to open a door for these speakers. It may require a little sacrifice and the exercise of some faith, but such efforts will yield large returns of good to the cause.

SHAMEFUL INITIATION CEREMONIES.

Paul warns the Ephesians to "have no fellowship with the unfruitful works of darkness, but rather reprove them." As a reason for this he says, "For it is a shame even to speak of those things which are done of them in secret." In writing to the Romans, he warns them also against gross immoralities which he defines as "Men with men working that which in unseemly."

He doubtless alludes to the heathen mysteries or false religious ceremonies of those times. Many imagine that in our enlightened Christian land there is nothing corresponding to such heathen abominations. But we have abundant evidence that such heathen vices prevail extensively in our day in connection with the degrading initiation ceremonies of many of the secret lodges.

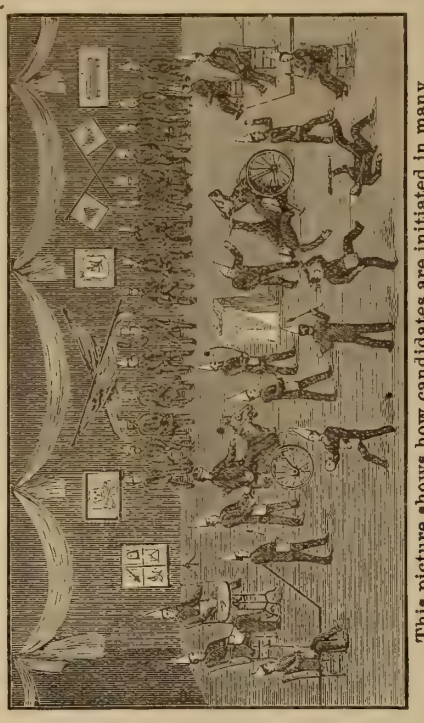
The papers announced recently that Lewis F. Smith, of Shirland, has brought suit in the circuit court against a Modern Woodman lodge in Rockford, Ill., for $5,000 damages. He had his shoulder broken and received other injuries while being initiated, which will permanently disable him.

Not long since John Geiger of this city entered suit for $10,000 damages against a lodge of Foresters for injuries he received when initiated. He testified that he was blindfolded, his hands tied behind his back and then he was tossed up in the air, receiving a fracture of the leg besides other injuries.

Some time ago George Weimer, a hotel man of New City, Ill., sued the Order of Red Men for $5,000. He testified that in the initiation of himself and four other candidates, they had to get down on the floor on their hands and knees when the officers read from books until their knees ached, when suddenly there was a war whoop, and the candidates were seized from behind and tossed over and over and a lot of the Indians landed on top of them and mauled them; after which there was a war dance. Mr. Weimer had to be helped home and found that his knee cap was dislocated, requiring surgical operations which cost him $500. It was when the lodge refused to pay this that he entered suit for $5,000.

In the following cuts the reader is given a peep into an average lodge room during the initiation ceremonies. The great object is to surprise and as much as possible terrify the candidate. There is nothing morally refining or elevating about it. On the contrary everything connected with it is debasing in the extreme. How any person making any profession of Christianity can tolerate such ceremonies is marvelous to comprehend.

A lodge in St. Louis some time ago was initiat-



This picture shows how candidates are initiated in many of the minor secret orders.

ing a minister. When he got a glimpse of the disgraceful ceremonies that were going on he protested in a violent speech. He was ordered to keep quiet, but he demanded to be taken out of the room. Almost a rough-and-tumble fight occurred in an effort to detain the minister against his will, but the gas was turned out, and he made his escape.

Some years ago in Shenandoah, Iowa, two ministers concluded to join the Masonic lodge.

Here the victim is blindfolded and made to slide down a plank into a tub of cold water.

They were to be initiated on different nights, and the first was to report to the other his experience as far as possible. When minister number one entered the preparation room, he was commanded to, "Remove your coat." "Take off your vest." "Take off your boots." "Now remove your pants." The clergyman who had obeyed up to this point, now emphatically dissented, and in spite of their protestation demanded his coat, vest and boots and left the preparation room never to return. After relating his experience to his brother minister, he also indefinately postponed his initiation.

THE HARTFORD CONFESSION.

No exposure like that lately made in the city of the Charter Oak has appeared in the half century. Charges preferred by enemies of Freemasonry lack the force of grave documents issued by the lodge itself. In this case that force is doubled by reiteration. The original charge claims "That the said Bro. Jackson has violated his solemn obligation in divulging the secrets of a brother."

Thirty-five days afterward the commissioners that examined the complaint supported it in almost identical language. "We find," said they, "that Bro. Frederick C. Jackson has openly violated his solemn obligation in divulging the secrets of a brother." Seven days after this report, and more than forty days after the date of the original complaint, occurred the formal expulsion.

It is evident that deliberate and regular Masonic formality was observed through a long time. It also appears that the charge was clear, and was aimed at Dr. Jackson's exposure of a crime for which the criminal was sentenced to the State's prison. This complaint was examined, sustained and reiterated. With all these details the conclusive expulsion exactly harmonized. Each taken separately, and all combined, will be seen to agree with the "solemn obligation," sworn in the third, or Master Mason's degree: ....."Furthermore, that I will keep the secrets of a worthy brother Master Mason as inviolable as my own, when communicated to and received by me as such, murder and treason excepted, and them only at my own option." Arson was included in the rule, and not in the exception which includes the "only" crimes left to a Mason's "own option." It is, therefore, undeniable that clear statements together with formal and deliberate action agree with a well-known and important Masonic principle, and combine to make an exposure of Masonry that has had no recent parallel.

MASONRY AT THE BOTTOM OF DR. DOWIE'S PERSECUTION.

In the great Chicago Auditorium, before an enthusiastic audience of many thousands, on Sabbath afternoon, Dec. 15, Rev. John A. Dowie gave a fearful exposure of the venality of some of the Chicago papers, doctors and Mayor Swift. But that which most deeply aroused the great audience was his conclusive demonstration that Freemasonry was at the bottom of the cowardly and intolerant persecutions to which he has been subjected in this city.

In closing his sermon, Mr. Dowie said he had a few words for the Freemasons present. He said:

"They have been in this business. The petition which the Mayor received was gotten up by a vile fellow named Geo. W. Riggs, who took it to a Masons' lodge in Woodlawn, where he tricked his brother Masons into signing it without reading. Freemasons, clear your hands of this! But all he and the seven foolish men of Woodlawn could get from all sources was 130 names."

(By a man in the congregation): "I think there must be some mistake about this. What lodge was it taken into?"

(Answer by the Dr.): "A Freemasons' lodge in Woodlawn."

Ques. "What was the number of the lodge?"

Ans. "I cannot tell; but Dr. Speicher will give information received from some of its members."

(By Rev. Dr. Speicher): "Mr. Fleming, Past Worthy Master, told me that it was presented there. Mr. Emmons, another Freemason, told me that he signed it, and said that Riggs came to him and said, 'Emmons, it's all right; sign it without reading it.'"

(The Dr. to the Freemason in the audience): "Do you believe it now?"

(Freemason): "No, sir."

(Mr. Speicher): "Mr. Riggs is going to be discharged from the lodge for that, I understand."

(By another man in the congregation): "Doctor, there must be some mistake; this couldn't have been allowed in a Masonic lodge."

(Mr. Speicher): "Mr. Young, the treasurer of that lodge, told me that he refused to sign that paper."

(By the man who last spoke): "Well, it must have been in the ante-room; it wouldn't be allowed in the lodge-room."

(The Dr.): "The ante-room of a lodge is a part of its house. My house is my house from the entrance hall to the kitchen; it is all mine. And the ante-room and all the rooms are the Masons' rooms, too. Our Lord Jesus Christ said, 'In secret have I said nothing;' and the best way to keep out of trouble is to keep out of secret lodges;

and your wives will thank me for that, also." (From a woman: "Amen.") "I will say to the Masons, many of you are pretty good fellows, but—"

(From man in congregation): "Doctor, I once was a Mason, but when God converted me he took Masonry out of me."

(Dr. Dowie): "That confirms what a thirty-second degree Mason now in this Auditorium, who came down with us in the train to-day, said: 'Doctor, when God came into my soul I had no further use for Masonry.' Now the Lord bless every Mason and every man.

"We sent in another petition containing about three or four thousand names, which was flung into the waste-paper basket, and the petition that went in with a few score of the Freemasons' signatures is the basis of all this persecution. I wanted to get this question cleared up, and I wanted you to know that Mayor George B. Swift and his prosecuting attorney are at the bottom of this; and I am ready to go on with this fight for God and suffering humanity against all the powers of hell." [The reader will bear in mind that Mayor Swift is a high-degree Mason.] "The blessing of God Almighty is mine, and all that is on their side is the devil, and he is going to be soundly whipped.

"This has been a very important statement for me to make, and the result will be seen in a very few hours. I have suffered; my wife has suffered; my children have suffered. I have been taken out in the dead of night; cunning attempts have been made to get me out long after midnight, and if I had not been well guarded, my body would have been where Dr. Cronin's body is."

OHIO CONVENTION CALL.

TO THE FRIENDS OF THE ANTI-SECRECY CAUSE IN OHIO.

The time approaches for our annual gathering. Rev. W. B. Stoddard, the Eastern secretary, is at work in our State. Note his reports from time to time.

You are requested to assemble in convention in the city of Columbus, on the 27th and 28th days of this month, to engage in discussions and consult regarding the furtherance of the cause. All churches and assemblies in sympathy with the National Christian Association work are requested to appoint delegates.

Never was there a greater need for such gathering than now. Let prevailing prayer be offered and a general coming up to the help of the Lord against the mighty.

For programs and information write Bro. Stoddard, 1310 Hunter street, Columbus, Ohio.

H. J. BECKER, Pres.

PERSONAL MENTION.

—Prof. Richard T. Ely, of the University of Wisconsin, has just completed the manuscript of a new book to be entitled "The Social Law of Service."

—Rev. W. B. Stoddard preached twice in the U. P. church in Greenfield, O., on Sabbath the 12th. Last Sabbath he preached in the U. P. church at Reynoldsburg, O.

—General Secretary Phillips occupied the pulpit of the Wheaton College church last Sabbath morning, and gave a stirring address on the work of the National Christian Association.

—Our good old veteran, O. Sholes, of Morrison, Ill., writes: "My health is feeble but I am in for the war with my strength of eighty-seven years. I pray every day for our success. I fear our country is near a crash."

—Editor M. A. Gault preached Friday evening the 10th in the Fourth U. P. church, Chicago. The service was preparatory to their communion on the Sabbath following. The pastor, Dr. J. A. Collins, is building up a strong, radical reform church in a part of the city where it is much needed. His is the kind of social settlement work that will prepare Chicago for the millennium.

—Rev. W. O. Dinius writes from Richmond, Oklahoma: "I came here last Friday and have begun a meeting. The interest is good. Some come five miles and more, even driving through the river. I ask all your readers to pray for me. This country is not yet cursed with lodgism. It is a healthy country and will make good homes by some sacrifice."

—Rev. J. B. Galloway, of Poynette, Wis., writes: "Your editorials this week are terrific. The *Cynosure* is doing good work. I wish the seed could fall into more good ground. The Y. M. C. A. here is threatening to stop it. Masons cannot endure the light—poor souls."

—An interesting parlor meeting was held in Wheaton on the evening of Jan. 15th at the home of General Secretary Phillips, at which was organized a Missionary Reform Club to meet once a month. There was inspiring singing, reform talks and a paper. The next meeting will be held at the home of Editor Gault on Wednesday evening, Feb. 19.

—Rev. S. F. Porter, our missionary agent for the South, is this week at King's Mountain, N. C., where he finds much to be done. He writes: "Colored Congregational churches are springing up here in North Carolina in many places. I hope they will listen to matters of reform. Missionary help is needed. May the Lord bless and build up his kingdom here and elsewhere."

—A prominent pastor of an M. E. church writes: "I wish I were able to endow your paper with a half million dollars for truth and righteousness, of which Jesus in his poverty was the teacher and advocate. Our old world is bankrupt with just such ignorance as Freemasonry stands for. It is the very hothouse of ignorance, impudence and insolence. It should be scourged out of the camp."

—Miss Elizabeth E. Flagg, of Boston, writes: "We have to work on, blind and ignorant as regards results, but occasionally God lets us see enough to encourage us, enough to rejoice our hearts as we think of the revelations that are to come when we pass beyond the veil. I have abated none of my anti-secret zeal. The *Woman's Voice* however has taken my time and strength almost exclusively."

—In a suburb of Chicago called West Chicago, a soldier was given liquor while drunk and against the protest of a son of the soldier. Dr. E. C. Guild has in the Wheaton *Press* a strong conscience-stirring letter on the subject in which he says: "In your issue of two weeks ago I noticed an editorial headed, 'Another old soldier killed by our saloonkeepers, it being the second old soldier killed by the same agency within a short time.' You have truly said, 'our saloonkeepers.' Thousands of our boys in blue who never turned their backs on the enemy, or quailed amid the roar of the musketry or the thunder of the artillery, have been murdered by the licensed saloons."

—Henry M. Stanley, in an article on the "Development of Africa," which is to appear in the February *Century*, recalls the fact that troubles with the Boers in South Africa first induced David Livingstone to travel to the north, and so led the way to the opening of Equatorial Africa. Livingstone, who was a missionary at Kolobeng, accused his Boer neighbors of cruelty to the natives. They resented his interference, and threatened to drive him from the country. He published their misdeeds in the Cape newspapers, and his house was burned in revenge. This led to his leaving Southern Africa and going to a region where he could follow in peace his vocation as a missionary, unmolested by the Boer farmers.

—Bro. Ezra A. Cook has recently published a complete ritual of the "United Order of Foresters." In the preface he says: "The ritual of this secret order was prepared by Past Chief Ranger Alonzo B. Caldwell, was adopted by the 'Executive Council' June 25, 1874, and was amended and adopted by the Supreme Court at Cleveland, Ohio, October 19, 1880; was revised by the same body at Boston, Mass. At the session in New York, in June, 1881, the name was changed from the 'Independent Order of Foresters' to the 'United Order of Foresters.' Was the change made because members ridiculed the pretense of independence, when they found, not only that before the initiation even, they must promise to 'obey all laws and usages,' but that even their claim for 'benefits,' after paying dues and assessments for years, was but a rope of sand, as they had to agree that even if kicked out of the order, without even a pretext therefor, all claim and right to benefit was to 'become absolutely null and void?' (See page 8.) What a fraud, even as an insurance society! But the discerning reader will see much more that is but hollow pretense."

AN OPEN LETTER TO A DEAR FRIEND.

MY DEAR FRIEND:—I understand that you are still a member in good standing in the Masonic society. If you pay your dues and keep your jewel it makes but little difference whether or not you attend their meetings; you are still bound to them "by cords stronger than human hands can bind." Therefore you are responsible for the indorsement you thus give to the Christless worship of Blue Lodge Masonry.

You worship at two altars, which are contrary the one to the other. Now you know, as a Christian man, that Christianity is exclusive; Christ can tolerate no rivals; every Dagon must fall down before this Ark of the Covenant. Masonic worship is no more acceptable to God than was that of Cain. It is needless to claim that it is Christian worship, when Christ's name is so carefully excluded from its hymns and prayers, and when, as Masonic authors tell us, "So broad is the religion of Masonry that the Christian, the Jew and the Mohammedan may and do harmoniously combine in its moral and intellectual work with the Buddhist, the Parsee, the Confucian and the worshiper of deity under every form."—*Webb's Monitor, page 285.*

Now who is fooled in this matter? It is not the Jew and the Parsee, but the silly Christian, who submits to this broadness in religion; and why? Because the Scriptures strictly forbid it. "Have no *fellowship* with the unfruitful works of darkness, but rather reprove them." Eph. 5: 11. "Be not unequally yoked together with unbelievers," etc. See 2 Cor. 6: 14 18.

This leads me to speak of the oaths which you have taken. They are verily *a yoke*, which binds Masons together, as cement does a wall—fortified as they are, by the wicked originators, with a horrible death penalty, in which God is called to witness.

Now, dear brother, you have admitted to me that these oaths are un-Christian. What then ought to be done by you and all other Christians caught in this net? Repent! But how can you repent without renouncing the sin? and how can we be forgiven unless we repent?

"If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." That is blessed; but to cling to that which we know to be wrong, is to defile our conscience, destroy our peace and hinder our prayers; as the Psalmist says: "If I regard iniquity in my heart the Lord will not hear me."

But you say, "If I should thus renounce Masonry, I would displease the lodge and come under its anathama." Well, what of that? Did you never consider how on the other hand, by your present course, you are grieving the hearts of very many dear Christian brethren who love you with a higher and deeper love than it is possible for any mere earthly society to do? Aye, more: You are grieving the heart of Him whose love to you and me is infinite.

We can better afford to displease all men everywhere, if need be, than to displease Him who loved us and gave himself for us. Love to Christ is the crucial test of Christian character. "If any man love father or mother more than me, he is not worthy of me," etc. We see here how the Gospel comes in and separates us from the closest possible earthly relationships.

Heathen converts are continually being put into this crucible, and as often they come out as gold tried in the fire. "Dare to be a Daniel." The church which acts the coquet with anti-Christian institutions will sooner or later become a spiritual harlot, and unless she repents will receive the harlot's doom. Rev. 17.

Joseph Cook has said: "Many churches exclude members of secret societies, and all ought to," and he is not a novice on moral and religious subjects.

In conclusion may I not suggest that you lay this whole matter before the Lord in prayer, with a full determination to follow the Lamb whethersoever he goeth, and who hath said "in secret have I said nothing." No mistake can be made in following Christ where two ways meet.

Yours in the bonds of Christian love,

J. B. GALLOWAY.

Poynette, Wis., Jan. 16, 1896.

A CENTURY'S GROWTH

IS THE WORLD GROWING BETTER OR WORSE?

Rev. Dr. Madison C. Peters Goes Back a Hundred Years — Contrasts Conditions Then and Now—Progress In Religion, Mechanics and Sciences.

Rev. Dr. Madison C. Peters on the evening of Jan. 12 took for the subject of his sermon at the Bloomingdale Reformed church, New York, the "Progress of a Century." He said:

Chronic grumblers there still are, as in the times of Solomon, who ask, "For what cause the former days were better than these?" These grumbling admirers of the past are generally found in "the sear and yellow leaf of life," whom constitutional infirmity or disappointed hopes have warped in judgment or embittered in spirit. With many the sun of joy and cheer goes down in middle life, and their remaining days are a gloaming of captious despondency. I am not going back to the dark ages with their awful degradation, but just 100 years.

One hundred years ago our farmers broke up their land with wooden bull plows, sowed their grain broadcast, cut it with a scythe and thrashed it out on the barn floors with a flail. The first thrashing machine was invented in 1786, but the cast iron wheel plow, the drill and the reaper are not 50 years old. The clothes were homespun, and the fare was of the simplest kind, served in coarsest dishes. Many fruits and vegetables that are now common to every table were then unknown, such as cantaloupes, tomatoes, rhubarb, cauliflower, eggplant, sweet corn and head lettuce. While apples and pears were plentiful, they were small and mean compared to the fine varieties we now have, and the fox grape was the only grape that was ever seen in the New York market.

One hundred years ago a mechanic in New York city rarely tasted fresh meat as often as once a week, sand covered his floor in lieu of carpet, and if he got into debt he was thrown into jail, then a horrible place of vice, filth and misery. Work hours ran from sun up to sun down. Laborers' pay was 2 shillings a day, while corn was worth 3 shillings a bushel and a pound of salt pork tenpence. Working people had to content themselves with meals that would nowadays cause a strike in a poorhouse. The few books and schools then existing were utterly beyond the reach of the laboring classes. There was then not a public library in the United States. Every gentleman wore a cue and powdered his hair. Two stagecoaches bore all the travel between New York and Boston.

In 1819 the first steamship, the Savannah, 350 tons, crossed the Atlantic from New York to Liverpool in 26 days. Dr. Lardner had written a pamphlet demonstrating that no steamer could cross the ocean. They brought this pamphlet over in the first steamer that crossed. The first ferryboat was built and launched in 1823 and ran from New York to Hoboken. In 1829 the first locomotive was put on the American railroad at Honesdale, Pa., by the Delaware and Hudson Canal company. In 1844 the telegraph was invented and thought made omnipresent.

One hundred years ago dueling was a national vice, a common crime of men high in office. Slavery existed in all the states of the Union and throughout all the world. One hundred years ago Hungary numbered 9,000,000 slaves, and the Russian, Austrian and Prussian peasantry were mostly slaves or serfs in a low condition.

For some years after this century opened an Englishman might sell his wife into servitude. Slavery existed in Scotland down to the very last year of the eighteenth century. During the first seven years of this century English ships conveyed annually over the Atlantic 40,000 Africans, one-half of whom perished at sea or soon after landing. In the United States slavery, the sum of all villainies, extended its corrupt sway even to the best circles of society in the north, and within 35 years many of our most eminent lawyers and most eloquent preachers pleaded and apologized for this rankest injustice.

One hundred years ago political bitterness, unknown to the partisan strifes of our day, was then indulged in. With our exalted views of Washington it is impossible for us to conceive how he was assailed, maligned and abused by the press and also in public and private circles. The acts of his administration were tortured, and the grossest and most insidious misrepresentations made "in such exaggerated and indecent terms," said Washington himself, "as could scarcely be applied to men, or a notorious defaulter, or even to a common pickpocket." In 1796 a gentleman of the highest character wrote to Washington: "Private rage for property suppresses public considerations, and personal rather than national interests have become the great objects of attention. Our affairs seem to lead to some crisis, some revolution." Washington replied: "Your sentiments that we are rapidly drawing to a crisis accord with mine. What the event will be is beyond any foresight."

There is far less of infidelity and skepticism today than there was 100 years ago in this country. Then there was no philosophy or any thinking that was not atheistical in its tone and tendency. Our leading statesmen were atheists or deists. In Virginia, says Bishop Meade, "scarcely a young man of any literary culture believed in Christianity."

From 1850 to 1890 the increase of our population was 170 per cent; of communicants during the same period, 291 per cent. On the principle, which is certainly sound, that men give for what they believe in thoroughly, the faith of Christians was never so strong in the fundamental doctrines of their faith. One hundred years ago this country had hardly heard the name of missions, and then think of $200,000,000 contributed voluntarily in 100 years.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Jan. 26. Comment by Rev. S. H. Doyle.

TOPIC.—How and why we should testify for Christ.—I John iv, 2-15. (A meeting for special thought of the associate members.)

Testifying for Christ is one of the important duties of those who believe in Christ. It is one of the efficient ways by which the gospel was and still is spread among men. Christ told His disciples that they were to testify of Him. They had seen Him and His works, and their very important work was to go about telling what they knew and had seen that they might influence others to become His disciples. This testifying for Christ was the great business of their lives. They lived for this. They suffered for this, and they were even prepared to die for it. To assert it over and over again they gave up all that earth holds dear and time and again encountered the strongest opposition. Their lives should be a constant inspiration for us. If, under such circumstances, they so gladly testified for Christ, how much more readily we should testify for Christ today!

There are many ways of testifying for Christ. We may tell of our religious experiences, of what we have seen and do know. This the apostles did. They wrote and spoke of what they knew. "We have seen and do testify," says John, "that the Father sent the Son to be the Saviour of the world." Sincere, truthful, judicious testimony of our religious experiences is often very influential in leading others to Christ. Then, too, we testify for Christ when we publicly profess His name before the world. We are constantly testifying for or against Christ in this way. This is the thought that should impress itself particularly upon the associate members. If we believe in Christ to the extent of associate membership, why not accept Him fully and profess Him before the world as our Saviour?

There are different reasons for testifying for Christ. His command is one reason. He told His disciples that they should testify of Him. As His disciples today the same obligation is upon us. We should testify also to show our gratitude to Christ for what He has done for us. If an earthly friend would do us a great kindness, we would most likely tell of it to others to his praise and commendation. Should we neglect to do the same when the kindness has been done by our heavenly Friend and Brother? We should testify also for the benefit of others. Our testimony may lead another to testify for Christ, or it may lead some to see the beauty there is in Christ, so that they will desire Him as their Saviour. Let us always and everywhere be willing to testify for Christ.

Bible Readings.—Math. v, 16; x, 32, 33; xxviii, 19, 20; Luke xii, 8, 9; John i, 29-31; xii, 42, 43; xv, 26, 27; Acts i, 8; iv, 8-12; xxvi, 1-3; Rom. x, 9; II Thess. i, 7-10; II Tim. i, 8, 9; ii, 12; Heb. xii, 1, 2; I John i, 1-4; ii, 23; Rev. i, 1, 2.

Christian Endeavor Platform.

Here is one plank in the platform of principles which the trustees adopted at the Boston convention:

"Sixth.—Christian Endeavor stands always and everywhere for Christian citizenship. It is forever opposed to the saloon, the gambling den, the brothel and every like iniquity. It stands for temperance, for law, for order, for Sabbath keeping, for a pure political atmosphere; in a word, for righteousness. And this it does, not by allying itself with a political party, but by attempting, through the quick conscience of its individual members, to permeate and influence all parties and all communities."

A Voice From Across the Seas.

The principles of Christian Endeavor go deeper down than race distinctions and national peculiarities. Some of the results of Christian Endeavor in China are increased activity and loyalty of the church members and quickened zeal on the part of the pastors; the promotion of a social, fraternal spirit, a more courageous and intelligent participation in meetings, and the development of a true missionary spirit. Not the least important of all the lesson is taught of the oneness in Christ of Christians of all denominations.—Chinese Recorder.

Significant Words From India.

The Dnyanodaya, a Bombay paper of which we can read only the few English columns, prints an enthusiastic article about the Boston convention, in which occur these significant words that we pray may be gloriously true: "That great meeting in Boston was a notice served upon India and Africa and China, and upon every other non-Christian country, that Christ's army expects sooner or later to conquer every one of them."—Exchange.

Endeavorers Protect the Birds.

Some Endeavorers of Anita, Ia., becoming concerned at the wholesale and wanton destruction of birds for ornamental purpose circulated a pledge among Anita young women Endeavorers, wherein they promised not to wear birds' plumage as ornaments. The young men took a pledge not to do any more pot hunting. This movement has spread and the county Christian Endeavor convention has indorsed it.

Truth Is Eternal.

There is a vast difference in spirit between the man who is trying to bolster up the truth and the man who wants to bolster himself by means of the truth. Those who are so afraid that the truth will suffer and be destroyed cannot more than half believe in the truth.—Presbyteiran Banner.

Dr. Anna Howard Shaw.

Dr. Anna Howard Shaw is of English ancestry. Her grandmother refused to pay tithes to the Church of England, and year after year she sat in her door knitting and denouncing the law while her goods were seized and sold for taxes in the street. Her granddaughter inherited from her the sense of injustice of taxation without representation. She graduated from the theological department of the Boston university in 1878. She served as pastor for churches in the southeast part of Massachusetts for 14 years. The Methodist Episcopal church refusing her ordination, she received it from the Methodist Protestant church in 1880. During her pastorate she studied medicine and received the degree of M. D. from the Boston university. As an eloquent speaker she is widely known, having served especially in the Woman's Christian Temperance union and the Woman Suffrage association. She is vice president of the National Council of Women of the United States. She is one of the most eloquent, witty and popular speakers in the lecture field.

Attenuating Stockings.

A question of fashions is now being discussed in Paris with great vivacity. It is a question of stockings, and of course there is much in it. The discussion was begun by Gabriel Prevost, the art critic, in a paper vehemently denouncing black stockings on the ground that they are utterly inartistic and have "an attenuating effect." It seems Prevost is a critic of high degree and his opinion on this important subject was of sufficient weight to disturb the equilibrium of all Paris. Interviews with many artists, actresses and literary men on the subject have been published, but, like every other question widely discussed, it has become a muddle. It has been noted that in the whole controversy so far no one has advocated white stockings. The prevailing dogma among actresses is that black is the only classical color. We must let it go at that. Perhaps everything classic has an attenuating effect.—Paris Letter.

How to Drape a Window Curtain.

Fashion in window curtains is just as capricious as in everything else, and not only in the curtains themselves, but in the way they shall be draped. She is continually ordering different ways. Sometimes they hang in straight folds, again are tied back half way. They are crossed at the top and then drawn apart, and so on until the heart of the woman who makes it her business to keep up to date in everything fairly sinks within her.

This season it seems to be understood that artistic folds are the correct thing. The curtain must be caught back far up and then allowed to fall over the ribbon, band or cord that ties it. This rule applies equally to silk or wash goods and is certainly very graceful. Better still, it can be accomplished by one's own fingers, and there need be no long waiting for an upholsterer to find time to hang the curtain.—Philadelphia Times.

Miss Nightingale's Good Work.

The now venerable Miss Nightingale, whose state of health did not permit of her acceptance of the invitation to be present at the recent dinner to the Balaklava veterans, has devoted much of her time and energy for some years past to the promotion of sanitation in North Bucks, where she has been accustomed to spend much of her later life. She has been the life and soul of a movement for bringing intelligence to bear on the management of the home, and sanitary matters generally, in a district where such a movement was greatly needed. It has been carried on by the technical education committee of the Bucks county council, but Miss Nightingale has been the moving spirit, and very unostentatiously has, in her declining years, been continuing in this way the practical benevolence which so endeared her to all English hearts in the Crimean war.—London News.

The Duchess of Teck's Way.

The very best preserved woman of all the British nobility, the Duchess of Teck, whose cheeks today are like damask roses and her laugh the sweetest in the world, regularly takes herself in hand for the blues as she would dose herself for a headache. If her usually excellent spirits seem sinking, she goes for a long hansom drive, quite alone, up and down London's gayest street. She shops a little, drops into a picture gallery or two, and it was another English woman who told me she always took a Turkish bath when her future seemed most dreary, and after it found life had another aspect.—London Letter.

FOR LITTLE FOLKS.

DRAWN BY NED.

The Old Mule's One Experience at Sledding Was All He Wanted.

One day last winter when the snow was hard the boys in our part of the town had a fine time coasting down a long hill. For a change they decided to capture Ned and make him draw them through the streets.

Ned was an old donkey owned by no one. He lived by picking up what stray bits he could find on the streets and sheltered himself in an old shed. After some hunting they found him taking his lunch from an ash barrel. They let him eat what he wanted so that he might be as good natured as possible. One boy ran home and brought some pieces of old rope. Then they made a rough kind of harness.

Ned was kind enough to stand still while they harnessed him. Then they fastened their sleds together, with Joe Brown's in front, for he was to drive.

Joe took up his cord reins and gave the word to Ned to "get up." The donkey only turned and looked back at the dozen or more sleds to which he was tied. I think he decided that the load was too much for him. Joe used a switch on him, but he hung his head and stood quite still. After waiting some time the boys grew tired and began to untie their sleds. Ned looked back and then made a sudden start. He trotted down the road at such a rate that the boys had quite a chase to get on.

Ned found it easier than he expected, or else he wanted to make up for lost time, for he drew them up one street and down another for a half hour. Then he began to slacken his pace, but Joe urged him on with his switch. Poor Ned thought there was to be no end to his task. An idea seemed to strike him suddenly, for he rushed down the street at a great rate.

On one side of the street was a deep ditch. When Ned came to it, he leaped across it, dragging the sleds at such an angle in such a way that they all tipped over, leaving the boys in the ditch.

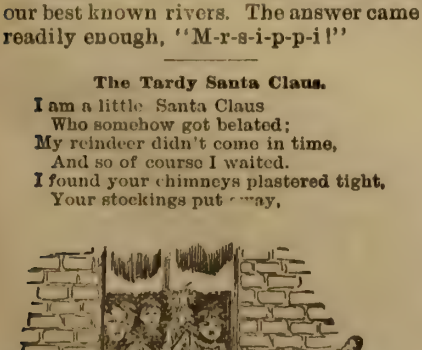
Ned then started on with the empty sleds, making straight for his old shed. The boys found him there eating a whisp of straw. They took his harness off and hung it up in the shed. But that was the first and last time they used it, for Ned would never let them put it on again. To this day, if any one goes near him with a piece of rope, he will take to his heels.—Our Little Ones.

She Cut It Short.

A little girl who had recently learned a list of abbreviations in common use, was asked to spell the name of one of our best known rivers. The answer came readily enough, "M-r-s-i-p-p-i!"

The Tardy Santa Claus.

I am a little Santa Claus
Who somehow got belated;
My reindeer didn't come in time,
And so of course I waited.
I found your chimneys plastered tight,
Your stockings put away,



I heard you talking of the gifts
You had on Christmas day.
So will you please to take me in
And keep me till November?
I'd rather start Thanksgiving day
Than miss you next December!
—Kate D. Wiggins in St. Nicholas.

A Lesson In Patience.

One of the happiest little boys I ever saw is a cripple and will never walk. His lower limbs are paralyzed, and the little fellow is wheeled round in a chair made for his especial use. When I saw him, I thought how awful it must be for a 7-year-old boy not to be able to run and play like other children, and, without thinking, I asked: "Isn't it lovely here? Don't you wish you could run and jump?"

"Yes," said the little fellow. "I might like it, but I'm happy where I am, and perhaps I'd get hurt. Little boys do."

Then I felt rebuked, and the little boy, whistling and singing in his chair, playing with whatever is given to him, the minutes of the hours by which the days are told, like sunbeams, lighting and gladdening life's pathway, has been a lesson to me ever since I first saw him. —Washington Star.

WASN'T TRAINED TO DRINK.

Story of a Sea Captain Who Worked Up From Before the Mast.

It is lunchtime on a famous transatlantic "flier," a ship well nigh 600 feet long, with engines of 20,000 horsepower and 1,500 voyagers, writes Frances E. Willard in Union Signal.

"Here are your table tickets," said the steward, and a minute later I found myself seated at the captain's right hand. The distinction surprised me, for it was usually given to some famous politician, noted capitalist or society leader. A teetotaler and temperance reformer is the last one to be thus honored, for the captain generally takes a glass of wine at dinner, and if he does not his guests are likely to do so.

But this time our captain was a strict total abstainer. And why not? He was bred in Maine from the age of 5, was a Good Templar from his youth and told me he "had never known the taste of liquor in his life." He was a noble specimen of manhood—over 6 feet high and well proportioned, weighing 280 pounds and carrying himself with gracious dignity.

We talked of his career. He had risen from "before the mast" until he had now been for years captain of a first class "ocean greyhound," and he told me that he owed it all to his clean habits. When he first began to rise, the ship on which he was an officer put into the port of San Francisco, and as it was "a great day" all the men were drinking, the captain leading on and asking him to "celebrate." "I did not know but it would cost me my chance," he told me, "but I could not go back upon my training, and I said, 'Captain, I never touched a drop in my life, and I can't begin now.'" Upon this the captain clapped him on the shoulder and said, "I wish to God that the same was true of me."

To Keep Rum Out of Africa.

The seventeenth conference of the Association For the Reform and Codification of the Law of Nations, which met at Brussels this fall, discussed proposed rules for an international treaty of arbitration and did not forget the drink evil as related to the natives of Africa. An earnest appeal was made for their freedom from the pernicious liquor traffic by entire prohibition where possible. This appeal is to be presented to the several European powers having possessions on the dark continent.

ALCOHOL CURES NO ILLS.

Its Use In Medicine Condemned by a Prominent Physician.

Dr. R. N. Bucke, medical superintendent of the Asylum For the Insane, London, Canada, in a report said: "As we have given up the use of alcohol we have needed and used less opium and chloral, and as we have discontinued the use of alcohol, opium and chloral we have needed and used less seclusion and restraint. I have during the year just closed carefully watched the effect of the alcohol given and the progress of cases where in former years it would have been given, and I am morally certain that the alcohol used during the last year did no good.

"With humiliation I am forced to admit that until in the recent past my noble profession has been to an alarming extent, and is still too much so, guilty of producing many drunkards in the land directly and indirectly by the reckless and wholesale manner in which so many of its members have prescribed alcoholic stimulants in their daily practice for all the aches and pains, agues and dances, coughs and colds, inflammations and consumptions, fevers and chills, at the hour of birth, at the time of death and all intermediate points of life, to induce sleep and to promote wakefulness and for all the real and imaginary ills that come under the eyes of our great Æsculapian descendants."

TRAFFIC IN LIQUOR.

Employments Afforded by the Trade In Intoxicating Drinks.

It is said that the liquor traffic gives employment from the man that raises the corn down to the one who deals it out in drinks. It also gives employment to the sheriff, constable, judge and jury. It gives employment to men to enlarge our prisons, our asylums and almshouses. Not only does it do this, but it also countenances the liar, respects the thief and esteems the blasphemer. It defames benevolence, scorns virtue and slanders innocence. It brings shame, not honor; terror, not safety; despair, not hope. It kills peace, ruins morals, blights confidence and stains reputation. It curses the world and laughs at the ruin it has inflicted upon the human race.

The blighted homes and destitution of the drunkard's family should awaken our tenderest sympathies and prompt us to rush to the rescue.—Banner of Gold.

Increase of the Beer Traffic.

According to the report of the president of the United States Brewers' association, the output of the breweries has increased in ten years from 11,916,120 to 33,822,872 barrels.

Remorse.

Do naught today thou mayest regret tomorrow;
For though today may die, its ghost will linger
And haunt thee with ceaseless sigh of sorrow,
And point remorse with an accusing finger.
Say no unkindly word, or, like an ember
In dead fire, a breath will blow it living;
The worst of punishments is to remember,
When tears are vain and wrongs are past forgiving.

—Charles L. Hildreth.

SABBATH SCHOOL.

LESSON V, FIRST QUARTER, INTERNATIONAL SERIES, FEB. 2.

Text of the Lesson, Luke v, 17-26—Memory Verses, 22 to 24—Golden Text, Luke v, 24—Commentary by the Rev. D. M. Stearns.

17 "And it came to pass on a certain day as He was teaching that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee and Judea and Jerusalem, and the power of the Lord was present to heal them." The title of this lesson is "The Power of Jesus," and it is seen in this chapter in the draft of fishes, the healing of the leper and of the paralytic, but specially in the forgiveness of sins. As He was teaching on this particular occasion the house was full of leading and influential religious people, but He, the humble carpenter of Nazareth in their estimation, thought not of their opinion and so, as always, pleasing the Father, He preached the word unto them (Mark ii, 2). Although the power of the Lord was present to heal, they had come not to be healed, nor to be blessed, and they got neither.

18 "And, behold, men brought in a bed a man which was taken with a palsy, and they sought means to bring him in and to lay him before Him." The Pharisees and doctors needed no help, in their own estimation, but here is a poor, afflicted, helpless man sadly needing help and very conscious of it. There is a saying that "God helps those who help themselves," but the whole story and teaching of Scripture are to the effect that "God helps those who cannot help themselves"—the utterly helpless and hopeless, humanly speaking, as the lepers, the blind, the dumb, the deaf and the paralyzed, and such as could give Him no recompense but themselves in gratitude for His loving kindness.

19 "They went upon the house top and let him down through the tiling, with his couch, into the midst before Jesus." Their sympathy was practical, they were very persevering, they manifested their faith by their works. It may be that each of the four had himself been healed of some infirmity and therefore they could truly sympathize with their friend, and having each for himself seen and known the power of Jesus they knew that could they only get him to Jesus the thing would be done.

20. "And when He saw their faith, He said unto him, Man, thy sins are forgiven thee." We read in Math. viii, 8-13, of the faith that said, "Speak the word only and my servant shall be healed," and without even seeing the sick one Jesus healed him. The faith of these men seems hardly so great as that of the centurion, but it was real faith in Jesus, though different in degree, and it pleased the Lord. "Without faith it is impossible to please Him" (Heb. xi, 6). The man was brought to be healed of his palsy, but Jesus, like a skillful physician, sees the true source of his troubles and begins the cure at the fountain head. Not all sickness is the direct result of individual sin, but sometimes it is so, as in John v, 14.

21. "Who can forgive sins but God alone?" Thus reasoned the scribes and Pharisees as they heard the words of Jesus to the sick man. We may imagine their consternation and possibly scowls and anger as they saw the roof broken up over their heads. Contrast the perfect calm of Jesus, unmoved by having His discourse interrupted, or by the disturbance overhead, or by the hatred in their hearts, the very essence of peace and quietness, He who said to winds and waves, "Peace, be still!" was Himself always peaceful and still, for He lived in the presence of God, the God of peace.

22. "But when Jesus perceived their thoughts He, answering, said unto them, What reason ye in your hearts?" It is written of Him, "I know the things that come into your mind every one of them" (Ezek. xi, 5). He understandeth even the imagination of the thoughts of the heart (I Chron. xxviii, 9). He understands our thought afar off (Ps. cxxxix, 2). It is a great comfort to a sincere heart that trusts in Him that He can read the heart and that He thoroughly understands us. It is, on the contrary, anguish to the unsaved when they allow themselves to think of it that their every thought is known to the searcher of hearts. See Jer. xvii, 10.

23. "Whether is easier to say, Thy sins be forgiven thee, or to say, Rise up and walk?" An ordinary physician may effect a cure for the body, but only God can heal the soul. One has said that the work of creation was completed in six days, but the work of redemption kept the Son of God on earth for over 33 years. Concerning the first, He spake and it was done, but to accomplish the second God became man and suffered indescribable agony of body and soul for our sins. To forgive sins is surely the greatest work, for it cost God the most.

24. "The Son of Man hath power on earth to forgive sins." Therefore the Son of Man is none other than the Son of God, even God Himself. Instead of saying, as their unbelief said, "Who can forgive sins but God alone?" faith would have said, "He forgiveth sins, therefore He must be our God," according to Isa. xliii, 25. What a joy that He still forgives sins! I have been glad for 22 years that He has forgiven my sins, and I first saw it in I John ii, 12. I have had no dream or vision about it, but I believe God. I rest in the finished work of the Lord Jesus Christ and just take Him at His word. I believe also that as truly as He redeems the soul He will in due time redeem the body.

25. "And immediately he rose up before them and took up that whereon he lay and departed to his own house, glorifying God." We read at least seven times in this gospel of "glorifying God." The shepherds glorified God when they had seen the babe in the manger, the people glorified God when they had seen the widow's son raised to life, the woman who was bowed down 18 years glorified God when she was made straight, one of the ten lepers glorified God, the blind man glorified God and the Roman centurion glorified God (ii, 20; v, 25 26; viii, 16; xiii, 13; xvii, 15; xviii, 43; xxiii, 47). We glorify God when we believe in Jesus Christ, when we make it manifest to others that we have confidence in Him, and do actually trust Him, when we, by patience and meekness, by love and joy and long suffering and kindness, make it very plain to others that Christ Himself is living in us and that we belong to Him.

26. "And they were all amazed, and they glorified God and were filled with fear, saying, We have seen strange things today." They had seen an impossibility, humanly speaking. They had seen the supernatural. They saw a sin sick soul made clean and whole, a sick body made well, and they saw a preacher undisturbed by an interrupted discourse, or by the anger of the influential people in his audience. All these things were supernatural and glorified God, and they glorified God when they acknowledged His hand in the healing of the palsied man.

Sarsaparilla Sense.

Any sarsaparilla is sarsaparilla. True. So any tea is tea. So any flour is flour. But grades differ. *You want the best.* It's so with sarsaparilla. There are grades. You want the best. If you understood sarsaparilla as well as you do tea and flour it would be easy to determine. But you don't. How should you? When you are going to buy a commodity whose value you don't know, you pick out an old established house to trade with, and trust their experience and reputation. Do so when buying sarsaparilla.

Ayer's Sarsaparilla has been on the market 50 years. Your grandfather used Ayer's. It is a reputable medicine. ***There are many Sarsaparillas—but only one Ayer's.*** It cures.

CHICAGO GETS ONE.

DEMOCRATIC NATIONAL CONVENTION TO MEET THERE.

Twenty-nine Ballots Required to Settle the Matter, St. Louis Being the Closest Competitor, with About All the Free Silver Votes—Date of the Meet July 7.

WASHINGTON, Jan. 17.—The Democratic national convention will held be at the city of Chicago on July 7. That was the decision reached yesterday by the national Democratic committee, after an interesting and at times exciting session which continued untill 11 o'clock last night. There was considerable difference of opinion as to the time for holding the convention, one proposition, advanced by Allen W. Thurman, of Ohio, who held the proxy of the New Mexico member, being to hold it June 7, two weeks before the Republican convention, and the other by Hugh Wallace, of Washington state, to hold it July 7. The committee decided upon the latter date by a vote of 32 to 18. The main interest, of course, centered in the choice of the convention city. For this honor there were four applicants—Chicago, St. Louis, Cincinnati and New York. Thirty minutes was allowed each city in which to present its claims.

Eloquence Was There in Force.

The speeches, made by distinguished citizens in each instance, were of high order of excellence, and at times aroused the greatest enthusiasm. The balloting began about 6 o'clock last evening, and from the first a long and bitter struggle was indicated. The first ballot resulted—Chicago 6; Cincinnati, 11; St. Louis, 19; New York 14. There was practically no change, except a slight fluctuation of a vote or two, until the tenth ballot, when Chicago began gradually to increase her vote at the expense of New York. At the twentieth ballot New York's strength was rapidly disintegrating, her vote going almost bodily to Chicago. But St. Louis, which had tenaciously clung to her nineteen votes, also captured several of Cincinnati's votes, and on the ballot before the last led Chicago by one vote.

Detailed Vote by States.

On the last ballot, the twenty-ninth, which was taken shortly before 11 o'clock the four remaining votes of New York were thrown to Chicago and she obtained the necessary plurality. Senator Brice voted for Cincinnati to the last. An examination of the vote by states shows that St. Louis had practically the solid support of the free silver votes in the committee. The detailed vote on the final ballot by states was:

Cincinnati—Ohio.

Chicago—Connecticut, Florida, Idaho, Illinois, Indiana, Iowa, Kentucky, Maine, Maryland, Massachusetts, Michigan, Minnesota, Nebraska, New Hampshire, New York, North Carolina, Oregon, Pennsylvania, Rhode Island, South Dakota, Tennessee, Vermont, West Virginia, Wisconsin, Alaska, District of Columbia.

St. Louis—Alabama, Arkansas, California, Colorado, Delaware, Georgia, Kansas, Louisiana, Mississippi, Missouri, Montana, Nevada, New Jersey, North Dakota, South Carolina, Texas, Virginia, Washington, Wyoming, Arizona, New Mexico, Oklahoma, Utah, Indian Territory.

Took Their Victory Very Quietly.

There was no attempt on the part of the Chicagoans to celebrate their victory in a demonstrative way; they took their success very quietly. The delegates say the preparations for the convention will be arranged by the local committee already appointed for that purpose and sub-executive committee on the national com mit tee. The location of the hall in which to hold the convention will be left to this sub-committee. The national committee adjourned without electing the sergeant-at-arms and other officers, who probably will not be chosen for some weeks.

WAR SCARE SOUTH.

Reports That Florida Militia Is To Be Ordered Out.

ST. LOUIS. Jan. 20.—A special to The Republic from Tallahassee, Fla., says: Sensational stories are afloat here. Governor Mitchell, at the request of the war department in Washington, has ordered Adjutant General Houston to see that the Florida militia be placed in readiness to take the field at a moment's notice. The governor, it is reported, will call the militia out today. In the meantine the adjutant general is quietly issuing orders. Similar requests, it is reported, have been sent to the governors of other southern states. The story has bcome generally known, and is causing great excitement throughout the south.

Governor Mitchell and Adjutant General Houston were asked in regard to it, but they refused to talk. General Houston was in his office all yesterday and has sent telegrams to all battalion commanders in the state. Major Turner, of Jacksonville, commanding the First Florida battalion, has received several messages from the adjutant general. The battalion commanders at Pensacola and Tampa have also received messages from General Houston during the day.

It is stated as coming from the executive office that the Washington authorities have reason to believe that a deal is pending between Spain and Great Britain for the sale of Cuba to the latter, and that the United States is preparing to resist the transfer of the island; that the flying squadron is coming to American waters to be ready for the war with the United States that will inevitably follow the attempted cession of Cuba.

Dispatches from various cities in Florida report that the troops are gathering and that the war fever is higher now than the day after President Cleveland's Venezuelan message.

Confirmed a Railway Sale.

PARIS, Ills., Jan. 20.—Judge Bookwalter in the circuit court of Edgar county has decided in favor of the defendants on all points, the cases of Craft and Todd against the Indiana, Decatur and Western Railway company. Craft and Todd attacked the sale under mortgage of said railroad, on the ground that the sale by the trustees by order of an Indiana court was void as to the portion of the road in Illinois. The court sustained the sale and dismissed the suits for want of equity.

Covers All the Companies.

SPRINGFIELD, Jan. 17.—The state supreme court, in the case of the mandamus to compel Secretary of State Hinrichsen to accept $1 as the fee for recording a certificate of increase of stock, decided against the company, which pleaded that the new law did not apply to companies organized previous to its passage. The supreme court says it does and the company will have to pay $3,100 for its certificate.

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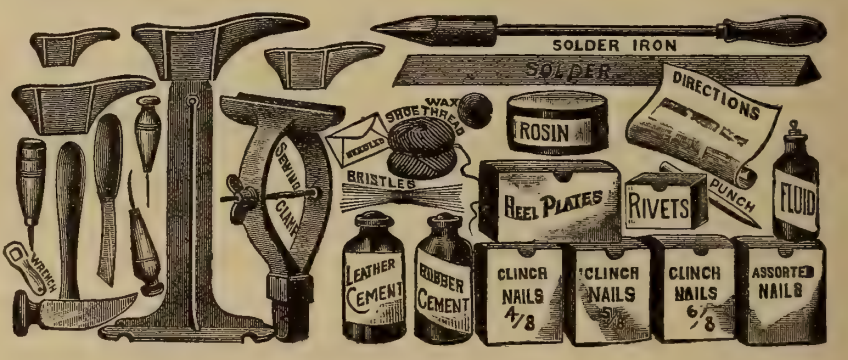

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6 Pairs Star Heel Plates.
½ lb Copper Rivets and Burrs.
1 Steel Punch.
1 Sewing Awl, complete.
1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

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STATE NEWS NOTES.

ITEMS OF INTEREST TO THE PEOPLE OF ILLINOIS.

Happenings of the Past Few Days Gathered Here and There Throughout the State—Telegraphic Reports of Events That Will Interest Our Readers.

CHICAGO, Jan. 18.—Anton Fisher, an old employe of the Wells and French Manufacturing company suffered the loss of his left foot, a fracture of the left knee cap, and internal injuries from which he afterwards died at the county hospital. The accident happened just before 6 o'clock, when Fisher was employed at a transfer table. Fisher's left ankle was caught in a rope belt and the unfortunate man was dragged twenty feet when his leg was caught between the rope and wheel, the left foot being severed at the ankle.

Tried to Wreck a Train.

DIXON, Ills., Jan. 15.—In order to get even with a successful rival for the smiles of a young lady, it is alleged that William Lally tried to wreck an Illinois Central train at Eldina Tuesday night. In consequence he and James Holgson, whom he persuaded to assist him, have been held for trial in $500 bonds each. Joseph Petit, whose life it is asserted Lally sought to take, expected to move Tuesday night to Nashville, Tenn., and the alleged train wrecking plan was for the purpose of being revenged upon him.

Building and Loan Concern in Trouble.

BLOOMINGTON, Jan. 20.—Attorney General Moloney through Assistant Attorney General Schofield has filed in the McLean county circuit court a bill asking for the closing up of the National Home Building and Loan association of Bloomington, one of the most important and extensive of the national or interstate associations of Illinois.

Dying and a Probable Bankrupt.

MORRIS, Ills., Jan. 20.—Maier Bloch's clothing house, the oldest in the county, has been levied upon by the Grundy County National bank for $2,200. As his doctor says he is dying fears are expressed as to his business. His stock is worth about $11,000; his liabilities are about $16,000.

Wallace Must Suffer Death.

SPRINGFIELD, Ills., Jan. 17.—The supreme court has decided that Albert Wallace, of Delavan, Tazewell county, must suffer the death penalty. Wallace shot his sister, dangerously wounded Bowlby, his brother-in-law, and crippled another sister last fall and afterwards confessed the crime.

State Notes.

Rev. J. P. Brushingham, of the Fulton Street Methodist Episcopal church, Chicago, was in attendance with his family at a revival meeting at his church when thieves entered his residence and ransacked the place.

The administrator, Elijah P. Ramsay, of the estate of the deceased Illinois state treasurer, has filed a petition in the probate court at Carlyle, Ills., asking for an allowance to defray the cost to be entailed by the employment of an expert to examine the books.

Illinois Patriotic Daughters of America in session at Peoria elected these officers: President, Emma J. Benjamin, Chicago; vice president, Mrs. Ella Hunt, Chicago; recording secretary, Ida Eastman, Pullman.

Mrs. Catherine Miller, who has been sent from Pana, Ills., to an insane asylum, has the hallucination that she is dead and suffering the pangs of the damned in hell.

Town Treasurer W. A. Oliphant of Petersburg, Ind., sold his 900-acre river bottom farm to Danville, Ills., parties for $30,000.

WAR IN BRAZIL IMMINENT

Trouble Said To Be Likely in Rio Grande do Sul—Cause of the Trouble.

MONTEVIDEO, Jan. 20.—Advices that have been received here are to the effect that civil war is imminent in the state of Rio Grande do Sul, Brazil, which has only recently been relieved of the disturbing element of rebellion. The cause of the present trouble, as reported, is the cruel treatment suffered by those who engaged in the insurrection, due to the severe measures adopted by General Castilho, the governor of the state. It is stated that many dissatisfied persons in the Brazilian state are already under arms.

It is telegraphed from Rio Janeiro that the recently published manifesto to monarchists to attempt to overthrow the republic has fallen upon the instigators. General Silvera Martins, one of the leaders in the recent revolution in Rio do Sul who is about to leave Brazil for Europe, deprecates the movement. He says that the republic is successful and that a parliamentary form of government such as that especially which has been adopted in Chile is the best method of ruling a country. The Brazilian government has resolved to order six cruisers of the type of the Liguria. General Galvao, the minister of war, it is reported, will resign, owing to differences with the president.

Lake Carriers in Council.

DETROIT, Jan. 15.—Members representing easily $100,000,000 worth of property are present at the annual meeting of the Lake Carriers' association, which is in session in Whitney's Music hall. All the leading lake ports are well represented. The sessions are devoted to discussions of matters interesting to the members. J. J. H. Brown, of Buffalo, has been elected president, and Secretary Keep re-elected.

Results in Victory for Talmage.

WASHINGTON, Jan. 18.—The disagreement between the co-pastors of the First Presbyterian church, Rev. Dr. T. DeWitt Talmage and Rev. Adolos Allen, has been settled by the church session calling for Mr. Allen's resignation. The church will honor the recent contract for Mr. Allen's services up to Oct. 1, next. After that Talmage will preach twice each Sunday.

Bank Teller Steals $11,000.

SAN FRANCISCO, Jan. 16.—President La Rue, of the Grangers' bank, which closed its doors on the first of the month, says that William Wittland, teller of the bank, is a defaulter to the extent of $11,800.

THE MARKETS.

New York Financial.

NEW YORK, Jan. 18.

Money on call easy at 3 per cent.; prime mercantile paper 6@9 per cent.; sterling exchange strong, with actual business in bankers' bills at 489@489¼ for demand and 487¾@488 for sixty days; posted rates, 488@488½ and 489½@490; commercial bills, 486¾.

Bar silver, 67⅛; Mexican dollars 53¼.

United States government bonds steady except for new 4's which are 1 per cent. lower; new 4's registered, 114; do coupons, 115; 5's registered, 111¼; 5's coupons, 112¾; 4's registered, 108½; 4's coupons, 109; 2's registered, 96; Pacific 6's of '96, 100.

Chicago Grain and Produce.

CHICAGO, Jan. 18.

The following were the quotations on the Board of Trade today: Wheat—January, opened 57¾c, closed 58⅜c; May, opened 60⅝c, closed 60⅞; July, opened 60⅜c, closed 61⅛. Corn—January, opened 23½c, closed 26⅜c; May, opened 29c, closed 29c; July, opened 30c, closed 29⅞c. Oats — January, nominal, closed 17¾c; February, nominal, closed 18¼c; May, opened 19⅞c, closed 20⅛c. Pork—January, nominal, closed $10.00; May, opened $10.35, closed $10.30. Lard—January nomiual, closed $5.57½; May, opened $5.95 closed $5.87½c.

Produce: Butter — Extra creamery, 23c per lb; extra dairy, 18c; packing stock, 12c. Eggs — Fresh stock, 16c per dozen. Dressed poultry—Spring chickens, 7½@8½c per lb.; old hens, 7@7½c; roosters, 5c; turkeys, 11@12c; ducks, 11@13c; geese, 6@8c. Potatoes—Burbanks, 20@25c per bu. Sweet potatoes—Illinois, $2.00@2.75 per bbl. Apples—Fair to choice, $1.50@3.75 per bbl. Honey—White clover, 1 lb sections, fancy, 12½@13c per lb.; broken comb, 10@11c; extracted, 5@6c. Cranberries—Cape Cod, $2.50@2.50 per box.

Chicago Live Stock.

CHICAGO, Jan. 18.

Live Stock—Prices at the Union Stock Yards today ranged as follows: Hogs—Estimated receipts for the day, 17,000; sales ranged at $3.15@4.05 pigs, $3.85@4.10 light, $3.80@4.85 rough packing, $3.90@4.10 mixed, and $3.90@4.10 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 400; quotations ranged at $4.35@4.70 choice to extra shipping steers, $3.90@4.30 good to choice do., $3.50@4.05 fair to good, $3.25@3.60 common to medium do., $3.00@3.50 butchers' steers, $2.70@3.20 stockers, $3.10@3.75 feeders, $1.50@3.45 cows, $3.40@3.60 heifers, $2.00@3.00 bulls, $2.50@4.10 Texas steers and $4.50@6.00 veal calves.

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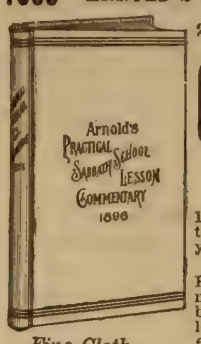

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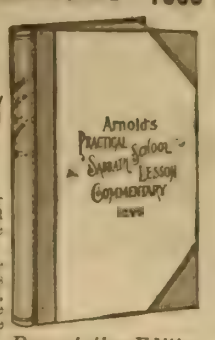

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As Considered by William Reece In The Irrigation Age.

There is nothing mysterious about the hot, withering winds of the plains. Nearly every state in the Union has at times hot, drying winds, but where the heating and drying basins are small the damage to crops is slight. The hot winds come in short puffs because the heating surfaces are small. On the plains are thousands of miles of unbroken heat reflecting mesquite, gramma and buffalo sod. These plains become a great dry kiln, and the air cannot pass over it in any direction without having its capacity for moisture great increased.

Plenty of water falls on the plains, but the unbroken ground is hard, the tough sod is almost impervious, and the water rushes through draws and channels out of the country, and in three hours of sunshine the ground is about as dry as before the rain. We see no reason why the land cannot be made to produce good crops if the dry winds be allowed to slake their thirst by drinking water instead of the sap of growing crops. The farmer's worst enemies are the wild grasses and the wilder prairie fires. The plowing under of all the tough and impervious sod will prevent prairie fires and will cause most of the rainfall to be detained in the soil. The ground ought to be plowed deep and alfalfa and other tame grasses used for pasture.

Every farmer can construct retaining walls across the narrow necks of feeding draws on every quarter section. If the ground be gravelly, straw, fodder, etc., can be hauled in and cattle and hogs fed in the basin. It will soon become as a buffalo wallow and will hold water very well. On high ground basins can be made and treated in a similar manner, and the basins can be filled by pumps bringing the water from wells, rivers or lower reservoirs. The lower reservoirs can be filled with flood waters. If individuals, communities, townships, counties, states and the general government will articulate action in this direction, soon great quantities of the flood waters will be stored upon the plains.

The reservoirs should be stocked with food fish, and be surrounded with fruit and forest trees. All the ground should be thoroughly cultivated, no vegetable matter ever be burned except in the stove, and for several years no grass sown except alfalfa. In order to reach this high state of cultivation the farms must be small. Pumps should be from 4 to 10 inches in diameter and be allowed to run day and night, winter and summer. When one reservoir is full, flood the ground or fill another reservoir. Long and deep furrows can be plowed on the high ground to collect the winter snow and rain. As soon as you have enough water, thoroughly soak the ground, whether it be fall, winter, spring or summer. In many places along the river side pits can be dug, and siphons, chain buckets, pumps or Archimedes' screws be used.

Clubfoot In Cabbages.

For club root, or foot, as it is variously called, in cabbages, turnips, etc., no remedy or sure prevention has yet been discovered save strict rotation. Never plant cabbages or any other member of the same family twice on the same land except it be in old gardens or in calcareous soils. The New Jersey experiment station says that in its experiments air slacked stone lime gave sufficient evidence of its usefulness as a preventive of clubroot of turnips to warrant it being recommended for that purpose. But no less than 75 bushels should be applied per acre and at least three months previous to the time of planting. The soil on which these experiments were made was probably a light sandy loam. Undoubtedly even a smaller quantity of lime would answer for some other soils.

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I. E. Wing tells the Ohio Farmer that beef or mutton tallow melted and mixed with enough kerosene or coal oil to keep it fluid makes a very superior lubricator, the kerosene evaporating after it is applied and leaving the tallow, which is composed of the very best globules for lubrication. He has used it a long while and finds it is extremely good. As economy is the watchword we advise a trial.

The Grain Plant Louse.

The grain plant louse is apparent in the wheat growing districts, attacking also oats, rye and mesquite grass. Burning stubble, weeds, etc., immediately after harvest and then cultivating the land and allowing no grass or grain crop in the field the following year is advised. It is recommended that badly infested wheat and oats be cut while green and used for hay.—Bulletin Oregon Station.

News and Notes.

A summary of the department of agriculture estimates gives the acreage and production of the United States for 1895 as of wheat 33,944,850 acres and 424,231,000 bushels, and of corn 81,990,800 acres and 2,161,357,000 bushels. In 1894 there were 1,212,770,052 bushels of corn.

The evaporated apple market is showing greater activity. The extra demand doesn't seem to be for sun dried stock.

J. H. Brigham of Ohio has been reelected master of the National grange. This is his fourth term of two years each.

The New York Herald expresses the opinion that the opening of the New York Wool Exchange "will effect a revolution in the wool trade in this country."

Shredded corn fodder with an equal ration of alfalfa is a good feed for stock.

Beware of Ointments for Catarrh that contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co, Toledo, O, contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and is made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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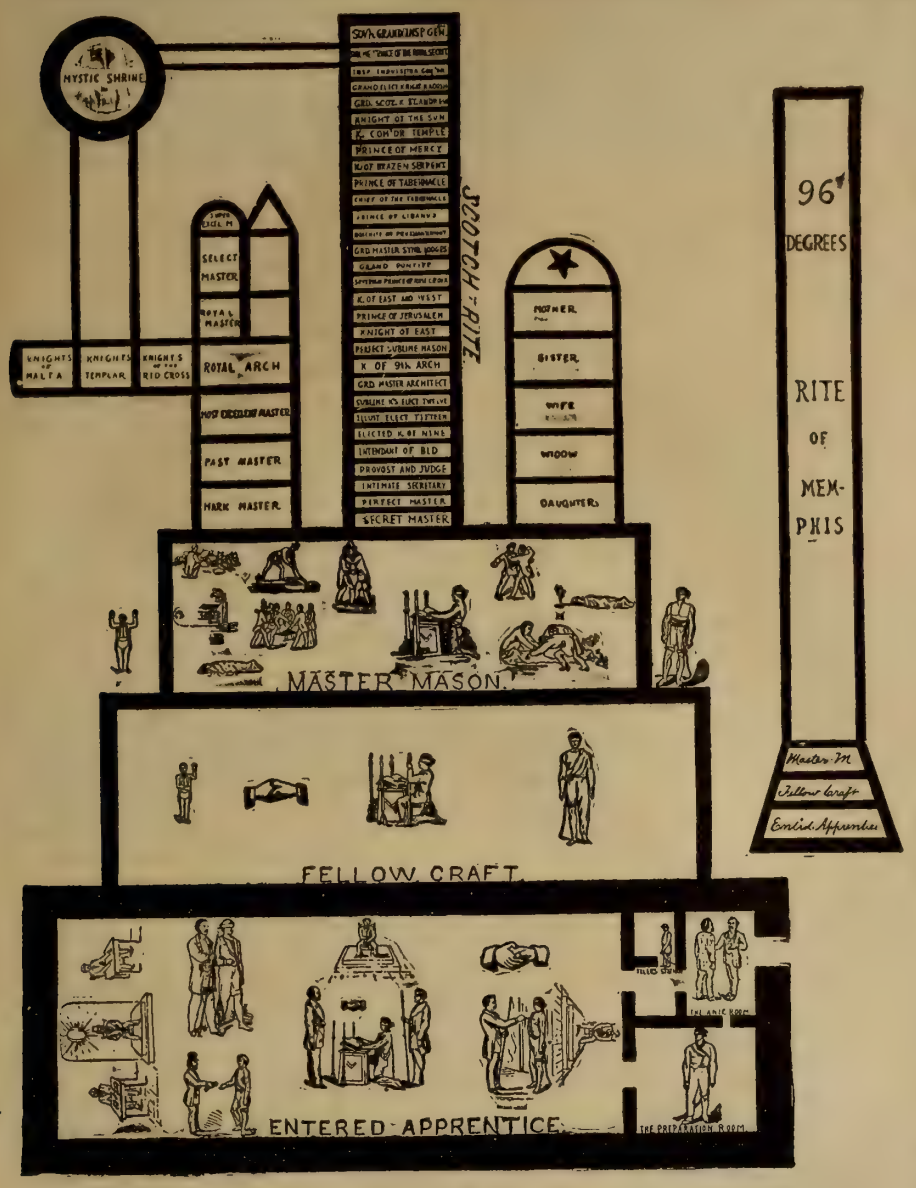

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General Washington Opposed to Secret Societies. This is a re-publication of Governor Joseph Ritner's *"Vindication of General Washington from the Stigma of Adherence to Secret Societies,"* communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

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HISTORY OF A WEEK

Tuesday, Jan. 14.

President Kruger, of the Transvaal republic, was born at Mauch Chunk, Pa.

Charles Heinzmann, of Union Hill, N. J., cut off his little toe in order to cure a corn and died of blood poisoning.

Mme. Sarah Bernhardt and her company have arrived at New York.

John Neill, employed in Lipton's packing house at the Chicago stock yards, fell into a caldron of boiling oil and was so badly scalded that death is expected to result.

Peter Hougaard, a Dane, who with his family had been in Chicago about a month, was found dead in his home with his wife and five children. He waited until they had gone to sleep, then turned on the gas in each room and taking his place in bed beside his wife and baby waited for the end. Despondency and insanity it is supposed.

Prince Henry of Battenburg, who was stricken with swamp fever while accompanying the British expedition against the Ashantees, is reported to be growing worse

Wednesday Jan. 15.

William Ackman Robert Childs, Harry McFee, Thomas Stewa d, Crawford Minach, Harvey Emerson, Simon Budreau, John Clark, and William Goodwin were lost in a collision at night off Highland Light, N J, between the steamer Barnstable and and fishing schooner Fortuna. The balance of the Fortuna's crew, fourteen men, was saved

It is reported at New York that ex-Chief Byrnes will soon drop the "ex" and resume his old position at the head of the Gotham police force.

The Cuban junta at New York has news that a party of forty men has landed on the west coast of Cuba with 200 rifles and 100,000 cartridges for the rebels.

Judge Freeman, of Chicago, has discharged the defendants in a case charging breach of the peace against the Chicago baseball club for playing on Sunday.

Mrs. Marion Spear, of Chicago, has just recovered her daughter, who was stolen from her nearly ten years ago by a woman now dead. The child was found in an orphanage at Manchester, N. H.

Thursday, Jan. 16.

Don M. Dickinson says comfort is the desideratum in the matter of the location of the national Democratic convention, and figures it out that Chicago is the only town possessing that one thing needful.

While the crowds going home from work in the evening were passing the big show windows of H. S. Berger's jewelry store at Chicago, burglars emptied the place of jewelry.

Arrangements have been made for an eight oared race between Harvard, Cornell, Columbia and the University of Pennsylvania The place has not yet been decided upon, but it will probably be Poughkeepsie

In a collision between the steamships Cesgar and Nereus in a fog off Ramsgate, England, the former was sunk and nineteen of her crew drowned

The boundary dispute between Chili and Argentina is so acute that Chili has ordered an army to the passes of the Cordilleras

Friday, Jan. 17.

The St. James Gazette London, says: "We have no quarrel with the old Monroeism, but if the senate insists upon setting up a new Monroeism which will render the United States absolute arbitrator of the affairs of the continent, of which one-third belongs to Great Britain, we certainly cannot avert the consequences by yielding."

In a law class which passed an examination before the supreme court at Pierre, S. D., Madison Jackson, a negro porter on the Northwestern road, was admitted to practice before all state courts.

D. T. and J. H. D. Stanley, president and cashier of the Bank of Commerce, which recently failed at Des Moines, have been arrested, charged with fraudulent banking.

The Argentine republic chamber of deputies has passed a bill granting bounties for exports of sugar.

The Rev. Father O'Gorman has been appointed by the pope bishop of Sioux Falls, N. D.

William Orrman and his divorced wife, Elizabeth Orrman, were remarried at Decatur, Ills. They had been divorced nine years and both are now 47 years old.

Saturday, Jan. 18,

David Lentz, of Holmes county, O, has been placed in the asylum for the insane at Columbus after having been kept chained by his family for forty-four years.

William Hartel, a Payne (O.) manufacturer, refused to obey a whitecap notice to discharge a colored employe and that night his property was burned.

The population of Oregon, according to the census just completed by the county assessors, is 364,762, an increase of about 13 per cent over the government census of 1890.

Anna Royster, whose father, a wealthy farmer of Boone, Ia., shot and killed her lover, Banker McFarland, on the streets of Boone Monday, committed suicide in Omaha.

Lizzie Becker and Delia Mahan were killed and Martha Druff, Maggie Tracey, and Louis Yender fatally hurt by being run down by an engine while walking on the New Haven and Hartford tracks at New York.

Two children of George Spraggins, a coal miner living near Petersburg, Ind., were burned to death in their dwelling.

Monday, Jan. 20.

Preachers of El Paso, Tex., have started a prayer crusade among the churches, Endeavor societies and similar organization against the proposed fighting carnival in that vicinity

Saturday evening an earthquake was experienced at Craig, Colo., and vicinity. Articles were thrown from shelves and clocks stopped, though no damage is reported

The immigration investigating commission appointed by Secretary Carlisle complains that 100,000 Canadians come to the United States every year, underwork the Americans and go back to Canada with their earnings.

Henry B. Chandler, an early resident of Chicago and one of the former owners of the Chicago Times, died at Yonkers, N. Y.

Bill Varell, aged 19, confessed that he murdered Samuel Demars near Biwabik, Minn., and the sheriff had all he could do to keep the Biwabik people from lynching Varell.

NATIONAL LEGISLATURE.

Synopsis of Proceedings in Both Houses of Congress.

WASHINGTON, Jan. 15.—The bond silver bill was further considered in the senate, but without appreciable approach to a conclusion of the debate. Butler of North Carolina spoke for two hours in opposition to bond issues and in favor of silver legislation. Lodge sought to pass the bill granting a pension to the widow of General Cogswell, but Allen led a vigorous opposition, claiming that the widows of generals were being unduly preferred over the widows of plain soldiers. The bill was finally passed. Mills offered a resolution in opposition to bonds or national debts of any kind that bear interest, and in favor of free silver. An executive session was held.

The house spent the day in further debate upon the pension appropriation bill. The speakers with a single exception were all Republicans, and all favored a liberal administration of the pension laws and the adoption of the changes to existing law proposed by the bill.

WASHINGTON, Jan. 16.—Mills' speech on finance, with frequent direct criticisms of the president and secretary of the treasury, was the main feature of the session of the senate. His criticisms were temperate and dignified. The pith of the speech was practical free silver coinage. Peffer followed with a speech against bonds and in favor of silver coinage.

Another day was consumed by the house in oratory upon the pension appropriation bill, in the course of which the policy of the present administration toward the veterans was criticised by both Republicans and Democrats and defended by two or three Democrats. The most notable incident of the debate was the attack made by Grow of Pennsylvania upon what he termed the extraordinary attempt by the president and his clerks to encroach upon the prerogatives of the legislative branch of the government, the specifications being the president's letter to Catchings and Carlisle's suggestion of a financial bill.

WASHINGTON, Jan. 17.—The consideration of the silver bond bill proceeded in the senate with Peffer continuing his speech. Interest in the discussion has begun to lag. Hale spoke for an hour in favor of a Pacific cable connecting the United States and Hawaii. The Cuban question was briefly discussed. The Monroe doctrine also received attention in a resolution by Sewell of New Jersey, stating that President Cleveland's attitude was an extension of the doctrine beyond its original scope. Adjourned till Monday.

The general discussion of the pension bill in the house closed yesterday and today it will be taken up by paragraphs. The debate was a general one of the subject of pensions. The house adjourned as a mark of respect to the memory of General Cogswell, who died last May.

WASHINGTON, Jan. 18.—The house passed the pension appropriation bill and then adjourned until Monday. Bartlett raised points of order against all new legislation proposed in the way of amendments, such as that looking to making a pension a "vested right," etc., and Dingley, who was in the chair, sustained them. In this way the clause in the bill changing existing law so as to allow widows to obtain pensions under the act of 1890, whose net incomes did not exceed $500 per annum, was stricken out. The bill carries $141,525,820, and was passed fifty days ahead of any previous pension appropriation.

ST. LOUIS GETS THE POPULISTS.

Unexpected Meeting of the Executive Committee Decides the Question.

ST. LOUIS, Jan. 20.—A meeting of the Populist executive committee was unexpectedly called Saturday night to consider some new propositions presented by the Business Men's League, of St. Louis. After discussing them for some time the committee decided to hold the national convention in St. Louis on July 22. This all happened after the conference that had been in session for two days had adjourned without selecting a location, leaving that to be done by the executive committee, which was also authorized to make date of the convention and to revoke both date and location if good reasons to do so should appear.

The question of referring the matter of selecting a place of meeting to the executive committee with instructions to act within ten days came up at the closing session of the conference and aroused much discussion. It was finally decided in the affirmative and the contesting cities were requested to present new propositions to the executive committee today, but the action of the executive committee as given in the foregoing settled the business without a meeting today.

SUDDEN DEATH OF FRANK LAWLER.

A Chicago Politician with a Reputation as Wide as the Country.

CHICAGO, Jan. 18.—Alderman Frank Lawler, who has been for years one of the most widely known politicians in Chicago, expired suddenly at his home, 424 West Taylor street, yesterday morning. The cause of death was heart disease The news will come as a surprise to the wide circle of friends and acquaintances of the well-known politician. Lawler was one of the most picturesque characters that has been before the public in Chicago in the city's history. A sturdy Democrat, a hard political fighter, a shrewd political manager, he was irrepressible as a politician.

CUBAN REBELS STILL BURNING.

Report of an Engagement of Which No Details Are at Hand.

HAVANA, Jan. 15.—A report has just been received that the railroad station and the railroad bridge at Govea have been burned by the insurgents, the bridge being partially destroyed. Govea is on the railroad south from Havana and is south of Rincon and near Bejucal. This is the immediate neighborhood in which an engagement was supposed to be taking place yesterday afternoon between Generals Linares and the insurgents, cannonading having been heard in that direction.

There is nothing in the official report given out to associate the destruction of the railroad property with the battle, nor are any further details given to the public of any engagement in that neighborhood. News comes from Remedios that an insurgent lieutenant with thirty followers has surrendered to the authorities in that district.

It is estimated that the insurgents have 15,000 more or less well-armed men now and their friends claim that they will be reinforced by 10,000 more shortly. Practically the whole interior of the island, from east to west, with the exception of the large towns, is in possession of the insurgents, who have burned everything combustible and have levied tribute right and left, under the very noses of the Spanish commanders, thus cutting down the revenue of the Spanish government from Cuban sources about 80 per cent, according to the insurgents' estimate.

Under these conditions it is not astonishing that some change in the commandership of the Spanish forces is expected daily. Even the most intimate friends of General Campos do not claim that he has been half successful in his operations.

General Campos Resigns.

HAVANA, Jan. 18.—Captain General Martinez de Campos formally resigned his command yesterday to General Marin. The ceremony took place with much solemnity in the great salon of the captain general's palace. There were present all the authorities of the city and the chief officers of the regular army and of the volunteers. The captain general made a brief speech saying that he had conscientiously done his duty, but politicians had been writing continually to Madrid requesting that he be relieved, and he had finally asked and been granted relief from the command. He then bid adieu to each man present.

Foraker Elected a Senator.

COLUMBUS, O., Jan. 15.—When Calvin S. Brice vacates the seat in the senate, which he now holds, March 3, 1897, he will be succeeded by John B. Foraker, and once again Ohio will be represented in that body by two Republicans. The two houses of the legislature yesterday took separate ballots on the senatorship with the following result: Senate—Foraker, 29; Brice, 6; Groot (Pop.), 1. House—Foraker, 87; Brice, 21; Groot, 0; Cage, Judge Blanden and Lawrence Neal, 1 each.

The Ohio legislature has in joint session confirmed the election of J. B. Foraker as United States senator.

Harrity Wins at Philadelphia.

PHILADELPHIA, Jan. 15.—At the Democratic conventions held here last night to elect delegates to the state convention the friends of National Chairman Harrity scored an overwhelming victory. The Philadelphia delegation to the state convention will be almost a unit, and this will mean that the ten district delegates from this city to the Democratic national convention will act in harmony with Harrity's friends.

Deed of a Maniac.

OMAHA, Jan. 20.—A special to The Bee from Plattsmouth says: John Dreoga, a Burlington agent, became a raving maniac Saturday and, grabbing his baby, hurled it through a window, carrying glass and all to the ground, two stories below. Four men were required to hold him when captured. He was perfectly rational a minute before.

TERRIBLE DEED OF A MAD MOTHER.

Poisons Her Eight Children and Ends the Tragedy with Suicide.

ST. JOSEPH, Mo., Jan. 15.—A terrible tragedy is reported here as having occurred at Marysville, Kan. On a farm six miles south of Marysville lived Joseph Hildebrant, his wife and family of eight children, the latter ranging from 2 to 14 years of age. Hildebrant is at Kansas City, being treated in a hospital His wife, becoming despondent, administered poison to the children and seven have died. The other is not expected to live. Then she completed the work of destruction by hanging herself to a rafter.

Think He Swindled the Nevada Bank

SAN FRANCISCO, Jan. 20.—The police say there are reasons to believe that H. Dean, who was arrested at Utica, N. Y., Friday on a charge of forgery, is the man who recently swindled the Nevada bank of this city out of $20,000 by means of a raised check The Nevada forger had the name of Dean among his aliases. The man who was arrested in New York served a term in San Quentin for forgery and was released last November.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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A startling confirmation of the fact that Freemasonry is organized treason against the rights of those who will not obey the Masonic oath to protect a brother, right or wrong, will be found in the January *Lodge Lamp*, as taken from the Hartford, Conn., daily papers. The man Griswold commits arson, and is sentenced to State Prison, but retains his membership in the Blue Lodge, Royal Arch and Knights Templar lodges, but Dr. Jackson is expelled from all of them for telling the truth in court under oath. May the eyes of the present generation be opened by this well-attested fact as were those of a past generation, when 45,000 Masons left the lodge after it murdered Morgan. Send $1.00 for 500 January *Lodge Lamps*; 25 cents for 50 January *Lodge Lamps*; one cent for a sample copy. Every family ought to be furnished a copy of this exposition of Masonry by Masons.

Quite interesting reports of the New England and Los Angeles conventions will appear in our next issue.

When an owl sees the sun he shuts his eyes, and there are other owls who are featherless and do the same.

What a discount on a ministry is Freemasonry, and it is getting to be increasingly so. Two Sabbath-school superintendents tried to make their pastor think that there was no such obligation in the Master Mason's degree as that under which Dr. Jackson was expelled.

Dr. Finney's, Ronayne's and Doesburg's exposures and a host of others are now supplemented by the Hartford exposure. Freemasonry is a vice; obedience to all its laws is crime. Shame and everlasting contempt are its due rewards.

So the third degree obligation does not mean what it says, does it? How then does it support that expulsion at Hartford? The chaplain who spoke his piece called a prayer the night his pastor was initiated declared that the obligation, for breaking which Jackson was expelled, related only to the secrets of the degree.

DR. BENJAMIN RUSH, M. D.

This prominent American physician was a Quaker and strongly opposed to secret societies and lodge oaths. He was born near Philadelphia in 1745, was educated at Princeton College, and studied medicine in Philadelphia, London, Edinburg and Paris. He was a member of the continental congress and signer of the Declaration of Independence. He was professor in the Philadelphia medical college, and so successful in the treatment of yellow fever in 1793, that he was believed to have saved 6,000 lives. His practice became so large that he often prescribed for 100 patients a day.

It is not easy to fully respect a man who enthusiastically hugs the chain of contemptible Masonic slavery. Where can you find an institution so abjectly despotic and treasonable? Proof of its character is clearly furnished by the Jackson expulsion.

Dr. Jackson's expulsion from the Masonic lodge is parallel to the case of a lawyer, W. H. Freeman, who, in the superior court, last November, at Anderson, Ind., gave the grand hailing sign of distress to Judge Devin, who was a Mason. He recognized it and had the lawyer arrested for interfering with justice in the case. Freeman telegraphed to Masons at Kokomo for assistance. He declared he would appeal the case to the Grand Lodge of the State. These cases clearly demonstrate that Masonry is in defiance of civil law, for in the language of Thomas Smith Webb, "No law of the land can effect it, no anathema of the church weaken it."

It has been well said, "Tell me what one is praying for and I will tell you what God is going to do for that person." For when God is about to bestow a blessing upon either an individual or a community, he will first set them to praying for it. God first inspires the prayer he means to answer. It inspires us to know that many earnest prayers are daily going up to God in behalf of the National Christian Association work.

The latest sensation respecting the European situation is a reported alliance between Russia and Turkey. If true, we may soon expect to see startling changes in the relations of the various nations of Europe. It accounts for the ominous silence preserved by Russia during the agitation of the Armenian troubles. Russia all this time has been stealthily laying plans by which at a stroke she may place herself in command of the Dardanelles. Turkey will close this important gateway to the rest of Europe, and leaving it free to Russia, giving her the important and long coveted outlet to the sea. This move cleaves the orient and the occident assunder, and at a single stroke puts Russia in a strategic position.

As an illustration of the fact that every evil organization seeks the shelter of darkness and secrecy, we find the Mystic Brotherhood in Kansas bind their members by the following obligation. "I, the undersigned, hereby declare myself willing and ready to become a member in good faith of an organization whose aim and object is to avail itself of all legitimate means for the repeal or modification of the present prohibitory laws, and willing to support and abide by the constitution and by-laws of such an organization. I further pledge my most sacred honor not to reveal anything pertaining to such order if I should become or cease to be a member thereof, and to subscribe to a solemn obligation to keep inviolate the foregoing pledge."

The New York *Voice* says: "The lynchings for the year just past numbered in the United States 171; the legal executions numbered 132. So that, as a matter of fact, Judge Lynch is executing more people in this civilized nation than Judge Law executes. Of the 171 mob executions ten were of women, and 112 were of Negroes—nearly two Negroes to one white, which is not as large a proportion of Negroes as we had supposed. These figures are collated by the Nashville, Tenn., *Banner*, which also gives the figures by States, Southern States being the scene of 144 and Northern States of 27. The State that stands highest in the record of shame is Tennessee, with 24 lynchings, Alabama, Kentucky, Georgia, Mississippi and Florida coming next with, respectively, 16, 15, 14, 13 and 12 each." It may also be added that the States most under secret lodge rule furnished the largest number of lynchings. The invariable tendency of lodge rule is to lawlessness and anarchy, as was illustrated by Ku-Kluxism in the South.

PRAYER ANSWERED BY CROSSES.

I asked the Lord, that I might grow
In faith and love, and every grace;
Might more of his salvation know
And seek more earnestly his face.

'Twas he who taught me thus to pray,
And, he, I trust, has answered prayer;
But it has been in such a way
As almost drove me to despair.

I hoped that in some favored hour
At once he'd answer my request:
And by his love's constraining power
Subdue my sins and give me rest.

Instead of this, he made me feel
The hidden evils of my heart,
And let the angry powers of hell
Assault my soul in every part.

Yea, more; with his own hand he seemed
Intent to aggravate my woe;
Crossed all the fair designs I schemed;
Blasted my gourds, and laid me low.

"Lord, why is this!" I trembling cried,
"Wilt thou pursue thy worm to death?"
"Tis in this way," the Lord replied,
"I answer prayer for grace and faith:"

"These inward trials I employ
From self and pride to set thee free,
And break thy schemes of earthly joy,
That thou mayest seek thy all in me."

—*Selected.*

ADDRESS ON SECRET SOCIETIES.

BY REV. J M. FOSTER, PRESIDENT OF THE NEW ENGLAND CHRISTIAN ASSOCIATION, AT THE CONVENTION IN BROMFIELD M. E. CHURCH, BOSTON, JAN 15, 1896

Hetherington, in the Introduction to his "History of the Church of Scotland," says, a "historian must have an earnest desire to ascertain the truth, and sufficient courage to state it freely and impartially when ascertained." This is a good canon for every reformer and especially the reformer who opposes the secret empire.

The prophet Ezekiel was commanded to dig through the wall of the temple at Jerusalem, and he found within "every form of creeping things, and abominable beasts, and all the idols of the house of Israel upon the wall round about. And there stood before them seventy men of the ancients of the house of Israel; in the midst of them stood Jarzaniah, the son of Shaphan, with every man his censor in his land; and a thick cloud of incense went up. Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chamber of his imagery? for they say, the Lord seeth us not; the Lord hath forsaken the earth." This is a true portrait of the modern Protestant church invaded and dominated by the lodge.

The latest and perhaps most annoying form of the lodge is the

AMERICAN PROTECTIVE ASSOCIATION.

Its object is so good that many opponents of the lodge are ready to make this an exception. We are in hearty accord with their attitude of opposition to the Roman hierarchy, and, as earnestly as they, warn our sleeping nation of the dangerous intrigues of the Jesuits. But their employment of secret methods is not only unwise and sure to lead to disaster, but is in every way reprehensible.

Their specious plea that we must fight fire with fire is false. God's method is to overcome evil with good. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." "They overcame by the blood of the Lamb and by the word of their testimony." We are opposed to the A. P. A.

1. Because they employ secret methods.

The A. P. A. is the American form of the Orangemen of Ireland. They are a secret political organization, and must be regarded as a menace to the Republic. They say, the family is a secret society and so are they. But the family is a divine institution and its privacy is essential to its life. The family is the creature of the state and the home is open to its inspection at all times. On the other hand the A. P. A. lodge is a human device, and its sayings and doings are kept hidden from the public inspection.

They say, the Senate and House at Washington go into executive session and exclude the public. That is true. But this is only to serve a temporary purpose which would be defeated by giving it out; and a faithful record is kept, and when the object has been accomplished all is made known. But the A. P. A.s keep their lodge proceedings hidden always.

Suppose a part of the Senators should form a secret order to defeat the aims of the majority and control the Senate. Would they be regarded with anything else than suspicion? That is the A. P. A. in a political body. They say, a general hides his plans from the enemy. True. But suppose a part of his army, officers and men, formed a secret order to defeat his plans and to play into the hands of the enemy. Would he suffer them to continue? I trow not.

The A. P. A. is just such a secret combination in the political army. It has in it the elements of treason. The Jesuits employ secrecy to rob us of our precious liberties. They are guilty of treason. The A. P. A. employ secrecy to oppose them. They are a source of danger. Secrecy is Satan's weapon. The truth is Christ's weapon. Darkness is Satan's element. Light is Christ's sphere. For one class of citizens to combine against another class and use secret methods is dangerous. When both classes use secret methods, we are nearing the day of which Webster prophesied, when the sun would shine "on the broken and dishonored fragments of a once glorious Union; on States dissevered, discordant, belligerent; on a land rent with civil feuds or drenched, it may be, in fraternal blood!" Christian citizens should stay out of the A. P. A. There is a curse in it. The church should require her members to stay out who are out, and to come out who are in it. The order is an enemy to our free institutions.

2. Because it administers an oath of secrecy to all its members.

An oath of secrecy is disloyal. It is positively forbidden in the Scriptures. The law is stated in Leviticus 5: 4,5: "If a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him, when he knoweth of it then he shall be guilty in one of these. And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing."

This evidently prohibits taking an oath to keep something secret, the nature of which we do not know beforehand. The thing may be good or it may be bad; but in either case we are guilty. The Anarchist's oath may bind him to assassinate civil officers. The A. P. A. oath binds him to oppose the aggressions of Rome. The one is a crime and the other a laudable work.

But in either case, taking an oath to conceal that which is said and done in the lodge, whether it be right or wrong, involves us in guilt. It is signing a blank for others to fill out. It is bartering away your inalienable right to freedom of choice. You sell the crown jewel of your manhood for naught. You chain your soul to the chariot wheel of Satan. Oh, my countrymen! do not part with that liberty wherewith Christ makes his people free! Be men, without manacles.

The St. Paul *Globe*, of Minnesota, for Nov 6, 1893, printed an article on "The A. P. A., its Initiation, Ceremonies, Obligations and Principles." Four oaths are administered. The applicant is blindfolded, his right hand placed over his heart, and he says:

"I do most solemnly and sincerely promise and swear, without any mental reservation or evasion, that I will not reveal anything that I have seen or heard to any person, so help me God."

Then after much speaking by the president, sergeant-at-arms, guard and candidate, a second oath is administered; the left hand of the candidate being in the hand of the guide and his right hand over his heart:

"I do solemnly promise and vow that I will always deal justly with my fellowman, so help me most merciful God, and may he measure out to me as I do to others, with his keenest vengeance, should I knowingly or wittingly violate this, my solemn obligation. Amen."

Then after more dialogues a third oath is administered to keep the secrets and carry out the principles of the society against Romanism.

"To all of which I do most solemnly promise and swear, so help me God. Amen."

Then the culminating oath follows, swearing eternal and uncompromizing opposition to Rome.

"To all of which I do most solemnly promise and swear, so help me God. Amen."

Then the hoodwink is removed and much lodgery instruction is given. An institution that practices such black arts should be branded with eternal infamy.

The *Post* of Boston, Oct 19, 1894, contained these headlines: "The A. P. A.s Exposed—Post Reporter Attends Meetings in Watertown and Cambridge—Oaths against Roman Catholics—The Real Name is Amoreans—The Present Password, 'Ross-Missouri-Omar'—Inside Workings of the Mysterious Order—Remarkable Disclosure." The four oaths are there given just as in this *Globe* report.

3. Because it teaches its members to make a lie. It is often impossible to tell who are, and who are not, members of the order, because they are taught to deny that they are A. P. A.s, meaning that their order has another name. But that is only a refuge of lies. One of the members of my congregation was a member of the A. P. A. lodge for six months before I knew anything of it. He had heard that the testimony of the Reformed Presbyterian church forbid her members belonging to secret, oath-bound societies, and he had promised that he would keep the testimony. He had gone to the communion table and received the emblems of Christ's broken body and shed blood as the outward evidence that he would be faithful to the church covenant, and that covenant reads: "We reject all systems of false religion and will-worship, and with these all forms of secret oath-bound societies and orders, as ensnaring in their nature, pernicious in their tendency and perilous to the liberties of both church and state."

An order which teaches its members to break their church vows and go to the Lord's table with a lie in their right hand is an enemy of truth and righteousness and ought to be execrated by all who are true and upright and good. Wendell Phillips said: "Every good citizen should make war on all secret societies and give himself no rest until they are forbidden by law and rooted out of existence." Hon Wm. H. Seward said: "Before I would place my hand between the hands of other men in the secret lodge, order, class or council, and, bending on my knee before them, enter into combination with them for any object—personal or political, good or bad—I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity, and even the mockery of my fellowmen." Senator Geo. F. Hoar in an article printed in the Boston dailies last August affirmed, that "a secret political organization like the A. P. A. is a menace to our Republic."

OPEN LETTER TO DR. SMITH BAKER.

Rev. Smith Baker, D. D.,

DEAR SIR:—In the East Boston *Argus Advocate* I read an abstract of your sermon on "Masonry and Religion," the drift of which, I am convinced, is erroneous and misleading. Although I am a stranger to you, yet I take the liberty to call public attention to statements in your sermon likely to lead astray unthinking people from the truth, coming, as they do, from one who stands in such a high position as a minister of the Gospel.

In every issue bearing on questions which divide men's opinions, where truth and error are at stake, there is a right and wrong side. Freemasonry is either right or wrong. If wrong, then every good citizen should use his influence to oppose it. It has been conclusively proved to be wrong by information gathered from the most reliable sources, and even from witnesses who have studied its character from the inside and whose testimony we have no reason to doubt. The oaths, obligations and penalties of Freemasonry are barbarous in the extreme, and the introduction in its ritual of certain Scripture incidents, as of Moses in the burning bush, evinces the system to be a masterpiece of Satan. In view of all the sophistry in your sermon we cannot but discern in Masonry the abominable mystery of iniquity. It is a disturber of the peace in every community where it exists. It is opposed to all good government, both civil and ecclesiastical. It will not and cannot bear investigation.

Your assertion that Masonry is not recognized as a substitute for religion I most emphatically deny. How many times has it been said by Masons, Odd-fellows and members of other secret orders, that if they only live up to their obligations it is all the religion they want. The whole

trend of the system is in this direction. It proves that Masonry is regarded as a religion when a member of the order dies, no matter what his character, he is ushered into the Grand Lodge above, where it is presumed outsiders are excluded.

In the beginning of your sermon you say that objections to Masonry are usually made by unworthy persons who get into the order and thereby bring disgrace on the institution. Your comparison of the church of Christ with Masonry in this respect seems very much out of place. It is not the members, whether good or bad, which determine the character of Masonry or the church. Masonry is fundamentally wrong in itself, and although a member may stand high or low in the order he cannot change the character of it. So we decide the character of the church by its principles, and not by whether its members are faithful to their obligatious as Christians. I am surprised that you would resort to such a subterfuge in order to defend Masonry.

You say that Masonry does not make men bad, and in this, too, I join issue. I believe I am true to my convictions and intelligence in saying that I never knew an instance where a man's connection with Masonry did not injure his influence, more or less, as a professor of religion. And with one who has never accepted Christ as his Saviour, its tendency is more to lead him astray than before. On account of this system which has crept into the church, it has lost its power and influence before high heaven to accomplish its object to advance the kingdom of Christ on earth. I agree with you in this, that a Mason who regards Masonry as a religion does not know what true religion is. If he ever had any religion he undoubtedly does not possess so much of it as he did before he became a Mason.

Peter Cartwright, an old pioneer Methodist minister, said that Masonry was of the devil, and to the devil it would go. Rev. Nathaniel Colver, who once preached in Tremont Temple, was a Mason, and in taking the degrees he became seriously exercised in his mind in regard to what he was doing, and in the Royal Arch degree he became convinced of its sinful character. He came out of the order and renounced and denounced it as Satan's masterpiece and a terrible snare to men. Pres. Charles G. Finney, who took three degrees in Freemasonry, renounced and exposed it after his conversion. We have the opinions of such eminent ministers as Revs. A. J. Gordon, Geo. F. Pentecost, O. P. Gifford, Roland Grant, Dwight L. Moody; besides such statesmen as Charles Sumner, Wendell Phillips, and a host of notable men. We have in our midst a worthy and esteemed brother, Rev. James P. Stoddard, the New England agent for the National Christian Association, who has given the best years of his life to the study of Freemasonry, and to exposing it as a false religion.

Now what shall we say? Are these men's opinions to be ignored? Are they weak and ignorant men, whose testimony is unreliable? If we can rely on their statements as correct, what shall we say, what can we say to exonerate such an institution as Freemasonry, when men like the above have given their united opinions regarding it? Do we not know by this testimony something of what Masonry is? And have not we ourselves seen and experienced much of its ungodly character? A candidate for Freemasonry is only required to subscribe to a belief in a Supreme being, or, more properly, in a Masonic god. If he is an infidel it would not disqualify him for admission into any Masonic lodge. If he is faithful in keeping his obligations, he continues and is accepted as a good Mason and in good standing. As for an infidel's conscience, I don't think he would be very much troubled in taking the obligations of Freemasonry, or that the occasion itself would be of so serious a moment as to jar on his conscience in the least. This is the kind of food that infidels like to swallow. Both infidels and atheists discard the authenticity of the Scriptures, and both are on the direct road to hell.

Again, you state that "while Masonry never claims to make men Christians, it frequently convicts them of their need of Christ." Christianity and Freemasonry are so diametrically opposed to each other that you might as reasonably presume that if a man was a rumseller, libertine or gambler, and being a Freemason, he would thereby frequently be led to see his need of Christ. If Christ and his Word cannot move a Mason to repentance, rest assured that Freemasonry will not do it. We might far more reasonably hope that a poor, miserable drunkard, without friends and home, if he was brought under the influence of the Gospel, would be convinced and convicted of his need of Christ, than a man whose dependence for salvation rested on his lodge relations.

To add to the dangers of this insidious and dangerous foe, there is here one sad feature to contemplate. When we hear of a minister who professes to preach the Gospel of our Lord and Saviour on Sabbath, and at another time, with his Masonic ritual, from which Christ is left out, he bows at a Masonic altar, and by his influence encouraging young men to join the institution of Freemasonry, into which many are drawn through the example of professedly good men, it is certainly a lamentable and a pitiable sight.

A prominent writer, Miss Elizabeth E. Flagg of Boston, an intelligent Christian woman, gifted as a writer and contributor to one of the best religious papers in the world, said, in last year's New England convention held in Boston under the auspices of the National Christian Association, that Masonry had made more infidels than all of Robert G. Ingersoll's writings and teachings. This I firmly believe.

Edmond Ronayne of Chicago, Ill., Past Master of Keystone Lodge, No. 639, who left the order many years ago, writes in a recent letter that Freemasonry is pernicious in its influence, vicious in its operations, a perverter of justice in our courts, an enemy to Christ and to his Gospel, arrogant and overbearing in its attitude towards the public and falsely bombastic in its stupid claims to antiquity and benevolence. It is without doubt or disputation the veriest sham and the most gigantic humbug and swindle of modern times and a shame to the civilization of the age. It is a system of pagan philosophy, and thus strengthens infidels in their infidelity, it encourages the ungodly in their worldliness and unbelief, and induces the professed Christian to violate his covenant with his church and with his God.

Freemasonry is of foreign birth. Entirely un-American and un-Republican. Its displays are pompous; its titles are extravagant and lordly; its constitution is despotic; its oaths are extrajudical, which as Webster and many others who gave their opinions have said should be suppressed by law. As it was in the reign of Jehoiakim, son of Josiah, who far from following the example of his pious father restored idolatry, maintained bad priests, and worse prophets, and filled Jerusalem with abominations of all kinds; and so it is at the present time; this fair land of ours which was dedicated to freedom has gone into idolatry and abominations of all kinds, and is degenerating more and more towards a fatal end. Freemasonry is despotic and would be intolerant if it had the power. Much more could be added in answer to your sermon, but I will forbear, leaving it to other and abler exponents to discuss its sophistries.

Now in conclusion: if Freemasonry has been proved so conclusively in all the charges made against it as being evil, and only evil, how can any intelligent man and especially a Christian minister who seeks to know the truth as it has been so fully explained again and again by men of ability, education and Christian character, and also in taking the Word of God for their proof and guide, avoid using his influence in extending such means as will bring before the public the testimony that Masonry is a disturbing element in society, and detrimental to the spiritual condition and strength of the church of Christ. With all due respect, trusting that I have written only that which contains truth and can be verified, I subscribe myself, Respectfully yours,

East Boston, Mass. STEPHEN GROVER.

RUM, ROMANISM AND SECRECY.

The Boston *Herald* has recently been bought by a syndicate, and its sole control given to an Irish Romanist. The *Herald* is probably the leading paper of New England, and it has begun a series of assaults upon the temperance cause likely to destroy the prohibitory laws of Vermont and New Hampshire.

For years rumsellers have been protected by the lodge power; and, though there were exceptions, by Catholic and Episcopal authorities. The Boston *Herald* and many other papers including temperance organs have had truth and the facts given them, but "silence and secrecy" invariably prevented their publication.

New Hampshire, more than any other State is, wholly ruled by the secret empire. A few years since the lodgeites began a campaign which ended by their getting control of all the railways of the State, swindling the State itself out of its $2,000,000 interest, which went into the pockets of the secret ring. Freemasonry put its tools in the legislature. Bribery was used elsewhere, and the lodge has not only ruled the railroads but the State ever since.

In Vermont the governor (who owns a hotel) was arrested and the free rum element are using that as their principal war cry. New Hampshire had a Law and Order League, the great majority of whose members, though some were Masons, were true and honest men. The Boston *Herald's* scheme is to show that the officials of the League were dishonest. It names instances where League officials took money and protected rumsellers; and claims to be able to prove its assertions.

No doubt during the years this silent and secret ring of conspirators have used the lodge power in protecting violators of the State laws. They have also been quietly preparing for the present assault upon the League. That the members of the League are a body of honest and true temperance men, and that they are supported by the people, is entirely true. But it is just as true that with a Jesuit newspaper to act as mouthpiece, this carefully planned conspiracy is as likely to succeed as was the great railway deal of a few years ago.

An hundred pages could not record the doings of this secret clique. With plenty of money and all the power of organized secrecy, and with willing tools, and the other class, who dare not disobey their lodge superiors, the prohibitory law is in great danger.

Bear in mind that practically every lawyer and rumseller, as well as sheriffs and other officials, as well as judges, are all brothers in secrecy, sworn to protect each other; that every juryman, legislator and Senator is sure to be a Mason or the bribed or willing tool of the secret ring already controlling the State, and no one can deny that New Hampshire and its people are in great danger. NEW ENGLAND.

WAS FRANKLIN NO PATRIOT?

A rather curious incident in what an enthusiastic American has called "the renaissance of Americanism" is furnished by the refusal of the "Colonial Dames" of New York to admit to membership a descendant of Benjamin Franklin. The refusal was based on the ground that the ancestor was "not worthy."

Much multiplication there has been of so-called patriotic societies, each devoted to the propagation of "pure Americanism," and membership in each of which has been dependent upon wise choice of great-grandparents. Among such organizations now prominent are the "Society of Mayflower Descendants," whose members must be lineally descended from voyageurs in that ship which brought over chiefly furniture still to be had at market rates; the "Society of Colonial Wars," membership in which implies a fighting ancestry, though not necessarily militant patriotism to-day; "Society of the Cincinnati," "Sons of the Revolution," not one of whom would revolt again; "Sons of the American Revolution," who differ only from the members of the preceding order is desiring a different list of officers; "Military Order of Foreign Wars;" "Aztec Club of 1847," a curious organization composed of officers who served in the war of Mexico and their sons; "Society of the War of 1812," in which membership is hereditary.

These are the principal organizations of men membership in which is based primarily on service to the nation, but is hereditary. The women, not to be outdone, have organized within a decade the "Colonial Dames of America," the "Daughters of the Revolution," "Daughters of the American Revolution" and "United States Daughters"—all with the cognate aims of patriotism and social distinction, all enlisting in aims at least as worthy as those afforded by progressive euchre the intelligent and amiable energies of America's womankind.—*Exchange.*

REFORM NEWS.

WOE TO UNFAITHFUL SHEPHERDS.

ST. PAUL, Minn, Jan. 16, 1896.

EDITOR CYNOSURE:—The development of the papacy would seem to indicate that ecclesiastical institutions may go in the way of certain ones of whom it is said in God's Word: "Evil men and impostors will grow worse and worse, deceiving and being deceived." 2 Tim. 3:13.

Rev. Alexander N. Carson, D. D., in his letter published in the *Christian Cynosure*, Feb. 5, 1895, states that he is a true Mason, and was Grand Orator in Scotch Rite Masonry for the State of Ohio for six years. At the time he wrote that letter he was pastor of the Central Presbyterian church of this city. There are some Anti-masons in that church which made the doctor's position uncomfortable when the principles of Masonry were exposed in connection with his name. Last summer he resigned the pastorate of that church and is now the pastor of a Presbyterian church in Orange, New Jersey.

Upon the occasion of his departure from St. Paul, the St. Paul Presbytery sent him off with the highest encomiums of praise and commendation, which act of the Presbytery was as dangerous to the church as it must have been displeasing to God. Now that church has for its pastor, in the place of Dr. Carson, Rev. H. B. Meldrum, who is also a Freemason and a Sir Knight Templar, and a believer in Freemasonry to the extent that he says that it has been a great good to him, and never did him any harm, and that a Mason that would break the Masonic obligation and give away the secret would be a low, mean, perjured liar. And he has obnoxious names and opprobrious epithets for Anti-masons, classing them with men who would pry into the private affairs of a family, etc.

It appears that he has entered into a conspiracy with two of the elders of his church to conceal the fact that he is a Mason from his church and congregation and the public. Thus, while he is in heart through Masonry true to the Freemason's god, which is none other then the devil, he preaches, no doubt, the true Gospel of the Bible to his church. So that he worships the devil and serves the Lord. But the Word of the Lord declares that "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold back the truth in unrighteousness." Rom. 1:18.

In this case the truth that is held back in unrighteousness is, the truth that this pastor is in his heart a sworn lying devil worshiper, following the error of Balaam, while the church and people are to be deceived by him, for silence and secrecy are the jewels of a Mason. It surely must be known to the Masonic fraternity that Dr. Meldrum is a Freemason, and they, whenever they choose to do so, may whisper that fact to men of his church, and say that he is a silent Mason in order to please a few Anti-masonic cranks in the church, and thus these men be easily captured by Satan to join the Masons. How fitting that the wrath of God should be revealed from heaven against such deception and fraud as is practiced by these church elders in this matter, for whether they be conscious of it or not, it is a trap of Satan to catch the souls of men in a soul-damning lie. These facts ought, for the sake of the innocent people of Dr. Meldrum's church and congregation, to be made public.

But again, Dr. Meldrum is a Knight Templar, and Knight Templars are sworn to be doubly damned in the world to come if they break the Masonic obligation (See *fifth libation* of the Knight Templar's degree). In the first degree of Masonry the Mason is sworn to forever hail Masonry under no less penalty than that of having his throat cut. Now suppose Sir Knight Meldrum is hailed by a Freemason, he is in an awful dilemma; will he perjure himself before the devil, have his throat cut, be doubly damned and so be true to his agreement with his two elders, or will he break his covenant with the elders and be true to his Masonic obligation?

"What a tangled web we weave
When first we practice to deceive."

The Bible name of the Masonic god is *deceiver*, and to deceive the children of men is his chief business now. But he sees that his time is coming when he will be cast into the lake of fire with them whom he has deceived. W. FENTON.

GLENDORA AND ONTARIO, SOUTHERN CALIFORNIA.

ENROUTE FOR HOME, Jan. 20, 1896.

EDITOR CYNOSURE:—My last letter was written in the Santa Fe depot at Los Angeles while waiting for the train to Glendora.

I spoke Saturday night, Sabbath morning, Sabbath afternoon and Sabbath night, at Glendora, to fair audiences. In the afternoon the hall was literally packed. There was no services in the churches at that hour. I spoke one hour and three-quarters. The M. E. pastor, Rev. Uren, came forward at the close and said, "I want to congratulate you. I agree with everything you said about the lodge, and the Methodist General Conference thrown in." I had given the conference a rub for not admitting women. I had some six or seven ministers to hear me, Rev. Hutchison of Kansas (German Baptists) among them. They all commended my work.

In the evening testimony meeting Rev. Holdridge of the Holiness church said, "I am an old man; have been preaching some thirty-five years; and this afternoon I heard the Gospel preached in its real purity for the first time." This was in reference to my address. He is an intelligent, pious Christian gentleman. His grandson, Bro. Washburn, of the same church, gave his hearty approval to my work. He subscribed for the *Cynosure* for one year, and will in this way get better acquainted with us. I found Dr. Lesh real sick, and hence was not able to take his place in our convention at Los Angeles.

On Monday night I spoke in the Congregational church at Ontario. This appointment was worked up for me by Bro. John Crawford, an old *Cynosure* subscriber, who was present and passed upon us and our address one of the best compliments we have ever received. He may tell the *Cynosure* readers about it if he will. He is well acquainted with the eastern workers.

We left Los Angeles on the 17th at 2:05 P. M. Enroute to San Francisco we fell in with some big guns from Galesburg, Illinois; among them the pastor of the First M. E. church. We soon had the lodge question up. They took the position that Dr. Blanchard's opposition to the lodge in Galesburg had made secretists by the hundred. I asked them if the lodges ever contributed any thing to Mr. Blanchard's support. They did not know. I said, "If our addresses against the lodges adds so much to the lodges, I wonder why they do not support our work." One said Dr. Blanchard was not a Christian.

The minister was a member of the G. A. R. and some other orders. When I informed him that I was an old soldier, he said, "I hardly think the G. A. R. would invite you to preach a memorial sermon on Decoration Day, with your pronounced views against secret societies." I answered him, "I should not feel myself very highly honored if they did. Another thing," I said, "I wonder by what authority the G. A. R. monopolize Decoration Day?"

One man said, "I don't believe that you were ever an old soldier." I said, "Your belief in the matter cuts no figure." I then took out my soldier's discharge and showed that, and said to the last speaker, "Now, sir, that, and four bullet holes in my hide, are far better badges than your old copper button." The preacher said, "That's so, that's so; he's right." This ended the chat on that subject.

We came to Oakland on Saturday, and heard Rev. N. R. Johnston preach on Sabbath. He is the pastor of the Reformed Presbyterian Chinese Mission. He preached an excellent discourse on "Behold the Lamb of God that taketh away the sin of the world."

We bade adieu to our many friends in Oakland and started for home, but, at Maxwell, one hundred and thirty-four miles from San Francisco, we met a real washout, and have been delayed already sixteen hours, and how much longer we are to remain here no one seems to know. It gives me an opportunity to write. P. B. WILLIAMS.

What with the Mollie Maguires, Mafia, Clanna-Gael, Tammany and the A. P. A. the secular press is getting quite in the habit of reporting anti-secret matter, and discussing secret organizations

CORRESPONDENCE.

OPPOSED TO GAMES OF CHANCE.

ROSE POINT, Pa., Jan. 21, 1896.

EDITOR CYNOSURE.—Prof. Straw, in his last article to young people, recommended to them such games as dominoes for entertainment. I was sorry to see this series of excellent papers marred by such a recommendation. Does he not know that dominoes involves the lot, i. e., a lottery and consequently a violation of the Third Commandment?

The lot is an appeal to God. He alone is the disposer of it. "The lot is cast into the lap; but the whole dispensing thereof is of the Lord." Prov. 16:33. All such games as dominoes, authors, the book of books, (a game sent out by the W. T. P. A., Chicago) and the like, involve the principle of the lot. The lot, like the oath, is an act of worship, and is only to be employed in a very solemn way and for deciding very important matters. Using it for amusement is profanation. As well use any other acts of worship, as the oath, prayer, praise, etc., for sport.

These games are no more games of skill than euchre, etc. They are all lottery and so sinful *per se.* Betting is not what makes cards sinful. It is simply an aggravation of the sin. In their foundation principle these games all belong to the same class. The Christian has no right to engage in them.

J. R. LATIMER.

THE SPREAD OF INFIDELITY.

BOSTON, Mass., Jan. 23, 1896.

EDITOR CYNOSURE:—It is a fact not generally known among Christians that infidelity, propogated by cheap tracts, books and periodicals, is increasing in our midst with alarming proportions. We have in this country a number of infidel publishing houses which send out tons of literature annually, and issue periodicals that have thousands of subscribers. And even in heathen lands have infidels very extensively circulated their publications, missionaries telling us that wherever they go they find the writings of Paine and Ingersoll, translated into the various languages and destroying to a great extent their efforts to Christianize the people.

Would it not be well to combat this evil by similar methods and circulate popularly written essays on Christian evidences as widely as the publications on the other side of the question?

Perhaps no one has given infidelity more attention or has had greater opportunities to gather information regarding it than H. L. Hastings, the "anti-infidel" publisher of Boston, whose pamphlet on "A Warning Word Concerning the Spread of Infidelity" contains a number of suggestions along the line of our subject. The following extract may well serve as the conclusion of this article, and deserves consideration coming as it does from one whose knowledge of the subject is extensive and thorough:

"There are hosts of books and treatises on Christian evidences, but they are too big, too dull, too theoretical, too expensive, too obscure for the purpose. The persons to be reached do not read books. Infidel writers do not make large books; they send out tens of thousands of penny pamphlets filled with misrepresentations and misstatements, which mislead and poison men's minds; and these go where big books can no more follow them than a lion could follow a weasel.

"To meet this tide of atheistic, infidel and skeptical reading, we must make use of the printing press, and in a way not usually tried. It seems ungracious to find fault with what good men have done in this direction; but we never mend till we know our faults; we never improve till we are aware of our deeds. We venture then to say, that the publications which shall benefit the skeptics of the present day, must go deeper, and strike harder than much of the standard literature on Christian evidences. Ponderous volumes of Apologetics, laden with Latin quotations and references to inaccessible books; metaphysical reasonings and learned allusions to matters unknown to the uneducated; as well as loose assertions, unproved statements, pointless homilies, and mildly flavored tales and dialogues, must give place to plain, pointed, terse and vigorous tracts, embodying exact science, undeniable facts,

sledge-hammer logic, and arguments which a child can comprehend, and a sophist cannot answer; and these should be produced by millions, paid for by Christians, and scattered in every land and clime. Learned, and abstruse disquisitions must make way for thoughts that breathe and words that burn; and the champion of the faith must not only *'preach the word,'* but he must be instant in season, and out of season, and reprove, rebuke, and exhort with all long-suffering and teaching." T. D. ALLEN.

OUR MICHIGAN COLPORTEUR.

SPRING ARBOR, Mich., Jan. 20, 1896.

EDITOR CYNOSURE:—I wish to report that I am in the field and in the fight for God and his cause and am getting good pay in my soul. Praise his name for his help in the work.

I am helping others out of lodges and encouraging some to take their stand against the secret orders. I have found Maccabee members that also belong to churches, who claim that their order is good religion if lived up to, and so I find that there are many ways of getting to heaven according to the teachings of the lodgites.

I was at a meeting in Homer, and when I testified I told them a little of my experience in Freemasonry, and that God would not pardon my sins until I had given up Freemasonry. A young convert came to me after meeting, and was glad to see me, though I was a stranger. He said he was not a Mason, but was a Knight of Pythias, and had been led to feel that it was wrong, and had been searching the Bible to find whether the Scripture condemns it, but had not found out yet. He said perhaps you can help me. I was glad to do so, and he called where I was staying over Sabbath. He looked through the Knight of Pythias exposition and the Blessed Spirit helped him to see wherein it was false teaching. He was so fully convinced that it was wroug in the sight of God that he spoke out in the presence of another person, and said that he was done with the lodge. He told me the next morning on the street that he went to his room that night, got down on his knees and promised God that he would not sit in another lodge, and God wondrously blessed him. He thanked me several times for testifying as I did, so that I find that it pays to obey God at all times and in all places.

At another village I called on the M. E. pastor and found that he had taken twelve degrees in Freemasonry and had been an Odd-fellow but had given it up. So I feel to praise God for that. He said it bothered him to know just how God would have him expose it. I encouraged him by telling him how God had helped me and that the Bible required us to cry aloud and spare not.

I am glad to find so many that are taking their stand for God and his cause. Yours faithfully,

JASPER L. TUCKER.

KEEP BRO. RONAYNE IN THE FIELD.

HUNTINGTON, Ind., Jan. 20, 1896.

EDITOR CYNOSURE:—Bro. E. Ronayne, of Chicago, the great anti-secret apostle, visited my district and delivered a series of lectures, and to say that they were a complete success in every sense of that term, would be stating it mildly. He spoke some five or six different times at different places, and the audience rooms were not sufficient to seat the people that came to hear him.

Bro. Ronayne is master of the subject that he handled, and he left no doubt in the minds of the people as to this fact. His argument was logical and dealt some severe blows to the lodge system; as the saying goes, he hit the nail square on the head, and sent it home where it belonged. Bro. Ronayne is not like many reformers who are afraid of stating the whole truth for fear of hurting somebody, but after he had driven the nail home where it belonged with another mighty fact coupled with his wit, he clinched it upon the minds and consciences of his hearers.

As he turned the light upon the inside of the lodge, or rather turned the inside of the lodge out where the people could see it, many exclaimed that it was horrible, and honest men said, no wonder they want to keep their workings a secret.

Bro. Ronayne has a knack of making the thing seem almost as ridiculous as it is; and many times while he was pouring the truth into the secret empire, he was loudly applauded by honest men; but oh, how the secretists did squirm, and how they cursed him when they got in the dark. They were given an opportunity to reply, but none had the courage to do so, from the fact that they knew too well the truthfulness of his statement.

Bro. Ronayne dealt the lodge such blows that I don't think they will ever fully recover from them in that community. To give you an idea of how the people appreciated the truth, after he had spoken for two hours and fifteen minutes he stated that he thought he would close, lest he weary the people. They cried from the congregation, no! no! proceed, and he continued his lecture twenty minutes longer.

After this our German Baptist and Mennonite brethren extended an invitation to him to lecture for them. It is a pity that he could not be kept in the field continually. Our brethren would do well to arrange to have him visit their fields of labor, as he will enlighten your people upon this subject. God help us who love the truth to stand up our full length against this whore of Babylon. I will write you more fully in my next article.

A. G. JOHNSON.

ARMENIAN BLOOD CRYING TO HEAVEN.

WASHINGTON, D. C., Jan. 15, 1896.

EDITOR CYNOSURE:—Senator Cullom, who is chairman of the sub-committee of the Senate committee on foreign relations on Armenian affairs, says Congress can take no action on the inhuman decision of the Sultan of Turkey, not to allow the Red Cross Society to enter his territory on its proposed mission of mercy and humanity, to distribute the donations of American Christians for the relief of their suffering brethren among the Armenians, except to express its horror of the outrages and direct the Secretary of State to communicate the action to the Turkish government, because any government has the right to exclude persons from its territory.

Surely if anything will cause Congress to adopt the resolution this week offered by Representative Morse, of Massachusetts, and referred to the House committee on foreign affairs, that heartless order of the Sultan ought to do it. Mr. Morse's resolution reads as follows:

WHEREAS, The most mournful tragedy of the nineteenth century has been and is now being enacted under the apparent sanction of the Sultan of Turkey by which thousands of Armenians are being ruthlessly slaughtered in cold blood, women are being driven into a captivity worse than death, and inhabitants who have fled to the mountains are dying of cold and starvation;

WHEREAS, The blood of these martyred dead cry to heaven for justice, be it

Resolved, That the committee on foreign affairs consider the expediency of reporting forthwith some expression by this government in denunciation of these atrocities, and if they find that we as a nation are powerless to act, that we invoke the co-operation of the allied powers to wipe the Turkish government off the face of the earth and secure the freedom and independence of Armenia."

This resolution was offered before the Sultan had refused admission to the Red Cross Society, or it might have included another count—a wilful violation of the treaty which made Turkey a member of the Red Cross Society, a treaty which guaranteed members of that organization free entrance to any portion of the Turkish empire, and protection while attending to their duties. The hope is expressed on all sides that Congress will take such action as it may under the laws of nations, and that the allied powers of Europe, all of which are professed Christian nations, will speedily do something to punish the Sultan for the murders directly committed by Turks as well as for those which will indirectly follow his refusal to allow the Red Cross Society to feed the starving and clothe the freezing Armenians.

C. A. S.

MISSION WORK IN MEXICO.

LETTER FROM SISTER BLACHLY.

ZACATECAS, Mexico, Jan. 14, 1896.

EDITOR CYNOSURE: — From Santiago, Mr. Blachly went on his mule farther northwest. When traveling with the mail carrier one makes much quicker time, for the mail carrier uses three horses, and goes as fast as he well can through miles of very rough and rocky country, where only a short time ago it was hardly safe to pass.

They reached Guanacevi, a very rough mining town. Here he sold a goodly number of books within a few days. The people are very rough, as well as the town, which is built in several hollows, thus making the streets more like winding alleys, and the houses and hovels are built on the sides of the mountains so that the roofs of some are below the floors of others. In this town life is held at small value.

From here he started on with large freight wagons drawn by fourteen mules each. These wagons carry away bullion and bring in supplies and machinery for the mines. In October, 1895, they took from one of the mines in Guanacevi $200,000 of silver bullion. From Guanacevi it took us three and one-half days to reach the old Placer mine at El Oro, having distributed Bibles and Testaments all along the way.

It is a twenty minutes' ride from El Oro to the English mining camp of Lustre and Maquestral, where they run a forty stamp mill, taking out quantities of gold. Here in about three and one-half hours he sold one hundred and two copies of Bibles, Testaments and portions. Here an American shot two Mexicans and skipped out in the night for fear the Mexicans would mob him. Also a Mexican shot down another Mexican in cold blood, thinking him to be an enemy, but when they came to investigate they found he had shot an innocent man.

Here Mr. B. hired a guide to take him some thirty-eight or forty leagues over a very rough mountain trail back to Santiago, for which he paid the guide $5 and board for himself and horse. It took them two days of hard travel.

On November 28th, while canvassing here in Santiago, Mr. B. sold a Bible to a woman, who afterwards sent it back to him by a man who said she did not want the book and demanded her money. But as Mr. B. refused to do this he was arrested and put in jail for about fifteen minutes. After he was released he was followed by a young man with a six-shooter, who threatened "to fix him."

So this put a stop to Bible selling here and a few days after he left for Durango. Leaving one evening at about sundown he reached Durango at 9:10 the next evening, having ridden 118 miles in twenty-eight hours; and though he had stopped to rest and eat several times, both rider and mule were very much worn out.

The field here is very broad and there is a constant cry for more workers; there is so much to be done and so few to do it. As yet there are but two American colporteurs in the Republic of Mexico. A good American colporteur is worth half a dozen of the ordinary native colporteurs.

Are there no volunteers for this field of work? We now begin work in the city of Zacatecas.

Sincerely yours in the work,

MRS. B. B. BLACHLY.

GARRISON AND PHILLIPS VINDICATED.

SPRINGFIELD, Ohio, Jan. 13, 1896.

EDITOR CYNOSURE:—Some months ago the people were shaken up by an earthquake; but some men become agitated by other causes than an earthquake. The latest instance of this kind is that of Prof. D. McDill, of Xenia, Ohio, regarding the sayings and doings of prominent speakers and editors on the temperance question. In order to draw a comparison he goes back to the days of Wm. Lloyd Garrison, Wendell Phillips, and the mild Quaker poet, Whittier, and whets his keenest and best polished blade to strike those men.

Perhaps this learned divine thinks that all the men that took part in the early anti slavery struggle have passed away and have left the field open for him to write as he pleases. But we wish to inform him that there are men still living who took an active part in the anti-slavery movement as early as 1837, and continued on until the war destroyed the entire system.

The writer attacks Mr. Garrison and charges him with infidelity. He says he was master of fierce invective, but that his assaults upon the church might be considered as largely excusable if he had with any degree of fairness recognized the anti-slavery Christian denominations. If Prof. McDill thinks to impress us with the idea that his church was an anti-slavery church he is shooting wide of the mark.

I am familiar with the history of his church from the foundation. It has little claim to be recognized as a leader in the anti-slavery agitation. And here we can state with all candor that as early as 1841, when we were building a rail-

road through Coshocton and Holmes counties, Ohio, there was no class of men that manifested greater hostility to the anti-slavery movement than the ministers and members of his church.

As to Mr. Garrison's infidelity, we will give the views of Dr. J. R. Willson, D. D., belonging to an anti-slavery church. After a lengthy interview with Mr. Garrison in the office of the *Liberator*, he found no ground for any charge of infidelity against Mr. Garrison; but, on the contrary, this leader of the anti-slavery movement called on all the brethren to pray earnestly for the success of these advocates of the rights of man. Why is it that these two D. D.s differ so widely in their views of Mr. Garrison? Doubtless it was because one belonged to an anti-slavery church and the other did not.

But next, the writer opens his batteries on Wendell Phillips and charges him with vilifying Daniel Webster. Mrs. Swishelm, when in Washington, inquired of Mr. Julian, of Indiana, if the reports were true regarding the bad reputation of Daniel Webster. "They are true," said Julian, "but it would not do to publish them." Mrs. Swishelm returned home to Pittsburg and published the facts in her paper, and this proved the political death of the great statesman, Daniel Webster; and some editors said, "Like Sisera, he was killed by a woman."

Next, the writer strikes the good Quaker poet and charges him with lampooning Webster for his famous seventh of March speech of 1850, though it was decidedly anti-slavery in tone and sentiment. This we pronounce a complete untruth, as we had the opportunity of reading that speech and we could find no anti-slavery sentiment in it. It was often said that there was not a drop of anti-slavery blood in Webster's body. A short time before his death Webster said to a friend, that the great mistake of his life was his seventh of March speech in 1850.

Next, the professor says we regard the flings and attacks of some of our temperance orators against the church less justifiable and more indecent than those made in anti-slavery times. He then whets his sharpest dagger and strikes at the *Voice* because it speaks of the league between the church and saloon. Now what is the church composed of? Is it not of ministers and members? Then there is a large number of them who go to the polls and vote for the parties that sustain the liquor traffic. Without these votes the saloon man could not continue his business; hence there is a league between the church and saloon.

L. BOYD.

THE SOLDIERS' ANTI-SECRECY MOVEMENT.

DAYTON, Ohio, Jan. 13, 1896.

EDITOR CYNOSURE:—Your card is here. Thanks. I thought my communications on the "Soldiers' Open Enrollment Association" might become to frequent. Glad you of your own accord urge me to say more about it.

The organization came into being at Hudson, Ind., May 26, 1893. Comrade B. W. Mason, one of the committee on resolutions and on rules of the association, died before we could have a meeting, and hence we were somewhat delayed, but later chose Prof. Rev. W. H. Davis, president of Hartsville College, Ind., to fill the vacancy caused by the death of Comrade Mason, and completed the paper containing the object, aim, rules and resolutions of the association as they were given in the *Cynosure* some time since. I herewith enclose you a copy in full of these resolutions, and would like if you would call attention to the rules also of the association.

We propose to take into the association all who will subscribe to the conditions of entrance. The rules are simple and are calculated to enlist our comrades, their wives and sons and daughters, in the good work of seeking rather to perpetuate the principles of patriotism as they are in demand to-day, than to boast of the deeds of a score and ten years ago. We believe that true patriotism consists in maintaining the righteous laws of the land, repealing those which are unrighteous, and making such as will alleviate human sufferings and extend the largest liberty consistent with human rights without encroaching upon the rights of others.

The first resolution of the association gives the keynote to the aim and object of the boys who are associated with it, viz, "That our first duty is to God as creatures fashioned after his image and destined to an endless life, and as being responsible at the bar of God for our conduct. Following this comes our duty to our homes and native land."

The patriotic sentiments expressed in the several resolutions of the association are such as to commend themselves to all who truly desire to better the condition of society, and especially of many of the boys whose habits are not consistent with the character of influential patriots.

We urge all soldiers who may chance to read this to send ten cents to Comrade B. G. Huber, Chambersburg, Pa., and secure a copy of the rules and resolutions. Send your name, company, regiment, postoffice where you now receive your mail; and later, should you be pleased with the association, let him record your name as a member of the same. I will have a handful of the documents with me at Columbus at the Ohio convention, and all soldiers desiring them can order them of me through their representatives in case they cannot be present. Let us push the interests of the association at once, and put a thousand men in line before the Fourth of July, '96.

H. J. BECKER.

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THE MYSTERIOUS POWER:

OR

THE UNIVERSAL, INVISIBLE EMPIRE OF THE WORLD.

BACHELOR'S NARRATIVE.

CHAPTER XIX.

THE KU-KLUX KLANS.

"It haunts me yet, though many a year has fled,
Like some wild melody."

At the close of the rebellion the whole vote of the colored citizenship was thrown on the loyal side, and with the party that stood by the government when rebels and traitors were trailing this country's starry banner in Dixie's dust because it was by this party that the colored voter gained his freedom and franchise. Seeing the danger arising to its interests from this element—its heavy vote—the Invisible Empire at once set its crafty emissaries at work to counteract and destroy this new influence in civil affairs. Southern clansmen resolved that Northern carpet baggers should not come South for the purpose of educating the late slaves.

If there is any one thing clanism hates and fears it is the general diffusion of light and knowledge, especially of that character calculated to foster and develop a spirit of personal independence or of inquiry and investigation among the laboring classes, causing them to think and act for themselves. Ignorance, intolerance and abject subordination are the very life-blood and safeguards upon which the whole system relies for very existence. Therefore the ex-slaves should not be permitted to exercise the rights and privileges vouchsafed to them as citizens of the United States of America. Should the slave and master be placed upon a common level? Should Southern chivalry allow United States officials, Northern demagogues and poor white trash to essay at advising the recent chattel or protect him in the exercise of his rights? No! Death and swift destruction should be the portion of all who should venture upon such impudence and presumption.

The Bachelor was greatly pleased with some delightful Southern localities which he visited during the war, and after its close he was wont to spend the cold winter season South, returning North at the approach of spring. Tennessee, Alabama and Mississippi were generally his place of sojourn on these annual migrations. And during his first two or three trips to the South he became aware of the existence of some very mysterious organizations, the character and purpose of which he concluded to ferret out. For some years these strange combinations were scarcely tangible, but by and by they began to assume definite outlines.

The Patrollers and Regulators or bull-dozing rifle clubs of the South, popularly known as Ku-klux Klans, consisting of the Knights of the White Camelia, the Society of Pale Faces, the Constitutional Union Guards, the White Leaguers and the Knights of the Golden Circle, were midnight marauders under the guidance and control of such high clansmen as were competent to manage and govern them in extending the power and carrying out the objects of the Universal Invisible Empire.

The chief mystagogue of this division diabolical of the secret despotism was that blood-thirsty ex-rebel, Gen. N. B. Forest, of Fort Pillow massacre notoriety. The man who could superintend that butchery was thoroughly qualified and adapted in every way to preside over the peculiar work of the Ku-klux Klans. Their dark deeds are always performed under cover of night. The bloody patrols ride swift horses and carry the deadliest weapons, that are used with killing effect. When out on their legitimate mission of murder and plunder, man and horse are always completely masked. Is an industrious Negro accumulating too much property or becoming a little too independent, a poor white man a little too bold, or has some illfated member incurred the displeasure of the ghouls, speedy vengeance is sure to follow in the shape of the most excruciating torture or a horrible death.

It was in the spring of 1878 that Senator Ashburn was waited upon by the dreaded clan at Columbus, Ga., on the night of May 31st, he having provoked the hot displeasure of the mystic conclaves. That day the narrator had made a long journey, and being somewhat fatigued, retired early. Presently he was awakened by the barking of a dog, and with an unaccountable and undefinable presentiment of danger he sprang from the bed, seized his trusty revolver, and cautiously approaching the window, he beheld a sight that sent the blood tingling to the very tips of his fingers, for just beneath the window, on the street in the bright starlight was a frightful monster.

Quickly divining the character of the mysterious sentinel and slightly apprehensive of his own safety, being both a Northerner and an ex-federal soldier, he at once steadied his half-awakened senses and coolly determined to sell out as dearly as possible should it come to the worst, and send the mounted demon to his proper abiding place, across the river Styx. The hobgoblin was dressed in ghastly costume, both horse and rider being draped in sombre black. The lone sentinel held a glistening instrument of death in his hand, and sat motionless as a statue, except turning his head occasionally as if expecting the approach of some one.

Thus, ten, fifteen, twenty minutes pass slowly as the spectator stands with a bead drawn on the brow of the spectre horseman. The silent midnight tableau could not last forever. But list, hush, hark, what sound was that—

"My listening powers
Were aw'd and every thought in silence hung
And wondering expectation."

Ah! it was a horse's tramp. Low, significant whistles and clucks were heard signaling the approach, as another mounted horseman appeared, quickly followed by a cavalcade with a helpless victim in their ruthless clutches, and that victim a United States Senator on his way to his own awful funeral, all for simply exercising his rights as a true, loyal American citizen.

And here let the curtain be drawn to hide the terrible drama, while the reader is reminded that the above is no flight of fancy or over-drawn picture. Multitudes of such acts of violence were perpetrated, where Negroes, loyal white men, and even United States officers, in the performance of their several duties, have suffered and died in behalf of liberty and free speech. In the State of Louisana alone, a high Ku-Klux on his deathbed, to the doctor revealed, seven hundred and eighty-four killed, fifty wounded by gunshot, and three hundred and sixty-four maltreated, and all in nine months.

Then it must be remembered that other States suffered equally severely from the cruel reign of the klans. Ministers, judges, lawyers and civil officers, it was proven, looked complacently on this blood and plunder without a shudder, so blinded were they by sectional animosity and party hate. Nay, many of them were actual accomplices and accessories to the revolting murders. Such is the record of clanism in the South during the last few decades, and the end is not yet.

NOTE.—The Indiana "White Caps," Missouri "Bald Knobbers" and other self-constituted regulars in the Northern States are but Ku-Klux outcroppings of clan philosophy.

(*To be continued*)

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The easiest way to make such a poultice is to spread the moist mixture, whatever it may be, upon an undervest. Split open the vest, so the spreading can be done smoothly and quickly. Pin it together with safety pins closely about the patient and cover the vest all over with a jacket of oiled silk. If this cannot be procured, use oilcloth of any kind. The reason why a poultice needs covering is to keep it warm and moist. The only way to accomplish this is by placing over the poultice a substance which is both impervious to air and moisture. No matter what the poultice is to be used to relieve or where it is to be applied, it must be kept warm all the time or it does no possible good. If one is so situated that even oilcloth is beyond reach, let her fill a bottle with hot water and place it on the poultice, or heat an iron and place against it if a pendent part like the hand or foot is poulticed.

How to Make Pudding a la Zouave.

Blanch 12 almonds. Then grate them and stand at the oven door to dry; beat to a cream a quarter of a pound of butter. Then add half a pound of sugar, beat 4 eggs without separating until very light, add that to the first ingredients, then add the almonds and half a pint of milk. Add 12 seeded raisins. Pare and core a pound of apples, put them in a steamer until they are soft. Put them through a vegetable press or sieve into the egg mixture. It is best to have these apples steamed and cold. Turn now into a baking dish and bake.

How to Curl Ostrich Feathers.

Get a narrow and sharp ivory, silver or wooden paper knife—never use anything with a keener edge than this, for it scrapes the fluff off the strands of the feather—take the extreme tip of the plume, and, with your thumb on the top, scrape the knife hard along the under part of the rib, so as to curl it. Then curl the undermost strands on the left side, taking them in bunches of four or five at a time. Do not curl them very tightly, but make them curl over roundly from the center rib of the plume. When you have done this to both sides, take the upper strands that are left, three or four from each side together at a time, and curl them so as to cover the rib all the way up. Then shake your feather in front of a hot fire for a few seconds and look at it, when you will find many strands standing up quite straight here and there. These require individual curling, and the whole should be carefully arranged to look full and compact.

How to Put on Gloves.

The hands must be perfectly fresh and dry and cool. After putting in fingers and thumb fasten the second button from the bottom, coming to the first one last. Remove the gloves from the wrist, and not by the fingers, and leave them turned thus inside out so that all moisture may be dissipated. When putting away gloves, do not roll, but lay them lengthwise in a sachet. Place white flannel between pairs of light gloves. A little new butter rubbed on perfectly new chevrette gloves tends to keep them in good condition. Light gloves can be cleaned with flour and rubbed places in black suede or kid covered with a mixture of olive oil and ink and left to dry.

How to Make Plain Paste.

Put a cup of shortening into 3 cups of flour. Add a teaspoonful of salt, 1 of sugar and sufficient cold water to moisten. Turn out on the board and roll from you. Fold and roll three times, and it is ready for use.

How to Make Hair Pomade.

The best thing for this purpose is the pure beef suet. Melt about 2 ounces of suet over a hot fire. This will become about a gill of liquid fat. Let this cool and after it has become hard and white whip it as you would an egg or white potatoes, until it is light and creamy.

How to Reduce Flesh by Rubbing.

The woman whose face and throat are thin can remedy the thinness by frequent bathing in cool water, and before retiring rubbing in some good cream. In rubbing the wrinkles should be rubbed against, so as to rub them out, and it is as much in the rubbing as in the cream. A nice bit of soft white flannel rubbed several times daily over the face will be beneficial, and she whose double chin detracts from her good looks can, by judiciously rubbing downward, get rid of the superfluity.

How to Make Deviled Crackers.

Split the crackers and butter both halves generously. Sprinkle over a rich layer of grated cheese. Set in the chafing dish or oven until the cheese melts. These should be eaten hot.

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The Christian Cynosure.

REV. M. A. GAULT, - - - EDITOR.
WM. I. PHILLIPS, - - - PUBLISHER.

CHICAGO, THURSDAY, JANUARY 30, 1896.

PENALTY IMPLIES LAW.

Dr. Jackson has been expelled from Hartford Lodge. Expulsion is the penalty of transgression of Masonic law. What that law is, can be inferred from what Dr. Jackson has done. This was exposing a criminal and testifying against him.

Civil law rewards rather than punishes exposing criminals. It protects the witness if it does not even reward him. It lightens the sentence of a criminal who gives important evidence if it does not wholly release him.

This is one point of difference between American law and un-American Masonic law. One protects the witness, the other the criminal.

The influence from the fact and its penalty is as clear in one case as in the other. An ignorant foreigner, who has not learned our laws, soon becomes acquainted with them by the punishment that follows breaking them. Dr. Jackson was subjected to the severe punishment of Masonic expulsion for violating the well-known Masonic obligation to conceal crime.

DUTY OF A CITIZEN.

State Attorney Eggleston protested against the threatened expulsion of Bro. Jackson from the Hartford Lodge. In doing this he told the lodge master one plain truth which that friend of Bro. Griswold disregarded. There are some honorable and clear-headed people, however, who agree with State Attorney Eggleston.

He declared that Dr. Jackson had only done his duty as a citizen. But there are circumstances under which members of a lodge are sworn not to do their duty as citizens.

State Attorney Eggleston's words deserve to be remembered. Jackson had only done his duty as a citizen. This made him a bad Mason. For doing a citizen's duty he was expelled. Even so, he was not released from the disloyal obligation and could not reply, "What's banished but set free?"

UNDENIABLE PROOF.

The friends of reform should keep fast hold of the rope thrown them by Hartford Lodge. It binds the Anti-masonic exposures fast to a Masonic one. It is a complete confession, and a threefold one at that, of the accuracy of the representation made by our exposures of the third point of fellowship in the third degree.

The beauty of it lies in the fact that it was never meant as an exposure. It occurred in the course of regular Masonic business. It did not occur to its authors that the text of the charge and the corresponding report would become news for a daily paper. Possibly there was no expectation that even the expulsion would be publicly known and editorially condemned.

For once the general public is taken behind the scenes and there is the third degree slavery with all its chains on. Thank you, gentlemen; we knew we were right before, but now even those we had not told know.

"GRAND LODGE CLOSES."

This was the heading of a report in one of the daily papers of Hartford, Conn., Jan. 17th. The closing sentence is, "The communication is spoken of as a harmonious and successful one and was largely attended at all of its sessions." What makes this sentence remarkable is the following paragraph in the report given by the same paper the preceding day.

"There was much interest in the possible appeal of the expulsion of Dr. F. C. Jackson from Hartford Lodge of this city to the Grand Lodge. The case, however, did not come before the Grand Lodge of this session. It will be brought to its attention at the next meeting after the Supreme Court shall have acted upon the Griswold case and the judicial status of that case has been finally settled."

The announcement that Dr. Jackson would appeal to the Grand Lodge was a part of the original report of the expulsion made public in the same paper last Christmas.

What effect the attempt to get a new trial for Dr. Griswold, lately sentenced to State prison for arson, can have upon the question whether Dr. Jackson's expulsion for exposing the crime is valid or not, is now the problem. Bro. Griswold may try to show that Bro. Jackson was drawing on his imagination instead of revealing the "secrets of a brother." Thus he may be able to restore Bro. Jackson to the clannish fellowship from which he has been expelled by furnishing him the plea that there is nothing un-Masonic in realistic fiction.

But, even so, he cannot obliterate the exposure. For if Jackson is exculpated by being proved a liar and perjurer in a civil court, plain people will be apt to notice that ratification of his expulsion if he had told the truth is still implied.

The simple fact is that the policy forecast some time ago has been pursued. The case is ostensibly postponed, and, as such, is set forth for the public edification. In point of fact, the dish is set away to cool.

Meanwhile Dr. Jackson stands expelled. But by means of this dashing newspaper bluff, State Attorney Eggleston has saved his bacon. The lodge will not now dare attack him for they know he has another gun shotted and will not scruple to fire when necessary. Bro. Jackson has pulled the chestnuts out of the fire but Bro. Eggleston has begun to throw firebrands. The lodge has learned a sharp lesson, and will try to let everything be forgotten.

SECRET SOCIETIES IN POLITICS.

The student of history cannot but note that almost every revolution and rebellion in government may be traced to secret societies. An experience of centuries with them has compelled several European governments to attempt to banish them.

These strong words from the great New York financier, Henry Clews, should be pondered by every American citizen:

"In any country possessing manhood suffrage, secret orders in politics can hardly prove otherwise than detrimental to the best interests of society, and of liberty. For ample proof of this read history either ancient or modern, beginning with to-day's newspaper or Herodotus, the father of history. Each is pregnant with proofs of the point at issue from the very dawn of history to the latest fiasco in South America. The tendency of all secret societies is to lead to the sovereignty of the mob, and 'that leads,' says Macaulay (no mean authority) 'to the sovereignty of the sword.' The leaders of these societies generally appeal to the emotional instead of the rational in man's nature, and fill his mind with visions of Utopia impossible of achievement. Know-nothingism, still existing under various names, though opposed to the Constitution and the best interests of the nation, is not the worse form of secret society in our politics."

"BRIGHT MASONS."

It is well nigh useless to try to deal with Freemasonry by quoting from the Bible, or in any way referring to Christianity, for the very thought of Freemasonry is averse and antagonistic to the righteousness of the Bible, and the moral culture, and spiritual refinement of Christianity. To talk to the average Freemason about the righteousness of the Bible, is to talk of that of which he is largely ignorant or wickedly indifferent. To talk to the most ignorant intimators of the religious tendency of Freemasonry, is to cast your pearl before swine; for you soon make the discovery that they are entirely destitute of anything like common sense, logic or reason.

They simply offer railing for sense and resort to secret and malicious slander of those who have information enough to detect the utter fraudulency of the whole Masonic performance, from beginning to end, for there is nothing in it but ignorance, superstition and savagery. These constitute the Masonic Trinity, before which ministers, presiding elders and doctors of divinity bow on their naked knees, to take oaths the most horrible that ever found origin down in the deepest depths of total depravity. For if the oaths of Freemasonry are not the offspring of total depravity we would like to know where we would go to find such an offspring.

We often hear Masons called "bright Masons," because they are familiar with the works of the Ancient Mysteries, on which work Freemasonry claims to have a special mortgage and which they wish to keep secret from the rest of the world. Was any fraud ever more transparent? How is it to be accounted for that intelligent persons for a moment can give their consent to such wicked deception as Freemasonry is known to be? Every one knows it to be a fraud who has taken the pains to read its history, as given by those in every way competent to furnish it. For anyone to claim that the history of Freemasonry has not been authentically given is but to manifest his ignorance.

We have never heard a person advocate Freemasonry that we did not feel sorry for their stupidity. It is certainly very painful to hear one advocating and trying to defend what he knows to be an absolute falsehood, a wicked deception. We wonder what constitutes "a bright Mason?"

1. Is it having sufficient sense to remember the degrading and humiliating and immodest preparation gone through with while being initiated? Is it his mental ability which has to be so entirely exercised to recollect that he had his clothes stripped off, that he had a rope tied around his neck, that he was blindfolded and perambulated around the lodge room, dedicated to God and the Holy Sts. John, and that he absolutely got down upon his naked knees and with his hand upon the Bible did foreswear himself to have his throat cut and his tongue pulled out by the roots, if he told any of this nonsensical stuff he had been passing through?

2. Is it having a sufficient recollection to keep in the enfeebled mind the superstitions and ceremonies gone through with to bring the victim under "the regenerating influence of Freemasonry?" Would it not require a marvelous amount of mental brightness to remember such twaddle? Should he not be dubbed "a bright Mason" who could remember this? Is it not strange that one head could contain it all? It is easier for fools to remember nonsense than it is for them to learn wisdom.

3. Is it having a capacity to receive the all-impressive awe that must come when the horrible oath is taken with the barbarous death penalty? The degrading preparation for initiation, the superstitious ceremonies and horrible, savage, blood-curdling, Spanish Inquisition oaths is all that there is to Freemasonry.

Now is there not much in this to make "a bright Mason?" and after a man has gone through with all this flapdoodleism of Freemasonry, what is there in it to be called brightness? It may be the brightness that reveals unto him that he has made a bigger fool of himself than he ever thought it was possible for any civilized man to make of himself. It may be the brightness that dazzles to deceive and betray. Is not the whole Masonic business nice stuff for ministers, presiding elders, doctors of divinity and LL. D.s to be mixed up with? Is it not a nice business for a pastor of a church to be engaged in on lodge night, and then go to the church on Sabbath morning to preach a sermon on modesty?

Suppose some father or mother should ask him, Were you engaged in the practice of modesty on last lodge night when you were helping to have my son stripped of his clothes, and a rope tied around his neck, perambulating him around a hall, and swearing him upon his naked knee to have his throat cut and tongue torn out? What can you imagine would be the reply of such a pastor? It may be he would answer, Brother, you are mistaken about these things. Then the father answers, I know I am not mistaken, for I have been through it all. Now who in such a case is the liar?

OUR LECTURE BUREAU.

Edmond Ronayne, Past Master of Keystone Lodge, Chicago, is ready to give lectures on Freemasonry wherever the friends of the cause can arrange for him. He retains his old time vigor and enthusiasm, and his experience in late years has only deepened his convictions of the evils of Masonry. Will you not make an effort to arrange a series of meetings for Bro. Ronayne?

Rev. P. B. Williams, of Portland, Oregon, now lecturing in Southern California, expects to make

a tour as far East as Chicago in the spring and early summer. He is one of our most popular and able lecturers, and a rare opportunity will be given the friends of our cause in Nebraska, Iowa, Illinois and Indiana to hear him. Appointments for his lectures can be made by corresponding with the general secretary, W. I. Phillips, at this office. His terms are $5.00 a lecture and board.

Rev. Wm. Fenton, of 74 South Robert St., St. Paul, Minn., is one of our strongest lecturers, and is ready to give lectures in Wisconsin, Minnesota and elsewhere. Bro. Fenton has made a thorough study of Freemasonry and none of our lecturers are better qualified to turn the light of God's truth upon this dark system. Those who can arrange lectures for him should correspond with him or with Secretary Phillips at this office.

Rev. O. T. Lee. of Northwood, Iowa, is a strong advocate of the anti-secret cause. He enters soon upon an anti-secret lecture campaign in Minnesota, chiefly among the Scandinavian Lutheran churches, and has ordered a large supply of literature from this office.

We earnestly urge the friends of our cause wherever possible to open a door for these speakers. It may require a little sacrifice and the exercise of some faith, but such efforts will yield large returns to the cause.

Rev. J. P. Stoddard, 218 Columbus ave, Boston, and Rev. W. B. Stoddard, 215 4½ street, Washington, D. C., will fill all eastern appointments. They are first class lecturers and need no commendation of ours. We earnestly entreat the friends of the anti-secret cause everywhere to prayerfully consider the duty of writing to these lecturers in regard to time and place for meetings.

PERSONAL MENTION.

—Editor Gault has appointments to preach next Sabbath at Dover and Yorkville, Wis.

—We are indebted to Bro. P. Bacon, of Hartford, Conn., for valuable newspaper clippings in reference to the expulsion of Dr. Jackson for testifying against a brother Mason.

—Rev. C. Engelder, of Braddock, Pa., writes his high appreciation of the *Cynosure*. He wants to know where he can get light on the character and origin of the Knights of Malta.

—Bro. John Motter, of Lyons, Kan., writes: "I feel that we are living in perilous times. Jesus is the same to-day as when on earth. I believe his coming is close at hand. 'What I say unto you, I say unto all, watch.'"

—Rev. T. M. Chalmers called on the *Cynosure* last week. His heart is very much in the Jewish mission work. He has opened a new mission at 514 South Union street which is called Messiah's Mission to Israel. He conducts services at 3 P. M. each Saturday.

—Rev. H. J. Becker, D. D., editor of the department of missions in the *Christian Conservator*, Dayton, Ohio, called at this office Monday. He had been preaching a church dedication sermon in Illinois, and was on his way to the Columbus convention.

—Bro. L. Boyd, of Springfield, Ohio, writes: "We have some professed Christians here who sing the songs of Zion on Sabbath and vote the license ticket on week days. I have little confidence in that kind of religion, for a man's religion can never rise higher than his politics."

—Bro. W. R. Sterrett, of Cedarville, Ohio, telegraphed Mr. Ronayne as he was leaving for the Columbus convention, that he would arrange for two or three meetings for him at Cedarville after the convention. Mr. Ronayne replied by wire, setting Thursday, Jan. 30, as the time for the first meeting.

—Bro. J. W. McCrary, of Fordyce, Ark., writes: "I have been pastor in this State three years and have made enemies by preaching against secret societies, yet I shall continue to do so, for I believe they are the enemies of Christ and his church. It seems that in spite of all the agitation these works of darkness are on the increase."

—Rev. W. B. Stoddard lectured in a large Lutheran church at Valley Crossing, O., Wednesday evening, Jan. 22. In spite of a rainy night the church was two-thirds full of enthusiastic people who gave him a good collection. He writes: "All is favorable for our convention at Columbus, and we expect to record the best convention in the State for years. Reform is in the air. People are dissatisfied and earnestly enquiring what is the matter. I hope soon to get things in line for the Pennsylvania convention."

—Bro. M. C. Wilcox, our Methodist missionary contributor at Foochow, China, writes that he expects to leave China soon to attend the General M. E. Conference at Cleveland, Ohio. He says all money for the mission may be sent to Dr. A. B. Leonard, 150 Fifth Ave., New York, who will forward it to the Chinese mission.

—An anxious wife in Pennsylvania writes: "I ask your prayers in behalf of my husband. Thank God he has told me that he will leave the Masons, but I doubt it. His dues are all paid up for this year, and he must renounce the lodge publicly or the dues run on for another year. I fear that I cannot stand the strain. Pray that my mind may not give way."

—One of our readers in Wisconsin writes: "We in this part of Wisconsin have thoroughly tested the feeding qualities of potatoes for horses, cattle and hogs. We have decided that a bushel of potatoes is worth as much for horses as a bushel of oats. We do not say all potatoes, but about half and half. I would take half potatoes before I would take all oats, for horses or cows. My experience is they will do better."

—Bro. L. F. Watkins, of Monroe, Ore., sends his renewal and adds: "I do feel thankful to Bro. P. B. Williams for introducing me to the *Cynosure*. I have always been strongly opposed to secret societies, and we have four sons that we have tried to bring up on the same line. They have been asked both by Masons and Odd-fellows to join, but they have taken no stock in them. May God bless you in your good work."

—In this land of boastsd free speech, the lodge power in some localities is so tyrannical that correspondents do not wish their names published with their letters. A tried and faithful friend of the cause writes: "I have suffered, and it is not necessary to bring on my own head farther assaults, for some fools of secrecy would kill if they could; and here there is no justice, no law nor any punishment for the pets of the lodge."

—Pope Leo lives on what the Americans would call the third floor of the Vatican. Marion Crawford, writing of "Pope Leo XIII, and His Household" in the February *Century*, says: "To the Pope's bedroom only his private valet and his secretaries have access. It is of small dimensions, and contains only a bed, in an alcove adorned with graceful marble columns, a writing table, an arm-chair and kneeling-stool, and one wardrobe."

—Bro. A. H. Dornbirer, of Sandusky, Ohio, writes: "Could not the *Cynosure* give us a series of articles setting forth the position that the different denominations by resolution have taken on the secret society question? In my experience with secretists, I find that as a rule they say all churches, with the exception of the Lutheran and the Catholic, take no position against secretists. It seems to me that if we could have, in a series of articles, the position that each denomination has taken on the question, it would be a strong weapon in our hands."

—A few weeks ago the *Cynosure* editor spent a pleasant and profitable Sabbath with the Lisbon, Wis., United Presbyterian congregation in Waukesha county. The pastor, Rev. W. C. Long, was a former Iowa friend, and gave him a cordial welcome to his pulpit Sabbath morning, and the people gave a liberal contribution to the cause. Mr. and Mrs. Alex. Will arranged for these meetings. They are devoted friends of the cause and entertained the speaker over Sabbath. He lectured Saturday evening and preached Sabbath morning, and addressed the young peoples' meeting Sabbath evening.

—Sister M. L. Chapin, an active W. C. T. U., worker at Browning, Neb., writes: "While visiting in Beatrice, I learned that Water Commissioner Hawkins, and Mr. Phillips, the city clerk, have been in partnership forging names and robbing the city and citizens of thousands of dollars. Hawkins was a Freemason, and easily obtained bail, when arrested. But Mr. Phillips, not being a lodge man, went to jail. When the trial came off the judge was a Mason and none but Masons were put on the jury. The result was Hawkins was cleared and Phillips went to the penitentiary for two years. The same evidence that cleared the Mason convicted Phillips. These are plain facts acknowledged by all."

—Bro. L. A. Wickey of Eshcol, Pa., sends a list of ministers in his county to whom he wants anti-secret literature sent. He adds, "I could not do without the *Cynosure*. I need its light so much in this dark lodge-ridden county which is overrun and ruled by lodgism. I know of no minister in the county who openly speaks against the lodge but my humble self. Bishop Edwards, of sainted memory, once said to me when speaking of the *Cynosure*, 'It is a very brilliant star.' I replied that it is not afraid to shine on the dark doings of the secret empire. God continue to bless you in this noble work."

—The editor spent last Sabbath with friends at Dodge's Corners, Wis. He lectured Friday evening in Big Bend Baptist church, and Saturday evening in the Farmers' hall at Caldwell Prairie. He preached Sabbath morning in the Congregational church, Mukwonago, and again in the evening in the Big Bend Baptist church. He had large and interested audiences at each of these meetings. They were arranged by Elman I Dewey and Frank Bartholomew, at whose homes he was kindly entertained. At Mukwonago he enjoyed the kind hospitality of Mr. and Mrs. Edward Smart.

SOUTHERN CALIFORNIA CONVENTION.

January 17, 1896.

EDITOR CYNOSURE:—We had all arrangements for a convention in the First United Presbyterian church, Los Angeles, on the 16th, but the rain came on in time to prevent the crowd from attending. While other important meetings in the city were postponed indefinitely on account of the rain, our convention went on as per program.

The meeting was called to order by your agent, at ten A. M.

Rev. C. B. Ebey was elected chairman and Rev. S. M. Ramsey, secretary. Rev W. P. Tibbet led in prayer.

The first item on the program was "The National Christian Association; Its work, and the Aim of this Convention," by Rev. P. B. Williams. Rev. S. M. Ramsey then discussed "The Anti-Christian Tendency of Secret Societies," in an able manner. Bro. Ramsey is a good speaker, a true man, a workman that needeth not to be ashamed and one that his people need not be ashamed of.

Rev. J. C. Lynn discussed "Lodge Charity," to the edification and instruction of all. Bro. Lynn is a true blue anti-secretist. He has strong convictions of the evil of secret societies and is not afraid to express them. Without a word of reflection on others I think I can truthfully say, he is the most pronounced anti-secret U. P. minister I have met since starting out in this work.

In the afternoon Rev. George W. Williams led in prayer. In the absence of Dr. McKittrick your correspondent opened the discussion of the "Lodge or Christ." Rev. C. B. Ebey gave one of the very best addresses of the convention on the subject, "The Scriptures and Secret Societies." Rev. Ebey is a strong, pure man, and fearless in declaring the truth. Rev. Dr. Bowers, editor of the California *Voice*, was sick and could not discuss "What have Secret Societies to Offer the Christian?"

The question box was opened by Rev. E. Leonardson. This elicited some sharp controversy, as exceptions were taken to the answers made by Rev. Leonardson and your agent, two retired U. P. ministers taking issue with us. One, Rev. Nevin, did not go far with his exceptions, but the other, Rev. Baldridge, went so far as to put himself on record as declaring that a man may be a good man and falsify continually. He afterward said he was sorry to have disturbed the spirit of the convention. In the evening we discussed "Odd-fellowship," and passed some strong resolutions against secret societies. Rev. Lynn copied the resolutions and went through storm and darkness, after ten o'clock at night, and had them published in the *Times* and in the *Herald*, the two leading papers of Los Angeles. These papers had reporters at the convention. They gave us very good reports. These reports were copied by the San Francisco papers and thus the truth spreads.

P. B. WILLIAMS.

EXISTENCE OF GOD.

REV. DR. MADISON C. PETERS OUTLINES HIS ARGUMENT.

Not So Much a Thing to Be Proved by Logical Reasoning as to Be Verified by Our Spiritual Conscience—Proofs of His Power In All Things.

Sunday evening, Jan. 19, at the Bloomingdale Reformed church, New York, Rev. Dr. Madison C. Peters took for his text, "The fool hath said in his heart, there is no God," Psalms xiv, 1. He said:

The origin of nature is incomprehensible without God. Lord Bacon exclaimed, "I had rather believe all the fables of the Talmud than that this universal frame is without mind." Intelligent design revealed in nature cannot be explained without a designer. Hume declared that "the whole frame of nature bespeaks an intelligent author." Dr. Lorimer points us to the fact that "the wing of the eagle is never found in the egg of the goose," and from this commonplace statement produces an irresistible argument, for how, from sources so similar, could pinions unfold so different unless previously ordered by a thinking mind? We see signs of his presence and proofs of his power in all things he has made.

The Lord our God is Lord of all,
His station who can find?
I hear him in the waterfall,
I hear him in the wind.
If in the gloomy night I shroud,
His face I cannot fly;
I see him in the evening cloud
And in the morning sky.

The existence of God is not so much a thing to be proved by logical reasoning as a thing verified in our spiritual consciousness.

I found him, not in world or sun
Or eagle's wing or insect's eye
Nor through the questions men may try,
The pretty cobwebs we have spun.

If e'er when faith had fallen asleep,
I heard a voice, "Believe no more,"
And heard an ever breaking shore
That tumbled in the godless deep,

A warmth within the breast would meet
The freezing reason's colder part,
And like a man in wrath the heart
Would stand up and answer, "I have felt."

There are depths of being in God that our thoughts can never fathom. A God whom we could comprehend we could not fully trust. Carlyle said Huxley would not believe in God because he could not put him in a bottle. We want a God whose greatness we cannot compass with our thought.

The idea of God is so natural, so easy and so entirely agreeable to our feelings, consciousness and reason that the overwhelming majority of mankind in all known ages, nations and conditions has accepted it and held to it. And, according to Cicero's argument, "that which is universal, as all agree, cannot be false."

The Bible nowhere proposes to prove that there is a God. It assumes the divine existence as a settled fact which no man can sanely deny or successfully contradict. "The fool hath said in his heart"—note that, in his heart, not in his head. The head knows better, but to the wicked the wish that there is no God is father to the thought. This text should be translated, nothing of God rather than no God.

Lichtenberg declares that "when the mind rises it throws the body upon its knees." The idea of God develops itself along with the ideas of our personality, consequent upon the inward predisposition of our mental and moral constitution.

Morality is grounded on the being and governorship of God. In him the source of right is recognized. Plato banished all atheists from his ideal republic. The sense of obligation makes useful citizens. The distinguished French statesman, Montalembert, said, "God is as necessary to France as liberty."

The cry of humanity is for God. The different kinds of religious expression prove that men are hungering and thirsting for the satisfaction of their inner craving. St. Augustine declared that "our souls are restless until they rest in God."

Without God, without hope of a hereafter, what worthy object is there in life?

On his deathbed a professed atheist requested to be buried by the side of his Christian wife and daughter, and when asked why his response was, "If there be a resurrection of the righteous, they will get me up somehow or other and take me with them." This little incident reveals the heart of man, tells the story of an immortal soul and voices our common Christianity. I believe in God, and this faith whispers in my soul the evangel of immortality. I can take my harp, and in the midst of death I can sing:

Light after darkness, gain after loss,
Near after distant, gleam after gloom,
Love after loneliness, life after tomb.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Feb. 2. Comment by Rev. S. H. Doyle.

TOPIC.—Laborers together with God.—I. Cor. iii, 6-23. (Christian Endeavor day.)

This topic is a very appropriate one for the fifteenth anniversary of the origin of the Christian Endeavor movement. Fifteen years ago there were two societies and 64 members. Today there are 41,000 societies, with a membership of 2,000,000. Such a marvelous growth can only be accounted for by acknowledging the hand of God to have been in the origin and propagation of this great movement. Yet God used the hands of men to carry forward His work. It has been a divine human movement. The hand of God and the hand of man were both in it. In this great movement, as in all similar ones, God and man worked together as colaborers.

Men must always be "laborers together with God" if their work is successful. This is the fact that Paul emphasizes in the topical reference. It is a fact that the most successful Christian workers have always admitted and emphasized. Nothing testifies more strongly to the eminent Christian character of Rev. Francis E. Clark, D. D., the special colaborer used by God in this great movement, than the fact that he has always recognized the hand of God in the movement and has emphasized that fact. In this respect we should all emulate the example of the great apostle and the leader of this wonderful young people's movement. If we are successful in our labors, we should attribute it to God, for it is not by might nor by power that the Lord's work is done, but by His Spirit. Paul may plant, Apollos may water, but God alone can give the increase. "Not unto us, not unto us, but unto Thee, O Lord, be honor and glory," should be our motto in all the successes of life.

Although God is the principal and necessary worker, still man's work is also necessary and important. The planting and the watering must be done in order that by the blessing of God the increase may come. We should not think because God is the important one in spiritual work that we can be careless and indifferent.

The fact that we are "laborers together with God" should increase our zeal and earnestness. What an honor to be a colaborer with God! It means success, for God never fails. It means fellowship and partnership with the King of Kings and Lord of Lords. It means encouragement, reward, happiness and usefulness. Let us strive then, stimulated by the successes of the past, to go forward in the future, still trusting in God, in such a way that though colaborers with God we shall be workmen who need not be ashamed.

Bible Readings.—Gen. v, 29; II Chron. xxxi, 20, 21; Neh. vi, 15, 16; Ps. xc, 16, 17; Prov. xvi, 3; Isa. xxvi, 12; Zech. iv, 6; Math. xxviii, 18-20; Acts xiv, 2-4; I Cor. xv, 10, 58; II Cor. iii, 5, 6; vi, 1; Gal. vi, 9, 10; Phil. ii, 12-16; iv, 18.

Another Indorsement.

The latest denomination to make Christian Endeavor its official young people's society is the African M. E. Zion church. The board of bishops at its conference in St. Louis unanimously passed a resolution indorsing the Y. P. S. C. E. and making Christian Endeavor the denominational young people's society. The board also recommended that Christian Endeavor societies be organized in every church throughout the A. M. E. Zion connection.

The Lighthouse of Life.

An earnest Christian mate, now a Floating Christian Endeavorer, says Golden Rule, whose ship was stranded several months ago on the southernmost island of the Japanese group, formed a friendship with a Japanese schoolteacher and commended to him the study of the Bible, presenting him with a copy. He has recently heard from his Japanese friend in a letter, where he says of the Bible, "It is the lighthouse of my life."

Removing the Briers.

We, who are so careful to remove the briers from our pathway for fear they should inflict a wound, yet, strange as it may seem, give no thought to the many wounds we inflict in other hearts by collecting and piercing them with the thorns that meet us in our daily intercourse with each other.—Catholic Universe.

Greater Than Faith.

Love is greater than faith because the end is greater than the means. What is the use of having faith? It is to connect the soul with God. And what is the use of being connected with God? It is to become like God, for "God is love."—Henry Drummond.

Christian Endeavor Notes.

Wallflowers are an arctic growth. They cannot flourish in Christian Endeavor atmosphere.

Something for every one to do, and not too much for any one to do, is a good social committee maxim.

All the young peoples' societies of Richmond have united for the purpose of distributing good literature to the city institutions, hospitals, barber shops, railway stations, etc.

The young people of the Lutheran church in Illinois are sending out their own missionary to Africa, Mr. Will M. Beck of Lancaster, O.

The first Floating society of Christian Endeavor in Oregon has been organized in Portland and is now prospering. Many of the seamen have returned wearing Christian Endeavor pins.

Sectional unions of Christian Endeavor are being agitated for India. Owing to the diversity of languages, a national union is not advisable just now.

One St. Louis society is furnishing scrapbooks to hospitals and jails through its good literature committee. These are prepared at the homes of the members and consist of helpful clippings from religious papers.

Discrimination Against Women.

It is not difficult to find an excuse for the refusal of the men of Massachusetts to give the ballot to women. So long as the masses of female citizens of that or any other state are indifferent on the suffrage question their fathers, husbands and brothers will not insist on loading them with political burdens or duties. This may or may not be the best policy, but it harmonizes with human nature and is likely to stand. The advocates of equal suffrage should see, in recent events in New York and Massachusetts, that their work lies among the women; that a desire for the ballot on the part of a majority of the women is a condition precedent to their getting it. Appeals to legislatures, to constitutional conventions and to party conventions will have little effect while the women remain in a don't care state of mind.

But the fact that the women of Massachusetts do not vote except for school officers is not a good reason for discriminating against them in public employments. Indeed their exclusion from any participancy in making laws, assessing taxes and deciding what amounts of money shall be expended for this, that and the other purpose ought to inspire the voters and their official agents with a desire and purpose to carefully guard the rights and interests of the nonvoting sex. But it does not appear to have done so. On the contrary the women in all parts of the state are treated unfairly in the one public employment in which they are and always have been conspicuously successful—that of a teacher.

Justice demands that a woman be paid the same wages as a man for teaching in the public schools. It is not just to pay women only $48 per month for work in public schools for which men receive $128.—Exchange.

A Successful Woman Barber.

Mrs. Anne Howard has opened a barber shop near the Brooklyn bridge, where all the work is done by women—done most delicately and delightfully. "I believe it would be a good idea to have a couple of colored women to polish boots, too," she said to a New York reporter. "As soon as men get over the strangeness of it they like to have a woman take care of them. I learned how to shave out west, where most of the new ideas come from these days. I have two shops in Chicago that are doing a good business. In one of them, while I was working there with four others just before coming east, we took in $125 a week, and the business is growing.

"I am going to open a shop in New York before long—that is, as soon as I am well started here. Rents are so much higher over there in any location that I should care to have that I thought I had better be settled in Brooklyn first. My trade here is better every day. Wednesdays and Saturdays I am very busy. I shall have two more women here within a week or ten days. Of course it isn't as easy to find really good women barbers as it is to find men, but I know so many that I shall not have any trouble.

"The men in this business don't like the idea at all, and every now and then I receive anonymous letters from some man barber or other. All I have to say for the writers is that while they were writing they were not doing anything else, and that they haven't done me any harm."

Philadelphia has a college for barbers, where women are admitted. Some of them better take Mrs. Howard as an example and start out for themselves.—Philadelphia Press.

Ideal Dress of the Working Woman.

Mrs. Martha Strickland is not only a lawyer and a lecturer on parliamentary law, but a warm advocate of physical culture and correct dress. This talented woman, who is yet young and charming and graceful, carries out her ideas regarding correct dress in an artistic and picturesque way that is decidedly pleasing, even to very fastidious people.

In appearance she is of medium height and plump. Her face is full, the expression pleasant, with a mouth and chin that denote firmness and strength. Her eyes are of deep blue and light up with animation when she talks. Recently when asked to give her idea of the working woman's costume she said:

"The ideal dress of the working woman would banish the skirt, but even if such abolition were possible we would desire for all other occasions to retain the skirt. The masculine idea in feminine dress is one which is thoroughly inartistic. It is true men's dress is more convenient than that of women, but this is its sole advantage, for it is hopelessly ugly, and why women should imitate it in any respect I cannot imagine. They have not adopted its utilitarian features, but have taken those which are most undesirable. Naturally the corset is an obstacle in the way of dress improvement, by wearing loose, plain waists, which is a slovenly fashion, not an artistic one. It was a bad expression of a good kind, and the corseted figure has this advantage, that it is a good expression of a bad kind. So we prefer the smooth fitting corseted waist of the two, for we all like skill."—New York World.

The Limit of Women's Work.

Now come the questions, What should be the limit of women's work? Where should they draw the line? This, at any rate, it is safe to answer, "At that point where their work ceases to do good." As soon as a woman feels she is in a position in which the best and noblest of

men cease to look upon her with reverence, then she may be sure she has overstepped the limits of womanly dignity and reserve, and that there her influence will not be pure, elevating and noble.

There is plenty of real work for all of us to do beyond the sphere of home, in the fields of art, science and literature, and also, like Florence Nightingale and many other brave women, as nurses and comforters of the sick, the wounded and the dying.

Women's influence is sometimes said to be greater now than in past times. It is more palpable certainly, but I doubt whether more potent, for, as we know well for centuries, the hand that rocked the cradle ruled the world. The difference is that nowadays women are not content to work quietly as mere wire pullers. Instead they like to see and be seen, and to have the credit of their deeds.

The old idea was that "men must work and women must weep," but the newer idea that women should work, too, according to their talents and opportunities, seems more rational and healthy and is calculated to make them weep less. Let them give over weeping by all means, but in all their work let them remember that "woman is not undeveloped man, but diverse," and therefore not to try to be like men, and also not to think that nothing is too high or too sacred for them to meddle with.—Home Notes.

Equality.

Mr. T. P. O'Connor, a member of the English house of commons, has views upon an ideal society. In his perfect nation men and women will enjoy social and political equality.

"What I want to see," says this ardent champion, "is that women should be placed in such an economic position that marriage will not be entered into by her as the last and the only means she has of getting a livelihood. Every woman should be taught to be self supporting if she belongs to those who have to live by their own exertions, and, indeed, whether she does or not, she ought to learn to help herself, for even settled facts may disappear. In the wealthier classes woman should be given the highest education she is capable of receiving, so as to be an intellectual companion to her husband if she desire to have one—and to herself if she choose to live alone." But the admirable common sense of these statements is somewhat counterbalanced by the fact that in Mr. O'Connor's ideal "every girl will be married at 17 and every man at 21."

Journalism at Wellesley.

Wellesley college should produce some brilliant additions to the journalistic ranks within a few years. One of the courses in English offered during the junior year is in newspaper work. It is for students who have done superior work. Practice in reporting, condensing editing and writing of editorials, topics and reviews, with the study of current events, makes this half year's work of great value to those who have proved their ability for it.

Gave All Her Scanty Savings.

Miss Caroline Rustad of Whitehall, Wis., a Scandinavian spinster, 65 years of age, has turned over to Banker J. O. Melby $200, nearly all of her scanty earnings for the last 12 years, to be sent to the suffering missionaries and Armenians in Turkey. The old lady insisted on making the donation, and so Mr. Melby forwarded the money to the Lutheran Missionary society at St. Stravagar, Norway.—Chicago Times-Herald.

Dr. Josephine Cunin.

Dr. Josephine Cunin, gold medalist, Bishops, 1895, has been one of the few successful candidates for the degree of L. R. C. P. at Edinburgh, taking highest honors after a sojourn there of three months. Dr. Cunin is at present in Paris.

Miss Helen Culver has given $1,000,000 to the University of Chicago. It is always gratifying to the friends of equal rights when coeducational colleges and universities are thus generously remembered, especially by women.

PERMANENT DANGER.

ALCOHOL IS ALWAYS AND FUNDAMENTALLY A POISON.

Resolutions Adopted by the French Academy of Medicine So Declare—Drink Evil Sapping the Nation's Life—Insanity Doubled Since 1880.

For months the scientists of France have been consulting and deliberating over the rapid increase of the drink evil in that land, says The Voice. Even the daily papers in America have had columns about these consultations. As a result the French Academy of Medicine, one of the most illustrious scientific bodies in the world, has adopted a series of resolutions not only declaring that the drink evil has become a "permanent danger," attacking "the very life and force of the country," but laying stress on the fact that even the purest alcohol is "always and fundamentally a poison."

Here is a translation of the resolutions as they were brought before the academy by MM. Bergeron and Laborde, and in the shape in which they received the approval of these doctors of France—of France, the historic home of wine, which we are so often told is a preventive of intemperance:

The French Academy of Medicine, believing that the rapid increase in the amount of intoxication due to the manufactured alcohols and the essences and liquors which they help to compose, and that the artificial "bouquets," oils of wine, aldehydes and all compositions intended for the artificial manufacture of wines and liquors, cause a permanent danger to public health, and create, both directly and by way of heredity, impulsive and criminal insanity and physical and mental degeneration of the individual and of the race; that they constantly attack the very life and force of the country and greatly contribute to its depopulation and decadence; believing, therefore, that it is urgently necessary in the interest of human and national honor to avert as far as possible this danger, and the evil, already rooted, which it produces; believing, on the other hand, that science has demonstrated, both by experimental study and by chemical observation, that the most impure and poisonous alcohols, whatever may be their composition and source, can be converted into the purest and least poisonous alcohol, which is none the less always and fundamentally a poison: therefore, be it resolved, that the absolute rectification of all alcohol should be assured by law; * * * and that all products and compositions intended in behalf of the manufacture of artificial wines and liquors * * * should be the objects of absolutely prohibitive legislation, and that these fundamental measures should be aided by others, such as the lessening of the opportunity and temptation, by limiting the number of licenses. * * *

Since the approval of these resolutions the academy has had considerable discussion over the way to make them effective. Foremost among those taking part in the discussion has been M. Rochard, who, after referring to the statistics that indicated that the per capita consumption of alcohol had doubled in France since 1885 and the amount of insanity due to drink had doubled since 1880, spoke as follows about the drinking of "good wines" and "pure brandies," which some of the members had advanced as the thing to be desired. Said M. Rochard:

"It will no doubt be useful to prevent the manufacture of artificial products, but it cannot be supposed that the danger will thus be removed. Alcohol is always a poison, and the consumer who can afford to drink pure brandy may resist longer than the unfortunates who poison themselves in the saloons, but nevertheless he will succumb to alcoholism in a short time. The coalition of retailers with the habitues of the wineshops, the union of those who live by alcohol with those who die by it, ought to be opposed by all interested in public health."

Wine For His Luncheon.

Drinking is now a habit with the French. Everybody drinks, regardless of age, sex or occupation. Even infants, when troublesome, are quieted with the wine bottle. Shortly after my arrival at Paris I one day happened to meet a small boy belonging to a neighboring family on his way to school. In one hand he was carrying his satchel, in the other a basket. Pointing to the latter, I addressed my little friend in these words, "Gugusse, what have you in there?" The youngster lifted the cover and exposed a piece of white bread and a bottle of claret. I have since ascertained that it is not uncommon for children to take wine with them to school. To us this seems monstrous, but the French find such habits perfectly proper. —Exchange.

Facts About Alcohol.

Alcohol is so deadly in its character that there is no other article or material in nature so well calculated to produce disease and consequent crime and misery.

Alcohol has not yet been found anywhere in all the wide universe of living matter. It is not there and can only be produced when life has been destroyed and the substance rotted.

Pure alcohol is the basis of all intoxicating liquors and is known to the chemist as one of the most deadly of poisons, being third on the list.—Banner of Gold.

Drunkenness Decreasing.

Political parties are not very Puritanical in their views this day, but honesty is more esteemed. Private worth is more respected now than ever. To get drunk 100 years ago did not injure a man's reputation or influence. Preachers and church officials could get drunk without seriously compromising their positions. In the 40 years following the Revolution drunkenness fearfully increased until, in the language of a European traveler in the United States at that time, it became "the most striking characteristic of the American people." How is it now? Drunkenness is stamped as a disgrace, the whole traffic is under a ban, hundreds and thousands of men and women over all the land are busy and united attacking this mother of all crimes and father of all abominations, and our political parties are puzzled to know what they shall do with this advancing sentiment, which will assuredly destroy them unless they wheel into line and stand on the temperance platform.

The only cure for indolence is work. The only cure for doubt is to do God's bidding. The only cure for timidity is to plunge into the strife and in the shock of battle grow bold.

SABBATH SCHOOL.

LESSON VI, FIRST QUARTER, INTERNATIONAL SERIES, FEB. 9.

Text of the Lesson, Luke vi, 41-49—Memory Verses, 47-49—Golden Text, Luke vi, 46—Commentary by the Rev. D. M. Stearns.

41. "And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?" We have in this chapter the all night prayer, the choosing of the twelve apostles and the sermon on the plain, of which our lesson is the closing portion It is sometimes called "The Sermon on the Mount," but, while it is somewhat the same in substance as that discourse of our Lord, found in Math. v, to vii, a glance at verse 17 of our chapter will show that this discourse must have been delivered at another time and certainly on a plain to which He had come down after choosing the twelve. He closes this discourse by telling them that the main thing for each one is to be right with God himself before he attempts to set his brother right, lest what seems like a beam in our brother's eye may be due to a beam in our own eye while there is but a mote in our brother's eye.

42. "Cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye." It is too often the case that in judging another we condemn ourselves, being guilty of the same things (Rom. ii, 1). In this very sermon, as well as in the sermon on the mount (verse 37 and Math. vii, 1) He commands us to "judge not," and in I Cor. iv, 5, by the same Spirit through Paul, He commands us to "judge nothing before the time, until the Lord come who will make manifest the counsels of the hearts." While we are not to judge others until we ourselves are more like Christ, we are always at liberty to judge ourselves (I Cor xi, 31) by the light of His life and His law, and this we should do continually, but the best way to do this is to set the Lord always before us, and let His presence and approval be the constant test.

43. "For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit." It seems to me that it is not another, but ourselves, that we are to contemplate as the tree in question. Am I a plant or tree of the Lord's planting? For if not I shall some day be surely rooted up (Math. xv, 13)—in other words, unless I am born from above I shall surely perish, but if I have become a child of God by faith in Christ Jesus then I am a tree or plant of the Lord's planting, rooted and grounded in love (Eph. iii, 17), and am here to bear much fruit to His glory (John xv, 1-8).

44. "For every tree is known by his own fruit, for of thorns men do not gather figs, nor of a bramble bush gather they grapes." When God created plants and trees, He caused that each should yield fruit after his kind (Gen. i, 11, 12). When He created man, He made him in His image, after His likeness, and commanded him to be fruitful, but before man began to be fruitful he sinned and fell and lost the image of God and begat children in his own likeness, after his image (Gen. i, 27, 28; v, 3); hence every child of Adam has been born in sin, is a corrupt tree (Rom. viii, 7, 8), and cannot bear fruit unto God until made a good tree by being born again.

45. "For of the abundance of the heart his mouth speaketh." A good man from the good treasures therein and an evil man from the evil treasures therein. There is no patchwork with God. He does not put new cloth upon an old garment nor new wine into old bottles (chapter v, 36-38). Not reformaton, but regeneration, is the Lord's way of saving men. If any man be in Christ, he is a new creation, born of God. Christ has come to dwell in him, his body has become a temple of the Holy Spirit, and the old nature which once lived in us and controlled all things is now to be reckoned dead, wholly subdued.

46. "And why call ye me Lord, Lord, and do not the things which I say?" He tells us in chapter xiii, 25-27, that when the door has been shut many will say, "Lord, Lord, open unto us," to whom He will have to say, "I tell you I know you not whence ye are." In the sermon on the mount He said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven" (Math. vii, 21). James tells us in chapter i, 22, that we are to be doers of the word, and not hearers only, deceiving our own selves. It is the plain and universal teaching of Scripture that we are not saved by any works of ours, but wholly and only by the work of another, but it is equally plain that being saved by His work it is in order that He may then accomplish through us His pleasure.

47. "Whosoever cometh to Me and heareth My sayings and doeth them, I will shew you to whom he is like." Salvation is seen here in the "coming to Him." Compare John vi, 37, for if we are not cast out we are surely accepted. Then comes the service included in "hearing and doing." See Eph. ii, 8, 9, and Titus iii, 5, on salvation apart from any works of ours, then see Eph. ii, 10, and Titus iii, 8, on works as the result of that salvation. James is as clear as Paul on the fact that Abraham was saved by faith (see Rom. iv, 3; Jas. ii, 23), but James emphasizes the fact that the faith which saved Abraham was afterward manifest in his conduct (Jas. ii, 21, 22). The faith which does not prove its reality by works is like a light which does not shine, a painted light.

48. "He is like a man which built an house, and digged deep, and laid the foundation on a rock." Such a house will stand because of its foundation. "Other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor iii, 11) He is the Rock, the only one on whom to build or in whom to hide—in other words, the only salvation is to receive Him in whom alone is salvation, but as truly as He is received He will work in and through that individual to the glory of God. See Phil. ii, 13; Heb xiii, 21. The soul that has thus become a part of Christ can only be overthrown when Christ is overthrown.

49. "But he that heareth and doeth not is like a man that without a foundation built an house upon the earth." There is no word about "coming to Christ" here, and therefore there is no foundation It is simply hearing, and the hearing does no good because it is not mixed with faith (Heb. iv, 2) There may be a beautiful moral character, a fair exterior, but without a foundation all will be swept away. "The hail shall sweep away the refuge of lies and the waters shall overflow the hiding place" (Isa. xxviii, 17). In Luke viii, 21, Jesus says, "My mother and My brethren are these which hear the word of God and do it." By hearing and receiving we are saved (John v, 24; Rom. x, 17). Then by keeping the word we bring forth fruit with patience (Luke viii, 15).

Bubbles or Medals.

"Best sarsaparillas." When you think of it how contradictory that term is. For there can be only **one** best in anything—one best sarsaparilla, as there is one highest mountain, one longest river, one deepest ocean. And that best sarsaparilla is ——?.... There's the rub! You can measure mountain height and ocean depth, but how test sarsaparilla? You could if you were chemists. But then do **you** need to test it? The World's Fair Committee tested it,—and thoroughly. They went behind the label on the bottle. What did this sarsaparilla test result in? Every make of sarsaparilla shut out of the Fair **except Ayer's.** So it was that Ayer's was the only sarsaparilla admitted to the World's Fair. The committee found it the best. They had no room for anything that was not the best. And as the best, Ayer's Sarsaparilla received the medal and awards due its merits. Remember the word "best" is a bubble any breath can blow; but there are pins to prick such bubbles. Those others are blowing more "best sarsaparilla" bubbles since the World's Fair pricked the old ones. True, but Ayer's Sarsaparilla has the medal. The pin that scratches the medal proves it gold. The pin that pricks the bubble proves it wind. We point to medals, not bubbles, when we say: The best sarsaparilla is Ayer's.

ARE OUT FOR SILVER.

FREE COINERS ABOUT TO LAUNCH ANOTHER PARTY.

With But the Single White Metal Inscription on Its Banner and Non-Partisan Otherwise—What Secretary Light Says of the Movement.

WASHINGTON, Jan. 23.—General A. J. Warner presided at the conference of the Bimetallic League which was held in Willard's hall yesterday. There were about 100 free coinage men present. The first thing in order was a speech by General Warner, who said that silver men should come together and organize regardless of the old parties, both of which were dominated by gold. A complete overturning of those parties was the need of the hour. Committees on resolutions and organization were appointed as follows: Resolutions—Senator Jones, of Nevada; James Sheldon, of Connecticut; H. F. Bartine, of Nevada; John H. Lorimer, of Philadelphie, and Hon. J. L. McLaurin, South Carolina. Organization—Senator Stewart, of Nevada; J. L. Johnson, of Virginia; R. McIntosh, of Utah, and Messrs. Stevens, of Colorado, and Hillyer, of the District of Columbia.

Populists Decline to Serve.

The committees will report today. A committee on order of business was appointed, but members of the Populist committee appointed at St. Louis persistently declined to serve on the body. Editor Holden, of the Cleveland Plaindealer, invited the silver men to hold their convention in his city. In the course of some remarks Holden said he did not think it necessary to forsake his party, and added that "if this be treason make the most of it." His speech gave rise to considerable discussion, and Joseph Battelle, a delegate from Vermont, in vigorous language gave the editor to understand that nobody was wanted in the conference who was not for free silver first and last.

Going to Show a Bolder Front.

Speeches were also made by Crawford, of Indiana; Miles, of Ohio; Bradshaw, of Montana, Porter, of Virginia, and Joseph C. Sibley, of Pennsylvania. Last night another session was held at which a large number of delegates made speeches. Secretary Light says of the new movement: "This conference means that the bimetallic movement is going to show a bolder front than ever to the enemy. It means that the 'free silver sentiment,' so-called, is not dying out. On the contrary it is stronger and more compact today than it ever was. We still believe that the demonetization of silver has caused the existing depression in trade, and we purpose fighting until bimetallism is fully recognized by our government and our people. The organization will be strictly non-partisan and any person who believes in bimetallism may become a member of the union."

THE FIGHT IN KENTUCKY.

Hunter Lacks One Vote of Election as United States Senator.

FRANKFORT, Jan. 23.—In the joint ballot in the legislature Hunter (Rep.) had 68 votes and the Democrats 68 votes, and the relations between the two parties are more strained than ever. The Democrats are contemplating filibustering to prevent a decisive result before Wilson's successor is elected. Blackburn did not get all the Democratic votes, getting only 58, and those not voting for him were hissed. Stege, Republican, did not vote for Hunter and he was hissed, while Poor (Pop.) voted for Hunter and was cheered.

Blackburn got the vote of Edrington, the other Populist, and if he had received all the Democratic votes present he would have had sixty-seven votes. The absentees were Ogilvie (Dem.), and Wilson's successor, who are counted sure for Blackburn. If Senator Stege should come to Hunter any time before Wilson's successor is elected the deadlock will be broken by the election of Hunter. In any event trouble is expected.

Wellington States His Position.

ANNAPOLIS, Md., Jan. 23.—Wellington, the new senator-elect, upon being asked as to his course in the United States senate when he should succeed Senator Gibson, said: "I shall be the senator for the whole state of Maryland, and not for the eastern shore or the western shore. I am a Republican, of course, with firm convictions on national questions, a protectionist naturally, and a sound money man." The action of the Republican cauus was confirmed in the legislature yesterday on joint ballot and Wellington declared elected.

Honors for a Woman.

ROCKFORD, Ills., Jan. 27.—The trustees of Beloit college, by a unanimous vote, have conferred the degree of master of arts on Miss Sarah F. Anderson, principal of Rockford college, as a recognition of her attainments as a scholar and her work at the head of an institution of learning so closely related to Beloit college.

National Home B. and L. Meeting.

BLOOMINGTON, Ills., Jan. 23.—At the annual meeting of the National Home Building and Loan association a committee was appointed to investigate the statements made by President Fitzwilliam and Auditor Gore, which are greatly at variance. The latter claims the association is involved to the extent of $65,000.

What A Woman Can Do

Last week I cleared, after paying all expenses, $355 85; the month previous, $260, and have at the same time attended to other duties. I believe any energetic person can do equally as well, as I have had very little experience. The Dish Washer is just lovely and every family wants one, which makes selling very easy. I do no canvassing. People hear about the Dish Washer and come or send for one. It is strange that a good, cheap Dish Washer has never before been put on the market. The Mound City Dish Washer fills this bill. With it you can wash and dry the dishes for a family of ten in two minutes without wetting your hands. As soon as people see the Washer work they want one. You can make more money and make it quicker than with any household article on the market. I feel convinced that any lady or gentleman can make from $10 to $14 per day around home. You can get full particulars by addressing THE MOUND CITY DISH WASHER CO., St. Louis, Mo. They help you get started, then you can make money awful fast. A. L. C.

A person is prematurely old when baldness occurs before the forty-fifth year. Use Hall's Hair Renewer to keep the scalp healthy and prevent baldness.

Stomachic

MEANS A MEDICINE THAT STRENGTHENS THE STOMACH, OR TO BE BRIEF, IT MEANS RIPANS TABULES. IF YOU ARE TROUBLED WITH A WEAK STOMACH AND CANNOT DIGEST YOUR FOOD USE RIPANS TABULES. ONE GIVES RELIEF.

Ripans Tabules: Sold by druggists, or by mail if the price (50 cents a box) is sent to The Ripans Chemical Company, No. 10 Spruce St., New York.

NEW IRON LASTS and HOME REPAIRING OUTFIT

The Latest, Neatest, Cheapest and Best Outfit Ever Invented.

THE HOME REPAIRING OUTFIT NO. 1.

Consisting of 38 First-Class Tools and Materials (neatly boxed) Shown in Cut, viz.:

1 Iron Last, 8 inches.
1 Iron Last, 6 inches.
1 Iron Last, 4 inches.
1 Iron Standard, with Base.
1 Package Assorted Nails.
1 Package 4-8 Wire Clinch Nails.
1 Package 5-8 Wire Clinch Nails.
1 Package 6-8 Wire Clinch Nails.
6 Pairs Star Heel Plates.
½ lb Copper Rivets and Burrs.
1 Steel Punch.
1 Sewing Awl, complete.
1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

All these tools are full-sized, practical, neat, and cheap; not mere toys. They enable any person to do his own half-soling, boot, shoe, rubber, harness, and tinware repairing.

This Outfit is the result of years of study, experiment, and correspondence in the manufacture of Iron Lasts and Repairing Outfits; and its practical advantages need only to be seen and tried to be appreciated.

Our Improved Iron Lasts and Standard are one of the handiest tools you can have about the place. The Lasts are four in number, smooth and solid, 4, 6, 8 ,and 10 inches long, thus enabling one to half-sole all sizes of foot-wear. The Standard is made with an iron base, which can be easily fastened to the bench. No method of half-soling is now used on common work, except that of iron last and wire clinch nails. The writer of this has been in the business 20 years, and has seen the changes from the old wooden lasts and pegs to the modern method, and knows it to be complete.

Our Improved Harness and Saw Clamp is an indispensable tool in sewing a harness or filing a saw. The jaws are thrown open mechanically by a coiled spring on the bolt.

The weight of this outfit is 18 lbs. Price, all complete, packed in a neat, strong box, only $3.00.

The Home Repairing Outfit No. 2.

COMPLETE BOOT, SHOE AND RUBBER REPAIRING OUTFIT, consisting of 31 first class tools and materials. The No. 2 outfit contains the same articles as the No. 1 except ing the Harness and Soldering Tools, and is gotten up for those who have no harness or tinware repairing to do. Price of No. 2, neatly boxed, $2.00, or with the paper one year, $2.75. Price of No. 1. neatly boxed, $3.00, or with the paper one year, $3.75.

W. I. PHILLIPS, Publisher,
CHRISTIAN CYNOSURE, 221 West Madison St., Chicago.

Sermon on Secretism. By Rev. I. Theo. Cross, pastor Congregational church Hamilton, N. Y. This is a very clear arra of the objections to all secret societies, an to Masonry especially, that are apparent t all. 5cts each.

The Anti-mason's Scrap-Book, consisting of 53 "Cynosure" tracts. In this book are the views of more than a score of men, many of them of distinguished ability, on the subject of secret societies. Postpaid. 25 cts.

STATE NEWS NOTES.

ITEMS OF INTEREST TO THE PEOPLE OF ILLINOIS.

Happenings of the Past Few Days Gathered Here and There Throughout the State—Telegraphic Reports of Events That Will Interest Our Readers.

SPRINGFIELD, Jan. 24.—The nineteenth annual meeting of the Illinois State Bar association opened in the supreme court room yesterday. Judge Oliver A. Harker, of Carbondale, president of the association, in his annual address criticised the slowness of judicial procedure in the present day. Litigation is often prolonged to such an extent as to amount to a denial of justice. The courts must share in part the blame for this as well as legislation.

The right of appeal is too liberal under existing statutes, and should be curtailed. He advocated location of the supreme court at one place, and that it should sit ten months in a year. He would abolish the unanimous verdict of juries, or at least amend the law to enable a jury to decide by a two-thirds or a three-fourths vote.

ILLINOIS BAR ASSOCIATION.

Officers Elected and Other Business Done at the Closing Session.

SPRINGFIELD, Jan. 25.—The Illinois State Bar association closed its annual meeting yesterday. The following officers were elected: President, John M. Hamline, Chicago; first vice president, L. L. Bond, Chicago; second vice president, E. B. Hamilton, Quincy; third vice president, William M. Farmer, Vandalia; secretary-treasurer, James H. Mathey, Springfield. President Hamline appointed several committees, the executive consisting of the president, officio chairman; James H. Mathey and W. L. Gross, Springfield; E. H. Gary, Chicago, and Charles E. Capen, Bloomington.

Addresses were made by Judge Henry E. Blodgett, Myron H. Beach, L. L Bond, and Robert Mather, of Chicago, and Charles L. Capen, of Bloomington. It was decided to hold the next meeting at Chicago in July. The annual reception and banquet was held at the Leland hotel last night, followed by a dance. Judge Oliver A. Harker, of Carbondale, the retiring president, was the toastmaster. The following toasts were responded to:

"The Lawyer, the Advocate and Defender of Law," Judge Jesse J. Phillips, of the supreme court; "The Respectful Laity," Charles Ridgely, of Springfield; "Attachments—Legal and Otherwise," Judge E. H. Gary, of Chicago; "Blunders," Rev. E. B. Bandeo, of Springfield.

The afternoon session was devoted to a consideration of the work in the field at the second session of the training school for organizers, and the night session to a state presidents' meeting. Addresses were made by about the work in the respective states and territories.

FOUR MAYORS INDICTED.

LaSalle County Officials Held Responsible for Open Sunday Saloons.

OTTAWA, Ills., Jan. 24.—On evidence furnished by the Epworth league of LaSalle the grand jury has returned indictments against the executives of four cities and villages in LaSalle county and all the saloonkeepers for violating the liquor laws. Among the indicted are Andrew Hebel, mayor of Peru; F. W. Mathiesen, mayor of LaSalle; S. T. Russell, president of the village board of Utica, and John Tallman, president of the village board of Rangeley.

The indictments are based upon the principle of law that every official is responsible for his own actions. The executives are charged with malfeasance in office in neglecting to keep the saloons closed Sunday.

BODIES OF THE DEAD RECOVERED.

Three Killed and Five Injured by the Crash at the St. Louis Fire.

ST. LOUIS, Jan. 23.—The bodies of three firemen from which life had been crushed by falling floors have been taken from the ruins of the A. S. Aloe & Co. building at 415 Broadway. Three others slightly injured were recovered during the night. This makes a total of three killed and five injured, as follows: Killed—John Stanton, chemical company No. 1; Nimrod K. Kerley, salvage corps No. 1; James Roddy, salvage corps No. 2.

Injured—Captain John Glanville, salvage corps No. 2, crushed by falling walls, hands lacerated, not dangerously; Reinhardt Miller, salvage corps No. 1, badly bruised by falling timbers; Owen Hines, foreman truck No. 6, bruised and partially suffocated; F. McCarthy, truck No. 6 burned and shocked by live wire; W. Greer, truck No. 6, burned and shocked by live wire.

The disaster was due to the rottenness of the timbers which held up the floors. Now that the condition of the building is known everybody declares it a death trap which should have been condemned long ago. Coroner Waite says he will make every effort to fix the responsibility for the disaster.

APPEAL FROM THE TRANSVAAL.

Americans There Ask Uncle Sam to Look After Their Rights.

LONDON, Jan. 27.—A dispatch to The Times from Pretoria, dated Saturday, says: A meeting of the American residents here was held today, and it was decided to telegraph to Secretary of State Olney that in view of the arrests of American citizens and the fact that their property was jeopardized he be requested that a diplomatic agent might be sent to arrange matters with a view to any exigencies that might arise.

At the same time it was to be represented that Americans here, while preserving a friendly attitude toward the Transvaal government, desired that their grievances should be redressed. They had embarked considerable capital and had devoted energy and talent to develop the country. They had agitated constitutionally for their rights, and though some had taken up arms to show their determination not a shot had been fired. They therefore urged that attention should be paid to their complaints.

Horrible Method of Suicide.

WAUKEGAN, Ills., Jan. 27.—Spencer B. Braden of this city, committed suicide near here Friday by placing his head on the railroad tracks, an approaching freight train decapitating him. The engineer of the train saw the man lying on the tracks, but could not stop in time. The upper half of Braden's head was cut entirely off and his face crushed so as to be unrecognizable. He was identified by friends by marks on his hands.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Jan. 10 to Jan. 25:

Rev P B Williams 5, Wm Heldman, Alex Knox, J W Suidter, Henry Dennis, J H Stevens, W R Hoard, Wm Kiteley, Daniel Bollinger, H S Vanscaick, Ira Mereneness, Ambrose Teter, A O Howell, John Smith, L Woodruff, R M Stevenson, Rev A Krafft, Jemina Kuns, Ira Green, Mr Blodgett, F Austin, W W Smith, J F Ross, Rev O E Clapps, A B Hull, J P Rood, Mrs J S Banes, Daniel Whitmore, W W Cheney, Rev J R W Stevenson, Alfred Sargent, Dr O A Brown, Jas Knowles, J T Logan, Rev W B Stoddard 2, W Fenton, John Hodson, W N Wilson, Ezra Trumbull, O Breed, John P Dops, A Muller, Mrs Hannah C Smith, A F Harris, O Sholes, S L Cook, Wm H Minton, A S Leatherman, Edward A Washburn, Aunt Susan Albin, J Killough, W R Dunn, A S Aiken, B T Pettengill, Robert Moore, Samuel Galbraith, Rosetta Miner, R A. Cullor, William Rakes, S D Moses, A Y Jones, Sarah Reiff, J C Young, Jacob Shelly, D L Amspoker, E Blackburn, John E Jordon, Rd Rm Capital University, J. H Harris, Sol Stutzman, F M Salisbury, M E Wood, S R Turner, John Turner, L A Wickey, D Shuck, Richard Evans, J L Miller, T F Watkins, Rev H Best, W A Backenstoe, J W Snively, John Ralston, Rev. W T Campbell, N R Corning, Martin Light, Geo M Clark, Moses Shay, John Motter, T C Patterson, Mrs W H Shepard, Arthur Erwin, Louis F Keeney, Nelson Daniells, Julius Marks, H D Whitcomb, Rev C S Bullock, Louis Baldwin, R D Wilson, Mrs Mary W Templeton, Wm H Summers, George Anderson, Burdett Fuller, J H Harris, Rev L Beauchamp, Jas P Stoddard.

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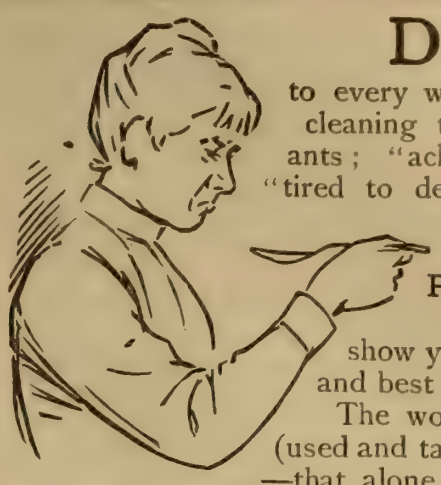

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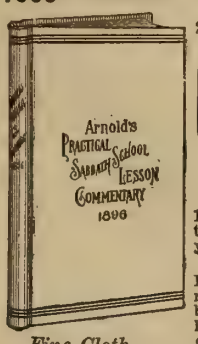

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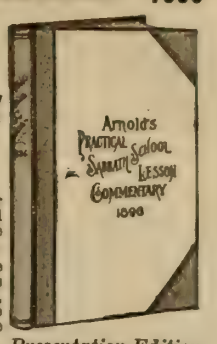

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FARM AND GARDEN

WIND BREAKS FOR ORCHARDS.

Facts Concerning This Subject of Importance to Apple Growers.

Wind breaks for orchards is a subject of great importance in the northwest, to everybody interested in growing apples. A close observer, writing in The Farm Journal, tells that the result of his observation, coupled with experience, has caused him to accept the following as facts:

If a wind break is planted close to the orchard, or if the orchard is small and surrounded on all sides by a dense wind break, the result is sure to be disastrous. It is impossible to grow a successful orchard that is closely hemmed in on all sides by a dense growth of timber. A good wind break is, however, a necessary adjunct and should always be provided if you would make your orchard a success. The first great question to be considered in planting any orchard is air drainage. To secure this, plant your wind break on the south the closest to your orchard, say within ten rods; on the east and west sides 10 to 15 rods, and on the north 30 or 40 rods, or more, owing to the location as regards natural air drainage.

A heavy, dense wind break on the south, the heavier the better, is advised. On the west and north let there be trees enough to stop the force of the wind, but still secure a free circulation of air by having no underbrush and removing the lower branches high enough to accomplish the desired effect and hold the snow. The orchard trees should be far enough away from the wind break at all points so that they will be inside of the line of snow banks. It is desirable to have banks of snow piled up in close vicinity to the orchard, but it is not desirable to have the trees themselves buried up in the snow on account of breaking down and the ravages caused by mice in girdling. Have the wind break on the east side more dense and heavy than on the west and north.

Much depends on the orchard site selected. There are many places where first class sites for orchards can be found on high rolling land or bluffs in close proximity to streams. A north slope is to be preferred, and many sites for orchards can be found where no protection is needed. There are thousands of farms, however, on what is called level prairies. On this land select the site for the orchard if possible on a north slope, plant wind breaks as described, set small apple trees, headed low, protect trunks and large branches from the sun, do but little pruning and what you do prune take from the northeast side of the tree or off the extreme top. Cultivate well, using plenty of fertilizers on top of the ground as far as the apple roots extend, and you will meet with success.

Home Markets For Western Farmers.

The farmer in the Rocky mountain and "sagebrush" states is hedged in by distance and transportation rates from the large commercial centers. Consequently his market necessarily consists to a great extent of the mining and lumbering camps near him. He should study those markets, and if he finds, for instance, that dairy products are scarce and high during the winter season winter dairying will suggest itself. There are few mining camps in which large quantities of fresh vegetables could not be disposed of at remunerative prices. Even in high altitudes hotbeds might be used to produce enough to more than pay the winter's expenses of the family, while a cheap cloth covering to protect growing plants from late spring and early summer frosts might be the means of putting the produce in the market two or three weeks earlier than usual at correspondingly increased prices. All this may seem like "puttering" work to those who have been used to raising large areas of one crop, at a loss perhaps, but it may mean to the average farmer of the Rocky mountain states the comfortable feeling of having his debts paid and a living ahead, which some are strangers to now, is the testimony of an American Agriculturist correspondent.

The Flax Crop.

The west has for many years grown most of the flax produced in this country. Since wheat has been so low it has taken the place of that crop, being grown only for its seed, which generally sells for nearly twice as much a bushel as wheat. The flax will not produce as many bushels as wheat, but it is quite as easily grown. If there were some way to make the fiber useful, the crop would be fairly profitable. But it is an exhaustive crop and can only be grown successfully while the soil is rich. American Cultivator in this connection tells that in some parts of western New York farmers have begun to grow flax, selling the seed this fall for 90 cents a bushel, while wheat only brings 60 cents. If they count the fertility of their soil which flax exhausts, this price leaves no profit. But flax is worth more than this to feed, taking care to give a very little of it mixed with cut hay or straw. If eastern farmers grow only what their own stock could consume, they can probably make the flax crop profitable.

Fruit In Southern Illinois.

Within the last few years an active campaign of orchard planting has been carried on by the farmers of southern Illinois. Millions of apple, pear, peach, cherry and other fruit trees have been set, besides many thousands of acres of small fruits. The Ben Davis leads among apples and the Kieffer among pears. Already has this fruit industry assumed important proportions, the acreage in apple orchards being notably extended. Co-operative fruit companies and shipping associations have been formed, and there appear good reasons for believing that this fruit belt is destined to become noted in a comparatively short time.

An experiment which will be watched with more than usual interest is now in progress at the Kansas station. It consists of an attempt to preserve silage by stacking out of doors instead of storing it in a silo.

Beware of Ointments for Catarrh that contain Mercury,

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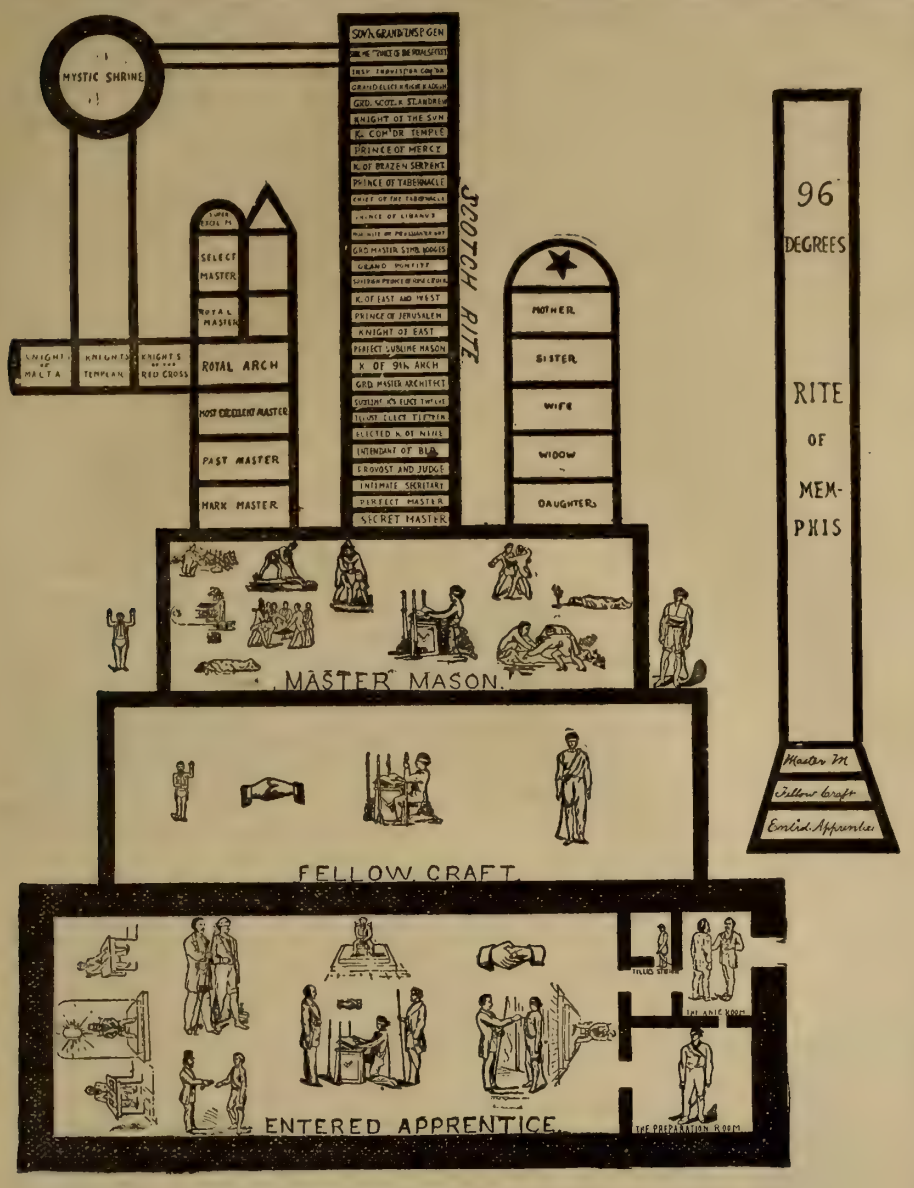

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Disloyal Secret Oaths. By Joseph Cook, Boston. He quotes the law of Vermont which makes the administration of the Masonic oaths illegal. Joseph Cook's address is a national treatment of a national subject, and very valuable for reference. Postpaid, 5 cents.

Are Secret Societies a Blessing? An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too." A pamphlet of 20 pages and cover Postpaid. 5 cents.

Light on Freemasonry. By Elder D. Bernard. In cloth, $1.50 each. Paper, 75 cents each.

Adoptive Masonry Illustrated. A full and complete illustrated ritual of the five degrees of Female Freemasonry, by Thomas Lowe. 20 cents each.

Finney on Masonry. The character claims and practical workings of Freemasonry. By Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents. Paper cover, 35 cents.

Masonic Oaths Null and Void: or Freemasonry Self-Convicted. This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them. 207 pages. Postpaid, 40 cents each.

Judge Whitney's Defense before the Grand Lodge of Illinois. Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents each.

General Washington Opposed to Secret Societies. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

Morgan's Exposition, Abduction and Murder, and Oaths of 33 Degrees. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan;" "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees." 300 pages; cloth, $1.00.

Mah-Hah-Bone; comprises the Hand Book, Master's Carpet and Freemasonry at a glance. Bound in one volume. In cloth, 589 pages, $1.00.

Oaths and Penalties of Freemasonry, as proved in court in the New Berlin trials. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons swore to the truthful revelation of the oaths and penalties. 10 cents each.

Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbeus Armstrong (Presbyterian) a seceding Mason of 21 degrees. 15 cents each.

Are Masonic Oaths Binding on the Initiate? By Rev. L. A. Post. 5 cents each.

Sermon on Masonry. By Rev. J. Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio. 5 cents each.

Masonic Outrages. Compiled by Rev. H. H. Hinman. Showing Masonic assault on lives of seceders, on reputation, and of free speech; its interference with justice in courts, etc. Postpaid, 20 cents.

Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each.

History of the Abduction and Murder of Capt Wm. Morgan. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. 25 cents each.

The Mystic Tie, or Freemasonry a League with the Devil. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support [illegible] Freemason 15 cents each.

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HISTORY OF A WEEK

Tuesday, Jan. 21.

Alicetон, Wis., despite its name, enjoys the distinction of being the only town in the state without a woman resident.

Manufactures of meters have formed a trust.

An agent of the war department is reported to be investigating sites for a fortification near Cleveland.

Martial law has been proclaimed in the province of Barranquilla, state of Bolivar, republic of Colombia. Six hundred troops are proceeding from the coast up the Magdalena river to the city of Barranquilla.

Frank Lawler, the well-known Chicago politician, was buried yesterday, a vast throng attending his funeral.

It is reported that the Mosquito Indians, including Chief Andrew Hendy, will invite Chief Clarence to return to the Mosquito territory. Chief Clarence was deposed by the Nicaraguans in 1894, and subsequently went to Jamaica.

H. P. Wilkinson, a prominent business man of Wheeling, W. Va., has mysteriously disappeared.

Wednesday Jan. 22.

General Thomas Ewing, of New York city, ex-representative in congress from Ohio, is dead. He was knocked down by a street car Monday and landed on his head. He was born in Ohio in 1829 and during the '50's went to Kansas where he was chief justice of the state supreme court when the civil war broke out. He at once resigned and went into the army where he made a gallant record.

Joseph C. Hauser, machinist; Harbuna Stevens, bookkeeper, and Thos. Toof, workman, are dead, and James T. McNeil, F. T. Pflagen, Alexis Krah and Frank C. Richter severely wounded as the result of two explosions which ended an experiment with a new kind of gas which was in progress in the four-story factory of English & Merrick, at New Haven, Conn. The building was totally destroyed; loss, $100,000.

John W. Griggs was inaugurated governor of New Jersey yesterday.

General Weyler, the new governor-general of Cuba, has sailed from Spain for his post.

Thursday, Jan. 23.

Clark A. Trimble, engineer, and George Waters, fireman, both of Columbus, O., were killed by the explosion of a locomotive on the Little Miami railway near South Charleston, O.

The Armenians of Lynn, Mass., have decided to form a military company for the purpose of invading Turkey. Already Armenian commands are drilling in Boston and Providence.

Some person made an attempt to assassinate Hop Sing, a Chinese cook at Chicago. He was at work in the kitchen of a restaurant with his back to the window. The would-be assassin fired one shot, which took effect in Hop Sing's left shoulder.

The Missouri barber law prohibiting work on Sunday has been declared unconstitutional by Judge Burgess at Jefferson City.

Mme. Mojeska, who was taken ill at Cincinnati Monday, is suffering from the same disease of which Lawrence Barrett died. The glands of the throat are badly swollen, and the trouble extends down into the lungs and by sympathy, the physicians say, to the shoulders and arms.

Friday, Jan. 24.

New York society has snubbed Mrs. Oliver H. P. Belmont, formerly Mrs. W. K. Vanderbilt. A musical in aid of a hospital has been declared off, the patronesses refusing to serve when they learned it was to be held at her house.

It is wired from Washington by a special correspondent that the president believes that the Davis Monroe doctrine will be defeated if it reaches a vote in the senate and that it has no show of passing the house.

The stories of strained relations between Great Britain and Brazil are denied.

A bill was introduced in the Kentucky legislature to repeal the charter of the Southern Pacific railway, obtained in 1884 by C. P. Huntington. The road has never been operated in Kentucky.

Mr. Hatch, of Hatch Bros., whose suspension at New York was announced in the late panic, has been reinstated in the New York Stock exchange.

Because Ballington Booth, head of the Salvation Army in the United States, has been summoned to London by his father, who is the head of the army in the world, the American branch is talking of rebelling and seceding from the English jurisdiction.

Saturday, Jan. 25,

Fred Brown, wanted at Springfield, Ills., for forgery, was arrested at Sedalia, Mo., and will be taken back on a requisition.

Bertram E. Atwater, the Chicago artist and designer, was shot and killed by highwaymen in a St. Louis suburb.

Henry C. Foster was hanged at the county jail for the murder of George Wells, at Chicago. The crime was committed at 4 o'clock on the morning of Oct. 4, 1895.

Four persons, the entire family of Joseph Wicker, were drowned in Randall county, Tex., while attempting to ford a stream with a team.

The Illinois Steel company will resume operations at its South Chicago plant Monday next, and all of the other plants will probably resume a week later. The South Chicago mills open with a full double turn of operatives and at practically the same scale of wages as was in force last year.

Citizens of Somerset, O., the boyhood home of General Sheridan, have incorporated an association to erect a monument in his honor.

Monday, Jan. 27.

Dr. Ahlwardt has written to friends in Berlin saying that it is his intention to remain in the United States as editor of a western newspaper.

Mrs. Lease, the Kansas Populist, who is ill with pneumonia at Windom, Minn., is reported better.

The Ohio state board of labor arbitration has settled the Peacock mine difficulty, involving 200 miners. The miners were given 50 cents a ton, or the 2-cent increase asked for.

Cleveland, O., has had another bridge accident. This time it was a fire engine that went through an open draw. Two firemen went, also, but neither was fatally hurt.

John Oram, the Chicago homicide whose wife swore she killed the man, pleaded guilty and was sentenced to ninety-nine years in the penitentiary.

The third disastrous fire of a week and the second within twenty-four hours occurred at Lancaster, Pa., destroying the extensive plant of the Champion Blower and Forge company. Loss, $80,000; insurance, $60,000.

NATIONAL LEGISLATURE.

Synopsis of Proceedings in Both Houses of Congress.

WASHINGTON, Jan. 22.—Call of Florida offered a resolution in the senate reciting arrests in Cuba of certain American citizens and directing the state department to demand their immediate release unless there is just cause for their arrest; referred. A bill was passed granting a pension of $50 per month to the widow of Rear Admiral English. An executive session was held.

The house passed the urgent deficiency bill; carrying $4,415,922. Some miscellaneous legislation was adopted in both houses, but nothing of any importance.

WASHINGTON, Jan. 23.—The features of the senate session were the speech of Wolcott atagonizing the policy of the president as to the Venezuela dispute and declaring that the Monroe doctrine did not apply, and a debate on Pugh's free silver resolution in which Sherman said, briefly, that free silver was a dead issue and that all that was needed was sufficient revenue through a tariff on foreign imports, a position that was contested by Teller and Gorman. A report of the foreign affairs committee urged prompt action by the civilized powers to force Turkey to protect the Armenians. Call's resolution calling for official dispatches of United States consuls in Cuba was adversely reported.

The most of the day in the house was devoted to discussion of the senate resolution appropriating $25,000 for an assistant architect for the Chicago postoffice building. The resolution was adopted. The report of the elections committee in the case of Miner vs. Campbell, from New York, in favor of Miner, was adopted. A resolution was introduced to permit the president to veto items in appropriation bills and to enable congress to pass bills over vetoes by majority votes, and a bill for a military reserve of a regiment from each congressional district and territory.

WASHINGTON, Jan. 24.—The senate session was almost entirely devoted to speeches—Daniel in defense of the Olney-Davis-Monroe doctrine, Dubois in favor of bimetallism, but against Populism, and Warren in favor of protection. Jones of Arkansas asked unanimous consent for a vote on the pending free silver substitute for the bond bill on Thursday next, but Chandler sent it over to today. Mills introduced a bill to repeal the refunding and resumption of specie payment acts. An executive session was held.

The house finally adopted rules by adopting the last one—that referring to quorum-counting. The rule adopted is the one proposed by Tucker of Virginia some years ago, with a few modifications, and effectually does away with the old style of breaking a quorum.

WASHINGTON, Jan. 25.—The senate passed the foreign relations committee resolutions on the Armenian atrocities, calling on the powers to put a stop to the same, after a speech by Frye in which Great Britain was "roasted to a turn." Jones of Arkansas again asked unanimous consent for a vote on the free silver bill next Thursday, and on Allen of Nebraska objecting stated than he would ask a continuous session on that day until a vote was reached. Baker of Kansas session was held. Adjourned to Monspoke in favor of free coinage of the American product of silver. An executive day.

The house did no business of importance. A night session was held at which twelve private pension bills were passed, among them one of $72 per month for the widow of General Cogswell, of Massachusetts.

AMBASSADOR RUNYON DEAD.

Our Representative at Berlin Expires Suddenly of Heart Disease.

BERLIN, Jan. 27.—Hon. Theodore Runyon, ambassador to Germany, expired suddenly and unexpectedly at 1 a. m. this morning of heart failure. Runyon had been in somewhat feeble health for some time past, but no immediately fatal results were anticipated. No longer ago than last Tuesday evening he was present at a dinner given in his honor by ex-Empress Frederick, mother of Emperor William. Last summer he had planned to make an extended trip through Norway, but on the advice of his physician he abandoned this trip, and instead went to Carlsbad, where he took the cure. He subsequently went to Axenstein, in Switzerland, for the purpose of taking an after-cure. His death comes as a great shock to official and social circles here in Berlin, where he was a great favorite.

THEODORE RUNYON.

BIG VESSEL AGROUND.

American Liner St. Paul Hard Fast in the Sand.

LONG BRANCH, N. J., Jan. 27.—President C. A. Griscom and all the other representatives of the International Navigation company, popularly known as the American line, have taken a decidedly more hopeful view of the situation of the stranded steamer St. Paul, which went ashore hard and fast off this place Saturday morning in a fog.

Of course when the St. Paul was sighted immediate efforts were made to get aboard of her by the life-savers. There was no trouble in this, by the breeches buoy, though boats could not be launched through the surf. The passengers, however, were all taken off by tug boats and went on to New York, leaving only the captain and crew aboard.

The big vessel is surrounded by wrecking tugs who are taking every opportunity to get her off, and she had been dragged by the tugs and lifted by the surf into a better position, but when the last pull was taken at her last evening she was stuck as fast as if she had grown there.

President Tyler's Son Dead.

WASHINGTON, Jan. 27.—John Tyler, the eldest son of President Tyler, died here yesterday, aged 76 years. Tyler had resided here for the past twenty years. During the latter part of this period he was employed in the redemption bureau of the treasury department, having had charge of the bank notes sent in for redemption. His tall figure and aristocratic bearing were well known in Washington. For many years he had taken an active and vigorous interest in temperance work.

FOUR U. S. SENATORS CHOSEN.

Allison for Iowa, Wellington for Maryland and Two for Utah.

DES MOINES, Jan. 24.—The senate and house voted on United States senator with the following result: Senate—Allison, 42; Babb, 6. House—Allison, 73; Babb, 19: Stuart, 1—Porter, of Appanoose, who bolted from Babb. Bills were introduced in the senate: Preventing and punishing combinations of insurance companies; appropriating $25,000 for a monument to the Iowa troops engaged in the battle of Missionary Ridge. A bill was passed prohibiting shelters for fishermen when fishing through the ice. In the house the code revision committee presented a number of bills, which were referred.

SALT LAKE CITY, Jan. 22.—For United States senators the entire Republican vote in both branches of the legislature was cast for Frank J. Cannon and Arthur Brown, the caucus nominees, excepting one vote for Bennett and one for Goodwin. The Democrats voted for Thatcher and Rawlins. In thanking the legislature for the honor Brown said: "One of my greatest aims will be to help the cause of silver at the needed ratio of 16 to 1, and not only will I use my greatest efforts in behalf of silver, but I hope I will always be found striving in my weak way to work for the advancement of Utah's interest in general." Cannon said nothing about silver.

ANNAPOLIS, Jan 22.—Congressman George L Wellington was nominated by the Republican legislative caucus last night to succeed Charles H. Gibson in the United States senate.

MANUFACTURERS IN COUNCIL.

Three Hundred Holding a Protection Convention at Chicago.

CHICAGO, Jan. 22.—The convention of American manufacturers called for the agitation of a protective tariff and Blaine reciprocity met at Central Music hall yesterday with 300, representing tens of millions in capital, present, from nearly all the states. President Dolan and Thomas McDougall made addresses urging the importance of the two objects of the convention, and laying much stress on the necessity of preserving the home market from the inroads of foreign goods.

A resolution was introduced having for its object the shutting off of the reading of resolutions before the convention, but Charles H. Clark, of Philadelphia, secured special exemption for a resolution providing that the president of the United States appoint a committee of three to inquire what action should be taken to protect manufacturers of this country from those of the Orient, notably of Japan. The resolution passed unanimously. George M. Wallace moved that the association memorialize congress, the memorial to embody just what the association, as business men, desires congress to do, and that a committee of seven be first appointed to ascertain what the association wants. This was also passed.

THE DEATH RECORD.

CHARLES M. HENDERSON, one of the best known business men of Chicago.

LOUIS NETTERHAUSEN, editor of Das Volksblatt, at Joliet, Ills.

DARIUS FURMAN, an old resident of Eldora, Ia.

CHARLES EDWARD TRACY, well-known New York lawyer, at Colorado Springs, Colo.

GEORGE RYERSON, ex-governor of Lower California, at San Diego, Cal.

Sir EDWARD WIGGLES WORTH, the noted dermatologist, at Boston.

WILLIAM W. UPTON, statesman and jurist, at Washington.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Pennsylvania State Convention on February 24,25, 1896, in Beaver Falls.

A Hartford correspondent writes that the stench of Park River is strong, but that from the Hartford Lodge "smells to heaven."

A Board meeting of the Directors of the National Christian Association will be held next Saturday morning, February 8th, at 9 o'clock, in their office in the Carpenter building, 221 West Madison street.

Did avoidance of the subject abolish slavery? Is avoidance of the subject what is most dreaded by the saloon? Is that which the lodge fears most and is most desperate and violent in securing avoidance of the subject?

Freemasonry claims to be a handmaid of the Christianity it rejects and practically opposes. Its prototype, Jezebel's Baalism, was not the handmaid of Judaism, and this modern sun worship is no handmaid of Christianity, unless handmaid means harlot.

Never allow a Mason to give you the impression that Masonry is Christian because some reference is made to Christ in one of the side degrees. No Mason leaves the Blue Lodge to take no matter how many side show or so called upper degrees. In order to be a Knight he must still be a Blue Lodge Mason, and Blue Lodge Masonry is always a rejecter of Jesus.

Vaulting ambition o'erleaps itself when Masonry makes its claim of perfecting character, saving souls and offering a good-enough religion. If it would be content with saying that its narrow and limited morality was better than the most complete possible immorality or nothingness, such a claim might be advocated without a resort to ridiculous nonsense.

In the Sabbath-school lesson on our eleventh page, every teacher should not fail to emphasize the example of the centurion in taking such an interest in his sick servant. A great want of our times is more sympathy on the part of employers for their employed.

Bro. H. H. Hinman in his article in this number on the moral trend of secret societies raises a vital question. The fact that Christless secret organizations are multiplying to an alarming extent and are doubtless keeping multitudes out of the church, bears a vital relation to the other fact that in late years there is an appalling increase of crime, and of every form of immorality.

WILLIAM WIRT.

This American lawyer and author was born in Maine, in 1772, and died at Washington in 1834. He practiced law in Richmond, Va., and represented that State in the legislature, and afterwards was U. S. Attorney-General. His most famous speeches are those as counsel for the government against Aaron Burr. In 1832 he was nominated for President of the United States by the Anti-masonic party. In one of his speeches he said, "If this be Masonry, as according to uncontradicted evidence it seems to be, I have no hesitation in saying that I consider it at war with the fundamental principles of the social compact, and a wicked conspiracy against the laws of God and man that ought to be put down."

The Christian Endeavor article on our tenth page, like all of Bro. Doyle's discussions of this topic, is eminently practical. "It is noticable," as he says, "that the warnings of Christ and of God's Word are not emphasized to-day as they used to be, and as they undoubtedly should be." We are living in an age when the great burden of a minister's preaching should be to warn men of approaching judgments.

The Chicago Armenian relief committee have now organized a systematic presentation of the Armenian cause in the whole Northwest. All who have anything to spare should forward their contribution at once. The Chicago committee, whose offices are at No. 1209, 100 Washington St., are prepared to promptly send information to all desiring it. Funds should be forwarded to Mr. E. G. Keith, treasurer, president Metropolitan Bank, Chicago.

We may call this a convention number of the *Cynosure*. It is seldom that we can publish in one paper so much to inspire our readers as the interesting reports of the New England, Columbus and Los Angeles conventions. These reports indicate a most encouraging awakening of public sentiment on the vital anti-secret question. Surely there is a sound of the going in the tops of the mulberries, and it is time for every soldier of Christ to gird on the armor and go forth to battle.

Bro. S. J. Peter, at Pawnee, Oklahomo, writes: "God does answer prayer. Last week in reading the first page of the *Cynosure* my eyes rested on the request for all its readers at noon each day to pray to God in behalf of the work and workers in the field. I knew I was some behind in my subscription and I fell upon my knees and prayed that God would open the way for me to earn some money so that I could pay this debt. That very afternoon a man gave me a job of work and here is the money to square my account. The paper is worthy of a large circulation and if the Lord would favor me with as much means as some I certainly would do more for it."

Bro. H. D. Whitcomb's interesting open letter in this issue revives history with which every anti-secret reformer should be familiar. Those who were present at the Prohibition convention in Pittsburgh can never forget the scene in the hall when President C. A. Blanchard in his eloquent appeal gave utterence to those memorable words: "*They who are under obligation to favor part of the people are unfit for rulers of the whole people.*" This grand and noble sentiment was virulently opposed by the lodge champion, John B. Finch. His bitter denunciation of this sentiment and of those who favored it, and the acquiescence of a large majority of the convention, wellnigh destroyed the faith in the party of many of its best supporters.

President C. A. Blanchard, chairman of our Board of Directors, begins this month a tour of the South lasting until about the last of next March. He will visit the leading Freedmen's Colleges of the Congregational, Methodist and Baptist, as well as those of some of the other denominations. President Blanchard will devote his addresses to the anti-secret reform, demanded no less in the South than in the North. He will visit Nashville and Memphis, Tenn., and Tougaloo, Miss., and New Orleans, La., and Talladega, Ala., and Atlanta., Ga. The visitation is undertaken at the request of Mrs. W. W. Cheney of Chicago, and Rev. E. Hildreth of Los Angeles, Cal., who are trustees of a fund left by their father, the late Philo Carpenter, so widely known for his generosity, and whose interest and liberality gave us the "Carpenter Building" for our Chicago headquarters.

A MASTER'S APOLOGY.

BY ELDER G. T. DISSETTE.

Craftsmen! What is my relation, fill I not the Master's station?
Yes, I wield the "setting-maul of Jubelum."
Here I make a fair citation, for fraternal confirmation;
Though 'tis said our "principles are out of plumb."
I am vexed
And perplexed,
For 'tis said our "principles are out of plumb."

We have men of all positions, deacons, lawyers and physicians,
All the leading men of social life, you see;
And have bankers, gamblers, brewers, with those who clean the sewers,
And we're franchised in this nation of the free.
Here's a clew
It is true;
Yes, we're franchised in this nation of the free.

We have priests and Jews and deists, these—along with other theists,
"Seekers after truth"—we take them as they run;
Many merchants, judges, teachers, many big and little preachers,
In our worship with their faces to the sun.
Ours the "level,"
Theirs the bevel,
When we worship with our faces to the sun.

We control the legislature, caring nothing for the nature
Of the politics that placed it on the floor;
For we surely own the creature, and are felt in every feature,
When we "tyle" it with our sword across its door.
We know how
They must bow
When we "tyle" it with our sword across its door.

When we want a place we fill it; if another does, we will it,
Or we down him "on the angle of a square!"
When we want a law we bill it; if all others do, we kill it;
We "assist" each other here and everywhere.
You cut wood
For our good;
We "assist" each other here and everywhere.

We have influence with the masses, and thus we guard the passes
To the platform, press and pulpits of the day;
We anticipate conviction, which would lead to our eviction,
And we check it, yea, forestall it, on the way.
When it's dead
Then we spread.
Oh! we check it, yea, forestall it, on the way.

Then we take the wondering crowd, with trinkets, plumes and banners loud,
And all-entrancing music of a hired band;
And as we form the "living arch," with our companions on the march,
We're decoying, while the public think it grand.
But its bait;
Then we wait.
Yes, we're shamming while the people think it grand!

And we govern all the orders, from our center to their borders,
Chosen spirits dominate and give them tone;
From our "trestleboard" our brothers work out our "designs" through others
As they're "hoodwinked," grinding with the netherstone.
This is true,
What think you?
All are "hoodwinked," grinding with the netherstone.

My reflections here are ended, and the craft is well defended;
Mighty is the "setting-maul" of Jubelum!
Can we meet with great disaster while the hat is on the Master,
Or, our worthy Junior Warden wears the plumb!
If we fall,
Down go all!
Yet 'tis said our "principles are out of plumb."

Sabetha, Kansas.

MORAL TREND OF SECRET SOCIETIES.

APPALLING INCREASE OF CRIME.

BY REV. H. H. HINMAN.

It is the confident claim of Freemasonry that it is the "handmaid of religion." Even those Masons who make no pretention to personal piety claim that their institution is highly favorable to morality, especially to temperance, charity and self-respect. Other secret orders make a similar claim.

There is probably none of them which does not profess to be in harmony with both justice and mercy, and that the practical influence on society, as well as on the individual members, is such that the world is made both happier and better. It is certainly true that the Christian religion has a most marked and solutary power. Every extensive revival always results in a diminuation of crime and an enforced tone in public morals.

The use of Methodism in the 18th century in Great Britain, which was not so much the establishment of a sect as a general religious awakening, was a most powerful influence for the promotion of general morality. Christianity is indeed the salt of the earth and the light of the world.

Do secret societies have a similar and beneficent influence? They have had an enormous development during the last thirty years. Freemasonry, Odd-fellowship and the Knights of Pythias have all increased in a far greater ratio than the increase in church membership or the population. The Freemasons, who now number 770,120 members in the United States and Canada, were never so rich in magnificent temples and never more self-confident than to day.

Besides these a large number of new secret orders, similar in character and with the same prefixed purposes, have come into being. Now what is the condition of our country in regard to crime? If secret orders are conservators of morality it ought to be rapidly improving.

On the contrary, crime has very steadily and very *rapidly* increased. The record shows there was never so many murders as in the year 1895. In the previous year there were 9,800 cases of homicide. This became in the past year 10,500. The increase in two years was fifty per cent; in five years 144 per cent. The number thus killed greatly exceeds that of the victims of railroad accidents, and, other things being equal, the chances of being killed by an assassin are greater than that of being crushed in a wreck.

Not only have murders greatly increased, but there has been a still greater increase in suicides. There were 2,040 in 1890, 3,860 in 1892, 4,912 in 1894, and 5,759 in 1895. This is an increase of 150 per cent in five years. Nothing so strongly indicates the declining power of religion.

It would be hardly fair to say that this vast increase of crime has been *caused* by the secret orders. Possibly it has been but a coincidence. But one thing is quite certain: that the plea that secret orders *restrain* crime and *promotes* morality is a false plea. "By their fruits ye shall know them." They surely have not borne the fruits of righteousness.

Beloit, Ala., Jan. 21, 1896.

ANNUAL MEETING OF THE NEW ENGLAND CHRISTIAN ASSOCIATION.

INTERESTING ACCOUNT BY THE RECORDING SECRETARY, MISS ELIZABETH E. FLAGG.

The first evening of the convention was taken up with the opening address by the president, Rev. J. M Foster, followed by President Chas. A. Blanchard, of Wheaton College.

Mr. Foster emphasized the fact that the New England Christian Association was as much opposed to the minor secret orders, including the A. P. A., as to Masonry itself, being open to the same radical objection. Dr. Blanchard spoke from the standpoint of the lodge as an enemy to Christianity, to the home and the administration of the law. Fred McGregor, a seceded Odd-fellow, spoke at the close on a baptism of the Holy Ghost as the most effectual means to bring men out of the lodge.

The exercises of the next day began with a devotional meeting of half an hour. The minutes of the last convention were then read by the secretary; also the minutes of the Board for the past year. Secretary Stoddard then gave his annual report. While there has been an insidious and constant effort to undermine and hamper the work, while the lodge was more strongly organized and with more money behind it than ever before, yet the encouragements much more than offset the discouragements. Our debt has been cancelled, all current expenses met, and the invested fund increased.

Headquarters are urgently needed, and the association would do well to bear this in mind, and devise liberal things. Fifty thousand tracts have been issued and put in circulation. "Danger Signals" No. 1 has had a good sale, and a special donation been received for "Danger Signals" No. 2. The little monthly, *Home Light*, has proved a very efficient helper, ten thousand having been sent out of the September number, devoted to an expose of the Knights Templar and their doings in Boston.

The treasurer's report was then read, and the officers of last year re-elected. This was followed by a very able address and chart talk from Secretary Stoddard.

The exercises of the afternoon consisted in off-hand talks from various leading clergymen, the first speaker being Rev. L. C. Kimball, pastor Congregational church, Middlefield, Mass. His first remembrance connected with Masonry was hearing his father and an aged uncle, who was a Masonic minister, talking over the Morgan tragedy. The latter admitted that Morgan was killed, but still considered his lodge oath binding. Nine-tenths of the men in the A. P. A. organization are never seen at the prayer meeting. Their hatred of Rome is their religion. When a man goes into a minor secret society you can never get from him any clear-cut testimony against the lodge. But if the state or the church is to live, it must put down this hidden iniquity.

Rev. Jas. M. Gray said when we condemn secret societies we are always met by the argument that good Christians belong to them. But a good man either through ignorance or some other cause may belong to a bad thing. We have an instance of Jehoshaphat allying himself with Ahab. He did not make Ahab good, and it nearly cost Jehoshaphat his life. No alliance of good people with bad things can make them good. Take another instance: the system of Romanism is bad, yet some of the sweetest saints and truest patriots the world has ever known have belonged to her communion. But it doesn't change Catholicism a particle.

Rev. M. D. Kneeland, secretary of the New England Sabbath Protective League, then spoke on the connection between his especial work and the reform against the lodge. Secret societies are accustomed to make the Sabbath a day for business, festivity and show. Having been occasionally asked to address secret organizations, he had seen for himself that it was their habit to discuss their lodge business on that day, and in an atmosphere blue with tobacco smoke. The chaplains are often irreligious men; and he had personally known a lodge "high priest" who was soiled with intemperance and impurity. My grandfather was a Mason, but he left the lodge in Morgan's time, and became a lecturer against it. His antagonism has descended to me. The best thing can be done openly. If a thing is so bad it has to be covered up, or so good we don't want anybody to share it with us, we had better drop it.

Rev. S. McNaugher, pastor of First R. P. church, in this city, said he belonged to a denomination that refused to fellowship lodge members; and as Paul was not ashamed of the power of Christ, so he was not ashamed to belong to such a church. Secretism is wrong anywhere and everywhere. He did not think the A. P. A. had a right to lock her doors against him. Members of this as of other secret organizations cannot be got to do agressive work for Christ. They are married to paganism.

Rev. Arthur Little, D. D., said he had a great objection to secret societies. They were not organized on the principle of the Golden Rule, but on an unnatural and fictitious basis. They consume time, money and strength that should be devoted to the church and the family. In a town near by of six or seven thousand inhabitants there are thirty lodges. This accounts for our small prayer meetings, and the difficulty of raising money for church work. He did not believe in the A. P. A., but in frank, free, open platform methods. That has been Anglo-Saxon principle for hundreds of years.

Dr. F. L. Chapell, principal of the Gordon Missionary Training school, said he belonged to one extraordinary secret society, and had no use for the ordinary ones. When he was a pastor he was approached by one of his deacons with the inquiry if he did not wish to become a Mason. He replied, no; he had something better.

Rev. I. J. Lansing and Rev. Wm. E. Barton were on the program, but unavoidably prevented from attending—the only disappointment of the convention. In their absence Rev. D. B. Gunn related how during his first pastorate there was

a glorious revival in his church, but a Good Templar lodge was started soon after which drew away the young converts. From that day they lost all interest in the church work and what little means they had went into the lodge.

Dr. Henry Norman, a seceder from the Masonic lodge, then gave an interesting testimony. He was initiated into the travelling Masonic lodge while in the United States army, but after the spirit of Christ came into his heart, was convinced that such associations were wrong. It was never right to break manhood to keep a promise; always right to break a promise to keep manhood.

An A. P. A. then arose to defend his favorite order, using the general argument that the A. P. A. was better than the church. To the inquiry why their meetings were in secret, he replied, "to keep out the Jesuits."

Rev. Mr. Burgeson, a Lutheran pastor, said that the A. P. A.s had done more to help the Roman Catholics than any other organization. It is the child of Masonry. The grip of a Mason with the right hand is the grip of an A. P. A. with the left.

This statement was confirmed by Secretary Stoddard, who said that he had been personally informed by Prof. L. T. Townsend that the Masonic lodges of this country are controlled by the black Jesuits. They were in all the patriotic orders. The discussion in which two or three other A. P. A.s joined was interesting in its revelation of the inherent weakness of secretism when its comes to an argument. One A. P. A. admitted that two-thirds of the order were irreligious men, his judgment being based on his knowledge of their smoking and swearing habits.

The evening was the crown of the convention. It was filled with the clear-cut, straight testimonies of men who had been trapped into the lodge and came out for conscience sake. Evangelist Isaac S. Harper was the first speaker. He was made an Odd-fellow in Hamilton Lodge, N. B., and continued there a year after he was converted, but saw that he could not be loyal to the lodge and loyal to Christ. He had seen lodge chaplains who blasphemed all day, and at night went down on their knees to pray God to bless the lodge. The associations were degrading. He had been in the lodge when there was gambling and swearing going on, and the tobacco smoke was thick enough to cut with a knife. Mr. Harper in response to inquiries from Secretary Stoddard testified to the truthfulness of the expose contained in "Odd-fellowship Illustrated."

Mr. Ezra T. McIntire told how, when a member of De Molay Commandery in this city, he had notice of a meeting at which a delinquent member was to be expelled for not paying his dues. Fearing lest the time might come when misfortune in business might make him a delinquent, in which case he would lose all benefit claims for his family, he asked if there was not some way by which he could always retain his standing. He was told that by paying one hundred dollars he could be made a life member, and could never be expelled. He paid the money and became a life member. He was fond of the banquets and bacchanalian suppers, and became such a confirmed tobacco user that he had to rise in the night to smoke. Would kneel down when the chaplain was going through the devotional exercises, perhaps by a man under the influence of liquor; the next might be a minister, the next a distiller, and so on. When he was converted, all this grew exceedingly obnoxious to him. He was insured for $30,000, but gave it all up. Dead or alive he was the Lord's, and had no need of Masonic protection.

Rev. John N. Short, of Cambridgeport, became a Christian before he was a Mason. He entered the lodge because he was told it would enlarge his influence, but his heart sank at every step of the initiation. He often smoked and played cards in the lodgeroom. Feeling that he could not mix up with such associations, he made up his mind to withdraw. He was out of the lodge now and it was out of him. He would say to every young man, if you want to be a Christian keep out of the lodge.

Rev. J. C. Briggs, of E. Somerville, a seceded Knight of Honor, said he went in for the insurance feature. He stayed in it for several years. But his convictions on the subject finally grew so strong that he had to come out. Three times after this conviction dawned upon him he lost his peace of mind by attending lodge meetings. The third time God showed him the reason so clearly that he asked at once for a demit. He praised the Lord that he was free. The tendency of the lodge is evil and only evil continually.

S. H. Boughton was made a Mason in Hiram Lodge, Clairmont, N. H. He was brought up very strictly by Methodist parents. As a young man he was of exemplary morals, but was induced by a deacon in the Methodist church to join the Masons for the purpose of building up his character. He gave a vivid description of his being led into the lodgeroom, stripped, blindfolded, terrorized with ridiculous threats; and how he was knocked down by the three ruffians and raised from a dead level to a living perpendicular. The lodge instead of building up his character pulled it down. He learned in the lodgeroom to smoke and drink, and deceive his wife with fictitious stories to account for late hours. By the discipline of affliction he was finally converted, and when the lodge expelled him, he said hallelujah! and rejoiced to be free. As he had followed Hiram Abiff through his death and resurrection, now he would follow Christ. Praise his name!

Mr. Royal Glinds, of New Hampshire, a seceder from the Grange, said that the Masonic chart before him reminded him of a Grange hall. He described the process of initiation. These secret societies are a part of our great system. Anything that shuns the light is not fit for the patronage of a Christian.

Dr. Blanchard then made a few closing remarks. The great objection to secret societies lies in the fact that their fundamental principle is so bad that the worst lodgeman is better than his creed, while the best church member comes infinitely short of the Gospel ideal. The meanest Mason would not be willing to have Masonic teachings, as regards the seventh commandment, prevalent in society. The worst lodgeman is better than his church, and it is fortunate for the world that there are none who live up to the teachings of their order.

Thus closed the best attended and everyway most prosperous convention yet held by the New England Christian Association. We accept it as a proof of the divine favor on our work, and an earnest of yet better things to be.

Elizabeth E. Flagg.

REPORT OF CORRESPONDING SECRETARY JAMES P. STODDARD.

TO THE NEW ENGLAND CHRISTIAN ASSOCIATION, FOR 1895.

Crucial periods are common to all reforms. The fungus growth must be cut away, and the real gold tried in the fire. Only a minority are willing to suffer reproach and take joyfully the spoiling of their goods for Christ and unpopular truth. The majority reject Jesus and clamor for a liberal rendering of the "Moral Law." They want the Ten Commandments toned down, the Sermon on the Mount revised and the Apostles' Creed restated.

"The Sabbath was made for man," and may be used just as a horse and carriage for convenience or pleasure. The Saviour's words to the guilty but penitent woman, "Neither do I condemn thee; go and sin no more," break the force of the Seventh Command; and the injunction, "Thou shalt have no other gods before me," must be so construed as to admit of any number of altars where men may repudiate the atonement and reject the person and Word of Him who said, "No man cometh to the Father but by me."

Where a majority are in apostasy, or too timid to stand boldly for the truth, those who have the courage to breast the current will have ample opportunity to show their loyalty to the Master. "If they have hated me they will hate you also;" and, "Woe unto you when all men speak well of you," were never truer or a more certain test of discipleship than to-day.

In so far as the New England Association proves worthy the name of Christian, it will certainly encounter the enmity and reproach of those who, like Ephraim of old, "are joined to their idols." Hence opposition should be accepted joyfully as a token of the favor, rather than the disapproval, of our Divine Master. There has been no violent attact upon our work in New England during the year, but a constant, insidious, and to some extent, a successful effort has been in progress to delay and if possible to defeat the attainment of the end we seek. The secret lodge system is more thoroughly organized than ever before, and unquestionably has more money and men at its command than at any former period in its history.

Those who love darkness and hate light, and who worship the god of this world in their secret chambers, have learned worldly wisdom by invariable defeat in open discussion. To suppress information and close every avenue through which the public are ordinarily reached and silence every tongue that dares to speak the truth, is now the policy of the secret orders. To effect its restrictive purpose, trusted sentinals guard the press, and are on duty at the door of almost every church in New England; and not a few public halls can be obtained only on condition that this troublesome question shall not be touched. "Nevertheless, according to His promise," an encouraging progress has been made and the whitening fields beckon willing workers to a waiting harvest. "Hitherto the Lord hath helped."

FINANCIALLY.

The beginning of 1895 found our association with less than $3,000 in invested funds, and an indebtedness to its secretary of $356.50. This indebtedness has been cancelled and all current expenses have been met during 1895. The invested fund has been increased to $4,800.00, with a fair prospect that it may be more than doubled during the present year of 1896. It has been the policy of your board of management to keep current expenses at the lowest practicable point and hold reserve funds in readiness to purchase a suitable headquarters for the association when sufficient moneys shall have been accumulated and a favorable opportunity offer. The association would in my judgment do well to devise liberal things in this direction and in enlisting the cooperation and securing material aid from parties who have only to become acquainted with our work to give it their hearty sympathy and indorsement.

PUBLICATIONS.

Fifty thousand tracts have been issued by the association, and probably about that number distributed during the year, some of which were in stock at the close of 1894. "Danger Signals" No. 1 have had a sale aggregating $445.91 since it was issued, and a large number have been presented to students in colleges, theological seminaries, and other centers of influence where young men and women are preparing for earnest Christian work. Materials for "Danger Signals" No. 2 have been gathered, and the work is well under way in the hands of James H. Earle, who published "Danger Signals" No. 1. A special donation of $200.00, besides several donations in smal amounts, have been secured for this purpose.

Home Light: This little four-page monthly, though not owned or controlled by the association, has proved a very efficient helper in our work. Your secretary has had pleasant relations with the management of this paper, which has issued 30,000 copies during the year, in which a reasonable amount of space has been secured at a fair rate.

Your secretary has written quite frequently for the *Christian Cynosure*, a weekly which should be in the home of every Christian and read by everyone who wishes to know the lodge system and what it is doing in the church and the world.

FRIENDS.

Some who were with us at the beginning of the year have ceased from their earthly labors, but the greater part remain until this day. Many new friends have been added to our company, especially seceders from different orders, and so far as known not one who has come out with us into the clear light of Gospel liberty has returned to the darkness of the lodge.

(*To be continued.*)

Some of the friends of a man who had lost his hands by an accident in a quarry at Francestown, N. H., a place in the vicinity of Wilton, Antrim and the Monadnock region, wished to take him into the Masonic lodge. But, on account of his misfortune, the New Hampshire Grand Lodge forbade his initiation under peril of revocation of the charter of this charitable organization and example to the churches.

OHIO STATE CONVENTION.

INTERESTING REPORT FROM THE COLUMBUS "EVENING DISPATCH."

An interesting feature of the evening session of the Christian Reform convention at St. Mark's Lutheran church was the welcome address of Rev. S. P. Long, pastor of that church, and one of the brightest minds in the Lutheran denomination. He said: "When the Son of God left his radiant throne on high to visit this world, Joseph and Mary 'laid him in a manger because there was no room for them in the inn.' This world up to this day has not welcomed the Word that created the world, but there have been mangers opened to him when the inns were closed. If Herod did seek to take the Saviour's life, the wise men and the heavenly host did welcome him.

"As followers of the humble Saviour, you could not expect to be welcomed everywhere, and—pardon me for saying it—that is one of the reasons why we open this house of God to welcome you. There are hundreds of halls in this city where there are oaths, altars, chaplains and prayers, but no welcome for you. The doors of the lodge are closed to honest investigation, saving justification, and this convention. There is no room for you in the anti-Christian religious inn; therefore we welcome you. Sadder than this is the fact that some churches would not welcome you. It is enough to make a man's heart bleed to see the low spiritual condition of many churches of all denominations! If the Christians of this world knew the first commandment; if they knew what is meant to pray in the name of Christ; if they knew what it cost the Saviour to rescue them from the pains of hell; if they knew how to sing,

> "In my hand no price I bring,
> Simply to Thy cross I cling;"

if they knew that every religion outside the life-blood religion of Christ is the religion of the devil; if they were not led astray by false teachers and preachers—every church would be open to welcome you. But the very men who would not welcome you in the lodge have crept into the churches. From the secret chamber they come and claim to serve Him who said, 'In secret have I said nothing.' With the same tongue that took a forbidden oath, they try to praise Him who said, 'Swear not at all.' Vaccinated and saturated with the virus of a universal religion they have crept into many churches and spread their contagion over men, women and youth until the very hell-breath at the door of God's house would say, 'You are not welcome here.'

"Saddest of all is this fact that a great many ministers would not welcome you. My greatest surprise in heaven will be to find a preacher there from the United States who died as a secretist or who failed to testify against the lodge. How can we blame the lay members of our churches for joining secret orders so long as soul-destroying pastors will lead the way? I can understand how thousands of poorly-instructed Christians, with their eyes only on money and men, can be led into a lodge and see no evil there; but how a man of God, a servant of Christ, a preacher of the cross, can worship the unknown god of Jew and Gentile is a riddle that I never could solve. Such preachers have no welcome for you.

"We welcome you next because you ought to be welcomed everywhere. None should be more willing to welcome you than your opponents. Truth wants to be known, and nothing will make it known better than discussion. If there is any good in secret societies, let the doors be opened and let the world know it. The recent anti-saloon congress was a great convention. At that convention secret order men lifted up their voices against the painted windows and screens of saloons. They were right. An honest business does not need to be done behind screens and darkened windows. But I would like to ask whether saloons on the first floor should not have the same rights as the lodges of the upper floor? If secretists boast of 'faith, hope and charity,' why should they not have the charity in this land of liberty to welcome men of God who want nothing but the truth?

"There is not an orthodox minister of the Gospel in the world that would not welcome you. There are two ministers under the shadow of this church who belong to secret orders and who would not welcome you. The one said in his pulpit not long ago that many parts of the Bible are not inspired, and the other told me that what we need is not so much instruction in God's Word as a Christian life. He was like the woman who did not care so much about the poor wheat; all she wanted was good bread. Such men are the Bible's enemies and not your friends. Under the shadow of this church there are other ministers and many Christians who are heartily sick of the lodge and its consequences. The best Christians of every church are your friends and wish you God-speed.

"The pastor of this church welcomes you. It costs me $1,000 a year to welcome you. A congregation of this State has offered me $1,000 more salary than I am getting if I quit talking so much—against secret societies Brethren, to me this is a question of life and death. I do not stand here as one who must say, 'You are welcome,' but as one who cannot help but say, 'Thank God for these Elijahs on this Mount Carmel.' You are welcomed by this congregation. There are men in this church who have been through the principal lodges and know the wrong and have come out for Jesus Christ, in life, in death and forever. We are not ashamed to let the world know where we stand. We could fill this church in a few days with members or with —dirt; but what we want is Christians, and God is giving them to us. Not one voice was raised against you; and, if there had been one, another voice would have been heard. Here is the voice of our God. The Old Testament and the New, the Decalogue and the Sermon on the Mount, the prophets and the apostles—all these are the voice of God to welcome you."

The address of welcome was responded to by Rev. J. H. Becker, D. D., of Dayton, speaking of "Secrecy and the United Brethren Church."

"The Jesuits in Our Public Schools" was the opening paper at the morning session of the convention, held in the Y. M. C. A. building. The subject was handled by Bishop J. H Becker, D. D., of Dayton, O., who said in substance: "The early object of the Jesuit order was a good one; the primitive object of the order was to gain their ends by peaceful means and methods, and not by sounding the tocsin of war. In the year 1539 the Sosietus Jesu was organized by Ignatius Loyola, and the order was confirmed by Pope Paul the Third. The members took an oath that they would suffer poverty, perform acts of chastity, be obedient, etc. Murderers were excluded from becoming members. Wickedness was very common at the time of this organization. Many additions and changes have been made in the order from time to time. The present method of working is different in different lands. The Jesuits are sworn to execute the demands, commands and wishes of the pope; they are sworn to obey even the faintest wishes of the pope.

"The Manitoba questi n is so nearly related to us that we must consider it, for what they will do in Manitoba they will do with us. They use the following arguments in defense of their position: Children cannot choose for themselves suitable religious instruction, and parents must therefore choose for them. The public schools do not provide such religion; therefore the Catholic church says it is the duty of parents to provide religious training for the youth by establishing schools where they may be taught in the doctrine of the church. They advocate a separate school fund. The Catholics have arguments which cannot be met by a novice. We meet the arguments which they put forth by saying that the Methodists, Presbyterians and Lutherans have the same right to demand a portion of the school fund as have the Roman Catholics. Should they do this it would break up our common school system.

"The Catholics are not satisfied with the reading of the Bible in the public schools because the Bible read is not of their translation. They demand that the religion of the public school must be all Catholic. Our government is democratic; we cannot allow any organizations to divide the school fund or we will divide ourselves. Examine the pages of church history and you will find that the decrees of popes and cardinals have been hostile to our schools and to other public institutions. They maintain that the church is and should be over the state. We are anathematized because we uphold the public school system; to teach children to recognize the pope instead of our generous government is very dangerous to our country. Would to God we could raise the morals of our public schools, and God help us to adhere to the mandates of the civil government."

Edmond Ronayne, of Chicago, said he left the Catholic church in 1850, because he would not allow any priest or pope to do his thinking. He said wherever popery has had a foothold there is mildew, ruin and blight. "Italy," he said, "once the garden spot of Europe, is now a land of beggars, monks and asses. The A. P. A., however, is wrong, because secrecy cannot be fought with secrecy, nor fire with fire."

Rev. S. P. Long, of Columbus, said that we have a land of liberty and that we want no church to claim our school fund. He held, however, that if he wanted to open a school for the youth of his church he had that right.

Rev. H. A. Thompson, of Dayton, delivered an address, "Is Secrecy an Aid to Moral Reform?" He said "that he had been asked to join the Good Templars and also the A. P. A., but that he had been compelled to refuse. The word reform means to bring good out of evil. The word moral has a special reference to duty. Why do we have moral reform movements at all? he wants to know. Because God started us in the right direction and we did not keep in the right direction; and because the doing of a thing helps us in the seeing. How does the moral reform movement priginate? God drops a seed of truth into the human heart. It grows bright; it begins to glow, and the next movement is to want to go out and get some neighbor, and when these two hearts are glowing they go out together. That is the beginning of the reform movement. The masses are not added as masses. We must reach our neighbors. That alone would keep me out of a secret organization.

"Who have been our greatest reformers? The greatest reformer the world ever knew was the Man of Nazareth. Luther took no secret methods. He proclaimed his mighty truths from the housetops. It is not right for cliques to say, 'We will help those who help us.' It is our duty to help all men. You cannot find men who have been true reformers who have taken on themselves regalia and child's play. What do these men argue? They say they can plan better in secrecy." Thes peaker paid a glowing tribute to the great and good work being done by the Salvation army, and said they did not work in secret. They went out to the masses and reached the masses. Other divines present spoke on the subject.

The following officers were elected: President, Rev. J. H. Becker, Dayton; vice-president, Rev. J. M. Ferris; secretary, Rev. W. E. Schramm; treasurer, Rev. W. R. Sterrett; executive committee, Revs. S. P. Long, J. E. Williams and S. K. Orvis.

The afternoon session, which was held in the Y. M. C. A. auditorium, was taken up by a paper from Rev. T. C. Sproul, of Cedarville, O., on "Are Secret Co-operative Insurance Societies a Success?" The committee on resolutions made their report and some time was occupied in the discussion and adoption of the same. The band from the Capital University was present and rendered musical selections.

REFORM NEWS.

THE OHIO CONVENTION A SPLENDID SUCCESS.

INTERESTING REPORT FROM SECRETARY W. B. STODDARD.

HOME HOTEL, PITTSBURG, Jan. 30, 1896.

EDITOR CYNOSURE:—The Ohio State convention was, as I anticipated, a splendid success. Bro. Ronayne said, "Make your report strong; it's the best anti-secret convention I ever attended." This gathering I believe equaled, and in some ways excelled our last year's convention in Philadelphia. It will be remembered it was more than ordinary. The secretary, president and treasurer will give reports of details; it remains for me to write in general.

There were many evidences of divine favor and increasing interest. The weather was all that could have been wished. There was no less of sunshine within than without. It was evident we were with one accord in one place. The blessed Holy Spirit was permeating, radiating and in-

spiring. From the address of welcome, so beautifully presented, to the closing of the convention there was scarcely a discordant note.

What was contributed to meet the expense and further the cause was given cheerfully and gladly. One hundred and sixty dollars in contributions and pledges, if I mistake not. After meeting expenses there is a good sum in the treasury to be used by the State executive committee in pushing the work.

Never have I received so many letters sending cheer and support from friends not able to come to a State convention. While there were not so many large contributions as at times, there seemed to be a general willingness on the part of friends to do what they could. The reading of extracts from these letters required over an hour. It was time well spent. Who could fail to feel lifted up and encouraged when assured that here and there all over the State there were men and women of faith who were praying for and looking anxious to see the results of this assembly.

To speak separately of the grand and convincing addresses presented would consume more space than I am allowed. Let me say in passing that nothing is clearer than that we have selected the right man for president. The man who is willing to ride all night so as to come from a distant State, and hire the fastest horse he can secure to be in time to respond to the address of "welcome," shows the grit, and the man who can mildly proceed in a deliberate manner to convict and convert his opponent, shows the ability that can not fail to make a successful president.

Bro. Ronayne has not lost any of his well-known ability and fervor through the lapse of years. That he had the undivided attention of his hearers from 9 o'clock to 10:15 is all I need say.

Bishop Floyd's coming was a great blesssing to us. There was no real attempt made to defend the lodge. Those who assured me they would attempt a defence failed to come forward, though given every opportunity. We conclude they were converted by either Bro. Thompson's or Sproul's address. If they had good sense how could it be otherwise?

There was a good attendance at the opening session. The church was well filled in the evening, chairs being set in the aisles. When Bro. J. E. Williams opened the devotional service in the Y. M. C. A. Hall the next morning there was a good company gathered. The attendance gradually increased during the day until in the evening the large Auditorium was well filled with as thoughtful and intelligent people as could be found.

There were probably nearly one hundred ministers present. Over one hundred students from the Capital University and the best men and women to be found found in the churches favoring our reform. Last year there were about fifteen of the ministers belonging to the joint synod of Ohio (Lutheran) present. This year there were probably more than twice that number. This is the well chosen center of this church. Knowing of their deep interest in N. C. A. work, I expected a considerable number, but they did more than they promised.

We were favored with splendid music. Did we need any of what the colored man called "de rousements," all that was necessary was to announce that the "band will play," and the people applauded. I must get to Beaver Falls this P. M. to begin preparation for the Pennsylvania State convention. Will report to State president and he will doubtless send call to next *Cynosure*. I was on the train all night that I might be here to-day.

Brethren and friends, let us constantly look up! I wish I had time to write of the noticable results of the Ohio convention. The fruit of this great gathering will be much. God's name will be magnified and his truth advanced. Shall we not rejoice that we are counted worthy of taking some part in the furtherance of his purpose and those who live in Pennsylvania and on the Ohio border look forward with expectation to the gathering at Beaver Falls. W. B. STODDARD.

We have no harsh words for those who with us are struggling hard and cannot pay where they would be glad to contribute. But if one can pay for his own paper he should not help exhaust the forces of the association by compelling it to pay for him.

CORRESPONDENCE.

"THE TRUTH WILL OUT."

HART, Mich., Jan. 27, 1896.

EDITOR CYNOSURE:—The following brief article was handed me by a Freemason. It was taken from the *Truth Seeker* of New York, and indicates a growing antagonism between the lodge and the church.

THE TRUTH WILL OUT.

Rev. W. H. Manss, of this city, recently preached a very pointed discourse, in which he showed up the shortcomings of the church in contrast with beneficent societies, which the Pope, with his papal machinery, is laboring to suppress. The good preacher's object was not to compliment the secret orders, but to shame the church into more generous action. The following brief quotation gives the substance of his position:

"Many men who are not antagonistic to the church will not unite with it because they feel their religious wants better satisfied in the lodge. Who is at fault that women constitute 80 per cent of the church membership? In Chicago there are 200 churches and 1,200 lodges with an average membership of 200 men. We cannot say women are more superstitious than men and hence unite with the church. The democratic spirit which predominates in the control of affairs in the lodges is in marked contrast with the ecclesiasticism of some of the churches. All men desire authority, and in the lodge every man can exercise his authority. In the lodge men know their widows and orphans will be taken care of. They have no assurance of this in the church."

In reply to this I wrote the following to my Masonic friend: "You say that women constitute 80 per cent of the church membership; and with 1,200 lodges in Chicago, having an average membership of 200 men, there are 240,000 members of secret lodges in that city. Is it any wonder that Chicago is a lawless, wicked, infidel city; that all our large cities are cursed with municipal misrule, and that ninty-nine hundredths of the city gambling dens are run by men? Is it any wonder that all the drunken, worthless tramps are men; that 90 per cent of inmates of State prisons and jails are men; and that 90 per cent of the drunkards are men? D. L. GARVER.

TURKEY'S CUP OF INIQUITY FULL.

WASHINGTON, D. C., Jan. 29, 1896.

EDITOR CYNOSURE:—All that is being said about the resolutions, adopted by both branches of Congress, expressing sympathy for the poor Armenian Christians and asking those European nations which have a treaty right to do so, compel the Sultan of Turkey to give those Armenians the protection guaranteed them by treaty, being a violation of ordinary diplomatic usage, is doubtless correct. But it was not an ordinary occurrence that gave birth to those resolutions, which are believed to echo the sentiments of an overwhelming majority of the Christian people of the United States.

On the contrary, it was a long series of the most extraordinary and blood-curdling occurrences in the history of the world, not excepting the butchery of Christians during the rule of the pagan Roman emperors. The resolutions may be, and doubtless are, a violation of ordinary diplomatic usage, but they were fully justified by the open violation of the world-wide law of humanity by those under the orders of the Sultan of Turkey, and many believe by the direct orders of the Sultan himself, in the open butchery of thousands of defenceless Armenian Christians by Turkish soldiers.

It was fitting, and, in my humble opinion, perfectly proper that the legislative branch of the greatest Christian nation should publicly call attention to the failure to do their duty of the six professed Christian nations—Great Britain, Germany, Austria, France, Italy and Russia—which signed with Turkey the treaty of Berlin, and there is no doubt that the President will comply, doubtless glad of the opportunity, with the request in the second of these resolutions, to officially communicate the action of Congress to the governments of those nations, notwithstanding intimations to the contrary from some quarters. Whatever the heads of those nations may feel about those resolutions, it is probable that their knowledge of how much they have neglected the Christian Armenians will prevent their saying much about them publicly. A guilty conscience is a bridle that seldom fails to hold the tongue.

Senator Proctor, of Vermont, this week introduced the same bill that was sometime ago introduced in the House by Representative Morse, of Massachusetts, to probibit the manufacture and sale of spirituous and intoxicating liquors in the District of Columbia. He also presented a petition entitled, "The Voice of the Churches," asking for the total abolition of the liquor traffic in the District of Columbia. This petition is the result of several months' work by the members of the W. C. T. U. It is signed by the pastors and officers of all the Methodist, Baptist, Congregational, Friends, United Brethren and Christian churches in Washington; by those of sixteen of the Presbyterian churches, and by a portion of the pastors and officers of the Episcopal, Lutheran, Unitarian and Universalist churches. There are now petitions signed by more than 90,000 persons in the archives of Congress asking for this reform. C. A. S.

THE LOS ANGELES, CAL., ANTI-SECRET CONVENTION.

LOS ANGELES, Cal., Jan. 21, 1896.

EDITOR CYNOSURE:—Immediately after the Oakland convention, Rev. P. B. Williams, the Pacific Coast lecturer and field agent of the National Christian Association, came to Southern California to spend a month. The first ten days were spent at Alosta, and other neighboring towns. On the 2nd inst., a meeting was held by those interested in the cause, to plan for his work in this city.

It was with some hesitation that the friends agreed to call a convention to meet on the 16th. The number upon whom we could rely for help was small; the field had not been worked, and the time for preparation was short. However a program was prepared, the meeting advertised and we hoped for a good time.

Bro. Williams delivered four lectures in different churches in the city, and four or five in towns near by. The weather proved to be the most unpleasant we had experienced all the winter. The rain was much needed and everyone was glad to see it, but it prevented many from attending the meetings. The convention was held in the First United Presbyterian church. The attendance, though not what it would have been if the weather had been more favorable, was encouraging. There were said to have been fourteen ministers present. The daily papers gave a very full and fair report of the proceedings. The *Times* said, "There would undoubtedly have been a large attendance if the weather had been propitious, but those who did come belabored the enemy with the vigor of a whole army."

Rev. C. B. Ebey, presiding elder in the Free Methodist church, was made chairman, and Rev. S. M. Ramsey, Reformed Presbyterian, chosen secretary. There were three sessions, at 10 A. M. and 2 and 7:30 P. M. We can only mention the principal speakers, but we can say the addresses were good and the interest did not flag throughout. Bro. Williams was the first speaker, and was always ready to give his testimony concerning any of the subjects under discussion.

His first address was "The National Christian Association, and the Aim of this Convention." Rev. S. M. Ramsey followed, "The Anti-Christian Tendency of Secret Societies." Then Rev. C. B. Ebey, "The Scriptures and Secret Societies." The morning session was closed with prayer by Rev. M. Hallowell.

In the afternoon the question "The Lodge or Christ," was discussed by Bro. Williams and Rev. E. Leonardson. The subject of "Lodge Charity" was ably presented by Rev. J. C. Lynn, and was followed by quite an interesting discussion.

"The Question Box" came next on the program; Rev. E. Leonardson led in answering the many questions and was assisted by others. This proved to be a very attractive part of the meeting.

The evening session was occupied by a discussion of secret societies in general, followed by a very forcible paper on "Odd-fellowship," by Rev. P. B. Williams. A committee of three was appointed to arrange for another convention a year hence. Rev. J. C. Lynn was appointed at the afternoon session to bring in a series of resolutions, expressive of the feelings of the convention. The following were unanimously adopted:

"WHEREAS, The Rible demands that God's people should be separate from the world in spirit and affiliation, and, whereas, this divine teaching seems to be ignored in these days by a large number of church members, greatly to the detriment of individual piety and to church efficiency; be it therefore

"*Resolved*, That we, as a conference of Christian churches, declare it as our solemn conviction that in-

telligent fealty to Freemasonry and kindred associations can only be maintained at the cost of loyalty to Christ; and we therefore call upon the ministry and church to inform themselves on this subject, that they may intelligently obey the divine command: 'Have no fellowship with the unfruitful works of darkness;'

"*Resolved*, That the underlying principles of Masonry and of secret societies in general are in direct conflict with the policy and example of our Lord Jesus Christ, who did nothing in secret; that they endanger the spiritual life and activity of their members, and therefore we feel it our duty to warn all Christians against any affiliation with them;

"*Resolved*, That Freemasonry, being a system fabulous in its origin, false in its history, bombastic in its literature, selfish it its charity, degrading to manhood in its rites of initiation, sworn to secrecy in its membership, impious in its oaths, blasphemous in its assumption of titles, childish in its regalia, ludicrous in its ceremonies, demoralizing in its morality, misleading in its promises, Bible-mutilating in its official quotations, Christless in its prayers and pagan in its worship, is radically inconsistent with the Christian religion;

"*Resolved*, That while Freemasonry is the rival and, therefore, the enemy of the church, it is equally so of the state, claiming that its obligations are the most binding and sacred ever taken by man; thus bringing its subjects all too often into antagonism with both, as well as with the family, it is therefore the duty of every lover of these divine institutions to labor for the complete overthrow of this purely human and worldly order."

The proceedings and resolutions were printed in the two leading papers of the city, and no doubt would be read by thousands, who never before had heard of an anti-secret convention. We trust the seed thus sown will yet gladden many hearts by an abundant harvest. S. M. R.

OPEN LETTER TO THE "BEACON."

[We willingly publish by request of Bro. H. D. Whitcomb, one of our esteemed contributors, the following letter which he sent to the *Beacon*, a prohibition paper published at Springfield, Ohio, but which was refused publication in that paper.]

BLOOMINGTON, Ill., Jan. 25, 1896.

EDITOR BEACON:—We hear much now-a-days about the construction of our next prohibition platform, some claiming that it should declare itself on every important question before the country. A party, say they, which has no opinion in advance on the political, social and economic questions of the time is unworthy to be entrusted with the reins of government. Policy, they likewise claim, should be entirely ignored in our choice of planks. Indeed we have seen an editorial in your paper saying, in italics, "nothing is to be avoided because it may lose us votes."

This sounds like bravery and devotion to principle. We admire it and have no word of criticism for any who are true to the sentiment. We make no opposition to the "initiative and referendum, tariff for defense, government control of transportation, of monopolies, and of currency, single tax," etc., etc., as well as the prohibition and equal suffrage planks. They are all good and sound, and if need be we are willing to stand on them all, until they prevail or we are knocked down, as the case may be.

Nevertheless (Rev. 2: 4) we beg to remind you of a little history, now about eight years old, wherein we seek to "stir up your pure minds by way of remembrance." We have the honor to belong to a wing of the Prohibition army, once known as the American party. It opposes two imported and most un-American institutions—Siamese twins of sensuality and favoritism, together a menace to public morals and free institutions—viz, the secret oath-bound lodge and the authorized saloon.

Our party was a contemporary of the Prohibition party, being born the same year—1872. We had a ticket in the field for two campaigns. In 1880 St. John was acceptable to us, and believing the Prohibitionists would bring him out, we chose fraternal delegates to their convention at Pittsburg that year. This was done, hoping they would incorporate our platform, as we had always held to prohibition and equal suffrage. Those who attended there will recall the effort of our delegates to be heard on the proposition that "they who are under obligation to favor part of the people are unworthy for rulers of the whole people." The treatment this proposition and these men received at the hands of secretists in the hall is well remembered and is a standing reproach to a party of pretended good morals and fair play.

Believing this to be only the spasm of a turbulent fraction in the meeting, and being assured that the better element were with us, we withdrew and decided to vote the ticket, according the precedence to prohibition, only in point of time. This conviction and decision has since kept us constantly in line with yourselves, and with the care to cast no vote for any known secretists. There are no more loyal advocates and supporters of legal prohibition than the former American party anti-secret voters.

This bit of history is related to show that the "dominant issue" has cost us something already. We are not willing to see it overthrown and all other reforms embraced, while the anti-secret cause is given the cold shoulder. An omnibus platform with this most important plank left out will hardly hold the anti-secret sentiment in line.

We do not in this seek to present the merits of our cause, or summon witnesses to enforce our claims; this we might do from the highest sources, including the founders and promoters of our free institutions. But while the liquor interests of Kansas are uniting in "Mystic Brotherhoods" for the overthrow of prohibition, it does seem a very mild claim we make, that our platform should condemn not only their object but the deceitful and unworthy means they take to attain it.

Very respectfully, H. D. WHITCOMB.

ANTI-SECRET REFORMER AT REST.

BOSTON, January 27, 1896.

EDITOR CYNOSURE:—"Earth to earth and dust to dust." Another brave and dauntless soldier has fallen out of our ranks, and been tenderly laid in the "narrow house" by loving hands. Nearly 82 years of heroic service was completed by Moses Morse, of Reading, Mass., on the 23rd inst., when he quietly passed from the arena of a busy and honored life, and a circle of loving friends, to meet the company of waiting ones on the other shore.

He was ill for several days and conscious of the change approaching, but, nothing daunted, he awaited the moment, and when it came bade loved ones farewell for a season and fell asleep. The funeral services were conducted in his recent home by Rev. Mr. Adams, his pastor, who spoke feelingly and appropriately of his loyalty to conviction, and of his helpfulness in every good work in which the church is engaged. Two brothers, younger, spoke of his very sincere devotion to his parents and great interest in the family.

Nothing was said especially in reference to his record as a reformer. His fidelity to the anti-secret movement dates back to early manhood, and was unabated to the end. Only those who knew him best could appreciate his real worth, and his devoted wife will greatly miss her faithful companion, and with the children and relatives will appreciate the sympathy and prayers of the many who "mourn with those who mourn," and who nevertheless rejoice in the good accomplished and the hope of a brighter, purer life for all "who by patient continuance in well doing seek for glory and honor and immortality."

J. P. STODDARD.

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THE MYSTERIOUS POWER:

OR

THE UNIVERSAL, INVISIBLE EMPIRE OF THE WORLD.

BACHELOR'S NARRATIVE.

CHAPTER XX.

DESTROYING ANGELS.

"The scum that rises uppermost
When the nation boils."

Western clanism has played an important part in the history of this Republic. A most important branch of the Invisible Empire was entrusted to Joseph Smith. He gave the finishing touches to his embryo order in Daviess county, Missouri, in 1838; and a few days thereafter, Aug. 16, at an election in Gallatin, he put his infernal machinery for spilling human blood into successful operation and it worked to a charm.

Richard Weldon had his skull broken to start on, and the cruel machine is in active operation yet. The depredations and secret murders of Smith and his "Danites" have not been few in numbers. So dangerous and troublesome did these "Destroying Angels" soon become, that coercive measures were used for their punishment and ejectment. Joe Smith was captured and incarcerated over in Illinois; and on the 24th of June, 1844, he sprang from the window of the Carthage jail hoping to escape, and shouting as he went the words of a clansman in distress and imminent peril, which are: "O Lord, my God, is there no help for the widow's son?" He fell, all riddled by loyal lead, and Brigham Young, a prominent clansman, succeeded him as chief mystagogue, and at Nauvoo, Ill., held his midnight councils in a den widely known as "Hiram's Hall."

The citizens and the clan were continually at war, and finally the whole outfit fled to Utah, where they gained rapidly in influence and power.

Assisted by their secret abetters throughout the land and by Royal Arch clansmen in Washington, they have for half a century defied our civilization and committed a thousand murders, with no show of being brought to justice except a poor dupe now and then to pacify the people and screen the ringleaders.

The Bachelor devoted much time, travel and expense to gather rare and valuable knowledge concerning these western departments of the secret empire, having made a number of journeys, combining business and pleasure, as he dogged the bloody villains to their impregnable lurking places. The intrepid doctor pushed his investigations until his most sanguine expectations were fully realized. The ceremonies of the secret caverns are revolting, disgusting and obscene. The room is ever ornamented with the universal emblems of the strange Invisible Empire, the sun, moon, stars, square, compass and plumb.

The oaths administered to the novitiate are fairly blood curdling, and so awfully blasphemous as to cause a shudder of horror at their repetition. The penalties for violating the obligations of fealty by revealing the ghastly operations are to have the throat cut from ear to ear, the tongue torn out, the heart cut out, the bowels taken from the body, and in the world to come eternal damnation. Implicit obedience and inviolable secrecy are the cardinal virtues more strictly taught and inculcated by the order. The badge of the novitiate is an apron cut from a square of white linen, with nine fig leaves of green silk sewn thereon. The common sign of recognition is to draw the right hand quickly across the throat from left to right, directly under the chin, and refers to the penalty of the obligation. The sign of distress of a "Danite" in great danger is to place the thumb and forefinger of the right hand against the side of the face and slip the hand upward until the right ear is snug between the thumb and finger, as if smiting off the ear.

A very fair exposition of all this was published in the Chicago *Daily Inter Ocean*, of April 14, 1881; also see the St. Louis *Daily Globe Democrat* of Feb. 6, 1882, and other corroborative revelations from time to time. The headquarters of this division is at Salt Lake City. John D. Lee, one of these "latter-day saints" (all clanism operates under a moral or religious cloak), an ignoble, dastardly demon in human shape, was but carrying out the underlying principles of all clanism when he led the Mountain Meadow massacre. They kneeled in a circle and asked God to lead them in that shocking murder. And Jehovah only knows how long this accursed faction of the mystic system is to defy the laws of heaven and earth.

There is little hope of permanent improvement while a cord of fraternity continues to extend from the darkened apartments of Salt Lake to the tyled recesses in Washington City. The dens of the District of Columbia and those of Utah teach and practice signs and penalties alike, and the pagan rites and ceremonies of these are the perfect counterpart of those.

The dignified "Hiramite" in the Congressional halls or loitering about the Capitol corriders at Washington, D. C., and the "Destroying Angel" in Salt Lake have each severed forever every tie of allegiance to the stars and stripes and the Constitution of the American forefathers, and of their own free will and accord irrevocably surrendered that allegiance to the Universal Invisible Empire of the world, under bonds considered paramount to all others on earth.

(*To be continued.*)

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Make in cold weather. A pound of butter, a pound of pastry flour, a teaspoonful of salt, 1 of sugar, white of 1 egg. Put the butter into ice water and wash it well. This is to remove the acid that would make the paste spoil. The flour in a cold basin, adding a small part of the butter, salt, sugar and egg. Add a part of a cup of ice water to this and work into a paste with thumb and finger. After adding the remaining water put it out on a marble slab, knead as you would bread, work until it feels elastic and ceases to be sticky; cut in half, roll out each part, take the remaining butter, break into pieces and dot it over one part; dust with flour and place the other part over this, also dotted with butter. Roll out from you until thin; fold in the sides; do this several times; always roll from you. When it commences to draw up, stop and put on ice. Make the day before using. It will keep ten days, wrapped in a napkin in a cool place.

How to Cure Nervous Headaches.

An excellent and never failing cure for nervous headache is the simple act of walking backward. As soon as you begin to walk backward there comes a feeling of everything being reversed, and this is followed by relief. The relief is always certain and generally speedy. Ten minutes is the longest ever found necessary. An entry or a long, narrow room makes the best place for such a promenade. You walk very slowly, letting the ball of your foot touch the floor first and then the heel, just the way that one should walk forward.

How to Make Royal Fritters.

One pint sifted flour, half a pint water, a gill of butter, half a gill of sugar, the grated rind and juice of one orange, 5 eggs. Put the water, butter, orange juice and rind on the fire in a granite saucepan. Heat to the boiling point, add the sugar, and, when melted, the flour, turning in all the flour at once. Beat well with the wooden potato masher, keeping the saucepan on the fire. Cook for three minutes, turn into a bowl and set away to cool. When cold, beat in the eggs one by one, using the hand. It will take about 20 minutes to beat the mixture light. Drop by dessertspoonful into the pot of smoking hot lard and cook ten minutes. Serve with a clear orange sauce.

How to Make Candied Peel.

Scrape and cut into strips and boil in water till the peel can be pierced with a straw, drain and boil in sugar slowly on the back of the stove till all sirup is absorbed; spread out to dry and put in a jar until wanted.

How to Make Cough Candy.

Take 2 tumblers. In one place a gill of whole flaxseed; fill the other with broken bits of slippery elm bark. Fill both tumblers with boiling water and leave standing for two hours. In a saucepan place 1½ pounds of best brown sugar. Strain into it through muslin all the liquid from the 2 tumblers. Put on the fire and boil, stirring constantly until the candy seems upon the point of turning back to sugar. Pour out quickly on to buttered plates and break into small pieces when cold.

How to Make Chocolate Charlotte Russe.

To make a chocolate charlotte russe take a half ounce of gelatin soaked in a very little cold water, 8 tablespoonfuls of grated chocolate rubbed smooth in a little milk, a half cup of powdered sugar, 4 eggs, a half pound of sponge cake, a teaspoonful of vanilla and 1 pint of cream. Heat the cream to boiling slowly, stirring frequently. Add the sugar, chocolate and gelatin, and when these are dissolved add a spoonful at a time to the beaten yolks. Set back in the saucepan of boiling water and stir five minutes until very hot, but do not let it boil. Take it off the stove and whip or churn to a standing froth, adding the beaten whites toward the last. Line a mold with cake, fill the mixture and set on ice before serving.

How to Make Javelle Water.

Javelle water consists of washing soda and water and chloride of lime, a pound of the soda to a gallon of water and a pound of lime. Stir the soda into the water, and boil ten minutes, then add the chloride of lime. When the fluid has settled, pour off as much as is clear and put in bottles. Label and cork tightly. It should only be used when stains will not yield to hot or cold water and should be thoroughly rinsed out after using.

How to Make Christmas Drops.

Beat the white of an egg and a quarter of a pound of sugar until smooth, adding gradually a half teaspoonful of cream of tartar and soda sifted together; flavor to taste with lemon juice and grate in a very little of the rind. Drop on buttered tins about three inches apart and bake in a slow oven until a light golden brown; remove with a broad, thin knife blade and set aside to cool.

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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

REV. M. A. GAULT, - - - EDITOR.
WM. I. PHILLIPS, - - - PUBLISHER.

CHICAGO, THURSDAY, FEBRUARY 6, 1896.

CALL FOR THE ANNUAL STATE CONVENTION OF PENNSYLVANIA.

AT BEAVER FALLS, FEB. 24 AND 25, 1896.

To all friends of religion and pure morality—opponents of organized secretism in all forms, kinds and degrees:— Providence favoring, this convention will meet as above, at 2 P M, in the Sixth Avenue theater. Beaver Falls is near the west border of the State, but is easy of access from all points, and is in the midst of an intelligent religious people in this and the adjacent States of Ohio and West Virginia. The time, it is thought, will conflict with very few, if any, other special or regular meetings.

The enemy boasts of his increasing power, of his control of civil and political affairs, and of his encroachments upon the church. He is ever active and on the alert.

It therefore becomes us to be awake and at work, not merely to hold our ground, but to advance all along the line. Much has been done. Much more needs to be done.

We ask all friends of the cause in Pennsylvania to come or send delegates from their respective churches and neighborhoods. We also respectfully invite all friends of our cause in Ohio, West Virginia and elsewhere to meet with us as consultative members.

In the name of our covenant God in Christ Jesus—the God of love and light and liberty—"with charity for all and malice for none," let us prayerfully meet at the time and place above named, that we may gather the fruits of the past, and sow more widely and abundantly than even heretofore "the good seed of the kingdom."

For program and information, address Rev. W. B. Stoddard, agent, Beaver Falls, Pa.

S. COLLINS, *Pres. Pa. N. C. A*
Allegheny, Pa, Jan 31, 1896.

MASONIC RIGHT TO LAY CORNER-STONES.

How Freemasons claim the right to lay corner-stones is illustrated by the following from the New York *Herald*. It seems that a certain man claimed the right to raise the flag because of his lineal descent from the first flag raiser. So Masons, by illimitable impudence and lying in regard to their antiquity, claim the right to lay the corner-stones of public buildings.

"The parties to the dispute about the privilege of hoisting the American flag on the Battery staff and the Block House on July 4 and Evacuation Day appeared before the special committee of the Board of Aldermen yesterday afternoon. Asa Bird Gardiner argued against allowing John Van Arsdale to raise the flag. He said there was no flag staff in Battery Park until after 1793, and therefore John Van Arsdale could not have nailed the American flag to the staff on Evacuation Day as described in the legend."

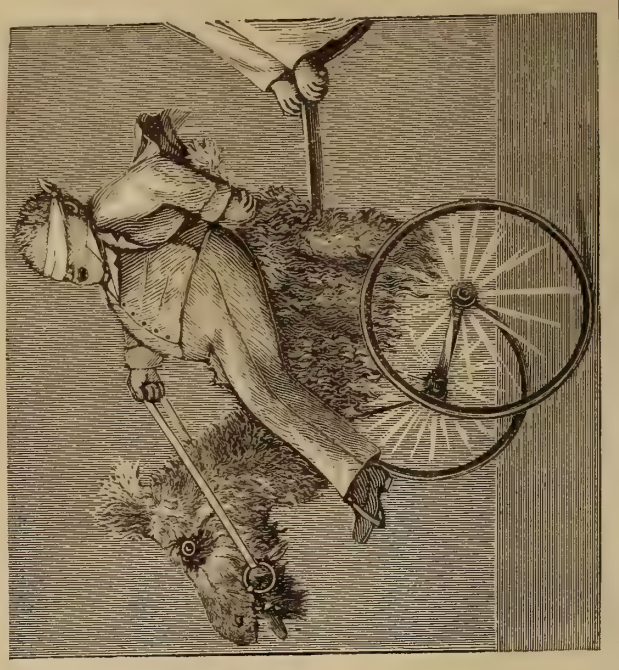
PROMINENT NEBRASKA MINISTER UNDERGOES DEGRADING LODGE CEREMONIES.

THE PASTOR OF A POPULAR CHURCH IN BEATRICE, NEB., HAS HIS PANTS TORN OFF WHILE BEING INITIATED IN THE MODERN WOODMEN LODGE.

A leading W. C. T. U. lady of Nebraska, who was a delegate to the last State W. C. T. U. convention at Beatrice, relates in a letter a most humiliating and shameful lodge ceremony, in which a popular pastor of that city was initiated into the order of Modern Woodmen. During the ceremony the minister's pants were not only torn off, but were all torn in pieces. The lodge compensated the minister by procuring him a new pair of pants, after which the members said he gave them an eloquent speech.

These facts were related to our correspondent by members of the same lodge which initiated the pastor. She was also informed that three other ministers were initiated the same night, and that five of the Beatrice ministers are Modern Woodmen. Charity and pity leads us to withhold the name of this pastor, who so far forgot his high calling as to allow himself to be thus degraded by the profane and lewd element of the city. We subjoin the following cut that our readers may get an impression of the low and debasing performances carried on in these secret chambers.

This cut was secured by the enterprising editor of the *Lodge Lamp*, and was used in the last April number of that paper. He obtained it from the inventor, J. P. Van Nest, of Wooster,



Ohio, who manufactures this singular device in large numbers to take the place of the traditional lodge goat, and to be used in the lodge initiation ceremonies. It is advertised as "The Day Mare," or "Wild Ass of the Desert," and was patented Nov. 29, 1892 The inventor in his advertising circular says, "All infringements will be vigorously prosecuted." "Study it out." "500 motions to the square inch." "Something entirely new." "Warranted to cure torpid liver." "Greatest invention of the 19th century." "Designed and patented for the use of all secret, and other societies." "Hundreds sold." "Price with stable $35."

The circular contains numerous letters from lodges which have purchased this "Day Mare," and pronounce it "a howling success." We give a sample of one of these letters:

LYNDON, Kansas, April 12, 1894.

DEAR SIR:—The "Day Mare" arrived. We have used her in four meetings of our Camp 807, M. W. of A., and have initiated seven new members. The attendance used to be from seven to ten; now twenty to thirty.

We are more than pleased with the "Day Mare" and you could not re-purchase it for any price. Yours respectfully,
W. S. OLCOTT.

The circular also states that the body of the "Day Mare" is constructed of wood, strongly braced, and with steering apparatus adjustable. The covering is fur of good quality, and so arranged as to make a very grotesque appearance.

The wheels are made of steel, and provided with soft rubber tire. They are excentrically journalled upon the axle, and are opposite each other, giving the rider an undulatory and laterally swaying motion at every turn of the room,

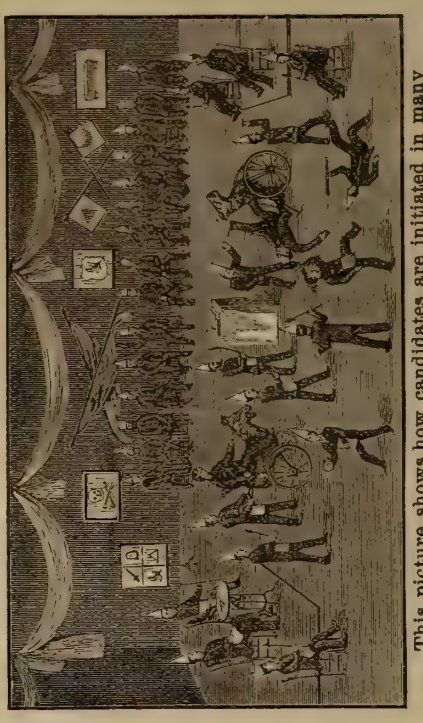
The eyes are of glass, and with open jaws provided with teeth, presents a most angry and ferocious aspect. The bridle and saddle are made of russet leather, and the finish is firstclass throughout.

The rider presents a most ungainly and awkward appearance, experiencing great difficulty in retaining his seat, and may be suddenly and gracefully dismounted either forward or backward without fear of injury, by the simple turn of the wrist of the operator.

This wonderful machine has created the greatest enthusiasm wherever used, and must be seen in full operation to be thoroughly appreciated.

The inventor says the "Day Mare" has been bought by lodges of the following secret societies: A. F. & A. M., A. O. F. of A., A. O U. W., B. of L F., B. of R. R. T., I. O. H, I. O. M. A., I. O. O. F, K of C., K of H., K. of P., K. O. T. M., M. W. of A., M. S, N. U., S. of I., U. C. T.

That our readers may "thoroughly appreciate" this "wonderful machine" "in full operation," we insert here an inside view of the "secret chamber" where the Divine Master was never found, but where these professed ministers of his were wheeled and tumbled around as they attempted to ride this "Day Mare," acting the buffoon for the sport and entertainment of the fools of the lodge. Is it any wonder that genuine revivals of religion



This picture shows how candidates are initiated in many of the minor secret orders.

are becoming a thing of the past and that the church is losing its power? What respect can men have for a minister's sincerity after being associated with him in such disgusting lodge ceremonies?

THE QUARTET OF DEVILS.

There are a quartet of devils who have struck this world of ours.

1. The slavery devil; the devil of covetousness, which is the devil of selfishness, which is the ruling devil, being the sum of all villainies. He is the chief of devils.

2. The rum devil, which is the devil of appetite poisoned and turned out of its legitimate course, running riot, becoming a mob—knowing neither the law of God nor the law of man.

3. The lust devil, which is the devil of passion, which turns the man into a seducer and places him under the rule of carnality, to invade homes and turn society into a brothel.

4. The Masonic devil, which is the devil of ignorance, the devil of superstition, the devil of savagery.

These devils constitute more than a trinity. They are a quartet, and can sing all the parts embraced in covetousness, lust, appetite, passion and ignorance, superstition and savagery. They make up the choir, which leads the mighty Satanic worshipers to bow before human slavery, lust, appetite, ignorance, and superstition.

The Freemason has to swear that his lust shall not invade the virtue of a Master Mason's wife, mother, sister or daughter, he knowing them to be such. Suppose he did not know them to be such? Would he be at Masonic liberty to invade their virtue by seduction or by force? How a civilized people can tolerate such a devil as this, we are not able to tell. How refined and elegant ladies can tolerate the presence of a man taking such an oath, offering an insult to every virtuous woman in the land, whether she be wife, mother, sister or daughter, passes beyond comprehension. How can true husbands, reverential sons, devoted brothers and affectionate fathers give their consent to allow such infamy to live a day.

Such an oath is the climax of shame; the very soul of dishonor and an unpardonable insult to virtue, which is the angel of benediction, and whose robes are to be as white and as clean and as pure os the snow upon the mountain top, where the sunshine of God kisses the grandeur of nature's monarch. Her beauty is her wealth of fadeless flowers which constantly send out this fragrance to charm and lead on in her path of safety.

He who would invade her sacred sanctuary by act, or innuendo, is the unchained devil, who claims the privilege of roaming at large under his secret oath-bound unrighteousness, and impudently asks, "What are you going to do about it?"

A WORSE THAN INGERSOLL'S INFIDELITY.

We often hear and read of professed ministers of Christ, who have taken Masonic oaths, denounce from the pulpit the atheism, infidelity and blasphemy, as they are pleased to call it, of Robert G. Ingersoll. How dare they involve themselves in such stupid inconsistency?

1. There is nothing, in what may be termed Col. Ingersoll's atheism, comparable to the practical atheism embraced in the Masonic oaths, taken by these professed ministers of Christ. It is their ignorance, superstition and profanity which constitutes them the most destructive form of practical atheism. Col. Ingersoll's atheism is theoretical. The Masonic oaths are practical atheism. They involve a life and conduct as if there were no God. There is much more crime embraced in the Masonic oaths.

2. The practical infidelity embraced in the Masonic oaths are demonstrated in indecency, in nakedness and shame, in the dishonor of exposing his nakedness. Who but an infidel of the worst character could submit to such shameful immodesty? Shame, shame on such degrading immorality!

3 There is nothing in Col. Ingersoll's blasphemy to be compared to that of the Masonic minister down on his naked knee, with his hand on the Bible, swearing that he will have his throat cut and his tongue torn out by the roots if he has illicit intercourse with a Master Mason's wife, mother, sister or daughter, he knowing them to be such. The idea of a minister having to put himself under such an oath to prevent himself from commiting such a crime! Did blasphemy ever reach such a devilish heighth? It is of the infinite mercy of God that they do not suffer the fate of Ananias.

We would like to know if Col. Ingersoll has ever been run through this smut mill of Masonic ignorance and superstition. We wonder if the Colonel could not be prevailed upon to come to Chicago and deliver a lecture on the ignorance and superstition and sensuality of Freemasonry.

But if he has been through the mill of Freemasonry, how does he manage to sleep with the professed ministers who denounce him in their pulpits, and then insist on occupying his Freemason bed, having him as their close bed-fellow? Let the Colonel come to Chicago and deliver the lecture. It would not injure public morality so much as swearing Masonic oaths by professed ministers of the Gospel.

PERSONAL MENTION.

—Strangely out of place seemed a keystone of the chapter in a Christian church. It was doubly out of place worn by a minister of Jesus.

—Bro. C. Powers, the Tennessee anti-secrecy colporteur, has removed to Tupelo, Miss., and has just started out on a new canvassing tour.

—President S. M. Hill, of the Luther Academy at Wahoo, Neb., promises to send us some articles on "The Jesuits a Foe to our Republic." He writes: "The *Cynosure* is an old friend. I have been your subscriber for twenty years."

—Our good brother, Thomas Hodge, of this city, for some time one of our Board of Directors and a frequent contributor to these columns, has been confined to his house since New Years. He has our sympathies and prayers for speedy restoration.

—One of the encouraging things at the present time is the tendency of newspapers to report anti-secret meetings and print anti-secret matter. There is also, in recent times, a tendency to condemn secret political societies and oppose them.

—A prominent national reform lecturer in the East writes us that the reason why that association does not touch the anti-secret question "is not cowardice but sagacity. You know I fear not secret societies, yet when I go gunning in the lion's forest I will not provoke the lion first of all if I want other game, for his voice drives all the others into their holes."

—Bro. Edmond Ronayne, after speaking at the Columbus convention, went last week to Cedarville, Ohio, where he lectured Thursday evening in the hall and Friday forenoon in the chapel of the Covenanter College before the students and others. He addressed meetings this week at Utica, Ohio, Monday and Tuesday evenings. We have an interesting letter from him but it came too late for this issue.

—A prominent Illinois Methodist pastor who has had much experience with Masonry writes to us, "Scatter Greek fire in the Masonic camp. Give them no quarter. The infernal lie has no right to live a day or an hour. It is a blot on civilization, a scab upon the body politic, an insult to all culture, a nullifiction of Christianity, a travesty upon decency. It feeds in the pasture of big-foolism."

—Rev. J. L. Barlow, of Harvey, visited our office last week. He has recently passed through a sore bereavement in the death of his wife, which occurred at Harvey, December 19. She was interred on the banks of the Hudson River, N. Y., where she spent her early life and where she was baptized by her husband thirty-six years ago into the Baptist church. She was married to Bro. Barlow in this city six years ago. Her death was peaceful and triumphant.

—Bro. W. B. Stoddard has returned to Washington for a few days' needed rest. He has secured the largest building in Beaver Falls for the Pennsylvania State convention. The Sixth Avenue theater has a seating capacity of 1,500. Let the friends in the Keystone State direct their prayers, faith and contributions accordingly. He will soon return to the work of preparation. Probably he will be in Beaver Falls when this reaches our readers. He may be addressed in that city until after the convention.

—Rev. H. J. Becker, of Dayton, president of the State Christian Association, writes on the train returning from the Columbus convention: "The Ohio convention was the best in its history. Bro. W. B. Stoddard showed splendid executive ability in arranging for it in every way. Of the details others will write. The way for the coming of Rev. P. B. Williams, of Oregon, is opening finely. He will meet with many warm friends of the cause East. Of the general and local bearing of the convention I will write later."

—Rev. J. M. Foster writes that "Tremont Temple is to be dedicated as a Baptist church on Easter Sabbath. The De Molay Commandery of the Knight Templars present the pulpit, costing $1,500. It is in the shape of an angel with hands uplifted in the attitude of prayer, one hand to hold the Bible and the other the hymn book, with Masonic emblems in front. Rev. Nathaniel Culver, D. D., a former pastor, repudiated Masonry. Rev. Dr. Lorimer, the present pastor, says, 'When the Masons go out of the church I go along."

—Mrs. Wm. Meloy, of Renova, Pa., writes: "The Philadelphia *Record* of Jan. 22, has this notice. 'Rev. S. J. Morris, D. D., pastor of the M. E. church of Bridgeville, Del., has announced that on next Sabbath, Jan. 26, he will preach on "The Order of Freemasonry." He says that in the course of his sermon he will give the passwords, signs, grips and secret symbols of the order, notwithstanding that he is not a member. His announcement has created much surprise, particularly among the members of the Masonic fraternity at Bridgeville.'"

—Mr. M. L. Worcester is usually among the first to see a good thing for his neighbors, and to secure it; but this time his was the very first order for the *Lodge Lamp* advertised in our last issue, which gives a full and clear account of the Dr. Jackson case of Masons exposing Masonry; and showing clearly that Masonic oaths are as treasonable as the Endowment House oaths of the Mormons which a United States judge decided should disfranchise every Mormon who adheres to them. There is no better time of the year for tract distribution. This is a document that your neighbors will read. Send 25 cents for 50; $1.00 for 500 of the January *Lodge Lamp*.

TALKS TO YOUNG PEOPLE.

BY PROF. D. A. STRAW.

GROWN OUT OF KILTS.

As soon as a little man gets his first set of teeth fitted into his mouth, and gets his mother persuaded to have his long golden locks cut short, and, having passed the age of kilts, arrives in the land of liberty where people wear knee pants and blouses, he repudiates once and forever the name of baby. He does not object to being petted, at times. He is not averse to being loved; indeed, he likes that as well as girls do, or women, or men. And they all like to be loved in limited quantities.

A baby is innocent, and everybody admires it for its innocence, if it does not discredit its innocence by naughty actions. But our young gentleman who has escaped from the nursery has no scruples against being admired. He won't think much about that unless he is told of it too often. And he likes to be civilly treated just as well as he ever did. If he is teased he will be saucy, or want to, just the same as a man at any other age. Oh, that somebody would hang all the men and all the other people who tease boys—hang them up by their heels, I mean, until their good sense settles down into their heads.

Independent boys are made; they don't grow naturally; they are made by their neighbors, and sometimes by their supposed friends. There is a certain humane respect which a man deserves, no matter how young he is. And he never objects to that. But he does object to being called a baby, or treated like a baby, or considered a baby after he has come to knee pants and pocket knives.

A baby has to be waited on; and he wants to wait on himself. A baby has to be cared for; and he wants to care for himself and others. Yes, he does like to care for others, if he does not have to be on duty too steadily—if he does not have to be a sort of cash boy for all the clerks in the home shop, and get none of the cash for himself at night. Of course, he often offers to help where his help is not wanted. But it breaks his spirit of helpfulness to be told to get out of the way. What four-year-old man is there that has not offered to help wind the clock, and carry the lamp, and chop the wood, and run the sewing machine, and pass the gravy?

When a boy's services are persistently and repeatedly declined he is likely to relapse into a second babyhood. My young friends, did you ever know a youth who did not like to help, but would rather be helped? who did not like to serve, but would rather be served? Once in a while I have seen one. He does not like to be called a baby any better than any other man does; but I think you will agree that he has had a relapse into the baby desire of being cared for. Nobody blames a baby for that desire, but nearly everybody blames a boy who relapses. Perhaps wrongly. For I think he seldom rejoins the race of those who want others to race for them, without a good deal of inducement from his guardians.

When he does relapse, his case is like measles, very hard to recover, very likely to leave him permanently injured. Small-pox often leaves a man's face disfigured for life, though his general vigor of health is greater than before he had it. It is just the other way with measles that "strike in" on one. He may look as pretty as a baby afterward, but be permanently despoiled of his vigor. So it is with this spirit of helpfulness when it is not encouraged to "come out" on a boy about the time his pockets do.

I have known a good many men who had suffered this misfortune from too-prolonged nursing, or unwise guardians, or perhaps from over-kind companions. Some of them manage to live a good while in spite of their weakness, by organizing a trust or a corner in some line of produce, and so compelling others to contribute to their support. These usually look beautiful enough, and sometimes happy, but they are always soundly hated for their constant crying for others to help them. Did you witness the remarks of people a few months ago when one of them asked everybody to give him two cents a gallon more for oil?

But a common way of these grown-up men who perpetually have to be taken care of is to get into a lodge and get a pledge of the whole lodge to take care of them, in exchange for their own promise to be helpful. It is true they often have to give a promise with a good many penalties attached, and they often have to back it up with a good deal of money, but they get the assurance of being taken care of; and a baby never borrows any trouble about this world or the next so long as he has present attention and care. But we do enjoy the manliness of the little fellow when he has grown to where he likes to help others.

Wheaton College, Ill.

THEMOTHER'SPOWER

HER LOVE A SHIELD AGAINST THE ARROWS OF EVIL.

Rev. Dr. Madison C. Peters Shows Her Great Responsibility—Influence of Sweet Home Memories — Advice For Young Men—Napoleon and the Sailor.

"A Mother's Love" was the title of Rev. Dr. Madison C. Peters' sermon at the Bloomingdale Reformed church, New York, Jan. 26. His text was Proverbs xxxi, 28, "Her children rise up and call her blessed." He said in part:

How little do we appreciate a mother's tenderness while living! How heedless are we in youth of all her anxieties, but when she is dead and gone, when we experience how hard it is to find true sympathy, how few to love us for ourselves, it is then that we think of the mother that we have lost.

No man of heart ever gets over the death of his mother. William Cowper lost his mother when he was only 6 years old, yet 53 years later, on receiving the gift of her picture, he wrote this touching poem:

My mother, when I learned that thou wast dead,
Say, wast thou conscious of the tears I shed?
Hover'd thy spirit o'er thy sorrowing son,
Wretch even then, life's journey just begun?
Perhaps thou gavest me, though unfelt, a kiss,
Perhaps a tear, if souls can weep in bliss.
Ah, that maternal smile! It answers "Yes."
I heard the bell tolled on thy burial day;
I saw the hearse that bore thee slow away,
And turning from my nursery window drew
A long, long sigh and wept a last adieu.
But was it such? It was. Where thou art gone
Adieus and farewells are a sound unknown.
May I but meet thee on that peaceful shore
The parting words shall pass my lips no more.
Thy maidens grieved themselves at my concern,
Oft gave me promise of thy quick return.
What ardently I wished I long believed,
And, disappointed still, was still deceived,
By expectation every day beguiled,
Dupe of tomorrow even from a child.
Thus many a sad tomorrow came and went,
Till, all my stock of infant sorrows spent,
I learned at last submission to my lot;
But, though I less deplored thee, ne'er forgot.

There is no need of argument to prove the influence of true and sweet home memories in the formation of character. Look around you and see whence come our most illustrious statesmen, the most eloquent preachers and the greatest benefactors of mankind. They come almost exclusively from families where the mother is a Christian, where the nursery for the family is a nursery for the church, where the first lispings of childhood are the accents of prayer, and the first thoughts of the heart thoughts of God and his Christ. Napoleon realized the fostering influence of home when he said, "What France wants is good mothers; you may be sure then that France will have good sons."

The light, the spell word of the heart,
Our guiding star in weal or woe,
Our talisman, our earthly chart,
That sweetest name that earth can know.

We breathed it first with lisping tongue
When cradled in her arms we lay.
Fond memories round the name are hung
That will not, cannot pass away.

We breathed it then, we breathe it still,
More dear than sister, father or brother,
The gentle power, the majestic thrill
Awakened at the name of mother.

Oh, mothers! God has put into your hands, at your hearthstones a greater power than that which the president of the United States wields and which issues either in the weal or woe of your children. Make every sacrifice of personal comfort or pleasure to transmit a legacy of holy memories that shall be through all the years, like a host of pure angels hovering over those you love to guard and guide them.

Young men, I trust you have been blessed with a godly home, and that in it or out of it you can say:

The world hath its delights
And its delusions, too,
But home to calmer bliss invites,
More tranquil and more true.

Life's charities, like light,
Spread smilingly afar,
But stars approached become more light,
And home is life's own star.

The pilgrim's step in vain
Seeks earth's sacred ground,
But in home's holy joys again
An Eden may be found.

Think how many young men come to this great city. It is a new world for them, and how quickly some of them plunge into some one of its pits. I do pity the tempted and homeless young men who have come to this city to make their way in the world away from the warm bosom of home, with none to counsel and care for them and none to invite them by winning influences to refinement and religion, but thousands to win them to evil and lash them on its steep, swift way to hopeless ruin. Oh, I implore you, maintain the integrity that was implanted in your breasts in your early home. There is a serious wrong in that home or in that man who quits it when it is soon forgotten. An English sailor captured by Napoleon in one of his invasions was detected trying to escape across the channel in a small skiff which he had constructed of bits of wood and bark. Summoned into the presence of the great warrior, he was asked if he really meant to risk his life and cross the channel in such a crazy contrivance as that. He replied: "Yes, if you will let me. I am still willing to try."

"You must have a sweetheart whom you are so anxious to revisit?"

"No," he remarked. "I only wish to see my mother, who is old and infirm."

"And you shall see her," was the answer, "and take to her this money from me, for she must be a good mother to have such an affectionate son."

A young man who carries with him and maintains such a home and mother love in the conflict of life carries with him a shield against which the arrows of evil will strike harmlessly and fall broken at his feet. Preserve in your respect and habit the religious memories of your home. To abandon or blight by evil doings those principles and recollections of the sunniest part of your life is to violate the obligations you owe to your parents, and who does that reverses the progress of a character that once looked heavenward.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Feb. 9. Comment by Rev. S. H. Doyle.

TOPIC.—Christ's warnings.—Math. vii, 21-27. (A memory meeting suggested.)

Two things are necessary to our best encouragement and development in Christian character. We must be instructed in the Christian life and encouraged by the blessedness and happiness of fidelity to God, and, furthermore, we must be stimulated by being faithfully warned against the evil consequences sure to follow if we do not faithfully serve the Lord.

Christ was faithful in warning His people as well as holding out inducements in the way of the precious promises of God. It is a noticeable fact that the warnings of Christ and of God's word are not emphasized today as they used to be and as they undoubtedly should be. If Christ thought it important and necessary to use warnings in presenting the truth of God, His disciples should not lightly disregard it, for "the servant is not greater than his lord."

1. Christ warns us against hypocrisy. "Not every one that sayeth unto me Lord, Lord, shall enter into the kingdom of heaven." To those who falsely professed His name, He said He would say on the day of judgment: "I never knew you. Depart from Me." The utter worthlessness and weakness of hypocrisy in religion are apparent to all. Christ knows that we are not sincere. We cannot deceive Him, nor can we deceive God. Nor do we usually deceive men. Sooner or later they will know if we are true or false, and instead of our profession benefiting us, it will injure us. Christ's warning against hypocrisy should stimulate us to sincerity. If Christianity is worth imitating, it is worth possessing. The real thing is always of greater and surer value than the counterfeit.

2. Christ warns us against being hearers of His word only. It is not the one, He says, that heareth the word of God, but the one that doeth it that shall enter into the kingdom of heaven. Christ likened the one who heard, but did not do, to a man who built a house upon the sand, which was speedily and easily destroyed in the midst of the storm that came upon it. But him that both heard and did His sayings He likened to a man who built his house upon a rock, which withstood all the storms that came upon it. He clearly points out the consequences resulting from not doing His will, but He leaves it for us to decide what we will do. Let us imitate the wise man who built his house upon the rock. Let us both hear and do, thus obeying the injunction of James to be doers and not hearers only.

Bible Readings.—II Chron. xix, 10; Ps. xix, 9-11; Isa. iii, 11; Ezek. iii, 17-19; Math. xviii, 6, 7; xxiii, 29-33; xxv, 1-13, 31-46; Luke vi, 22-26; xi, 42-44; xvii, 1-4; John iii, 18-20; Col. i, 28, 29; I Thess. v, 14; Heb. xi, 7; Jas. i, 22-27.

The World For Christ.

If you want to conquer the world for Christ, learn something about the method of campaign. Study missions more diligently and intelligently than you would study mathematics. Give your hours to it. Count your best as an unworthy gift to lay on the missionary altar. Share your knowledge among Endeavorers and other church members, circulate missionary literature, brighten up the missionary services of your society and congregation. Give as you would give into the pierced hand of Jesus himself. Go, if He will let you go. By any means, by all means, preach the gospel.—Golden Rule.

There's Something In This.

An Australian society has circulated a card with a list of questions covering almost everything that young Christians could attempt. In order to ascertain just what work is most suited to the individual member, each is requested to put a cross against the work that he would like to undertake. The first card is followed by another, on which the receiver is requested to enter a record of work done. Both lookout and nominating committees would find such a list helpful.—Exchange.

Leakage Stopped by Endeavorers.

A prominent member of the United Methodist Free church of England, Rev. E. Abbott of Birmingham, declared in a recent address that his denomination had lost 80,000 members in ten years by leakages, a number equal to the whole present membership of the denomination, but he said that Christian Endeavor was stopping the leakage.

Work For All.

There is no work for each laborer in the great harvest field, but the Lord of the harvest must send forth where and how He pleases. May we be much in the counsel of the Lord that we may be instructed successfully to work for Him. —Mrs. Pennefather.

The Hardest Task.

I do believe the common man's task is the hardest. The hero has the hero's aspiration that lifts him to his labor. All great duties are easier than the little ones, though they cost far more blood and agony.—Phillips Brooks.

Roses—To Come.

I dreamed I had a plot of ground,
Once when I chanced asleep to drop,
And that a green hedge fenced it round,
Cloudy with roses at the top.

I saw a hundred mornings rise—
So far a little dream may reach—
And spring, with summer in her eyes,
Making the chiefest charm of each.

A thousand vines were climbing o'er
The hedge, I thought, but as I tried
To pull them down for evermore
The flowers dropped off the other side!

Waking, I said, "These things are signs
Sent to instruct us that 'tis ours
Duly to keep and dress our vines—
Waiting in patience for the flowers."

And when the angel feared of all
Across my hearth its shadows spread,
"The rose that climbed my garden wall
Has bloomed the other side," I said.
—Alice Cary.

The Queen of Happiness.

The modest virgin, the prudent wife or the careful matron is much more serviceable in life than petticoated philosophers, blustering heroines or virago queens. She who makes her husband and her children happy, who reclaims the one from vice and trains up the other to virtue, is a much greater character than ladies described in romance, whose whole occupation is to murder mankind with shafts from their quiver or their eyes.—Goldsmith.

SHE WON SUCCESS.

Mrs. Smith Did This by Working Hard and Cultivating Her Talent.

Mrs. Dea Carr Smith, who has recently received an award for china decoration at the Atlanta exposition, and whose exquisite work in the Arkansas exhibit has attracted so much attention and universal admiration, has recently been brought to the attention of the public in a number of newspaper articles which have spoken of the originality and unique beauty shown in the design of the space devoted to the women of Arkansas.

Mrs. Smith was born in Rushville, Ind., and now has charge of the art department of Galloway college, the largest and highest grade school for girls in Arkansas. She has spent years in preparation for her work, studying under the best American artists, under Kenyon Cox in New York; made a special study of foliage under Carl Weber in Philadelphia and did work in life under Satterle, who on seeing one of her sketches gave her a scholarship. All this has given her a broad foundation for her work in china, in which she has received instruction from those able ceramic artists, Punch and Aulich of Cincinnati.

To this wide cultivation and geat talent have been added ten years of experience, making Mrs. Smith a most successful teacher, whose work is much sought after. She had a studio in Seattle several years, and while there spent her summers in Alaska and California, making many beautiful sketches along the Pacific coast. Since she has been in Galloway college her success has been phenomenal. She insists that all work be thorough and takes nature as her model. During her three years' residence in Arkansas she has done much to create and develop a genuine appreciation of art in its truest sense in the state.—Atlanta Constitution.

What Shopping In Paris Teaches.

A correspondent writes: "Shopping in Paris teaches us many things, and among others the new uses to which are put familiar substances. A fashionable trimming for ladies' black capes is now a gelatin lozenge. The 'sequin,' as it is called, is a thin, small pastel, dyed black and having the effect of jet. Each sequin is sewed on separately, and with each garment the purchaser does well to buy a box of the ornaments, as they are liable to drop off. Fortunately for the wearer of gelatin trimming, rain, at least in our hemisphere, does not descend warm; otherwise the decorative art of a mantle would dissolve in a shower. In cold water the new substitute for jet loses neither substance nor color. Cheapness and lightness are the advantages of this edible haberdashery."—London News.

The Fashionable Magpie Contrast.

The magpie contrast, which is the name given to the effect when black and white are brought together, is well displayed in a bonnet intended for evening

wear at concert or opera during the season. The small, rather low crown is of white satin felt, the tiny strips being braided in basket fashion. The narrow brim is of softly twisted black velvet cut out at the back so that the hair shows below, while there are falling over it two of the long, hornlike shaped rosettes so much fancied, daintily made of fine duchess lace. A narrow twist of white satin is just above the velvet at the edge of the crown, and on one side there stands up a 10 inch white pompon, while on the other is a star shaped buckle of rhinestones. Velvet ties come with this bonnet.—Ladies' Home Journal.

Not New at All.

It would appear from the recent writing of a well informed woman on women's clubs that the new woman is not new at all, but decidedly old, dating back to 400 years before the Christian era, when famous Grecian women held original opinions concerning the sun and moon and made studies on the whole solar system. From that time to this the writer mentions the numerous women who have forced the world to acknowledge their superiority, so it would seem that "new woman" is a misnomer.

The English Woman.

Charles Dudley Warner lectured before the students of Trinity college, Hartford, the other evening on "England as It Is." He spoke in terms of admiration of the present type of English woman, not the new woman, he said, but the English woman of society. She is robust and graceful. Her carriage is irreproachable. In former days she had been accused of being poorly dressed. Now, however, it is not true. She dresses in perfect taste.

Makes a Beautiful House Plant.

People who enjoy a bit of green in the house when fields and flower gardens are wrapped in the desolation of winter will find that a sweet potato, planted in moist loose earth or a jar of water, with the seed end projecting upward, will make a beautiful growth of vine in a very short time. It resembles the English ivy and rivals the glossy leaves of the Wandering Jew for house decoration.—Northwest Magazine.

Basket Ball.

"Girls' football," as the popular basket ball is called by patronizing college students of the stronger sex, is, although shorn of some of the rougher features that make the former a menace to life and limb, not precisely a drawing room performance. It is usually played in colleges for women between the juniors and the sophomores in the gymnasium and in gymnasium dress. There are intense excitement, shrill feminine screams and hurrahs, waving of class banners and encouragement of favorite players. The agility and strength displayed at a recent contest were remarkable and spoke highly for the development of the new woman.—New York Times.

Cannot Be Recalled.

No wave on the great ocean of time, when once it has floated past us, can be recalled. All we can do is to watch the new form and motion of the next and launch upon it, to try in the manner our best judgment may suggest, our strength and skill.—Gladstone.

New Kind of Spelling Bee.

A new kind of spelling bee is what the following game is called: One of the company begins the game by naming a letter of the alphabet, and the next must name another, which in connection with the first will help to make a word, but which will not complete it. The next adds another letter, and so on, each aiming to put in a letter which will not finish a word.

This goes on until some one inadvertently completes it. Then the unlucky one is compelled to pay a forfeit. To illustrate: The leader begins with i. The next adds n, the next a, another g, and the next, instead of adding e and completing the word, says i. The following one gives n, and the next, by a happy thought, does not give e, but says a. and then follow t. i. o and n. when the word has been completed, in spite of all.

Slight Mistake.

Ethel had formed the very unbecoming habit of saying "H'm?" when she did not quite understand, and her aunt had been teaching her to say "Beg pardon?" instead.

The following day she was overheard talking with some of her little playmates.

"My auntie says you mustn't say 'H'm?' " she explained. "You must say 'Baking powder.' " — Youth's Companion.

The Sea.

Beside the sea the children go
On white bare feet through the silver sand,
And the little waves run, laughing, up
As if to catch them where they stand,
And they build them houses of rainbow shells,
They dig in the sand the deepest of wells,
But always and ever—alack and a day!—
The waves wash houses and wells away.
—Harriet F. Blodgett in St. Nicholas.

DANGER IN HOP BEER.

Story of a Young Man Who Was Ruined by This "Harmless" Beverage.

In speaking of the Good Templars forbidding hop beer, Theodore Schreiner, one of the leaders, who stands by the decision of the order, has published the following in support of his views:

I knew a young man 30 years ago of my own age, the son of a minister of religion of high standing. This young man, without ever having become wild, vicious or immoral, became a drunkard before he was 20 years old owing to the daily use from his boyhood in his mother's house of homemade hop beer, which, with its 3 or 4 per cent of alcohol, was enough to light into activity the latent fires of hereditary alcoholism with which the mother's side of the family was tainted, and the final result was that after 12 years of vain, agonizing, despairing struggle to free himself from the chains of hellish slavery of drink his poor life went out in the blackness of darkness of awful suicide some 16 years ago.

He ought to have been living, strong, healthy, happy, useful, respectable today and for many years to come, but hop beer damned him to destruction from his boyhood's days, and his poor severed throat with his lifeblood gurgling forth calls on every one of his Templar brothers and sisters in South Africa to stay such tragedies and slay the murderous drink that brings them about. That was 16 years ago; but, mark you, the tragedies are still going on.—South African Good Templar.

NATIVES DO NOT DRINK.

Consumption of Liquors In New Zealand Is Steadily Declining.

In these days of temperance agitation, when the assertion is frequently made on Prohibition platforms that the drinking habits of the people are increasing, a return of the consumption of various articles in common use in New Zealand for every year since 1878, which has just been completed, is of special interest. This return shows that in 1878 the consumption of spirits in the colony was 4.73 gallons per head of population. It has steadily fallen until last year it was 2.24 gallons. The consumption of wine has fallen from .70 gallons to .48 gallons, of imported ale and beer from 1.75 gallons to .48 gallons.

The returns from New Zealand brewed beer are only from 1881, but in that year the consumption was 14.6 gallons as against 10.9 in 1894. Tobacco also shows a falling off from 7.64 pounds per head in 1878 to 6.44 pounds last year, but there is an increase in the consumption of cigars and cigarettes from .63 pounds per head in 1878 to .73 pounds per head in 1894. Tea shows a slight decrease and coffee a decrease of about half a pound, but sugar shows an increase of no less than 23 pounds per head since 1878—64.61 pounds per head in 1878, 87.21 pounds in 1894. Of course the fact is that there is very much less drinking of intoxicants now than even ten years ago. The native born population does not drink.—Exchange.

Total Abstinence Is Best.

Experience, observation and common sense teach that, as a rule, man in his normal condition is better off without intoxicating beverages. Insurance companies, prize fighters, corporations and employers unite in these conclusions, and more and more it is becoming the business practice to require sobriety, if not absolute abstinence, as a condition of employment.—Burlington Hawkeye.

Wrecks Ships as Well as Men.

The American steamship line has it as an invariable rule that no captain or other officer, sailor or other employee shall use intoxicating liquors as a drink. A famous captain on one of its great lines recently said, "Many a time has a glass of whisky wrecked a ship."

Big Dividends For Brewers.

The Brewers' Journal states that English syndicates have $91,000,000 invested in American breweries, the dividends on which, at 9 per cent, last year were $8,190,000 and were paid in gold.

Russia's Liquor Traffic.

In July, 1896, the liquor traffic of eight more provinces of Russia will be placed under government control; in July, 1897, seven other provinces will be added, and by July, 1898, the entire empire will be thus under the dispensary system.—Exchange.

SABBATH SCHOOL.

LESSON VII, FIRST QUARTER, INTERNATIONAL SERIES, FEB. 16.

Text of the Lesson, Luke vii, 2-16—Memory Verses, 14-16—Golden Text, Luke vii, 16—Commentary by the Rev. D. M. Stearns.

2. There being so many verses in this lesson, we will omit quotations from the text of the lesson. We now find Him in Capernaum, which in Math. ix, 1, is called "His own city," probably because when rejected at Nazareth He made Capernaum His Galilean center and there wrought so many of His mighty works. The first fact of this lesson, next to the presence of Christ, is that a Roman centurion had a servant who was very dear to him, and this servant was at this time very sick, and it seemed as if he would die. Math. viii, 6, says that his sickness was the palsy, and that he was grievously tormented. He was a helpless man.

3. The centurion seems to have known somewhat of Jesus, either having heard or seen some of the things which He had done, and hearing that He was in the city he sent some of the elders of the Jews to ask Him to come and heal his servant. We may imagine that the centurion lost no time. His dear servant seemed to be dying; there was no hope for him, no human helper, the only one who could help was in the city; the one thing to do was to have Him come quickly. Jesus is the very same today. If helpless, call Him.

4, 5. When the elders came to Jesus, their plea was that the centurion was worthy because he had shown his love to the nation by building a synagogue. The same thought is in many minds today, for there are many who think that if they build a church, or give so much to the church, or to the poor, or to missions, or to some good cause, they will thus merit the favor of God, whereas the fact is that grace means favor for the undeserving, the poor and the helpless and even those who are rebelling against God. Consider well Rom. v, 7, 8, and kindred passages until you see the meaning of grace.

6. Jesus at once went with them not because the centurion was worthy, but because of the need of the poor, sick and helpless servant, but other servants meet Him, from the centurion, with this message: "I am not worthy that Thou shouldest enter under my roof." The grace of God was doing something for this man, for it is only by grace that we get true humility. Job thought a great deal of himself till he saw God; then he abhored himself and magnified God. Compare Job xxix with xlii, 6, and see also Isa. vi, 5, and Dan. x, 8.

7. Not only did the centurion feel unworthy to have Jesus come into his house, but he also felt unworthy even to come to Jesus and now sends by these servants this message: "Say in a word, and my servant shall be healed," or, as in Math. viii, 8, "Speak the word only." Is it possible that he had become familiar with these words of Scripture, "By the word of the Lord were the heavens made," "He spake, and it was done," "He sent His word and healed them?" (Ps. xxxiii, 6, 9; cvii, 20.) And was he thus led to have such unbounded confidence in this One whom he evidently believed to be God or sent of God?

8. He knew what it was to obey and to be obeyed, and somehow he had faith in this Man that he could command diseases and demons at pleasure. It is written in the Psalms, from which book we have already wanderingly quoted, that "fire and hail, snow and vapors and stormy wind fulfill His word," and that the angels who excel in strength do His commandments, hearkening unto the voice of His word (Ps. cxlviii, 8; ciii, 20), and that, though the Lord be high, yet hath He respect unto the lowly (Ps. cxxxviii, 6). Did this centurion learn his faith and humility from this book?

9. Such faith was so pleasing to the Lord that He spoke of it to the people as excelling any faith that He had seen in Israel. Without faith it is impossible to please God (Heb. xi, 6), but by believing Him and having confidence in Him we can please Him. That the disciples received the words of the Lord made Him so glad that He spoke of it to His Father in His prayer on the night before His crucifixion (John xvii, 8). Consider also the faith of the Syro-Phœnician in Math. xv, 28.

10. When the messengers returned, the servant was well. It would appear from the account in Matthew that, having sent the elders and then the servants, he afterward went himself to meet the Lord, and that the Lord said unto him, "Go thy way, and as thou hast believed so be it done unto thee." We are reminded of the nobleman of Capernaum whose son was sick, and to whom Jesus said, "Go thy way; thy son liveth." The man believed the word and went and found as Jesus had said (John iv, 50). Assurance and joy and peace all come by believing (Rom. xv, 13).

11. We now find Him entering the city of Nain, accompanied by many of His disciples and much people. Being sent of God and filled with the Spirit, He went about doing good and everywhere taught and healed. He was truly the Comforter in the power of the Spirit. He has given us the same Holy Spirit, whom He calls "the Comforter," that He in us may still go about doing good in His name, for we are here in Christ's stead to magnify God.

12. As He entered the city the body of a dead man was being carried out for burial, and he had been the only stay of his poor mother, and she a widow. In a very short time the body would be laid away out of the sight of that broken hearted widow.

13. The Comforter, the Almighty Helper, the Resurrection and the Life, meets her. He is sorry for her, and He says, "Weep not." The time is coming when He will wipe away all tears and there shall be crying no more even on this earth (Rev. vii, 17; xxi, 4), but until that time the tears come, and come again even though we wipe them away. Yet there might be fewer tears if there was more faith in Him.

14, 15. At His word the procession stops. He speaks to the dead man, the man lives, sits up and begins to speak, and Jesus, instead of saying to him, "Follow me," gives him back to his mother. What a word is this! It is even the same that created the world; that spake and it was done; the same word that at the appointed time will bring all dead bodies from their graves (John v, 28), the righteous at the beginning and the rest at the end of the hour, or thousand years (Rev. xx, 5, 6).

16. They acknowledged Him as a great prophet and glorified God, saying that He had visited His people. By and by He will come in power and glory, and Israel shall say: "This is our God. We have waited for Him, and He will save us." Then will He swallow up death in victory and wipe away all tears (Isa. xxv, 8, 9). Let His word enter us now and give a foretaste of these things.

The Best. The Rest. The Test.

There are two kinds of sarsaparilla: **The best—and the rest.** The trouble is they look alike. And when the rest dress like the best who's to tell them apart? Well, "the tree is known by its fruit." That's an old test and a safe one. And the taller the tree the deeper the root. That's another test. What's the root,—the record of these sarsaparillas? The one with the deepest root is Ayer's. The one with the richest fruit: that, too, is Ayer's. Ayer's Sarsaparilla has a record of half a century of cures; a record of many medals and awards—culminating in the medal of the Chicago World's Fair, which, admitting Ayer's Sarsaparilla as the best—shut its doors against the rest. That was greater honor than the medal, to be the only Sarsaparilla admitted as an exhibit at the World's Fair. If you want to get the best sarsaparilla of your druggist, here's an infallible rule: Ask for the best and you'll get Ayer's. Ask for Ayer's and you'll get the best.

MILLIONS CONSUMED.

FLAMES WORK A TERRIBLE HAVOC IN THE QUAKER CITY.

Baptist Publication and Historical Societies Burnt Out, Losing Many Valuables That Cannot Be Replaced—Artists Also Suffer Heavy Losses.

PHILADELPHIA, Feb. 8.—Chestnut street above Broad has been visited by one of the fiercest fires this city has known for years. The big seven story building of Charles H. Haseltine, 1416 and 1418, Chestnut street, and the adjoining five-story structure of the Baptist Publishing society and the American Baptist Historical society, 1420, were totally destroyed. The buildings damaged by fire and water and falling wall were the four-story dry goods house of Homer, Le Boutillier & Co., 1412 and 1414; the dwelling house at 1422, owned by the Wistar estate, and the Hotel Lafayette, at Broad and Sansom streets. On either side of the main entrance of the Haseltine building were the piano warerooms of Hallet & Davis, at 1416, and of Steinway & Co., at 1418. The the two Baptist societies lost large and valuable collections of paintings, books and curios.

Loss Is Close to Two Millions.

The detailed losses have not yet been made up, but a conservative estimate places the aggregate at close to $2,000,000. It is thought that this is almost fully covered by insurance. There were about 250 guests in the Hotel Lafayette, which is in the rear of the destroyed buildings Among these were Porter King, mayor of Atlanta, Ga., and the others of his party who escorted the Liberty bell home and reached Philadelphia Saturday. They are Albert Howell, T. B. Neal, W. H. Block, John P. Ryan, W. L. Bell, H. L. Culberson, W. A. Hemphill, A. D. Adair, W. R. Dumnock, M. L. Tabert, J. Daniel, and P. H. Harralson. Olga Nethersole, the actress; her brother, Louis F. Nethersole, and Madge Meadows and Maud Clayton, of her company, were also guests of the Lafayette. While there was considerable confusion in the hotel the guests, barring a few fainting women, kept cool heads and all were removed in safety.

Got a Ride in a Patrol Wagon.

The Atlanta party was carried in a patrol wagon to the Continental hotel, five blocks away, and the Nethersole party to the Metropole, opposite the Lafayette. Every other hostlery in the city was thrown open for the reception of the disturbed guests. Only the eighth and ninth floors of the hotel were burned, although the back part of the building from cellar to roof was badly damaged by smoke and water. It had only recently been opened by a new management, after thorough enovation.

The Baptist Publication building and stock were valued at $400,000; insured. The Historical society lost 10,000 volumes, valued at $200,000 and insured for $25,000. Dr. Wayland, the eminent divine, also lost a valuable private library, on which there was no insurance, and Dr. T. C. Stelmoyer lost $4,000. The losses on the Homer, Le Boutillier and Hotel Lafayette buildings have not yet been approximated.

TRYING TO BAG THE INSURGENTS.

Marin's Tactics in Cuba and What He Hopes to Accomplish.

HAVANA, Feb. 3.—Considerable anxiety is felt here regarding the result of the military operations now being conducted against Generals Maximo Gomez and Antonio Maceo under the personal direction of General Marin, the acting captain-general of Cuba. The steps taken by the Spanish authorities in gathering in all the horses and cattle possible have had the effect of weakening the insurgents considerably. The tactics of the Spaniards seem to be to keep the insurgents constantly moving from place to place, night and day, and so gradually wear them out. There is little doubt that the insurgents are feeling the effect of these tactics.

Hitherto the great drawback under which the Spanish have labored has been the lack of cavalry with which to pursue the quickly moving mounted infantry of the insurgents. The defect is being gradually remedied, and General Marin has now with him in the province of Pinar del Rio a force of cavalry almost equal in numbers, it is said, to the cavalrymen of Maceo who, according to all reports, has been for some time past doing everything possible to effect a junction of his forces with those of Maceo.

But there is no denying that the Spanish commanders have up to the present succeeded in keeping the insurgent armies apart. With this object in view a new military line has just been drawn north and south, from Mariel, on the northern coast of Pinar del Rio, through Guanejay and Artemisa to the southern coast near Mangas, and upon the maintenance of this new line a great deal is said to depend.

A report has been received from Manzanillo that the well known insurgent leader Francisco Rabi has died from wounds received in battle.

Duestrow Must Hang.

UNION, Mo., Feb. 3.—The celebrated case of Dr. Arthur Duestrow, the St. Louis millionaire, who has been on trial during the past month for the cold-blooded murder of his wife and baby two years ago, has ended, the jury rendering a verdict of guilty in the first degree. After arguments that took up the greater part of Saturday, and lasted until almost midnight, the case was given to the jury, the members of which went to rest without considering it. Yesterday morning the jury took up the case and on the first ballot unanimously found the defendant guilty of murder in the first degree.

Embezzler Sentenced to Prison.

ST. LOUIS, Jan. 29.—William S. Burr, Jr., who as cashier of the St. Louis National bank embezzled $30,000 of the funds of that concern, was Monday sentenced by Judge Adams in the United States court to five years' imprisonment in the state penitentiary. The amount of the shortage was made good, but Burr was indicted and plead guilty. He asked President Cleveland for a pardon before sentence was passed, but it was refused.

Few consumptives believe they are in danger till medicine is of little avail. Ayer's Cherry Pectoral taken in the early stages has prevented further progress of the disease and saved many a life. At any stage of phthisis, Ayer's Cherry Pectoral affords great relief.

Improper and deficient care of the scalp will cause grayness of the hair and baldness. Escape both by the use of that reliable specific, Hall's Hair Renewer.

Once In A While

YOU MAY HAVE A SUDDEN BILIOUS ATTACK OR HEADACHE WHEN IT IS IMPOSSIBLE FOR YOU TO LEAVE YOUR WORK. IF YOU HAVE A BOX OF RIPANS TABULES AT HAND, A SINGLE ONE TAKEN AT THE FIRST SYMPTOM WILL RELIEVE YOU.

Ripans Tabules: Sold by druggists, or by mail if the price (50 cents a box) is sent to The Ripans Chemical Company, No. 10 Spruce St., New York.

NEW IRON LASTS and HOME REPAIRING OUTFIT

The Latest, Neatest, Cheapest and Best Outfit Ever Invented.

THE HOME REPAIRING OUTFIT NO. 1.

Consisting of 38 First-Class Tools and Materials (neatly boxed) Shown in Cut, viz.:

1 Iron Last, 8 inches.
1 Iron Last, 6 inches.
1 Iron Last, 4 inches.
1 Iron Standard, with Base.
1 Package Assorted Nails.
1 Package 4-8 Wire Clinch Nails.
1 Package 5-8 Wire Clinch Nails.
1 Package 6-8 Wire Clinch Nails.
6 Pairs Star Heel Plates.
½ lb Copper Rivets and Burrs.
1 Steel Punch.
1 Sewing Awl, complete.
1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
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STATE NEWS NOTES.

ITEMS OF INTEREST TO THE PEOPLE OF ILLINOIS.

Happenings of the Past Few Days Gathered Here and There Throughout the State—Telegraphic Reports of Events That Will Interest Our Readers.

SPRINGFIELD, Jan 29.—The Republican "love feast" held in representatives' hall yesterday was very largely attended, probable 1,200 Republicans from all over the state being present. Though no resolutions of any character were adopted the meeting was preeminently a McKinley and Tanner one, tremendous cheering arising whenever McKinley's name was uttered, and Tanner receiving a great ovation when he entered the hall. Tanner entered the hall as Littler closed his speech of welcome and for several minutes there was tumultuous cheering. Senator Cullom was then introduced and was accorded a hearty welcome. His speech was principally a criticism of the national administration.

Ex-Governor Fifer was the next speaker and received an ovation. When he mentioned McKinley the audience arose almost enmasse and cheered wildly. A call of congressional districts was then made with responses from ex-Governor John M. Hamilton, General James S. Martin, John R. Tanner, Hon. William E. Mason, Horace S. Clark, James A. Connolly, Congressman A. M. Hopkins, Dr. Joseph Robbins, Colonel Jonathan Merriam, and others.

At night a campfire was held by veterans of the war who had attended the "love feast." A meeting of the state central committee was held at the Leland hotel to decide on the time and place for holding the state convention and the basis of representation. L. Philip Wolf and L. T. Irwin presented the claims of Peoria, and Senator Littler and J. O. Humphrey those of Springfield. After a two hours' session it was decided by a vote of 14 to 11 to hold the convention at Springfield.

The date was fixed for April 29. The basis of representatien was fixed at one delegate for every 300 votes cast for Harrison for president in 1892 and one delegate for every fraction over 150 votes. This will make the number of delegates 1,335.

DIED IN THE PENITENTIARY.

Earnest Swarthout, Who Was Convicted of Killing His Father.

JOLIET, Ills., Feb. 1.—The remains of Earnest Swarthout, who died in the state prison of consumption, were shipped away from here Thursday. In 1893 Farmer Swarthout, a wealthy resident of Morsison, Ills., was found burned in a straw stack on his farm. Developments at the inquest caused the arrest of his two sons. Both denied the charge. They were placed in jail at Sterling, where William sickened and died, confessing before he died to the murder of his father. He said he and his brother Ernest came home the night before the body was found and having a dispute with their father near the barn killed him, placed the body in the stack and fired it.

Ernest was sent to the penitentiary in November, 1893, for fourteen years. Thursday morning he died in the prison hospital. He always brooded over the affair, and for months has been expected to die any day. He made no confession, but declared he was innocent, and that his brother was insane when he made public his statement of the murder.

Shot Each Other to Death.

MARION, Ills., Feb. 3.—Frank Thompson and Willis Sanders met on the street at Johnson City, a new railroad town five miles north of here. Both of them drew their revolvers and began shooting. Both were mortally wounded, Thompson receiving a bullet in the spine and his opponent being shot through the lungs. Sanders suspected Thompson of intimacy with his wife. When Mrs. Sanders heard of the shooting she went to the assistance of Thompson.

SOMEBODY KILLED FIFTY PERSONS.

That Many Died of the Effects of the Alleged Homestead Poisoning.

PITTSBURG, Feb. 1.—In connection with the pardon of Hugh Dempsey, the labor leader sent to the penitentiary for complicity in the alleged poisoning of non-union workmen in the Carnegie Homestead mills, The Commercial-Gazette says that nearly fifty persons have died from the effects of the alleged poisoning. The names of these, dates of death, and the attending physicians, were collected for the commonwealth at great expense and filed before the board of pardons at its October meeting, 1895. These names and affidavits of physsicians were used by Captain E. Y. Breck, in his argument on behalf of the commonwealth, and the pardon board at the time kept them from thepublic.

Mysterious Death at Salina, Kan.

SALINA, Jan. 29.—Considerable mystery surrounds the death of Bessie Anderson, whose dead body was found stretched across her bed in the Elmo hotel Tuesday morning. There is no trace of suicide. The woman came here from Junction City, Kan. Jan. 11, and claimed to be waiting for a sister from Abilene, who was to accompany her to Lincoln. The sister failed to appear.

THE MARKETS.

New York Financial.

NEW YORK, Feb. 1.

Money on call strong at 3½@4 per cent.; prime mercantile paper 6@8 per cent.; sterling exchange firm, with actual business in bankers' bills at 488½@488¾ for demand and 487¼@487½ for sixty days; posted rates, 488@488½ and 489¼@490; commercial bills, 486¾.

Bar silver, 67¼; Mexican dollars, 53¼.

United States government bonds weak, lower; new 4's registered, 112; do coupons, ex-int, 112; 5's registered, 111; 5's coupons, ex. int., 111; 4's registered, 107; 4's coupons, 108½; 2's registered, 95½; Pacific 6's of '96, 100.

Chicago Grain and Produce.

CHICAGO, Feb. 1.

The following were the quotations on the Board of Trade today: Wheat—February, opened 64½c, closed 65¼c; May, opened 66⅛c, closed 67¼c; July, opened 66¼c, closed 67c Corn—February, nominal, closed 28⅝c; May, opened 30⅛c, closed 30⅞c; July, opened 31¼c, closed 32c. Oats—February, nominal, closed 19⅝c; March, opened 20¼c, closed 20¼c; May, opened 21⅛c, closed 21⅝c. Pork—Februay, opened $10.55, closed $10.60; May, opened $10.80, closed $10.85. Lard—February, opened $5.72½, closed $5.75; May, opened $5.95, closed $5.97½.

Produce: Butter—Extra creamery, 19½c per lb.; extra dairy, 17c; packing stock 8@9c. Eggs—Fresh stock, 12@12½c per dozen. Dressed poultry — Spring chickens, 7½@8c per lb.; old hens, 7½c; rooster, 5c; turkeys, 10@12c; ducks, 10@13c; geese, 6@8c. Potatoes—Burbanks, 20@22c per bu. Sweet potatoes—Illinois, $2 00@2.85 per bbl. Apples—Fair to choice, $1.50@3.75 per bbl. Honey—White clover, 1-lb-sections, fancy, 12½@13c per lb.; broken comb, 10@11c; extracted, 5@6c. Cranberries, Cape Cod, $2.60@2.85 per box.

Chicago Live Stock.

CHICAGO, Feb. 1.

Live Stock—Prices at the Union Stock Yards today ranged as follows: Hogs—Estimated receipts for the day, 9,500; sales ranged at $3.30@4.20 pigs, $4.00@4.25 light, $3.95@4.05 rough packing, $4.00@4.27½ mixed, and $4.10@4.30 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 400; quotations ranged at $4.30@4.65 choice to extra shipping steers, $3.80@4.20 good to choice do., $3.60@3.95 fair to good, $3.25@3.65 common to medium do., $3.00@3.40 butchers' steers, $2.60@3.20 stockers, $3.15@3.65 feeders, $1.60@3.40 cows, $2.40@3.80 heifers, $2.00@3.65 bulls, $2.70@3.80 Texas steers, and $2.50@3.25 veal calves.

Sheep—Estimated receipts for the day, 1,000; sales ranged at $2.75@3.60 westerns, $2.10@2.90 Texas, $2.00@3.75 natives, and $3.00@4.70 lambs.

St. Louis Grain.

ST. LOUIS, Feb. 1.

Wheat—No. 2 red cash, 72½c; do hard, 65c; February, 65c; May, 68c. Corn—Cash, 26½c; February, 25½c; May, 27⅞c; July, 29½c. Oats—Cash, 19c; February, 19c; May, 21¼c. Rye—Quiet; 37c bid.

Toledo Grain.

TOLEDO, Feb. 1.

Wheat—Cash, 78¾c; May, 75½c bid; July, 71¼c; No. 3 soft, 71c. Corn—Cash, 28c; May, 31¾c. Oats—Cash, 20½c; May, 22½c. Rye—41c bid.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Jan. 25 to Feb. 1:

W M Wine, M M Morse, J M Aiken, Mrs A P Martin, Jacob Life, Florence Andrus, J P Winslow, T White, C S Allen, D W Oromer, E H Gould, Hugh Mathews, C C Bratt, Albert Merrill, H R Holsinger, Richard Hembrough, Samuel E Clark, Alfred H Hiatt, N A Abbey, Edward Hildreth, A Overholt, Mrs Edward Smart, Joel Fox, Walter Lasby, P Baldwin, Anetta Kindell, J A Laird, R H Orr, S J Houston, T H Acheson, W J Hannum, Mrs H Upton, S H Carlisle, John Trout, Rev W B Stoddard, Robert M Wilson, D J Prime, A L McConahy, Mrs M D Grinnell, W H Turkington, C G Callison, Austin Boyer, J M Elliott, Wilbur N Coffee, H W Marsh, J C Yoder, S J Peter, S M Nelson, J C Chaver, D Molyneux.

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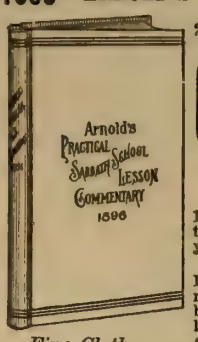

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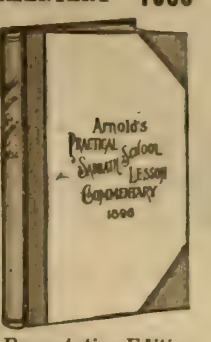

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The kits of tools that we have bought and found the most constant use for are of value to us in the order named: Carpenters', blacksmiths', masons and plasterers', painters', glaziers', plumbers', harness makers' and shoemakers'. My rule has been for the last ten years, when we were not pressed for time, when a job came up that required skilled labor, to put a day laborer in my place, buy the tools and go at it. I generally did a job that was strong and oftentimes just as good as anybody could do. And I always had the experience and the tools left, and the job seldom cost half what the skilled artisan would have charged.

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Barley With Corn.

At the Wisconsin station barley meal was compared with cornmeal fed with, and also without, milk. In one trial there were five hogs in each lot, the one receiving barley meal and the other cornmeal. The experiment extended over eight weeks, and during that time the first lot ate 2,832 pounds of barley meal and gained 601 pounds, while the other lot ate 3,100 pounds of cornmeal and gained 713 pounds, showing that the cornmeal was the most profitable food to feed, as it required only 485 pounds of cornmeal to produce 100 pounds of gain against 471 pounds of barley meal for 100 pounds of gain. These results indicate that it took 8 per cent more barley meal than cornmeal to produce 100 pounds of gain. It might be said that both feeds were soaked with water, the barley requiring three pounds of water to each pound of barley meal to soak it properly, while the cornmeal required two pounds.

In another trial in which barley meal and skimmilk was compared with cornmeal and skimmilk the results are favorable to the corn to the same extent as in the previous experiment—that is, there was a difference of 8 per cent in favor of the corn. Comparing the foods as to the amount required to produce 100 pounds of gain it took 330 pounds of barley meal and 398 pounds of sweet skimmilk, while the same gain was produced by 306 pounds of cornmeal and 371 pounds of sweet skimmilk. These results show that barley is a better food for feeding hogs than it is usually credited with being. It can be fed best by being thoroughly soaked and in a mixture with such food as corn.

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Odds and Ends.

Montana, it is reported, has shipped more than 7,000 cars of cattle this year.

The Kansas state board of agriculture has completed the census of the state for 1895 and finds the population to be 1,334,668, an increase since 1885 of 66,138.

A recent estimate places the population of Arizona at 77,000, being an increase of 7,000 during the year, 90 per cent of the immigrants locating in the districts of Yavapai county and the agricultural section of Maricopa county.

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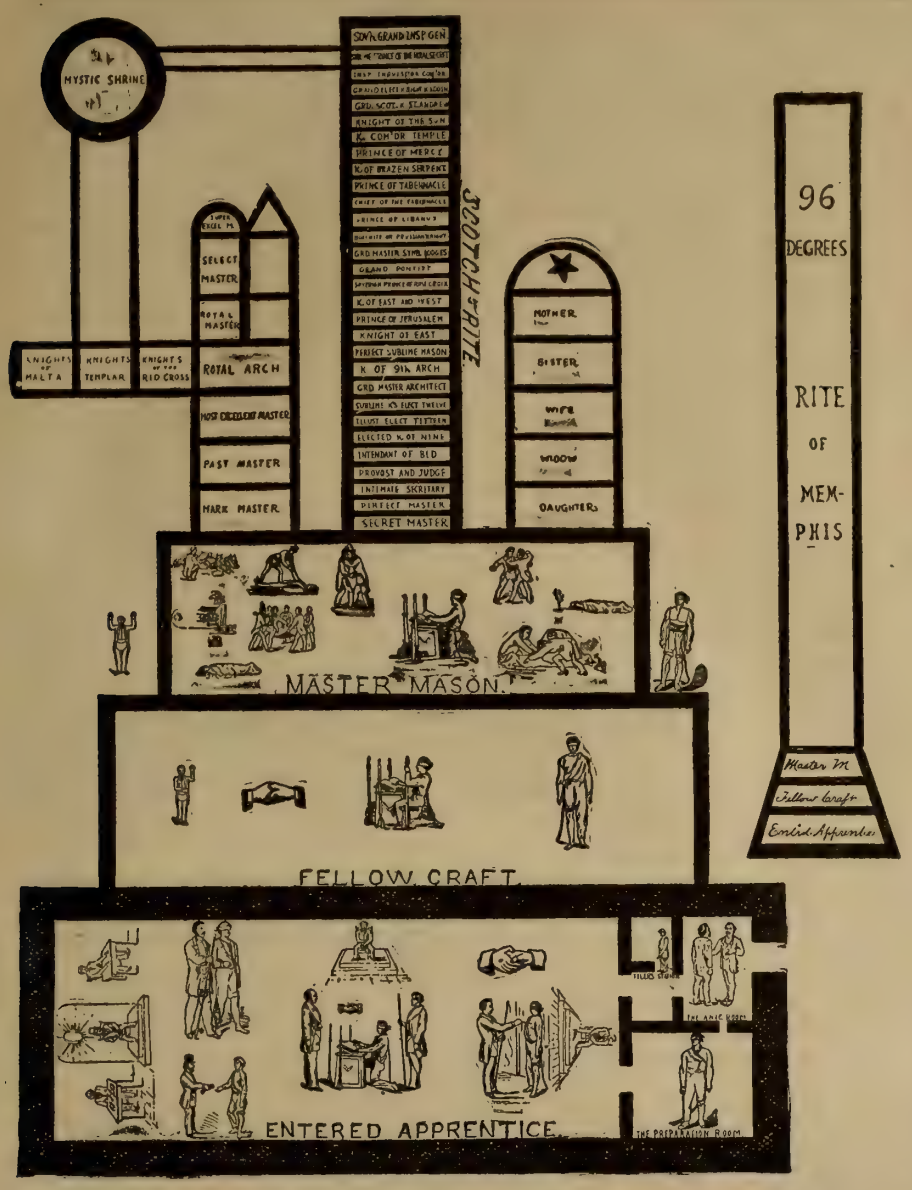

MASONIC CHART.

ILLUSTRATING THE RELATION OF SOME OF THE DEGREES AND RITES IN FREEMASONRY TO EACH OTHER.

The accompanying chart represents one hundred and forty two degrees.

1. The American Rite of 13 degrees;
2. The Scotch Rite of 33 degrees;
3. The Egyptian Rite of 96 degrees.
4. The Mystic Shrine of one degree.
5. The Eastern Star of 5 degrees for Master Masons and for women. These are side degrees, and not genuine masonry.

The Symbolic degrees, or Blue Lodge of three degrees, are common to every Masonic rite, whether American, Scotch, or Egyptian, or whichever of the Masonic rites, named in Mackey's Masonic Encyclopedia one may choose to investigate.

This chart shows in the Blue Lodge the position of the Worshipful Master and some of the other officers of the lodge. Several positions of the candidate who is being initiated are also shown. In the Master Mason's degree is recognized the murder, burial and resurrection scene so full of religious significance to Freemasons.

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—ON—

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Contains the ceremonies of Lodges, Chapters, Encampments, etc. Illustrated. Although extensively used in conferring the higher degrees, it is not only very incomplete but inaccurate especially as regards the first seven degrees, and as to the higher degrees it gives but a description and general idea of the degrees rather than the full ritual.

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MISCELLANEOUS.

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Secret Societies. A discussion of their character and claims by Rev. David McDill, Pres. J. Blanchard and Rev. Edward Beecher. In cloth, 35cts each; paper covers, 15cts each.

Disloyal Secret Oaths. By Joseph Cook, Boston. He quotes the law of Vermont which makes the administration of the Masonic oaths illegal. Joseph Cook's address is a national treatment of a national subject, and very valuable for reference. Postpaid, 5 cents.

Are Secret Societies a Blessing? An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too." A pamphlet of 20 pages and cover. Postpaid, 5 cents.

Light on Freemasonry. By Elder D. Bernard. In cloth, $1.50 each. Paper, 75 cents each.

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Finney on Masonry. The character claims and practical workings of Freemasonry. By Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents. Paper cover, 35 cents.

Masonic Oaths Null and Void: or Freemasonry Self-Convicted. This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them. 207 pages. Postpaid, 40 cents each.

Judge Whitney's Defense before the Grand Lodge of Illinois. Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents each.

General Washington Opposed to Secret Societies. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

Morgan's Exposition, Abduction and Murder, and Oaths of 33 Degrees. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan;" "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees." 300 pages; cloth, $1.00.

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Oaths and Penalties of Freemasonry, as proved in court in the New Berlin trials. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons, swore to the truthful revelation of the oaths and penalties. 10 cents each.

Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbeus Armstrong (Presbyterian) a seceding Mason of 21 degrees. 15 cents each.

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Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each.

History of the Abduction and Murder of Capt. Wm. Morgan. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. 25 cents each.

The Mystic Tie, or Freemasonry a League with the Devil. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reve[illegible] Freemason. 15 cents each.

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HISTORY OF A WEEK

Tuesday, Jan. 28.

It is believed that Charles A. Coolidge, a Chicago architect, will be appointed to draw the plans and specifications, etc., of the new Chicago federal building.

Lighters are busily engaged in removing the cargo from the American liner St. Paul, ashore off Long Branch, N. J., in the hope that when empty she can be pulled off.

The steamer Rustler picked up thirteen starving men in a rowboat in the north Pacific. The men were on the way from Seward City to Juneau and had not had food or water for two days. They acted like wolves.

Mrs. Charles Beyers, 23 years old, wife of a butcher living at Washington Heights, a Chicago suburb, committed suicide by drinking carbolic acid. The woman had been married about a year.

A letter received at Boston from Harpoot, Armenia, says the destitution there is terrible, beyond all comparison, with other places not yet heard from.

An agreement has been signed by Brazil and Italy to leave their dispute about damages for Italians to arbitration.

Wednesday Jan. 29.

Susan B. Anthony has been re-elected president of the National Woman's Suffrage association.

Mme. Modjeska's company has been released for four weeks owing to the illness of the star.

Katie Kathie, a domestic employed in the family of Mr. and Mrs. Serbos, of Chicago, committed suicide by inhaling illuminating gas. She was despondent on account of unrequited love.

"Jack the Clipper" is operating on the north side, Chicago. At the German school at Girard street and Clybourn place when the afternoon exercises closed he seized 12-year-old Julia Rinquin and cut off two curls, when he became alarmed at the girl's screams and ran.

Latest advices from China tell of the uttering by Chinese forgers, on the island of Java, of $3,000,000 of Java bank notes. In order to get the notes accepted forged notary acceptances were placed on them.

H. M. Hoon, professor of the high school in Michell, S. D., was thrown from a buggy and killed.

Thursday, Jan. 30.

William Trout, a boss barber at Maysville, Ky., has been fasting for fifty-one days, except that he drinks only buttermilk and refuses all other food. He has no appetite for anything else.

Judge Arthur, at Colville, Wash., sentenced Adolph Niese and his wife to twenty years in the penitentiary for beating their 10-year-old son to death. Shortly after the prisoners were taken from the court room and placed in their cells both cut their throats with a razor. Niese is dead and his wife is in a critical condition.

It believed at Hermosillo, Mex., that a party of five gold prospectors which left there several weeks ago has been killed and eaten by the Seris Indians.

Victor Donald, a janitor in the Security building, Chicago, plunged headforemost down the elevator shaft from the ninth floor, but caught the wire screen at the sixth story, and with the nails and flesh stripped from his fingers clung to his hold until fellow employes rescued him.

General Alfred Baker Smith dropped dead while conducting a prayer meeting at Poughkeepsie, N. Y. Heart disease was the cause.

Friday, Jan. 31.

Peabody museum, of Yale university, has been robbed of $10,000 worth of specimens, and a son of Professor Addison Verrill, curator of the zoological collection, has confessed to being the thief.

Hugh Dempsey, the Pittsburg labor leader who was convicted of a conspiracy to poison non-union men employed at Carnegie's Homestead mill, has been recommended for pardon by the Pennsylvania pardon board and will be given an ovation when he returns home.

London policemen refused to permit a demonstration by "Legitimists" (the remnant which clings to the Stuarts) at the statue of Charles I. on the anniversary yesterday of his execution by order of parliament.

The National Board of Trade in session at Washington sent a greeting to the British similar body expressing the hope that there would be no war between the two great English-speaking nations.

The Farmers' Loan and Trust company, of New York, has filed a bill in the United States court to foreclose a mortgage for $7,775,000 on the Lake Street Elevated road, Chicago.

Ravenna, O., has a religious crank who accosts every female he meets and insists on taking her to church.

Saturday, Feb. 1.

The topic for discussion at the meeting of the Chicago Political Equality league tonight will be as follows: "Resolved, That voting is not a right of citizenship even in a republic."

John Hayes Hammond, under arrest at Pretoria, South Africa, charged with high treason, has cabled to Senator Jones to enlist the good offices of the United States government in his behalf.

Spacious quarters are to be added to the Chicago Academy of Sciences, which occupies the Matthew Laflin Memorial building in Lincoln park. Collections are pouring in and more room is a necessity. George H. Laflin has intimated that he is ready to furnish the means for the new building. Visitors to the museum last year numbered $370,160.

Housebreaking and forcibly stealing his own wife is the charge against James Myers, arrested at Montgomery City, Mo. She had left him and he broke into the house and took her with him by force.

The St. Paul, American liner, which ran aground off Long Branch, N. J., is still stuck hard and fast.

Monday, Jan. 27.

Farmers in the vicinity of Fairmont, Minn., were busy sowing wheat last week.

Colonel Coit, of the Ohio National guard, has just been acquitted of manslaughter at Circlesville, O. As commander of the militia he fired on a mob at Washington Court House and some of the mob were killed. Hence the indictment.

Richard J. Stump, a well-known traveling man, was shot and instantly killed at St. Joseph, Mo., by William J. Keller. The men had previously quarreled.

Emperor Wilhelm is reported to be firmly set on having the German navy doubled in effective strength.

William Cæsar, a condemned murderer, died suddenly in his cell in the New York state prison at Sing Sing. Fatty degeneration of the heart. His case was pending in the court of appeals.

The amount of the gold reserve at the close of business Saturday was $58,520,537.

Flood in the Ouachita river promises a disastrous overflow in Arkansas. Deluges of rain have fallen in that state and Texas.

NATIONAL LEGISLATURE.

Synopsis of Proceedings in Both Houses of Congress.

WASHINGTON, Jan. 29.—The senate put in the day speechmaking. Turpie denounced the Turks, Thurston advocated the passage of the Davis Monroe doctrine resolution, Voorhees spoke for free coinage of silver, as did Clarke (Pop.) of Wyoming, and Gray spoke for "sound money." Call wanted immediate action on the resolution for an investigation of the arrest of E. V. Debs during the Chicago strike, but it went over. Jones of Arkansas gave notice that he would tomorrow ask the senate to sit until a vote on the bond bill was reached. Palmer presented resolutions of respect for the memory of the late Representative Remann, of Illinois, which were adopted and the senate adjourned.

In the house a bill was passed authorizing the Sons of Veterans to wear their badge on public occasions, as was the diplomatic and consular bill. Resolutions in memory of Representative Remann were adopted.

WASHINGTON, Jan. 30.—The senate referred the resolution for an investigation of the arrest of E. V. Debs in the A. R. U. strike to the judiciary committee. The foreign relations committee reported a resolution on Cuba to the effect that the president be requested to ask the Spanish government to recognize the belligerency of the rebels. Tillman of South Carolina made an extended speech in denunciation of the president and administration generally for their financial policy. Call talked for the free coinage bill. Jones again announced that he would ask for a vote on that bill today.

The session of the house was brief. The opposition to a bill reported from the invalid pensions committee to amend the act of 1890 so that in the consideration of widows' claims unexplained absence for seven years should be considered sufficient proof of death led to the making of the point of no quorum early in the session and the house was forced to adjourn. An attempt to donate condemned cannon to a couple of Grand Army posts brought out so many requests of that kind that the whole matter was referred to the naval committee.

WASHINGTON, Jan. 30.—The senate put in the day mostly in discussion of the silver question, Mitchell of Oregon and Perkins of California advocating the free coinage bill. No arrangement was made as to the day to vote, but a recess was taken to today instead of an adjournment. The urgent deficiency bill was reported increased $1,509,664. A bill was passed to give the widow of the late Justice Miller, of the supreme court, the balance of his salary for the year. An executive session was held. Bills were introduced prohibiting the purchase of convict made goods by federal officials, and to grant pensions to Confederate soldiers who later served with the Union forces.

The house passed the Poole widows' pension bill, which permits seven years of unexplained absence of a husband to prove his death.

WASHINGTON, Feb. 1.—The senate agreed to take a vote on the free silver bill this afternoon at 2 o'clock and other than that did no business except listen to speeches. Vilas spoke against the pending bill and Bate and Pasco for it. Another recess was taken instead of adjournment. At the night session there were but twenty-two present and Palmer gave notice of an amendment to the bill declaring it the policy to maintain the parity of the two metals.

The house session was mostly devoted to the District of Columbia appropriation bill. The District bill carries $5,714,960. The Rosenthal-Crowley contest from Texas was decided in favor of Crowley, the sitting member. A bill was passed to amend section 3,255 of the revised statutes regarding exemptions allowed distillers of fruit brandies so as to extend the provisions of that section to distillers of brandies from pears, pineapples, oranges and berries. An evening session was held at which private pension bills were considered.

WASHINGTON, Feb. 3.—The senate put in the whole day on the free silver substitute for the bond bill, and defeating all amendments passed it as reported by a vote of 42 to 35—Mills, who had voted free silver on all test votes going on record at the last against the bill. At the executive session the nomination of Colonel J. J. Coppinger, the late James G. Blaine's son-in-law, to be a brigadier general was confirmed. The A. P. A. had made a fight against this nomination. Adjourned to tomorrow.

The house did no business of general importance.

MAY BE THIRTEEN DEAD.

Further Particulars of the Wreck on the Big Four in Indiana.

INDIANAPOLIS, Feb. 3.—Thirteen lives are believed to have been lost by the wreck of a Big Four freight train about 2 o'clock Saturday morning at Turner's creek bridge, between Manchester and Weisburg. Eleven of the victims are said to have been beating their way from Cincinnati to Indianapolis and Chicago in search of work. The train went through the bridge and was piled up in the chasm, the whole bridge structure going down with the train. The casualties are in some doubt. Mike Keizer and William Robbins, brakemen, went down and Robbins was killed, while Keizer was fatally hurt.

Of twelve men (not tramps) out of work, who were "beating" their way to the city, only one, Gus Phillips, lives to tell the story. The names of five whom he knew are: Ralph Watson, New York city; Emory Martin, Buffalo; Charles Jacobs, Oswego, N. Y.; Robert Rolfing, Peoria, Ills.; Herbert Skinner, Chicago. Two of the men beating their way, Michael Egan and James Regan, were sent to Cincinnati, both so badly wounded that it is not thought they can recover.

Regan's home, wife and children are at 410 Kent street, Springfield, Ills. Two of the dead are reported as John Sutton, of Chicago, and Fred Truitt, of Indianapolis. So there are eleven men accounted for who are either dead or probably fatally hurt. The total and authentic death roll may never be known.

STATEMENT OF LIABILITIES.

Marseilles Manufacturing Company Has More Than Enough to Pay Debts.

MARSEILLES, Ills., Jan. 29.—M. F. Bovard makes the following statement regarding the recent local failure: "So as to relieve as much apprehension as possible regarding the affairs of the Marseilles Manufacturing company and to avoid any possible errors that may have been made thus far in newspaper publications, you may say the resources are $242,000 and liabilities $176,000.

"This schedule, of course, was made up hastily, and it may vary one way or the other slightly. An actual statement can not be made until after an inventory is taken, on which work will begin at once. It will take until Feb. 10 to complete an inventory, and it is hoped that arrangement can be made whereby the factory can be started in operation at an early date."

Tailors' Lockout Practically Over.

NEW YORK, Jan. 30.—With the exception of half a dozen contractors who still refuse to comply with the terms of the new agreement making it compulsory on them to discharge their non-union employes, the tailors' lockout is practically over. Arrangements are being made for the return to work of 500 tailors in seventy shops Thursday, and by Sunday the remaining 400 will have resumed work under the terms stipulated in the agreement entered into between the brotherhood of tailors and the contractors last August. This is the third time within a year that the tailors have wrung victory from the bosses.

Judge John Barton Payne Stands Pat.

CHICAGO, Jan. 30.—Judge J. B. Payne, who charges County Commssioner McNichols with taking $300 from somebody as a bribe to save a man from the gallows, is quoted as follows: "Let Mr. McNichols name a proper tribunal before which my charges can be heard fairly, or let him begin a suit against me for defamation of character." "I will say nothing further now. I have already made such a terrible accusation against Mr. McNichols' honor that no honest man could permit to pass unchallenged and, if false, unpunished.

For Bridging the Detroit River.

DETROIT, Jan. 29.—Several prominent Detroiters have arranged to appear before congressional committees in Washington shortly in behalf of the Michigan Central's project for bridging the Detroit river. Among those who will strongly favor the bridge enterprise are General R. A. Alger, Don M. Dickinson, R. W. Gillett, ex-president of the Chamber of Commerce; George H. Barbour, president Manufacturers' club, and others, some of whom are interested in navigation and vessel property.

Fined for Kidnaping.

NEWARK, O., Jan. 31.—Mrs. Jane Strickler was taken before Squire Fairchild at Kirkersville and fined for kidnaping Willis Vadakin's bride. The old woman was opposed to the match of her granddaughter to Vadakin, but the young people loved ardently and eloped. Mrs. Strickler reached the parson's house within a few minutes after the ceremony, and while the bridegroom was absent she made the bride climb into her buggy and return to Kirkerstown.

Express Car Robbed in New York.

TROY, Jan. 31.—What was probably an extensive express car robbery on the West Shore road has been discovered in this city. There were two express cars on the train, one for this city and the other for Boston. Both had been sealed at Weehawken, but between that place and this city the Boston car had been entered and robbed of everything valuable. The officials admit the robbery, but will give no particulars.

THE DEATH RECORD.

Rt. Hon. HUGH C. P. CHILDERS, formerly first lord of the admiralty, at London.

GEORGE COCHRAN LAMB DINAN, well-known artist, at Philadelphia.

General ALFRED BAKER SMITH, at Poughkeepsie, N. Y.

Dr. W. H. FURNESS, prominent Unitarian divine, at Philadelphia.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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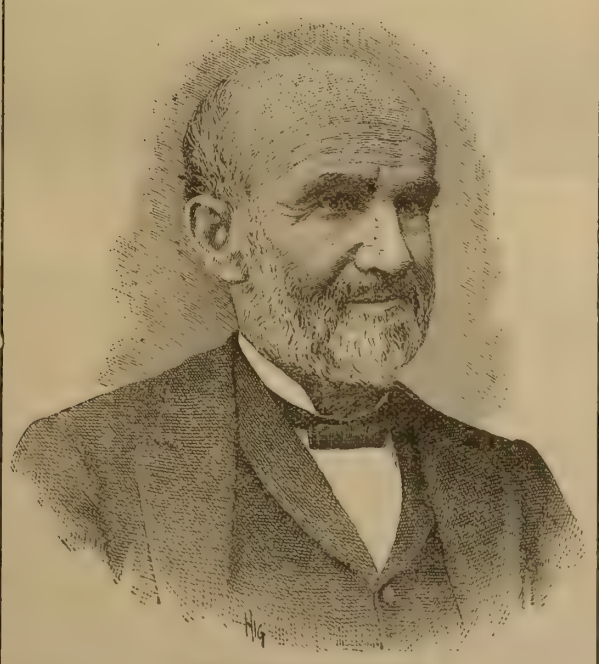
The Masonic lodge will take no action against Dr. Malcolm R. Griswold, convicted of arson, unless public opinion compels it, because Dr. Griswold has not violated any of his Masonic oaths.

The terrible stories with which the papers have been filled for the past three months of the outrages committed in Armenia, have stirred the hearts of the readers of this paper, and yet the extent of the outrages and of the disaster to the people is not realized. The massacres began the 8th of October at Trebizond, on the Black Sea coast, and extended southward like a pestilence or a devouring wind, until the southern extremity of the country inhabited by Armenians was reached, then, when the outrages showed signs of going farther and affecting others besides Armenians, the Turkish government ordered out the soldiery and stopped them. The same was true on the eastern borders of the district so ravaged. The net results of this disaster are that 60,000 people have been killed, and from 300,000 to half a million are now sitting destitute and desolate in houses that have been pillaged of all their contents.

The Chinese Mission hall over the *Cynosure* office is the only place in the city used solely for the purpose of missionary work among the Chinese, and is the oldest Chinese mission in the city, being organized in 1885. During these eight years there have been forty-eight conversions. These are now members of different churches, and four are evangelists in their own land, and send most encouraging reports of their faithful labors and consistent lives. There are in our city more than 2,000 Chinese, a large portion of whom have never heard the name of Christ except used profanely. Hundreds have returned to China to whom has never been offered the "Bread of Life."

This mission is under the superintendency of Mrs. C. O. Waters, and in the immediate charge of Mr. Dott and wife, Chinese converts of the mission. She is a woman of lovely Christian character, and he is a student of Rush Medical College. They are sweet singers of Gospel hymns in English, and she plays a piano accompaniment. It would be well for churches and missionary societies interested in Chinese mission work to arrange for them to lead meetings in Chicago and vicinity and thus aid these new converts in their good work. Every Sabbath evening they conduct a prayer meeting for Chinese converts in their own language, and on Monday afternoon and evening schools for Chinese are held in the same hall directly over the *Cynosure* office. All who are interested in the work should send them contributions.



REV. JOHN G. FEE.

This distinguished evangelist, educator and reformer, whose letter we publish in this issue, is still a resident of Berea, Ky., and in his eightieth year. He was the founder and for many years the president of Berea College, now one of the large and flourishing institutions of the State. He was born in Bracken Co., Ky., and got his education in Oxford, Ohio, and graduated in Augusta College, Ky., and studied theology at Lane Seminary, Ohio. His father was a slaveholder but John became an ardent Abolitionist while a student at Lane. His father, a Presbyterian, disowned and disinherited him, allowing him only one dollar in his will, and his mother wept over him as her deluded son. But his father had given him the deed of a farm in Indiana, which John sold for $2,400, and spent it all in buying and liberating a female slave. Although he was thrown out of the Prsebyterian church because of his anti-slavery views and was repeatedly mobbed, yet he continued to preach and missionate in Kentucky. And perhaps no man in the State has exerted a deeper and more far reaching influence for good.

JONES' LIFE FAILURE.

John Jones was born a 'jiner,
No joy could be diviner,
Than his when, blindfolded, he bestrode an unfamiliar goat;
And he chortled in his glee
At the thirty-third degree
For which his jeans had yielded up full many a U. S note.

He became a potentate
In lodge 928
Of the "Independent Order of the Merry Men of Gall;"
And he sought to compass wealth
In doing good by stealth
To the chaps that got the coppers of the glorious "Iron Hall."

To Jones it was a feast
To be "sitting in the east"
When the "ritual of membership was well exemplified,"
And he went without his dinner
As a means of getting thinner
To fit the "Hoo Doo" uniform which was his joy and pride.

Jones so liked away to roam
That he seldom saw his home,
And his seven youngest children scarcely recognized his face;
In the orders that he 'jined
Home was little to his mind
For he couldn't stay and see it without slacking up his pace.

Now in time John Jones grew old,
As it might have been foretold,
And he set his heart on 'jinin' forty orders ere he died;
But he stopped at thirty eight
To become initiate
In the Reapers' Harpists' Order just beyond the crystal tide.

How proud Jones would have been
Could his mortal eyes have seen
The funeral procession that assembled at his door!
But the thousand delegates
Of the orders thirty-eight
Whispered decorously: "Pity that he didn't 'jine two more!"

—*New York Recorder.*

DR JACKSON TURNED OUT.

HARTFORD LODGE OF MASONS EXPELS HIM.

TRIED BEFORE A COMMISSION FOR VIOLATION OF HIS MASONIC OATH IN REVEALING THE SECRETS OF DR. GRISWOLD BEFORE THE SUPERIOR COURT.—CASE TO BE TAKEN TO THE GRAND LODGE.

(From Hartford *Daily Courant*, December 25, 1895.)

Dr. Frederick C. Jackson, the principal witness for the State in the trial of Dr. Malcolm R Griswold for arson, yesterday received official notice that he had been expelled from Hartford Lodge, No. 88, Ancient, Free and Accepted Masons, and debarred from all the rights and privileges of Masonry. The official document was as follows:

HARTFORD, Conn., Dec. 24, 1895.

Frederick C Jackson, Esq:—

DEAR SIR:—It is my unpleasant duty to inform you that at a stated communication of Hartford Lodge, No. 88, A. F. and A. M , held at Masonic Hall, in this city, on Monday evening, Dec. 23, 1895, you were expelled from membership in said lodge, and from all the rights and privileges of Freemasonry, for gross un-Masonic conduct.

Attest,
B. W. EDWARDS, *Secretary.*

To understand this action of Hartford Lodge it will be necessary to review the proceedings in the case from its inception, and in order to do so, the official document will, for the most part, be allowed to tell the story, which is as interesting in its way as anything that has ever disturbed the Masonic fraternity in this city. On November 11, Dr. Jackson received this summons to appear at the lodge:

HARTFORD, Conn., Nov. 11, 1895.

Brother Fred. C. Jackson:—

You are hereby summoned and required to appear at the regular communication of Hartford Lodge, No. 88, to be held at the lodge room, on the 25th day of Novem

ber, A. L. 5895, at 7:30 o'clock P. M., and then and there answer make to the complaint, of which the annexed is a copy.

Dated Nov. 11, A. L. 5895.

Per order of the Lodge,
B W. EDWARDS, *Secretary.*

To Bro. Fred C. Jackson.

The "annexed" document contained the following charges:

HARTFORD, Conn., Nov. 11, 1895.

We, the undersigned members of the Hartford Lodge, No. 88, F. & A. M., do hereby charge Bro. Fred C. Jackson with gross un-Masonic conduct, unbecoming a man and a Mason, which if permitted to go unrebuked and unpunished is liable to bring the good name of our institution into disrepute and cast a shadow over the fraternity of our city and State.

CHARGES

Specification 1st—That the said Bro. Jackson has wilfully committed perjury in making public a pretended confession confided to him by Bro. M. R. Griswold, purporting that he, Bro. Griswold, had committed a crime, that of arson, which if prosecuted and proven would consign the said brother to the State prison for a term of years.

Specification 2d—That the said Bro. Jackson has violated his solemn obligation in divulging the secrets of a brother.

Specification 3d—That the said Bro. Jackson, previous to the police court trial, and before the first trial in the criminal court, visited Bro. Griswold, under the guise of Masonry, and advised Bro. Griswold to destroy certain photographs and envelopes, which he knew full well at the time would connect Bro. Griswold with the crime of arson, if he followed the instructions given by said Bro. Jackson.

Specification 4th—That the said Bro. Jackson has shown all through the trial and conviction following, a malicious and vindictive spirit toward his unfortunate brother, which has been prejudicial to his case which has recently been on trial in our criminal court.

Signed by BROTHER E. S. TRYON,
BROTHER OTTO HAUB,
BROTHER C. C. WILLIAMS,
BROTHER E. S. LOBDELL.

In response to the summons and in answer to the accompanying charges, Dr Jackson made this formal reply:

To Hartford Lodge, No. 88, F. and A. M.:

Answer of Frederick C. Jackson to the complaint and specifications thereof preferred by E. S. Tryon, Otto Haub, C. C. Williams, and E. S. Lobdell, against him, the said Frederick C. Jackson.

In obedience to the summons of Hartford Lodge, No, 88, F. and A. M., dated the 11th day of November instant, commanding me to appear before said lodge on the 25th day of November instant, 7:30 o'clock, evening, and then and there to answer the complaint preferred to said lodge against me, by E. S. Tryon, Otto Haub, C. C. Williams, and E. S. Lobdell, members of said lodge, I hereby make and file the following answer:

1st—The said complaint and each and every specification thereof is denied.

2d—To the 1st specification, I make the more particular answer that the same is not only grossly false, but is grossly malicious, libelous, and outrageous.

FREDERICK C. JACKSON.

Hartford, Nov. 25, 1895.

Arthur F. Eggleston, in behalf of Dr. Jackson, saw the master of the lodge, Ernest W. Hamilton, and protested against the action of the lodge, as Dr. Jackson had done nothing more than his duty as a citizen.

On the evening of November 25, Dr. Jackson, with his counsel, Arthur F. Eggleston, appeared before the commission. There were present as witnesses Joseph L. White, one of the bondsmen of Dr. Griswold, E. B. Farnham and E. B. Hill, who was one of the members of the first Griswold jury, who voted for acquittal. Mr. White was the only witness examined that evening. He testified that he had been present at the trial of Dr. Griswold and heard Dr. Jackson in court say that Dr. Griswold had confessed to him that he had set fire to the Woodbridge building, and in his opinion that was a violation of his (Jackson's) Masonic oath.

Judge Eggleston then interposed and said that there was no evidence that Dr. Griswold ever had confessed such a thing, except that of Dr. Jackson. Dr. Griswold had denied that he had made such a confession. He suggested that the proper course for the commission to pursue was to wait upon Dr. Griswold at the jail and have him say that he had confessed the crime to Dr. Jackson. He even hinted that he would be very glad to have the commission take such action. This ended the work of the commission for the evening.

On a subsequent evening the commission met again, and Judge Eggleston, accompanied by John B. Knox of the Phoenix Insurance Company and Edward W. Beardsley, insurance agent, both Masons, attended. Joseph L. Barbour appeared for the lodge. He moved that the room be cleared of all but the witnesses, counsel and commission. Judge Eggleston protested, saying that all present were Masons. He intimated that if Knox and Beardsley were sent out he would go with them. He was told by the commission that it was his "privilege." He took advantage of it and retired with Messrs. Knox and Beardsley, leaving the commission, the witnesses, Hill and Farnham, and Joseph L. Barbour in the room. The case rested until December 16, when Dr. Jackson received a copy of the report of the commissioners. The report is one of the most remarkable documents in that, while it is aimed at Dr. Jackson, it rebounds on Dr. Griswold with a force apparently unlooked for by the signers. The report follows:

REPORT OF COMMISSIONERS.

To the Worshipful Master, Wardens and Brethren of Hartford Lodge, No. 88, A. F. and A. M.:

We, undersigned commissioners heretofore appointed to hear the charges preferred against Bro. Frederick C. Jackson, respectfully report that they have attended to the duties assigned them and a record of the evidence and proceedings before them is herewith presented.

We, commissioners, upon the testimony before them find the following facts:

1st—That Bro. Frederick C. Jackson has openly violated his solemn obligation in divulging the secrets of a brother as follows:

According to Bro. Jackson's own testimony in court, Bro. Griswold, under an injunction of secrecy, confided to Bro. Jackson (each then knowing that the other was a Mason) that he, Bro. Griswold, had committed a crime which would consign him to prison, and thereupon Bro. Jackson voluntarily went to the prosecuting authorities, and revealed to them the said secret which Bro. Griswold had confided to him as such; and thereafter Bro. Jackson obtained by solicitation from Bro. Griswold various secret admissions and confessions relating to the same subject, with the intention of repeating such secret admissions and confessions to the prosecuting authorities, and and did so repeat them, knowing at the time that they were to be used upon the trial of Bro. Griswold, and repeating them in order that they might be so used for the purpose of Bro. Griswold's conviction.

2d—That Bro. Jackson showed all through the trial of Bro. Griswold a malicious and vindictive spirit toward Bro. Griswold which was prejudicial to his case.

We, therefore, recommend the passage of the following resolution:

Resolved, "That the charges of grossly un-Masonic conduct against Bro. Frederick C. Jackson are sustained and that he is guilty of said charges." All of which is respectfully submitted.

GEORGE W. SCALES,
JAMES JORDAN,
HORACE B. LITTLE,
JAMES M. DOW,
S. HARVEY WOLLERTON,
Commissioners.

Hartford, Conn., December 16, 1895.

In answer to this report Dr. Jackson filed this remonstrance:

E. S. Tryon, Otto Haub, C. C. Williams, E. L. Lobdell, (vs). Frederick C. Jackson.

Hartford Lodge, No. 88, F. & A. M. December 23, 1895.

REMONSTRANCE.

I, the said Frederick C. Jackson, hereby remonstrate against the acceptance of the report of the commissioners upon said complaint, and for grounds of remonstrance assign the following:

1. Because the commissioners appointed to hear the evidence and report in said cause were wrongfully prejudiced against me, and had each and all before said hearing and before the completion thereof, and without investigation, formed and expressed the opinion that I was guilty of the charges preferred against me.

2. Because the said commissioners, by reason of their wrongful prejudice against me, were not an impartial tribunal to receive the evidence under said complaint, and report thereon a just and impartial resolution.

3. Because the Worshipful Master of said lodge appointed said commissioners, knowing at the time of said appointment that they were prejudiced against me, and would not arrive at an impartial result.

4. Because the hearing before said commissioners was ex parte, and amounted to no more than a ridiculous farce.

5. Because the witnesses who testified before said commission at said hearing were witnesses for Griswold at the time of his trial for arson in the superior court, and were prejudiced in his favor and against me; the only other witness, so far as I am informed and therefore aver, was a juror upon the first trial of the said Griswold, who disagreed in favor of said Griswold.

6. Because the facts found in said report are untrue and would have been found by said commissioners to be such, or should have been known by them to be such, upon careful investigation.

7. Because there was not only no evidence before the said commissioners that the said Griswold had confided any secrets to me as a Mason, but it was stated to the commissioners by my counsel, which they did not investigate, or endeavor to investigate, that Griswold has denied that he had ever communicated to me any of the so-called secrets of which the commissioners complain in their report that I had communicated.

8. Because the evidence before said commissioners was irregular and inadmissable, and should not have been received by them, and their action upon the trial and in the reception of evidence, and rulings upon the admissability of the same, did not conform to the rules of Masonic jurisprudence, or to that of any other jurisprudence.

9. Because that no regular and proper summons or citation of the trial upon said complaint was ever served upon me.

10. Because all of the proceedings in said lodge and before said commission against me are wrong, and a disgrace to the principles and landmarks of Masonry and in utter disregard thereof, I having done no more in the trial of M. R. Griswold than to testify under oath, as a witness, compelled thereto by lawful subpoena, and in obedience to said oath, for the promotion of justice and with the approval of my own conscience and in accordance with my duty as a citizen, man and Mason, my testimony in said trial being absolutely true and my evidence being given without malice or a spirit of vindictiveness.

FREDERICK C. JACKSON.

Hartford, Dec. 23, 1895.

MASONS EXPOSING MASONRY.

(From *Hartford Times* of December 26, 1895.)

The *Times* of Tuesday stated in a modest item the fact that Dr. Frederick C. Jackson, chief witness for the State in the Griswold arson trials, had been expelled from Hartford Lodge of Masons for "un-Masonic conduct."

A *Times* representative called upon the counsel for each side in the hearing and asked for interviews, that a fair understanding of the situation might be obtained by the *Times* readers. State Attorney Eggleston, who appeared for Dr. Jackson, was willing to talk, and justified the giving out of the official documents. Mr. Joseph L. Barbour, who appeared for the petitioners for the expulsion of Dr. Jackson, was reticent, not being willing to admit even that Dr. Jackson had been expelled. Mr. Barbour said he considered it un-Masonic to give out for publication any of the doings at the hearing. Following are the interviews:

INTERVIEW WITH JUDGE EGGLESTON.

Judge Arthur F. Eggleston, the State attorney, was seen this morning in his office by a *Times* reporter in relation to the affair. Judge Eggleston did not deny having given the official communications to the *Courant* that were published Wednesday morning in that paper.

"Then you don't think it was un-Masonic, judge?" asked the reporter.

"Of course it was un-Masonic; but the other side began the un-Masonic conduct in giving out the story of the affair that was published in the *Times*—that is, supposing it was the other side that gave it out—and I thought it was best for the public to know all the facts," replied Judge Eggleston.

"You appeared before the lodge in behalf of Dr. Jackson, didn't you?"

"Yes, I did. When Dr. Jackson told me what was being done to expel him from Hartford Lodge, I made up my mind that the men at the bottom of the investigation would not jump on Jackson for the service he had rendered the State unless they jumped on me, too. Why, look at the men who are the instigators of this movement to expel Jackson? There are E. B. Farnham and Tom Chapman, Hill, the juror who wouldn't vote for Griswold's conviction, and Dow, who was a witness for Griswold! These men are not the representatives of Masonry. The Masonic order is founded on law and religion, and is not intended to shield criminals. But see what a ridiculous position these men place themselves in! They say that Jackson divulged the secret confession which Griswold made to him, while Griswold stated on the witness stand that he made no confession to Jackson. Why, they make Griswold out a perjurer. Jackson did not make use of his Masonic friendship for Griswold to get the confession from him. He did not go to him and say, 'Now, Brother Griswold, on the square, did you set the building on fire?' He went to him as a citizen, and Jackson did no more than his duty as a citizen. There is nothing in Masonry

that prevents a member of the order from performing his duties to the State," replied Judge Eggleston.

"Furthermore do I promise and swear that I will keep the secrets of a Master Mason, when communicated to me as such, as sacred and inviolable in my breast as they were in his own before communicated."

MR BARBOUR HAS NOTHING TO SAY.

Attorney Joseph L. Barbour was seen in his office Christmas morning by a *Times* reporter in reference to the expulsion of Dr. Jackson from the Masonic Lodge. Mr. Barbour said he had nothing to say in relation to the matter except that the divulging of the affair was a gross breach of Masonic honor and obligations. He considered that his oath as a Mason forbade him from talking on the subject.

(From *Hartford Daily Courant* of December 26, 1895.)

MR BILLINGS'S VIEWS.

Charles E. Billings, president of the Billings & Spencer Company, a 33d degree Mason, past eminent commander of Washington Commandery, No. 1, Knights Templars, and a trustee of the Masonic Hall Association, said: "I regret the action of the lodge and that the matter has become public."

"Is there any obligation in Masonic law, rules or procedure which would prohibit a Mason testifying against another Mason accused of crime, in a court of justice?"

"There is none, as I understand it."

"Is there any obligation in Masonry which would prohibit a Mason testifying as a witness in a court of justice against another Mason accused of crime, providing that the witness's testimony was based on an alleged confession made to him by the accused as a brother Mason?"

"There is none when a man is accused of a crime. One of the cardinal principles of Masonry is obedience to the civil law. It would be bad for Masonry if its members were not to support the law and the administration of justice. Masons are bound by oath to stand by each other, but not in matters which would obstruct the administration of justice or the punishment of crime."

"Furthermore do I promise and swear that I will keep the secrets of a Master Mason, when communicated to me as such, as sacred and inviolable in my breast as they were in his own before communicated."

WHAT MR. BRONSON SAYS.

Samuel M. Bronson, who is a 33d degree Mason and at present holds the office of grand generalissimo in the Grand Commandery of the State, said that in all his forty years' experience in Masonry he had never known a parallel case where a Mason was disqualified for testifying against a brother Mason in a court of justice He had never known of the proceedings of a Masonic trial appearing in the public press before.

The reporter inquired: "Is there anything in Masonic law, jurisprudence or rules which prohibits a Mason from testifying in a court of justice against a Mason accused of crime?"

Mr. Bronson declined to answer this question, but asserted that Masons were never guilty of upholding criminals.

MR BUCK CALLS IT AWFUL.

John R Buck, who is a member of Hartford Lodge, said: "It is a common law crime to conceal a known crime, and Masonry does not compel a member to shield another member when he has committed a crime. If it does, then Masonry ought to be indicted, for the protection of society. Whatever sympathy there might have been for Dr. Griswold, and there was a good deal, I never could see why he ought not to be convicted and why fault should be found because he was convicted. These men have taken this position against Dr. Jackson, apparently not thinking of the position in which it places Masonry."

"Furthermore do I promise and swear that I will keep the secrets of a Master Mason, when communicated to me as such, as sacred and inviolable in my breast as they were in his own before communicated."

GENERAL L. A. DICKENSON

was in hopes that there would be little if any thing more said about the matter in the newspapers. Masonry had been injured by the transaction and by its publicity.

GENERAL J. H. JARMAN IS SILENT.

General J. H. Jarman, when approached upon the subject, was non-committal. He said that he held very decided views upon the subject but refused to tell the reporter what they were, for, he said, the matter was not one for public discussion.

FROM A KNIGHT TEMPLAR

M W. Graves, a Knight Templar and treasurer of Washington Commandery, thought that the whole affair was extremely unfortunate. Further than this he refused to say anything about it. He deprecated very much the fact that the matter had been dragged into the newspapers.

THE REV. MR. WARNER.

The Rev. George R. Warner, formerly chaplain of the Grand Lodge of the State, had nothing whatever to say about the matter.

EX MAYOR ROOT.

John G. Root, for several years treasurer of the Grand Lodge of Masons of Conneticut, regarded the affair as unfortunate, and its publicity still more so.

Is not this a most extraordinary thing that a man is expelled from a society numbering 500,000 voters, and many office holders—expelled because he swore to the truth under his civil oath? But is it more startling than the declaration of these men that it ought not to be talked about? That it is none of the public's business?

Well did George Washington say in his "Farewell Address:" "All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency."

ALL FOUR HARMONIZE.

1. The complaint.

HARTFORD, Conn., Nov. 11, 1895.

We, the undersigned members of Hartford Lodge, No. 88, F & A. M., do hereby charge Bro. Fred C. Jackson with gross un-Masonic conduct, unbecoming a man and a Mason, which if permitted to go unrebuked and unpunished is liable to bring the good name of our institution into disrepute and cast a shadow over the fraternity of our city and State.

CHARGES.

.....

Specification 2d—That the said Brother Jackson has violated his solemn obligation in divulging the secrets of a brother.

.....

Signed by
BROTHER E S. TRYON,
BROTHER OTTO HAUB,
BROTHER C. C. WILLIAMS,
BROTHER E. S. LOBDELL.

2. The Master Mason's obligation:

*"Furthermore, do I promise and swear, that a Master Mason's secrets, given to me in charge as such, shall remain as secure and inviolable in my breast as in his own, murder and treason excepted, and they left to my own election."

*(The wording of this section differs slightly in different States.)

The exact Illinois form:

"Futhermore that I will keep the secrets of a worthy Brother Master Mason as inviolably as my own, when committed to and received by me as such, murder and treason excepted."

The exact New York form:

"Furthermore do I promise and swear that I will keep the secrets of a Master Mason, when communicated to me as such, as sacred and inviolable in my breast as they were in his own before communicated."

3. The expulsion.

The official document was as follows:

HARTFORD, Conn., Dec, 24, 1895.

Frederick C. Jackson, Esq.

DEAR SIR—It is my unpleasant duty to inform you that at a stated communication of Hartford Lodge, No 88, A F. and A. M., held at Masonic Hall, in this city, on Monday evening, Dec, 23, 1895, you were expelled from membership in said lodge, and from all the rights and privileges of Freemasonry, for gross un-Masonic conduct.

Attest, B. W. EDWARDS, *Secretary.*

4. Missouri (1867) Grand Lodge report.

"It proclaims and practices, not that the will of the masses is wise and good, and as such to be obeyed; not that the majority shall govern; not only do we know no North, no South, no East and no West, but we know no government save our own. To every government save that of Masonry, and to each and all alike we are foreigners. We are a nation of men only, bound to each other by Masonic ties as citizens of the world, and that world the world of Masonry—brethren to each other all the world over, foreigners to all the world beside. For ourselves, we deny as Masons that any civil government on earth has the right to divide or curtail Masonic jurisdiction when once established."

Commenting upon this Joseph Cook well says:

"It would not mean much if an ill-balanced man, some unauthorized writer, were to utter sentiments of that sort; but every now and then sentiments of that kind crop out and they are not repudiated. They are adopted and printed and scattered all over the land. The time has come when we must notice such threats as these."

NOT MEMBERS OF SAME BLUE LODGE.

Dr. M R Griswold, who was convicted of arson and sentenced to State prison, was not a member of any Blue Lodge (first three Masonic degrees) in Hartford, but a member in Stafford Springs, Conn., but he is, however, a member of Washington Commandery Knights Templar of Hartford, and remains in good standing, while Dr. Frederick C. Jackson was expelled from the Blue Lodge of Hartford, of which he was a member, and in consequence is expelled from all the higher degrees and rites of which he was a member, for testifying in court under oath to the *truth!*

HARTFORD NOT THE ONLY CASE.

There have been undoubtedly many similar cases to that of Dr. Jackson, some of which the lodge has been unable to surpress.

Judge Daniel H. Whitney was Worshipful Master of Belvidere Lodge, No. 60. A member of his lodge, Samuel L. Keith, murdered a beautiful orphan whom he had ruined. He was protected by the sheriff and other members of the Masonic lodge.

Judge Whitney refused to enter into the conspiracy, and was tried by the Grand Lodge of Illinois for gross un-Masonic conduct for taking the position that he did, and suspended from all rights and benefits of Freemasonry during the pleasure of the Grand Lodge of Illinois. Judge Whitney's defence before the Grand Lodge was published, and can be had at the office of this paper.

He learned in that trial, he says:

1. "That no Mason has a right to expose a brother Mason's crime. 2 That the greater the crime the stronger the obligation to conceal it." Hence Judge Whitney sent his renunciation of Freemasonry to the Grand Master of the Grand Lodge of Illinois.

We give some of his reasons in this letter to the Grand Master:

"Because I am convinced, from the action of a large majority of the members of Belvidere Lodge, and from the action of the high authorities of the Grand Lodge, that the dark and revolting crimes, of which a large proportion of the members of Belvidere Lodge are guilty, are not considered worthy of notice, nor derogatory to Masonry.

"Because it is apparent that Masonry does exact from its votaries the violation of the laws of the land to screen a member from punishment due to crime.

"Because the committee plainly indicated that they would not be influenced by testimony showing that the sheriff was influenced by Masonry and Odd-fellowship in his not arresting Keith, and in his filling the panel of the Grand Jury with five of Keith's warm personal friends, three of whom were Masons, and two Odd-fellows (one of these, Bro. Secretary Rix, being both a Mason and an Odd-fellow), and one of whom, in the evening, after the Grand Jury had failed to file a bill against Keith, and before they were discharged, in a drinking 'fuddle' in the bar-room drank to Keith, 'here is to the brave and innocent;" and this indication manifested by the committee after being apprised that I could prove by Grand Jurors or the regular panel that they adjourned before the business before them was disposed of, and publicly stated that they adjourned because they 'would not sit there and be brow beaten by the talesmen that had been packed upon them.'

"Because the whole proceedings of Belvidere Lodge (with the exception of Horace Robinson, A. C. Fuller, Col. Freeman, Rev. M. Decker, Lyman Benson, C. Connell, and a few others, being some fifteen out of nearly seventy members), together with the Grand Lodge, when assembled in October last, and its constitute authorities since, has established beyond controversy that Masonry regards only as subjects of imperative discipline those who infringe upon the secret usages of the order, or refuse to violate their duty as citizens and public officers to protect a criminal brother, or those who dare expose iniquity and crime among the fraternity.

"And because, being convinced of the improper interference of Masons as Masons, in the obstruction of the laws in reference to the murder of Miss Slade, and being, unwillingly, forced to the conviction that the 'high authorities' of Masonry demand of her votaries (there are those too honest

to yield, but of these but few dare to speak out) the violation of the laws of God and of men, to favor, aid, protect and assist a brother Mason without regard to the rights of others, I do solemnly aver that this whole transaction carries conviction to my mind that the occasion was gladly seized upon and prosecuted against me as a fit one to overawe, and deter in the faithful discharge of their duties, public officers (being Masons) judicial, ministerial and executive; and to point a course of conduct for officers and members of lodges inconsistent with the principles of morality, and in derogation of the laws of the land; a course of conduct jeopardizing the rights, property, lives, liberty and character of those who are not of the fraternity of Free and Accepted Masons.

"I do, therefore, hereby certify you, and through you the Grand Lodge, and through them the entire fraternity of Free and Accepted Masons, that, for the reasons aforesaid, together with others not necessary to name, I renounce forever the institution of Free and Accepted Masons; and disavow, disclaim and disallow all duties, obligations, penalties and imprecations heretofore taken, imposed, consented to or promised—past, present and future, known, or to be known, communicated or anticipated; and henceforth hold myself amenable only to the conventional rules of the great fraternity of human society, and to the laws of my country and of God.

"I am respectfully yours, etc.,

"D. H. WHITNEY,

"Late Worshipful Master of Belvidere Lodge, No. 60, F. A. M.'s.

"Nov. 19th, Anno Domini 1851. Anno Lucis 5851. To the Most Worshipful Grand Master of the Grand Lodge of F. A. Masons, Illinois."

NEW YORK STATE HISTORY.

William Morgan was abducted by Freemasons, and never seen alive afterward.

The investigation of his fate was taken out of the hands of the ordinary officers of justice, and by a special law the State government took it into its own hand.

John C. Spencer was appointed special attorney to assist the governor of the State. After one year of faithful effort Mr. Spencer resigned. Masonry was too strong for him. Masonic office-holders preferred to defeat justice rather than endanger Masonry.

State Attorney Spencer gave as some of his reasons for resigning (page 270, "Broken Seal") that his confidential communications to the governor had been disclosed so as to reach the counsel for the accused, and enable them to paralyze his exertions. That the State Senate, of whom a large proportion were Masons, required him to disclose the names of those whom he had examined on the finding of indictments, and who were relied upon to sustain them. In short, the efforts of an officer of the government were repudiated by the government itself.

Is it any wonder that Mr. Spencer resigned or that the indignation of the people swept the Freemasons out of the public offices of that State, and that Masonry became synonymous with treason against republican institutions, and that several States forbade the administration of its oaths?

WICKED OATHS TO BE BROKEN, NOT KEPT.

THE OATH OF KING HEROD.

"But when Herod's birthday was kept, the daughter of Herodias danced before them and pleased Herod. Whereupon he promised with an oath to give her whatsoever she would ask. And she being before instructed of her mother, said, 'Give me here John Baptist's head in a platter;' and the king was sorry. Nevertheless, for the oath's sake and them which sat with him at meat, he commanded it to be given her. And he sent and beheaded John in the prison."—Matt. 14: 6,10.

In Mathew Henry's *Commentary*, Vol. 4th, we read as follows, in regard to this oath of Herod's and his manifest duty in relation to it: "That the oath was null and void, and the obligation of it ceased. No man can lay himself under obligation to sin, because God has already so strongly obliged every man against sin."

All this is applicable in a special manner to the Masonic so-called oaths, and to the duty of those who rashly assume them. The Masonic candidate puts precisely the same blank into the hands of Masonry (in the Master Mason's obligation) that Herod put into the hands of the wanton girl whose charms of motion for a time so beclouded his judgment; and the consequences in both cases are also the very same, provided Masonic obligations are lived up to, viz., the commission of crime and a violation of God's law. And so the question comes right back again, which ought Herod to have done,—to violate or to keep his oath? If Herod ought to have kept his rash and wicked oath, sworn to a wicked girl, then the Masonic candidate ought to keep his rash and wicked oath, sworn to a wicked, pagan, infidel and anti-Christian institution. But on the other hand, if Herod, as Mathew Henry expresses it, ought "to have declared that the oath was null and void, and that the obligation of it had ceased," then so ought the Masonic candidate to make precisely the same declaration, and repent of his wicked folly and recede from the terrible consequences of his sinful act.

HE WILL BE A GOOD MAN.

[Edmond Ronayne, Past Master Keystone Lodge No. 639, Chicago.]

"If a man lives up to his Masonic obligation he will be a good man; and that Masonry is as good a religion as any one can have."

During a long experience in Masonic lodges and filling all the chairs from Junior Deacon up to that of Worshipful Master, I have heard Masons constantly boasting of the goodness of Masonry, and that *if a man would only live up to his Masonic obligations he would certainly be all right.*

Suppose a man did live up to his Masonic oath both in letter and in spirit, how much better would that make him? Can Masonic oaths make a bad man at heart inwardly good? Not a bit of it. Masonic oaths never did and never can make any man good.

In clause third the candidate is sworn to keep the secrets of a brother Mason, "*murder and treason excepted, and then only at his own option.*"

A Mason may cheat his employer, he may steal money from the cash drawer, he may commit assault with a deadly weapon, he may be guilty of the crime of rape, or *he may have committed arson*, but his brother Mason is sworn to keep his crime or crimes a secret. A Mason is sworn as a witness in a court of law, but he must lie for his brother Mason because he has sworn in a Masonic lodge to keep all his secrets but two.

Does this part of the Masonic oath tend to make a man good and honest and truthful—a good citizen and a good member of society? Does it, my dear brother Mason?

AFFIDAVIT.

Jacob O. Doesburg, of Holland, Michigan, gives following affidavit:

STATE OF MICHIGAN, } ss.
COUNTY OF OTTAWA, }

Jacob O. Doesburg, of the city of Holland, county of Ottawa, and State of Michigan, being duly sworn, doth depose and say, that he has taken the degree of a Master Mason, and was a Master Mason, and that he knows the oath of a Master Mason; that he has read the foregoing oath as printed on the reverse of this sheet, and that it is substantially identical with the oath administered to this affiant when he became a Master Mason, and substantially identical with the oath of a Master Mason as this affiant saw and heard it administered to many others who were made Master Masons in the presence of this affiant while he was a Master Mason.

Affiant further says on oath that he distinctly remembers that the oath of a Master Mason, as it was administered to him and as he saw and heard it administered to others, contained the covenant: "Further, that I will keep a worthy brother Master Mason's secret inviolate, when communicated to and received by me as such, murder and treason excepted."

And further this deponent says not.

JACOB O. DOESBURG.

Subscribed and sworn to before me this 16th day of September, A. D. 1895.

[SEAL.] ISAAC MARSILJE, *Notary Public*, In and for Ottawa County, Michigan.

Among other well-known gentlemen who have made similar affidavits, as a duty owed to their country, are Ezra T. McIntire, 110 Bower street, Boston, and Edmond Ronayne, 104 Milton avenue, Chicago.

REFORM NEWS.

ON TO BEAVER FALLS.

RESULTS OF OHIO CONVENTION—HELP THE PENNSYLVANIA GATHERING.

ON TRAIN ENROUTE FOR BEAVER FALLS, Feb. 6, 1896.

EDITOR CYNOSURE:—Beginning where I left off when last writing, I will refer again to the Ohio convention. The practical question asked regarding these State conventions is, "What are the results?"

The first, and perhaps principal result of this, as of most State conventions, is, *friends are aroused to greater activity.* The coming together of those of like minds from different sections, the acquaintances made, the discussions engaged in, cheer those who at times feel lonely, and they return to their homes and churches with a greater determination to enlighten the ignorant needy whom they may reach.

2. Some come in who are not in sympathy with the convention and hear the truth.

While the convention addresses are not always calculated to be as effective in winning adherents to renounce their lodge allegiance as those of the lecturer, yet a largely attended convention can not fail to attract the attention of the lodgeman and awaken the inquiry, Why this association? Why do these churches send their members to discuss this question? Are our secrets really being "proclaimed on the housetops?"

A man, evidently partially intoxicated, was handed a notice of the Ohio convention on a Columbus street car. Reading the notice that Edmond Ronayne, Past Master of Keystone Lodge, Chicago, would speak, he said to a companion, "I'm going to hear him. No man that has ever been Past Master of a lodge will say anything against Masonry." Sure enough, when Bro. Ronayne was speaking I discovered a bloated red face in the audience. He leaned forward, put his hand to his ear, his mouth was partially open and he stared at the speaker like one greatly amazed. I saw by his watch charm that he was a Royal Arch Mason. This was probably his first information that the secrets are all out.

3. The information that there is an organization opposing secret societies is carried to towns where they have little or no knowledge regarding our work.

Bro. Speer, from Logan county, when speaking of the need of reform conventions, mentioned the fact that a notice of our gathering would appear in their local papers. Thus people are informed.

4. Friends have the opportunity to unite their contributions and testimonies where it counts.

The sending of the one, two and five dollars largely made up the fund of $160 that not only paid the expense of the gathering, but provided for the future.

5. Timid ones who have seen the evil effects of the lodge are encouraged to speak out.

Among those who spoke in the open parliament was a gentlement who was a stranger in the city. He referred to his work as an evangelist. I never saw him before. We may never meet again. He bore strong testimony against secret societies and bid us Godspeed. I am confident he went from the convention more determined than ever to bear testimony against the lodge.

So I might write of results, but I must write of the convention at hand. Beaver Falls, the place chosen for the Pennsylvania convention, is in the Beaver valley on the Ft. Wayne and Chicago R. R., also the Erie R. R., about thirty miles from Pittsburg. The largest place of assemblage in the city is secured for our convenience. I am getting the program with its details, music, etc., arranged, and shall hope to send a full announcement in my next. I have no doubt but there will be ample entertainment provided for all who come from a distance who write of their coming.

I wish to make three requests of friends who live in the State or near by, who can meet with us.

1. That you send a contribution as you think the Lord would have you to aid the State fund.

A careful account will be kept and moneys used as the needs may require and the State executive committee direct. You say there are many calls! True. And there always will be

while in a world of sin and need. I only ask that friends contribute once a year, and all together to the State fund. Surely no one can think this unreasonable.

2. Please send with your contribution a short pointed letter to be read at the convention.

Those at the Ohio convention can tell how we were encouraged and strengthened by hearing from so many. Don't be bashful and think your letter of little or no account. Tell us of the church to which you belong. Is your pastor a Mason? What is being done to oppose the lodges in your town? Anything of this kind that interests you will interest the convention.

3. Please pray and work much for this gathering.

The time is short. There is more to do than I can possibly reach without divine aid. Never have we had a failure or a poor convention since we have worked together in the Keystone State. You will stand with me and God's name will be glorified. Let no one shirk his or her responsibility. Remember God can work without us, but he chooses to work with us. The greatness of the victory depends upon individual effort. Address me at Beaver Falls, Pa., until Feb. 25.

W. B. STODDARD.

LETTER FROM SECRETARY WILLIAMS.

PORTLAND, Ore., Feb. 4, 1896.

EDITOR CYNOSURE:—At West Fork, Ore., we were again delayed four hours by a landslide. After crossing the California mountains we made up five hours of lost time, making no stop from Albany to Portland, and but one stop from Roseburg to Portland, a distance of one hundred and ninety-eight miles.

We arrived at Portland at nine in the evening, and found our faithful paster, Rev. L. F. Clark, at the depot awaiting our arrival and to render us assistance in getting home. The next night was prayer meeting night, and was well attended at our little church. I was invited by the pastor and led the meeting, which was a real feast to the soul. I spoke a few words, exhorting them to continued faithfulness and loyalty to Christ.

The next day, Jan. 24, was the aniversary of my birth. In the evening the friends came in until the house was well filled. After an hour of social conversation, and all had been well filled with the good things prepared for the outer man, several earnest prayers were offered for my future well being.

The next day I went to Salem to assist Rev. Walter Reynolds in a meeting which he had been running for more than a week. There was some religious interest manifested. On Sabbath night one man came forward, repented of his sins, and was saved through faith in Christ. This man, after listening to a brief address on the lodge by me which was nothing more than an explanation of the church's position on the lodge question, he renounced two secret societies and united with the church.

One evening last week four arose for prayers. One gentleman when personally invited the next night to come forward and seek Christ, answered: "No, I can not join your church." I said, "My dear sir, I am not asking you to unite with the church, but to repent and seek salvation." His answer while trembling under conviction was, "I want to unite with a church, but can't join yours." Of course, I knew he was a lodgeman. But see! God was calling by his Spirit and Word to him to forsake his sins. The devil was leadinn him to quiet his conscience by joining a church. I never talked plainer to a soul in my life, for I never felt the responsibility more forcibly than at that hour; I presume, however, that he concluded to keep on in the broad way. He was absent on Sabbath night, and I presume that he had gone to unite with some church.

On Sabbath, after the discourse, I spoke twenty minutes on the lodge, which proved an eye-opener to more than one. I think every person present, lodgemen and all, for the time being at least, agreed with me. Many came forward and expressed approval and thanked me for my plainness in presenting truth to them. At night I took up the theme of faithful preaching, using John the Baptist for my text.

When I came to Herod's rash vow, I appealed to the audience whether it was right for him to keep his promise, and then made the application in such a plain manner that no one could help but understand my analogy, though I did not mention a secret society in this discourse. The cause of reform received an impetus here. I received several subscriptions to the *Cynosure*, and returned home on Monday the 3d, for a little rest.

On my arrival at Portland, among the letters received was one from Bro. J. Bittinger, of Lisbon, Iowa, saying: "Yes, put us down for a lecture on the lodge when you come east. If we cannot get one of the seven churches in the place, we will have you speak on the street."

Let others respond in like spirit, and our attendance at the convention in May is assured, if the Lord wills.

P. B. WILLIAMS.

FROM THE SOUTHERN FIELD.

CHARLOTTE, N. C., Dec. 27, 1895.

EDITOR CYNOSURE:—While stopping at Durham, N. C., I visited Raleigh where there is an A. M. A. church of eighty-two members under the pastoral care of Rev. A. E. Curtis. The Shaw University is located also at Raleigh, and is sustained by the Northern Baptists. They have four departments: the college, law, medical and theological; with 362 students, all under the care of President C. F. Meserve, A. M. Great attention is also paid to manual training and there is a class for training missionaries. So that altogether it is doing a good work for the Freedmen.

I next spent a Sabbath at Hillsboro where two lady missionaries are teaching a large A. M. A. school; Miss Bessie Bechan and Miss Julia H. Curtis. I preached in the P M. a reform sermon to an attentive audience in the large school room and in the evening I preached again in the Second Baptist church (colored) to a congregation composed mostly of elderly people, and pressed upon them the duty of total abstinence and anti-secrecy.

During the week I changed my headquarters to McLeansville where are two large A. M. A. churches and two schools. One church has about 160 members and the other 115. The Rev. S. S. Sevier, who was born in Africa, supplies them both, and Mrs. Sevier teaches one of the schools. The other is taught by Mrs. Smith, widow of their former minister. I visited the schools and talked to the children, and heard some recitations, and the teachers appeared to be doing a good work. The attendance was large and everything moved on in good order.

On Sabbath morning I preached in the Second church to quite a crowd, and then drove some four miles to the afternoon appointment in the First church. Both churches have large Sabbath-school, and Y. P. S. C. E. As is the custom in the South much was made of Christmas and New Year's day. Both Sabbath-schools had Christmas trees loaded with good things for the children, and many presents for others, and the evening was celebrated with great crowds in attendance. And visiting is the universal practice during the holidays all through N. Carolina, as is the common practice everywhere.

On the last Sabbath of the year I preached at the Union church three or four miles North. Rev. H. Dillard is the pastor of this A. M. A. church, which is not far from Brown's Summit. We had an interesting gathering; but the work here is rather immature and the meeting house is in great need of more finishing.

S. F. PORTER.

LETTER FROM SECRETARY FENTON.

ST. PAUL, Minn, Feb. 7, 1896.

EDITOR CYNOSURE:—The Lord Jesus said, "Behold I send you forth as sheep in the midst of wolves.....But beware of men, for they will deliver you up to the councils." On Sabbath evening, the 19th of January last, while in attendance at the meeting of the Society of Christian Endeavor of the Central Presbyterian church, at the close of my remarks upon the topic of the evening, "How to be strong," I quoted what their pastor had said to me in his study, as illustrative of an element of weakness consequent upon false swearing. I said the pastor of this church is a Freemason and a Knight Templar, and is a believer in Freemasonry, and he says that a Freemason that breaks the Masonic obligation and gives away its secrets is a low, mean perjured liar.

It seems that this quotation from their own pastor gave great offense, and last week a committee of three official members of that church, one of them at least being a Freemason, another the Sabbath-school superintendent, Mr. Schrieber, and the other an usher, called upon me at my house to warn me not to go to their church and disturb their meetings again, as he said that I had done upon the occasion above mentioned. The Sabbath-school superintendent said that if I went to their church again in the same manner they would have me arrested.

I suggested to them that they had better first have their pastor, Sir Knight Meldrum, appear in his pulpit before the people as he was when duly and truly prepared to be made a Mason, and tell them all about what he did in the lodge. That I did not believe in men acting like snakes in the grass; that I had the liberty of speech and should use it, and not compound iniquity with them. The superintendent said that they would not hold any argument with me, but had called upon me in a gentlemanly (?) way to warn me not to go to their church.

They may be gentlemen of a certain kind so-called. They seemed to me like a triplet of blackmailers—the tools of their pastor and his Grand Worshipful Master, Satan. Are they not the men, and is not that the church like the men whom the Lord Jesus describes as more dangerous than wolves?

I have spoken in two of the Lutheran churches of this city this week, upon the subject of the "Relation of the Bible to Secret Societies." But I know of no American church in this city that would allow me to speak in it upon that subject. They will neither preach the truth themselves nor suffer it to be done in their own churches by others. This indicates a preparation for the incarnation of Satan at his coming out of the bottomless pit. Rev. 11:7; 17:8.

In Satan's palmy days of the French revolution of one hundred years ago it is said, "France is now one Masonic lodge and every Frenchman is a Freemason." The plans are now laid by the Fremasons in Paris for the incarnation of their god, Satan, and they have the woman selected, Sophia Walder, who declares that she, "at the age of thirty-three years, will become the mother of a daughter, who at thirty-three also shall have a daughter, who, again, shall have a daughter at thirty-three, and so forth; the last shall bear the anti-christ. He now exists in the air as a spirit, and he calls me Holy Mother." In the Freemasons' Monitor of D. Sickels, page 42, they say; "The universe is the temple of the deity whom we serve."

Hence the time may come, if Sir Knight Meldrum lives long enough, that he, with his brother Masons, may exclaim, the whole world is now one Masonic lodge, and every man is a Freemason! Rev. Dr. Freemason Sir Knight A. B. Meldrum was publicly installed pastor of his church on Tuesday evening last. On last evening his 500 members gave him a gorgeous reception in his church parlors. We shall see how he, with the stolen livery of heaven, will prepare them to serve his lodge master, while he serves the Lord as did Balaam.

W. FENTON.

The open church is a noble institution. The closed lodge, into which traitors to the church sneak, is a base and contemptible one.

Strongly marked resemblances and differences sometimes meet. For example, a Shanghai rooster is a feathered biped that drinks nothing but water, and a Knights Templar is a feathered biped that drinks everything but water.

CORRESPONDENCE.

CAMP NELSON ACADEMY.

LETTER FROM JOHE G. FEE.

BEREA, Ky., Jan. 29, 1896

EDITOR CYNOSURE.—I have just returned from Camp Nelson, Ky., where I spent two weeks in preaching, holding inquiry meetings and other religious efforts.

During these two weeks thirty-six persons made intelligent profession of their faith in Christ, and came into active Christian effort in the way of prayer, confession and testimonies, and seven more were reclaimed. The result was

not the influence of any one man or woman. Sister Mary Robe had for years been a faithful superintendent and instructor in a very uniform Sabbath-school. The young men and women were prepared for intelligent Christian action. Few schools have had the help of a woman so faithful.

Young Bro. Davenport, a colored brother and native of the place, is a good speaker, effective exhorter and good singer; in fact, he is a strong helper. The spirit of God seemed to be present in the entire community. I have never seen men and women so readily impressed with divine truth. Almost every young man and young woman in the place was converted. Nearly thirty years ago I organized the school and church in that place. I have visited it more or less every year since that time.

The church is undenominational, and is composed of baptized believers and has been such from the beginning. There is not a secret organization in the school, the church or the village, nor is there a saloon in it. An immense distillery is not far off, within less than two miles.

In the Academy there is a small but well-conducted normal school. Some man or woman with a few thousand dollars could render the school efficient and establish an industrial department, and thus plant an important light in central Kentucky.

The school and village is midway between Lexington and Danville, in the center of the "Blue Grass" country, and the situation is exceedingly beautiful. Who will come and help?

JOHN G. FEE.

LETTER FROM PAST MASTER RONAYNE.

IMPRESSIONS RECEIVED AT THE OHIO CONVENTION.

COLUMBUS, O., Feb. 1, 1896.

EDITOR CYNOSURE:—You have doubtless been informed long before this of the very grand convention we held here in Columbus recently. I do not know how much the brethren have praised it, but I must say that it was the very best convention I ever attended, all things being considered.

I do hope that all the resolutions passed at the convention will be published in the papers designated as well as in as many secular papers as will print them, and I especially desire that the resolution calling upon the Ohio legislature and the Congress of the United States to pass such laws as shall prohibit the terrible oaths and abolish the horrible death penalties of Freemasonry shall not be omitted. And right here I desire to say this: It does very well to discuss the anti-Christian character of Freemasonry and other alleged secret societies before an audience composed entirely of Christians, but in discussing Masonry before a mixed audience or before an audience of unbelievers altogether, that the best way, in my judgment, is to show its un-American and unconstitutional character as is evident from its horrible oaths and its inhuman and barbarous penalties of death.

This nation is not Christian, but this nation is patriotic, and while the great majority of the voting population don't care a fig whether the name of Christ be mentioned in the Masonic lodge or not, yet I believe they would resent and be horrified at the bare thought of the brutal and bloody death penalties of Masonry were the matter properly presented before them. I am convinced that we ought to so frame our discussion as to meet the character of our audience, and that unless we do this we are helping instead of hurting Freemasonry.

Freemasonry is undoubtedly a religious institution. It professes to purify men's hearts, to accomplish in every candidate the new birth, and to send them at last to the "grand lodge above;" but it is also the old pagan diabolical religion of Baal or Beelzebub, and hence of course the name of Christ cannot and dare not be used in its religious ceremonies. But aside from the fact that it is both anti-Christian and un-Christian, it also trenches upon our civil and criminal laws by prescribing its horrible oaths contrary to all law, and by imposing penalties of death which even the State itself nor the United States dare execute, and so we ought to try and discuss the question of secret societies, and more especially that of Masonry, in such a manner as shall render our arguments the most effective.

On Wednesday, the day after the convention, I rested here in Columbus at the house of Bro. K. A. Orvis, and on Thursday I went down to Cedarville at the request of Bro. Sterrett, where I gave two lectures; one in the hall on Thursday evening and the other on Friday forenoon in the chapel of the Covenanter college before the students and others. Both lectures were well received, and I trust a lasting impression has been produced.

Just this moment a letter has come in from Rev. J. S. Thompson of Utica, Ohio, announcing that he is arranging for two meetings in that town next Monday and Tuesday evenings, the 3d and 4th insts., after which I intend to return to Chicago on Thursday and there await further orders.

To me this has been an exceedingly pleasant journey. It is not so much the convention and subsequent meetings, but it has afforded me such an opportunity of having many Bible readings and Bible talks with some of the Lord's people, as caused all our hearts to rejoice and drew us closer to him and to one another.

E. RONAYNE.

FREEMASONS' WEAK POINT.

KENT, Ill., Jan. 31, 1896.

EDITOR CYNOSURE:—Your paper is a most welcome visitor to my home every week. The more I learn about secret societies the more I hate their works.

There is but one secret society in our town, but I can see no good coming from it. One man who has left the church and joined the lodge now advocates Ingersoll's doctrines and has given himself to "Bob's" literature. I do not know how much he thinks he has gained

Our neighboring towns are now cursed by the two great evils, the lodge and the saloon. Lodges for both sexes. Not long ago, while in conversation with some friends, this question came up. But before the lodge question was presented Joseph Cook's name was mentioned. One of my friends declared that his was the greatest mind in the world, and I did not deny it. But when they were favoring the lodges and telling how foolish it was to oppose them, I asked what Joseph Cook's opinion was on the lodge question. The answer was, "That is Joseph Cook's *weak point.*" Strange that in everything else he knows so much, but when it comes to the lodge question he is "weak."

I wish the *Cynosure* was in every home in this country. I send mine away after reading them. I hope they will do good. Keep on in the good work. God will reward you.

Yours truly, P. G. LINAWEAVER,
Pastor M. E church, Kent, Ill.

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THE MYSTERIOUS POWER:

OR

THE UNIVERSAL, INVISIBLE EMPIRE OF THE WORLD.

BACHELOR'S NARRATIVE.

CHAPTER XXI.

BORDER OUTLAWS.

Another western clan took shape during the great rebellion. The originator was that old rebel, Quantrell, whose name has reverberated through the length and breadth of the land, carrying with it visions of murdered boys in blue, cold-blooded butcheries and burning villages.

"A stony adversary, an inhuman wretch
Incapable of pity, void and empty
From every drachm of mercy."

This man was commander-in-chief of the Western Guerrillas, whose deeds of barbarity have seldom been equalled and never surpassed in the long catalogue of human villainy. The Bachelor has conversed with a number of his followers who won black laurels at the Lawrence, Kan., massacre. The well-chosen ensign of the band was a black flag and every Guerrilla was bound to that emblem of the Invisible Empire by one of the blackest oaths ever invented by fallen man.

After the war, led by Cole Younger, the border outlaws performed herculean feats of robbery on a giant scale. Like their Southern allies, the Ku-Klux, they rode the swiftest steeds, but, instead of nocturnal depredations in a corner, they would swoop down upon their prey in the crowded city mart, under a noonday sun, and relieve a fat treasury or rich-stored safe of untold thousands. And it was on the third day of April, 1882, while the Bachelor was waiting for a train at a little obscure station on an eastern railway, that he heard the telegraph operator and a companion talking excitedly about some startling information that was passing over the wires. Stepping forward he learned that the notorious Jesse James, successor to the bloody Quantrell and Cole Younger, had boen shot in St. Joseph, Mo., at 10 o'clock that morning, by a man named Robert Ford. During the remaining hours of waiting the doctor's mind was busy reviewing incidents and scenes of the wild west. This, then, was the welcome intelligence concerning the leader of the gang that he had studied a few years before at such hazard. He had seen them use the language of the Invisible Empire time and again at their meetings with respectable citizens. He had even conversed thus with some members with the hope of elicting more information concerning their own peculiar organization, but, although bright and thoroughly posted in the mystic ritual and sometimes visited various dens, yet no ruse or maneuver could draw out any of the plans and purposes of the outlaws. Since the war these far-famed banditti or land pirates had robbed and plundered. Atrocious cruelties and oftimes murders marked their trail.

These bold highwayman would meet upon the level, rob a bank or train, and part upon the square, and then with a nod and a wink, a grip or a sign, find a friendly shelter and secure a hiding place. Backed by covenanted fellows to be found in low-twelve plottings they completely defied the world's detectives. Their deeds of infamy and daring have been blazoned on the pages of almost every paper in America.

For twenty long years this leader had carried a charmed life, and that charm was the invisible protection of the unseen power that has saved many a public plunderer from merited punishment. But the gods on murderers fix revengeful eyes, and at last the prince of the outlaws was being shadowed by an avenger in the person of a young robber of his own making and patterning. This chief who had shot his understrappers down without warning, was to be paid in his own coin—was to be shot down like a dog.

This bold brigand who had outwitted the detectives of the nation and laughed at the Federal and State officers was at last to be beaten by a mere youth in his own way, on his own ground and by clan tactics. The assassination of the President of these great United States created no greater sensation and excitement than the pistol shot that laid the captain of the bandits low. For days every newspaper in the Union continued to comment on the circumstances of his taking off. Some of the craft-crontrolled papers thought the authorities had made a needless sacrifice of a brave man; others thought it could not well be avoided. Many zealous clansmen bitterly denounced the idea of using clan tactics in thus settling the long score without giving poor Jesse a chance to shoot a few more officers and innocent citizens.

There is a queer principle involved just here, and it is this: The professional criminal will expect and receive the fraternal recognition and protection of clan officials and even preachers. Their peculiar interpretation of "honor" bind them to him; but the criminal heeds not his clandestine obligations, unless it just suits his nefarious purposes. The successful career so strangely allotted to this organized band of outlaws and the sensational romance written thereon had developed a rich crop of youthful imitators who are ready to rob a bank, wreck a railway train or shoot a man at a moment's notice.

A little more swift retribution would doubtless rob this highway business of its fascination and have a wholesome and salutary effect upon the juvenile brigands. Such a course would, to be sure, necessitate the breaking up of all those clans that school men in and protect them in public plunder and pillage. This noted gang had their principal place of rendezvous far out west along the big Muddy.

NOTE.—Frank James, a brother of this noted outlaw, has since surrendered, went through the farce of a trial before a square-and-compass circuit judge at Gallatine, Mo., and to the astonishment of the nation, gone scot free.

(*To be continued.*)

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Cherries, currants, pineapples, apricots, pears and peaches are best experimented upon. The two former can be used in bunches. The pineapple is sliced across the fruit, each piece being a good quarter inch thick. Apricots are cut on one side and the stones slipped out, while pears and peaches are halved and of course peeled.

Make a very thick sirup, pound for pound, adding for each pound a small cup of water. Boil the sugar first, then drop in the fruit, and when it has boiled clear take out and drain from the sirup. If the cherries are stoned, it is nice to string them on a broom splint, as they can be more cleverly handled.

Sprinkle liberally with powdered sugar, lay on a sieve and set the fruit in a warm oven. In two hours turn the fruit; sprinkle with sugar again. Keep this up until the sugar is all dripped out. On no account have the oven hot, as it will dry the fruit and leave it like so much leather. And, of course, the fruit must be laid in single rows when drying.

When the juice has evaporated and the sugar has formed a glazed surface, put away in boxes in a dry place. Waxed paper should be laid between each layer. A bureau drawer is as good a place as any to keep them.

How to Care For Cut Glass.

Cut glass, if not properly cared for, soon loses its polish and becomes so scratched and dull as to look little better than the imitation. It should never be left to the care of untrained servants, but washed by the mistress herself. Use the suds of hot water with a little pearline and wash with a dishcloth made of two thicknesses of soft cheesecloth quilted. A soft brush should be used for the cuts and interstices; then rinse in clear, hot water, and when almost dry polish with a soft linen glass cloth.

How to Make a Picturesque Salad.

Place 4 perfect, rosy cheeked apples, 4 large red tomatoes and 4 perfectly shaped green peppers on a bed of crisp, fresh lettuce, garnished with slices of hard boiled eggs. Each single specimen of the fruit, when opened, is found to contain various ingredients mixed with a delicious mayonnaise dressing. The apples are completely hollowed out and filled with celery and a little chicken. The peppers have their own meat chopped up with a sweetbread, and the tomatoes are filled with slices of smaller tomatoes and tender green lettuce. The fruits themselves must be so carefully cut and fitted that their contents are a complete surprise.

How to Make a Ball For Baby.

Cut two rounds of cardboard about 3 inches in diameter and take from the center a piece three-fourths of an inch in diameter. Wind bright wool in and out until the hole is filled, when, with a sharp pair of scissors, clip the wool through; pass some twine twice round between the card, tie it tight, tear the cardboard away and clip the surface until it looks like velvet. The size of the ball will depend upon the size of the card.

How to Mend Gloves.

An error that is commonly made is that of mending kid gloves with sewing silk, as the silk cuts the kid and shows the mend more plainly, while fine cotton thread gives a much more satisfactory result. If the gloves are torn, put a piece of silk of corresponding shade under the torn part, baste carefully so as not to reveal the stitches on the right side and then draw up the rent with cotton thread.

How to Measure an Acre.

A good cotton cord the size of a plow line should be kept for this purpose. To make one buy 67 feet of cotton rope an inch round, fasten a ring at each end and make these rings precisely 66 feet apart. This is four rods. Tie a piece of red rag in the center. One acre of ground will be a piece 4 of these cords long and 2½ wide, equal to 16 by 10 rods, making 160 square rods to an acre. The advantage of the rings is that one person can measure alone, by driving a stake in the ground to hold the rope while he stretches it out. The rope should be soaked in tar and then dried. This will prevent its shrinking.

How to Estimate Trolley Car Speed.

An electric car going at the rate of a mile an hour travels 88 feet in a minute. At two miles an hour it makes twice that distance in a minute, or 176 feet. At three miles an hour the distance traveled in a minute is three times 88, or 264 feet. This distance of 264 feet is about the length of an average city block. If it takes a car a minute to go a block, the rate of speed is three miles an hour. If the car goes two blocks in a minute, the rate is about six miles an hour. Three blocks in a minute means nine miles an hour, and so on in like ratio. It must be understood that average blocks are required to make good such estimates.

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WM. I. PHILLIPS, - - - PUBLISHER.

CHICAGO, THURSDAY, FEBRUARY 13, 1896.

THE CABLE-TOW BUSINESS.

The society of Masons is distinguished into three classes or degrees. First, the Entered Apprentice; second, the Fellow Craft; third, the Master Mason.

The Entered Apprentice knows but little more of Masonry than the use of signs and tokens, and certain steps and words by which Masons can recognize each other without being discovered by a person who is not a Mason. The Fellow Craft is not much better instructed in Masonry than the Entered Apprentice. It is only in the Master Mason degree that whatever knowledge remains of the origin of Masonry is preserved and concealed.

Why should they want to keep concealed the origin of Freemasonry? It can only be that they are absolutely ashamed of their origin, for they cannot but know that it is of the most superstitious origin and the most foolish character.

In dealing with Freemasonry we are reminded of the fable of the fox which got caught in the trap and got his tail cut off, and went about to persuade all other foxes that it was fashionable to have their tails cut off. There is this difference however between the tailless fox and the Freemason. The Freemason, instead of getting a tail cut off, gets a tail put on in the form of a cable-tow or a rope tail. It is a tail said to extend three miles to keep the flies off from a Master Mason. He goes about to induce others (but never asking them) to get a tail; that it is fashionable to have a Masonic tail made out of a rope, to serve as a consecrated girdle, to be worn next the skin.

The cable-tow business is not a good business for a professed minister of the Gospel to be engaged in. Was there ever such demonstration of inconsistency? such proof of insincerity? of the utter want of intelligent conscientiousness? such stupid foolishness? Should they not all in mercy be consigned to a refuge for the feeble minded?

MASONRY MUST BE OUTLAWED.

Freemasonry is composed of the members of the lodge, and every member of the lodge is under oath, according to Masonic jurisprudence, to inflict the death penalty upon any, or all, who may violate the oaths, as administered in the Masonic lodge.

This makes Freemasonry a self-constituted sovereignty, independent of any state or church. It is absolutely supreme over the consciences and actions of its members. It is as complete a despotism as was ever organized by man.

Let us propound the following questions to every intelligent, conscientious, honest and just man, who has been a Freemason, but does not now adhere to the system, and every member who does adhere to Freemasonry.

1. Have the oaths of Freemasonry ever been violated?

2. If so, when and where and by whom were they violated?

3. Were the penalties for violation ever inflicted?

4. If so, when, where, by whom, and upon whom?

5. If the oaths have been violated and the penalties have never been inflicted, is not every Freemason, according to the wording of his own jurisprudence, a "perjured villain?" Has not every Freemason sworn that he will cut throats and pull out tongues by the roots, and when he gets far enough along in the degrees, that he will go into the bowel-extracting business? Is not this a good business for a professed minister of the Gospel to swear to engage in?

6. If the oaths have been violated, and the sworn penalties have been inflicted by Freemasons, are they not murderers, having inflicted such death penalties in violation of the laws of church and state?

7. If Freemasonry has administered death penalties under its government, in violation of the laws of God and man, what should be the action of civil and ecclesiastical government bearing upon Freemasonry?

8. Is it not the highest duty of civil government to absolutely prohibit the organization from perpetuating and extending itself?

9. Does not every upright, law-abiding citizen know that such an organization is in direct conflict with righteous government and just laws, and a constant menace to the peace and dignity of the state, and a blot upon civilization?

Such is the inevitable conclusion of every thoughtful citizen. Every noble impulse of humanity is against such an organization. When good men go into it, they go in ignorantly, and forswear themselves to commit crime; and if they adhere to their oaths they become murderers if they engage in inflicting the penalty by action or consent.

PEDIGREE OF THE MASONIC GOLIATH.

Freemasons dedicate their temples to God and the holy Sts. John. Why this?

1. They dedicate them to God with the view of associating Freemasonry with Solomon's Temple, and claiming for Freemasonry whatever of divine authority may be associated with Solomon's Temple. They do this to make the impression that Freemasonry is a divine institution, and by so doing, catch the Jews.

2. They dedicate to John the Baptist with the view of making the impression that the Essenes were Freemasons, as it is supposed that John the Baptist was of this sect.

3. They dedicate to John the Evangelist as he is supposed to be the author of the fourth Gospel which embraces the thought of the Greek Logas.

4. They dedicate to the saints with the view of setting forth the thought of Christianity as embraced in the Catholic church. Thus they have blended in their dedication the God of the Jews, the sect of the Essenes, the Greek Logas, the Christian religion, regarding the Catholic church as the true exponent of Christianity.

No intelligent person will call in question the three first statements. That the fourth is true is self-demonstrative. If not true, where did the Freemasons get the saint to serve as a prefix to John the Baptist and John the Evangelist? The saint is the original coin of the Catholic church. Freemasonry never got it from any of their claimed ancient mysteries.

They did not get it from Egypt or Persia or from Greece. They did get it from the Catholic church, from which they received the most of their forms and ceremonies, which the Catholic church received from paganism. The ceremony of the mass in the Catholic church is nothing more than an imitation of the mysteries of the modern Parsees and the ancient Mithriacs, which are the same sect, and those of Eleusis.

All the pagan performances of Freemasonry are borrowed from the Catholic church, just as was the saint, and the horrible oaths are culled from the oaths of the Spanish Inquisition. Such is the Goliath which struts out to defy the host of truth and righteousness. He is an offspring of paganism—the child of ignorance and superstition, and has but to be known to be spurned.

DEATH OF THOMAS HODGE.

Thomas Hodge, an old resident of Chicago and formerly one of our Board of Directors, died suddenly of heart disease at his home in this city at a late hour Tuesday night, Feb. 4. He has been for many years a contributor to our columns over the signature "T. H.," and a frequent and welcome visitor to our office. He was in deep sympathy with the anti-secret movement and was much grieved at the growth of secret societies in his own denomination, the Christian or Disciples' church.

He was born Jan. 21, 1814, at Crail, Scotland. When at the age of 18 years he left his native heath and immigrated to Canada, where he secured a position as clerk with the old house of William Young & Co. of Hamilton, Ont. After obtaining a practical knowledge of business, Mr. Hodge entered into partnership with a fellow clerk employed in the same house, the new firm name being Hope & Hodge. The firm strode rapidly into prominence in commercial circles. Mr. Hodge created large business interests during his thirty years of commercial life in Canada and in 1866 surrendered his partnership in the firm and retired from business

After settling his affairs he moved from Canada and came to Chicago, where he has since been a prominent figure in church and charitable work. Although he had reached the age of over four score years, he has never been under the care of a physician but once in his life, the exception being during the severe ravages of cholera in 1836, when he was lightly affected with the disease. About ten days ago he was unable to leave his house. Tuesday evening at 11 o'clock he told his son, Andrew T. Hodge, that he was feeling very ill and asked to be helped to his room. The son attempted to comply, but before the bed was reached Mr. Hodge suddenly fell forward dead into the arms of his son.

The funeral took place from the family residence Thursday at 1:30 o'clock. The remains were interred in the family burial lot at Graceland cemetery. Prof. Black of the Central Christian church, of which Mr. Hodge was a regular attendant, officiated both at the house and at the place of burial.

Two sons and four daughters constitute the family which survive him.

The following resolutions were adopted by the Board of Directors last Saturday morning:

WHEREAS, This Board has heard with sorrow of the death, on last Tuesday evening, of Thomas Hodge, of this city, who for a number of years was a member of our Board; therefore,

Resolved, That we recognize the labors and life-long devotion of Bro. Hodge to our reform cause, his consistent Christian life and his zeal for the Lord's work.

That we express our gratitude to God for his long and useful life, and for his faithfulness in the anti-secret reform.

That we recognize in his death our sore loss and bereavement, and the voice of God admonishing us to "work while it is day, for the night cometh."

And that we extend to the bereaved children and relatives our Christian sympathy.

PERSONAL MENTION.

—What a rascally principle that is which Jackson's expulsion by the Hartford lodge reveals. The Masonic slavery yoked Jackson up with the State prison candidate, Griswold.

—J. W. Pritchard, editor of the *Christian Nation*, of New York, was a welcome caller at the *Cynosure* office this week. He reports that the outlook for his paper was never more encouraging.

—Rev. H. Ph. Wille, pastor of the Evangelical Lutheran church at Whiting, Ind., was a visitor at our office this week. He is a good friend of the *Cynosure* and says he has received much benefit from reading the paper.

—The editor preached twice last Sabbath in the U. P. church at Hebron, Ind., Rev. J. N. Buchanan, pastor. On the previous Sabbath he preached at Yorkville and Dover, Wis., and lectured Saturday evening at Dover.

—The officers of the recently-formed State Association of California are,—President, Rev. E. B. Stewart, San Francisco; Vice President, Rev. F. H. Horton, Oakdale; Secretary, Rev. N. R. Johnston, Oakland; Treasurer, Dr. D. W. Webster, Oakland.

—Rev. P. B. Williams has been preaching in a series of revival services in Salem, which are continued by the pastor, Rev. Walter Reynolds. "A few experienced pardon. Three united with the church yesterday. One man gave up two lodges and joined the church."

—Rev. Samuel F. Porter finds his hands full of work. He usually preaches twice on a Sabbath. His report which appears in this number was lost in the mails and was rewritten and though late yet it will be read with interest. He will labor in Virginia until he again comes North.

—Henry Altemus, publisher, of Philadelphia, writes: "We desire to announce the publication at an early day of 'Stephen: a Soldier of the Cross,' by Florence M. Kingsley. The author's first book, 'Titus: a Comrade of the Cross,' reached the phenomenal sale of one million copies in less than one year."

—Rev. C. C. Potter, pastor of the U. P. church at Ireton, Iowa, writes: "The societies have arranged to have Rev. Frank Evans speak in the M. E. church Friday night on Odd-fellowship, and Saturday night on Freemasonry. It seems about

time for 'judgment to begin at the house of God' when ministers plead for Baal while standing in the pulpit."

—"He that is not for us is against us." Can that be for him which silences the mention of his name in religious exercises, teaches a contrary doctrine, offers salvation on other terms to those who rebel against Him, and contravenes His system of morals?

—Not to wish to understand Masonry may perhaps imply something other than indolence or lack of patriotism when a treasonable system undermines equal rights and just administration of law, or want of religious zeal where organized opposition confronts the heavenly kingdom and the King of saints.

—At the business meeting, on last Saturday, of our Board of Directors, there were nine directors, of the eleven, present. There were six different denominations represented,—Congregational, United Presbyterian, Free Methodist, Swedish Lutheran, Friend or Quaker, German Evangelical, and Moody church (independent). Messrs. Hitchcock, Holmes and Raidabaugh were appointed a committee to arrange for meetings in connection with our annual meeting on next May.

—We acknowledge our indebtedness to Rev. J. A. Edmonson for his encouraging words. Every Methodist Episcopal pastor would be with us if he had not "left thy first love." Bro. Edmonson writes: "I do not know of any greater work being done. If you are not sounding the true warning I am sure I do not know who is. If your presentation of truth does not save the people, I would like to know how they are to be saved. Many are crazed with secret organizations, which are poisoning the life out of the people and well-nigh destroying the church."

—The effects of reading bad literature and the example of parents in joining secret societies is illustrated in the following item: Raleigh, N.C., Feb. 1.—The Bonner murder trial at Washington, N. C., ended with a verdict of murder in the second degree and a sentence of thirty years' imprisonment against the three defendants, Sherrill Bell, Uriah Bell and W. H. Brantley. The trial revealed the existence of an organized band of young boys called the Jesse James Club, formed for the purpose of murder and robbery. The defendants were leading members of this club and one of them was its captain."

—Mrs. Anna S. Benjamin, of Michigan, the well-known parliamentarian, who has made for herself so enviable a reputation by directing many woman's clubs, notably Sorosis, of New York City, in parliamentary usage, will give a series of parliamentary drills under the auspices of the National Woman's Christian Temperance Union, in Willard Hall, Woman's Temple, every afternoon at 3 P. M. from Feb. 17-21 inclusive. These drills will be specially instructive to members of Young People's Societies. Course tickets fifty cents. Single admission tickets, fifteen cents; special rates made to societies. All information given on application to 1115 The Temple.

—The following from the daily press is a cheering evidence of patriotism in the citizens of Marion county, Iowa:

"Much excitement was aroused in this city to-day when the box containing the corner stone for the new courthouse, which arrived yesterday, was opened, and Masonic emblems and the name of the present Grand Master of the State upon it were exposed to view. So bitter was the feeling that the stone was boxed up and hidden from view. Architect Bolland and Contractor Moses, both of Chicago, are here but no blame is attached to them. The cry is that the people are building the $80,000 courthouse and not any order. Threats of tearing the stone out, if laid as it is, are made on the street.

The moneys which erect this building belong to the citizens, and should not be used in whole nor in part to advertise and glorify any sect, party, denomination or order. If Masons are allowed to advertise themselves at the expense of the State, why should not the Methodists, a far larger sect, have the same privilege.

OUR LECTURE BUREAU.

Edmond Ronayne, Past Master of Keystone Lodge, Chicago, is ready to give lectures on Freemasonry wherever the friends of the cause can arrange for him. He retains his old time vigor and enthusiasm, and his experience in late years has only deepened his convictions of the evils of Masonry. Will you not make an effort to arrange a series of meetings for Bro. Ronayne?

Rev. P. B. Williams, of Portland, Oregon, now lecturing in Southern California, expects to make a tour as far East as Chicago in the spring and early summer. He is one of our most popular and able lecturers, and a rare opportunity will be given the friends of our cause in Nebraska, Iowa, Illinois and Indiana to hear him. Appointments for his lectures can be made by corresponding with the general secretary, W. I. Phillips, at this office. His terms are $5.00 a lecture and board.

Rev. Wm. Fenton, of 74 South Robert St., St. Paul, Minn., is one of our strongest lecturers, and is ready to give lectures in Wisconsin, Minnesota and elsewhere. Bro. Fenton has made a thorough study of Freemasonry and none of our lecturers are better qualified to turn the light of God's truth upon this dark system. Those who can arrange lectures for him should correspond with him or with Secretary Phillips at this office.

Rev. O. T. Lee. of Northwood, Iowa, is a strong advocate of the anti-secret cause. He enters soon upon an anti-secret lecture campaign in Minnesota, chiefly among the Scandinavian Lutheran churches, and has ordered a large supply of literature from this office.

We earnestly urge the friends of our cause wherever possible to open a door for these speakers. It may require a little sacrifice and the exercise of some faith, but such efforts will yield large returns to the cause.

Rev. J. P. Stoddard, 218 Columbus ave, Boston, and Rev. W. B. Stoddard, 215 4½ street, Washington, D. C., will fill all eastern appointments. They are first-class lecturers and need no commendation of ours. We earnestly entreat the friends of the anti-secret cause everywhere to prayerfully consider the duty of writing to these lecturers in regard to time and place for meetings.

CALL FOR THE ANNUAL STATE CONVENTION OF PENNSYLVANIA.

AT BEAVER FALLS, FEB. 24 AND 25, 1896.

To all friends of religion and pure morality—opponents of organized secretism in all forms, kinds and degrees:— Providence favoring, this convention will meet as above, at 2 P. M., in the Sixth Avenue theater. Beaver Falls is near the west border of the State, but is easy of access from all points, and is in the midst of an intelligent religious people in this and the adjacent States of Ohio and West Virginia. The time, it is thought, will conflict with very few, if any, other special or regular meetings.

The enemy boasts of his increasing power, of his control of civil and political affairs, and of his encroachments upon the church. He is ever active and on the alert.

It therefore becomes us to be awake and at work, not merely to hold our ground, but to advance all along the line. Much has been done. Much more needs to be done.

We ask all friends of the cause in Pennsylvania to come or send delegates from their respective churches and neighborhoods. We also respectfully invite all friends of our cause in Ohio, West Virginia and elsewhere to meet with us as consultative members.

In the name of our covenant God in Christ Jesus—the God of love and light and liberty—"with charity for all and malice for none," let us prayerfully meet at the time and place above named, that we may gather the fruits of the past, and sow more widely and abundantly than even heretofore "the good seed of the kingdom."

For program and information, address Rev. W. B. Stoddard, agent, Beaver Falls, Pa.

S. COLLINS, *Pres. Pa. N. C. A.*

Allegheny, Pa, Jan 31, 1896.

TALKS TO YOUNG PEOPLE.

BY PROF. D. A. STRAW.

FORMATION.

When anything has been rightly formed it never needs reforming unless it has become deformed. This fact often makes it a dull subject for good young people to read the news of reform work. Why so much fuss about reforming people, and reforming government, and reforming society, and reforming customs? Well, if they were all formed as Adam was, and had not been deformed as he was, there would not be any need of reforming them. But the fact is that we are a deformed race. There are very few people whose noses are straight on their faces, and there are fewer whose consciences are straight. There are very few whose shoulders are level, and just as few whose judgment is level. There are not many whose feet are precisely mates, and no more whose standing on the two ends of the Golden Rule is exactly matched.

But few people whose noses are pointing the wrong way would ever know the fact from the feel of it. They will not believe when told of it till it is proved to them by the mirror. And so the *Cynosure* forces keep telling the deformed ones to get their crooked consciences straightened; keep holding up the mirror to show them which way they are pointing. "Follow your nose" is a good old proverb, but if your nose points sideways where will you come to.

But the soul deformities of men are much more serious than these I have mentioned. A Christian in the lodge is like a man with two hearts, one for Christ and one for the deity who accepts alike the Jew, the Turk, the pagan and the infidel. Both hearts are small but the latter is the larger. You tell him he had better have one removed; he says you better take out the former for it has been growing less ever since he discovered the other one.

A lodgeman on the jury is like a freak with two heads; one to judge according to the law and the testimony, and one always in favor of the prisoner in the lodge. If he gives judgment according to the former, the lodge will order his other head cut off, and he is usually afraid that would kill him. So the latter head usually has the most mouth.

The help of a lodgeman is like that of a man with no right hand. You look for his right hand of fellowship and he has not any. He only fellowships those who can shake left-handed. Of course he keeps his money in his left-hand pocket. Too often his wife and children are asked to help themselves at his right-hand pocket. After he is dead he lets them look in his left-hand pocket. Sometimes they find there thousands of dollars, and sometimes they find nothing. In the former case their grief is greatly assuaged. The *Cynosure* is trying to prevent the multiplication of all these freaks.

A drunken man is like a creature with its head cut off, except that its mouth is usually left with the body. Some people think such a one is a good man to send to Washington and Springfield and other legislative assemblies, so they are always voting for a party that has plenty of these creatures in it. After a drunkard gets over his drunk he is usually magician enough to slip his head on again and pass for a man for a little while unless he gets near a saloon. Many who are practicing for this magic art show signs of progress about the nose. The redness shows where their upper part is beginning to get loose.

Of course everybody knows that a licentious man has a rotten heart. A thief is like a club-foot man, he cannot long avoid being tracked. A gambler has financial dropsy, his fat appearance is liable to dangerous and sudden shrinkage. A tobacco user certainly has a very bad appetite, and his moral taster is likely to be as badly spoiled as his physical taste. The whole deformed lot need to be reformed—made anew.

You and I need to be informed, so that we shall not become mal-formed. If you had a freak for a brother you would take great interest in reading how such unfortunates could be reformed. Well, you have a host of just such brothers, and you need to be energetic in performing your duty toward them. Flat-head Indians and cramp-foot Chinese are both deformed in early years; and in early life is the time to prevent all fashionable deformities, before the youth becomes conformed to the fashionable type. The only way to be well-formed, full-formed, and never need reforming is to be transformed into the image of God through the renewing of your mind by the Holy Ghost.

Wheaton College, Ill.

The purpose of the lodge is to dictate the pulpit, desecrate the church and bury Christians like infidels and pagans. That ordained servant of the King who lends himself to this wicked purpose is a traitor.

CITY ALLUREMENTS.

TEMPTATIONS BESET THE PATH OF FRIENDLESS YOUTHS.

Strangers Are Shamefully Neglected, Says Rev. Madison C. Peters—Thoughts of Mother Act as a Safeguard—Remarks on Unclean Pictures.

Sunday evening, Feb. 2, at the Bloomingdale Reformed church, New York, Rev. Dr. Madison C. Peters preached on the temptations which the great city offers to the young man from the country. His text was Luke xv, 12-13, "And took his journey into a far country, and there wasted his substance in riotous living."

This young man wanted to enjoy life and see the world, and so I fancy he went down into Egypt, into the city of Alexandria—a city famed not only for its vast commercial enterprises, its matchless library, but abounding with luxuries and pleasures to meet the demands of the spendthrift. In his country home if there was wickedness, it carried its own warning. Every house was made of glass. Everybody knew his neighbor, and by stamping vice with the brand of villainy society vindicated God's law and preserved itself from many snares. But in the faroff city, where no one knew him, he was as free as the swallow in its lofty flight. That a man may bury himself completely in a large city and pluck the forbidden fruit unobserved adds enormously to the power of temptation.

Presently the eye of the young adventurer is satisfied with seeing the sights, and in quest of refreshment he steps in where drink is sold. Prepossessed by the size of his girdle, a young man enters into conversation with him, and undertakes to show him something of the city, and introduces him to "the boys," and, not disinclined to dissipation, the "green" young man soon becomes "fast." They lead him on to all evil until midnight orgies are his delight.

This young man's fall began in bad company. Tell me with whom you go and I will tell you what you are. We shamefully neglect the young men who come as strangers to New York city. The saloon is open to him, and there are a cheeriness and heartiness in the bad company's welcome which are very winning to the stranger. It is a misfortune that so great a reserve prevails among our good people. If a young man turns out well, they will welcome him; if not, they avoid him. We take the color of the society we keep as the tree frogs of Ceylon do that of the leaf on which they alight. Oh, young man just unmooring from a home of peaceful love to the treacherous sea of a stormy life, remember that your believing parents would rather hear the news of your death than of your debaucheries, your vile companionships and your desecrated Sabbaths, for close to that dying pillow parental love would press the sweetened hope of meeting in gladness beyond the grave.

Tonight I only warn you against entering the downward course, reserving for another night the description of a downward career. But if any of you have started on a fast life and are rushing to ruin, then I fling myself across your pathway and cry with an earnestness which almost takes my breath away, "Remember your mother!"

Some years ago, when the plague broke out in Italy, and all who were exposed to it inevitably died, there lived a mother, with three small children, in an infested district. Presently she felt in her own person symptoms of the disease. In the morning were the chills and heat of fever; at noon the fatal plague spot showed itself. She knew that she must die. But she could not bear the thought of communicating death to her darlings. With her first suspicion of her own attack she had sent her children away from her to an upper chamber, and when that suspicion was confirmed she rose in her great agony, locked her little ones in her chamber, denied herself the last embrace, the last look of those dear faces, the last accents of those beloved voices, turned in speechless agony away, dragged herself across the threshold, along the deserted street, to the public death house, and then, lying down among the unburied dead, died alone! Such is a mother's anxious care to save a child's body from pestilence, but to save the immortal soul who can tell what a mother's heart would not endure?

To your mother's believing heart this glorious old Bible comes with a weight of evidence that is overwhelming, and bound as she is for heaven she cannot bear to think that her child may not be with her to share its endless glories. It breaks her heart to think of your intemperance and your unseemly revels. Your waywardness bathes her pillows in tears. Oh, do think of home, of father's counsel and mother's prayers! No longer trample underfoot the tears and love of your parents, but on this holy Sabbath night, in this solemn hush of soul, now, even now, accept your father's glorious God and your mother's blessed heaven.

It is quite common for young men, and older men, too, who ought to have better sense, to carry pictures of cigarette girls, actresses and others. Show me what kind of pictures a man likes to look at and I will tell you what kind of a man he is. Unclean pictures are doing a mighty work for death. Young man, carry your mother's picture with you. Bind it to your bosom, and, when tempted to do some evil or go to some place of evil concourse, consult that silent monitor. Draw forth and look upon that face! Oh, with what tremendous, resistless eloquence it would warn, plead and entreat you to keep back from all evil and inspire you to ascend to the realities of eternity!

Success and Glory.

You shall have the joy of success when you are ready to give God the glory of it.—Matthew Henry.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Feb. 16.
Comment by Rev. S. H. Doyle.

TOPIC.—Loyalty to our church.—Ps. lxxxiv, 1-12. (A review of the history of your own denomination suggested, to be led by the pastor.)

The Christian Endeavor movement is interdenominational, yet it has always emphasized the importance of denominational loyalty. This is undoubtedly the correct attitude for the society to assume. We may be intense denominationalists, and yet this need not prevent us from having fellowship and spiritual union with all the followers of Christ in the world. Organic union seems impracticable and impossible, but union in fellowship and spirit is not.

This topic may suggest to us the question, How may we increase loyalty to our various denominations? Several answers suggest themselves:

1. Loyalty to our church may be increased by increased familiarity with the history of our church. There is nothing like a glorious history to arouse fidelity and loyalty. When as Americans we look back at the glorious history of our country, although it is yet comparatively young as a nation, how our hearts swell with pride, and with what loyalty we thank God that we are Americans! If our young people were as familiar with the history of their church as they are with the history of their country, the effect would be the same. There is not a prominent Christian denomination but has a history and testimony peculiar to itself, and a knowledge of these things cannot but increase our denominational loyalty.

2. Loyalty to our church may be increased by increased familiarity with the general work of the church. All our churches are at work in causes of benevolence and in the great causes of home and foreign missions. If the members of the various churches are brought into touch and sympathy with these great methods of work, their interest and pride in these things will be aroused, and increased loyalty will result. Many of our churches are doing noble work for God and humanity, of which the members at large know practically nothing, and they need this knowledge to stimulate their fidelity and loyalty to the church.

3. Loyalty to our church may be increased by increased knowledge of the Biblical foundation for the church. We believe that our denominational doctrines and methods are founded upon the Bible. If we have Biblical proof for the faith that is in us, it will increase our respect for our church and loyalty to it.

4. Loyalty to our church may be increased by increased personal work for the church. We are always loyal to that in which we ourselves have a part.

Bible Readings.—Ps. xxvi, 8; xxvii, 4, 5; xlii, 1, 2; lxv, 4; cxxii, 1-9; cxxxvii, 5, 6; Isa. ii, 2, 3; Zech. viii, 20-23; Math. xvi, 17-19; Luke ii, 36-38; Acts ii, 44-47; iii, 1; xx, 28; Eph. ii, 19-22; v, 25-27; I Cor. xii, 27-31; xiv, 4, 19; Heb. iv, 14-16; x, 23-25.

"Washington '96" Flag.

The design for the "Washington '96" flag, which, with the national colors, will form the chief feature of the decorations at the fifteenth international convention of Christian Endeavor at the national capital July 8 to 13, is artistic and original. It consists of a red and

blue field, the upper half red and the nether blue; on this field is a large white star in the center of which is a blue monogram, C. E., of the well known characteristic design, and across the upper portion of the field of the flag the red part, and over the star is swept in a semicircle of white letters the legend "Washington, '96."

WELCOME TO WASHINGTON, '96.
[Tune, "America."]

To all who love the Lord,
Resting upon His word,
Welcome we bring.
In Christian charity,
Freely we offer thee,
Love in its sanctity,
As now we sing.

As we Endeavorers meet,
In such communion sweet
From day to day,
While we to God appeal
May each His spirit feel,
May God Himself reveal,
To all we pray.

Welcome to heart and home,
Welcome to Washington,
Welcome this day.
God grant you peace and rest,
Make pure each loyal breast,
Be in each heart the guest,
With you alway.

Wave, wave, our colors wave,
Those which our fathers gave
At freedom's birth;
Red, blue and white, the three,
Love, truth and purity,
Mighty in unity,
For all the earth.

One glad, united band,
Be quick with heart and hand,
For Christ to do.
Search for the strayed and lost,
Rescue the tempest tossed,
Save men at any cost,
To God be true.

—Carlton Hughes.

A Junior's Mission Work.

Every Christian Endeavorer becomes a missionary of the movement when he has an opportunity. A New York Junior, belonging to the Floating Christian Endeavor society, has been the means of organizing a Christian Endeavor society in a seamen's bethel in France. This same Junior sailed in a Boston ship in order to attend the international convention last July.

Cost of a Debutante's Outfit.

The pretty debutante, the object of the admiration of all eyes at her first season's functions, occasionally elicits more than a passing thought of the beauty and brilliance of her appearance. To the fond mamma, with a daughter or so of her own coming on, she is a matter of some speculation as to the cost of her production. It is a matter of stern fact that the debutante's first season is usually rather an expensive affair, and the sums spent on the bud, even by those who are not in the least ostentatious in their display of wealth, are frequently beyond belief.

Here was a case in point, the fact given by the mother of the debutante, who, though not a Vanderbilt or a Gould, gave her daughter a very fair send off and started her in the social whirl with as much eclat as any well minded ordinary girl could expect.

The arrangement of a complete outfit at the very beginning is a matter of paramount importance. It saves trouble with modistes in busy times and gives opportunity for the selection of modes and materials the very latest. In the case of the debutante the outfit consisted of:

Five street gowns at an average cost of $50	$250
Four demitoilets for afternoon receptions and teas	240
Four evening gowns suitable for the smartest entertainments	800
Four less elaborate ones for smaller affairs	400
Two street jackets	80
Sealskin jacket	400
Theater wrap	250
Sortie de bal	500
Three dozen pairs street gloves	75
Three dozen pairs evening gloves	100
Lingerie	750
Shoes	200
Hats and bonnets	300
Incidentals	150
Total	$4,615

—Philadelphia Press.

A Transformation.

The effect of European clothing upon Japanese women is quite remarkable, for whenever it is adopted modern manners and customs usually go with it. The educated Japanese say that when a native woman adopts modern dress she insists upon the same treatment and courtesies that her sisters in Europe receive. It is a curious fact that when a woman is dressed in the Japanese costume her husband always precedes her when entering a room or in walking the streets and treats her as Japanese husbands generally treat their wives—that is, like servants. But when the same woman puts on modern dress the conditions are reversed. Her husband pays her the same deference that European and American husbands show their wives and recognizes her as an equal. Therefore dress reform has had a powerful influence in the advancement of Japanese women, and those who have embraced Christianity and are laboring for the emancipation of their sex are all working quietly, zealously and effectively to promote the reform that is going on in the home and the wardrobe.—Chicago Record.

New Point In Court Etiquette.

Miss Mary Philbrook, New Jersey's first woman lawyer, was in the chancery chambers in Jersey City a few days ago to make a motion concerning the foreclosure of a mortgage. All the other lawyers present had their hats off, and Miss Philbrook was in doubt as to whether she ought to take hers off, too, out of respect to the court.

To settle the point she walked up close to the bench and asked Chancellor McGill in a stage whisper if she was obliged to remove her hat. The chancellor looked amused and with a smile said:

"Oh, no, it is not necessary. Proceed with your motion."

Miss Philbrook made her motion tersely and with the utmost self possession. The chancellor reserved decision.

Mary A. Livermore.

Mrs. Mary A. Livermore celebrated her seventy-fifth birthday very quietly at Melrose on Dec. 19. She had a bad cold and was confined to her room most of the day. She received many congratulations by letter and telegraph and many presents. In the evening she made an address in the First Universalist church at Lynn, "A Dream of Tomorrow." At the close of the lecture she held a brief reception and received the congratulations of many friends. A

formal celebration took place at Salem on Dec. 23, when Mrs. Livermore was the guest at the Thought and Work club. Mrs. Livermore at 75 is fuller of power than any young woman in Massachusetts. May she see many happy returns of the day!—Boston Woman's Journal.

Athletics at Bryn Mawr.

Bryn Mawr is keeping up with the other women's colleges as far as athletics are concerned. The Philadelphia Ledger says that Frederick Law Olmsted is now at work upon plans for the grounds. These provide for a circular bicycle track with four laps to the mile, and within this is a large space for tennis, basket ball and other sports. This will be so arranged that in winter time it can be flooded and provide a fine skating pond for the students. These grounds are kept in order by an athletic association of the undergraduates, who manage such affairs in much the same fashion as they are looked after at men's colleges.

Miss Noe Tsuda.

Miss Noe Tsuda, now a special student at a New England woman's college, is canvassing among rich philanthropists for a fund to give Japanese women a four years' training in America and fit them for teachers. Miss Tsuda is a woman suffragist in America, but it is feared that if she should divulge her broad views in the land of the mikado she would be a woman sufferer.

Dress and Address.

Mrs. Isabella Martin of San Francisco created something of a furore in court the other morning by appearing as her own attorney. She stated her case, made objections and took exceptions with the easy grace of a person bred to the law. And all the time she wore a Paris gown.

Education and Woman.

Two forces—education and the woman question—are destined to influence and modify social conditions. Education is being more widely disseminated and diversified by university extension. It is by education that the world must advance. Woman's development has always been through the peaceful arts. She has ever been the practical sex. Man has always been the originator and philosopher. No woman ever originated a creed or philosophy, but it remains for them to put the theories, both religious and social, into practice. She carries them out, observes them in her home relations and instills them into the budding mind of youth.

Women and men have radically different ideas of practical politics. To a man practical politics means attachment to some party and according support to it under all conditions and circumstances. To women practical politics means clean streets, proper enforcement of municipal regulations, the administration of law with a view to securing the benefits intended. Women look at the result accomplished as the material point in politics. The Federation of Women's Clubs aims to secure political results by divesting such questions of the glamour of partisanship and directing every energy to their actual accomplishment.—Mrs. Helen M. Henrotin.

In the Face of Death.

Striking originality is granted to few in this world, but of Martha Evarts Holden, popularly, familiarly and affectionately called "Amber," it was the chief distinction. It was the unexpected and the daring that "Amber" always did. "Amber" thought and "Amber" wrote. She had the courage of her convictions, and if the convictions were queer sometimes they were uttered just the same, and the queerer the louder. And if "Amber" saw fit to change her convictions at any time the change was boldly chronicled in no uncertain tones.

Her last words to me were striking, as all her words had been. Trying with the impotent, foolish bravado we impertinently healthy ones assume in face of the majesty of death, I uttered some stupid sentences, as we do, intended to be comforting. "No, I know I am going to die," she said, looking me fairly in the face and speaking strongly, "and I am not afraid, but you will admit that it is a solemn time with me." It made one's feeble attempts to be cheerful seem so frivolous and empty! I was setting my flimsy standard for support and making vain boasts of help on the ground of a warrior who had already made the fight and was wounded to death.—Chicago Times-Herald.

IN THE DRUNKARD'S HOME.

The Misery of Childhood In the Abode of a Heartless Fiend.

Were intemperance stripped of every evil attribute save its cruelty to children alone, how could it then be tolerated even for a day by any truly Christian people? The condition of the children of intemperate parents seems of itself an argument of sufficient power to revolutionize a world. Maternal nature has filled the hearts of children full of happy promises. A presentiment of love is a divin instinct in their bosoms. They are created expectant of joy, awaiting it as the new strung æolian awaits the zephyr. Nature enjoins no obligation upon us with more earnest and articulate voice than when she commands and implores us through the helplessness and trustingness of infancy and childhood. Who needs an interpreter to read in their feebleness the duty of protection?

When a sunny look so fills the heart of a child with joy that it overflows through the face and agitates the whole frame, is it no revelation to us that gentleness should be its atmosphere and smiles and caresses the ambrosial food of its spirit? Why, then, when children first awaken to a consciousness of being, should they be seized in the iron arms of pain? Why even in the dwelling of a parent should their sweet affections be without a home? Why brand and burn in upon the open tablets of their minds the characters of anger and malevolence and impiety?

What wild rebellion against every impulse of natural affection, against every law of God, to suffer that monster parent, the drunkard, to pour out upon the tender fibers of their hearts his bitter and scalding wrath, to subject their fragile and trembling frames to his explosive passions and to the redoubled blows of his iron hand. The everyday scenes enacted in the home of a drunkard teach children, as far as they can be taught, to think wrongly, to feel wrongly and to act wrongly, and what else do we need to complete our idea of a fiend? This is indeed a sacrilege, for it is a desecration of the temple of the spirit. Why do our unequal statutes punish infanticide and yet tolerate the infliction of this moral death?—Horace Mann.

TAKE YOUR CHOICE.

Will It Be Honor and Health or the Torture of a Drunkard's Shame?

To multitudes total abstinence would make all the difference between health and disease, self respect and self loathing, noble manhood and a doom worse than the gallows; between a home that is bright and clean and a lair of filth and squalor; between domestic happiness and the fire of hell bursting upward from the hearth; between the life of a human being with God's image upon him and the life of a pig with his nose in the swine trough; between honor and uprightness and the dirty slovenliness and terrible torture of a drunkard's shame; between childhood and brightness, a youth of strength, a manhood of honor, an age of peace and a childhood that is cankered, a boyhood that is polluted, a manhood that wears that hangdog look of infamy and the workhouse deathbed and the pauper grave.

To all those who are young I, as an elder, would say: Take your choice between what would certainly be for most of you the difference between the river of the water of life, pure as crystal, and the blasting cup which the visage quite transforms of him who drinks and the inglorious likeness of a beast fixes instead, unmolding reason's image, self charactered in the face.—Archdeacon Farrar.

The First Temperance Society.

The first temperance society with a constitution in this country was formed at Moreau, N. Y., April 30, 1808. The constitution, we find, made fines payable in money—not drinks—as follows:

"No member shall drink rum, gin, whisky, wine or any distilled spirits or compositions of the same or any of them except by advice of a physician or in case of actual disease, also excepting wine at public dinners, under a penalty of 25 cents, provided that this article shall not infringe on any religious ordinance.

"Sec. 2. No member shall be intoxicated under a penalty of 50 cents.

"Sec. 3. No member shall offer any of said liquors to any other member or urge other persons to drink thereof under a penalty of 25 cents for each offense."

How to Be Nobody.

It is easy to be nobody, and we will tell you how to do it. Go to the drinking saloon to spend your leisure time. You need not drink much now, just a little beer or some other drink. If you read anything, let it be the dime novels of the day; thus go on keeping your stomach full, and your head empty, and yourself playing time killing games, and in a few years you'll be nobody unless you should turn out a drunkard or a professional gambler, either of which is worse than nobody. There are any number of young men hanging about saloons, just ready to graduate and be nobodies.

The Angel of Temperance.

Bishop Keane, rector of the Catholic university in Washington, in addressing a temperance convention a short time ago said: "I was reared in a humble home, but it was sweet and happy. In that home I never heard an oath or an unkind word, not once. What was the reason? Early in their married life my mother said one night to my father: 'John, you are taking a little. Some day you will be taking more.' The next night he brought her a medal with Father Mathew's pledge engraved upon it. He had received that solemn pledge from the good priest's own hands. I need say no more in explanation of my happy home. It is enough that you know that the sweet angel of temperance dwelt with us evermore."

SABBATH SCHOOL.

LESSON VIII, FIRST QUARTER, INTERNATIONAL SERIES, FEB. 23.

Text of the Lesson, Luke viii, 43-55—Memory Verses, 48-50—Golden Text, Luke viii, 48—Commentary by the Rev. D. M. Stearns.

43. "A woman had spent all her living upon physicians, neither could be healed of any." Another helpless case, an opportunity for the Lord to work. It is still true that we are slow to come to the Lord until we have come to the end of ourselves. Oh, that the Lord would bring us quickly to see our nothingness and the vanity of all earthly things, that we might find in Him our all. He is still, in His word, showing "the glad tidings of the kingdom of God" (verse 1), that He may allure us to Himself, but because so many will not read

44. "Immediately her issue of blood stanched." The life of the flesh is in the blood (Lev xvii, 11), and for 12 years her life had been ebbing away The story of the little girl of our lesson is that of 12 years' development of life suddenly cut off, and just as suddenly restored by the same Jesus, who healed the life that was ebbing away. Mere natural life, whether steadily developed or steadily frittered away, is nothing until it is touched by Jesus, who is the life. He was crucified at "the place of a skull," and all that is on the earth of human greatness or glory is as empty as a skull, apart from the cross of Christ.

45. "And Jesus said, Who touched Me?" The woman had heard of Jesus, perhaps was acquainted with some who had been healed by Him, and by their testimony was encouraged to believe that if she could but touch the hem of His garment she would be whole Faith cometh by hearing and hearing by the word of God (Rom. x, 17), so if we would strengthen others and increase their faith we must communicate that which God has done for us and through us to His glory (Phl. vi).

46. "I perceive that virtue is gone out of me." Thus spake Jesus in answer to the disciples' statement that the multitude thronged Him. As He preached to the houseful the power of the Lord was present to heal (Luke v, 18), but we read of no one being healed except the one who came through the roof. So in this case power went from Him to only this one poor woman. As He sat at another time over against the treasury His heart went out more to one poor woman than to all the others. Not all who go to church or read the Bible are blessed, but only those whose hearts go out to Him in conscious need or worship.

47. "She declared unto Him before all the people for what cause she had touched Him and how she was healed immediately." It seemed hard for this poor, timid, trembling woman thus to testify before all the people, but observe that she did it "unto Him," and it was in gratitude for blessing received. Unto Him is the key to all service, and when thus we serve we do not mind the people, whether few or many.

48. "Daughter, be of good comfort. Thy faith hath made thee whole. Go in peace." Surely it was worth while to confess Him publicly in order to receive this gracious word from His own lips right to her heart. If those who feel very weak and timid only would declare unto Him before the people, what a blessing they might receive! As far as is recorded she is the only woman He ever addressed as "daughter." Think how the words "good cheer," "made whole," "go in peace," would keep coming to her in all her after life—his words to her soul.

49. "Thy daughter is dead. Trouble not the Master." The incident we have just been studying occurred while Jesus was on His way to the house of Jairus to heal his little girl, who seemed to be dying when Jairus left the house to go for Jesus (verse 41, 42). Put yourself in the place of Jairus and imagine his heart, as every moment seemed an hour that Jesus tarried in order to speak to the poor woman. Then think of the agony of soul as this message comes.

50. "Fear not. Believe only, and she shall be made whole." Ere the father has time to say, or perhaps even think, "Oh, if He had only come without delaying!" these gracious words fall from Jesus' lips. In Mark v, 36, it is, "Be not afraid, only believe."

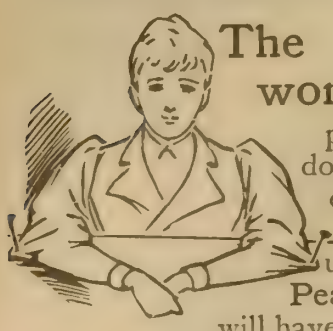
51. "He suffered no man to go in save Peter and James and John and the father and the mother of the maiden." That would make just seven, with the little girl, seven altogether, the perfect number. On two other occasions these three disciples were the favored ones. Why, we shall know some day. If we are willing to be His choice ones, "set apart for Himself," "a people for His own possession" (Ps. iv, 3; Titus ii, 14, R. V.) I do not know why we may not.

52. "Weep not. She is not dead, but sleepeth." Thus He spake as they all wept and bewailed her. In the case of Lazarus He called death a sleep (John xi, 11-14). The body sleeps, but as to the spirit, the person, the word is, "Absent from the body; present with the Lord." "Departed to be with Christ" (Phil. i, 21, 23; II Cor. v, 9). For the Christian who lives for Christ, to die is gain.

53. "And they laughed Him to scorn, knowing that she was dead." They had only natural sight. They believed what they saw, and seeing is believing with the natural man. But to the spiritual man, believing is seeing. "Said I not unto thee that if thou wouldest believe thou shouldest see?" "Blessed are they that have not seen, yet have believed" (John xi, 40; xx, 29). The believer is to believe God rather than his own eyes or feelings or thoughts or anything. No matter how things look we are ever to say, "I believe God that it shall be even as it was told me" (Acts xxvii, 25). Abraham considered not his own body nor thoughts nor feelings, but just believed that God was able to keep His promises, and it was not for Abraham to ask how.

54. "And He put them all out and took her by the hand and called, saying, Maid, arise." The weeping, wailing, unbelieving ones may not be permitted to see His power. Only faith can see, and unbelief hinders. Therefore it must depart. Weeping Mary could not recognize Him on the resurrection morning. Neither could the unbelieving two who walked to Emmaus.

55. "And her spirit came again, and she arose straightway, and He commanded to give her meat." Some of the resurrection thoughts that fit in here will be found in the last lesson in connection with the widow's son I often wonder how this earth and things of earth would appear to one who had seen the realities of the heavenly land, even though but for an hour. We are to live in some measure as such, for we are dead with Christ, and, risen with Christ, are to have our affections set on things above and live as strangers here.



The woman pinned down to one or two uses of Pearline will have to be talked to. Why is she throwing away all the gain and help that she can get from it in other ways? If you have proved to yourself that Pearline washes clothes in the easiest, quickest, safest way, you ought to be ready to believe that Pearline is the best for washing and cleaning everything. That's the truth, any way. Try it. Into every drop of water that's to be used for cleansing anything, put some Pearline—(without soap). 476

BOND BIDS OPENED.

SIX TIMES THE AMOUNT WANTED SUBSCRIBED FOR.

Bids so Numerous That There Will Be Hard Work to Pick Out the Best—Treasury People Highly Gratified at the Response of the Public.

WASHINGTON, Feb. 6.—Four thousand six hundred and forty bids for $558,269,850 worth of bonds. Such is the total of the subscriptions opened at the treasury department yesterday in accordance with the terms of the call issued a month ago inviting proposals for $100,000,000 of United States 4 per cent. bonds to run for thirty years from Feb. 1, 1895. These figures do not include about $120,000,000 of "crank" bids, rejected as bogus. The large offerings astounded the experts. The bids literally swamped the treasury department, which was so taken by surprise that by 6 o'clock last night, although extra clerks had been hurriedly drafted, the work of tabulating the bids was still in progress and it was impossible to tell with definiteness how many bids and for what aggregate had been received at figures in advance of the upset price of 110.6877 at which a syndicate composed of J. P. Morgan & Co., Harvey, Fisk & Co. and the Deutsche Bank of Berlin offered to take the whole loan.

Popular Feature a Complete Success.

The bids ranged from par up to a single $50 bid at 150. It is impossible therefore to say at this time how the awards will be made. Treasury officials regard the loan as a complete success, both as to the popular subscription feature and the prices obtained. Bids came from several thousand individuals and from hundreds of national banks and other banking institutions. Nearly all the leading New York bankers and big insurance companies were presented in the list of bidders, but with few exceptions they were outmanœuvred by the Morgan syndicate. Owing to the confusion caused by the magnitude of the offerings and the consequent delay in classifying and scheduling the bids, any authoritative statement of the policy that will be pursued cannot be made at this time. As the great bulk of the offerings were below the Morgan figure it is believed that the syndicate headed by the great New York banker will be accepted for at least $50,000,000 and possibly more.

Syndicate Fixed the Upset Price.

In any event no bid below the syndicate rate of 110.6877 will be accepted, as that rate covers the entire loan. It is understood that Morgan will procure a part of the gold from abroad and will not need to deplete the treasury to furnish any part of the gold called for under his bid. There were a vast number of bids for figures fractionally raising 110, but under the Morgan figure, and for amounts aggregating sufficient to take up the entire loan. Among them were the offers of the Stewart and McCall syndicates, including the big insurance, banking and trust companies of New York city, which stood ready to take huge blocks of bonds at figures in excess of prices named a week ago as high mark for long lots. Secretary Carlisle was greatly pleased at the success of the bond offerings.

The interest manifested in this loan far exceeded that of the preceding ones, and when the hour for opening the bids arrived the south corridor of the treasury building in the vicinity of Mr. Carlisle's office was crowded with bidders or their representatives and newspaper correspondents. When at 11:30 the door of the secretary's office was opened a rush was made for seats and in a very short time no available space remained unfilled. So great was the crowd that to afford easier entrance and exit the door was removed from its hinges. Among the last to arrive were J. P. Morgan and Pliny Fisk, of New York, who found in the crowded room ahead of them numbers of well-known financiers.

Much Wealth Was Represented.

It was an interested crowd that listened to Comptroller Eckels as he read the names of the bidders and the amounts subscribed for, and it is probable that more millions were represented in Eckels' audience than were ever before gathered together in the treasury building. It would be impossible for any ordinary telegraphic or typographic facilities to give a complete llist of all bids, and save as a matter of history no importance attaches now to any bids naming below 110.6877. From the llst of bidders at and above that figure the successful bidders undoubtedly will come.

Bids for the New Bonds.

WASHINGTON, Feb. 10.—The latest and actually correct revision of the list of bids for the new bonds gives the Morgan syndicate exactly $33,179,250 of the bonds. The list of successful bidders shows that all of the bids for as much as $500,000 of the bonds, and over, came from cities east of Pittsburg, the most western bid being from Philadelphia, and nine-tenths or more of them from New York City

Kentucky Not So Warlike.

FRANKFORT, Feb. 8.—Public interest in the senatorial race was tame yesterday. The war scare was over for the present and the ladies filled the lobbies. There were no bayonets nearer than the nearest United States military post. Governor Bradley said he had not contemplated calling out any militia; had not even looked at the law to see if he had the authority to do so. The proposition was discussed in the Republican caucus, but without his knowledge; neither had he been consulted.

That G. A. R. Encampment Rate.

CHICAGO, Feb. 7.—A special meeting of the Western Passenger association has been called for Feb. 11. The subject of the meeting will be the extension of the time limit on tickets to the encampment of the G. A. R. at St. Paul by the Great Western road. It is not likely that any decisive action will be taken at the meeting, but the roads will decide what course they intend to pursue at the later date.

All the elements that nature demands to make the hair abundant and beautiful are supplied by Ayer's Hair Vigor. It keeps the scalp free from dandruff, prevents the hair from becoming dry and harsh, and causes it to be rich, flexible and glossy.

How A Woman Paid Her Debts.

A lady in Lexington made the following statement: I am out of debt, and thanks to the Dish Washer business.

In the past six weeks I have made $530, and feel like giving other ladies the benefit of my experience. Dish Washers are in general demand and anyone can sell them, with an immense profit to the seller.

The machine is lovely. With it you can wash and dry the family dishes in two minutes. I believe that in two years every enterprising family in the United States will have a Dish Washer. You can get full particulars by addressing THE MOUND CITY DISH WASHER CO., St Louis, Mo.

There is big money in this business for any bright lady or gentleman. I am going to make the most of this opportunity and expect to clear $4,000 the coming year. I need the money, and why not make it? MISS O.

Keeps Men Poor.

THE CLERK MIGHT BE "BOSS" IF HE HAD THE HEAD FOR IT. THE BRAINS ARE THERE, BUT THEY DON'T SEEM TO WORK. THE TROUBLE IS OFTEN IN THE STOMACH. INDIGESTION KEEPS MEN POOR BECAUSE THEY DON'T KNOW THEY HAVE IT, BUT IMAGINE SOMETHING ELSE. RIPANS TABULES INSURE SOUND DIGESTION AND A CLEAR HEAD.

Ripans Tabules: Sold by druggists, or by mail if the price (50 cents a box) is sent to The Ripans Chemical Company, No. 10 Spruce St., New York.

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1 Iron Last, 8 inches.
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1 Iron Last, 4 inches.
1 Iron Standard, with Base.
1 Package Assorted Nails.
1 Package 4-8 Wire Clinch Nails.
1 Package 5-8 Wire Clinch Nails.
1 Package 6-8 Wire Clinch Nails.
6 Pairs Star Heel Plates.
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1 Steel Punch.
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1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

All these tools are full-sized, practical, neat, and cheap; not mere toys. They enable any person to do his own half-soling, boot, shoe, rubber, harness, and tinware repairing.

This Outfit is the result of years of study, experiment, and correspondence in the manufacture of Iron Lasts and Repairing Outfits; and its practical advantages need only to be seen and tried to be appreciated.

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Our Improved Harness and Saw Clamp is an indispensable tool in sewing a harness or filing a saw. The jaws are thrown open mechanically by a coiled spring on the bolt.

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STATE NEWS NOTES.

ITEMS OF INTEREST TO THE PEOPLE OF ILLINOIS.

Happenings of the Past Few Days Gathered Here and There Throughout the State—Telegraphic Reports of Events That Will Interest Our Readers.

CHICAGO, Feb. 8.—Stephen Wiglinski of 80 Wells street is locked up at the West Chicago avenue station because of his threats to imitate Richard Klattke and Peter Hougaard, who killed their families and themselves in this city recently. Wiglinski is a laborer with a wife and four children, and has been very despondent on account of inability to find work. It is said that Thursday afternoon he visited several of his Polish friends in the north west part of the city and said to them:

"I am tired of life, and can get no work. You will never see me or my family again," and intimated he intended to kill his wife and then take his own life. At Wiglinski's house detectives found the family had already been informed of the man's intentions and fled to a place of safety. Wiglinski approached the house as the policemen were about to leave. He was arrested and locked up, charged with disorderly conduct.

Seven hearses, following in gloomy procession, carried to Rose Hill cemetery Friday afternoon the disfigured remains of the murdered Klattke family, and the seven people who were alive and well three days ago are resting in their last sleep at the bottom of a row of new made graves.

Stole a Tray of Diamonds.

CHICAGO, Feb. 5.—A skillful thief raided the pawnshop of Samuel Marks & Son, 104 West Madison street, at 6:30 o'clock Monday night. He succeeded in getting away with a tray of diamonds valued at $2,000. A policeman was standing within ten feet of the store when the robber rushed into the street, closely followed by the frantic proprietor and his clerk. The policeman listened in an apparently dazed manner to the appeal for help, and when he finally joined in the pursuit the marauder was safely away.

Test of Tuberculin.

SPRINGFIELD, Ills., Feb. 6.—A practical test of the efficacy of the tuberculin process of examining cattle which was made in Dupage county by the live stock commission is pronounced satisfactory in the written report filed by the state veterinarian, who will prepare a special bulletin for distribution, giving full particulars. Thirty-eight cows in a herd were examined, and the four which were marked diseased by the test were found, upon post-mortem, badly infected by tuberculosis.

Disappearance of a Centralia Man.

CENTRALIA, Ills., Feb. 6.—This city is much excited over the disappearance of Robert J. Moore, secretary of the Centralia Building and Loan association and manager of the Opera house. He left ten days ago for a few days' trip, but different stories are told as to his destination and intentions. Nothing has been heard from him, though it is now a week since he should have returned, He is supposed to have gone to Chicago, but friends there have not seen him.

New Break of an Ex-Convict.

SPRINGFIELD, Ills., Feb. 10.—Because the state made him a guard at the Joliet penitentiary instead of keeping him at hard labor, as he was sentenced for fifteen years for murder, Ezekiel Phillps, of Mattoon, has sued Illinois for wages as guard. He claims that the state violated the terms of his sentence and wants $5,400. He was recently pardoned.

Decapitated by a Train.

QUINCY, Ills., Feb. 8.—An unknown man was decapitated by the wheels of a Hannibal and St. Joseph train on the river bridge Friday. So far identification has been impossible on account of the fact that the head fell into the Mississippi. The body is evidently that of a hunter, as a shotgun and several rabbits were found near by.

Fatal Fight of Drunken Men.

RUSHVILLE, Ills., Feb. 10.—While returning from Beardstown Marcus Spillers, Arthur Randall and Charles Smith, all intoxicated, engaged in a fight. Randall stabbed Spillers in the abdomen and in the head, inflicting fatal injuries.

State Notes.

John Bedell, a liveryman at Mount Carmel, Ills., was instantly killed by being kicked by a horse.

The old court house at Petersburg, Ills., in which Abraham Lincoln used to address juries, has been sold for $114. It will be replaced by a $50,000 structure.

Dora A. Tindall was awarded $12,500 damages against Tyra C. Vickers in the circuit court at Metropolis, Ills., for breach of promise to marry her.

Miss Katie Mae Roberts was adjudged insane at Neoga, Ills., and taken to the asylum at Kankakee.

John D. Grant, a commercial traveler of Rockford, Ills., attempted to commit suicide by taking laudanum.

Ten Years for Father Fitzgerald.

ROCHESTER, N. Y., Feb. 10.—The Rev Father John M. Fitzgerald, recently convicted of arson in the second degree, was Saturday sentenced to ten years' confinement in the state prison at Auburn.

THE MARKETS.

New York Financial.

NEW YORK, Feb. 8.

Money on call was firm at 4 per cent.; prime mercantile paper 5½@7½ per cent.; sterling exchange dull, with actual business in bankers' bills at 487¾@488¼ for demand [and 487¼ for sixty days; posted rates, 487½@488½ and 489@489½; commercial bills, 486.

Bar silver, 67⅜; Mexican dollars 53½.

United States government bonds strong; new 4's registered, 116½; do coupons, 116½; 5's registered, 113; 5's coupons, 113; 4's registered, 109; 4's coupons, 110½; 2's registered, 95; Pacific 6's of '97, 102.

Chicago Grain and Produce.

CHICAGO, Feb. 8.

The following were the quotations on the Board of Trade today: Wheat—February, opened 65¾c, closed 65½c; May, opened 67¾c, closed 67½c; July, opened 67¼c, closed 66⅞c. Corn—February, nominal, closed 28½c; May, opened 30½c, closed 30½c; July, opened 31¼c, closed 31½c. Oats—February, nominal, closed 19⅝c; May, opened 21⅝c, closed 21⅜c; July, opened 21⅝c, closed 21⅝c. Pork—February, opened $10.12½, closed $10.12½; May, opened $10.32½, closed $10.32½ Lard—February, opened $5.50, closed $5.47½; May, opened $5.70, closed $5.67½.

Produce: Butter — Extra creamery, 18½c per lb.; extra dairy, 16c; packing stock 7@8c. Eggs—Fresh stock, 12½@13c per dozen. Dressed poultry — Spring chickens, 9½@10c per lb.; old hens, 8½@9½c; rooster, 5@6c; turkeys, 11@13c; ducks, 10@13c; geese, 6@8c. Potatoes—Burbanks, 19@21c per bu. Sweet potatoes—Illinois, $2.25@3.00 per bbl. Apples—Fair to choice, $1.50@3.75 per bbl. Honey—White clover, 1 lb-sections, fancy, 12½@13c per lb.; broken comb 10@11c; extracted, 5@6c. Cranberries, Cape Cod, $7.50@9.00 per bbl.

Chicago Live Stock.

CHICAGO, Feb. 8.

Live Stock—Prices at the Union Stock Yards today ranged as follows: Hogs—Estimated receipts for the day, 11,000; sales ranged at $3.30@4.25 p.gs, $4.00@4.35 light, $4.00@4.05 rough packing, $4.00@4.32½ mixed, and $4.10@4.32½ heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 400; quotations ranged at $4.35@4.70 choice to extra shipping steers $3.85@4.25 good to choice do., $3.60@4.10 fair to good, $3.25@3.65 common to medium do., $3.00@3.40 butchers' steers, $2.60@3.20 stockers, $3.15@3.80 feeders, $1.60@3.50 cows $2.40@3.90 heifers, $2.00@3.65 bulls, $2.70@3.90 Texas steers and $2.75@3.25 veal calves.

Sheep—Estimated receipts for the day, 1,000; sales ranged at $2.75@3.75 westerns, $2.10@3.00 Texas, $2.00@4.00 natives, and $3.00@4.80 lambs.

Detroit Grain.

DETROIT, Feb 8.

Wheat—Cash white, 75½c; cash red, 75c; May, 76½c bid; July, 72¼c.

SUBSCRIPTION LETTERS

The following have made remittances to the *Cynosure* from Feb. 2 to Feb. 8:

J C Reece, A J Townsend, George Hiner, A R Livesay, W Fenton, M T Lauffer, W H Hauser, W T Warnock, Mrs R Bentley, Rev P B Williams, A Lull, Rev C Bender, Nicholas Michael, Samuel Morrison, H D Jennings J W Moss, W W Jones, Jacob Phillips, Rev J P Stoddard, Wm A Pratt, Ella A Johnston, O Techenor, H C Skiehm, Wm W Heckman, H Portner, J Bittinger, Jno Palmer, John H McGlade, James Lindsay, Seth Wardner, David Callow, Wm N Perrin, Mm H McKee, Rev Geo Link, David Adkins, Henry McCasland, Dr J Mattinly, Wm McCoy, W C Wilson, C H Watson, Jeremiah Morris, Kattie McCreary, Geo S Marcy.

Do not wear impermeable and tight-fitting hats that constrict the blood vessels of the scalp. Use Hall's Hair Renewer occasionally, and you will not be bald.

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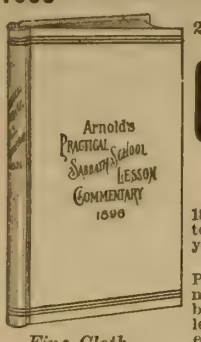

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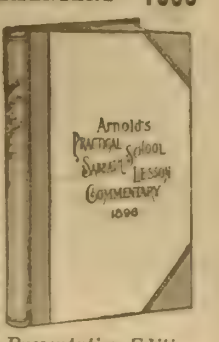

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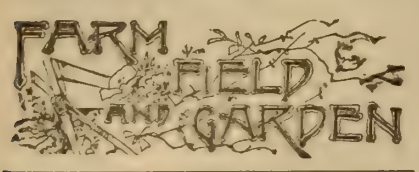

REAL FACTS ABOUT HEN MANURE.

Why It Varies In Quality—Mixing With Absorbents—Use For Quick Crops.

This substance is richer than the dung of other animals because it contains both the solid and liquid excrement, whereas the dung of cows and horses contains comparatively little of their urine unless absorbents have been freely used. Nitrogen (ammonia) is voided mainly in the liquid part; hence if both solid and liquid excrement are obtained together this most expensive element of plant food is saved, together with the potash and phosphates in the solid excrement. Hen manure contains all these manurial substances except what the fowl retains for sustenance, growth and eggs. Therefore quality of droppings depends upon food consumed. Thus a pen of fowls fed on a concentrated mixture of wheat bran 3 parts, linseed meal 4, ground oats 6, gave a manure containing one-fourth more plant food than a like pen fed on cornmeal instead of this mixture.

The quality of hen manure as usually cared for varies widely. When first voided by well fed birds, it contains about 60 per cent water, 1.3 per cent nitrogen, phosphoric acid 1 and potash one-half of 1 per cent, with about 20 per cent insoluble matter (lime, magnesia, sand, etc.), the balance being organic matter of little nominal value. At 15 cents, 5 cents and 4 cents per pound respectively the nitrogen in a ton of such fresh droppings is worth $3.90, phosphoric acid $1, potash 40 cents; total value $5.30 per ton. But nearly half of this nitrogen may be lost by evaporation, and as it is the most valuable part care should be taken to preserve it. This may be readily done by freely using an absorbent under the roosts, also using it in the barrels or piles in which the manure is kept, carefully sheltered from moisture or heat. Dry earth, well dried muck, land plaster (gypsum or sulphate of lime) or even finely sifted coal ashes make excellent absorbents, but not lime or wood ashes because they might liberate the ammonia (nitrogen). Unless absorbents are thus used and the manure frequently scraped up, mixed with more absorbents and put in a sheltered place, The American Agriculturist, authority for the foregoing, calculates that about one-half its value is lost.

The New York experiment station found that adult hens kept in confinement made about 30 pounds of droppings per year, fresh weight, or about 15 pounds air dry. On the above basis this would be worth 8 cents. Fattening fowls made more and much richer manure. Roughly speaking, therefore, it may be said that hen manure may be reckoned as worth 5 to 10 cents per fowl per year, according to the care taken of it. The plant food in hen manure is most in a soluble form, quickly available to plants and useful to give crops a good start or for quick growing crops.

The Best Use of Straw.

If the only object of grain growing farmers is to work their straw stack into manure as quickly as possible, the best way would be to give stock free access to it. They will eat some and trample down much more than they eat. This makes a large manure pile, but so poor in plant food that it usually has to be rotted down before it is worth drawing very far. But this plan of letting stock eat from the stack has its disadvantages, says American Cultivator, authority for the following:

They work large holes into the stack trying to get at the chaff scattered through the straw and which they like better. If the stack is fenced in, a part of it may be cut down and fed to stock in their feeding racks.

What they reject may be either used as bedding or cut and mixed with some grain, meal or bran if fodder is very scarce. Bran makes an excellent feed with grain straw. By inclosing the stack many accidents will be avoided, as scarcely a winter passes but some poor animal is covered by the stack which falls on him after he has eaten holes nearly to the center. Now, when hay is scarce, as much use as possible should be made of the straw. The side next the thrashing machine will usually be fullest of chaff and worth most for feeding. It is at this side that stock always begin on a stack, and, pulling it out, much of the chaff is wasted and trampled under foot.

Bees Destroying Fruits.

Beekeepers and fruit growers do not agree on the question of bees destroying fruits. Meehan tells in his monthly that "honey bees destroy grapes, raspberries and other fruits." He explains the whole method as follows:

The bees are not able to bite the skin, but, in the grape particularly, they start near the attachment of the berry with its stalk where it requires scarcely any force to thrust the tongue through. There are some beekeepers who keep bees without taking the slightest interest in providing flowers, and who line their pockets out of the predatory practices forced on the industrious bee. There is nothing left for those troubled but to hang up bottles of sweetened liquid out of which the little thieves cannot escape. It is believed that bees would not steal fruit if the bee owner provided flowers for them. It is easier to gather honey than to suck grapes.

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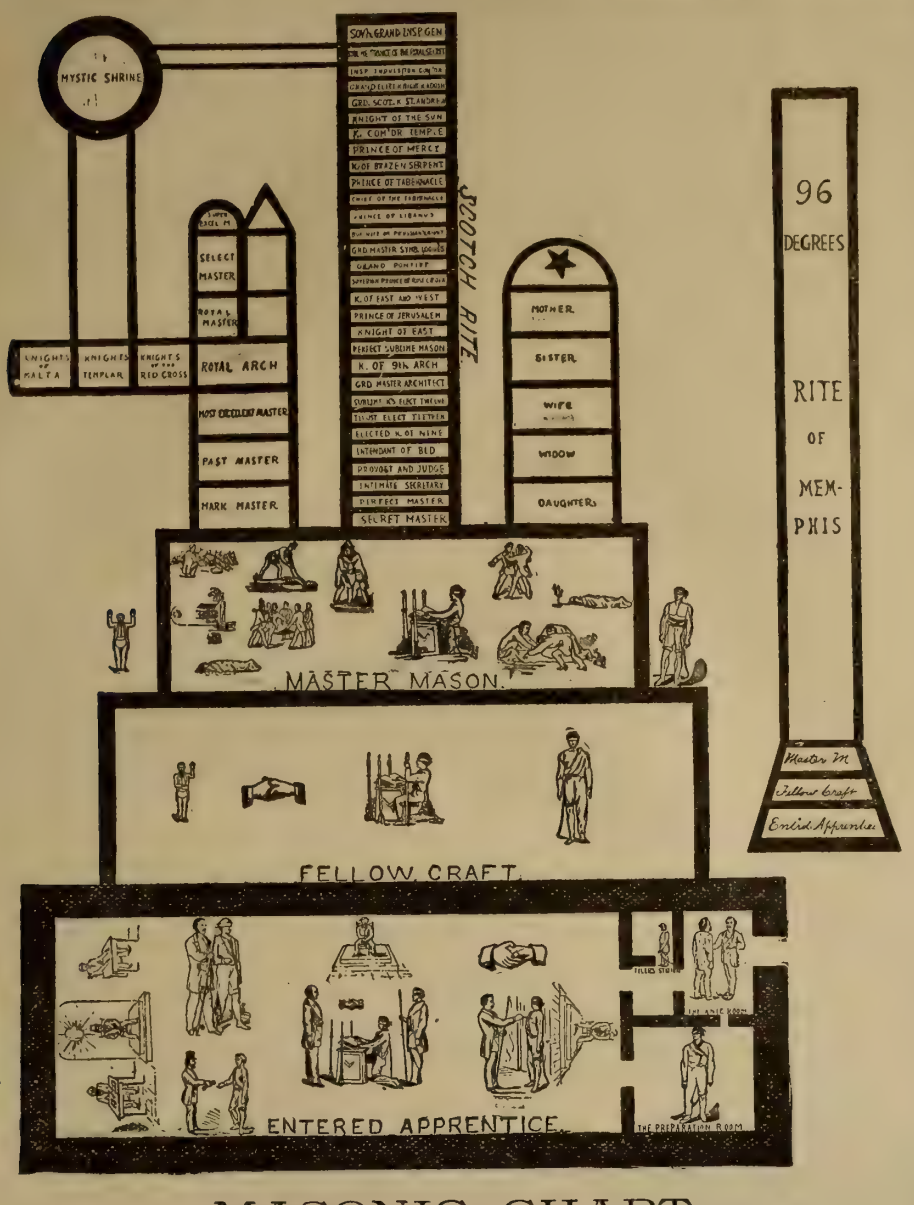

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Are Secret Societies a Blessing? An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too." A pamphlet of 20 pages and cover Postpaid, 5 cents.

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Masonic Oaths Null and Void: or Freemasonry Self-Convicted. This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them. 207 pages. Postpaid, 40 cents each.

Judge Whitney's Defense before the Grand Lodge of Illinois. Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents each.

General Washington Opposed to Secret Societies. This is a re-publication of Governor Joseph Ritner's *"Vindication of General Washington from the Stigma of Adherence to Secret Societies,"* communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

Morgan's Exposition, Abduction and Murder, and Oaths of 33 Degrees. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan;" "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees." 300 pages; cloth, $1.00.

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History of the Abduction and Murder of Capt. Wm. Morgan. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. 25 cents each.

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HISTORY OF A WEEK

Tuesday, Feb. 4.

A Brooklyn man has secured a patent on bloomers, and hereafter the new woman will have to pay a royalty.

Henry Watts, 50 years old, was found dead and kneeling before his bed in the attitude of prayer in a room at the New Era lodging house at Chicago. He is said to have been a civil engineer, and the wreck of an educated and once prosperous man. He had been a hard drinker.

Former Police Commissioner Stephen B. French, of New York City, committed suicide by shooting himself through the heart. He was 67 years old, and seems to have been off his mental balance.

John and Eleanor Moulder celebrated their sixty-ninth wedding anniversary at Kokomo, Ind.

Mrs. A. B. Cody, of Chicago, mysteriously disappeared last Friday while shopping at Tacoma, Wash., and no clue to her whereabouts has been found.

Mrs. Thomas S. Foote, Jr., daughter of the late Justice Lane, of the Illinois supreme court, has decided to apply for divorce from her husband, whom she says is too familiar with Vera Beverly.

Wednesday Feb. 5.

Senator-elect Foraker is ill with tonsilitis at Cincinnati.

Dr. Dexter V Dean, of St. Louis, is confined in the insane asylum at his own request, his diagnosis that he was suffering from paresi, proving upon examination to be correct.

President Cleveland has commuted to two years' imprisonment the sentence of Banker A. A. Cadwallader, of West Superior, who is now a prisoner in the Milwaukee house of correction. The sentence was originally for a term of five years.

The liquidating trustees of the Standard Oil trust have divided a sum equal to $3 per share on the stocks remaining in their hands, and also an extra dividend of $10 a share.

I. N. Freese, a farmer residing six miles west of Forest, O., committed suicide by hanging because of despondency over the death of his wife.

Thursday, Feb. 6.

Pierre, S. D., society women drove street car mules to raise money for a rescue home.

An unidentified man was killed at Willow Springs, Ills., by a Chicago and Alton train. He is supposed to have been a laborer on the drainage canal.

Justice Morris, of the District of Columbia court of appeals, has decided that while intoxication may be a disease, yet if it is voluntary and leads to commission of crime it is a crime in itself.

St. John's Military academy at Delafield has been closed as the result of a smallpox scare.

Miss Mary Jaeger, 42 years old, died suddenly at the German charity ball in Metropolitan Opera house, New York.

At the Thurman club, Columbus, O., John J. Lentz, a warm friend of President Cleveland, delivered an address in which he urged the nomination of Judson Harmon by the Democrats for the presidency.

Ray Van Tassel, charged with murdering his wife, was arraigned at Mason City, Ia. He claims she committed suicide.

Friday, Feb. 7.

The Aneke Jans claimants have decided to incorporate under the laws of Ohio.

Samuel Stewart, a farmhand who killed John Swoverland, near Bremen, Ind., was acquitted, it being shown that he acted in self-defense.

Henry J. C. Cust, editor of John Jacob Astor's Pall Mall Gazette, and Muller, assistant editor, having refused to resign their positions, Astor summarily dismissed them. The editorial staff, upon learning of the action of the chief, resigned in a body.

President Joseph Banigan, of the rubber trust, has resigned.

An undertaker and a monument fell into a grave at a funeral in Wright cemetery, Alma, Mich. The coffin was smashed and the face of the corpse mutilated.

Rev. Father John M. Fitzgerald has been found guilty of arson at Rochester, N. Y. Several buildings belonging to him were burned after heavy insurance had been placed on them.

The Bay State Agricultural society, of Boston, has passed a resolution commending Secretary of Agriculture Morton's refusal to distribute seeds at public expense.

James Burke, the Saginaw, Mich., healer, has disappeared.

Saturday, Feb. 8.

Baron de Courcel, the French ambassador at London, welcomes the efforts to establish a permanent court of arbitration, but expresses the fear that the nations are not prepared to accept an authority thus constituted.

Mrs. Kate L. Neuman, daughter of Captain Dawson, U. S. A., has sued B. S. Neuman, lieutenant on the man-of-war Charleston, for divorce.

The Russian press censor has instructed the newspapers not to publish anything tending to encourage the illusion that the government is meditating reforms of a liberal character.

A concerted effort will be made by the people of Minnesota and the northwest to prevent the passage through congress of the bill authorizing a bridge across the Detroit river at Detroit.

The famous McGarrahan claim against the United States is to be revived by cousins of the dead litigant.

The belief is growing that Mrs. Grace Cody, the Chicago woman who dis ap peared at Tacoma, has committed suicide.

Monday, Feb. 10.

Populist senators have determined to nominate candidates of their own for secretary, etc., of the United States senate.

Falling slate at Simmons' mines, Bluefield, W. Va., instantly killed Ja k Curry and seriously injured Tom Mansor and Ben Plymore.

A man very much like Schlatter, the healer, is at work in the chain-gang as a vagrant at San Bernardino, Cal.

It has been finally decided that the quadrennial conference of the Methodist Episcopal church will be held at Cleveland, beginning in May next.

Only two men are missing now of those who went down with the bridge over the Pequabuck river near Bristol, Conn.—Patrick McCarthy and James Mack. Six are known to be dead.

The League of American Wheelmen is in session at Baltimore, and is largely attended.

A strike of home-work seamstresses is on at Berlin, Hamburg, Stettin and Breslau, affecting 65,000 persons.

VERY CLOSE CALL.

Fifteen Person More or Less Injured in a Wreck.

HANNIBAL, Mo., Feb. 10.—Fifteen persons were more or less seriously hurt and one cannot recover as the result of a collision at 12:40 o'clock yesterday afternoon between an eastbound Wabash stock train and a St. Louis, Keokuk and Northwestern passenger train coming south. The collision occurred near a tunnel one mile north of this city. The stock train, which had just emerged from the tunnel, struck the passenger train, crushing in the side of the ladies' coach and throwing it over an embankment almost into the Mississippi river. There were fifteen passengers in the coach and that none were killed is a miracle.

All were more or less bruised, but only the following were hurt seriously: H. F. Hudwell, of St. Paul, arm crushed; Miss Eva Pettit, of Hannibal, Mo., eye badly cut; Miss M. Whittey, of Quincy, Ills., hip fractured, recovery doubtful; J. C. Cohen, stockman, Minneapolis, head cut; Mrs. Trieste and son, of Hannibal, Mo., both cut about the head: D. C. Webster, engineer Wabash train, knee injured. The injured were sent to St. Louis. J. C. Peasley, vice president of the Burlington system, and family were in the special car "Lycoming" at the rear of the passenger train. They returned to Quincy.

Responsibility for the collision is alleged to rest with the engineer of the Wabash train. He did not stop as law and instructions require before approaching the crossing. He stated that the air brakes failed, but it was found that his engine was not reversed. The damage will approximate $5,000.

JUDGE GROSSCUP TO EDITOR DUNLOP

What Was Said in Sentencing the Latter to Two Years in the Pen.

CHICAGO, Feb. 10.—Two years in the penitentiary and $2,000 fine is what Judge Grosscup gave Joseph Dunlop, editor and proprietor of The Dispatch, for mailing a paper containing obscene matter. Dunlop in a few words before the sentence asked the mercy of the court. An appeal to the supreme court will be taken on technical points and twenty days were given the defendant to prepare his appeal. In sentencing Dunlop the judge said: "The verdict of the jury in your case was, in my judgment, clearly right. No doubt existed in my mind that you were the manager of The Dispatch and that you knew it was being deposited in the mails.

"Lord Chatham once said that a man's house was his castle. The storm might enter, the rain might enter, but the king of England could never enter. Every family can create its own standard of morality and decency. Its doors can be shut against offensive servants and visitors, but the United States mail service penetrates to every chamber in the house, and it is no light obligation to see that it is kept clean. The verdict in this case must be something more than the mere judicial judgment; it must carry with it a penalty that will serve as a preventative of such violations of the law in the future. I do not believe you were deceived by the inaction of the postoffice department. I believe that you knew better; that you knew these acts were in violation of law, but you simply took chances upon the efficiency of the postoffice department in enforcing the law."

Plunged to an Icy Death.

NEW BRITAIN, Conn., Feb. 7.—A bridge on the New England railroad over the Pequebuck river, near Bristol, collapsed about 9 o'clock last night, carrying with it twenty workmen.

The list of dead is: Daniel S. O'Brien, section foreman, Hartford; Martin Curry, section hand, New Britain; Nicolo Ricci, Italian laborer, East Hartford; James Mack, laborer, New Britain; Patrick McCarthy, laborer, New Britain; Charles Castelani, Hartford. Foreman William F. Barry, who was rescued from a mass of timbers and wreckage, is internally injured and is conscious only part of the time.

John Hays Hammond on Bail.

PRETORIA, Feb. 7.—John Hays Hammond, the American mining engineer charged with the leadership of the late uprising in Johannesburg, has been liberated on bail.

NATIONAL LEGISLATURE.

Synopsis of Proceedings in Both Houses of Congress.

WASHINGTON, Feb. 6.—In the senate Quay's motion to recommit the free silver substitute for the tariff bill went over again. Morgan introduced resolutions recognizing the belligerency of the Cuban rebels. The Hansbrough resolution regarding the distribution of seeds and directing the secretary of agriculture to resume such distribution was debated, Vest making a bitter attack on the secretary and also on the president. An executive session was held.

The house passed a bill prohibiting prize fights or bull fights in any territory or the District of Columbia. The District appropriation bill was recommitted, many Republicans voting that way because they were dissatisfied with the striking out of appropriations for sectarian charities. The senate free silver substitute for the bond bill was debated, Dingley making a speech against the substitute. A night session was held at which other speeches were made pro and con.

WASHINGTON, Feb. 7.—The senate sent over to Monday the resolution to re-commit the tariff bill. Turpie spoke in favor of eletion of senators by the people. The balance of the session was devoted to discussion of the proposition to distibute appropriation bills among the committees, Allison opposing the change. The anti-prize fight bill was passed.

The day in the house was devoted to discussion of the silver substitute for the bond bill. A night session was held and a number of speeches made, the house taking a recess to today.

WASHINGTON, Feb. 8.—The senate elected Frye president pro tem. unanimously, Harris declining to run for the Democrats and the Populists voting with the Republicans. Allen spoke on the Monroe doctrine in advocacy of its interpretation as given by Secretary Olney. The resolution regarding distribution of seeds was debated. The resolution for reform in appropriation assignments was referred to the committee on rules to be reported back without amendment next December. Adjourned to Monday.

The house debated the free silver bill at day and night sessions. Barrett offered a resolution censuring Talbert of South Carolina for saying at the session Wednesday night that secession was right. The resolution was opposed by a number of Republicans, and was sent to the judiciary committee where it is expected to die. The president transmitted to the house the report of the Nicarugua canal commission estimating the cost of the canal at $133,000,000.

WASHINGTON, Feb. 10.—The house proceeded with the debate on the free silver bill. At noon the formality of adjourning Friday's and reconvening Saturday's session was gone through and the debate proceeded. The oratory continued all day and at a night session and a score or more of members gave their opinions on the matter. The general debate will close today and the vote be taken tomorrow.

HA D LINES FOR THE MANLY ART.

Mexican State Turns Out an Army to Prevent the Prize Fights.

CHIHUAHUA, Feb. 10.—Governor Ahuamada, of the state of Chihuahua, has taken decisive steps toward preventing the proposed pugilistic earnival taking place within the confines of this state. He has issued orders for 1,000 troops to proceed to the border and patrol the city of Juarez and adjacent territory during the days on which the fights are scheduled to occur. The governor has also addressed a letter to the principals and managers of the fights, informing them that they will positively not be allowed to trespass upon Mexican soil if any pugilistic encounters are contemplated.

EL PASO, Tex., Feb. 10.—The following statement signed by Julian, Quinn, O'Rourke, Kinney, Davies and Kane, managers and backers of the various pugilists billed for the carnival, has been given to the press: "We are satisfied that there is no possible danger of interference in any of the glove contests booked. The arrangements are perfect, and the battles will be fought to a finish and under conditions which preclude all danger of molestation from any source. The contests will take place in comfortable quarters, easy of access and arragned so as to afford seats for all who attend. The fights will take place, and those who contemplate a journey here to witness them can come on without the remotest misgivings or fears."

WHO'S RESPONSIBLE FOR THIS?

Condemned Building Allowed to Stand Until It Falls and Kills Three Men.

BROOKLYN, Feb. 7.—Two men were killed and two injured yesterday by the falling of a building in Third avenue, this city. The building was condemned nearly a year ago. It was a three-story brick, 50x125 feet, and was owned by the H. W. Johns Manufacturing company. The upper floors were vacant, but the first floor was rented by James Quigley, who used it as a cooperage shop. Quigley usually had ten men at work in his shop, but yesterday there were only himself and three others. The dead are: James Quigley, proprietor of the cooper shop; Simon Leaman, workman. The injured: Michael Mulcahy, probably fatally; Daniel Meehan, slightly.

The building had been shaking in the wind for some time and it is supposed the centre of the roof gave way. Meehan heard the cracking of the building in time to make his escape, and he directed the rescuers to the place where the others had been at work when the crash came. The position of the three bodies showed that Quigley and Leaman had heard the crash when the building began to fall and had been caught by the falling walls when half way on their rush for the door.

Shot an Innocent Bystander.

RUSHVILLE, Ills., Feb. 10.—Fred Johnson and James Rittenhouse had trouble in a gaming house and came out on the public square to settle the trouble. Johnson drew a revolver and fired at Rittenhouse, but just at the moment the shot was fired Rittenhouse jumped behind an electric light pole. The bullet struck Thomas Moore, a bystander, in the back of the head, causing his death soon afterward.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Pennsylvania convention at Beaver Falls Feb. 24, 25.

A valuable addition to the Masonic stuff on Lorimer's rum pulpit would be an inscription made of the penalty of one of the degrees that Lorimer, Lawrence & Co., have taken.

Everything indicates an unusual rally of the anti secret forces at Beaver Falls, Pa., Feb. 24, 25. We remind the friends of our cause in Pennsylvania that a grand opportunity is before them. Do not fail to call meetings and appoint delegates. Write letters and send contributions to the convention. Make the meeting a subject of earnest prayer.

One of the most important exposures of Masonry by Masonry itself since it murdered Morgan is the appalling revelations of the last issue of the *Lodge Lamp*. This ought to be widely distributed. Its value lies largely in its being an inside statement by the lodge itself, of its own infamous principles, and not a charge from outside. It was not intended to be an attack or an exposure. It was purely Masonic and not Anti-masonic. Yet it has made the claim that Masonry is loyal or moral, forever ridiculous. It is strictly Masonic, yet it is an intrenchment for Anti-masonry that is permanent and impregnable.

Can you subscribe for one person who does not now understand the subject, but who has character and intelligence? You can thus help us to a new ally. Perhaps you can at least do this with the *Lodge Lamp*, and this may itself bring a subscription to the *Cynosure*. Unless you wish to keep your own copy, you can lend it or mail it to some one. Get a school catalogue, denominational year book or a copy of "minutes" and send to the addresses they contain. Or, if you will not, or for any reason cannot do this, then please wrap this very copy up again and send it where we are not already known. It will cost you one cent, but what help it may become to us or to the one to whom you send it, no one can tell. Now and then leave a paper on the table of a reading room, on the counter of a store, in a depot or a railroad car. You can find some way to help if you keep looking for it and mean to try.

REV. M. A. GAULT.

As the editor has run short of cuts this week, he will be excused for falling back upon his own, especially as a number of *Cynosure* readers have requested him to use it.

The association needs help such as almost any reader can give. What one cannot furnish another can. One kind of supply cannot answer all demands. So there is among such a variety something that you can do. Let us, however, begin with things that some of our readers think they cannot do. First, if you have plenty of money you can secure the distribution of hundreds of tracts, exposures and other publications. Will you do it? You can subscribe for the *Cynosure* and the *Lodge Lamp* to light new places and enlighten new minds. If you are already a writer whose work is acceptable elsewhere, you can make a contribution that may be worth as much to the *Cynosure* as money. If you can induce a new subscriber to send for either paper, you will widen our circle of influence.

The pastor of a prominent M. E church, writes: "The Dr. Jackson affair is immense, and positive proof that Masons are sworn to conceal crime if committed by one of their members. Can anything be more dangerous to all the true and sacred relations of society? Surely not. An incendiary is regarded as the most dangerous of criminals. He who carries the torch is looked upon as a human monster. But what of him who swears to keep the secret of the torch bearer? Suppose you have living next to you a dear and kind friend. Suppose you were a Freemason—which God forbid—suppose a Freemason should come and burn down your friend's house and should come to you and commit to you, as a Masonic secret, that he had applied the torch to your friend's house at the hour of midnight, would you consider it a righteous act to keep the secret of such an incendiary? Did ever a more frightful monster of crime stand before any people? Surely not. The pickets are advancing. The army for truth and righteousness has been ordered to advance. Your flag is at the head of the advancing host of God. We want no cowards in this van. God expects every soldier of truth to do his or her duty. Let every man of God come to the front."

Rev. Dr. H. H. George, general secretary of the National Reform Association, sends us petitions of the Christian Amendment now before Congress and says, "There is to be a hearing before the Judiciary Com. of the House, March 11th, at 10 A. M. I will be glad if you will ask your readers who are interested to copy these petitions on pages of foolscap paper and circulate them for names. Should they prefer and have the time they can write to me at Beaver Falls, Pa., for printed copies. I wish you would urge all who favor such a movement to sign these petitions, men and women, each person signing both, and send them into Congress, if possible before the 11th of March. Will you also ask them to write brief letters urging the amendment and send telegrams against the day of hearing."

The following is the form of petition to which Dr. George refers: "*To the House of Representatives of the United States*: We, the undersigned citizens of the United States, petition your honorable body to adopt the following joint resolution which is now before you, proposing an amendment to the Constitution of the United States: Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, two-thirds of each House concurring therein, that the following amended form of the preamble of the Constitution of the United States be proposed for ratification by conventions in the several States, which, when ratified by conventions in three-fourths of the States, shall be valid as a part of the said Constitution, namely:" Then follows the preamble as amended: "We, the people of the United States, acknowledging Almighty God as the source of all power and authority in civil government, our Lord Jesus Christ as the Ruler of nations, and his revealed will as of supreme authority in civil affairs, in order to form a more perfect union, establish justice, ensure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and to our posterity, do ordain and establish this Constitution of the United States of America.'

THE COLUMBUS CONVENTION.

BY E. BRAKEMAN.

They come, this gathering host of God,
Gathering like the rain-born flood
That rushes from its highland home,
Fills broad Ohio's banks along;
Sweeps down obstructions that arise,
As clouds are wind-swept from the skies;
Submerging shore and proud levee,
Rolls on in grandeur to the sea.

From east, and west, from south and north,
Their battle cry is sounded forth;
"No league with Darkness" is the word;
Its hosts have heard it; hell is stirred;
All heaven looks down with anxious thought
Upon this strangest battle fought,
Since Michael, with two-handed sword,
From heaven to hell drove this same horde.

They're marching on, the host of God,
Heaven-panoplied, and Gospel-shod,
To wage exterminating war
Where e'er the forts of Darkness are.
There falls their highest-lifted blows
Upon their grim recoiling foes,
Who fall like oaks o'erturned and riven
By blast of storm and bolts of heaven.

Fight on, ye men of God, fight on;
Yours the victory and the crown.
Where Secretism scatters death
From its foul wings and lying breath,
There bring your mightiest force to bear,
The Word of God, and faith and prayer.
Jehovah is your sun and shield;
To him the powers of hell must yield.

Your banner high and skyward wave,
Till victory radiate each fold,
And earth, from Secret Empire saved,
Millennial jubilee shall hold.

Geneva, Ohio.

THE GRANGE.

BY REV J. M FARIS.

The Grange is a secret society which had its origin in 1868. The originators were high-degree Masons and prominent Odd fellows. The members are sometimes called Patrons of Husbandry. Both males and females are admitted.

In subordinate lodges, which are local lodges, there are four degrees for the men and the same number for the women. The names are as follows:

First degree—Laborer is for men; and Maid for women.

Second degree—Cultivator is for men; and Shepherdess for women.

Third degree—Harvester is for men; and Gleaner for women.

Fourth degree—Husbandman is for men; and Matron for women.

The State Grange contains the fifth degree—Pomona, meaning "hope." It is composed of Masters of Subordinate Granges and their wives, who are Matrons. The National Grange contains the sixth degree—Flora, signifying "charity." It is composed of Masters of State Granges and their wives, who have taken the degree of Pomona.

The seventh degree — Ceres, representing "faith." This is composed of members of the National Grange who have served one year therein. It has charge of the secret work of the order. The last fact secures for a few the principal control of the order.

But what is the object of the Grange or Patrons of Husbandry? According to their own declarations it is to promote agriculture and housekeeping, to inculcate moral lessons along that line and to secure friendship among the members. Professedly, it is to promote the interests of agriculture, and to teach certain moral ideas, and secure for themselves mutual assistance. From work in the field and in the household the order would teach its members to be workers in the wider and more honorable field of virtue and morals. The members are supposed to sustain the closest relation to each other, and to take the deepest interest in each other's temporal and moral welfare. Does not this description justify the existence of the order, and recommend it to the favorable consideration of all agriculturists and their families?

Well, we have told only one side of the institution. If we desire to become members of the order we must enter the lodge blindfolded. Then we must take a secret obligation. If anybody follows an honorable business, as the farmer or housekeeper, what need has that person for such secret initiation? If any person can afford to "be open and above board," surely the honest agriculturist and his housewife can enjoy that privilege. And if it is moral lessons we wish to learn, why go to a secret lodge for instruction?

The Christian ought to be suspicious of every business that claims to be legitimate and honorable, but enforces a secret obligation. But what is the morality inculcated by the Grange? The only place that we have discovered the Saviour's name is in the prayer by the chaplain in the funeral services. In all the addresses and instruction given to those who are being initiated, the name of Christ appears to us to be scrupulously excluded.

The order either has a new name for heaven, or ideas in regard to that glorious place different from the revelation given us in the Holy Scriptures. It teaches of the "Great Grange above."

Like other secret orders, the Grange makes a great deal of charity. But to whom does its obligation bind its members? Certainly to fellow members of the lodge. But is this not selfish? The lodge distinguishes between those who belong to the order and those who do not. The divine rule is, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." If we make distinctions let them be such as the Word of God approves.

We call attention to the penalty for violation of the pledge: "Should I knowingly or willfully violate this pledge, or any part of it, I invoke on myself total expulsion from the order without the possibility of reinstatement, and to be ever disgraced among those who were my brothers and sisters."

How different this is from the teaching of the Apostle Paul: "So that contrariwise ye ought rather to forgive him, lest perhaps such a one should be swallowed up with overmuch sorrow," 2 Cor. 2:7. There is no need for the Grange. While it pretends to what is good, it pursues a wrong way to accomplish it. It is in our estimation secret, selfish, pretentious, un-Scriptural and un-Christian.

New Concord O. Feb 10, 1896.

SNARE OF THE DEVIL.

BY REV WM WISHART D D.

The Apostle in his second epistle to Timothy says: "The servant of the Lord must not strive but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves.... that they recover themselves out of the snare of the devil, who are taken captive by him at his will."

The original word here rendered, "recover themselves," literally means *to recover sobriety of mind*, to become sane or sober again, as from the stupor and reverie of intoxication. Hence this word implies that those who are in the snare of the devil are in a state of mental derangement; that they have been so bewitched and infatuated by the seductive arts of the wicked one that they cannot exercise their sober senses. And the word rendered, "taken captive," describes the condition of those who have been overcome and carried away captive alive in war, and so are absolutely under the power and subject to the will of him who has carried them into a state of captivity.

Such is the condition of all ungodly men. They have been caught and are held fast as captives in the snare of the evil one. The devil is a cunning fowler. He has snares and traps set all over this land in order to catch men and make them subject to his power and will. Do you ask me what these snares are? I may say in reply that the devil has a great variety of snares, but I believe that one of his most efficient snares is the oath or obligation of Masonry and of other secret societies. Let us look at this for a moment. The cunning fowler employs some kind of seed or food as a bait in order to decoy the incautious and hungry bird into his snare; and while he exhibits the bait, he carefully conceals the snare. For "Surely in vain is the net spread in the sight of any bird," Prov. 1:17.

So the devil holds out various inducements which are adapted to the selfish ambition and carnal desires of foolish young men as a bait to decoy them into the lodge. He tells them that Masonry will be a great help to them in their business; that it will be a means of power and promotion in the world; that it will provide for them and their families in times of affliction or bereavement; that it will shield and defend them if they get into trouble, and will provide them friends everywhere, if they should travel away from home. But while he thus exhibits the bait, he carefully conceals the snare. He carefully conceals the indignities and indecencies of the rites of initiation through which they must pass, and the fearful oaths and imprecations by which they are bound to renounce the exercise of their own judgment and conscience and implicitly obey the commands of their Masonic superiors. Again the cunning fowler frequently employs some of those birds which he has already taken in his snare as decoy birds in order to lead others in. These decoy birds, though in a cage and completely under the power of the fowler, yet are happy and contented and seem to invite other birds into the same condition.

And so the devil employs great men and apparently good men, who have already been ensnared into the lodge, as decoy birds in order to entice others in. These men, although they are entangled and held fast in the snare of the devil, yet seem happy and contented; and not only by their example and influence but also frequently by duplicity and falsehood they invite others into the snare and delusion of the lodge. It is strange indeed that ministers of the Gospel, who surely ought to "renounce the hidden things of dishonesty," should be found among these decoy birds, inviting and leading simple and unwary young men into this snare of the devil.

But finally it is the great aim of the fowler to destroy birds. This is his business. He strives by his snares to get them into his power, in order that he may for his own pleasure or profit ultimately destroy them. And so it is the great aim of the devil to destroy men. This is the business in which he is constantly engaged. "He goeth about as a roaring lion seeking whom he may devour." He is not only the enemy of God but also the enemy of men, and he delights in their destruction. Hence he sets his snares in order that he may get them and retain them in his power, and so may ultimately destroy both their bodies and souls in hell.

He knows very well that if he can get men to reject the Lord Jesus Christ and the true God as the object of worship, and to offer their worship to himself—to depend, not on Jesus Christ but on Masonic virtue and morality for salvation; to place the authority of men above the authority of God; to make ungodly men their companions and keep their criminal secrets, and habitually to practice dissimulation, hypocrisy and falsehood in order to fulfill their unlawful oaths and keep their unlawful secrets, he will most certainly secure their eternal damnation. Yet all these evil things are men taught and required to do by the oath or obligation of Masonry and other secret societies. This then is certainly one snare of the devil. And it is a most necessary and important duty in these times "to instruct those that oppose themselves.....that they may recover themselves out of this snare of the devil."

Allegheny, Pa.

MONGREL RELIGION.

BY REV. A. J. MC FARLAND, D. D.

In the second book of Kings, seventeenth chapter, verses 24-41, there is a record which fitly illustrates the error and sin of professing Christians who are Freemasons. We learn from this record

1. That all Isreal had been carried into captivity by the Assyrians.

2. The king of Assyria re-peopled the depopulated country of Israel with colonists from different parts of his empire.

3. These colonists did not fear the Lord.

4. "The Lord sent lions among them which slew some of them."

5. They complain to the king of Assyria and he orders that one of the captive priests be returned "to teach them the manner of the Lord of the land."

6. The result is they mix their old religion with the new. "They feared the Lord and served

their own gods after the manner of the nations whom they carried away from thence."

Very like this is the religion of those who profess Christ and are in connection with some branch of the visible church, and at the same time are members of the Masonic order whose religion acknowledges *a god* but ignores *the Christ*, who is the only Saviour of men, as says the Scripture. "For other foundation can no man lay than that is laid, which is Jesus Christ." "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."

But the teaching of Masonry is, that the Jew and the infidel, the Mohammedan and the Brahmin, as surely as the Christian, go at death from the lodge on earth to the Grand Lodge above. That Masonry ignores Christ is clear from the fact that all these classes of men are eligible to and do enjoy membership in the order. These are all avowed enemies of Christ, and would not belong to an association that required belief in him as the divine Saviour.

That the order rejects Christ is seen also in its prayers. A strictly Masonic prayer does not recognize the mediatorship of Christ. It is not offered in his name. A notable instance of such a prayer is appended to this article. It was stenographically reported. It was offered by a Methodist clergyman not many years ago at the centennial anniversary of the organization of the Masonic order in the city of St. John, New Brunswick.

For the professed followers of Christ to be in sworn identification with such an order as this, is to be involved in as gross a mixture of true and false religion as were the Assyrian colonists in Samaria. Of them it can as truly be said that while they "fear the Lord" they "serve their own gods," and "make unto themselves of the lowest of them priests of the high places."

Such mongrel religion must be very gratifying to the devil, the prince of this world. In many ways it aids him in keeping his empire, and in maintaining his authority. Among these we name a few, not stopping to illustrate, as abundant material for this purpose is at hand in every city and town and village of the country. This mongrel religion rejoices the devil as

1. *It adulterates the church.*
2. *It deadens her spiritual life.*
3. *It injures her testimony for the truth.*
4. *It dishonors true religion.*

Beaver Falls, Pa.

A MASONIC PRAYER.

The following is the prayer by Rev. W. W. Brewer, an M. E. pastor, to which reference is made in the above article. It was offered at the Centennial Anniversary of the organization of Masonry. 1884, in St. John, N B:

O, thou infinite and eternal God, whom men call by many names, but whose grandeur and whose love no name expresses and no words can tell! Oh, divine Father of all men, who fillest all time with thine eternity, and all space with thy loving kindness and tender mercy! Oh, thou only Creative Cause of all, Great Architect of the universe, Maker and Ruler of all worlds, deign, we beseech thee, to bless us in all the purposes of our present assembly.

Thou alone art God. Thou dost reign. We can do but little, for our own breath is in our nostrils, and our days are few. The wind passeth over us and we are gone, and the place that now knows us will know us no more. Grant, we beseech thee, that this wondrous trust of life which thou hast placed in our hands may be used wisely and well by us all. Teach us that there is no time for wrath, clamor, bitterness or evil speaking, but only time for sympathy, help, love. May we redeem the time, may we count the hours with miserly exactness, and spend every moment of them as the poor man parts with gold. Let thy blessing rest upon us in the appropriation of time, in the distribution of talents, in the exercise of gifts, in the hours of labor, so that nothing may be done wastefully or wantonly, but with true regard to the presence of the divine Maker and his judgment. May our continuous industry be so squared by the Golden Rule that it shall nicely fit with the interests of all with whom we have to do, and so by our handicraft all mankind shall be blessed.

Enlarge our charity; make us nobler in all virtue, tenderer in all grace; help us to speak the generous word, to utter the noble impulse. Give us a memory that has no power to recollect injuries, and that cannot forget the benefits we have secured from one another and from thee. Thou hast done for us great things whereof we are glad; especially at this time we thank thee and praise thee for the institution as members of which we are now assembled. We pray thee that we may be faithful to all the gifts which thou hast given us. May we every day grow wiser and better as we change time into life and daily worth into character—ever learning some new truth, preaching some new virtue and becoming dearer and more beautiful in thy sight. Regard the whole world, unite all men by the subtle, sublime and unbreakable fellowship of Masonic love; and may we, when all earthly separations are closed forever, meet in the eternal brotherhood of the celestial lodge above. *Amen.*

REPORT OF CORRESPONDING SECRETARY JAMES P. STODDARD.

TO THE NEW ENGLAND CHRISTIAN ASSOCIATION FOR 1895.

(*Concluded*)

LECTURES.

There have been comparatively few opportunities to address public audiences upon the evils and dangers of secrecy, but such as could be obtained I have improved to the best of my ability. I will not take your time to give details; but any one desiring a list with date and place will be furnished on application. The last half of the year was very much more encouraging than the first six months, and the outlook for the future is more hopeful than ever before.

OBJECT LESSONS.

We have had in our city during the year two striking object lessons which the Christian public at least have not failed to note, viz: the Christian Endeavorers and the Knights Templar. The former came quietly, bringing a blessing and help to every good cause in the city, and departed with the benedictions of God and his people resting upon them. The latter came in noise and tumult, profaning the Sabbath, patronizing bar-room hotels and saloons, drinking and dispensing carloads of grog, discrediting virtue by indulging in nameless excesses, expending (it is said) a million of dollars, and after a week of rioting and excess, departed, leaving a taint and blight upon whatever felt the touch of its polluting breath.

The striking contrast presented by these two professedly Christian bodies has done much to awaken inquiry and influence public sentiment. As in the case of Christ and Barabbas, it was a panorama thrown upon the canvass of real life, in pictures so opposite and vivid that the most obtuse readily saw and noted the contrast.

METHODS.

It has been our aim to meet every man, friend or foe, openly, frankly, and to give no one occasion to complain of unfair, ungentlemanly or unChristian treatment, and to note carefully the opportune events and improve them to the best advantage. Tracts have been issued and circulated with reference to what was transpiring among us, as it is but reasonable to assume that busy people are more concerned with what is going on around them than in what transpired a quarter or a half century ago.

Opportunities have been frequent at conferences, camp meetings, conventions and assemblies of different kinds to distribute literature; and in the few instances where this privilege has been denied to your secretary he has gone quietly away, preferring to wait for a friendly reception rather than to be the occasion of creating a disturbance or provoking unfriendly feelings. In pursuance of this course of giving timely information to the public, there are two cases of more than ordinary significance that call for immediate attention. Many of the facts are already in hand, and others will be noted as they transpire and given to the public in due time.

My relations with the pastors of this city and with Christian work, though limited, has been pleasant and helpful, and there has been a very marked increase in expressions of good will since the opening of our work in New England.

RECOMMENDATIONS.

I have no new methods to suggest, but would urge upon all friends the necessity of pressing the cause upon the attention of all, especially Christian people, and of earnest, even importunate prayer for God's blessing and for divine direction. There are two points which I wish especially to emphasize:

1. Keep strictly to our legitimate line of work and carry it on within the means committed to our care for this purpose. Nothing vexes and hinders in a work like ours so much as debts that are not provided for, and demands which we are not able promptly to meet. Better keep a small balance on the credit side, even if we have to go a little slower. It will save a vast amount of worry and work and may not after all prove a delay in the end.

2 Do not organize and run a Christian reform work upon such thoroughly mechanical principles as to leave no room for the Holy Spirit to come in and have his way. I have seen conventions killed stone dead by the great array of talent upon the program, and the almost mathametical precision with which they were run. It was like the inn at Bethleham, so full of great men—notables and doctors—that there was no room for Christ or the Holy Spirit. Such conventions move like clock work, and when they are over they have simply run down and *stopped, that's all.* It will take six months or a year to wind them up for another twenty-four hours' run.

If we would attain to the largest usefulness and success we must avoid ironclad machine methods and make room for the Holy Spirit to come and abide with us in our work, making the New England Christian Association mighty through God to the pulling down of the strongholds of the lodge.

JAMES P. STODDARD, *Sec'y.*

REASONS FOR HOLDING REFORM CONVENTIONS.

ADDRESS DELIVERED AT THE OHIO STATE CONVENTION, AT COLUMBUS, BY REV. J. A. KENNEDY, OF NEW CONCORD, JAN. 27, 1895.

If reforms were taught in all the pulpits as generally and as faithfully as the Gospel is preached there might be no need of reform conventions. Gospel conventions are not common; yet there are times when earnest men realize that certain important phases of Gospel truth are neglected and a convention is held to emphasize those phases of truth. Mr. Moody holds religious conventions for the purpose of illustrating, emphasizing, impressing the method and need of evangelistic preaching. The subjects of many reforms are avoided by a large number of the pulpits of the land; some denominations are silent wholly on some of them, and the public mind is ignorant and indifferent; the public conscience apathetic. Hence,

I. Reform conventions are needed to enlighten and awaken the public conscience on great moral questions.

Even when men have learned the truth on some great issue the natural bent of the mind is away from the things of God; the soul gravitates earthward as naturally as water flows down hill, and apathy comes on as easily and as naturally as fatigue and sleep come to the toiler. The public mind forgets and must be kept in continual remembrance.

The rush of worldly cares, business, society, church work and the demands of politics absorb the energies, and people are too busy to turn attention to important reforms of themselves. Their attention must be gained by effort.

The familiarity with evils that are to be reformed tends constantly to produce indifference.

> Vice is a monster of such frightful mien
> That to be hated needs but to be seen;
> But seen too oft, familiar with her face,
> We first endure, then pity, then embrace.

The growth, power and boldness of the liquor traffic and Sabbath breaking has the effect of rendering the average man hopeless. And while familiarity with evil asphyxiates the conscience like escaped gas, the gigantic proportions of these evils paralyze the will of good men. The public mind is in this helpless and hopeless condition. These facts are especially true of our anti-secret reform. Secretism is like odorless

gas. It does its work of asphyxiating before its presence is discovered. The man who comes under its influence is inflated with the idea that he possesses a secret too profound, too sacred for the vulgar uninitiated, and holds it in silence, save when he meets a nature suited to his purpose. If the so-called wisdom of the lodge were like the wisdon of the Gospel, proclaimed on the housetops, seeking to reach and bless every creature, its influence would soon be corrected by free discussion. But it works, without giving an opportunity to be tested by public opinion. Hence there is the need of conventions, the gathering together of the workers, the sounding of the notes of warning, catching the attention of an indifferent public, awaking inquiry and arousing the public conscience. The very presence of the representatives awakens inquiry.

II. To encourage the workers. Every reform has its workers: its leaders and rank and file. Each tugging away in his own field, amid smoke and conflict, he would need to be more than human if he did not feel times of discouragement. He will seem to make no progresss, secure no triumphs. He knows not what is going on elsewhere. Perhaps the whole cause is going backward to defeat. He needs the reform convention to encourage his faith, strengthen his heart and bands, stimulate his zeal. The fellowship with fellow sholdiers does much to accomplish this.

After Elijah's great victory over the prophets of Baal at Carmel, the next day he lay under the juniper tree praying for death. Again at Horeb wailing, "I only am left." How did God encourage him? Told him there were 7,000 as pure from Baal worship as himself; sent him to ancient Elisha for a companion and successor and gave him work. Our Lord sent out disciples two and two; and Paul with his heroic faith never went on his missionary journeys without companions. After his shipwreck and on his way through difficulties to Rome, when he saw Christian brethren at the Three Taverns, he thanked God and took courage. It helps us to see the brethren. The battle-scared, foot-sore ranks of our army divisions are strengthened and encouraged to meet with other divisions of their brethren in arms. So, too, the soldiers in every reform need the fellowship of brethren, such as we have in conventions, to keep up courage and hope and enthusiasm.

III. For the unifying of the workers and the work. Without the unifying and consolidating influence of the convention we carry on a sort of guerrilla warfare like an army of sharpshooters, each in his own treetop picking off here and there one of the enemy. Sharp-shooting is a good thing, but the army must be organized and consolidated, give broadsides and make charges in force on the foe. The generals of an army are not wise if they do not hold councils of war, seeking to give to all the movements and operations of the several corps and divisions the unity of our well-matured plan of war. So of the leaders of moral reform.

It is often said the church is the organization for reform work. The truth is, the church is divided in outward form and government, and in its sentiments about various reforms. The churches that are one in sentiment on these subjects are not one in organization. But by these conventions the unity of the spirit, in which we all believe, is made more manifest. And while each keeps its own form and government intact, and is left to follow out its own mission, these several members of the body of Christ are so brought into fellowship that they realize their union with Christ the living head, and join the members of Christ's body against a common foe. We easily recognize the voice of the beloved in speech that rings with loyalty to Christ and his truth. We find for our reform work the same sure, strong basis in the great doctrines of grace; and our one source of strength, even the Risen Lord and head, Christ Jesus. Unity is here formed and founded.

IV. A reform convention is a gathering, not only of speakers, but of men of prayer. Such a gathering should be, may be fairly supposed to be a convention of prayer as well as of discussion. The reformer must be a man of prayer; a man who knows something about answers to prayer. We know, too, that our Lord taught us "If two of you shall agree (symphonize) on earth as touching anything that ye shall ask, it shall be done for them of my Father which is in heaven." Matt. 18:19. We are met here in the interests of Christ's honor and kingdom, and we can surely agree—symphonize—sound together in a harmony of desire that is music, rising up from the din and discord of earth's sin and ruin, and well-pleasing to the Father's ear.

Our reform should be nurtured in prayer. Extraordinary duties call for extraordinary prayerfulness. Because of this convention I trust more prayer has been offered for this reform than if we had not been called together. Yes, brethren, it is good for us to meet at the mercy seat, to invoke the power of the God of battles to nerve our arms and sustain our hearts in the presence of such mighty foes. If we should meet here only to pray, do nothing but encourage one another to lay hold on God in believing prayer, our convening would not be in vain.

Shall we not foster the spirit of prayer throughout this convention? When we contemplate the power, success, arrogance and subtilty of the foes of all reforms, and especially of the one in whose interests we are met; how rulers of the powers of darkness are arrayed against us, we may well betake ourselves to prayer.

REFORM NEWS.

PENNSYLVANIA STATE CONVENTION.

1123 SIXTH AVE, BEAVER FALLS, Pa., Feb. 13, 1896.

EDITOR CYNOSURE:—I send you herewith the program for the Pennsylvania State Convention. It speaks for itself. There is already the sound of the "going in the tops of the mulberry trees." It is said there are a large number of lodges, speak-easies, saloons and gambling dens in town. They of course are interested, and will be watching our efforts.

Rev. Nixon, a Beaver Falls pastor, says that he belongs to eleven secret societies, is Past Master of the Masonic lodge, and has been Commander of the Knights Templar. He, of course, will be interested. He declined my invitation to talk for ten minutes at the convention. Evidently the least said will suit him, and his fellow lovers of darkness, the best.

The friends are glad of the convention. Encouraging letters come in every mail. Last Sabbath I preached in the United Presbyterian church at Beaver. The closest attention was given. Many expressed their interest in our work. They are coming to the convention. The pastor, Rev. Crawford, is a son of our staunch friend, Bro. Crawford of Washington, Ia. He is highly esteemed by his people. The right man in the right place. As there is a prospect of a Masonic University being established on the hill above his church, he will have ample opportunity to study the Masonic religion, and call attention to its worthlessness for salvation.

Next Sabbath I am advertised to preach for Bro. Hay in the U. P. church, New Brighton, in the morning, and in the Lutheran church in this city in the evening. Rev. Park is the pastor. New Brighton and Beaver Falls are separated by the Beaver river. I was permitted to meet a number of our Free Methodist brethren at quarterly conference in Rochester on Saturday. The work on the different charges was reported as encouraging. There was much sickness among the workers. The conference was rousing as usual.

This is mailing day. I am sending out a large number of bills announcing our gathering. I trust all the friends receiving will post them in the postoffices and stores where they will be sure of notice. Let all who wish programs, and have not done so, write me at once. Some churches report that delegates have been appointed. If your church has not seen to this matter yet, please urge them to do so at once. There will be free entertainment provided for all who write of their coming.

State Secretary Milligan writes that his church has appointed delegates, and his congregation will take a collection to aid in defraying the expenses. He is inviting others to do the same. The expense of our gathering will not be less than $150. This can be raised easily and quickly before the convention if each friend in the State who can not meet with us will help a little. I believe they will. Over $50 has been already promised.

We find many staunch Covenanters, United Presbyterians, Lutherans and others here that will give the convention a royal welcome. Geneva College is well known as a "Beacon Light" institution. Pres. Johnston accompanied me to the Aletheorian Literary Society. We listened to well-prepared essays and fine music by the band and orchestra. The faculty and students will all attend the convention. The musical organizations will give us their best.

Bro. Kidd, pastor of the U. P. church, will leave no doubt as to our being welcome. Bro. Park, pastor of the Lutheran church, will see if he can find any need for secret societies. I am sorry that Rev. Nixon feels contrained to try and hide from all outside the great secrets he has discovered in his eleven secret societies. Possibly his heart will be touched when he sees that "we don't know what we are talking about!" Let every friend stand in his or her place; do what they believe God would have them, and the result will be his will.

CONVENTION PROGRAM.

The following is the program of the convention which will meet in the Sixth ave. theatre, Beaver Falls, Pa., Monday and Tuesday, Feb. 24,25:

Opening Session, 2 P. M. — Prayer. Music. Address of Welcome, by Rev. R. W. Kidd, pastor, U. P. church, Beaver Falls. Response by Rev. Sam'l. Collins, D. D., Allegheny, Pa.

3 P. M.—An address: "Do we Need Secret Societees?" by Rev. J. N. C. Park, pastor Lutheran church, Beaver Falls, Pa. Appointment of committees. Convention letters read.

Evening Session, 7:30.—Prayer. Music. A discussion: "Are the Secrets of Masonry and Kindred Orders Correctly Revealed?" by Rev. J. S. T. Milligan, Esther, Pa., leader.

8:30—Music. An address: "Masonic Oaths and Death Penalties Illegal and Unconstitutional," by Edmond Ronayne, Past Master of Keystone Lodge, No. 639, A. F. & A. M, Chicago, Ill.

Tuesday Morning, 9:00 A. M — Prayer and praise service, Rev. G. W. Brownell, West Middlesex, leader.

10:00—"Lodge Charity," considered by Rev. J. S. Martin, New Castle, Pa. Music.

10:30—"The Oaths of Secret Societies," considered by Rev. A. B. Dickie, Harrisville, Pa.

11:00—"The Titles and Regalia," considered by Rev. W. J. Robinson, Allegheny, Pa.

11:30—Report of treasurer and committee on State work. Elections of officers.

Afternoon Session, 2 P. M —Prayer. Music. Report of committee on resolutions. Discussion and adoption of the same. Open parliament. Persons wishing to speak either for or against secret societies to be given five minutes.

Closing Session, 7:30 P. M —Prayer. Music. An address: "Oath-bound Secrecy Discredits True Manhood," by Rev. S. C. McFeeters, Philadelphia, Pa. Music.

8:15—An address: "The Family and Oath-bound Secrecy," by Rev. S. H. Swarts, pastor of the M. E. church, Morris, Ill.

W. B. STODDARD.

A DIVIDED HEART.

BOSTON, Feb. 13, 1896.

EDITOR CYNOSURE:—Dr. George C. Lorimer's attitude towards the church of Christ, and his effort to promote the Masonic order, are matters of record. Less than two years ago this noted divine and Templar Mason appeared, on Easter Sunday, in Music Hall, yoked up with a motley crew, to commemorate our Lord's resurrection; the world-renounced, rum distiller, Grand Commander V. Em. Sir. Samuel C. Lawrence, presiding. Pronouncing a eulogy on his beloved order, the Dr. alluded to a recent pulpit utterance to the effect that all Masons should be ex-communicated, and declared with emphasis, "that when the time came the Masons should go in a body and he would go with them." So reported the Boston *Journal* of March 26, 1894.

Proof of zeal for the order was ample, but some heretofore incredulous, were sorely pained on reading this bold, unqualified declaration of fealty to the secret empire, coupled with a threat of secession from the church of Christ. Nearly two years have passed, and so far as I can learn, the Dr. has never disavowed or modified this treasonable sentence. On the contrary, his whole course indicates a determination to redeem his

pledge, and enhance the lodge at any cost to the church, or the feelings of her loyal and pious members. The rebuilding on the site of the former Temple destroyed by fire, furnishes an opportunity favorable to a further expression of good will for the mystic brotherhood. The Dr. saw and seized the opportunity with avidity.

Like King Ahaz in Damascus, the Dr. had discovered in some foreign land an altar of cunning workmanship which he desired to duplicate in his own country. His brethren of the mystic tie at once comprehending the importance of a conspicuous and permanent advertisement of their craft in this new Temple, procured a pattern and fashioned a pulpit according to the workmanship thereof, to be placed in the focal center of all eyes, and bearing an inscription of the De Molay Commandery as the generous donor.

Whether this inported altar, like that of King Ahaz, is to be consecrated with libations of drink offerings remains to be seen, but it is designed to stand as a perpetual proclamation of the glory of Freemasonry in the headquarters of the Baptist denomination in New England. Easter Sunday is appropriately chosen as the dedication day, but a program of services has not been given. An early hour is indicated for church services, after which, according to press reports, the Sir Knights will appear in full costume, twenty different commanderies participating.

The Boston *Standard* of the 5th inst., anticipating the occasion, says it will be "memorable in the annals of the Templars' religious gatherings." Describing the personal of the occasion, the writer says: "The grand officers and the chaplains of the different commanderies will be present to assist in the exercises; in fact, it is probable that everyone taking part in them will be a Templar." The part assigned to Samuel C. Lawrence is not mentioned, but since he is a chieftain among Masonic as well as liquor dignitaries, he will doubtless be on this as on former occasions the most conspicuous person on the platform.

The toleration of such gross perversions of a sacred place, by the sufferance of any respectable church in Boston, could not be credited, was there not indubitable proof of the danger so soon after the revolting exhibition of Knight Templarism upon our streets, and in the face of the tarnished record made by visiting commanderies, the offence peculiarly aggravated. Of all who are Christians those who worship in Tremont Temple Baptist church have the least to urge in palliation of such a performance. Its early history is a rebuke and protest against it. When Nathaniel Colver, of blessed memory, was its pastor, he renounced Masonry, and denounced its obligation as a "covenant with death and an agreement with hell." Reaching the point where a Royal Arch Mason is compelled by the terms of his oath to "ever conceal and never reveal" even the crimes of "murder and treason" when committed by a companion of that degree, he absolutely refused to proceed, and no amount of flattery or threats could deter him from faithfully warning the sheep aud lambs of his flock against this "wolf in sheep's clothing. "While history is read the heroic record of Dr. Colver and the distinguished worthies who gathered about him will inspire their spiritual descendants and all who oppose anti-Christ for conscience sake.

Indwelt by the Holy Spirit this body of believers kindly but absolutely refused so admit slaveholders, liquor venders and Freemasons among them.

They have left their solemn protest in the archives of this church, but they may not interpose to arrest this sacrilegious tide which is sweeping away the old landmarks. Not the dead but the living heroes must do this or it will not be done. Leading Baptists in this city unhesitatingly pronounce the procedure "a shame and disgrace." Not all the members, I am told, are satisfied to follow the lead of their pastor in opening the doors of their sanctuary to be trodden down by the feet of a Gentile hoard, but no concerted effort is in progress to avert the pending blow. A full month remains in which much may be done.

If as the sainted Dr. Gordon used to say, "This is the age of testimony," a vigorous and prolonged protest should ring out in clarion tones of disapproval. The Christian press and especially every organ in the Baptist connection, should speak in no uncertain language. Associations, seminaries, colleges, churches and individuals should enter a solemn d murrer.

Where associated action cannot readily be secured, individuals may clear their skirts by writing personal letters to Deacon Geo. Chipman, 110 Tremont St., Boston, Mass., to whom all communications on the subject should be addressed. The time is short. The evil days are upon us. What is done must be done quickly. Shall the anti Christ of the lodge be enthroned in Tremont Temple church with your silent acquiescence or will you utter a manly Christian protest? Your brother in Christ set for the defence of the Gospel,

JAMES P. STODDARD

ANOTHER LECTURER AT THE FRONT.

REV. O. T. LEE IN MINNESOTA.

RENVILLE, Minn , Feb. 12, 1896.

EDITOR CYNOSURE:—The large and commodious hall in Renville was well filled Friday evening, Feb. 7th, to listen to a lecture on Freemasonry by your correspondent. There was a goodly sprinkling of Masons in the audience, who seemed to take in everything. All acted as gentlemen. The Masons were requested to elect a committee to examine the books of the speaker, but none showed up. Rev. A. J. Torgerson, of the Norwegian Lutheran church, pushes the work against secretism. He is backed by the German Lutheran church.

The Methodists had secured a Mason to preach the Gospel for them that evening lest some should improve the chance to hear the truth. The Methodist minister, who is not yet roped into the lodge, was looked for before the lecture, but was invisible. A candidate who was on deck to be initiated the next evening was present. At the close of the lecture he was surrounded by Masons and escorted out of the hall to a safe place. Several books from the N. C. A. were sold. Rev. Torgerson will be a reader of the *Cynosure* in the future.

I spoke to a large audience in the Lutheran Synod church at Granite Falls, Sabbath evening, the 9th, on Freemasonry. Mr. Fenton, of St. Paul, opened the campaign here last summer. Granite is a strong lodge town, but the anti-secret society work there is being felt. Rev. Fjellestad and Jahren, of the United church (Lutheran), were present. Although the first one has many lodge members in his congregation, he is heartily sick of them. Some time ago he demonstrated that he would not have anything to do with them in refusing Masonic pall-bearers at a funeral.

Rev. Lee, of the Lutheran congregation, has received permission to state his objections to the lodges in one of the local papers, and a so-called Congregational pastor from Glencoe has undertaken to defend the lodges. As soon as this became known the High Priest of the Chapter at once warned the Masons not to have anything to do with this grossly un-Masonic method of proceedings.

But the war is on in Granite, and certainly to no benefit for the lodges. And wise lodge members know it. Would that many local papers would open their columns for a fair discussion, but they are tongue-tied everywhere. You can not hire them to do anything of the kind.

O. T. LEE.

CORRESPONDENCE.

AN EDITOR'S OPINION.

The Oakland (Cal.) *Evening Enquirer* is one of the cleanest and best dailies in the State. Its managing editor is a member of the oldest and largest Presbyterian church in the city. I am very slightly acquainted with him except as one of the editors, and I am not sure that he belongs to any of the secret orders, but I would like to give the readers of the *Cynosure* a share of the pleasure I have had in the reading of his letter. It is in reply to mine in which I asked if he would give me room for one, two or three brief articles against the secret orders, promising that I would make them altogether courteous. Here is his reply:

To publish, in a city so thoroughly saturated with fraternal orders as is this, a series of articles criticising secret orders, would be in the nature of attempting to sweep the ocean back with a broom, and would resemble Don Quixote's famous engagements with the windmills, with like results. Very truly yours,

The readers of the above may "make their own comment;" mine is twofold—that it tends to confirm my previous statement, that probably no city in the Union has so many secret societies in proportion to the population; and that if our editor's opinion is not an exaggeration, the National Christian Association has before it "an uphill business." But "who art thou, O great mountain? Before Zerubbabel thou shalt become a plain."

P. S.—When writing the foregoing I had forgotten what I had read in the same paper about the time of our late anti-secret convention. I then clipped it out but had mislaid it and forgotten it. It was evidently written by the same editor. It is as follows:

The holding of an "anti-secret society" convention in Oakland would appear to be in the nature of attempting to sweep the ocean back with a broom. There is probably no city upon earth where there are more secret societies to the square inch than in this city. Indeed, the man who is not a member of at least five is something of a freak in the estimation of his fellow citizens.

Yours for the light, N. B. J.

LETTER FROM ELDER RUFUS SMITH.

FAIRBANKS, Fla., Feb. 3, 1896.

EDITOR CYNOSURE:—In our general mission work in the South we find that secret societies and the rum power are our greatest foes. They remind us of our Southern snakes and alligators, they seem to be so much at home here and act just as if they came to stay. I am told the further south you go the larger they are. I may go down there in a few days, and if I find these hell-born powers growing in proportion as I go south I think we will move farther south, because my plan has always been to head off the devil. If we decide to move we will let you know.

I wish to say to Bros. W. Fenton, E Ronayne, J. L. Tucker and all other faithful workers, that we have the same kind of work to do, North, South, East and West. In some places it is more dangerous to destroy the works of Satan than in others. For example, we have dangerous snakes and alligators here; like the secret orders and rum power. They will not harm you if you let them alone. But I tell you if you get after these sly enemies and corner them in their secret dens, they or somebody must die. So you see our work for God here in the South means business. But our battle cry is "death to the powers of hell," not fearing them that kill the body only. Glory to God for victory!

Yours till the last enemy falls,

RUFUS SMITH.

EDMOND RONAYNE AT UTICA, OHIO.

UTICA, Ohio, Feb. 6, 1896.

EDITOR CYNOSURE:—We have just had two very interesting and instructive lectures in the Covenanter church in this place by Bro. Edmond Ronayne. While the attendance at these lectures was not as large as we had hoped for, yet it was perhaps as large as was to be expected in a town as badly lodge-ridden as is Utica. Those who listened to the lectures were, almost without exception, the friends of the anti-secret work, the lodge people and their friends remaining carefully away. But little wonder that they did not desire to hear, or have their friends hear, their works of darkness discussed.

The discussion by Bro. Ronayne was a most able and convincing one. In his first lecture he dealt with secrecy, especially Masonry, from a Christian standpoint. After referring to the parable of the Tares of the Field in Matt. 13, and showing that the bundles of tares were the various secret orders, excepting Masonry, in which men were bound together in bundles by oaths, pledges and obligations, he passed on to consider the subject of Masonry. This institution claims to have been revived in 1717. This revival took place in a London grogshop. Freemasonry as now existing is not yet two centuries old. What was it that was then revived? It was the Ancient Pagan Mysteries, which was devil worship.

Freemasonry is therefore a religion. It is not Christianity, it is pure theism. Christ is excluded from the lodge. Its worship is identical with the Ancient Mysteries, which was sun worship, or devil worship. Yet it is at the door of this institution that men, professing Christian men,

ministers of the Gospel, stand seeking light, seeking the new birth. It is not the Spirit of God that puts it into the hearts of men to become Masons, thus first preparing them in their hearts to be made Masons, but it is the spirit of wickedness, the devil.

On the second evening he took up Freemasonry from a patriotic standpoint. He opened by a brief reference to Masonic benevolence. What is Masonic benevolence? The report of the Grand Lodge of Illinois shows in one year over $25,000 spent for printing, lodge paraphernalia and various other purposes, and $100 for charity. Another year over $28,000 for various purposes; not one dollar for benevolence. Remarkable benevolence! Of something over $90,000 contributed to assist Masonic sufferers in the great Chicago fire, only a little over $30,000 ever reached the sufferers, a little over nine dollars apiece to those applying for aid. What become of the remaining $60,000? Their remarkable benevolence is manifested at the very start by excluding from the order seventy-five per cent of the human race, and these the very ones most likely to need help. What remarkable benevolence!

The remainder of the evening was taken up with a discussion of Masonic oaths and death penalties, showing how these interfered with the execution of justice in our courts. They conflict with the oath of the witness, of the juryman, of every man in any way connected with the administration of justice. The argument throughout was a most convincing one, showing conclusively that the Masonic oath with its horrible death penalty conflicts with the duties of the taker, in the family, the church and the state.

All who can do so should hear Bro. Ronayne. We were greatly refreshed and strengthened for our work by his visit with us. May the Lord bless him in his work, and long spare him to be a witness against the secret works of darkness.

J. S. THOMPSON.

RONAYNE AT CEDARVILLE.

CEDARVILLE, O., Feb. 5, 1896.

EDITOR CYNOSURE:—Past Master Ronayne lately delivered two lectures on Freemasonry in our town of Cedarville, O., one in a public hall to friends of the cause; also to Masons, Odd-fellows, Knights of Pythias and other secret lodge men. His lectures were well received by friends and silently received by enemies.

The policy of silence was followed by the lodgemen as usual. When an opponent is unable to answer an argument, and dare neither affirm nor deny when the truth is told about the lodge, his safest policy is to keep quiet. But silence generally gives consent, and you can usually tell when the truth is told about the lodge—the lodgemen either get mad or say nothing. The editor of our village paper, a Mason, heard the lecture, or most of it, but he didn't consider it worth noticing in his paper.

The other lecture was delivered before the students of Cedarville College. It was well received, and we hope impressions were made upon the minds of students strong enough to keep them out of the dark lodges, with their "ways that are dark and their tricks that are vain."

Mr. Ronayne is a very able and impressive lecturer. He speaks with great earnestness and conviction, and with the authority of one who knows whereof he speaks. I don't think there are many Freemasons who would care to dispute with him publicly.

Those wishing to hear the bloody oaths of Blue Lodge Masonry exposed, and the essentially deistical character of Masonic religion ventilated, would do well to secure his services.

T. C. SPROUL.

FAINT HOPE FOR ARMENIA.

WASHINGTON, D. C., Feb. 5, 1896.

EDITOR CYNOSURE:—Again the Armenian question. It will not down, notwithstanding the rather plain intimation of Lord Salisbury that neither of the Christian powers of Europe would interfere in behalf of the Christian Armenians. President Cleveland has not decided what he will do with the Armenian resolutions adopted by Congress, but a quiet movement, endorsed by such men as Bishop Hurst and Dr. Witman, president of Columbia University, has been inaugurated in Washington by the organization of "The Pro-Armenian Alliance," which may grow into a gigantic and powerful factor for good.

Steps have already been taken to organize branches of this alliance throughout the United States, which shall elect delegates to a convention to be held in this city on Monday, March 9, to consider the deplorable condition of Armenian and other Christians of the Ottoman empire, and to devise ways and means for the amelioration of their condition. The following officers of the alliance were elected: President, R S Tharin; Vice-presidents, Rev. Dr. Byron Sunderland and Rev. Dr. J. E Gilbert; Secretary, Mrs. H. L. Sargent; Treasurer, Rev. E. A. Stier. All Christians are eligible to membership in the Alliance, which has opened permanent headquarters in Washington.

The Woman's Sabbath Alliance of the District of Columbia, of which Miss Morton, sister to the Secretary of Agriculture, is president, at its last meeting adopted a strong declaration of principles on the Sunday question, especially pledging themselves neither to give nor to attend Sunday entertainments, and ordered that those principles be printed and distributed. As many members of the Alliance are prominent in society it is hoped that they will succeed in at least confining the giving of Sunday entertainments, which have become frequent, to the houses of those foreign diplomats who lack the respect for the Sabbath which the average refined American feels.

C A. S.

SAM JONES.

CLEAR LAKE, Iowa, Jan. 30, 1896.

EDITOR CYNOSURE: — Sam Jones very justly condemns theatre-going professors of religion, but the *slang* in which he indulges is not much better in its moral tendency on the public. In his sermon on the loss of the soul, he says: "When a man gets to where he won't support himself, and his wife has to do it, it is time for the decent people of that community to tie a rock about his neck and drop him gently in the river and say nothing about it."

Now this is said either in earnest or in jest. If it is said in earnest, he recommends murder; if in jest, death and hell are too solemn to be turned into banter. His general style is very unscriptural. I admit that irony or sarcasm is sometimes admissable; but *slang*—never. No infidel ever charged the Bible with slang or low wit.

"Great fear in meetings of the saints
Is due unto the Lord;
And he of all about him should
With reverence be adored."

"Let us have grace wherewith we may serve God acceptably with reverence and godly fear."

JOHN BROWN.

TESTIMONY OF THE WESLEYAN METHODISTS.

SENECAVILLE, O., Feb. 3, 1896.

EDITOR CYNOSURE:—I notice by the last issue of the paper that a brother at Sandusky, O., suggests that the testimony of the various religious denominations opposed to secret societies be published in the *Cynosure*. He gives as his reason for this request that secretists set up the plea that only two denominations, viz., Catholics and Lutherans, are against them.

I think Bro. Dornbirer's desire in this instance is eminently proper. It might be of service to the anti-secret cause for persons who are themselves members of reform churches, and are acquainted with the position of their respective churches on this question, to give the same as found in their church deliverances. So I venture to give the testimony of the Wesleyan Methodist church, with which I have stood connected for many years, in response to Bro. D.'s call in this matter, hoping that this, as an iniatiative, may serve to start this ball in motion, and that others will follow.

Our book of Discipline says, page 141, "Have we any directions to give concerning secret societies?" Ans.—"We will on no account tolerate our ministers and members in joining or holding fellowship with secret societies, as, in the judgment of the Wesleyan Methodist connection, it is inconsistent with our duties to God to hold such connection."

It has been quite customary within the scope of my knowledge and experience to question candidates for membership, both in conference and local churches, on this point before their reception into our bodies.

E THOMPSON.

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THE MYSTERIOUS POWER:

OR

THE UNIVERSAL, INVISIBLE EMPIRE OF THE WORLD.

BACHELOR'S NARRATIVE.

CHAPTER XXII.

HE TURNS PIPER.

"I bear a charm'd life—
I have set my life upon a cast
And I will stand the hazard of the die."

The Bachelor was at last resolved to more fully unearth the vast mysterious network of oath-bound clanism in the United States and sift the business to the very dregs if it took the balance of his natural lifetime. He had done much already in that line, but thenceforward it should be the ruling passion of his soul to unravel the tangled mass of phenomena. He had always made it a rule of research to go from cause to effect, but now that rule should be reversed, and he would diligently apply every known principle of logic and philosophy to the solution of the intricate problem.

He proposed to know definitely and absolutely the real objects and aims of the many other mysterious organizations comprising the gigantic system oi conspiracy operating all over the country. Day and night, year in and year out, his whole time, ability and energy should be expend ed in accomplishing this great work.

Uncle Sam keeps an army of men whose sole business and legitimate calling is to unearth and expose secret iniquity. In their honorable work they may pipe a citizen and his family for months for the public good. He, too, like the professional detective, for the public weal, would go into a general piping business and dog the clan leaders and emissaries to their very midnight chambers. He would ransack creation and leave no stone unturned in his search for information.

The new program was a bold and desperate game, requiring patience, perseverance and skill; but little did the self-constituted detective care for trouble, expense and danger when his mind was once settled on a given line of action or the performance of a duty. Did he not have ample wealth and to spare? had he not been schooled since infancy in perils and dangers? then why should he now hesitate?

He determined to keep his own counsel and at once entered heartily upon his new plan of operations. Assuming the garb and character of a man of leisure he began his travels. Scarcely was he seated in a crowded car bound for Philadelphia, when a jolly, good-natured looking fellow solicited a portion of the seat, at the same time so arranging his coat as to inadvertantly display a curious metal badge attached to the lapel of his vest.

The stranger was made welcome, and the two were soon engaged in lively converse. An interruption occasioned by the approach of a businesslike man who shook hands with the detective's companion and asked sundry questions that were affably answered and the questioner passed on, not, however, until the quick eye of the doctor had caught the glimpse of a similar monogrammic jewel on that individual's shirt front. This aroused his curiousity, and turning to his fellow traveler he inquired who the old friend was he had just addressed.

"I do not know who he is," was the reply.

"Ah! indeed, I thought from the familiar way you conversed that he was some old acquaintance," carelessly replied the surgeon.

"No, I never met him before, and, as you perhaps learned from his remarks, his home is in California while I reside in Maine. He saw this (and he tapped the magic jewel on his vest with his finger) and thus knew I belonged to an order of which he is also a member."

Here was a clew and the detective resolved to be on the alert for further developments. And when he arrived in Philadelphia the first hard work he did was to enter a jeweler shop and buy a fancy metal monogram like the ones already referred to, which he boldly displayed on his vest.

(*To be continued.*)

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HOW TO MAKE A PICTURE THROW.

A Very Ornamental Article Made at Very Small Expense.

This is made from yellow shaded crochet cotton in knot stitch. The cotton is sold at 4 cents per ball, and no other material is required. First crochet a chain the desired width for the drape. To make the knot stitch, draw out the stitch on the hook to the length of nearly half an inch, take up thread and draw through this loop, put hook under the thread just drawn through between it and the long stitch, take up thread, draw through, then take up the thread and draw both stitches in the hook. Work back and forth, turning the work at each end, until it is the required length. Finish the ends with a knotted fringe of the cotton. The number of balls required will, of course, depend entirely on the size of the drape.

A very handsome drape may be made from unbleached linen scrim. Hem the edge neatly. Crochet wheels in any popular pattern from yellow star crochet silk. Put a row of these across the bottom and extend them up in points from the hem toward the center of the drape. Finish the ends with plush balls. These wheels may be made also from the shaded cotton or unbleached linen thread. If silk is used, select one of the better brands, as those which are loosely twisted and fray easily do not make the work satisfactory.

How to Prevent Mistakes In Frying.

Bacon, 3 to 5 minutes.
Breaded chops, 4 to 6 minutes.
Croquettes, 1 minute.
Doughnuts, 3 to 5 minutes.
Fishballs, 1 minute.
Fritters, 3 to 5 minutes.
Muffins, 3 to 5 minutes.
Small fish, 1 to 3 minutes.
Smelts, 1 minute.

How to Deodorize a Room.

If a room has become stuffy from being too constantly used or from tobacco smoke, it may be rendered sweet and habitable by placing a half ounce spirits of lavender and a lump of salts of ammonia in a wide mounted fancy jar or bottle and leaving it uncovered. This is both pleasant as a deodorizer and disinfectant.

How to Make Peanut Candy.

Mix together a cup of genuine New Orleans molasses—not sirup—a cup of brown sugar, an ounce of butter and a tablespoonful of vinegar. Melt the butter and it will mix better. Boil for about 20 minutes, trying a little until it hardens in cold water. Then stir in lightly a level teaspoonful of bicarbonate of soda. Pour at once into shallow tins, well buttered. Mark into squares and set it away to cool, unless it is to be pulled.

How to Treat a Sprain.

If there is no fracture, bathe the parts in extremely hot water, every hour or two, for a period of 15 minutes at a time. Have the water just as hot as the patient can bear it and apply with a sponge or cloth rather than allow the ankle to lie in the water. Then dry and let the part rest quietly, wrapped in flannels, when an application of hamamelis or veratrum and hamamelis may be made. Before retiring apply a flannel bandage tightly around the swollen part, only being careful that the circulation is not cut off. The hot applications relieve the pain and produce absorption, and the bandage, by pressure, prevents swelling and inflammation.

How to Make Chocolate Creams.

To the white of an egg add the same amount of cold water and a teaspoonful of vanilla; stir in confectioners' sugar until it can be molded with the hand. Knead as you would bread, shape into small balls, lay on buttered plate half an hour. Grate a cake—one-half pound—chocolate in a granite stewpan. Set it in boiling water until chocolate is melted, roll the cream balls in melted chocolate and set on buttered paper to dry.

How to Make Cocoanut Biscuit.

Mix well together one grated cocoanut, half a pound of white sugar, and the well beaten whites of 2 eggs. Break off with a fork pieces the size of a walnut. Place them in pyramid form on a well buttered paper. Bake them in a very slow oven, as they must dry out without becoming discolored.

How to Cook Spaghetti l'Italienne.

Place a saucepan with 4 ounces spaghetti and 2 quarts of boiling water over the fire, add a teaspoonful of salt; boil till done. At the same time place a saucepan with one tablespoofful of butter, 2 tablespoonfuls fine chopped onion, over the fire, cook five minutes, add a spoonful fine chopped green peppers and one-eighth of a teaspoonful of bruised garlic. Cook three minutes, add a half can tomatoes, a half teaspoonful salt, a quarter teaspoonful pepper, 1 teaspoonful sugar. Cook slowly ten minutes. Drain the spaghetti, put it in alternate layers with the sauce in a dish and serve. Grated cheese may be added if desired.

The only blood-purifier admitted on exhibition at the Chicago World's Fair was Ayer's Sarsaparilla, all others being excluded as secret preparations and patent medicines. With doctors and pharmacists, it has always been considered a standard remedy.

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The Christian Cynosure.

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CHICAGO, THURSDAY, FEBRUARY 20, 1896.

BAPTIST TREMONT TEMPLE DEDICATION.

The daily press has announced that Dr. Lorimer's Baptist Tremont Temple in Boston will be dedicated on Easter Sabbath. Masonic paganism is to officiate as chief actor. Christianity is to be retired to a back seat, and ancient and superstitious ceremonies are to be offered as strong meat, while the religion of Christ is to be served as the milk for women and babes:

> When ignorance is to have the right of way,
> And wisdom assured she can have no stay;
> When useful knowledge is to be restored,
> And nonsense is to be entertained, fully attired.

Credulity is to be imposed upon, while intelligent seriousness is to be forbidden to enter. And every thing like consciousness of moral character and moral obligation are to be assured that they have received no invitation.

PLACE OF THIS HEATHEN EXHIBITION.

It is the renowned city of Boston, the city of culture and refinement, which is to be afflicted with this heathen performance, and therefore it is the object of our profoundest pity. Yes, Boston, once the nursery of education, the cradle of American liberty and literature, the place of claimed superior culture; that is to witness the blending of paganism in its most ignorant and superstitious form, with Christianity, in the pretended dedication of a temple to the worship of God. The god to which this temple is dedicated can not be the true God of righteousness, and holiness. It is the sun god Osiris, Mythra, Bacchus; the sun god of the Druids to which Freemasonry, according to the best historical information, is a successor as a religion. Is it a true or false religion? Will Dr. Lorimer answer?

A SACRILEGIOUS PULPIT.

When a man begins to be entangled in evil and dangerous things there is no knowing how far they will carry him. Lorimer's pulpit in Tremont Temple is to bear sacrilegious and anti-Christian symbols. It is also to be a conspicuous monument to Medford rum. It will also be a kind of souvenir of the Templar carnival of drink and lewdness in Boston, when the givers of this most unsuitable donation led the debauch, themselves led by the most conspicuous distiller in America. Lorimer suffered himself to get into bad company, and now at length his pulpit is to become a monument of false and corrupt religion, and of licentiousness and drunkenness. It will also be a monument of his own weakness and folly.

WHY ON EASTER SABBATH?

There can be but one historical answer to this question. It is the same old effort of Constantine to combine paganism and Christianity, and make of the union an emperial religion; a religion of state, with kings for rulers, and priests for teachers.

It can only mean the association of Osiris and Mythra and Atys and Bacchus with Hiram Abiff, who is to stand side by side with Jesus Christ in Dr. Lorimer's Tremont Temple dedication. This is to show that Hiram Abiff, who is so conspicuously played in the conferring of the Master Mason degree, sustains the same relation to Freemasonry as a religion that Jesus Christ does to the Christian religion. Hiram Abiff is the fictitious character, raised from the dead, in the third degree. The poor dupe receiving the degree, while blindfolded and in a half-nude state, is struck in the forehead with a soft mallet, and violently pushed by the officer performing the ceremony, he falls back into a blanket or net arranged for him to fall into and plays that he is dead.

He is then taken and feigned to be buried, and the report is made that he is missing. The search is made for him, and when found, as claimed, buried in a grave, the work of raising him from the dead is gone through with. Thus in the Master Mason degree the great farce of raising Hiram Abiff from the dead is gone through with; and Dr. Lorimer proposes to stand this along side of the resurrection of Jesus Christ in his Tremont Temple dedication on Easter Sabbath, 1896. Is this the ninteenth century?

HIS PULPIT ANGEL.

His pulpit angel with hands uplifted in the attitude of prayer is of Persian origin, and was introduced into the temple at Jerusalem, which we suppose Dr. Lorimer claims was built under Hiram, under Masonic instruction from Euclid, who lived eight hundred years after the building of the temple. This would have rendered it impossible for him to have rendered Hiram any assistance in building the temple. It may be that the Dr. is not acquainted with this remarkable Masonic history, and we will publish this for his instruction in his Masonic religion, and refer him to Samuel Pritchard's treatise, entitled "Masonry Dissected."

Pritchard was a member of a constituted lodge in England, and published this treatise in 1730, and made oath before the Lord Mayor of London that it was a true copy, as follows: 'Samuel Pritchard maketh oath that the copy hereunto annexed is a true and genuine copy in every particular." "In his work he has given the catechism or examination, in questions and answers, of the Apprentices, the Fellow Craft and the Master Mason."

In his introduction he says, "The original institution of Masonry consisted in the foundation of the liberal arts and sciences, but more especially in geometry. For at the building of the Tower of Babel the art and mystery of Masonry was first introduced, and from thence handed down by Euclid, a worthy and excellent mathematician of the Egyptians, and he communicated it to Hiram, the Master Mason concerned in building Solomon's Temple in Jerusalem."

DR. LORIMER AFTER STRANGE GODS.

Now on the basis of such absurd stuff, Dr. Lorimer in the city of Boston proposes to dedicate a temple to the service of God, with this heathen trash to the front, pulpit, angel and all. What superstition! What an insult to everything like respectable intelligence! What a reproach to Boston!

May Boston shake such dust from her garments, and arise and shine that this darkness of superstition may be driven out, and the bright Sun of Righteousness arise with healing in his wings, removing all darkness that may have settled down upon the mind of Boston, and removing all depression that may have settled upon her spirit.

Let Dr. Lorimer go to the Talmud of Jerusalem and he will find his angel was an import from Persia, where the sun god was supreme. Let him read Beausab, Hist. du Manich, Vol. 2, p 624, where the author proves that the Saints of the Almanac are an imitation of the 365 angels of the Persians.

Dr. Lorimer has gone off after strange gods. It may be that he will set up a god and angel manufactory, and furnish all the Masonic ceremonies for Tremont Temple, with the preparation for initiation, including the rope around the victim's neck and blindfold for his eyes. What strange ignorance and superstition to mix up with the refined ethics of Christianity! Was Boston ever so humiliated? Was she ever so degraded? Was ever such insult offered to her intelligent Christian sentiment?

CASE OF BRAIN SOFTENING.

May it not have been that when Dr. Lorimer took the Master Mason's degree, and was struck in the forehead with the soft mallet to give him a chance to play dead, that his brain was softened? And may it not be that his Temple dedication is but a demonstration of the injury his brain received from the stroke of the soft mallet? Who can tell? We wonder why the Masons use this soft mallet upon those receiving the Master's degree? Is it because they regard all applicants for the degree troubled with softening of the brain, and they wish to avoid as much as possible the hastening of their final dissolution? Every fellow that goes into this degree business must surely have softening of the brain or some other distemper of his cranium.

It is published to the world that Dr. Lorimer has said, "When the Masons go out of the church I go along." If the Dr. is not now out of the church of God we would like to know what is required to place him out? The church of God is the pillar and ground of the truth. Is Dr. Lorimer leaning on the pillar and ground of the truth when he is leaning on Freemasonry? To remain in the church of God one must "walk uprightly, work righteousness, and speak the truth in his heart." Is Dr. Lorimer doing any of these when bringing into the house of God the most superstitious symbols and ceremonies which have ever been associated with false religions?

The requirement of the church of God is to love mercy, deal justly, and walk humbly with God. Is Dr. Lorimer meeting this requirement when he is engaged in uniting Hiram Abiff with Jesus Christ in the dedication of Tremont Temple in Boston, on Easter Sabbath, in this year 1896?

SHALL WE LEAVE SECRET SOCIETIES ALONE?

Rev. W. H. Davis, ex-President of Hartsville College, Ind., in writing to us says, "We are sometimes asked if ministers are always under obligation to preach against the lodge? We reply, that their special work is to preach salvation through the Gospel of Christ. Education, politics and all reform work must subserve this end or it is valueless. A sinner might as well die a drunkard as live a proud professor of religion, and lead others in the way of mere formal morality. He might as well play with the lodge, and please his simple soul, as to die a reprobate outside of it.

"Then shall we not speak against the lodge? Yes, by all means; and every preacher must warn his flock against it or he is an unfaithful shepherd, though he may not be specially called to give all his time to this work. Roughly indeed rocks the thunderous car of moral and religious reform, but no lodge grease is needed to turn the ponderous wheels of progress and liberty. The true church should be and is free from such entanglements. Hail church of freedom, the Christian church! Hail free thought, free speech, freedom from all bond of oath or cable-tow! Hail liberty, divine in origin, sublime, pathetic, glorious! True ministers testify everywhere against the lodge; but unless called to special fields may not turn aside from the evangelism of the world to prosecute a single idea."

PERSONAL MENTION.

—The *Christian Statesman* of Feb. 1 contains an excellent report of the New England anti-secret convention, by Rev. J. M. Foster.

—Mr. Ronayne intends (D. V) to attend the Pennsylvania convention at Beaver Falls, and to discuss the following question, "Masonic Oaths and Death Penalties Unconstitutional and Illegal."

—Dr. H. H. George writes from Beaver Falls: "We are doing all we can to make the anti-secret convention here a success. We expect quite a breeze as our valley is threaded through and through with the abominations."

—There are only a few more hundred of the January number of the *Lodge Lamp* left. They have been ordered by the 50, 100, 200 and 500 in gratifying numbers. The providence of God has put it into our hands to do more now in the distribution of fifty copies of the Dr. Jackson article, at an expense of 25 cents, than can ordinarily be done by a hundred times as much literature.

—Dr. J. L. Withrow preached a strong sermon last Sabbath evening on 'Social Purity." He showed that no sin was so frequently and severely condemned in the Bible, and no sin was so antagonistic to the Holy Spirit as social impurity. He held up the example of Editor Dunlap in his prison cell at Joliet as a fearful warning to all such transgressors." No Arabian perfumes" he said, "could ever disinfect those prison garments." He highly commended the work and courage of Anthony Comstock.

—J. H. Goldner, editor of the Hiram College *Advance*, the college where Garfield graduated and of which he was once president, writes: "I

have been reading your publications with intense interest, and am in hearty sympathy with your attitude on the secret society question. I am particularly interested in the subject of college fraternities at the present, and am preparing an address discouraging their existence. College fraternities have been kept out of our institution, and I want to keep them out if my influence can be of any avail."

—The Baltimore *News* of Feb. 13 has a lengthy editorial on "The Decline of the A. P. A." It says that this organization, which sometime ago was quite a power in the West, is rapidly going to pieces. In Kansas City where it was once such a factor in politics it cannot survive much longer. The *News* says: "There can be no successful revival of Knownothing principles or practices in these later and wiser days. Much of the short lived triumph of the old Knownothing party was due to popular ignorance, which exists no longer in the same degree."

—L. Weiss, a Jewish Rabbi, comes out in a caustic article in the Columbus *Dispatch* of Jan. 31, attacking Past Master Ronayne for his address in that city, on "Freemasonry as Opposed to the Proper Enforcement of Law." He says: "How ridiculous! Why, the highest judiciaries of our land, officers from the lowest subordinates to the highest executive, are Masons. The very ones that form and uphold the law; Legislators and Senators, are Masons." He says again: "Why should ministers of religious organizations array themselves against secret societies, every one of which is a religious institution in the strictest sense of the word?"

—Rev. H. H. Hinman writes under date of Feb. 11, from Beloit, Ala.: "Yesterday I went to Selma, the first time I had been there for three months. I visited three of the schools for the education of the colored. Burrell Congregational Institute (Congl.) Knox Reformed Presbyterian Academy and Selma Baptist University. I was invited to speak in the two former and requested to come another time and talk to the students of the University, which I hope to do some time this spring. I spoke about twenty minutes to 200 students at the Burrell Institute, on the 'Evils of Secret Societies.' I had time to talk to but one department of Knox College. I was most cordially received in all of these schools and remembered by some of the teachers There is another school called a college under the A. M. E. church, which I hope to visit. Rev. Dr. Dinkins, president of Selma University gave me the enclosed list of names of persons who would be glad to get the *Cynosure*. Some of them have been on your list. I am quite well and very busy. Just now I am making garden. My peas are large enough to be hoed. Regards to all yours."

WHY ART THOU COME TO TORMENT US BEFORE THE TIME?

As an illustration of the sensitiveness on the secret society question in some quarters, we give the following from the Beaver Falls *Tribune* of Feb. 13 The speaker referred to was Rev. W. B. Stoddard. The meeting was not called as a prayer meeting, but as a meeting to consider the evils in Beaver Falls and how to get rid of them; so that Bro. Stoddard's remarks were in perfect order. The *Tribune* says:

"Some of the good sisters were talking under their breath this morning about a little incident that occurred at a prayer meeting held in the United Presbyterian church yesterday afternoon. This meeting was one of a series that have been held in the various churches, and were intended to be supplementary to the revival meetings and special services that have been held recently. Among the people present at the meeting yesterday were several ministers, and it is said that some of these ministers are members of secret societies.

"There was one brother present, however, who is not a member of anything but 'the church,' and he is one of those fellows who are continually 'loaded' and ready to go 'off' on the anti-secret society tangent at any moment. When called upon for remarks, this brother got up and started out in a real good, earnest Christian exhortation, but his weakness finally overcame him and he made a 'swipe' at the evils of secret societies and the people who belong to them. It is said that the bright eyes of one of the ministerial brethren snapped ominously, but he displayed his good sense by smothering any feeling that might have been aroused.

"One good sister, in telling of the incident, said, 'I was just in hot water all the time the man was talking, and was very anxious to have him quit.' Another lady, in talking of the matter, said, 'I would have liked to have gathered up about half a dozen old women and put him out of the house.'

"If the gentleman could have known what a storm of indignation he had been bringing down on his head, it is more than likely that he would have talked along some other line than in opposition to secret societies."

HOW THEY DID IT.

"A gentleman interested in temperance work in our State last year contributed $15 from his own funds for copies of the *Connecticut Citizen* to be sent to his neighbors and friends. A pastor stirred up his own church and others in the town and the result is 120 new subscribers. Another pastor set his temperance committee at work, and sends $3 90 to pay for the subscriptions secured. Can't you do something for this great work? Try."

The above clipping, taken from a bright paper published at Rockville, Conn., by the State Temperance Union, contains a suggestion for readers of the *Cynosure* and the *Lodge Lamp*.

CALL FOR THE ANNUAL STATE CONVENTION OF PENNSYLVANIA.

AT BEAVER FALLS, FEB 24 AND 25, 1896.

To all friends of religion and pure morality—opponents of organized secretism in all forms, kinds and degrees:— Providence favoring, this convention will meet as above, at 2 P M, in the Sixth Avenue theater. Beaver Falls is near the west border of the State, but is easy of access from all points, and is in the midst of an intelligent religious people in this and the adjacent States of Ohio and West Virginia. The time, it is thought, will conflict with very few, if any, other special or regular meetings.

The enemy boasts of his increasing power, of his control of civil and political affairs, and of his encroachments upon the church. He is ever active and on the alert.

It therefore becomes us to be awake and at work, not merely to hold our ground, but to advance all along the line. Much has been done. Much more needs to be done.

We ask all friends of the cause in Pennsylvania to come or send delegates from their respective churches and neighborhoods. We also respectfully invite all friends of our cause in Ohio, West Virginia and elsewhere to meet with us as consultative members.

In the name of our covenant God in Christ Jesus—the God of love and light and liberty—"with charity for all and malice for none," let us prayerfully meet at the time and place above named, that we may gather the fruits of the past, and sow more widely and abundantly than even heretofore "the good seed of the kingdom."

For program and information, address Rev. W. B. Stoddard, agent, Beaver Falls, Pa.

S COLLINS, *Pres Pa. N. C. A.*

Allegheny, Pa, Jan 31, 1896.

ADDRESS ON MASONRY.

PART OF AN ADDRESS BY REV J M FOSTER, BEFORE THE NEW ENGLAND CHRISTIAN ASSOCIATION, AT THE CONVENTION IN BROMFIELD M E CHURCH BOSTON JAN 15, 1896.

Masonry, the daughter of Jesuitry, is to be reprobated. We have documentary evidence to show that the Masonic lodge was organized in 1717, and the ceremonies were contrived by the Jesuits. Rev. J. P. Stoddard, the agent of this Association, who knows more about the lodge than any man inside or out of it, will show this convention that the one hundred and forty-two degrees of Masonry were taken by Jesuit priests from the ancient mysteries of Greek and Roman priests. We are opposed to Masonry

1. *Because it administers disloyal and blasphemous oaths.* Think of a Christian citizen taking a Master Mason's oath:

"I promise and swear that a Master Mason's secret, given to me in charge as such, shall remain as sacred and inviolable in my breast as in his own, murder and treason excepted, and they left to my own discretion."

Think of him taking the Royal Arch degree, which amends the above thus, "Murder and treason not excepted!" Where is the safety for society when men, to whom it looks for integrity and truth, bind themselves by such oaths?

Think of the lodge administering an oath "to ever conceal and never reveal its secrets, on pain of having his throat cut from ear to ear, his bowels torn out, his body burned and the ashes scattered on the rough sands of the sea, where the tide ebbs and flows twice every twenty-four hours!" These horrid imprecations should make those who administer and those who take such oaths obnoxious and punishable by the state, which exists for the punishment of evil doers and the protection and encouragement of those who do well. Yonder in Hartford, Conn., Dr. Malcomb R. Griswold committed arson. He was a Mason. He informed a brother Mason, Dr. Frederick C. Jackson, of the facts. This man violated his Masonic obligations and laid the facts before the grand jury. The culprit was tried before a Masonic judge. He was convicted and sentenced to ten years' imprisonment. The Hartford lodge then summoned Dr. Jackson for trial because of un-Masonic conduct in informing on a brother. The judge was Dr. Jackson's attorney. The trial resulted in the expulsion of Dr. Jackson. The Masons are against law and order, and interfere with the processes of justice.

The murder of Wm. Morgan, in 1826, by the Masonic lodge caused forty-five out of fifty of the members to leave the order. In their indignation they exposed the oaths by which the lodge bound its members. In 1833, under the pressure of public opinion, the Vermont Legislature passed a law interdicting these oaths. The law provided that anyone taking the lodge oaths voluntarily should "be fined not more than $100 and not less than $50." In 1839 the Legislature increased the penalty to $200

Massachusetts and New Hampshire adopted the same law, and Daniel Webster, the great lawyer and statesman, stoutly defended it. These laws have since been repealed, but no legislature can repeal the principle upon which they were based. The Supreme Court of the United States has decided that anyone who has taken the Endowment House oath of the Mormon hierarchy should not be naturalized; and if he has been naturalized, should be disfranchised.

The murder of Dr. Cronin in Chicago led to the exposure of the horrid oaths of the Clan-na-Gael. The courts decided that they were disloyal in the extreme. We affirm that the Masonic oath is just as disloyal as the Mormon or Clan-na-Gael, or the Jesuit, which caused the latter to be expelled from so many countries of Europe. Their blasphemy against the God of all government and their treasonable obligations should cause them to be authoritatively and judicially prohibited.

2. *Because it is a false religion.* They have chaplains, a mutilated Bible and mongrel prayers. It is not Christian, for Christ is purposely excluded from the first degrees. It is only a nature worship, devised after the imagination of the depraved heart. They sacrifice to devils and not to God.

Last July the Christian Endeavor convention was held in this city. In August the Knights Templar held their conclave. The first came without observation; the second riding on black horses and in glittering regalia. The one sought God's house and God's people; the other visited the saloons and brothels. The one worshiped God; the other served Satan at the altar of Bacchus and Venus, wine and lust. The one quickened the sources of moral and spiritual life; the other cast the pall of death over the morals and religion of the community.

3 *Because they take the time and means and energy that belong to the home and the church and devote them to selfish and unholy purposes.* On these accounts we conclude—

1. That every Christian should be separated from the lodge. "Come out from among them."

2. Every believer should refuse to commune with the members of the lodge.

3. The church should disfellowship lodge members.

4. The state should make membership in the lodge punishable.

YOUNG MAN, BEWARE.

REV. DR. MADISON C. PETERS OFFERS WISE COUNSEL.

Cut Loose From Evil Companionship—Forsake the Saloon and Give Up the Club. Degeneracy Begins When Home Becomes Distasteful.

Rev. Dr. Madison C. Peters of the Bloomingdale Reformed church, New York, chose "The Young Man Leaving Home" as his subject for Sunday evening, Feb. 9. The text selected was Luke xv, 11, 12: "A certain man had two sons, and the younger of them said to his father, Father give the portion of the substance that falleth to me. And he divided unto them his living. And not many days after, the younger son gathered all together and took his journey into a far country."

We behold here a father in the midst of his family, a good father. But this wayward boy became impatient of parental restraint and sighed to get away from the old home and be his own master. There is a delicacy of significance in the next stroke which the divine pencil draws. It was the darling of the family, the younger son, who is breaking away. It is nearly always a bad sign when a young man wants to get away from a good home. Impatient with his father's tardy march down to the grave, this boy one day, not thinking that his parents might grow old and need him, might take sick and die and have need of a loving son, walked up to his father and said, "Father, I can't wait for my share until you die, so give it to me now." According to the Jewish law he had a right to demand his portion at his father's hands. So the father divided share and share alike and gave the wayward boy in gold and valuables his part and reserved the farm for his elder brother. Though technically legal, how cruel was this demand. Not a word of thanks for all his father's goodness. Not a word of request for his counsels in the future. All the patient watchings in infancy and the guidance through youth—all this treasure of love he pays with ingratitude.

Sharper than a serpent's tooth it is
To have a thankless child.

We love to see young men engage in honorable avocations on their own account, desiring to be useful men in the world, and not mere burdens upon fathers, and drones in society. But this young man desired to leave home that he might be free to indulge in whatever direction they might lead him.

Whenever a young man finds a good home becoming tame, then degeneracy has set in. Of course we cannot always stay at home, but I implore you, wherever you go, maintain the integrity that was implanted in your breast in your early home. Keep your soul linked to it by ties golden with love, and let no change of time waste it away or dazzling heights of prosperity becloud it. You young men who have come to this great city, away from the warm bosom of home, however scantily your room may be furnished, fill it with mementos of your old home. Place the Bible on the table. Hang your mother's picture on the wall, and in your room consecrate one spot to prayer and often let sweet messages go from it to the hearthstone where father and mother sit, and where prayers are still offered for you, and into which no tidings come that are received with such loving and grateful interest as your own letters.

From this service let me urge you go straight home, or the place you now call home, and by the remembrance of other days, a father's counsel, a mother's devotion and a sister's love—

Write a good long letter
To the sad old folks at home,
Who sit when the day is done,
With folded hands and downcast eyes,
And think of the absent one.

Don't selfishly scribble, "Excuse my haste;
I've scarcely the time to write,"
Lest their brooding thoughts go wandering back
To many a bygone night,
When they lost their needed sleep and rest
And every breath was a prayer
That God would leave their delicate babe
To their tender love and care.

Don't let them feel that you've no more need
Of their love or counsel wise,
For the heart grows strongly sensitive
When age has dimmed the eyes.
It might be well to let them believe
You never forget them quite;
That you deem it a pleasure, when far away,
Long letters home to write.

Don't think that the young and giddy friends
Who make your pastime gay
Have half the anxious thought for you
That the old folks have today.
The duty of writing do not put off;
Let sleep or pleasure wait,
Lest the letter for which they looked and longed
Be a day or an hour too late.

For the loving, sad old folks at home,
With locks fast turning white,
Are longing to hear from the absent one.
Write them a letter tonight.

Write that you have been to the Bloomingdale church, and that you have taken the preacher's advice, answered your parents' prayers and given yourself to Christ.

Young man, I warn you against the man who lives fast, knows the town, is up to all the dodges of licentious villainy, rolls all the vile and sensual gossip under his tongue, who boasts of the "wild oats" he is sowing, and who takes a fiendish delight in undermining the principles and ridiculing the scruples of the uninitiated. Cut such a companion off and cast him from you. Forsake that saloon, give up that club, frequent no longer that convivial meeting which breaks up after the midnight hour and the members of which, inflamed with strong drink and licentious stories and songs, go madly to seek the gratification of their fevered and raging lusts. "Come out from among them and be separate." It is better that you should go companionless to heaven than that with these sons of Belial you should be cast into hell.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Feb. 23. Comment by Rev. S. H. Doyle.

TOPIC.—What faith can do for us.—Heb. xi, 1-10; xii, 1, 2.

What can faith do for us? This question might be answered in a single sentence. Faith can do all things. To those that believe, Christ says nothing is impossible. We have only to look at the history of the past and to study the lives of those who have believed in God and have lived in accordance with that belief to prove that this is true. The writer of the book of Hebrews has partially done this. In this magnificent array of Old Testament worthies who did so much through faith he practically demonstrates the truthfulness of the omnipotence of faith.

1. Faith explains the unseen and the seen. "Faith is the substance of things hoped for, the evidence of things not seen." "Through faith we understand that the world was framed through the word of God." Faith is the evidence of things unseen. There can be no other evidence. Things not seen are beyond the knowledge of our senses; if we cannot be certified of them by spiritual intentions, we cannot be certified of them at all. But there are many things about the seen also that we cannot understand or explain. We want to know the origin of the seen, the mystery of its continuance. Science is silent at these points, but where science ends faith begins and explains it all by telling us of God, the Creator and Preserver of the universe.

2. Faith removes the fear and the dread of death. "By faith Enoch was translated that he should not see death." Without the knowledge and hope that faith gives us for the future, death would fill us with apprehension and dread. God took this from Enoch by translating him. When his enemies sought him to put him to death, they could not find him, for God had taken him away without tasting of death. We cannot expect to be translated, but if we believe in God and His word, and put our trust for the future in Him, all the horror and dread that surround death are removed, and it practically amounts to the same thing.

3. Faith makes it possible for us to please God. It was by his faith that Enoch pleased God. It must be true of us also, for "without faith it is impossible to please Him."

4. The faith of others inspires us to patiently run the race that is set before us, looking unto Jesus, who is the Author and Perfector of our faith.

Faith can do all these things and much more. Have we faith? This is the all important question. If we have not, let us pray to God for it—for faith is a God given gift.

Bible Readings.—Mark xvi, 15, 16; John i, 12; vi, 40; xii, 35, 36; xx, 31; Acts x, 43; xv, 8, 9; xxvi, 15-18; Gal. iii, 7-11; Eph. ii, 8; vi, 16; I Thess. v, 8; Heb. iv, 3; vi, 12; I Pet. i, 8, 9; I John v, 4, 5.

New Christian Endeavor Work.

An entirely new method of Christian Endeavor work and one that ought to meet with a hearty response from every member of the society has been proposed by Mr. William J. Searle, an earnest Christian Endeavorer of New Zealand. His plan is to have Christian Endeavorers unite as the Christian Endeavor Letter league, simply by promising to write at least one letter a month to some friend or acquaintance, this letter having for its definite object the extension of the Master's kingdom. The letter may be to some unconverted person and may point him to "the Lamb of God that taketh away the sins of the world," or it may be directed to some one in sorrow or in need of spiritual uplifting. The only condition is that the letter deals with the affairs of the kingdom. No organization is required, societies simply taking up the matter as they may desire, and, where advisable, the work being reported to the union secretaries.

The subjects dealt with in these letters are left entirely to the conscience of the individual writers. Societies, however, may request a concerted action under special circumstances, such as during home or foreign mission revivals or evangelic services. —Golden Rule.

A New Member's Social.

The associate membership committee of the Union Park society of Chicago recently held a social for the sole purpose of obtaining new members, says The Golden Rule. This social was not thrown open to all the society, but a carefully selected number of Endeavorers were invited to meet with an equally carefully selected number of outsiders. The committee, of course, obtained the names and addresses of all the guests, and set the active Endeavorers to work interesting the outsiders in the society, with such success that several new members were obtained.

Christian Endeavor Briefs.

Kentucky Endeavorers have been especially active in the work for the prisoners, and now two new societies have been formed at the branch state prison at Eddyville.

Philadelphia has a unique Christian Endeavor society, comprising the workers in the Sunday Breakfast association. No other society has such a record. Last year 123,277 persons attended the meetings, of whom over 63,000 were given a charitable meal; 6,346 persons went forward for prayer.

Greetings were received from the United society from Texas, Iowa, China, India, Ireland and all the Australian colonies, at the New South Wales Christian Endeavor convention. Truly "all ye are brethren."

With the American passion for brevity people commonly speak of the Endeavor society. May it never become that. If part of the title must be dropped, let it be "Endeavor," that the "Christian" may be retained. We are Christians first, and because Christians, Endeavorers.

The Outlook In England.

Is Lord Salisbury likely to give the franchise to women? It is quite possible that he will do so. The Liberal Unionists almost to a man (Mr. Leonard Courtney the one conspicuous exception) are against the representation of women, but the Conservative majority without the Liberal Unionists will be strong enough to carry anything. There will undoubtedly be a registration of voters bill, and in all probability a redistribution of seats bill, brought in by the government, and it is thought very probable that in these an opportunity will be found for enfranchising at least some women. Woman suffrage has always had considerable Conservative support. Lord Beaconsfield was absolutely the first person to say a word in its favor in the house of commons, and Lord Salisbury and Mr. Balfour are both its advocates. Probably, however, a Conservative woman's suffrage would be confined to propertied ladies. It would be rather a representation of that property than an enfranchisement of women. To this, probably, the house of lords would not object.—London Illustrated News.

SHE TOOK THE PRIZE.

Miss Melissa Taylor Is Declared the Prettiest Girl In Iowa.

Miss Melissa Taylor, who possesses the distinction of being the prettiest girl in Iowa, is the daughter of Mr. and Mrs. H. M. Taylor of Albia. Out of 60 contestants from various parts of the state she was awarded first prize for beauty at the state fair recently held at Des Moines. Miss Taylor is now 21 years of age and besides having a fair face is a charming young woman. Early in life Miss Taylor showed a remarkable musical talent, and having a beautiful soprano voice it was decided to give her an opportunity to improve it, and to Chicago and its instructors are due the happy results of four years of study and training, for the young woman now ranks without question as one of the most talented musicians in central Iowa. With this gift she unites a sweet, womanly disposition and a charming manner, which win for her a place in the hearts of all who meet her.—Chicago Tribune.

MISS MELISSA TAYLOR.

Modern Woman's Strength.

Whatever may be thought of the pretensions to intellectual advance put forward on behalf of the modern woman, there is at least no denying her physical and muscular progress. Brought to the test of actual results, her claim to mental superiority over the woman who thought and worked and achieved in a less assertive age becomes by no means easy to establish. With all the exultant fuss about higher education and the equality of the sexes, we look in vain today for worthy successors to some of those gifted and brilliant women of the past who, quietly and without the aid of advertisement, wrote their names upon the history of their time. But when it comes to a question of physical comparison the new feminine generation has far better reason to congratulate itself and pity its grandmothers.—London World.

Remarkable Twins.

Tillie and Lizzie of Philadelphia, 19 years old, are remarkable twins, if the stories told of them be true. When one suffers pain, the other feels it also. Either sister can find the other in a crowd of any size "without hunting," as they express it. The resemblance between the two girls is remarkable. Both weigh exactly the same. Their recollections of past events are precisely the same. Neither one can re-

call a single occurrence that did not happen in the presence of both. It takes the minds of both to retain a lasting recollection of any happening, but when the fact is once impressed upon the minds of both, neither one forgets its least important feature.

New York's Legal Women.

New York's list of lawyers includes the names of many talented young women. The first woman to win a prize at a regular law school was Miss Nellie Titus, now an active and successful lawyer. Miss Florence Dangerfield, who was chosen president out of a class of 90 men, is a young woman who has already distinguished herself in her profession. The versatility of Mrs Theodore Sutro, who was valedictorian of her class in the law school of the University of New York, is well known. The first woman to be admitted to the bar in this city was Miss Kate Stoneman, a friend and coworker of Dr. Lozier.—New York World.

Jeanne de Chantal.

Mme. Jeanne de Chantal, superior of the religious Order of Providence, is dead. She was 63 years old. When the Prussians came into France in 1870, she was superior of the Chateaudun community. She concealed in the cellars of the convent a great number of soldiers and guerrillas. One of the latter was captured and ordered to be shot. She stood between him and the squad, and the order to fire was not given. A convoy of wounded French soldiers was ordered to Germany, but she stood in front of it, and the soldiers were returned to the ambulance. This achievement has been made the subject of a celebrated painting.

The Spreading Struggle.

Mrs. M. Wolstenholme edits The Woman's Voice at Sydney, New South Wales. Its motto is, "Democratic, but not revolutionary; womanly, but not weak; fearless without effrontery, liberal without license." The Abbeville (S. C.) Medium says: "The struggle for equal rights for women is not confined to our state, but is going on throughout the world among the most enlightened people. The Voice is an advocate of suffrage, and the question seems to be a live one in those localities."

The Big Three.

Wyoming, Colorado, Utah, hail! Your disfranchised sisters of 41 less favored states look upon you not in envy, but in a spirit of emulation, anticipation and expectancy. In Washington, Oregon, Idaho and California our fight for freedom is on, and our hopes beat high as our campaign progresses. The mighty west is marching on.—Portland (Or.) Pacific Empire.

The Mission of Motherhood.

Everything portaining to woman is taking on higher conditions. Even the caricature pictures, in which needy cartoonists cater to their own necessities by expressing on paper for the public prints their never lucid ideas of the woman question, have advanced beyond the old pictures of the hideous, angular virago and her broomstick or the irate woman, half hen and half monstrosity, both of whom were vigorously belaboring the alleged tyrant man, and are now sketching handsome, happy looking women in ugly and impossible garments, making love to silly, conceited little swains whom the new woman wants to marry. If the old woman produced such specimens of masculinity under the old order as are portrayed therein, it is quite time to supplant her by the "free woman," who will make better success of the mission of motherhood.—Mrs. Julia H. Bauer.

A Royal Invalid's Fare.

Here is the regime of a royal invalid, as we must still call the empress of Austria, for she is far from robust. No meal is allowed to be partaken of later than 7 o'clock p. m. A couple of eggs, milk in some light and wholesome form and a single plate of plainly cooked meat form the simple meal. Eight hours' sleep every night is insisted upon.

We must not be misled by seeing in the papers that the empress appeared at a state banquet, for she does so when necessity requires it, but without partaking of a single dish, her frugal repast, ordered by her physician, having been eaten in her private apartments.

Degrees For Women.

There seems to be some probability that the admission of women to degrees at Oxford and Cambridge is within measurable distance. At least movement in this direction has been made of late and is still being made at Oxford, and if one university is sensible enough to make this educational advance, the other can scarcely fail to follow suit. There is nothing, one would imagine, to be said against such a step, for it is manifestly absurd to permit women to compete with men for a prize, so to say, and then, when they win, deny it to them because of their sex.—Lady's Pictorial.

THE DRUNKARD'S DEVICE.

How He Steadied His Palsied Arm to Convey Whisky to His Lips.

In his book "John Bull & Co." Max O'Rell narrates the following incident which came under his own eyes in Australia: "A man of about 40, with drawn face, haggard eyes and the sad, sinister expression of a Chinaman in an opium den, presented himself at 9 o'clock in the morning at the private bar of the hotel where I had put up. He laid down sixpence and was served with a glass of whisky. He added a little water with a shaking hand, carried the glass to his lips and at one draught swallowed the contents. Then, silent and without lifting his dull and staring eyes from the ground, he went away. Half an hour later he returned. His hand was trembling more and more and seemed to refuse to lend itself longer to the task imposed upon it. The hotel keeper, who had noticed my interest in the scene, said to me: 'In the intervals he goes to another hotel and gets a drink. If you have nothing particular to do, remain where you are, and you will see something that will repay you for your trouble.'

"At about 12:30 the poor wretch appeared at the bar for the seventh time. The sixpence was laid down, the glass filled. The hand went to the glass, but had no longer the power to take it. After many efforts, however, the glass was grasped, but even then the drink could not be conveyed to the mouth.

"The drunkard darted a furtive glance from right to left. It seemed to him that no one was looking. He drew a long silk handkerchief from his pocket and passed it around his neck. With his two hands he held the two extremities. In his right hand he grasped the glass, and drawing the end which was in his left hand the ingenious drunkard made a pulley of the handkerchief and succeeded in conveying the whisky to his lips. He put down the glass, dragged himself to the door and edging along by the walls found his way home for a few hours' repose. 'This thing has been going on for three years,' said the landlord, 'but the pulley trick he only took up about a month ago. It is the last stage. Soon he will no longer be able to swallow, and delirium tremens will carry him off.'"

FACTS FOR GIN GUZZLERS.

It Doesn't Take Long to Drink a Farm at 10 Cents a Gulp.

Bob Burdette gives this simple recipe: "My homeless friend with the chromatic nose, while you are stirring up the sugar in a 10 cent glass of gin let me give you a fact to wash down with it. You may say you have longed for years for the free, independent life of a farmer, but you have never been able to get money enough to buy a farm. But there is where you are mistaken. For some years you have been drinking a good improved farm at the rate of 100 square feet at a gulp. If you doubt this statement, figure it out for yourself.

"An acre of land contains 43,560 square feet. Estimating, for convenience, the land at $43.56 an acre, you will see that it brings the land to just 1 mill per square foot. Now pour down the fiery dose and imagine you are swallowing a strawberry patch. Call in five of your friends and have them help you gulp down that 500 foot garden. Get on a prolonged spree some day and see how long it will take to swallow a pasture land to feed a cow. Put down that glass of gin. There is dirt in it—800 feet of good, rich dirt worth $43.56 per acre."—Exchange.

The Social Glass.

Drunkenness first is a vice. Then alcohol becomes a necessity, and inebriety is the result. Its symptoms are similar to malarial attacks, and when the paroxysms occur the man has to break out, no matter how strong his determination is. The social glass is the maker of the drunkard, and no man becomes a voluntary toper. Society by its social glass has recognized drunkenness, and divorce, destruction of business and life, the dragging to light of family skeletons, are all attributed to drunkenness.—Exchange.

Drinking In the Army Decreasing.

The surgeon general of the army furnishes statistics to prove that alcoholism is on the decrease. In 1890 no less than 17 posts had more than 10 per cent of their average number under medical care for drunkenness; in 1891, 11 posts; in 1892, 10; in 1893, 7, and in 1894, 4. These figures are hopeful and warrant the belief that in the near future delirium tremens will form no part of the unofficial tactics of our standing army.—Union Signal.

Notes About Drink.

The annual drink bill is estimated at $1,000,000,000, and yet there are tens of thousands of people living on the charity of those who do not drink.

New York has 7,300 saloons, one to every 234 persons. Chicago's 7,000 saloons is a ratio of one to every 242; Boston has one to 500, or 1,080 saloons, while Philadelphia has 1,355 saloons, or one to every 841 persons.

SABBATH SCHOOL.

LESSON IX, FIRST QUARTER, INTERNATIONAL SERIES, MARCH 1.

Text of the Lesson, Luke ix, 18-27—Memory Verses, 23-26—Golden Text, Luke ix, 35—Commentary by the Rev. D. M. Stearns.

18. "And it came to pass as He was alone praying His disciples were with Him, and He asked them, saying, Whom say the people that I am?" It is probable that between the last lesson and this we are to think of the feeding of both the 5,000 and the 4,000, His walking on the sea and His visit to the coast of Tyre and Sidon, and now He is away north near Cæsarea Philippi, or Dan. He had been hearing from home and sending word thither—in other words, He had been praying—and then He asks this question, not that He cared what people thought of Him or whom they thought He was, but He was leading on to a confession from His disciples for a purpose. If we tolerate a care as to what people think or say of us or have an ambition to have a name among men, we have not the spirit of Him who emptied Himself for us and made Himself of no reputation, coming here "not to be ministered unto, but to minister and to give His life a ransom for many." The message of Jeremiah to Baruch is always fitting, "Seekest thou great things for thyself, seek them not" (Phil. ii, 7, 8; Math. xx, 28; Jer. xlv, 5).

19. "They answering said, John the Baptist, but some say Elias, and others say that one of the old prophets is risen again." Compare verses 7 and 8. To know God in the greatest thing, but we cannot know God apart from Jesus Christ (Math. xi, 27), and when we think we know Him we may well apply this word to ourselves, "If any man thinketh that he knoweth anything, he knoweth nothing yet as he ought to know" (I Cor. viii, 2). At best we know but in part now; not till then shall we know as we are known (I Cor. xiii, 9, 12). The natural man cannot know the things of God at all (I Cor. ii, 14), but even the spiritual man is oftimes so carnal that he cannot discern spiritual things.

20. "He said unto them, But whom say ye that I am? Peter, answering, said, The Christ of God," or as in Math. xvi, 16; John vi. 69. "The Christ, the Son of the living God." Matthew says that Jesus replied to this, "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father, which is in Heaven." It is surely blessed to be taught of God for "Who teacheth like Him?" (Job xxxvi, 22.) Before Jesus left His disciples He said that the spirit whom He would send would teach them all things and guide them into all truth (John xiv, 26; xvi, 13).

21. "And He straitly charged them, and commanded them to tell no man that thing." In Math. xvi, 20, it is written that He said that they were to tell no man that He was Jesus the Christ. In the beginning of His ministry He said very plainly to the woman of Samaria that He was the Christ (John iv, 25, 26), but now that they have rejected Him, the next sign that He is the Christ will be His resurrection from the dead. We will never know till it is too late how much we have lost by not simply believing His word. We thus grieved the spirit and hinder Him from telling us what He would like to. If, on the other hand, we are filled with the spirit, we shall hear His voice and know when to be still and when to speak.

22. "Saying, The Son of Man must suffer many things, and be rejected of the elders and chief priests and scribes and be slain, and be raised the third day." There is evidently some connection between this and His forbidding them to say that He was the Christ. On several different occasions He told them as plainly as this that He must die and rise again the third day, but they received it not. They did not believe that He meant just what He said, and they could not put any other meaning upon His words, therefore they lost it all.

23. "And He said to them all, If any man will come after Me, let him deny himself and take up his cross daily and follow Me." The true Christian life is the Christ life, the life of Jesus made manifest in our mortal flesh (II Cor. iv, 10, 11), and this means the dying unto self, always, the constant reckoning dead of the self life, the old man, the carnal mind which must be put off and kept off—not put off and on as we would our clothes. Christ never lived unto Himself in any way, either as to His will or His glory or His pleasure (John vi, 38; viii, 50; Rom. xv, 3). To take up the cross is not to wear some kind of a pretty cross, for there is no such thing as a pretty cross recognized in Scripture, but it is just to die constantly to one's own will and way and pleasure. "Not I, but Christ."

24. "For whosoever will save his life shall lose it, but whosoever will lose his life for My sake, the same shall save it."

Our life may be said to be that which takes up our attention, which chiefly occupies our minds and our time, that which interests us most. We have to engage in many and varied forms of business, but even in these it may be our main thought to glorify God, and thus God and not business will be our life. We shall be able to say, "For me to live is Christ."

25. "For what is a man advantaged if he gain the whole world and lose himself or be castaway?" Let a man live for his business, or his home, or for pleasure, or for himself in any way and not receive Christ, and he and all his life will be truly lost, for he that hath not the Son of God hath not life. The word "castaway" in this verse is wholly different from that in I Cor. ix, 27. There it refers to service rejected (see R. V.), but here evidently to the loss of the soul.

26. "For whosoever shall be ashamed of Me and of My words, of him shall the Son of Man be ashamed when He shall come in His own glory and in His Father's, and of the holy angels." The one who prefers his own life to the daily dying to self certainly prefers self to Christ and may be said to be ashamed of Christ. Such can have no part in His kingdom. His coming in glory here referred to is His coming with His saints (I Thess. iii, 13; Col. iii, 4), they having previously met Him on His way (I Thess. iv, 16-18) and received their rewards and positions in His kingdom.

27. "But I tell you of a truth there be some standing here which shall not taste of death till they see the kingdom of God." Inasmuch as in Matthew, Mark and Luke this statement is immediately followed by the record of the transfiguration, that event was doubtless the fulfilling of this statement. Jesus with Moses and Elijah suggest the Son of Man glorified, associated with all the saints both risen and translated, and the apostles suggest Israel in the flesh all righteous. Such will be the center of the millennial kingdom, at the close of which satan will be loosed and then completely overthrown.

Long and Well.

He lives long that lives well, and time misspent is not lived, but lost.—Fuller.

Drs. Maybe and..... Mustbe.

You choose the old doctor before the young one. Why? Because you don't want to entrust your life in inexperienced hands. True, the young doctor *may* be experienced. But the old doctor *must* be. You take no chances with Dr. Maybe, when Dr. Mustbe is in reach. Same with medicines as with medicine makers — the long-tried remedy has your confidence. You prefer experience to experiment—when you are concerned. The new remedy *may* be good — but let somebody else prove it. The old remedy *must* be good — judged on its record of cures. Just one more reason for choosing ***AYER'S*** Sarsaparilla in preference to any other. It has been the standard household Sarsaparilla for half a century. Its record inspires confidence — ***fifty years of cures.*** If others *may* be good, Ayer's Sarsaparilla *must* be. You take no chances when you take ***AYER'S*** Sarsaparilla.

TRIPLE TRAGEDY IN IOWA.

Miscreant Kills His Sweetheart, Her Mother and Then Himself.

CENTERVILLE, Feb. 15.—George Jones shot and killed his sweetheart, Leah Martin, and her mother, Mrs. J. Martin, and then put a bullet into his own head last evening. The reasons for the deed are unknown, but it is supopsed that the parents of the girl with whom Jones had been keeping company for two years, had objected to their relations. Jones was of good family and the Martins are also highly respected people.

Jones went to their home last evening and the last seen of him alive was when he entered the house. A short time after several shots were heard. Neighbors rushed to the house and found Mrs. Martin and her daughter on the floor. Mrs. Martin had a bullet in her head and one in her breast and was dead. The daughter had a bullet in her head and one in the neck, and although not yet dead will die.

Jones was found outside the house with a great hole in his temple and his brains oozing out. The scene in the house indicated that Jones had gone there and had a quarrel with the girl, and that her mother had interfered between them, whereupon Jones shot the mother and than the daughter.

GIRL APPLIES FOR CITIZENSHIP.

Mary James Desires to Take the Civil Service Examination.

CHICAGO, Feb. 17.—Miss Mary Winifred James was admitted to citizenship in the United States Saturday morning by Judge Horton. When Miss James' name was called to be examined by the chancellor, the latter was somewhat surprised to see a tall, slender girl before him, who announced that she wanted to relinquish any allegiance which she might have to any "potentate or sovereign and particularly to the queen of Great Britain and Ireland."

Miss James is a sister-in-law of Collector Mize and is anxious to take the government civil service examination. As the naturalization papers of her father are missing, having been mislaid, the young lady made application in her own right.

Lena Olsen's Murderer Caught.

DULUTH Minn., Feb 17.—A recent letter from a man in New York to Chief of Police Armstrong stated that A. A. Austin, the murderer of Lena Olsen, the woman who was found on Minnesota point in the summer of 1894, was in jail at Pomeroy, O The chief sent Austin's photograph and description and Saturday Sheriff Butchart received a message asking if he would divide the reward with the sheriff at Pomeroy if Austin was caught. The authorities here believe Lena Olsen's murderer has at last been located

HAS THE POLE BEEN FOUND?

Report That Nansen, the Norwegian, Has Solved the Problem.

LONDON, Feb. 14 —Great excitement was occasioned in geographical circles in this city yesterday by a telegram from St. Petersburg stating that the Norwegian explorer, Nansen, who sailed from Christiana, Norway, June 24, 1893, for the north pole, has discovered that long-sought spot.

The news was brought to Irkutsk, Siberia, by a Siberian trader, but the particulars are not known. However, it is said that Nansen is now returning with his gallant little vessel the Fram. It is pointed out here in well informed circles that if the news turns out to be correct it indicates that the explorer has made his way back to New Siberia from the Arctic regions and is there awaiting favorable conditions before commencing his homeward journey.

ST. PETERSBURG, Feb. 14.—The news from Dr. Nansen, which was telegraphed here from Irkutsk, Siberia, was received there from the Ustyacht at the mouth of the Yana river.

Gold Train Leaves Denver.

DENVER, Feb. 15.—The gold train left for New York Friday via the Union Pacific, Denver and Gulf railroad and the Seaboard Air Line. There are 108 members in the party which is escorting I. R. Porter, president of the New York Mining exchange, to that city. The bullion car carries the finest collection of gold ores ever made in Colorado. The New York Mining exchange will be formally opened on Monday, but no stocks will be called until Tuesday, when the Colorado excursionists arrive.

Receiver Appointed.

YORK, Pa., Feb. 17.—A receiver has been appointed for the Baltimore Condensed Milk company and the York Canning company (one concern), at the instance of the Fort Stanwix National bank of New York. The liabilities are said to be $102,000 and assets $20,000

Held Criminally Responsible.

CLEVELAND, Feb. 17.—Coroner Arbuckle Saturday rendered a decision holding the Canton Wrought Iron Bridge company of Canton O., criminally responsible for the collapse of the Akron, Bedford and Cleveland Electric railway bridge across Tinker's creek, which fell about a month ago and in which an electric car was precipitated seventy-five feet into the creek. Two men were killed and another badly injured.

Nebraska Republican Convention.

LINCOLN, Feb. 15.—The Republican state central committee convened yesterday and the date for the state convention to select the national convention delegates was set for April 15, and the place Omaha.

John R. Gentry Sold for $7,600.

NEW YORK, Feb 15.—At the Fasig sale of horses yesterday John R. Gentry, with a record of 2:03¾, was sold to William Simpson, a well-known pawn-broker of this city, for $7,600

Gold Reserve Is Climbing Up.

WASHINGTON, Feb. 15.—The sub-treasuary at New York yesterday lost $1,518,000 in gold coin, and $18,400 in bars, leaving the true amount of the gold reserve $70,080,870.

Assignment of Pork Packers.

CINCINNATI, Feb. 15.—Jacob Vogel & Sons, pork packers, have assigned to Frank J. Dorger. Assets, $75,000; liabilities not known.

THE DEATH RECORD.

Judge EMERY D. POTTER, prominent citizen of Toledo, O.

JAMES D. O'BRIEN, well-known Democratic politician, at Chicago.

AMBROSE HOFFMAN, popular citizen of Clinton, Ia.

WILLIAM G. SHRUM, veteran of the late war, at Decatur, Ills.

J. B. BROWN, editor of The Gazette, at Galena, Ills.

BLOOMFIELD TAYLOR, an old resident of Lebanon, Ind

Dr. E. MCCLELLAND, state representative and editor of The Times, at Cedar Rapids, Ia.

NEW IRON LASTS and HOME REPAIRING OUTFIT

The Latest, Neatest, Cheapest and Best Outfit Ever Invented.

THE HOME REPAIRING OUTFIT NO. 1.

Consisting of 38 First-Class Tools and Materials (neatly boxed) Shown In Cut, viz.:

1 Iron Last, 8 inches.
1 Iron Last, 6 inches.
1 Iron Last, 4 inches.
1 Iron Standard, with Base.
1 Package Assorted Nails.
1 Package 4-8 Wire Clinch Nails.
1 Package 5-8 Wire Clinch Nails.
1 Package 6-8 Wire Clinch Nails.
6 Pairs Star Heel Plates.
½ lb Copper Rivets and Burrs.
1 Steel Punch.
1 Sewing Awl, complete.
1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

All these tools are full-sized, practical, neat, and cheap; not mere toys. They enable any person to do his own half-soling, boot, shoe, rubber, harness, and tinware repairing.

This Outfit is the result of years of study, experiment, and correspondence in the manufacture of Iron Lasts and Repairing Outfits; and its practical advantages need only to be seen and tried to be appreciated.

Our Improved Iron Lasts and Standard are one of the handiest tools you can have about the place. The Lasts are four in number, smooth and solid, 4, 6, 8 ,and 10 inches long, thus enabling one to half-sole all sizes of foot-wear. The Standard is made with an iron base, which can be easily fastened to the bench. No method of half-soling is now used on common work, except that of iron last and wire clinch nails. The writer of this has been in the business 20 years, and has seen the changes from the old wooden lasts and pegs to the modern method, and knows it to be complete.

Our Improved Harness and Saw Clamp is an indispensable tool in sewing a harness or filing a saw. The jaws are thrown open mechanically by a coiled spring on the bolt.

The weight of this outfit is 18 lbs. Price, all complete, packed in a neat, strong box, only $3.00.

The Home Repairing Outfit No. 2.

COMPLETE BOOT, SHOE AND RUBBER REPAIRING OUTFIT, consisting of 31 first class tools and materials. The No. 2 outfit contains the same articles as the No. 1 except ing the Harness and Soldering Tools, and is gotten up for those who have no harness or tinware repairing to do. Price of No. 2, neatly boxed, $2.00, or with the paper one year, $2.75. Price of No. 1 neatly boxed, $3.00, or with the paper one year, $3.75.

W. I. PHILLIPS, Publisher,
CHRISTIAN CYNOSURE, 221 West Madison St., Chicago.

Image of the Beast: A Secret Empire; or, Freemasonry a Subject of Prophecy. By Rev. Richard Horton. Third edition. 200 pages. Cloth. Price, 60 cents.

Eminent Men on Secret Societies. Composed of "Washington Opposed to Secret Societies," "Judge Whitney's Defence," "The Mystic Tie," "Narratives and Arguments," the "Anti-mason's Scrap Book" and "Oaths and Penalties of Freemasonry as Proved in the New Berlin Trials." 326 pages, cloth. $1 00

Prof. J. G. Carson, D. D., on Secret Societies. A most convincing argument against fellowshiping Freemasons in the Christian church. 10 cents each.

Ex-President John Quincy Adams' Letters on the Nature of Masonic Oaths, Obligations and Penalties. Price, cloth, $1.00. Paper, 35 cents.

American Handbook and Citizen Manual By Manlove N. Butler. Contents: Bible and Secretism; Masonic Religion; Masonic Sun Worship; Masonic Government; Unwritten History; Grand Lodge Masonry; Public Opinion; Lodge and Saloon; The American Movement. Over 200 pages. Paper, single copy, 40c.

Narratives and Arguments, showing the conflict of secret societies with the Constitution and law of the Union and of the States. By Francis Semple. The fact that secret societies interfere with the execution and pervert the administration of law is here clearly proved. 15cts each.

The Mystic Shrine Illustrated. An illustrated Ritual of the Nobles of the Mystic Shrine. This is a Side Masonic degree conferred only on Knights Templar and on Thirty-two degree Masons. 15 cts.

Council of the Orient. The Complete Standard Ritual of Council Masonic Degrees in Cypher, 8th to 10th inclusive. Giving the Degrees of Royal Master, Select Master and Super Excellent Master. Pocket size, full Roan, flap, $2.50.

Allyn's Ritual of Freemasonry by Avery Allyn contains the fully Illustrated Ritual of the Blue Lodge, Chapter Council and Commandery, 11 of the Scotch Rite Degrees, Several Masonic side degrees and what is termed a Key to the Phi Beta Kappa, the Orange and Odd-fellows Societies. Price in cloth $5.00.

Richardson's Monitor of Freemasonry. Containing the ceremonies of Lodges, Chapters, Encampments, etc. Illustrated. Although extensively used in conferring the higher degrees, it is not only very incomplete but inaccurate especially as regards the first seven degrees, and as to the higher degrees it gives but a description and general idea of the degrees rather than the full ritual. Price in cloth, $1.25; Paper covers, 75c.

Look to the East. A Ritual of the first three Masonic Degrees by Ralph Lester. Price in cloth $2.00. Notwithstanding the high price this book is very inferior in every way to Freemasonry Illustrated or The Handbook of Freemasonry at a quarter the price.

Ecce Orienti. The Complete Standard Ritual of the First Three Masonic Degrees in Cypher, with complete Floor Charts of Initiating, Passing and Raising a Candidate. Pocket size, Full Roan, Flap, $2.50.

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Secret Societies Illustrated. Containing the signs, grips, passwords, emblems, etc., of Freemasonry (Blue Lodge and to the fourteenth degree of the York rite), Adoptive Masonry, Revised Odd-fellowship, Good Templarism, the Temple of Honor, the United Sons of Industry, Knights of Pythias and the Grange, with affidavits, etc. Over 250 cuts, 99 pages, paper cover. 25cts each.

ITEMS OF INTEREST.

STATE NEWS GATHERED FROM HERE AND THERE.

Some of the Important Happenings of the Week Reported by Telegraph—Matters Which Will Be of Interest to Our Readers—State News in Brief Form.

KEWANEE, Ills., Feb. 13.—The man who is supposed to have robbed the New Windsor jewelry store, and who shot Constable Reynolds Saturday, was reported near Kewanee Tuesday and yesterday twelve men started from here to run him down. After an all-day chase two of them overtook their man five miles east of here, and after exchanging several shots he turned his revolver upon himself and fired, wounding himself in the breast, from which he died in about two hours.

Before he died he said that he was the man who shot Reynolds. The body was brought here and is in charge of the coroner. He would not give his name, but said that he was married and had a family. He does not have the appearance of a working man. No papers were found on the body to identify it.

Freak of an Insane Woman.

ROCK ISLAND, Ills., Feb 17.—Mrs. William Moore, who lives with her husband in Rural township, about seven miles south of here, was seized with an attack of insanity Friday, and, securing a razor, rushed out into the barn where Mr. Moore was engaged in milking a cow and slashed him four times in the neck and twice in the head, laying his skull bare. Evidently thinking she had killed him, Mrs. Moore then drew the razor across her own throat, but the husband managed to wrench the razor from her before she had seriously injured herself.

First Hanging in the County.

LINN, Mo., Feb. 17.—Emile Davis was hanged here Saturday for the murder of Frank Henderson, his sister's sweetheart, in January, 1894, by administering strychnine in a drink of whisky. Davis died protesting his innocence. His parents refused the body. This was the first hanging in Osage county in the history of the state

In Jail for Robbing a Postoffice.

SPRINGFIELD, Feb. 13.—Burglars entered the postoffice at Petersburg, Menard county, blew open the safe, extracted $75 in money and a quantity of stamps, then set fire to the building and carried off the mail pouch. The mail pouch was found later. John Goldsby, the school janitor's son, and Con Sullivan, both young men of Petersburg, have been arrested at Petersburg, and Joseph Wyball and Green Arnott at Mason City, and lodged in jail, being suspected of the crime.

Product of Illinois Coal Mines.

SPRINGFIELD, Feb. 12.—Secretary Schilling, of the bureau of labor statistics, has completed the annual report of coal statistics for the period ended July 1, 1895. It shows the number of tons of coal mined was 17,725,864, an increase over the previous year of more than 600,000 tons. There was a large increase in the number of boys employed in the mines, but a decrease in the number of miners. Seventy-five men were killed in the mines during the year, and 605 were injured.

Coal Company Violating the Law.

LACON, Ills., Feb. 13.—The Devlin Coal company, of Toluca, has been issuing coupons to their employes in payment for work, worth their face value only at the company's stores, in direct violation of the law. Merchants who accept the coupons in payment for goods have to discount them 10 to 20 per cent. An organized movement is on foot among the merchants to bring suit against the coal company.

Depends on an Ante-Nuptial Contract.

HILLSBORO, Ills., Feb. 15.—Sarah Jordan, widow of William Jordan, of this county, who bequeathed the greater portion of his property to the public schools of Gresham township, has filed a suit in the circuit court of Montgomery county to defeat the will. The result will depend upon the validity of an ante-nuptial contract. The property in controversy amounts to $85,000.

Seven Jail-Birds Get Away.

SPRINGFIELD, Ills., Feb. 13—Seven prisoners escaped from the Macoupin county jail at Carlinville by breaking down the heavy iron doors. Three of the fugitives—George Williams, Charles Miller and Thomas Woods—were re-captured, but L. B. Brown, Jack Noel, Harry Shaw and William Avery are at large.

Funeral of the Late Editor Brown.

GALENA, Ills., Feb. 17.—A public funeral was given the late J. B. Brown, editor of the Galena Gazette. Services were held in Turner hall, where 2,000 people congregated for the obsequies. Rev. George D. Lindsey and Hon. E. H. McClellan eulogized Mr. Brown. The funeral was under Masonic auspices.

State Notes.

Mrs. Mary Applegate, of Canton, Ills., has instituted suit for $5,000 damages against the Pabst Brewing company and Saloonkeeper A. J Taylor, alleging that her husband spent all his money in their saloon and failed to provide for his family.

Andrew Holmes, a farmer living near Durand, Ills., while returning home after having purchased a carload of cattle at that place, was struck by a Chicago, Milwaukee and St. Paul train and killed.

The Chicago Academy of Sciences, section of astronomy, will hold its annual meeting at the Dearborn observatory Evanston, Wednesday evening, Feb. 12, at 7 30.

George Harold was convicted at Salem, Ill., of the murder of Patrick Brennan and his punishment fixed at sixteen years in the penitentiary.

THE MARKETS.

New York Financial.

NEW YORK, Feb. 14.

Money on call nominally at 3 per cent.; prime mercantile paper 5½@7 per cent.; sterling exchange was quiet, with actual business in bankers' bills at 487½@487¾ for demand and 483¼@486⅛ for sixty days; posted rates 487@488 and 488½@489; commercial bills, 485½

Bar silver, 67⅜; Mexican dollars, 53¼.

United States government bonds weak for the old 4's; other issues steady; new 4's registered, 115¾; do. coupons, 115⅞; 5's registered, 112; 5's coupons, 112; 4's registered, 108½; 4's coupons, 109; 2's registered, '95; Pacific 6's of '97, 102.

Colcago Grain and Produce.

CHICAGO, Feb. 15.

The following were the quotations on the Board of Trade today: Wheat—February, opened 63⅝c, closed 63½c; May, opened 65⅞c, closed 65⅝c; July, opened 65½c, closed 65¼c. Corn—February, nominal, closed 28½c; May, opened 30½c, closed 30½c; July, opened 31¼c, closed 31⅛c Oats—February, opened 19⅝c, closed 19½c; May, opened 21⅛c, closed 21½c; July, opened 21⅜c, closed 21⅜c. Pork—February, opened $10.00, closed $9.90; May, opened $10.20, closed $10.10 Lard—February, opened $5.50, closed 5.42½; May, opened $5.67½, closed $5.60.

Produce: Butter—Extra creamery, 18½c per lb.; extra dairy, 16c; packing stock, 7@8c. Eggs—Fresh stock, 12½c per dozen. Dressed Poultry—Spring chickens, 8½@9c per lb.; old hens, 8@8½c; roosters, 5@5½c; turkeys, 11@13½c; ducks, 10@13c; geese, 6@8c. Potatoes—Burbanks, 19@21 per bushel. Sweet Potatoes—Illinois, $2 25@3.00 per bbl. Apples—Fair to choice, $1.50@3.75 per bbl. Honey—White clover, 1-lb sections, fancy, 12½@13 per lb.; broken comb, 10@11c; extracted, 5 @6c. Cranberries—Cape Cod $7.50@8.50 per bbl..

Chicago Live Stock.

CHICAGO Feb. 15.

Live Stock—Prices at the Union Stock Yards today ranged as follows. Hogs—Estimated receipts for the day, 16,000; sales ranged at $3.20@4.15 pigs; $4.00@4 30 light, $3.90@3.95 rough packing, $4.00@4.25 mixed, and $4.00@4.25 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 400; quotations ranged at $4.30@4.75 choice to extra shipping steers, $3.80@4 35 good to choice do., $3.60@4 15 fair to good, $3.25@3.65 common to medium do., $3.00@3.80 butchers' steers, $2.60@3.10 stockers, $3.15@3.75 feeders, $1.60@3.50 cows, $2.40@3.85 heifers, $2.00@3.55 bulls, $2.70@4 00 Texas steers and $2.75@6.40 veal calves.

Sheep and Lambs—Estimated receipts for the day, 1,000; sales ranged at $2.75@3.70 westerns, $2.10@3.25 Texas, $2.25@3.90 natives, and $3.25@4.70 lambs

SUBSCRIPTION LETTERS

The following have made remittances to the *Cynosure* from Feb 8 to Feb. 15:

Rev O T Lee, Ira A Chamberlain, Wm Beers, John Haslip, Jesse B Crumb, Wallace Porter, C D Coppock, Otto E Adams, A J Foord, James P Thomas, A L Hunting, Solomon Briggs, John A Stegner, Thomas C Radabaugh, Rev W B Stoddard, John Kilpatrick, John Clair, George Hiner, Mrs N E Kellogg, Bell A Ewing, Rev Paul H Tetly, David Logan, C Powers, W J Connery, W R Morely, T C Kirkwood, John C Hunter, Rev T H Wylie, Rev J A Frost, J B Galloway, A G Anderson, James Patton, A Rose, Mrs G L Paine, Rev L G Almen, Rev A F Nelson, Rev J O Lundberg, L Boyd, A H Leach.

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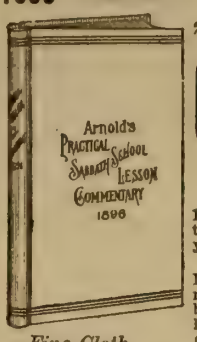

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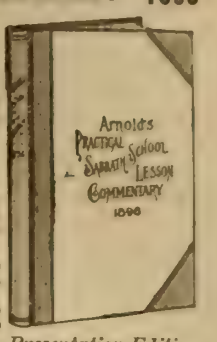

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FARM AND GARDEN

THE SUBSOIL PLOW.

How to Use It as Told by a Kansas Farmer Correspondent.

It is a fact that the soil has become congested by being tickled so long, and it has locked up its storehouse of good things, in great measure, and lost the key. But there is a key that unlocks the storehouse of the soil, greatly to its delight, and brings forth its treasures in great variety. That key is a subsoil plow made on the only principle that can possibly solve the question of removing the deplorable condition and congested state of the under soil throughout the whole western part of the United States. Many farmers are using this key to some extent, but they find difficulties.

Every one knows that a straight pull on anything of heavy draft is very much the best, and every one knows that a horse that goes into the soil nearly to his knees at every step has very discouraging work. But it is very difficult to avoid that when the subsoil plow is used to follow a common plow. Now, I would suggest as a better way to leave the common plow under the shed, and if you do not want to burn off the trash on the surface, and there is a large amount there, put a rolling cutter on the subsoil plow and hitch four horses about as near the center of the beam as possible. If the plow runs too deep, lower the front end of beam on the standard, which you can do in two minutes or more.

Begin at one end of the field, and when you turn at the other end, if you went north on the east side of the field, that furrow would come between the two near horses going back the other way, and so the next bout the furrow would come between the two off horses, so your furrows would be about three feet apart, or perhaps they might be closer. In that way your horses all have good footing all the time, and having a straight pull could run the plow from 16 to 20 inches deep from the surface at one time; then cross plow it in the same way. Your horses would soon learn where to stop to avoid going into the first furrow and the cross plowing would be lighter work. That will give the rain plenty of chance to go into the earth, and thus, being retained in the soil, the moisture will spread through the whole mass and is accomplished with less expense and labor.

Cutting Coarse Fodder.

The Maine station compared the value of chopped and unchopped hay for cows and found no evidence that the chopping had any effect. Cutting corn stover was found advantageous at the Wisconsin station. The Indiana station found that steers made better gains on cut than on uncut clover hay. In reference to cutting coarse fodder Professor Henry says:

There should be a good feed cutter on every dairy farm, useful for silo filling in the fall and for chaffing feed in the winter. All cornstalks should be put through this machine, for then they are in better condition for feeding, and the coarser portions left uneaten are in good form for bedding and the manure heap. Long cornstalks are a nuisance in the feeding manger, worthless for bedding and troublesome in the manure pile. Many farmers find difficulty in feeding cut cornstalks, since sometimes the cows refuse to eat them. In a few cases we have found that the sharp ends of the cornstalks when cut certain lengths injure the mouths of the cows. When they are not well eaten, the cause is often due to overfeeding or endeavoring to have the cows live on too limited a variety of foods. Keep the mangers clean and feed the cut fodder with care, and usually very little will be left over, and that only the coarsest portion. Experiments at the Wisconsin station show that with the varieties of corn fodder raised there much more of the cut stalks will be eaten than if fed uncut under the same conditions.

Methods of Manuring.

J. W. Sanborn reports from the Utah station the results of tests of different methods of applying barnyard manure. It was made to appear that plowing under six to seven inches deep is preferable to applying as top dressing and that spreading on the surface in the winter is more beneficial than top dressing and harrowing in. Observations on the temperature of sandy loam, unmanured and manured by different methods, showed that the soil was warmest where no manure was applied, next warmest where it was applied wholly on top. Unhoused manure gave slightly better results than housed, but the figures are so close that they are within the limit of error or slight variation. Professor Sanborn says, "The probable facts are that we do not have rain enough here to leach the manures to any considerable extent."

In comparative trials of manure from hogs, sheep and horses on wheat and oats, the best results were obtained with the hog manure, although there was little difference in effect between the three kinds.

Solid manure alone proved inferior to the mixed solid and liquid excrement on the same crops. As in previous trials on the sandy loam soil of the station, unfermented manure gave better results than fermented.

Kaffir Corn.

The following paragraph is extracted from a Kansas letter to the Boston U. S. Investor:

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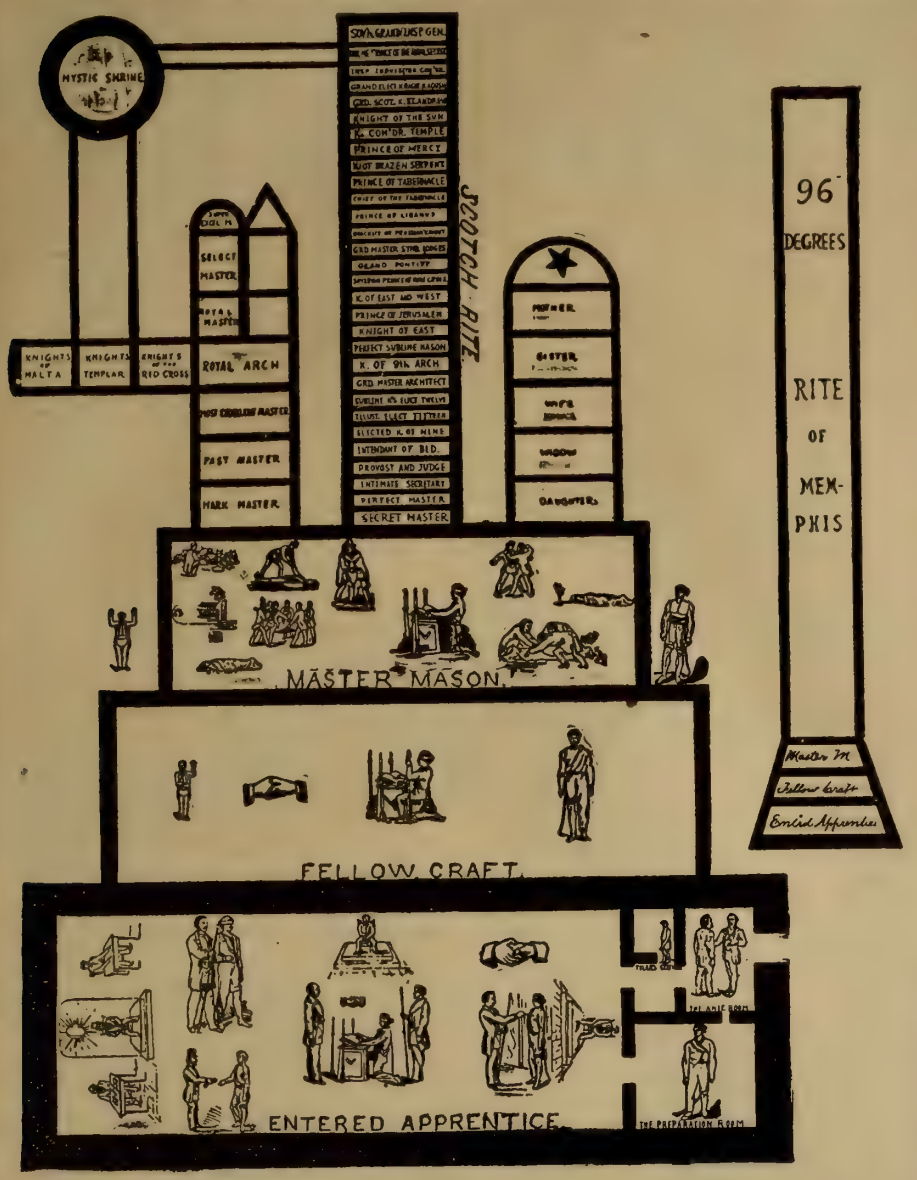

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The accompanying chart represents one hundred and forty two degrees.

1. The American Rite of 13 degrees;
2. The Scotch Rite of 33 degrees;
3. The Egyptian Rite of 96 degrees.
4. The Mystic Shrine of one degree.
5. The Eastern Star of 5 degrees for Master Masons and for women. These are side degrees, and not genuine masonry.

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Are Secret Societies a Blessing? An address by Rev B. Carradine, D D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too." A pamphlet of 20 pages and cover Postpaid, 5 cents.

Light on Freemasonry. By Elder D. Bernard. In cloth, $1.50 each. Paper, 75 cents each.

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Finney on Masonry. The character claims and practical workings of Freemasonry. By Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents. Paper cover, 35 cents.

Masonic Oaths Null and Void: or Freemasonry Self-Convicted. This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them. 207 pages. Postpaid, 40 cents each.

Judge Whitney's Defense before the Grand Lodge of Illinois. Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents each.

General Washington Opposed to Secret Societies. This is a re-publication of Governor Joseph Ritner's *"Vindication of General Washington from the Stigma of Adherence to Secret Societies,"* communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

Morgan's Exposition, Abduction and Murder, and Oaths of 33 Degrees. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan;" "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees." 300 pages; cloth, $1.00.

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Oaths and Penalties of Freemasonry, as proved in court in the New Berlin trials. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1881, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons swore to the truthful revelation of the oaths and penalties. 10 cents each

Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev Lebbeus Armstrong (Presbyterian) a seceding Mason of 21 degrees. 15 cents each.

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Sermon on Masonry. By Rev. J. Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio. 5 cents each.

Masonic Outrages Compiled by Rev. H. H. Hinman. Showing Masonic assault on lives of seceders, on reputation, and on free speech; its interference with justice in courts, etc. Postpaid, 20 cents.

Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each.

History of the Abduction and Murder of Capt Wm. Morgan. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. 25 cents each.

The Mystic Tie, or Freemasonry in League with the Devil. This is an account of the church trial of Peter Cook and wife of Elkhart, Indiana, for refusing to support a Freemason. 15 cents each.

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HISTORY OF A WEEK.

Tuesday, Feb. 11.

Count Magre, who married General Tom Thumb's widow, has ordered a bicycle. It is to have a fourteen-inch wheel and twelve-inch frame, is to weigh ten pounds and will cost $250.

While switching cars at Waukegan R. Cubley, a brakeman on the Chicago and Northwestern railway, was caught between two cars. His head was crushed and he died instantly

August Klage, a coal miner, was murdered for his wages at Danville, Ills.

Because she refused to live with him, preferring a dissolute life, Joseph Urban shot his wife Jennie in a saloon at Chicago The woman is at the county hospital in a critical condition. Urban is locked up

The arrival at the Anamosa (Iowa) penitentiary of Mrs. Graham and three sons disclosed the fact that the entire family of nine persons are in prison—father, mother and seven children.

Wednesday Feb. 12.

Fourteen-year-old Maggie Callard and Mabel Winters, aged 13, ventured on the thin ice over a pond at Middletown, N. Y., against the injunctions of their parents. The ice broke and both were drowned.

The safe of the Leesburg, O., bank was opened by explosives and all the money, amounting to $6,000, was taken.

The ærolite which exploded over Madrid was seen over a large area, including Toledo, Saragossa and Valladolid.

William Huntington, passenger engineer; Gus Anderson, passenger fireman; Felix Armstrong, passenger bagaggeman; Curres Adams, freight fireman, and —— McLean, freight brakeman, were killed in a wreck on the Illinois Central near Dongola, Ills. No passenger was hurt.

John Refine and William Thomas were severely injured by falling timber and bricks from an old malt house which was blown down by the wind at Chicago.

Richard Croker is reported to have decided to remain in New York and resume active control of Tammany hall.

Mrs. Ida Witt was fatally burned while preparing supper in her home at Chicago. She was frying meat when the grease in the pan caught fire.

Thursday, Feb. 13.

Ex-Judge John C. Yates is dying at Peoria, Ills. He has been living the life of a recluse in Canada and was brought home Monday.

An organization of ex-slaves has been perfected at Topeka for the purpose of making a demand on congress for pensions.

Only four American ships passed through the Suez canal last year.

A Baptist preacher named D. H. Hunnycutt, living near Morrillton, Ark., was arrested on the charge of killing a 10-month-old baby because it would not stop crying.

The employes of the United States Bicycle company, at Chicago, have gone out on strike. The concern employes 250 people, all of whom left their jobs.

Experiments will be made at the Carnegie Iron works to find whether flaws in iron and steel can be detected by the cathode ray. The importance of this investigation is evident

Friday, Feb. 14.

The board of directors of the Merchants' and Manufacturers' association at a meeting at Milwaukee passed a series of resolutions asking for the establishment of a department of manufactures in the national government.

Etienne Chatelain, a pensioner of the war of 1812, died at Cornwall, Ont., Wednesday at the age of 109 years. He had been married over seventy years and had 275 living descendants.

The fire at Quayaquil, Ecuador, caused the loss of thirty lives and destroyed property valued at $2,000,000.

It is said at San Francisco that Pietro Gori, an Italian anarchist, is shadowing Prince Luigi, King Humbert's nephew, who is visiting that city He says he has no evil motives.

Paderewski's manager, Herr von Gorlitz, has been arrested at San Francisco for non-payment of a bill of $251 for dry goods contracted seventeen years ago.

Edwin A. Abbey, the American artist, has been elected a member of the British Royal academy.

Saturday, Feb. 15.

Henry Watterson lectured on Abraham Lincoln last night at the Congregational church, Oak Park, a Chicago suburb, under the auspices of Phil Sheridan post, No. 615, G. A. R.

Fear is entertained in Valaparaiso that Argentina will begin war with Chili in April.

R. J. Walsh, of Chicago, has been unanimously elected president of the Merchant Tailors' National Exchange. T. C. Croft, of Chicago, was elected secretary.

John Russell Young is seriously ill at Philadelphia with nervous prostration.

Ex-Chief of Police Thomas Byrnes, of New York, is going to Hot Springs, Ark., for two months of recreation.

Winslow S. Pierce, acting for the reorganization committee of the Union Pacific Railroad company, has submitted to the senate committee on Pacific railroads the reorganization committee's draft of a bill for the reorganization of that road.

In the depot at Pocahontas, W. Va., George Gray and Len Hartsook quarreled over a woman. Gray killed Hartsook. During the affray Miss Clara Clemens was shot and seriously injured. Gray escaped.

Monday, Feb. 17.

Mrs. Eliza J. Nicholson, owner of the New Orleans Picayune and a woman of considerable literary reputation, died Saturday Her husband died only a week ago.

George Crooks, aged 19, shot and perhaps fatally wounded Frank Wessel, aged 21, at Kansas City. The bullet entered Wessell's abdomen

A. W. Fagin, one of the most widely known citizens of St. Louis, is dead, aged 84 years.

The latest discovery is that the Roentgen "X" rays can be focused.

Fred Sampson, a young man from Decatur, Ills., was found dead in his room on the Westminister hotel, Los Angeles, Cal., from an overdose of morphine.

The machine shops of the Mexican International railway at Cuidad Porfirio Diaz, Mexico, were entirely destroyed by fire. Loss, $200,000; no insurance.

James Wright, assistant managing editor of the Chicago Chronicle, is dead of pneumonia.

Jacob Vogel & Sons, pork packers of Cincinnati, have made an assignment. Assets are $75,000, liabilities unknown. The failure was caused by the downfall of a London house to which 10,000 cases of lard had just been shipped.

NATIONAL LEGISLATURE.

Synopsis of Proceedings in Both Houses of Congress.

WASHINGTON, Feb. 12.—In the senate Quay's resolution to recommit the tariff bill again went over. The resolution requiring the secretary of agriculture to purchase and distribute seeds as it was done previous to Morton's official incumbency was adopted. Blanchard spoke on the Monroe doctrine, supporting the president and Secretary Olney's view. The deficiency bill was taken up and the debate diverged into one on civil service reform, in which that reform was denounced by Allen and defended by Lodge. Wolcott said the free silver bill was defeated in the last house by the power of patronage. An executive session was held.

A petition signed by 12,000 persons was presented to the house asking that a third bridge be chartered across the Mississippi at St. Louis. The free silver bill was taken up and debated during the afternoon and at a night session.

WASHINGTON, Feb 13.—The entire senate session was given to routine business. Considerable progress was made on the deficiency bill. A resolution introduced by Peffer calls for an investigation of recent bond sales and dealings with syndicates and individuals. The resolution is so comprehensive as to cover every possible phase of negotiation in the bond issues of the last three years. A bill to make Lincoln's birthday a national holiday went over.

The house spent another day in the discussion of the silver bond bill. The feature of the day was the speech of McCleary of Minnesota, who used, to illustrate his remarks, the charts previously employed by Towne, and by them sought to refute the arguments in favor of free silver made by Towne A night session was held, which was the last night session for debate on the bill.

WASHINGTON, Feb. 14.—The senate passed the urgent deficiency bill. A motion was made to take up the free coinage substitute for the tariff bill, and defeated —21 to 29—all the ayes being Republicans and the nays Democrats and Populists. A resolution was adopted directing the Pacific railways committee to make full inquiry into the status of those railways, and another for an investigation into the cause and remedy for the invasion of our markets by Oriental goods. Alonzo Stewart of Iowa, and Bernard Layton of Ohio were chosen assistant doorkeepers. An executive session was held. Adjourned to Monday.

In the house all the free silver amendments to the bond bill were defeated, none of them getting more than fifty-three votes, and the bill reported to the house from committee of the whole nonconcurred in, the house insisting on the original bill. The final vote was 190 to 80.

WASHINGTON, Feb. 15.—After five hours' debate, the burden of which was borne by Crisp and Turner of Georgia, the former for free silver and the latter against, and Dalzell, also against, the house refused to concur in the senate free silver substitute for the bond bill by a vote of 215 to 90 with nearly all the balance paired. A night session was held at which private pensions were considered, but little business done.

WASHINGTON, Feb. 17.—The feature of the house proceedings was the attack on Secretary Morton for, as alleged, disobeying the law relative to the distribution of seeds. The secretary was referred to in most contemptuous terms by Boatner, who who particularly severe on the secretary for saying some time since that some representatives sold their quota of seeds instead of sending them to their constituents. Boatner said this was an infamous slander. Livingstone said that if Morton did not obey the house it would impeach him. This occurred during the debate on the agricultural bill, on which measure general debate was completed. A resolution was adopted for an inquiry into the power of an executive officer to refuse to execute a law on the ground that it is unconstitutional. This refers to Bowler's decision in the sugar bounty case.

LIGHT ON THE CATHODE RAY.

Dr. Starr Can Do It Without a Vacuum—Edison Nearly Ready.

BUFFALO, Feb. 15.—Dr. E. G. Starr, of this city, has been experimenting with Roentgen's rays and has discovered that he can produce them without Crookes' tubes—that is without a vacuum. He has already made one plate by his process

ORANGE, N. J., Feb. 15.—Edison says that within twenty-four hours he will have his tubes perfected for the production of the Roentgen rays, and will be able to take snap-shot photographs through opaque substances. He is also nearly ready to try photographing a man's brain.

TORONTO, Feb. 15.—Professor Wright has photographed a needle imbedded in a woman's foot with the Roengen ray. A surgical operation proved him correct.

Four Counterfeiters Captured.

ST. JOSEPH, Mo., Feb. 13.—Four men, alleged to be members of a daring gang of counterfeiters, were captured Wednesday by the sheriff of Nodaway county The men are William S. Anderson, James White, George Dragoo and Edward Parrington. Anderson was the first arrested, and on his person was found two plaster molds and several spurious coins. The coins are a most excellent imitation. This is the third band of counterfeiters captured in this vicinity within a year and the country is flooded with counterfeit money

THE PEARL BRYAN MURDER.

Coroner's Jury Says the Girl Was Dosed with Cocaine Before Death.

CINCINNATI, Feb. 13.—The only things new in the Pearl Bryan mystery are the latest statement of Jackson and the verdict of the coroner's jury. This last is to the effect that Pearl Bryan had been dosed with cocaine and later decapitated—[illegible] where the body was found, and that Jackson and Walling were the last persons seen with her, and should be held as her murderers.

Jackson's statement purports to give account of all his time from Monday of the fatal week to Saturday. He admits being in the plan to produce an abortion, but said he turned Pearl over to Walling as soon as she arrived here, and that from that on Walling had entire charge of the case; that Walling was absent from the room Thursday and Friday nights, and that when they read of the murder in the papers Walling turned pale. He admits that he helped secrete Pearl's clothing.

CINCINNATI, Feb. 14.—Jackson and Walling, the Pearl Bryan murder suspects, have been indicted as fugitives from justice, the murder part of the indictment being dropped to permit of their being taken to Newport, Ky. The Newport authorities laugh at the idea of a lynching party taking the men from the jail there. Young Wood has been jailed, much to his disgust, but his bondsmen did not care to remain on his bond. Jackson in an interview said he was perfectly willing to go to Newport, and in case he was lynched Walling would be also and there would be the satisfaction that the guilty life went out with the innocent one. Walling said, subsequently, the same thing, premising that Jackson's would be the guilty life.

McKinley Speaks of Lincoln.

CHICAGO, Feb. 13.—The Marquette club had a long list of distinguished guests at its banquet board in the dining hall of the Auditorium last night at the annual celebration of Lincoln's birthday. But the bright particular star was William McKinley late governor of Ohio, at present given out to be an active candidate for the Republican nomination to the presidency of the United States.

McKinley's toast was "Abraham Lincoln" and his speech was a history of the martyred president's official life, which took in the advocacy of the principle of protection, to the vindication of which principle the latter part of the address was devoted.

Whitecap Outrage in Kansas.

TOPEKA, Kan., Feb. 14.—Eight Whitecaps, their heads and faces covered with flour sacks, visited the home of John H. Hirschler, in Ness county, and warned the family to quit the county. They are important witnesses for the state in the case of the state against William Vagau, who is charged with malicious perjury in a criminal case. Hirschler refused to leave, whereupon the Whitecaps used violence. In the struggle Hirschler lost one ear and his wife was beaten. She undertook to beat off the assailant with a bed slat, and finally grappled with the man and bit off one of his fingers. The marauders then fled.

SPANIARDS REPORT A VICTORY.

Said to Have Defeated a Large Force of the Insurgents.

HAVANA, Feb. 13.—The Spanish officials have a report from Santa Clara of a fight between troops of General Oliver's command under General Lopez and a much superior force of rebels under Serafin Sanchez and Mirabel. The rebels were well posted, but the Spaniards drove in their supports and attacked the main body, when they were suddenly surrounded on three sides by overwhelming odds. The Spaniards formed a square and the rebels attacked it on three sides.

But they attacked in vain and after several charges they broke and retreated in disorder, the Spanish cavalry pursuing them for a long distance until they scattered into the woods. Forty-eight rebel dead were found on the field. The Spanish lost one officer and four soldiers killed and fifty-two wounded, while the rebel wounded are estimated at 130.

From the preparations being made by the headquarters staff, it is surmised that extensive operations are soon to be inaugurated against the insurgents. Horses for the infantry soldiers have been arriving from different sections for a number of days past, and the work of teaching the foot soldiers to ride is being continued from morning until night.

Cleveland Will Arbitrate.

ROME, Feb. 17.—Baron Blanc, minister of foreign affairs, authorizes the announcement that President Cleveland having decided to accept the position of arbitrator to settle the question in dispute between Italy and Brazil a protocol has been signed, referring to his arbitration all claims that are not amicably settled by the two countries within two months

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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The annual meeting of the National Christian Association will be held in the Association hall, 221 W. Madison St., May 14, at 10:30 A M

Tremont Temple pulpit, with its profane and anti-Christian symbols and rummy suggestions, will be an abomination standing where it ought not.

Are you aware that many of the Turks engaged in the Armenian massacres are liable to be good Masons, sworn on the square and compass and Koran?

The Freemasonry in which a few ministers seem not ashamed to confess their complicity, is not merely undignified and indecent, it is mean and wicked.

The Grange still flourishes in some of the rural towns of New England, where it is supplementary to Artemus Ward's "principal institooshuns," the "meetin' house and hay scales."

How a bigot loves to call himself liberal, just as a lodge slave, bound to low principles and pledged to base actions, loves to talk of his noble character as a member of a sublime order or degree.

Boston has already been disgusted with Lorimer's scandalous lodgery. How it will receive this new Medford rum demonstration remains to be seen. The Baptist denomination is grossly outraged.

It is not neccessary to be a professional writer in order to render invaluable help to a newspaper. Much of the news that is written up in offices is furnished by people who never give a thought to writing for the papers. Send us anything you happen to encounter in our line, and let us fix it up for our own purpose.

"Noble Grand" is a comical name for a chief officer, but if there is anying left in either term, it is in spite of Odd-fellowship, which is neither noble nor grand, though perhaps not quite so extremely the opposite as that lower deep, Freemasonry.

A mother says she has no notion of joining the Masons and so does not need the *Cynosure*. How about your boy? How about your friends? Besides is this special society so harmless an enemy to general society that you are exempt from all danger because you are in no danger of joining?

THOMAS HODGE.

We feel a sense of loneliness since the one whose picture we give here was called to his heavenly rest on the night of Feb. 4. For years while a resident of this city he was in the habit of frequently dropping into the *Cynosure* office with a word of cheer and friendly interest in our work. We knew that his heart was with us. He was a man of intelligent, strong convictions, a reformer of the Scotch granite type. Our readers will read with interest the loving tribute to his memory from the pen of his devoted friend, Prof. Simpson Ely, in this issue. When veteran workers in our reform are called home, the question comes to us, who will take up the banner they have let fall? "Help, Lord, because the godly man ceaseth and the faithful fail from among the children of men."

Dr. Jackson's expulsion from the lodge would naturally have been expected to be followed by removal from his position at the head of the city delivery system in Hartford postoffice. But now the very lodge itself seems to have become more than ever his intrenchment. Removal would draw fresh attention to his case, and it is for the interest of the lodge to help him keep the position.

"I went to the lodge a few times and then I said life is too short," said a clergical brother who had left the lodge. "Four years ago I took the Knight's degree, and I haven't been in the lodge since." Why not! Did you become too fully illuminated to stand the glare of brimstone flames any longer?

"The security of the saloon and distillery and the gambling house and the brothel is founded in the indifference and the selfishness and the cowardice of the people who profess to believe in Christ," says Rev. B. Fay Mills, the evangelist And where does this fault more betray itself than in respect to the lodge, the organized and pledged protector of the saloon?

A hopeful sign of the times is that a paper as influential and widely circulated as the New York *Witness* declares that "drinking, dancing theatre-going, smoking, joining oath-bound secret societies, voting for license (whether high or low), reading Sunday newspapers, and the spending of large sums of money on luxuries for one's self or one's family—all these, and other customs besides, are, in the sight of the editor of the *Witness*, inconsistent with the obligations devolving upon the followers of Christ."

It is generally understood that Freemasons have a secret which they carefully conceal. But, from everything that can be collected from their own accounts of Masonry, their real secret is no other than their origin, which but few of them understand; and those who do, envelop it in mystery. Yes, Freemasons have a secret, and that secret is their ignorance of their origin; therefore, the secret of Freemasonry is ignorance. No sylogism was ever truer than this. Every intelligent Freemason, who knows anything about the matter at all, knows this to be literally true. No intelligent and conscientious Freemason would risk his respectability, for veracity, in denying the truthfulness of this self-evident fact. How any minister of the Gospel can give his consent to be mixed up with such stuff as Freemasonry is incomprehensible to all thoughtful persons.

The National Christian Association, more than any other reform organization, is working to purify the fountain of corruption in American politics. That fountain is not an infidel, Christless constitution as some reformers tell us, but it is the organized power which gave us that secular constitution. It is Freemasonry and kindred secret organizations, the power which excluded Christ from French politics a century ago. It was the same anti-Christian power that induced the framers of our American Constitution to ignore Christ, the King of nations. And it is the educating influence of the Christless lodge that is de-Christianizing our politics more than any other agency of our day. The reformers who are tinkering with the constitutions and platforms, while they evade the lodge question, are working down the stream instead of at the fountain of political corruption.

HOLD THE TRAIN.

"Madam, we miss the train at B——"
"But can't you make it, sir?" she gasped.
"Impossible, it leaves at three,
And we are due a quarter past."
"Is there no way? Oh, tell me, then,
Are you a Christian?" "I am not."
"And are there none among the men
Who run the train?" "No—I forgot—
I think the fellow over there,
Oiling the engine, claims to be."
She threw upon the engineer
A fair face, white with agony.

"Are you a Christian?" "Yes, I am."
"Then, O sir, won't you pray with me,
All the long way, that God will stay,
That God will hold the train at B——?"
"'Twill do no good; it's due at three,
And"—"Yes, but God can hold the train;
My dying child is calling me,
And I must see her face again;
Oh, won't you pray?" "I will," a nod
Emphatic, as he takes his place.
When Christians grasp the arm of God
They grasp the power that rules the rod.

Out from the station swept the train
On time, swept past wood and lea;
The engineer, with cheeks aflame,
Prayed, "O Lord, hold the train at B——."
Then flung the throttle wide, and like
Some giant monster of the plain,
With panting side and mighty strides,
Past hill and valley swept the train.

A half, a minute, two are gained;
Along those burnished lines of steel
His glances leap, each nerve is strained,
And still he prays with fervent zeal.
Heart, hand and brain with one accord,
Work while his prayer ascends to heaven—
"Just hold the train eight minutes, Lord,
And I'll make up the other seven."

With rush and roar through meadow lands,
Past cottage home and green hillsides,
The panting thing obeys his hands,
And speeds along with giant strides.

* * * * * *

They say an accident delayed
The train a little while; but He
Who listened while His children prayed
In answer held the train at B——.

—*New Orleans Picayune.*

LODGE EXCLUSION OF CHRIST.

BY E. RONAYNE, PAST MASTER KEYSTONE LODGE, NO. 639, CHICAGO.

"Please tell me and others through your paper how *best* to answer the following objections: We say that the name of Christ is not found in Masons' and Odd-fellows' manuals, and that this is a proof that these are Christless institutions. They reply that the name of Christ is not in the 'Book of Psalms' or in the Lord's Prayer; therefore, these are Christless institutions. Again: The saints were accustomed to swear one to another, Gen. xxi:31; xxv:33; xlvii:31. And further, these oaths were not simply between two persons, for the two spies swore to Rahab, Josh. 2d chapter. The Israelites swore to the Gibeonites, Josh. ix: 15. If it was right for these persons to bind themselves by an oath to each other, is it not right for Masons and Odd-fellows to do so? Yours truly,

Youngstown, Ohio J. M. WALLACE."

In the foregoing extract there are two questions involved—the first relating to the absence of the name of Christ from the rituals and religious ceremonies of Masonic and Odd-fellow lodges, and the second in relation to the administering and taking of oaths in one or both of these societies.

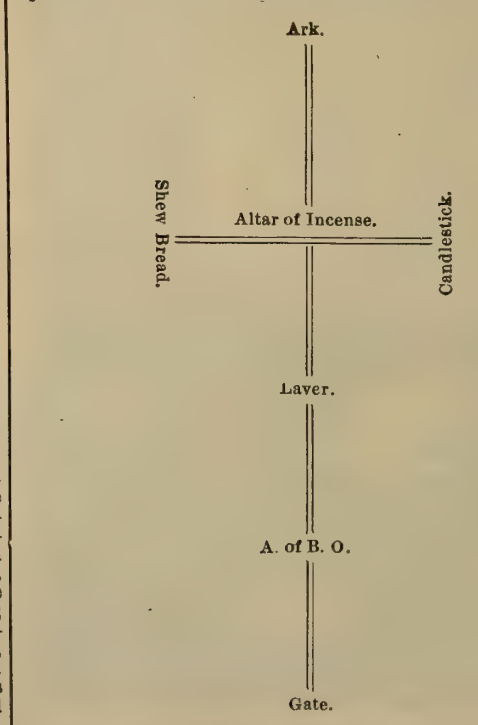
I scarcely think, however, that any well-informed Mason or Odd-fellow would for a moment use the above arguments as an excuse for the Christless character of their institutions nor for the illegal oaths and horrible penalties of death imposed on candidates in the Masonic lodge, but yet I shall endeavor to answer the questions, taking each one in its order.

In the first place every enlightened Bible scholar knows that the name or the office of Christ is found not only in the Psalms, but also in every book of the Old Testament, not even excepting the book of Esther. Even in the very first verse of the first chapter of Genesis we find him as the Creator, as is plainly stated in Col. 1: 16: "For by him (Christ) were all things created that are in heaven and that are in earth, visible and invisible." "All things were made by him; and without him was not anything made that was made." Jno. 1:3.

Again in Gen. 3:15, we find him as the SEED, where the very first glimmering of God's eternal purpose was revealed to fallen man, and so from that time on until "the fullness of time was come when God sent forth his Son, made of a woman, made under the law" (Gal. 4:4), we can designate the whole of the Old Testament Scriptures under three heads, namely, promise, picture and prophecy—promise of the SEED, picture of the SEED and prophecy concerning the SEED.

The first age of the world closed in disaster and ruin. "The world that then was being overflowed with water, perished," 2 Pet. 3:6, and, strange to say, God began to repeople the earth again with the same corrupt seed of fallen humanity that he had before, and thus began "the world that now is," "this present evil world." But in the beginning, almost at the very threshold of this present world, God made choice of Abram, calling him out from his country and from his kindred, and revealed to him that the long-promised SEED should come forth of his loins, and that through that SEED all the families of the earth should be blessed. Gen. 22:18. "Now unto Abraham and his seed were the promises made. He saith not and to seeds as of many but as of one, and to thy SEED which is Christ." Gal. 3:16. And thus we find Christ in promise and prophecy and type through all the book of Genesis.

We also find him set forth throughout all the book of Exodus. We behold him in the first-born Lamb of the Passover, in the Tabernacle as a whole, in the gate of the court, in the door of the sanctuary, in the burnt offering, the shew bread, the candlestick, and within the "holiest of all," in the the ark and in the mercy seat—the propitiation for the sins of the people; so that we learn from the picture here presented, that fallen man can in no way return to God except by way of the cross. "No man cometh unto the Father but by me." Jno. 14:6. "For there is no other name



under heaven, given among men, whereby we must be saved." Acts 4:12. And thus we go on through all the books of Moses, finding Christ either in type or prophecy everywhere—in the burnt offering, the meat offering, the peace offering and the sin offering.

We find his picture in Aaron the high priest, in his garments of glory and beauty; we see him in the sacrifices of the great Day of Atonement, and we find him as "That Prophet" specially mentioned in Deut. 18:15, compared with Jno. 1:21 and with Acts 7:37. We also find Christ in the book of Joshua, first in Joshua himself whose name is Jesus, Heb. 4:8, and in the captain or prince of the Lord's host, as in Jos. 5:13-15.

We see him in Judges as the deliverer, the guide, the controller and judge of his people; and in the little book of Ruth we see him as the "rich kinsman" in association with his bride. In the first chapter we find Ruth the "stranger" deciding, verses 16-18; in chapter two she is gleaning in the field of the "rich kinsman," verses 7 and 8; in the third chapter she is resting at the feet of the "rich kinsman." "Come unto me all ye that labor and are heavy laden and I will give you rest." Matt. 11:28. And lastly, we find the "stranger" rewarded by being married to the "rich kinsman"—bone of his bone and flesh of his flesh—raised up to an equality with himself, sharing in all his glory and power, and partaker of all his joy. What a beautiful picture of Chirst and his beloved and blood-bought bride, the promised SEED through whom in the now fast approaching age—"the times of restitution of all things."Acts 3:21—blessing and peace and salvation shall come to all the nations of the earth according to God's promise to Abraham. Gal. 3:29.

And thus we could go on through all the Old Testament, the light of God's testimony shining out brighter and brighter as we proceed, revealing Christ everywhere, in every book, until at last he is introduced to the world in the memorable words of Matt. 3:17, "This is my beloved Son in whom I am well pleased." But while he is spoken of as the "Seed" in the earlier books of the Bible and clearly set forth in type and promise, he is mentioned by his official name in the book of Psalms. In the second psalm, verse 2, he is called the Anointed One—the Christ; in verse 6, he is referred to as "my King;" in verses 7 and 12 as "my Son" compared with Heb. 1:5, and in Psalm 45:6, he is spoken of as God in his present exalted position, while in Psa. 47:2, he is styled "a great King over all the earth." Christ is everywhere in all the Bible—in promise, in prophecy, and in picture or type; and in the New Testament he is revealed in the flesh, the Son of God, the Son of man, "who gave himself a ransom for all to be testified to in due time." 1 Tim. 2:6.

In the days of his flesh he was known and acknowledged even by devils, but in Masonic and Odd-fellow lodges his name can never be used; and when a passage from the New Testament containing his name is quoted in any of the lodge manuals that precious, priceless name must be stricken out.

And now as regards the second question. Abraham was the head, the ruler and the supreme governor of his tribe or household; and Abimelech recognizing that God was with him in all that he did, required of him an oath that he (Abraham) would deal kindly with him according to his kindness to Abraham, and because Abraham was powerful and dwelling in Abimelech's country. Abraham alone as the legal or duly recognized head could take such an oath; and, moreover, he knew what he was swearing to.

It was somewhat of an oath of allegiance, such as an alien takes in this country when administered by a duly accredited officer of the government, but it was different altogether from the Masonic oath of to-day. The Masonic candidate knows not what he is swearing to; there is no legal or other proper authority for administering such an oath; the oath is administered under false pretences, and, moreover, the horrible death penalty attached thereto is not only unconstitutional, but it is barbarous in the extreme, contrary to all law human and divine, and if at any time carried out would involve the heinous crime of assassination.

The same can be said of the oath that the servant swore to Abraham, and of the oath that Joseph, the second ruler in Egypt, swore to his father Jacob. In neither case did they come under the law concerning an oath as afterwards set forth in Lev. 5:4: "If a soul swear, pronouncing with his lips to do evil or to do good, whatsoever that a man shall pronounce with an oath and it be hid from him, when he knoweth of it then he shall be guilty in one of these." This is precisely as it is in Masonry. A man don't know what he is swearing to nor the character of those to whom he binds himself by a wicked, illegal, unauthorized and unconstitutional so-called oath. He was guilty in taking it and doubly guilty in keeping it.

But in the case of the oath taken by the princes of Israel to the Gibeonites there may be some little difference. The Gibeonites lied to the princes of Israel, and hurriedly and blindly and without consulting the Lord as they should have done (Jos. 9:14); the latter swore to the Gibeonites by the Lord God of Israel to save their lives. The princes were guilty in swearing as they did, but the Gibeonites were more guilty in that they lied to secure immunity from death, and hence Joshua at once declared them under a curse, and made them bondmen and hewers of wood and drawers of water all their days.

Like the Gibeonites, Freemasonry lies to the candidate, declaring and affirming that "there is nothing in the Masonic oath which can conflict with any of his duties to God, to his country, his neighbor, his family or himself;" but unlike the

Gibeonites, instead of being cursed and a slave, it seeks to curse and enslave the deluded candidate should he ever secede from the order and reveal Masonry as being a wicked lie.

The oath of Herod, though, is the only oath mentioned in the Bible that comes anywhere near being similar to the Masonic oath. That wicked ruler swore rashly, blindly and ignorantly, not knowing the consequences, and the result was a crime, one of the worst in the history of the race.

The Masonic candidate swears rashly, blindly and ignorantly in the same way and the result also is a crime. He lies to "conceal" his wicked act; he must keep the criminal acts of his brother Mason a secret; he cannot honestly testify against him in a court of law; if a juror he cannot return a verdict according to the law and testimony; and he is sworn to support another government and be governed by other laws besides the government under which he lives and the laws of his country. There are but four societies, to my knowledge, in this country that have oaths and death penalties—Masonry, Clanna-Gael, Mafia and Highbinders, and all should be legislated against.

THOMAS HODGE.

BY PROF. SIMPSON ELY.

A marked copy of the Chicago *Evening Post* brings me the intelligence of the death of Thomas Hodge, Tuesday, Feb. 4, at his residence, 462 Morse ave., Chicago. I know the editor of the *Cynosure* will permit me to say a few words in honor of the memory of this beloved man. I have no tears to shed on his account, although I keenly feel the bereavement that his death entails. He died in his 83d year, and he was ripe for heaven. Why, then, should I weep for him? It is a glad day when one of God's saintly patriarchs steps across the border line of two worlds and enters upon his heavenly inheritance. There can be no room for mourning save for the loss of his companionship. We would better wear white than sable garments at such a time.

Thomas Hodge was "the child of a King," and having overcome, he now sits with Jesus upon his throne, even as he overcame and is seated with the Father upon his throne. See third chapter of Revelations. It was not my good fortune to know Thomas Hodge personally. We never met; but we were fast friends. He was my enthusiastic friend. Common faiths bound our hearts together.

That we have had our convictions and the courage to stand for their defense made us mutual admirers. Through many years we have had a most delightful correspondence. I have received many letters from his hand, and they always possessed such an air of manly independence. I shall sadly miss those messages henceforward. I feel that something valuable has gone out of my life, and as I write I cannot keep back my tears. It is my loss, not his. Methinks if he could send me a message from heaven to-day he would write as he always did, encouraging me to stand for the defense of truth and righteousness.

Thomas Hodge was a Christian. Can anything more than that be said in his behalf? He was all that the term, Christian, imports—a man of unbounded faith, deep piety, loving devotion and Christly character. He was the very essence of loyalty to Christ, and hated shams with all the intensity of his nature.

His face was against sin of every type; but intemperance, Catholicism and lodgery were the triumvirate against which he constantly hurled the thunderbolts of reason and Holy Writ. He looked upon popery as the "mother of harlots" and the "abomination of desolation." He saw in the amalgamation of the church with the multifarious forms of secret societies the greatest possible danger to the cause of Christ. He did valiant service for the cause of Christ against these great evils, and he constantly bewailed the worldiness of the church. What he most deplored was the fact that the great majority of preachers had permitted the snares of lodgery to entrap them. This, to him, was "the most unkindest cut of all." It caused him very great sorrow. He seldom wrote me that he did not regret this action of the leaders of religioue thought and life.

All honor to Thomas Hodge! He was a veteran in the Lord's army, and a soldier that never quailed in the presence of the enemy. He kept his armor on to the last, and its sheen was radiant with the glory from the throne of God. He has received his honorable discharge. The everlasting peace of God is his to enjoy. I know not how he died. It does not matter. We know how he lived. The going out of such a life is like the going down of the sun amid gorgeous drapery of rifted clouds.

The *Cynosure* circle will miss this good man.

Kirksville, Mo., Feb. 13, 1896.

WHAT SHOULD BE DONE FOR THE ARMENIANS

BY REV. H. H. HINMAN.

The dreadful persecution and massacre of the Armenians by the connivance, if not by the direct authority of the Turkish government, has aroused the just indignation of the Christian world. There are loud and earnest demands for active intervention, the overthrow of Turkish rule and the partition of the empire among the neighboring powers.

With smaller provocation the great armies of Russia have, on former occasions, swept down upon her, and but for the intervention of the other powers, would have crushed out her national existence. Though Turkey has refused to abide by the terms of the treaty of Berlin, the six signatory powers seem to be restrained by mutual jealousies from enforcing their rights. By some mysterious providence, actual war, save as a few Armenians have vainly sought to defend themselves, has been averted. But the whole world has looked on in anxious expectation.

What ought the nations to do? Believing as I do that the consequences of an international war would be far more terrible even than the horrible atrocities inflicted on the Armenians, and that if once the flood-gates of international conflict were opened they could not be closed; believing, moreover, that all war is contrary, both in spirit and methods, to the teachings of Christ, we say *by all means let it be avoided.*

But is there nothing that should be done? The nations of Europe and America cannot be guiltless of their brother's blood if they remain silent. There ought, first of all, to be a united and earnest protest entered in behalf of humanity, and in the name of justice and mercy. There ought to be a demand that Turkish regulations be so modified that this protest should reach the mass of the people who at present are prevented from hearing anything unfavorable to the Turkish government. This alone would have great weight and might be all that is needful.

Should this fail, than all Christian nations should suspend all diplomatic intercourse with Turkey—dismissing her representatives and withdrawing theirs. This would make her an outlaw and subject her flag to world-wide dishonor. It would be the mark of Cain put on the brow of the nation that dares defy the moral sense of humanity. Unless Turkey is worse than Cain, it would be "a punishment greater than she is able to bear."

Third, every facility should be afforded to Armenians to emigrate, and Turkey should be made to feel that as a nation she is despoiling herself of the most industrious and enterprising of her people. These purely moral influences would either bring about the reformation of Turkey or hasten its downfall, which is already imminent. Above all, it would leave her to the righteous retribution of Him who shall judge the nations.

Beloit Ala., Feb. 8, 1896.

MASONRY AS A TEACHER.

BY REV. J. B. GALLOWAY.

"Beneath these stanes lies Jamie's banes;
O Satan, when ye tak him,
Gie him the skulin o' your weans,
For cliver deels he'll mak them."

Burns must have felt the taws from Jamie before he wrote that epitaph, which, we may say, is applicable to institutions as well as individuals, for all institutions are teachers either of good or evil. I wish to mention two great rival institutions or universities in this country, which are wielding a mighty influence in making "cliver deels" of all those who sit at the feet of their Gamaliels. These are Freemasonry and Jesuitism. Each has its separate jurisdiction, with its academies and primary schools in almost every village and hamlet in the land. The one is teaching our Protestant population and the other the Catholic; and the above epitaph ought to be written over all their doors, whether dead or alive.

Satan, no doubt, well understands that all secret societies are among the works of darkness, and well calculated to further the designs of his kingdom of darkness. He is the arch deceiver, and all these partake of his nature to a greater or less degree.

Take Masonry as an example, which knows no government but its own, and which makes great pretentions as a teacher of science and morality. By its fruits ye shall know it. Wherein are its votaries superior in science or morality? It has nothing good to propound which the cowan outside has not already. Nevertheless it is a teacher. The deceiver said, "Ye shall be as gods, knowing good and evil;" so men and institutions have been teachers of evil ever since.

We do not deny the worldly wisdom and subtilty of Masonry; like the serpent, it is "more subtle than any beast of the field." It therefore has no superiors, and but the one rival as a teacher of cunning craftiness, deception and fraud.

It makes "cliver deels" because it teaches these things from the beginning to the end of its college course. They form the major part of its attractions. They glory in this and practice among themselves until they become adepts. As some one has said who has been there: "The Entered Apprentice deceives the candidate from without. The Fellow Craft deceives the E. A., and the Master Mason deceives the F. C., and so on ad libitum." So that the flattered and stuffed candidate who comes to them seeking light never finds it.

None but the princes of Masonry, sitting upon their thrones, looking down with grim satisfaction upon their horde of dupes, understand the wondrous mysteries according to their own dictum. "The Blue degrees are but the outer court of the temple; part of the symbols are displayed there to the initiate, but he is intentionally misled by false interpretations. It is not intended that he shall understand them. Their true explanation is reserved for the princes of Masonry." (Albert Pike, Sovereign Grand Inspector General, in "Morals and Dogma," page 819.)

They also defraud one another in receiving from forty-five to seventy-five dollars for the Blue lodge degrees, which are not worth a nickle to any honest man, and which he could purchase for fifty cents at 221 West Madison St., Chicago.

They also have a treacherous way of teaching their doctrines, so that some of the pupils may learn a great deal of meanness and be put in a false position without being aware of it. This is accomplished by causing the candidate to swear to obey a code of laws and customs of which he, in most cases, is entirely ignorant. This is downright deception, even although the subject may willingly do so.

The Master Mason's obligation is a bitter pill, so the Master must sugarcoat it in the following manner: "I am happy to inform you that this oath will not conflict with the duties you may owe to your God, your country, your neighbor or yourself. With this assurance on my part, are you willing to proceed?"

For presumption and arrogance, beat that who can! In the name of common sense, how does he know what the views of the candidate are with regard to these duties? I submit the question, is he not a "cliver deel?" Has not Dr. Jackson been put out of his lodge in Hartford, Conn., for following this assurance of the Master? Yes, brethren, this is only an additional mental blind thrown over the already blindfolded candidate.

IT IS THE OBLIGATION,

and not the feigned promises of the Master, that makes the Mason. Not withstanding all this, down goes the slippery pill. And now the question with the lodge is, will the patient retain it? For it is not an uncommon thing at this point for the whole nature to rebel against the nauseous potion.

First, then his mind is diverted with the diabolical rites of the new birth by his death, burial and resurrection. If there is still danger of a collapse, the next thing to be done is to call an eclectic quack doctor of divinity, who, himself, has been duly and truly prepared by the lodge to

prophesy smooth things. He takes in the situation at once, and with a tongue that is smoother than butter, he proceeds to quiet the troubled conscience with all kinds of flatteries and false representations. In short, although it is clearly a case of heart trouble, he administers chloroform, and then and there, as might be expected in very many cases, there is a moral death. Is not he a "cliver deel?"

On the other hand, if an orthodox doctor of divinity had been called or if the patient had been allowed to consult his own minister, who understands spiritual trouble and has grit to use heroic treatment, he would have prescribed an emetic at once, saying "out with it and be well forever! And do you in the future abstain from all appearance of evil, much more from all such palpable poison." But who ever heard of a lodge consulting an orthodox D. D., or of even giving him an opportunity to prescribe for their diseases, if in their power to prevent? In this they show their training. Are they not all "cliver deels?"

Poynette, Wis , Feb. 17, 1896.

AN INTERESTING EXPERIENCE.

The following spicy letter was read before the Ohio State convention by Secretary W. B. Stoddard. Its author, Edward Brakeman, also wrote the appropriate and elegant verses addressed to the Columbus convention published in our last issue:

GENEVA, Ohio, Jan. 15, 1896.

DEAR BROTHER STODDARD:—In reply to your favor of Jan. 4th, I regret to say that owing to the infirmities of old age, and the frowns of an empty pocketbook, I shall be deprived of the pleasure and profit which would be mine could I comply with your kind invitation to be present in the convention of Jan. 27th. Accept my thanks for your offered kindness relative to my entertainment should I attend the convention.

In answer to your question, "Have you ever been connected with any secret society?" I must confess that about thirty years ago I was big fool enough to suffer myself to be blindfolded by a fool, and towed by another fool into a room full of fools, and there took an oath to play the fool, world without end. Since that night of degradation I have met with those idiots but twice, and that was near the date of my first devil-dazzle. Now to pull the bandage off the eyes of such as I was, and prevent those not so entrapped from perpetrating such folly and wickedness, will be one of the chief efforts of my few remaining years.

And in this work I am likely to have employment for life right here at home in Geneva. We have a population of 2,500, with five churches and fifteen secret societies, to which full one-half of the adults belong; and it is safe to say that the other half, by reason of social, business or church relations to these subjects of the secret empire, dare not express their adverse opinions to lodgery for fear of straining those relations, or rupturing them altogether. Thus, lodgemen "do make cowards of us all." From the pulpits of these churches sounds no voice of warning against the lodge invasion of their congregations their shepards being either themselves dupes of these Christless clans, or dumb dogs who dare not bark at Diana for fear of offending her shrine-makers, and thereby lose many shekels from their stipends. These manufacturers of theological wine stand aghast at the discovery of an infinitesmal-sized gnat in their doctrinal cup, but pay no attention to the double-humped lodge-camel with both feet in the strainer.

To me it appears that a serpent in the home parlor is not more out of right place than is secretism in the church of Christ. Yet into most of them has slimed this snake of hell, and woe-be'ide the man who dares to disturb their clammy folds or come within reach of their hidden fangs. In this I speak from observation and bitter experience. For thus attempting to crush the head of this viper in the church of my choice, and for which I have given the best years of my life, and money, which if I now had, it would relieve me from the poverty that now pinches me in my old age—because of my opposition to this miscreated shape of darkness found in the church, I find myself outside of its lines. One of my dear brethren, yea, two of them, gave me their opinion that a Mason who has revealed the secrets of his craft ought to have his throat cut. One of these lovers of my soul is the uncle of young Leggett, who lost his life at the hands of his clan; and the other my esteemed brother-in-law, and officer in the church.

Before I began three years ago to make war on secretism, I wondered where the persecution promised by Paul to those who should "live godly in Christ Jesus" came in on the program of present Christian life. Well, I have found out where. And if any one doubts the promise being yet good, let him turn the search-light of God's Word upon the darkness of the secret empire, and his doubts will vanish. Were it not that the *Cynosure* is every week freighted down with better goods than I can ship, I would place on its deck some of my own. May heaven bless our noble Argosy so richly laden with goods divine. I am sending those that come to me to others who do not know of their priceless value. I distribute them at the nerve centers of the public, such as in the cars, churches, camp meetings, colleges, public libraries, and to preachers, politicians, students, teachers, to lodge highcockalorums, and when writing editors or friends, I slip into the envelope one or more of the *Cynosure's* light-bringers. In this manner I have sent out nearly 4,000 pages of anti-secret truth to those sitting in the region and shadow of mystic death.

Will you urge upon my brethren far and near wherever you go, if such have not the public ear like yourself, to adopt this method of spreading light among the people. It was by such means in the hands of a lady friend of mine that I was roused up to enter into this glorious war against Christless lodgery. Doubtless what I have done on this line will affect some others in like manner, and so,

> Wave behind impells the wave before,
> Till each shall break upon the eternal shore,
> And kisses the feet of those upon that strand
> Who bid them flow toward that better land.

Enclosed find my little draft, which I wish I could make a hundredfold larger. Use it as you deem best; and may God bless you in your work of pulling down the strongholds of darkness, is my prayer for you and all who are in the like work engaged. Your brother in Christ,

EDWARD BRAKEMAN.

REFORM NEWS.

SOME LODGE INCIDENTS.

The invariable boast of the lodge is "None of our members go to the poorhouse or are taken care of by the county." I can break that record by the following clipping from the *Castle Rock* paper, whose editor is a two or three-fold lodge man. This is a part of the report of the county commissioners:

"Application of Cowlitz lodge No. 66, I. O. O. F., by J. F. Van Name, for the relief of J. H. McElhany, granted, and it is hereby ordered that Cowlitz lodge No. 66 assume charge of him as heretofore and bring in their bill at the end of each quarter at the regular session of this board to the amount of $3.25 per week."

Who supported Mr. McElhany? Not the Oddfellows, for their charity was exhausted; but the citizens, taxpayers of Cowlitz county, Wash.

A few incidents have occurred near our home here in Portland that beclouds lodge charity alarmingly. A lodge neighbor died. One of our members who is always on hand in sickness or death offered her services to assist in preparing the lodge lady for burial. The answer came promptly:

"Oh, the lodge will send parties to attend to everything."

The lodge failed to send, and our members attended to it. And when the time arrived for burial, instead of the lodge turning out as was promised, a committee of three or four came; and it was more than intimated that in order to make a show, they pinned their badges and put their regalia on any lady present who would wear one. They get pressed at times for advertising matter.

Another case. One of our neighbors who had said some pretty hard things about me for lecturing against secret societies, took sick and lay until her sick benefits amounted to something less than one hundred dollars. She had such an exalted opinion of her lodge as to suppose that all she needed was to send in her bill and receive the gold coin. She waited and waited after sending in her bill, and finally the lodge got up a special benefit for sister G., and realized I believe $2.65. When this was handed her, she was very much like Bro. Naaman when he received the Lord's prescription for leprosy administered by Elisha, "Surely I thought, etc!" She answered, "I won't have it. They can take my name off the lodge rolls. I am done with them. I don't care how soon 'P. B.' gets hold of this to use it against the lodge." Poor soul, it would be well for her did she carry out that resolution. I fear she will not.

The member of our church before mentioned was attending the sick in a lodge family a few weeks since. The wife and two children were very sick with fever. Toward evening the husband came to the bedside of his wife and said, "I think I had better send my lodge dues to-night by Mrs. G. for fear I can't get to the lodge." The sick wife answered, "Yes, and send mine also." Two dollars were put into the hands of Mrs. G. for the lodge. Soon after her departure, the family physician arrived and ordered some beef broth for the patients. Then came the ransacking of the house for money to buy beef. After they had emptied the children's mite boxes they found eleven cents. Just think of it! Two dollars for the lodge, and eleven cents for soup for the sick family. Talk about Roman Catholicism extorting money from its votaries. The lodges of the land puts her to shame every time.

That man had the audacity at supper to say, "Mrs. K , you are strangers in the community. I will be glad to carry up your application for membership in our lodge." The good lady replied, "Thank you, sir; when I or my family wish to join a lodge, we'll let you know." Then came, "What have you against the lodge?" The answer was, "If I had no religious scruples against it, what I have seen here to-day is enough for me." That man attended the lodge that night and left his sick wife and children in the care of one whom he knew to be opposed to lodges. I call that cheek, or lodge gall.

The night we left San Francisco for Portland, two business men from Tacoma and Seattle occupied the section opposite us. They took occasion to denounce the churches in the strongest terms, but exalted lodges to the skies. Mrs. W. kept hunching me to keep still; she knew me sufficiently to know that I would reply. For her sake I said nothing at the time; waited my opportunity. Finally as we were about to retire for the night, one of them addressed me, saying, "These aisles in these sleepers are very narrow, ar'nt they." I answered, "Yes, they are in that respect a little like the secret lodges of this country. Not near so narrow, however."

He turned to his companion and said, "What a funny country this is."

The next day the subject of clothing and tailors was up. I said, 'Gentlemen, when I go to a tailor for a suit, the first thing I ascertain is whether he employs union labor. If he does, he can't make clothes for me." "Why so," asked one. I answered, "If men wish to belong to lodges they can pay their own way; I do not intend to help them. There is nothing in the lodge relation that makes a man the better workman, I am sure." Let every one stand or fall for himself. P. B. WILLIAMS.

CORRESPONDENCE.

LETTERS TO THE OHIO STATE CONVENTION

AT COLUMBUS, JAN. 27,28.

[The following are extracts from some of the letters received by Secretary W. B. Stoddard, and read by him before the Ohio State Convention:]

I feel that the facts gathered and the inspiration I received at last year's convention at Xenia well compensated me for time and means spent. I urge a united effort in extending the circulation of reform literature. The *Cynosure* is to me a most valuable journal.

The time was when I thought that the German Baptists, of which I am a member, like Elijah, remained alone a prophet of the Lord in protesting against this Baal curse and worship of secrecy. But to my joyful surprise I have learned that there are thirty or more distinct and large denominations who are with us raising their hands and voices against this alarming foe to the family, to the church and to the interests of the various departments of our great and good govern-

ment. To learn that these defenders are found in cities, on the hillsides and on the plains, from Maine to Texas, is also encouraging.—Elder I. J. Rosenberger, Covington, Ohio.

As I cannot be with you in person yet I will be with you in prayer for the success of the convention and the cause it represents, and for the overthrow of all other anti-Christian institutions that must be destroyed before the church can enter on that peaceful reign that is promised in God's Word. And as none of God's promises ever have or can fail, we know the final victory is certain.—T. W. Stewart, Belle Center, Ohio.

Surely so worthy a cause, and one which has the prayers of so many earnest and honest hearts, will not fail. God has promised to hear prayer. If God permits I shall be on hand the 27th and 28th. I read the *Cynosure*, and thus get all the information possible. But I want more. It is, however, the encouragement I want and need as much. Of six Protestant churches here, mine is the only one to hear aught but praise for the lodge.

You may know how lonely I feel at times, and still not lonely, for God is with me. However, just now I sigh because of the victory of the lodge. It has gained one of our members for itself and the devil recently. In every possible way it seeks to rob us of our members. And if the Masons fail to attract the victim then they try to trap them into some of the many minor orders. In a town of less than a thousand we have six churches and—I blush to say—eight lodges. And to back these lodges we have three places where Bacchus reigns supreme.—Rev. E. R. Bailey, Attica.

I find that ministers here generally regard the lodge as the rival of the church. The lodge persists in pushing itself in where the ministries of the church ought to be sufficient.

Sometime ago I attended the funeral of a church member. The pastor of the church to which the deceased belonged, and choir and two other ministers, all took part in the solemn service. But this was not enough. The Masons, to whom the deceased belonged, had to come in with their elaborate ritual. One of the ministers present said to me that he could count about twenty five of his members in the procession, and not more than one-fourth were worth anything as workers in the church.

I myself officiated lately at the funerals of two Odd-fellows, and after my service the order followed with their Christless ritual. These Odd-fellows were not members of my church. In talking sometime ago with a Christian layman who had acted as chaplain of a certain lodge, he said he was in the habit of using the name of Christ in prayer. A member of the lodge, a Jew, came to him and said you violate the rules of the order. It had not occurred to him that he did, but he said he looked into the matter and found that the Jew was right. I asked him if he then ceased to use the name of Christ? He answered no; that no Jew could prevent him from using the name of his Saviour.

A Methodist minister said to me lately that one reason why the young men are not found in the church is their adherence to the lodge. That the lodge takes their time, their zeal and their money, and there is nothing left for the church. Secret orders are multiplying so rapidly that we hope the overdose will turn the stomachs of the people. Perhaps this is a vain hope.

I think the most effective cure for the lodge evil would be "the expulsive power of a new affection." If men loved Christ and his church more they would think very little of the lodge. What we need above all things to save society is a great revival of religion. If men and women were filled with the Spirit of God it would expel the secret lodge demon."—Rev. John P. Robb, Sidney, Ohio.

I am greatful for your personal invitation to attend a convention in such a worthy cause; worthy, because it is to give testimony against such a crying evil; worthy, because there are so many not connected with secret societies yet who believe they are commendable; worthy, because there are so many good Christian people who believe that they are destructive to society, yet excuse themselves from taking any active part in giving a public testimony against them, save that given by the church with which they are connected. And last but not least, it is worthy because there are so few even in the church of that Christ who declared "He spake nothing in secret but spake openly to the world," who are willing publicly to show their hands in opposition to these powers of darkness who are not even willing to take the *Cynosure*, the organ of the cause.—Elder T. C. Speer, Northwood, Ohio.

I still take and read the *Cynosure* and think it is the best reform paper published; not excepting the *New Era*, *Union Signal*, Ohio W. C. T. U. *Messenger*, or *N. Y. Voice*. Wife and I are just recovering from a severe attack of la grippe, and think it quite uncertain about attending the convention. The last time you were at our house we were living in Bowling Green.

Mabel is married and lives in Portage, and has a sweet little girl baby seven months old. She often speaks of her long ride in the cart with you canvassing for the *Cynosure*. If we cannot come to the convention, I will send a little money to help pay expenses.—Wm. H. Minton, Bowling Green.

A RUM AND LODGE RULED TOWN.

SCHUYLER'S LAKE, N. Y., Feb. 17, 1896.

EDITOR CYNOSURE:—One year ago the Rev. Mr. Hotaling, the Baptist minister in Schuyler's Lake, N. Y., with the aid of a competent revivalist and singer conducted a revival that has been unrivaled for forty years, and has not been repeated this year, though attempted. Twenty-five were added to his own church, as many to the Methodist and fifty to the Universalist, while several united with churches at other points. A third of the population was converted.

Everything moved smoothly until the Universalist church and its doctrines were criticised. Then Mr. Ward, the Universalist minister, who promoted and secured his interests many years ago by joining the Masonic lodge in this place, took offence and aroused his brethren. They filled the stores and advocated Universalism, showed marked and transparent partisanship for their lodge brother and successfully attempted to divide or divert the ardor and fruits of the revival to his church.

The revivalist was maligned but no very serious attack was made upon the character of the Baptist minister until his absence for a week in the western part of the State, when, while unable to contradict, the vilest reports began to circulate and before his return they had been so firmly fastened upon him that he was subsequently unable to extricate himself from the web of falsehood and its consequences. It only required an occasional fagot to continue the fire and his friends were willingly or unwillingly convinced, prejudiced, overawed or shamed. They made little or no attempt to defend him.

His congregation was weak and only exists through the aid of the Baptist missionary fund and the contributions of those outside the church. The distrust and unpopularity engendered by the evil reports cut off outside aid, and this incited members to oppose him and desire and plan for his removal to increase their revenues. They accordingly reduced or withheld contributions and otherwise made it so unpleasant that he was forced to resign. He failed to receive the half of that to which he was justly entitled by service or promise and would have suffered want but for private funds.

To further explain and verify what I state I will quote from one of his letters to a member of the church. I admit the language is strong but it must be remembered that he feels the sting of ingratitude, and is smarting under the injuries of enemies and wrongs of friends after promoting beyond precedent the interests of church and village. They even permitted him to be dunned for rent. This is his apology. The concluding remarks hint at a few of the false reports put in circulation. These prove that the attack was made on Masonic lines and with Masonic methods.

My church is very nicely arranged and about twice as large as yours. Thank God, this town is free from rum, hops and Universalism, and after coming from that hell-hole it seems like heaven. Just think of living where none of those three curses reign at all! No Gospel too plain for a God-loving and worshiping people! No old wreck of rum to advise the ministers how to preach! And no Baptists so disloyal to their God and traitorous to the grand old Baptist doctrine that they are led by the nose by the devil and influenced to believe that the church of Christ can be hindered by truth! No "Honorable," corrupt as Satan, to take offence when exposed and go out to tear everything, and withhold a few cents of salary, thinking that the ministry will tell lies and pat them on the shoulder to get their pay. Ah, what a contrast, yes a startling truth is this, that Schuyler's Lake is doomed for hell.

"I have only one thing to regret in the memory of my stay there, that is, I did not preach as plain as I ought to, I did not cry fire enough. Haven't stolen or murdered or lied or done any of those things here. Sheriff haven't taken my things, and none of them are in wife's name for the sake of keeping them."

A STAR.

LETTER FROM D. L. MOODY.

NASHVILLE, Tenn., Feb. 19, 1896.

EDITOR CYNOSURE:—Knowing that many of the readers of your paper will be glad to know of the special conference which we are to hold in April, we are glad to thus early announce that, beginning Wednesday, April 1st, and lasting through to Thursday, the 30th of April, there will be a special conference for ministers and Christian workers; and there will be the advantage not only of the regular work of the Institute, but special lectures will be given afternoons by Sup't. Torrey, Prof. W. W. White, and Dr. W. J. Erdman.

Prof. White will speak in the forenoon on "Studies with Christ in the School of Prayer," and studies in Isaiah 40:46, and the Book of Acts, by chapters, with special reference to the homiletical material; in the afternoon, the Book of Job, the first week; Psalms the second week; the Gospel by John the third, and the Epistle to the Romans the fourth.

Mr. Torrey in the forenoon, at eleven each day, will speak on the doctrine of the Holy Spirit three days, and personal work two days each week, and in the afternoons of Tuesdays and Fridays on the First Epistle to the Thessalonians.

Rev. Dr. W. J. Erdman will lecture in the morning, at ten, on the Epistle to the Colossians and Galatians, and in the afternoon on Wednesdays, Thursdays and Saturdays on such themes as "Sonship," "Results of Redemption," etc.

As the accommodations at the Institute will be somewhat limited, all who desire to avail themselves of this special conference and stopping at the Institute, at the reduced price for board and room of $5 per week, should make application early of Sup't. R. A. Torrey, 80 Institute Place, Chicago, Ill. Very truly yours,

D. L. MOODY.

FROM PRESIDENT C. A. BLANCHARD.

INTERESTING OBSERVATIONS WHILE ON HIS RECENT NEW ENGLAND LECTURE TOUR.

WHEATON, Ill., Feb. 18, 1896.

EDITOR CYNOSURE:—I left Chicago on the Nickel Plate. It is not one of the oldest of the Eastern lines, but it is a good road to travel on. With sleepers, dining cars, fine day coaches and powerful engines it makes passengers comfortable and brings them through on time.

It was not long before I found that Rev. B. A. Imes, formerly of Memphis, now of Berea, Ky., was a fellow-traveller. He is an intelligent, educated colored man, who has labored for years among his people in the South. After a little talk about Berea College and Dr. Pearson's gifts, I asked him whether colored people who were quiet and respectable were now safe in the South.

Yes, he replied, if they are sober; if they go quietly to the colored folk's car; if they do not ask entertainment at hotels or restaurants, and if they are not caught in some crowd of drunken or excited whites they are safe. Of course when men are drunk, white or black, they are dangerous.

What class of men are lynched?

Not the best class—seldom house-servants, coachmen or business men. Usually men who loaf and drink; and on the other hand, those who do the lynching are usually drunk, too. Men who are busy about some honest occupation usually keep away from trouble.

What do you consider will be the end of the race problem in the South?

It must be solved by time. There is no way to hasten it. As the races become prosperous and self respectful they will respect each other, and in the end peace and mutual helpfulness will come. I do not look for worse but better times.

The case of Bishop Arnett, in Boston, fur-

nishes a comment on the race problem in the South. Here was a respectable, cultured gentleman refused admission to three Boston hotels, and kept out of the dining-roon in a fourth, solely on account of his color. It is to the praise of the Christian Endeavor society that they resented this treatment of their guest. When Bishop Arnett appeared before the six thousand people who thronged Mechanics' Hall, the audience rose en masse and cheered him for minutes.

The press, too, unanimously condemned the exhibition of caste. All in all the incident will be helpful. I passed one of the hotels which refused admission to Bishop Arnett the day following. A man who was white outside was just coming out. He was welcome because his skin was white, though his whole appearance showed that he was a gross, sensual man. Such stupid folly must, of course, have an end. At last the dividing line must be character.

There is a great leveling up in newspaper writing, and the Boston papers are fine examples of the tendency. Editorial and reportorial columns tell the same story. There is an absence of slang and over-statement, a conscientious exactness and courtesy that is in pleasing contrast with the work of a few years ago.

I was in Salem to-day, where, two hundred years ago, hundreds were in prison and nineteen were hung on charge of witchcraft. I stepped into the court and listened for a few minutes to a trial which was in progress. It was refreshing to listen to the proceedings. All was decorous and gentlemanly. The oath was administered to jurors and witnesses in a manly and reverent way, and all that was said and done tended to awaken respect for the law and its officers.

Gallows' hill, where the poor, the old and the wretched were hanged for alleged witchcraft, loomed up under the grey winter sky. The road that leads to it ends abruptly at a pasture fence, and near by are the rocks amid which the bodies were huddled. Three little boys at play near by have the guide spirit already strong upon them, and having told where the "witches are buried," want each one his penny. The busy town of thirty thousand inhabitants lies quietly below and above stretches the winter sky. How little we can know of the breaking hearts which climbed the hill to die in old colonial days.

Is it not a marvel, too, that the murder of poor unfortunates on charge of witchcraft should be associated with the Puritans as it is, when in fact they did less of it than any people of their day? Catholic and Episcopal nations slaughtered scores, hundreds and thousands, where Puritans did one, yet in the popular mind Puritans and witch hanging are perpetually joined. It would be worth while for some philosopher to seek the reason for such an illogical proceeding.

C. A. BLANCHARD.

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THE MYSTERIOUS POWER:

OR

THE UNIVERSAL, INVISIBLE EMPIRE OF THE WORLD.

BACHELOR'S NARRATIVE.

CHAPTER XXIII.

THE PREACHER AND THE GAMBLER.

"I am a part of all that I have met."

The Bachelor was not slow in discerning that there were metal badges many. Every badge was the insignia of a different division of the mystic empire. These silent pieces of mechanism seemed to act as lodestones and wield magic power in bringing the wearers together. Around public gatherings and pleasure resorts might be seen the light of intelligence and mutual recognition as stranger eyes caught sight of breastpin, finger-ring, watch-charm, seal or keystone.

The detective's mode of procedure was to note every look, word and motion at these meetings. He not only read the countenance of each actor, but he studied the tones and modulations of the human voice, keeping a record in shorthand of all the particulars. With long study and broad experience with men he could read human nature like a well-written page. A trained and ready memory enabled him to record with a few strokes of the pencil accurately and correctly whatever was worth preserving. These curious scrawls, curves and dashes were of great value in after years, especially in refreshing his memory of things transpiring in youth and early manhood, and during his much traveling at home and abroad. Dates, names and places and all the minutia could be recalled at will.

One evening as he was sitting in a vine-covered arbor in one of the public gardens, he heard footsteps approaching in opposite directions along the gravel walk. Glancing through an aperture in the trellis work he beheld the disturbers of his reveries in the persons of two men. The meeting took place just outside where the piper could observe the actions and hear the language of each as they came together. They both wore breastpins or three-linked monograms, and were cautiously eying each other. One took hold of the right lapel of his coat with his right hand, ends of fingers under and thumb pointing straight up. The other reached over with left hand and took hold of same lapel of his own coat, thumb under and fingers straight on the outside, and said:

"Are you looking for me?" The answer was: "For you."

"They then joined right hands, forming a link with first two fingers and thumbs, but without any shake. They stood conversing and making gestures. One was a noted divine; the other was recognized by the detective as a professional gambler, and all-around tough and criminal of the worst character, and for whose capture a large reward was pending. One was preaching the Gospel of holy inspiration; the other was under the ban of the law, a scoffing infidel whose belief in a Supreme being, the Creator and Governor of the universe, was a force or the spontaneous forces of nature.

Although looking each other in the face for the first time, yet, at exchange of names, each knew the other by reputation. There was an invisible cord of affinity that held them together. The would-be preacher placed the tips of the fingers of his right hand on his lips, thumb folded over in palm of hand. The blackleg shut fingers of same hand, except index finger, over thumb, and bringing the hand and arm to a horizontal position touched the outer corner of right eye with the fingertip, keeping the fingernail of index finger directly in front and opening the hand dropped it to his side. He now extended the fingers of same hand, placing the thumb inside and parallel with the first finger; brought his hand to his forehead and made an arch from left to right temple, thumb against temple and let the hand drop to his side.

The clerical chap answered by reaching over with right hand and making motion as if to grasp the lobe of the left ear between the thumb and first finger. Next he placed right hand in left, palms together, and clasped hands by fingers and thumbs, thumbs meeting. His companion did the same. Gambler Jim then closed the fingers of right hand, except index finger, over the thumb and touched center of forehead with point of first finger, which was answered by his brother preacher placing the open palm of the right hand over his pious mouth. Afterward reaching down he placed the end of thumb of right hand on right breast, and using it as a sort of pivot, he made a span down with little finger and across his deceitful breast with forefinger.

The dare-devil now removed his derby hat with left hand and placing right hand, palm down, on his scoffing pate, raised the hand up several inches and dropped it on his head, making this motion three times and bringing hand to side.

His reverence answered by hands from his sides at arm's length to a point level with shoulders, palms outward, and let them fall to sides. Again, the dominie clasped the fingers of each hand with thumbs in front of first fingers, brought each elbow to the sides of the body just above the hips and extended each arm horizontally, hands still closed. The skeptic placed his hands and arms in same position and extending the forefinger of right hand, reached across and touched the second or knuckle joint of left thumb.

Just then the eyes of the Gospel grinder glanced off to the left and saw in the distance two policemen approaching from the rear of his new-found frater, and placing hands and arms as last described, reached over, placing right wrist on the second or knuckle joint of left thumb extended right forefinger and pointed it toward the ground. Both now slapped their hands together several times; the outlaw picked up a stick that would make a good weapon, and having glanced backward at the venders of the law, tried its strength on his left knee, at the same time remarking, "Not easily broken!" and was gone.

The pious parson walked toward the "cops," who talked a few moments as if making inquiries; the sky-pilot pointed to right angles to the way the gambler had gone among the the ornamental trees, and the bluecoats hurried off in that direction.

The itemizer put his ready pencil in his pocket and started out for an experiment. He proposed to work the new combination. He had not gone far when a dispatch boy handed him a telegram. It read:

The old Railton estate is now offered for sale. What is your further will and pleasure?

Taking his pencil again from his pocket he wrote:

Buy the property at once and at any price.

Handing it to the messenger boy and instructing him to have it wired immediately, he passed on.

(*To be continued.*)

RESOLUTIONS ADOPTED BY THE OHIO STATE CONVENTION.

Believing that truth naturally comes to the light, while error finds refuge in concealment; that the three divinely-appointed organizations: the family, the church and the state, afford the proper opportunity for the discharge of all obligations to God and man; that a multiplying of human organizations is calculated to absorb the time, money and energy due alone to the divine; finding that there are many secret societies professing to offer acceptable worship to God, while in fact and confessedly offering non-Christian worship; administer oaths having neither divine or civil sanction; and seeking to pledge one member of the family to life-long concealment from the other members; therefore,

Resolved, 1. That as followers of Him who "ever spake openly and in secret said nothing," we should seek to let the divine light shine by refusing to unite with any organizations or men who thus show that they "love darkness rather than light."

2. That we recognize all organizations requiring a pledge to conceal a code of unknown laws, to be antagonistic to divine laws.

3. That while recognizing that the so-called good works of secret societies may stand the test of some human standards, cannot endure the test of God's Word; for whatsoever is not of faith is sin. Rom. 14: 23.

4. That such organizations as engage in acts of religious service from which Christ the Mediator is carefully excluded; and proclaim salvation by the so-called good works of the lodge, are in real antagonism to the Christian religion.

5. That in Freemasonry, Odd-fellowship, Knights of Pythias, and kindred organizations, we find the said antagonism to Christianity.

6. That we recognize that the administration of the multitude of so-called oaths in the various secret societies is not only a profanation, but, because their binding obligation is regarded as higher than civil or ecclesiastical oaths, are in dangerous and real opposition to the proper enforcement of law.

7. That, as all moral reforms must be founded upon the truth as it is in Jesus, who ever spake openly, and sustained by the dissemination of the truth, thereby enlightening the conscience, we believe in the greatest publicity, both in discussion and effect, as the proper way to secure any reform needed either in church or state.

8. Believing the whole system of organized, oath and pledge-bound secrecy to be needless for any good purpose—even its co-operative insurance not being founded on sound business principles, and the whole system peculiarly liable to be prostituted to evil; beholding the multiplicity of such organizations at the present time, we would most earnestly and affectionately call upon Christians everywhere to come out from among them and be separate, and bear a faithful testimony through the church and otherwise as they may have opportunity, that Christ may be honored and his cause advanced.

9. That this Christian convention would further state it as our firm conviction that the Legislature of Ohio and the national Congress ought to pass such a law as shall prohibit the taking and administering of all oaths in secret lodges, and that the penalties of death attached to Masonic oaths be strictly forbidden to be imposed in the Masonic ritual.

10. That this convention tender a vote of thanks to the speakers who have contributed to our interest and profit; to the newspapers which have reported our proceedings; to the Capital University band for the stirring music, and to the Christian families of the city which have so generously opened their homes and welcomed us to their liberal entertainment and genial fellowship.

W. E. SCHRAMM,
Secretary of State Convention.

Awarded
Highest Honors—World's Fair.
DR.
PRICE'S
CREAM
BAKING
POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

How to Prevent Cold Feet.

This is the plan to adopt with cold feet. They should be dipped in cold water for a brief period, and then, immediately before getting into bed, they should be rubbed till they glow, with a pair of hair flesh gloves or a rough Turkish towel. After this a hot water bottle will be successful enough in maintaining the temperature of the feet, though, without this preliminary, it is impotent to do so.

How to Use Turkey Scraps.

Remove bone and skin and cut into pieces about the size used for chicken salad. Butter a baking dish, cover with bread crumbs moistened with milk and then with a layer of the minced turkey. Season, and if there is any dressing left add a layer of that. Add another layer of crumbs and alternate them with the turkey until the dish is filled. Scatter with bits of butter, and also use to moisten the dish any gravy that has been left. Heat through and brown in the oven. For creamed turkey prepare in the same way as for the scalloped. For each pint of minced meat make a dressing from a pint of milk thickened with a tablespoonful of butter mixed with 2 of flour. Heat the milk in a double boiler when the sauce is smooth and creamy, season with salt and cayenne pepper and mix the meat with it. Fill buttered individual scallop dishes with the mixture, scatter the top with bread crumbs and brown in the oven. Garnish the top with a slice of lemon or a bit of parsley.

How to Make a New Salad.

A salad of celery and English walnuts is delicious to serve with a little dinner. Cut the celery into small pieces and mix with it one-third of the quantity of English walnut meats broken in two and enough mayonnaise to moisten it well. Garnish with young, tender lettuce leaves and serve.

How to Test Water.

Into a perfectly clean bottle, having a stopper of ground glass, put 5 ounces of water to be tested. To the water add 10 grains (by weight) of pure granulated sugar. Cork tight and set in a window, exposed freely to light, but not to the direct rays of the sun. Do not disturb the bottle and keep the temperature as near 70 degrees F. as possible. If the water contains organic matter, within 48 hours an abundance of whitish specks will be seen floating about, and the more organic matter the more specks. In a week or ten days, if the water is very bad, the odor of rancid butter will be noticed on removing the stopper. The little specks will settle to the bottom, where they will appear as white, flaky masses. Such water should not be used for drinking purposes.

How to Fold an Umbrella.

Take the handle of the umbrella in the right hand, holding the ends of the frame between the thumb and first finger. With the left hand pull out the flaps of the silk and fold each one separately and carefully about the rod, smoothing out the end nearest the handle with the thumb of the right hand. When the flaps have been tightly folded about the rod, fasten the clasp. Then, still holding the handle of the umbrella in the right hand, clasp the left hand tightly about the ferrule and twist it around the folded umbrella, with each twist bringing the left hand nearer the right. When the left hand reaches the clasp, hold it still, and with the other hand pull the end of each flap until it becomes smooth. Repeat the twisting and pulling process until the umbrella is wrapped tightly and neatly.

How to Make Cheese Balls.

Cheese balls are delicious and should be served hot with a salad. To one cup of grated cheese add half a cup of grated bread crumbs, an egg well beaten, and 5 drops of Worcestershire sauce. Mix thoroughly and roll the paste into small balls with the hands. Place them in a wire basket and fry in very hot lard.

How to Serve Parsnips In Walnuts.

Parsnips are sometimes served in the form of English walnuts. They are first boiled and mashed fine. Then to each pint there is added a teaspoonful of salt, 2 tablespoonfuls of melted butter, a dash of pepper and 2 tablespoonfuls of milk. Mix well over the fire, and when smoking hot add a thoroughly beaten and very fresh egg. Spread the mixture on a dish to cool; then take the kernel of an English walnut or an almond and roll around it the parsnip pulp until you have a good sized nut. Roll in egg and in cracker dust as you would croquettes, fry a light brown in deep fat that is smoking and serve hot.

People who suffer from loss of appetite, indigestion, sour stomach, and flatulence, find prompt relief in the use of Ayer's Pills. As an after-dinner pill, they are unequaled, causing the digestive and excretory organs to perform their functions as nature requires.

Buckingham's Dye for the Whiskers is a popular preparation in one bottle, and colors evenly a brown or black. Any person can easily apply it at home.

BREAKFAST—SUPPER.
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The Christian Cynosure.

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CHICAGO, THURSDAY, FEBRUARY 27, 1896.

DR. JACKSON BEFORE THE CIVILIZED WORLD.

The expulsion of Dr. Jackson by the Freemasons of Hartford brings before the thoughtful, intelligent and conscientious people the following facts: [The *Cynosure* of Feb. 13, 1896, gives the history of the case.—EDITOR]

That Freemasonry is a criminal organization, and has for its ruling purpose the concealment of crimes committed by persons who are made Freemasons by the taking of the most horrible and savage oaths which have ever been formulated by depraved human iniquity.

It demonstrates that Freemasonry construes its oath to mean that a Freemason who knows that a Mason has committed the crime of arson, and goes into a civil court, and under the oath administered by the court swears to what he knows to be the truth, is guilty of violating the Masonic oath, which binds him to keep secret the crime of a fellow-Mason, and must therefore be expelled, according to Masonic jurisprudence, as a "perjured villain." Dr. Jackson pledged himself before the court, upon oath, to tell the truth, the whole truth and nothing but the truth. Because Dr. Jackson did this, and exposed the crime of arson, committed by Dr. Griswold, a Mason, for which he was punished by the court, he is expelled from the Masonic lodge. This brings the Masonic oath in direct conflict with the oath administered in the civil courts.

THE CRIME HE WAS SWORN TO CONCEAL.

Dr. Jackson was oath-bound and not allowed to speak the truth in a civil court of justice, if speaking the truth would convict a fellow Mason of the crime of burning down a house, even though the house may have had in it helpless women and children, who might have been burned to death. Yet the Mason is sworn to keep such a crime a secret. Was there ever a greater crime against the innocent and unsuspecting? Was there ever a greater criminal than the incendiary? Can any one measure this crime in its conception, in its act, in its consequences?

The torch is lighted in the dark. It is applied when it is supposed there is no eye to see. It is to get under full headway while the people are locked in slumber. The mother is sleeping with her helpless infant upon her breast when she is awakened by the crackling of the flames, kindled by a Freemason. Escape being impossible, she and her babe are burned to ashes. Yet a Mason, who knows that a Mason committed to him his secret of having fired that house, if he go before a civil tribunal and make an oath that the Mason, who is charged with having committed the crime, did communicate to him the secret as a Mason, that he did set on fire that dwelling house, is to be expelled from the Masonic lodge for the crime of having violated his oath in not keeping secret the crime of arson.

Is there anything more dangerous than this? Is it possible for civilization to submit to such an outrage? Can any government protect the rights of the people in state or church under such a state of affairs?

WHAT DR. JACKSON'S EXPULSION MEANS.

1. This expulsion is positive proof that Masons are bound by oath to conceal the crimes of Masons. In this expulsion Freemasonry has indited itself as a great criminal. It has proclaimed to the world that it is oath-bound to conceal crime—even the crime of arson, which may involve the crime of murder. A Mason committing the crime of arson is indifferent to the crime of murder which may be involved in it.

2. This expulsion is an invitation to those who are temped to commit the crime of arson, to join the Masons because they are assured that Masons are sworn to keep it a secret if committed by a Mason. This is the plain and open teaching of this impressive object lesson of Freemasonry. They are dull scholars who will not learn from this plain and open lesson.

3. This expulsion shows that Freemasonry regards itself as strong enough to defy the laws of any civil government, and challenge the people to the conflict between civil government and the self-constituted usurpation of Freemasonry. It places Freemasonry before the tribunal of intelligent moral sentiment to be branded as an outlaw, sworn to a conspiracy against the life, liberty and persuit of happiness of the people, which the civil government was established to secure. This places Freemasonry in sworn conflict under death penalty against the authority of both federal and state government.

No Masonic lawyer, no Masonic professed minister of the Gospel, no doctor of divinity dare deny this truth without placing themselves before the enlightened world as self-convicted falsifiers and perverters of the truth. Then let us turn on the light of truth upon this terrible monster, upon this vampire, this vulture, upon this God-forsaken conspiracy, this demon of oath-bound crime, upon this dark-lantern angel of death which decoys young men from home to Masonic lodge rooms to subject them to ignorance, immodesty, shame, superstition and horrible savagery; where everything like intelligent seriousness is abandoned and vicious nonsense has full sway.

Let truth, honesty and justice arise in their majesty of right and scourge this demon, the enemy of God and man, from the face of the earth, to wander in outer darkness where the worm dieth not and the fire is not quenched.

CHINESE-AMERICAN POLITICS.

There is one secret society that few, if any, would believe had any political influence in this country. Their object is stated in their manual to be that of a benevolent association formed for mutual protection.

In New England, it has the name of "The Society of Righteous Brethren," and on the Pacific Coast it bears the name of "The Chambers of High Justice." We call the society a name formerly applied to an Irish association—the Highbinders—they are sometimes called "Chinese Freemasons." They could give the Masons a point on some things, for instance, instead of playing murder and burial and bringing to life as an emblem of the new birth, the Chinese candidate simply gets down and crawls under the chair or bench on which sits the Grand Master, or as they call him, the Grand Mother. And when the Chinaman gets up from his crawling, he is said to have been born again. The oaths of this benevolent society are some thirty-five, and are in rhyme. One of them is as follows: A rooster's head is cut off, and as the blood flows the initiate swears eternal fidelity to the order in the following words:

> "From rooster's head, from rooster's head,
> See how the fresh blood flows.
> If loyal and brave my course shall be,
> My heirs immortal renown shall see;
> But when base traitor and coward turn I,
> Slain on the road my body shall lie."

He also swears never to divulge the secrets.

Their headquarters are in San Francisco, but they are especially powerful in New England.

Rev. Frederick J. Masters, D. D., has given this subject special study, as his opportunities for obtaining facts have been exceptionally good.

Of the membership of the Highbinders, he says: "It is not denied that there are respectable men enrolled in the association who would repudiate deeds of violence. These most likely joined under a wrong impression; but once a member, withdrawal is next to impossible. The society's manual frankly admits that its members are drawn from all ranks of life, rich and poor, learned and illiterate, honest men and swindlers, banditti of the mountains, pirates of the seas, and tramps of the public street. At least 20 per cent of the membership belong to the uniformed ranks, that is, are salaried fighters, provided with chain armor, knives, revolvers, iron cudgels, and other weapons of war.

The society is subdivided into degrees or branches for protecting the gambling interests, the traffic in women, as well as for many other interests.

Two of these branch societies raised in one meeting $30,000 to protect and defend the notorious assassin, Lee Chuck, one of their number. The name of one of these branches is "The guild for the protection of virtue," and that of the other is "The guild of hereditary virtue."

In the headquarters of the society is a court-room where so-called rebels against "the State" are tried and condemned, the presence of the accused at the trial not being thought necessary. A meeting is then held where the members present deliberately select soldiers, whose business it shall be to discover the culprit and take away his life. A Chinaman must have more than common courage to defy the mandates and brave the maledictions of the grim tribunal that works in the secrecy of darkness, and in the eyes of the Chinese has more power to give effect to its penal decrees than all the courts of the United States. These bands of criminals have defied our laws, and yet some of these branches of Highbinders, with high sounding titles, but with devilish purposes, have been incorporated under our laws as benevolent associations. Who can prove that they are not what they profess—benevolent? In the failure of the Highbinder soldier to assassinate Rev. J. E. Gardner, a home missionary on the Pacific Coast, who had interfered with their traffic in women, the subsequent capture of this assassin gave to us a Highbinder's soldiers' commission, which to say the least does not sound benevolent. One item reads: "It is further stipulated that you, in company with your comrades, shall exert yourselves to kill or wound any one at the direction of this society."

Rev. Dr. Masters says, "One of the worst features of this secret society is its mischievous interference with the administration of justice. With unlimited funds at their disposal to employ counsel, suborn perjury, bribe the venal, and employ agents to intimidate the other side, it is almost impossible to secure the conviction of the criminal around whom this unscrupulous society has thrown its protective arms. In proof of this there are many instances on record. While the Highbinders know how to save their friends from the law, they also know how to employ the processes of the law to fight foes. With sharp, cunning Chinamen, to say nothing of unprincipled white men, familiar with the procedure of our courts, well versed in the laws of evidence, and capable of forging a complete and invincible chain of evidence, it is possible to trump up charges against innocent men who have been so unfortunate as to incur the enmity of this relentless foe. Several visits to the State prison, and conversations with Chinese convicts, have convinced me that many innocent men are languishing in our penal settlements, the unhappy victims of Highbinder conspiracies. Not only on the Atlantic and Pacific Coasts, but wherever Chinamen have congregated in considerable numbers, is the power of this order felt.

IRISH-AMERICAN POLITICS.

The Ancient Order of Hibernians have their headquarters in New York City. Their object is "to promote friendship, unity and true Christian charity among members by raising money for the maintenance of the aged, sick, blind and infirm."

Their motto: "Friendship, Unity and True Christian Charity." The last part of the motto is interpreted to mean the doing unto each other and to all the world as they would be done by.

Their oath: "I will, with the help of God, keep inviolably all the acts.....and obey the constitution and by-laws in every respect."

This order is a widespread society in this country, and regularly incorporated in various States. Its members are Roman Catholics. It has members of the Catholic clergy in its ranks. It is under the ban of the Catholic church, and it wields an immense influence over its members.

If one sees some inconsistencies in the above, he will see greater ones if he studies its history and gets at the bottom facts of its doings.

In certain counties of Pennsylvania the Hibernians in 1854 took the local name of Mollie Maguires. They have had fifty years of organization under this local name. They terrorized whole counties in Pennsylvania, held the political offices of the counties, had a strong influence in State politics, and boasted that they could make their influence felt in national politics. It may be familiar to you that the State of Pennsylvania was impotent to punish crime in the counties

dominated by this secret, *benevolent* society. The State tried more than once to control them and failed. The "Mollies" opened jails and released prisoners; murdered those obnoxious to them, and knew no law but their own sweet will, and none were punished.

For several years in those counties, the murder of *prominent* citizens averaged about one a month. No man could tell when his life would be taken or his property destroyed. These Hibernians were school directors, county commissioners, constables, justices of the peace—one was elected to the legislature of the State, and another came very near being elected to the position of associate justice of the Supreme Court of the State of Pennsylvania.

The man who did for the time being what the State failed to do, was Franklin B. Gowan, a lawyer and president of the Philadelphia & Reading Railroad. That his life was threatened goes without saying, and that he was afterwards found dead, but by what means he came to his death no one knows. But he lived until the power of the "Mollies" was broken and many of them suffered the extreme penalty of the law.

But the whole order of Ancient Hibernians cannot be held responsible for the crimes of a portion of its members, and especially of that branch known as the Mollie Maguires. The answer is that the Ancient Order of Hibernians never severed their connection with the "Mollies," even after their crimes were proven, but, on the contrary, raised large sums of money by assessment on the lodges throughout the country, for the defense of the "Mollies," and fought for them to the bitter end through every court of the State.

It is perhaps not longer than two years ago that the public press stated that the "Mollies" were again thoroughly organized in that section of Pennsylvania. One of their counties is the third in wealth in that State. It contains the large city of Wilkesbarre, with its academies and wealth and culture; but in those three counties during the last ten months of 1894 there was more than one hundred murders and not a single case of capital punishment. In the two years preceding this, there had been a total of three hundred murders and not a single case of capital punishment. Four hundred murders in less than three years in three counties! It is not claimed that these murders were all committed by this one association, but under the leadership of Mr. Gowan and by the aid of Pinkerton, the murderous character of this benevolent society was once made known, and that it is organized again is also known, and that it is again a power in politics is in evidence.

Please notice that this is a society organized for helping the aged and dependent, and exemplifying true Christian charity among themselves and all the world. And yet as a secret society in politics, and within five hours' ride of the city of New York, it can take the premium for outlawry over any county in the wild West.

COMING BY WAY OF THE CROSS.

In Peter's epistle—1 Pet. 3:18—we are told that "Christ also once suffered for sins, the just for the unjust, to bring us to God," and in connection with this we would offer a word of explanation of the figure accompaning Bro. Ronayne's article in this number of the *Cynosure*.

As typified in the Tabernacle the sinner on his way back to God arrives at the Gate of the Court. There he decides for Christ, as it were; and passing onward and inward he comes to the Altar of Burnt Offering, typifying the Lord Jesus in his life of perfect obedience unto death. "My meat is to do the will of him that sent me and to finish his work," Jno. 4. At the altar he finds peace; his sins being put away and himself being accounted righteous through faith in Christ, being accepted in the beloved. Eph. 1.

The believer is now a priest, being anointed by the Holy Spirit, 1 Jno. 2:27, and passing on he comes to the Laver for cleansing daily, typifying the written Word (Eph. 5:26), and where priests only could wash their hands and feet. He is now in a position to worship the Father in spirit and in truth and so entering by the door he finds the Altar of Incense before the heart from which pure worship is daily ascending to the Father; on the left was the Candlestick—"a light to lighten the Gentiles," "the light of life." On the right he finds the shew bread—the "bread of God"—"the bread which come down from heaven;" and so passing on through the vail he enters the Holiest of all, where was the Ark of the Covenant containing the two tables of the law and covered by the Mercy Seat—"the propitiation for our sins, and not for ours only but also for the sins of the whole world," 1 Jno. 2; and so in the Court and Tabernacle we find Christ everywhere in type or figure. From the Gate the place of decision to the inner glory in the "Holiest of all" the sinner coming back to God must pass by way of the Cross.

PERSONAL MENTION.

—Mrs. Margaret Turner, of Waukesha, Wis., mother of Mrs. M. A. Gault, died last week Wednesday, Feb. 19. She was an aged Christian of long and ripe experience, and an interested friend of the *Cynosure*.

—Bro. H. Curtis and his good wife of Olathe, Kan , recently celebrated their fifty-ninth marriage anniversary. It is not often that two lives are blessed with so many happy years together, and we pray for them many quiet peaceful years to come.

—Pres. C. A. Blanchard and Dr. Frances S. Carothers were married in the vestry of Pilgrim Congregational church, St. Louis, by Rev. Dr. Burnham, pastor, at 10 A. M., on Wednesday, Feb. 19. They left there for Nashville, Memphis, New Orleans, etc., and will return to Wheaton early in March.

—Rev. W. B. Stoddard's future appointments are as follows: At the U. P. church, Braddock, Pa., Sabbath, March 1st; German Baptist church, Parker's Ford, from March 8th to the 14th; Sabbath, March 15th, Church of the Brethren, Phila., Pa. He expects to lecture at Scottdale, Pa., Friday evening, Feb. 28. He requests anyone north of Philadelphia wishing lectures during March to write him at Washington, D. C.

—Rev. A. J. McFarland, D. D., of Beaver Falls, Pa., will speak in a number of the Chicago churches, begining Sabbath morning, March 1, on "Christian Citizenship" or "Loyalty to Christ in the Sphere of Politics." He will speak next Sabbath morning in the First United Presbyterian church, Dr. W. T. Meloy, pastor. In the evening he will speak in the Fourth United Presbyterian church, 1078 Polk St., Dr. J. A. Collins, pastor. Dr. McFarland has for two years given his exclusive attention to this department of reform, and is a powerful platform speaker.

—Miss Maggie Moore, of Fort Scott, Kan., writes: "It is with a sad heart I write you of the sudden death of my father, S. H. Moore, 306 Lincoln ave, Fort Scott, Kan., on Jan. 24, '96. He was sick only a few days and died from Bright's disease. While our hearts are sad and we feel the loss of a good, kind, devoted parent, yet we rejoice to know that he is at home in heaven where he testified he was going only a short time before he died. 'I will soon be home,' he said. Father was for a number of years a reader of the *Cynosure* and loved it dearly; now that he is gone from our home its weekly visits only bring a fresher remembrance of his dear face and his words of appreciation on receiving it, and we can in our memory see him scan its pages with eager eyes. So our hearts thrill with these remembrances."

TALKS TO YOUNG PEOPLE.

BY PROF. D. A. STRAW.

A GOOD FRIEND, BUT A BAD ENEMY.

Of all the insolent fellows whom I have met, the one that seems superlative, whom there is no use to remonstrate with, be offended with, or try to ignore, is one who has run up against me so often of late that I have determined to make some use of him. Yes, there is no one so uncongenial, so gruff or so blustering that he cannot be used if you know how to manage him.

I don't mean that I am going to change him, for I have learned that the method of making over an other person in order to get him to suit one is a very long and disappointing process. It is much easier and surer to modify oneself to suit the situation. For instance, if I cannot prevent an enemy's insulting me, I can prevent my being insulted. If Socrates could not prevent his wife's being ill-natured, he could prevent being irritated by that ill-nature. And he could learn some profound lessons in philosophy by studying her as a specimen. Indeed it is improbable that he would ever have known so much if he had not had so good an opportunity for study.

Well, my insolent friend came up the street the other morning hastening along with a stiff stride as if he was really going somewhere, but when he met me he grabbed me by the nose and pinched it till I doubled up my fist and would have struck him but just then he gave a great laughing puff and away he went as if nothing had happened, while I went on rubbing my stinging nose. Another morning recently the walks were icy. I was struggling along planting my feet tenderly and cautiously with an effort to keep erect as a man always does when his feet have lost their fellowship with the ground, and there are windows with eyes along the street, when I was hugged up close by that rude, hearty fellow, and jostled about from side to side, with a jerk at my coat and a whisk at my papers that was very hard indeed to consider a joke. And yet, I know that if he had thrown me flat down, every one of the neighbors would have laughed, and all the more if I had got vexed about it.

He is made upon the rough and tumble plan. There is no use in trying to compete with him. Last evening I went out for a business walk. He threw dust in my face all the way. Of course, I could avoid him by shutting myself in and staying there. But that would be punishing myself a great deal more than all his pranks punish me. Or I might make a complaint about him, and that is what some people do. For you may be sure that I am not the only object of his impudence. But those people who constantly complain about him only succeed in making themselves miserable and getting themselves laughed at, for when their case is made out it looks to the public in the jury box like only a big joke.

Now I have noticed that some people succeed in getting a great deal of work done by Mr. Wind. That is his name. Indeed, I almost neglected to tell you, for I knew that you were as familiar with him as I am, and I rather assumed that you would know whom I was taking about. Some people get him to pump their water, and he does it well, though you know that pumping is monotonous work. Then there is a whole nation who have him grind their meal. And he pushed the world's ships for centuries before they got Mr. Coal at it.

Really, Mr. Wind is one of the world's greatest workers. His principal business around here just now is hauling snow. He has taken a big contract to deliver enough to blanket all the grain and grass lands on the north quarter of the globe within ten days. Incidentally he has put in several million miles of good roads for the farmers. By the way, he never forgets to furnish the best of games for the children—coasting tracks, skating ponds, snow ball timber, etc. Then he has a big job of water carrying always on hand; sprinkling fields, washing off the hills, and filling people's wells and cisterns.

But his greatest work is as a reformer. Things are all the time settling by natural gravitation into bad conditions, and he keeps readjusting, agitating, and converting the world to its proper conditions. But for him the malaria would get so thick that it would soon cover the mountains, We could not live in it six months without him. The very lakes would rot, and the ocean would be coated with green scum. He has a rough way of shaking things up, and blowing in people's ears, but all reformers have some disagreeable methods, else they would not accomplish anything. Sometimes he storms so that he makes the timbers crack, and if the atmosphere gets too much out of balance he works up a revolution that tips the very houses topsy turvy. Be sure he will never give up his work or get discouraged however people growl at him. He is a reformer. "God maketh the clouds his chariots. He walketh upon the wings of the wind. He rode upon a cherub and did fly: yea, he did fly upon the wings of the wind. His pavilion round about him were dark waters and thick clouds of the skies. What manner of man is He that even the winds and waves obey him? When a man's ways please the Lord he maketh even his enemies to be at peace with him. In the time of trouble He shall hide me in his pavilion."

Wheaton College, Ill.

THE GREAT ROBBERY

WITHHOLDING FROM GOD IN COVETOUS SPIRIT.

Rev. Madison C. Peters Calls Attention to a Sacrilege of Daily Occurrence—God Demands One-tenth as a Free Will Offering—A Divine Institution.

The subject of Rev. Dr. Madison C. Peters' discourse at the Bloomingdale Reformed church, New York, Sunday evening, Feb. 16, was "The Great Robbery." His text was Malachi iii, 8-9: "Will a man rob God? In tithes and offerings ye have robbed me."

Robbery! Robbery! Why, you say, the very term has only meaning when used in connection with the most profligate and abandoned portion of society. How insulted any man would feel to be denounced as a robber. Lost to all correct notions of righteousness, to be desperate, daring and reckless, not to regard the rights and feelings of others. How low are such sunk in the scale of society. Surely I have not one such person here. But our text seems to charge men with the highest and worst kind of robbery—robbery of God! It has been observed, "To rob the poorest individual is felony; to usurp the prerogatives or riches of a monarch is treason, but to rob God is sacrilege." I fear that not only were the Jews guilty of this sacreligous robbery, but also that many here today are not entirely clear in this matter. "Will a man rob God? In tithes and offerings ye have robbed me." From the earliest ages God has been worshiped by tithes and offerings. What was the sin of Cain but his withholding from God in a covetous spirit a part of the prescribed portion? The Septuagint translation of Genesis iv, 7, reads, "If thou hast offered aright, but hast not divided aright, hast thou not sinned?" And St. Paul's account of Cain's sin where he calls Abel's offering "a larger sacrifice," literally "a more sacrifice," would seem in harmony with this idea.

Years before the giving of the Mosaic law, Abraham gave a tithe, or tenth, to Melchisedec, and 200 years afterward, Jacob, in a very remarkable way after his vision at Luz, devoted a tenth of all his property to the Almighty. There are also numerous instances to be found in the practice of heathen nations—Greeks, Romans, Carthagenians and Arabians, applying the tenth part of the increase arising from one's possessions and business profits to the services of the Deity—Among the gentile nations it was esteemed the greatest profanation to touch any part of one's goods, the whole being reputed as sacred to the gods, till by the offering of the tithe the remainder was released as sanctified to the use of the owners. The pagans had a better appreciation of the law of the tithe, both in its requirements and its sanctions, than any Christians of our time, and so they may rise up in judgment against us. Even the aborigines of our country are said "not to have been unschooled in the doctrine of gifts."

Under the Mosaic law the Israelites were commanded to give one-tenth to the Levites for the service of the temple. Our Saviour practically sanctioned the same law and it has never been repealed, never been abrogated, and nothing has been substituted for it.

Why did God establish and enforce the tithe system? To vindicate his own sovereignty before his rational creatures, as well as to secure that religious homage from men which is essential to their welfare. He has never allowed man the unrestricted use of the products of the earth and of other property.

Even before the fall of our first parents, he had excepted one tree at least from such use, and had it, as it were, reserved for himself. He has even taught us in his holy word, which to the Christian must always be the court of final appeal, that all those things by which his kind permission has given us the use belong to himself, declaring that "the earth and the fullness thereof is the Lord's;" hence when we dedicate anything to him, we simply restore it to its real owner in humble, thankful acknowledgment of our indebtedness to him for the use of our possessions. It is strictly a religious act and holds as important a part in our worship as the prayer or the sermon. And since God by his prophet Malachi denounces withholders of tithes as robbers of God, can you suppose that you can withhold the tithe from him with impunity? God demands the tithe in fulfillment of his authority, and of the other nine-tenths he solicits the free will offering as an expression of our love and gratitude to him. And never were the Jews more prosperous than when they were conscientious in their offerings. When they honored the Lord with their substance and with the first fruits of their increase, their barns were filled with plenty, but when they withheld their tithes, they were cursed as robbers of God.

The income of all the missionary societies of the world is about $14,000,000 yearly. Our last congress approved an expenditure of $14,040,000 for three battleships and 12 torpedoes. Is it not a judgment of God upon this nation that her officers of all grades indulge so largely in plundering the public treasury; that, in spite of every precaution within the power of man, banks are pillaged by bank presidents more frequently than by bank burglars? Is it not a judgment of God that this land is red with the blood of 1,000 murders annually and 62 suicides a day; that robberies are committed in the open day on our public streets? Is it not a judgment of God upon this nation that communism and anarchism have grown to such alarming proportions and are threatening to run riot through the land? Is it not a judgment of God that jails and penitentiaries are tenanted with such increasing multitudes, and that we are compelled to pay for the support of criminals what we ought to contribute to the cause of Christ and humanity? And how are we to secure the remedy for these evils? The holy word points out the only way, by repentance and by placing our chief confidence in God.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning March 1. Comment by Rev. S. H. Doyle.

TOPIC.—What is involved in loyalty to Christ? —Luke x, 25-37.

Many things are involved in loyalty to Christ, but perhaps they could all be essentially summed up as they are in the topical reference by two things—first, love to God, and, second, love to humanity. For Christ's sake we must love God; for Christ's sake we must love our neighbors. This is the sum and essence of loyalty to Christ.

1. Loyalty to Christ includes love to God. Christ is God's only begotten Son. It was because it was His Father's will that He came and died for us. Therefore not to love God is disloyalty to Christ. But what does love to God include? It includes gratitude. We cannot love God and not be grateful to Him for all the blessings of life, and we should show this gratitude by living for God in Christ. Love to God includes admiration for Him. We admire those whom we love, and no one possesses more to arouse the highest admiration than God. But we must not stop at admiration, but this admiration should fill us with an earnest desire to be like God. Love to God includes a desire to have His name known and His will done on earth even as the angels do it in heaven. True love to God can scarcely be conceived of without a burning desire that all should know and love Him.

2. Loyalty to Christ includes love to humanity. Christ died for the world. For His sake we must love those for whom He died. This is taught in the parable contained in the topical reference, that of the good Samaritan. We are to love all men regardless of their nationality or their religious denominations. The man who fell among the thieves was of different nationality and different religion from the good Samaritan, but he did not hesitate to help him on that account. He saw a fellow being before him needing his help, and utterly regardless of all other considerations he gave him the help he needed. We should love our neighbors—all men—as ourselves. This does not mean that we are to share everything that we have with them, but that we should do unto others what we would that they should do unto us. The golden rule is the key to loving our neighbors as ourselves. We should love humanity practically. We should help the needy, strive to reclaim and uplift the fallen and to lead them to a saving knowledge of Christ and to loyalty and fidelity to Him.

Bible Readings.—Gen. iv, 8-11; Lev. xix, 18; Deut. vi, 5; Math. xxviii, 19, 20; Luke xvi, 19-31; Rom. xv, 1-3; I Cor. x, 31; xv, 58; Gal. v, 13; vi, 2; Phil. iii, 3-11; Col. iii, 14-17; I Thess. v, 14, 15; I Tim. ii, 1-5; Heb. x, 23-25; II Pet. iii, 14-18.

Meetings at the Washington Convention.

At a recent meeting of the board of trustees of the United Society of Christian Endeavor the subject of the international conventions was up before the board, with results of no small moment. Belief in the great value of these conventions, as times of genuine fellowship and untold inspiration to tens of thousands of delegates, and to the church at large as a means of bringing the cause of Christ attractively before the whole world as a method of practical evangelization, was reaffirmed at Detroit.

But the conventions are not without practical difficulties. To meet these it was decided that at Washington next July the conduct of the meetings should be somewhat changed, and they will be undelegated Christian Endeavor mass meetings, open to all Endeavorers as heretofore. Their chief purpose will remain as fellowship and inspiration, and the most carefully arranged programmes will be provided. Instead of the conventions being confined to mass meetings many of the sessions will be distributed among a sufficient number of churches in the convention city. The speakers of these meetings will be the best obtainable, and the subjects discussed will deal with practical Christian Endeavor work and with the interests of the highest Christian life. There still will be mass meetings of the delegates in the three great tents, but there will also be the smaller gatherings, making the whole a convention of conventions.

Developing Tendencies.

Men cannot protract their stay in the wilderness without acquiring wilderness habits and developing wilderness tendencies. Hence in the case of "old converts" seeking to cross this Jordan and enter this Canaan of perfect love repentance as well as consecration is usually in order.—Christian Standard.

Free For All.

Blessed be God, who honored me with being a field preacher. Could I speak so loud as that the whole world might hear me I would declare that the grace of God is free for all poor souls that are willing to accept of it by Christ. God make you willing this day.—Whitefield.

Break Your Own Path.

Don't wait for somebody else to go ahead. Break your own path. Don't put off today's work until tomorrow in hope that it will be done for you.—Christian Leader.

Points to Consider.

A revival that abides never comes to the person who is afraid of the whole truth.

When Christians quarrel together, satan receives no blows. "With one accord," is the first condition of a pentecost.

If the devil can set a man to criticising the minister, he removes him a long way from the thrust of truth.

Some Christians need, most of all, the knowledge that they are dead to things spiritual.

Five minutes' soaking in ammonia and water will clean the dirtiest frying pans so that rinsing and wiping are all that will be needed.

The rage for lace in woman's finery extends nowadays literally from head to foot, for lace slippers and low shoes made of stiffened net and trimmed with lace rosettes are shown for ballroom wear.

WOMAN'S WORLD.

MRS. JOHN GORDON, ONE OF BRITAIN'S MOST BRILLIANT WOMEN.

Among the most brilliant of the new generation of women in England who are winning fame as scientists and in other professions formerly regarded as open only to men is Mrs. John Gordon. Before her recent marriage to the well known Scotch physician Mrs. Gordon was known as Manna M. Ogilvie and had won a fame more than national as one of the foremost of British paleontologists. While this fame may have been partly due to the incongruity of association between the beautiful woman student and the dead relics of the past to which she devoted her name, there can be no question that her recognition as an authority in this branch of science would be justly due on the ground of merit alone. Her books on paleontology are known to students everywhere and

MRS. JOHN GORDON.

have won her the degree of doctor of science from the University of London, a very unusual honor to be bestowed upon a woman.

Even while yet a student Mrs. Gordon gave promise of the brilliant future in store, capturing the gold medal and several scholarships at the Ladies' college of Edinburgh and also at Heriot college in the same city. Her native Scotch town not providing sufficient opportunity for study, she went to London, and after passing the preliminary South Kensington examinations entered the scientific department of the London university. The most successful victory her industry won at the university was the gold medal offered for the best examination in zoology and comparative anatomy. During recent years Mrs. Gordon has devoted her time chiefly to the study of paleontology, conducting original research at Munich university and doing field work in the Alpine regions. It was there she met Dr. John Gordon, whom she recently married. Mrs. Gordon will not abandon her scientific pursuits.

Mrs. Julia Fletcher Carney.

The familiar little poem entitled "Little Drops of Water, Little Grains of Sand," was written by Mrs. Julia Fletcher Carney, now residing in Holyoke, Mass. Though 72 years old, Mrs. Carney is sprightly and full of vigor and is the life and sunshine of the happy little household over which she presides.

She was born in Lancaster April 6, 1823, and inherited patriotism of Major Timothy Fletcher of Lancaster and Major Warren of Jay, Me. Mrs. Carney says that she has no recollections of a time when she did not express her thoughts in verse. Her older brothers and sisters were wont to write down her infantile rhymes and jingles many years before she learned to do it herself. Her earliest sorrow was caused by the opinion of a maiden aunt, freely expressed to her mother, that "if she let that child go on writing verses she would never amount to anything." Naturally this advice led to a maternal injunction, worded as such injunctions often are, "Never let me see any more of your poetry." As it seemed impossible to obey the spirit of the command the child obeyed the letter, and the next house cleaning time revealed rolls of rhyme

hidden in every nook and corner of the attic. Some of these were so touching and pathetic as to melt the heart of the loving though anxious mother, and the law was repealed.

When she was 14 years old, her writings began to be recognized outside of the home, and it was not an infrequent occurrence to have her poems printed in the newspapers. The journalists of Boston were especially pleased with the work, and they did everything in their power to encourage her. When 17, she went to Philadelphia, where her married sister resided. Two years later she returned to her home in Boston, where she served a summer's apprenticeship in the district school, attracting commendation from the committee by keeping a formerly unruly school in good order without corporal punishment. In 1844 she was elected teacher in one of the primary schools in Boston, and it was while serving in this capacity that she wrote the poem which has made her famous.—Boston Journal.

Woman of the Old Era and the New.

The woman of the old era was not only unable to make her living if thrown on her own resources, but she actually thought it a disgrace to do so. Her duty in life was to be graceful, gentle, never to think and to look upon man as her master and god. We do not deny that this old type of womanhood had certain beauties and even virtues the lack of which in woman today would be a matter of regret. But its crime was that it made woman a plaything instead of a thinking and resourceful human being, and so when the ridiculous serenading gallants died and were succeeded by the less ornamental but incomparably more useful men of the present industrial age the hapless, archaic woman of the eighteenth century was compelled to adjust herself to the new order without in the least knowing how to do so. There was something at once pathetic and tragic in the infantile helplessness of the average woman not more than a generation ago. She had first to learn how to help herself, and when she had in a measure done that she had to contend with the iniquitous theory that even when she does the same work that men do she is not entitled to the same remuneration. That theory, we may say in passing, is not yet dead, but its days are numbered.

It would be useless to deny that the movement which has evolved the new woman has been characterized by no mistakes, or that the new woman herself has not sometimes made the judicious grieve. Many false and foolish ideas about woman and her relation to man and the universe have grown out of the movement that has given us the woman of today, but concerning the movement itself there can be only one opinion—its good results to both men and women have been incalculable. Formerly man's superior, according to the dissolute and fustian poets of the eighteenth century, woman is now his equal, and in that change is found the whole story of modern civilization.—New York Tribune.

FOR LITTLE FOLKS.

THE A. T. C. CLUB.

It Is an Organization of Brooklyn Boys Who Are Animal Trainers.

How many readers will be able to guess what the A. T. C. means? Guess again! Oh, well, it is a hopeless case. You will never be able to guess the right answer, so you might as well be told first as last. The A. T. C. is the Animal Training club, and its members are little Brooklyn boys who have an assortment of animals as pets. These boys agreed to teach their pets a number of tricks and to meet and confer with one another and exchange experiences. As all of the boys are near neighbors, it was not much trouble for them to congregate in the back yard of one of the members and there hold teachers' conventions.

There is one peculiarity about the Animal Training club, and that is that every member is an officer. There are the president, vice president, secretary,

treasurer and a number of subordinate officers not usually thought of by the formers of clubs. The term of office is not very long—only two months. The membership dues are 5 cents a week, which is used in giving entertainments for the club and such guests as it invites. In the picture printed here you may view all the members of the club. The picture was taken by a young amateur photographer, Charlie Anderson, the brother of Willie Anderson, who educated two turtles.

Harry Rose and his brother, Waldemar Rose, who live at 146 Lefferts place, Brooklyn, have three rabbits, one canary bird, five turtles, two cats and a silver fish. Of these pets the silver fish and the cats proved to be the most difficult to educate. About the extent of education that a silver fish is capable of is to come up to the top of the water and get a fly. Birds can be taught all sorts of tricks if they are handled when they are quite young.—New York Recorder.

THE GOOD OLD TIMES.

An Old Lady Tells of the Days When Rum Drinking Was Common.

Mrs. Helen Campbell has admirably put the argument for the new times as contrasted with the old. She says that an energetic lady 80 years of age declared that the good old times were largely humbug. She said: "Don't I remember! There was my beautiful Aunt Adelaide, whose husband kicked her out into the snow one winter's night in one of his periodical sprees. He had done it before, and this time she would not go back. But the law gave him her property and the three children, and she ended her days in an insane asylum because she could not get them.

"No, my dear, thank God you live today and not 100 years ago, and every new day will give you more and more cause for being thankful. It is a better time for every soul on earth, and this thing people call 'good old times' is a dreary humbug that might better be decently interred and done with. Give me the new time and the new man, for he is coming right along side by side with the new woman—God bless her!" And God bless him too!

Beer and Bad Blood.

Dr. Bollinger, director of the Anatomico-Pathological institute in Munich, asserts that it is very rare to find a normal heart and kidneys in an adult resident of that city. The reason for the kidney disease is the tax put upon these organs by the drinking of excessive amounts of beer, and the cardiac hypertrophy and degeneration are secondary lesions for the most part. Formerly the population of the city was recruited by accessions from the country, but the abuse of beer has spread now to the rural communities, so that this source of healthy new blood is cut off.—Medical Record.

Homicides Due to Drink.

Mine is not the gush of sentiment or erratic effusion. The first homicide case tried before me was that of a brother killing a brother in a drunken quarrel while driving cattle; the second of a college student fresh from a whisky chicken roast killing a poor young Irishman; the third that of an Englishman stabbed in a drunken broil in the street of a village and the heart of the victim produced in court to show the cut the drunken knife had made. So the calendar of crime in the daily press will show a homicide from drunkenness for every day in the year. All judges testify that nine-tenths of the crimes of violence and bloodshed have their origin in drunkenness.—Judge Agnew.

Launching Ships In Japan.

When a ship is launched in this country, a bottle of wine is broken upon her prow. They have a prettier as well as more significant custom in Japan, where a cage of different kinds of birds is provided, and as the ship begins to move the birds are liberated, flying to all parts of the compass and typifying the nature of commerce far better than a bottle of wine.—Ram's Horn.

Devilish Influence of Rum.

Liquor is the cause of four-fifths of the crime, the poverty, the wretchedness and the sufferings of humanity. In all my experience upon the bench I never had a capital or a murder case in which liquor had not played its part. I do not mean that the murderer was always drunk or even directly under the influence of liquor at the moment of his crime, but that at least indirectly its subtle, devilish influence could always be felt, and the slime of its trail, like that of the crawling snail, could always be traced.—Judge J. W. F. White.

Temptation Removed From the Soldiers.

Washington white ribboners are rejoicing in the fact that the saloons and gambling houses in the vicinity of the Soldiers' home, owing to the bill forbidding saloons within a mile of that institution, have folded their wings, like the Arabs, and silently stolen away.

Their Own Coin.

"If saloon keepers are being ruined by Sunday closing, they are only getting a taste of what they have all along been giving their patrons," says The Scottish Reformer.

SABBATH SCHOOL.

LESSON X, FIRST QUARTER, INTERNATIONAL SERIES, MARCH 8.

Text of the Lesson, Luke x, 25-37—Memory Verses, 25-27—Golden Text, Luke x, 27—Commentary by the Rev. D. M. Stearns.

25. "And, behold, a certain lawyer stood up and tempted Him, saying, Master, what shall I do to inherit eternal life?" Throughout the whole Bible we see on the one hand the love and grace of God, and on the other the perverseness and sinfulness of man. In the intervening verses between this lesson and the last one we see Jesus, God manifest in the flesh, steadfastly setting His face toward Jerusalem to die, sending messengers before Him to preach the kingdom and to heal the sick, rejoicing in spirit that babes see what wise men cannot, and ever bearing with the self life that remains even in His disciples. We see, on the other hand, the unsaved resisting Him and the saved following Him so imperfectly. And now we have in the lawyer a sample of the wise and prudent, and in Mary a sample of the babes of verse 21.

26. "He said unto him, What is written in the law? how readest thou?" One of the earliest recorded utterances of Christ is that threefold "it is written" of Math. iv, 4, 7, 10, each time from the fifth book of the law. There is no light on things spiritual, heavenly and eternal apart from Him who is the Word of God, and the written word which speaks of Him (Isa. viii, 20 R. V.; Luke x, 22).

27. "And He answering said, Thou shalt love the Lord thy God with all thy heart," etc. Jesus did not ask "What thinkest thou?" or "How do you explain?" but simply asked for a quotation from Scripture, and the lawyer gave Him promptly a correct quotation from Deut. vi, 5, and Lev. xix, 18, and in these words a correct and concise summary of the law, for love is the fulfilling of the law (Rom. xiii, 10). This must mean a whole hearted love to God and to man such as was never fully seen on earth except in the Lord Jesus Christ himself. He is the end of the law for righteousness to every believer.

28. "And He said unto him, Thou hast answered right; this do, and thou shalt live." He wanted to do something to inherit eternal life, and here is his task, this and nothing short of it, perfect love to God and to his neighbor. There must be no failure in any point or at any time, for "whosoever shall keep the whole law and yet offend in one point, he is guilty of all" (Jas. ii, 10). It must be God first and whole heartedly in every detail of life, and your neighbor as yourself all the time, or else all is failure.

29. "But he, willing to justify himself, said unto Jesus, And who is my neighbor?" We are either justifying self and condemning God, or justifying God and condemning self all the time. Most people are willing to do the former, because to do the latter is very humiliating to self, and self is apt to be very proud. See chapter xvi, 15.

30. "And Jesus answering said, A certain man went down from Jerusalem to Jericho." From the city of peace to the city of palm trees (Heb. vii, 2; Deut. xxxiv, 3), from the city of crucifixion (Rev. xi, 8) to the city of earthly comfort and rebellion against God, is surely a spiritual down grade and will bring one's soul into the hands of thieves, who, if they do not actually take one's life, will surely take away much that ought to be given to our rightful King and Redeemer.

31. "And by chance there came down a certain priest that way, and when he saw him he passed by on the other side." Apply I John iii, 16, 17, to this priest and then to yourself if necessary and answer to God the question. See also Mal. ii, 7, and consider what a strange messenger of the Lord of Hosts this priest was. Are you a better one? More after the Lord's own heart? It is easier to the flesh not to see trouble, or if seen to pass by on the other side, but it is not loving your neighbor as yourself.

32. "And likewise a Levite passed by on the other side." The Levites were separated to stand before the Lord, minister unto Him and bless in His name (Deut. x, 8). Consider this Levite in the light of that fact. In Mal. ii, 6, the Lord says of Levi, "He walked with me." If this Levite had been walking with God that day he would have had compassion upon the poor man in trouble.

33. "But a certain Samaritan, as he journeyed, came where he was, and when he saw him he had compassion." The priest and Levite were on the downward road, like the one who fell among the thieves. He was half dead as to his body, but they appear to be wholly dead as to any heart of compassion. This Samaritan may have been on his way up to Jerusalem, for his conduct certainly indicates an upward tendency. How like Christ in his coming to the one in trouble and having compassion upon him.

34. "Brought him to an inn and took care of him." See how he gave his time, skill, oil and wine, beast, care, money and his promise. Well has one said, "What a seven hued rainbow of mercy." Jesus is surely showing to this lawyer the love of God as manifested in His own life, that the lawyer may see what real love is and how and to whom it is to be manifested. Blessed despised One! Oh, to know Thee better and be more like Thee.

35. "Take care of him, and whatsoever thou spendest more, when I come again I will repay thee." If He would have people take care of people, how much more will He take care of His own. O fearful heart, do believe that "He careth for you" (I Pet. v, 7). If He by you would care for others, cheerfully let Him use you, and your time and your skill, if He has given you any, and your money and be content to wait till He comes again for your full reward, of which all present joy is but a foretaste (Luke xiv, 14; Rev. xxii, 12).

36. "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?" The lawyer asked where he might find his neighbors, but Jesus who read his heart and would hold him to his first question, taught him how to be a neighbor, as well as where to find his neighbors. Notice how Jesus always makes him answer his own question. What a skillful teacher!

37. "And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise." The only way to obtain eternal life is to receive Him who is The Life (John i, 12; Rom. vi, 23; I John v, 12). All commands to do, or to keep the law, are intended to humble us, to shut our mouths, to make us see that all our righteousnesses are only as filthy rags (Rom. iii, 19; Isa. lxiv, 6); that so we may cease our vain doings to obtain life, accept Him who waits to become our life and our righteousness, and then let Him live out His life through us to the glory of God (II Cor. iv, 10, 11; Phil. ii, 13; Gal. ii, 20).

It does not take a great crowd and a celebrated speaker to create a revival. Christ and a convicted soul are enough.

The word in the heart and a Bible in the hand are oil to revival fires.

ITEMS OF INTEREST.

STATE NEWS GATHERED FROM HERE AND THERE.

Some of the Important Happenings of the Week Reported by Telegraph—Matters Which Will Be of Interest to Our Readers—State News in Brief Form.

DECATUR, Ills., Feb. 18.—Mrs. Grant Atterberry, widow of the man who was lynched at Sullivan for the alleged outrage upon his sister-in-law, Mrs. Roxy Atterberry, is now in Decatur visiting. She believes implicitly in the innocence of her husband, stating that she knows he was at home all night long Jan. 22 and 23. She states that she will bring suit for damages against Moultrie county for not giving her husband proper protection from mob violence.

At Sullivan the last coroner's jury had recommended the arrest of the Hoke brothers and John Miller as three members of the mob. The warrants were issued, but the feeling was so intense against any proceeding of that nature that at last the coroner did not act, and nobody is in custody yet. But there is a general feeling that the next grand jury will act promptly, and in the dragnet will rake nearly every member of the mob. No one, however, expects a conviction.

New Railway Through Illinois.

SPRINGFIELD, Ills., Feb. 20.—Articles of incorportion of the St. Louis, Peoria and Northern Railway company has been filed for record in the office of the recorder of deeds. The proposed object is to construct a railroad from East St. Louis through the counties of St. Clair, Madison, Macoupin, Montgomery, Sangamon, Logan, Mason, Tazewell, Woodcord, Peoria, Stark, Henry, Rock Island, and Whiteside, to a point on the Mississippi river opposite Clinton, Ia.

Gas Trust Case in Illinois.

SPRINGFIELD, Feb. 22.—J. A. Griffin, of Chicago, an attorney for the trust, made application to Secretary of State Hinrichsen to certify to the consolidation of the Chicago Gas Light and Coke company, and other companies, and tendered $17,049, the fee required by law. Secretary Hinrichsen refused to accept the fee or to certify to the consolidation on the ground it was unlawful for more than two companies to consolidate. The case will go to the supreme court.

Horrible Method of Suicide.

MARSHALL, Ills., Feb. 24.—Mrs. George Crabb, living at West Union, twelve miles south of this city, attempted suicide Friday by swallowing pounded glass, but was prevented in time to save her life. Later, while her husband was absent, she saturated her clothing with coal oil, set them on fire and was burned almost to a crisp when found. She was seized with a sudden fit of insanity which seems to be hereditary.

Will Ignore the Cut Rates.

CHICAGO, Feb. 19.—At a meeting of the Illinois railway lines held here it was decided to ignore the cuts in rates recently made by the Wabash and Illinois Central railways to points in southern Illinois. The sense of the meeting was that the rates ordered into effect about a year ago by the Illinois railroad and warehouse commissioners were too low, and that to voluntarily reduce them would be suicide.

REPUBLICAN LEAGUE MEETING.

Annual Convention To Be Held at Milwaukee for Three Days in August.

CHICAGO, Feb. 20. — The Republican presidential campaign, so far as the national Republican League is concerned, will begin at Milwaukee Aug. 25 and the opening will last three days, at the national convention of that organization. It is intended to make the gathering the greatest in the history of the league and to give the St. Louis nominees a grand send off. This was decided at a meeting of the executive committee of the league held at the Auditorium yesterday. Later the committee set about raising funds for the campaign.

New York came forward with a cash subscription and was followed at once by other states. It soon became apparent that all the financial difficulty would be overcome. At this juncture a telegram was received from the attorney of the league congratulating the meeting on the successful outcome of a suit which has been pending since 1888 in Albany, by which the league is given $17,000 which it had sued to recover on a literature contract. A telegram of sympathy was sent to James H. Manley, Augusta, Me., a prominent member, regarding the death of his wife.

The secretary was instructed to distribute 10,000 copies of T. B. Walker's tariff pamphlet. It was decided to open headquarters for the league at the Liudell hotel in St. Louis, and it is expected that there will be a large attendance of league members at the convention. A general meeting of the league will be held in the convention hall on the night of June 16, but the league will not go pledged to any candidate, and will only work for general Republican interests.

FIFTY ENTOMBED.

Frightful Mining Disaster Occurs in a Western Colliery.

DENVER, Feb. 19.—A special to The News from Newcastle, Colo., says: An explosion occurred at the Vulcan mine at 11:20 yesterday morning which was the most disastrous ever known in the history of this camp. Dozens of homes in our little city are desolate because some loved one—father, husband, brother or son—left his home with not a thought of danger or the awful death that so surely awaited him, and is now lying lifeless at the bottom of the Vulcan slope. All business is practically suspended, and every one is dazed at the awfulness of the sudden disaster. No warning was given the peaceful villagers until a sudden report as from a hundred cannons resounded throughout the valley, making the earth tremble. People rushed out of their homes and places of business to see what had happened, and one look toward the Vulcan mine was sufficient.

The number of victims cannot now be accurately stated, estimates running from fifty to seventy. Those best informed think the number is very likely between fifty-five and sixty.

The cause of the explosion is not yet known. The coal fields in which the Vulcan mine is located have been troubled with subterranean gases for many years. In many cases smoke has issued from crevices in the rocks since the country was first known to white men and in later years more than one valuable coal mine has been destroyed by fire breaking into the workings. It is thought that the disaster may have been caused by breaking into a large pocket of gas.

The Pearl Bryan Murder Case.

CINCINNATI, Feb. 20.—Yesterday was without incident in the Pearl Bryan murder case, except a story of May Smith, of Louisville, in which that woman says Jackson told her of his murderous intentions toward Pearl Bryan on Jan. 14, and wrote to her since Feb. 1 saying the work had been accomplished, but which lacks corroboration. Miss Smith seems unable to produce the letter. Inquiry by wire to Louisville brings back the answer that Miss Smith's letters have been destroyed.

Death of Ex-Governor Robinson.

SPRINGFIELD, Mass., Feb. 24.—Ex-Governor Robinson died at 4:30 p. m. Saturday. George Dexter Robinson was born in Lexington, Middlesex county, Jan. 20, 1834. He was graduated at Harvard in 1856. He was a repersentative in the legislature in 1874; senator in 1876; representative in the Forty-fifth, Forty-sixth, Forty-seventh and Forty-eighth United States congresses. He was elected governor of this state in 1884, 1885 and 1886.

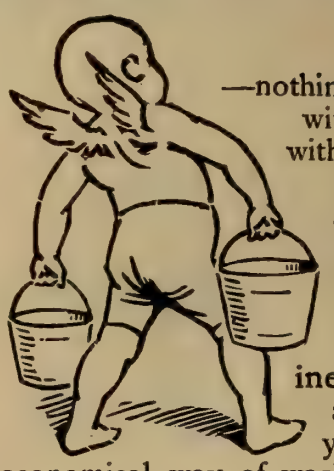
Grand Army to Get All It Asks.

CHICAGO, Feb. 21.—Four northwestern roads have now signified their intention of giving the Grand Army men all they ask in the way of limitation tickets for their annual encampment at St. Paul next September. They are the Chicago Great Western, Wisconsin Central, Minneapolis and St. Louis and Iowa Central. All the others will doubtless do the same in the end.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Feb. 17 to Feb. 22:

James Rankin, Mrs Wm Meloy, J S Turnbull, Simeon Rowley, S Dodge, J P Stoddard, Helen Love, Rev P B Williams, Rev Woodruff Post, E A Cook, Rev S Collina, Samuel Horine, Mrs Mary Smith, Alexander Gray, Albert Gummer, J Telleen, J A Rohrer, J A Haines, J W Modlin, Obed Hastings, L H Ketcham, J E Cunningham, J Gourley, Thos Hartley, Emma B Ross, F J Barrett.



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1 Package 4-8 Wire Clinch Nails.
1 Package 5-8 Wire Clinch Nails.
1 Package 6-8 Wire Clinch Nails.
6 Pairs Star Heel Plates.
½ lb Copper Rivets and Burrs.
1 Steel Punch.
1 Sewing Awl, complete.
1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

All these tools are full-sized, practical, neat, and cheap; not mere toys. They enable any person to do his own half-soling, boot, shoe, rubber, harness, and tinware repairing.

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Our Improved Harness and Saw Clamp is an indispensable tool in sewing a harness or filing a saw. The jaws are thrown open mechanically by a coiled spring on the bolt.

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DEATH OF A FAMOUS HUMORIST.

Edgar Willis Nye the Victim of Paralysis—His Varied Career.

ASHEVILLE, N. C., Feb. 24.—The death of "Bill" Nye, which had been expected for several days, in his home near this place, took place Saturday afternoon, his wife and children being present at his bedside. Ten days ago he had a stroke of paralysis much more severe than the one at Patterson, N. J., when the cruel story that he was drunk was sent out. Edgar Willis Nye was born at Shirley, Me., Aug. 25, 1850, but at the age of 2 years, according to his own story, he took his parents by the hand and led them to the west.

Like many humorists Nye was a man of almost womanly gentleness of disposition. His amiability was never clouded and his good humor was as spontaneous as it was good-natured. He never forgot a friend. In later years his writing and lecturing brought an income of over $30,000 a year, and he will leave a moderate fortune to his widow and children. Nye, in 1877, married Miss Fanny Smith, of Chicago. Of his personal appearance it may be said that he looked just like his pictures and everybody has seen them.

GOT AN INSTANTANEOUS PICTURE.

Edison Succeeds in His Experiments with the Roentgen Ray.

ORANGE, N. J., Feb. 20.—After experimenting for two weeks in his laboratory in West Orange Thomas A. Edison has succeeded in taking an instantaneous photograph by means of the Roentgen rays from fluorescent tubes, the rays having penetrated a heavy card board and vulcanized fibre plate-holder. In another experiment a sharply defined image of a metal strip was made on a plate with four and one-half inches of wood between the plate and the fluorescent tube, and after an exposure of 12 minutes the photograph was taken.

Hanged Himself in His Cell.

ATLANTA, Ga., Feb. 20.—E. J. Hyland, aged about 60 years, who came to Atlanta from Plainfield, Ills., last week with a view of purchasing land and entering business in Georgia, was found wandering on the street apparently in a demented condition and was arrested. He was found dead Wednesday in his cell, having hanged himself during the night with a chain attached to his bunk.

Two Other Men Suspected.

SIBLEY, Ia., Feb. 21.—Sheriff Carter has gone to Minneapolis to get two men who were selling spectacles in the neighborhood of Mrs. Winter's house the Wednesday Maud Strawn is supposed to have been killed. Their business card was found on a table in the house where the girl's body was found.

Wisconsin Ex-Representative Hurt.

MUKWONAGO, Feb. 18.—John F. Potter, Wisconsin's famous ex-congressman of ante-bellum days, was seriously injured while exercising in his room, and as his health is very feeble his friends are apprehensive of the result of the shock to his system. Potter was a national figure just before the war, when Roger A. Pryor challenged him to a duel and he named bowie knives as the weapons.

Says That Bateman Did the Deed.

CARLYLE, Ills., Feb. 24.—Foster, who was the first man arrested for the murder of Henry Bellwood, and a close friend of Frank Bateman, also charged with the crime, tells the story that Bateman confessed doing the deed to him (Foster) and warned him not to betray him under penalty of death. Bateman protests his innocence.

One Less Candidate for Governor.

PEORIA, Ills., Feb. 24.—The political sensation of the day has been the withdrawal of Colonel Jonathan Merriam, of Tazewell county, from the race for the Republican nomination for governor. He has written a letter to the county committee withdrawing his name from the list.

Was Disappointed in Love.

SPRINGFIELD, Ills., Feb. 19.—Wallace E. Penny, an employe of the Springfield Electric Light and Power company, committed suicide in the presence of his mother and sisters by swallowing an ounce of carbolic acid. Disappointment in love was the cause.

Surprised Their Friends.

JOLIET, Ills., Feb. 19.—Harrison Burdick, aged 70 years, and Miss Hannah Nintz, aged 18 years, were married in this city Tuesday. The groom is a wealthy farmer living in Plainfield and the bride also hails from that village. The wedding was a great surprise to their friends.

Run Down and Killed on the Rail.

PRINCETON, Ills., Feb. 20.—Christian Rastner, a prosperous young farmer living near here, was run down by a railroad train and instantly killed. He had lost his way in the blizzard.

Failure at Rockford, Ills.

ROCKFORD, Ills., Feb. 24.—The Star Furniture company of this city has assigned. Liabilities, $50,000; assets, unknown.

State Notes.

Nora O'Brien is under arrest at Chicago suspected of having first robbed and then set fire to Josie Daley's flat. She is said to have secured dresses, jewelry and silverware valued by Miss Daley at $250.

The Illinois Steel company is making plans to use the Roentgen photography for the detection of flaws in steel.

The Illinois division, United Mine Workers' of America, has elected these officers: President, James O'Connor, of Spring Valley; vice president, James M. Carson, of O'Fallon; secretary-treasurer, William J. Guymon, of Springfield.

Maggie Folsom, 25 years old, of Chicago, was killed by the cars on the Pittsburg and Fort Wayne tracks in Englewood, the Chicago suburb.

Emma Kelsy, 12 years old, while playing "policeman" in the first floor of a Chicago church went into a safe and locked herself in. It was an hour and a half before the man with the combination could be found and the child, nearly suffocated, was rescued.

Failures at Troy, Tex.

TROY, Feb. 24.—D. W. McGlasson, private banker, has assigned. The failure was followed by the suspension of the Troy Drug company, and J. W. Cann of Troy and Williams and McGlasson of Rosebud. Liabilities, $50,000.

Death of Mrs. Marshall Field.

CHICAGO, Feb. 24.—Mrs. Nannie Field, wife of Marshall Field, the Chicago merchant, died yesterday at her villa in Nice, France. Mrs. Field had been in poor health for several years.

Suicide of an Ex-Congressman.

TOLEDO, O., Feb. 22.—M. D. Harter, ex-congressman, committed suicide at Fostoria Saturday.

THE MARKETS.

CHICAGO, Feb. 22.

It being Washington's birthday the exchanges throughout the country were closed and no quotations were given out.

Chicago Produce.

CHICAGO, Feb. 22.

Produce: Butter — Extra creamery, 20c per lb.; extra dairy, 17c; packing stock, 7@8c. Eggs—Fresh stock, 11½c per dozen. Dressed Poultry—Spring chickens, 8½@9½c per lb.; old hens, 8@8½c; roosters, 5@5½c; turkeys, 12@13½c; ducks, 10@13c; geese, 6@8c. Potatoes—Burbanks, 20@22 per bushel. Sweet Potatoes—Illinois, $2.00@3.00 per bbl. Apples—Fair to choice, $1.50@3.75 per bbl. Honey—White clover, 1-lb sections, fancy, 12½@13 per lb.; broken comb, 10@11c; extracted, 5@6c. Cranberries—Cape Cod, $7.50@8.50 per bbl..

East Buffalo Live Stock.

EAST BUFFALO, Feb. 22.

Dunning & Stevens, Live Stock Commission Merchants, East Buffalo, N. Y., quote as follows:

Cattle—Light supply; market steady. Hogs—Forty cars; market slow, but steady at yesterday's prices; Yorkers, $4.45@4.50; pigs, $4.50 mixed and mediums, $4.40@4.45; heavy, $4.35@4.40; stags and roughs, $3.00@4.00. Sheep and lambs—Fifty cars; market 10@15c lower for lambs; sheep irregular but steady; best lambs, $4.65@4.85 fair to good, $4.25@4.60; culls and common, $3.00@4.10; mixed sheep, $3.50@3.90; culls to fair, $2.00@3.40; export wethers, $4.00@4.20.

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In the past three months I have cleared $660.75 selling Dish Washers. I did most of the work; my brother helped some. I expect to do better next month, as every Dish Washer sold advertises itself, and sells several more; I don't have to leave the house. People hear about the Dish Washers and send for them, they are so cheap. Any lady or gentleman can make money in this business, as every family wants a Dish Washer. Any of our readers who have energy enough to apply for an agency can easily make from $8 to $10 per day. You can get full particulars by addressing the Mound City Dish Washer Co., St. Louis, Mo. Try it and publish your success for the benefit of others. C. A. L.

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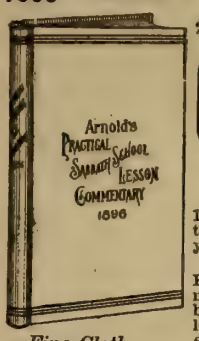

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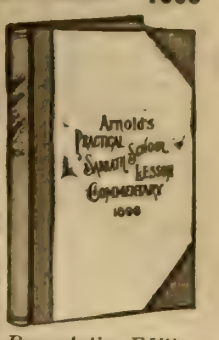

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FARM FIELD AND GARDEN

COLORS FOR FARM BUILDINGS.

Avoid Characterless Coloring — Employ Strong Contrasting Colors—A Few Rules.

In painting house or barn, take into account natural environment. Surrounded by trees and shrubbery, the building should be in light colors, as these afford the best contrast with the setting of trees, etc., and look better at a distance. Where the building stands in the open, more subdued coloring may be employed. The reasons for these rules must be obvious. The buildings are required to sustain color relations with the surrounding country, explains a correspondent of The Country Gentlemen, and authority for the following:

The so called colonial coloring—pale yellow with white trim—is pretty for a farmhouse of plastered stone or of frame, especially where surrounded by trees. The trim should be as white as possible, the blinds green, and the shutters and doors white. If the roof is shingled, stain it a dull red or brown. In the absence of a knowledge of color, a good color perception is useful, but few possess this gift. Hence a few general rules may not be amiss.

Avoid pale characterless coloring. Employ strong, rich, contrasting colors. A safe rule is to use shades of one color—say the body is drab, then add more umber and some lampblack and a bit of red to make trim color. Lighten body color for slats of blinds and slightly darken it for panels of shutters and doors. Use trim color for stiles and rails (framework) of blinds and shutters and doors, as well as for cornice, corner-pieces, etc. That would be what we call color harmony by analogy. By contrast is when we use positive colors, such as red beside, say, green. Sashes done in red, look well with almost any color scheme. Venetian and Indian reds, mixed half and half, give a nice sash red and Tuscan red, a darker sort, is a general favorite. The most beautiful red is one used by the carriage painter and known usually as aurora lake. It costs $1 a pound, though half a pound would do the windows of an average house. Tuscan red gives a good color for blinds, and, like all iron base colors, is quite durable. Blinds are usually difficult to paint a suitable color.

Cold colors are hardly ever as well adapted to surroundings as the warmer colors. And yet cool grays look well in conjunction with other colors in masses. Take a cottage that has natural (structural) divisions. The first story, unless of stone or brick, may be in Tuscan red, the next a leadish gray and the gables a warm yellow. Nothing is prettier than a cottage structure thus painted, and the gray is the most pleasing color of the lot, though massed by itself it proves cold and repellant. Buildings that have no such structural divisions must be painted in one color from bottom to top, excepting of course the trim.

Groups of buildings should be of one color scheme. If the dwelling is in colonial yellow and white then the barn may be in ocher color and white. The barn, being in the open, must be more subdued in color than the tree surrounded house. If the house is in rather subdued coloring, then the barn may be in iron oxide brown.

High buildings look best with dark roofs; ditto massive buildings. Low buildings look best with light colored roofs. As a rule, the roof sustains no color relation with the rest of the structure, but a dark roof implies heaviness and a light color the contrary; hence the rule above given.

Rolling Soil For Seeding.

To the query, Is it an advantage to roll the soil after seeding? Prairie Farmer replies:

This depends much on the nature of the soil and climate and on the crop seeded. In very many cases rolling the soil after corn has been planted is a decided advantage, especially if the ground is cloddy. On the other hand, rolling after wheat has been drilled in is not only uncommon, but would rarely be advisable. Where grass or clover seed is sown in the spring on land which was sown to wheat or other fall small grain, rolling is often advisable, if the ground is dry enough. Clay soils may be helped by rolling in many cases, or greatly injured if rolled when wet. In the observation of the writer the use of the roller is not increasing in the central western states, various "drags" or "smoothing" implements being substituted for it. Where grass or clover has been injured but not destroyed by "heaving" in the winter, rolling in the spring is often helpful. Assuming that reference is made to seeding with small grain or grass, the probabilities are that rolling before would be preferable to rolling after the seeding had been done.

A Circular Barn With Silo.

F. H. King, writing to Rural New Yorker, says: The circular barn with a silo in the center (described in a report of the Wisconsin station) is a thoroughly practical structure. There is no reason why the frame of the silo itself will not last as long as any other part of the frame of the barn. The silo is so planned and built that the dampness of the ensilage never reaches the studding, which are practically and continuously as dry as any other portion of the barn frame. This being true, there is no danger from rotting. There are now in Wisconsin seven of these circular barns and one at Mill Point, N. Y., built after the plan of the one referred to, each with a silo in the center.

Shelter Belts.

American Gardening very truly says that shelter belts in certain sections are as much of a necessity as they are ornamental to the home. These afford desirable protection from the cold blasts of the north and west and from the hot winds of the south and southwest.

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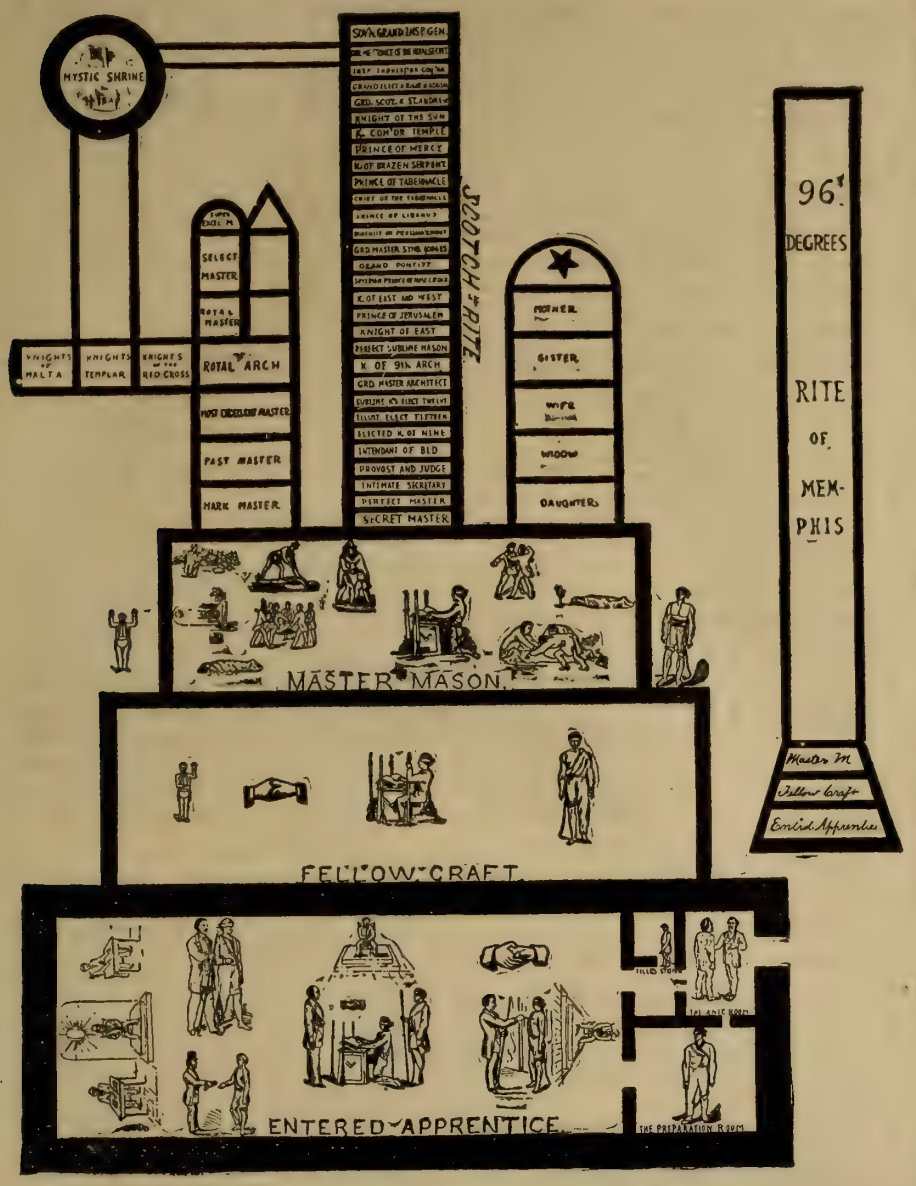

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HISTORY OF A WEEK.

Tuesday, Feb. 18.

Louis Rabb disappeared from his home at Chicago Christmas eve and his family was unable to discover anything of his whereabouts, when a body which was taken from the river was identified as his

Amelie-Rives Chanler, according to a New York report, is soon to wed Prince Troubetzkoi of Russia.

The Buckeye Glass works at Martin's Ferry, O., have been destroyed by fire, entailing a loss of $150,000.

The Manoa company, of Brooklyn, which owns immense concessions in Venezuela, has been placed in the hands of a receiver.

Secretary Carlisle has written to some of his friends in the Kentucky legislature a letter on the pending senatorial contest in that body.

Joseph Crumpton, a farmer, and his daughter, Miss Sallie Crumpton, living in the mountainous region of Rabun county, Ga., were shot and killed by an assassin who fired through the window, the one bullet passing through both victims. Crumpton was suspected of being an illicit still informer.

Wednesday Feb. 19.

Miss Clara Barton, president of the American Red Cross society, has arrived at Constantinople and is organizing a system for the distribution of relief to the suffering Armenians.

Mrs. Amelia Rives-Chandler, recently divorced from her husband and the writer of various novels and poems of passion, has become the wife of a Russian prince named Troubetzkay and will live in London in the future.

Two bold thugs stepped into the Market street baak at San Francisco, grabbed up gold to the amount of $3,600 and escaped. The robbery took place at 10 a. m.

A second mortgage of $5,000,000 on the Duluth and Iron Range railroad will be issued, partly to take up $3,500,000 of 6 per cent income certificates of the road.

According to a St. John's report Great Britain has offered to cede to France its interest in the state of Tunis, Africa, in exchange for the French claim in Newfoundland.

Thursday, Feb. 20.

A bill is being prepared for introduction in the New York legislature to authorize the city of New York to purchase Edgar Allan Poe's cottage at Fordham and remove it to Central park.

A receiver has been appointed for the United Brethren Mutual Aid society, of Lebanon, Pa. The society did a mutual insurance business and its certificates aggregate several million dollars.

Large stockholders in the wall paper trust are said to be organizing a movement to dissolve that corporation because of its failure to pass any dividends since last April on $8,000,000 of preferred stock.

The peculiarity of the election at Philadelphia was that the "reform" ticket was buried out of sight under the greatest Republican plurality ever given except for Hastings. The "reform" candidate got only 7,072 votes.

When Alderman Foster, of the Twenty-seventh ward, Chicago, entered the council chamber Monday night he wore a diamond-studded gold star. When he left the place the star was missing.

Friday, Feb. 21.

It required two attempts to hang James Fitzgerald at St. Louis. The rope broke the first time. He was revived and hanged again. He had murdered his sweetheart.

The Republican club, of New York, is agitating a project to erect a mammoth national club house in that city as a monument to the party. It is proposed to raise from $2,000,000 to $5,000,000 by popular subscriptions.

All the powers have recognized Prince Ferdinand as ruler over Bulgaria in accordance with the request of the sultan.

Memphis police believe a woman who committed suicide in that city was the missing Mrs. Cody of Chicago.

President Charles A. Blanchard, of Wheaton (Ills.) college, and Dr. Frances S. Carothers, of Des Moines, Ia., were married at St. Louis.

"Pioneer" William Scott, of Delphos, O., reached his 100th birthday. Although physically unable to move about his mind is as active as ever. He claims to be the only original Jackson Democrat living.

Saturday, Feb. 22.

Jessie Campbell is the prosecuting witness in a Chicago court in which Hugh Gallagher is charged with having forced the girl to swallow a pint of carbolic acid.

Christopher C. Waite, president of the Columbus, Hocking Valley and Toledo railway and son of the late Chief Justice Waite, died on his private car in the railway yard at Columbus, O., of pneumonia.

It is stated that young Lord Sholto Douglas, son of the marquis of Queensbery, has fallen heir to $300,000. He recently married a 'Frisco variety hall actress named Mooney and went on the stage with her.

A bank at McLouth, Jerfferson county, Kas., was entered and the safe blown open, the robbers securing $3,500 in cash.

E. R. Campbell, of Nashville, Tenn, exclerk of the United States district court, was shot dead by his son Robert Campbell.

Fifty-Two graded Jersey cows and two fine bulls were burned to death in S. P. White's barn near Pulaski, Penn.

Monday, Feb. 24.

Washington's birthday was duly celebrated at London and all European capitals where there are colonies of Americans.

The clothing cutters' strike at Chicago is still on. The men are more than willing to go back to work on their own terms while the state board of arbitration considers the case, as proposed by Colonel Rend. But the manufacturers will not hear of this proposition.

The case of Editor Dunlop, of the Chicago Dispatch, is in the hands of Dr. Frank Billings, who, as referee, will report on what effect imprisonment would have on Dunlop. His attorneys have presented proof that it would kill him.

So far fourteen bodies of the victims of the Vulcan mine disaster at Newcastle, Colo., have been recovered.

The birthday of Prince Bismarck, April 1, will be a generally celebrated throughout Germany this year.

James Field, an employe of Morgan & Wright, of Chicago, has been arrested at Oconomowoc, Wis., on the charge of embezzling $4,000.

NATIONAL LEGISLATURE.

Synopsis of Proceedings in Both Houses of Congress.

WASHINGTON, Feb. 19.—The senate debated Peffer's resolution for an investigation of bond issues, but it went over. The military academy and pension bills were passed. An executive session was held.

The house passed the agricultural appropriation with a clause requiring Secretary Morton to distribute seeds, with the amount therefor increased from $130,000 to $150,000. Couzins of Iowa wanted to reduce the secretary's salary to $25 a year if he did not distribute the seeds, but the amendment was ruled out. A resolution was adopted directing an inquiry as to the effect of the difference of exchange between gold and silver on the industries of this country, with special reference to the cheapness of manufactures in silver using countries and the invasion of our markets by those manufactures.

WASHINGTON, Feb. 20.—Carter offered a resolution in the senate to recommit the silver substitute for the tariff bill and said he would speak to his resolution next Monday, when it is expected that he will state the attitude of the free silver senators. The diplomatic and consular bill was passed, as were sixty private pension bills. Lodge offered a resolution for an investigation of the bond sales of 1894-5-6.

The house passed the army appropriation bill carrying $23,275,903; the conference report on the urgent deficiency bill was adopted, and the bill to extend for five years the time in which the government can bring suits to annul patents to public lands under railroad and wagon-road grants was passed. An amendment to the army appropriation that no army officer should be detaaied as an Indian agent was ruled out on a point of order.

WASHINGTON, Feb. 21.—The senate sent to the judiciary committee the question of whether joint, concurrent and other sorts of resolutions adopted by congress needed the president's signature. This will have a bearing on the resolutions relating to foreign affairs. The balance of the day was devoted to discussing the question of Cuban belligerency or the foreign relations resolution on that subject. Adjourned to tomorrow.

The house debated the Indian appropriation bill without important action, agreed to the conference report on the diplomatic and consular bill and sent the pension bill to conference.

WASHINGTON, Feb. 22.—The house was all day in committee of the whole on the Indian appropriation, the attempt of Cannon to practice economy by reducing the salaries of Indian inspectors being defeated. Only two pages of the bill were considered. A night session was held, at which five private pension bills were passed and nine reported favorably. Adjourned to Monday.

WASHINGTON, Feb. 24.—It being Washington's birthday the senate merely met to hear the reading of Washington's farewell address, by Frye. There was a good attendance and thanks were voted the reader for the manner in which he performed his task.

GARMENT WORKERS ON STRIKE.

Twenty-nine Shops of Chicago Clothing Manufacturers Closed.

CHICAGO, Feb. 21.—At 1 o'clock yesterday morning the first important strike of the cutters and trimmers of Chicago was declared in operation. Between 500 and 600 men who had been employed steadily in the shops of the big clothing manufacturers remained at their homes when the hour for work came, and the clothing, cutting and trimming industry is practically at a standstill. The men who went out upon the order of the union are prepared for a long fight. Their numbers are augmented by the 150 or 200 cutters who left off work earlier in the week, or during the troubles incident to the demand of the manufacturers for more work at less pay.

Twenty-nine shops of clothing manufacturers are now closed. The strikers have carefully considered the situation, and have planned an elaborate system by which they hope to effectually resist the employers from now until doomsday.

MANY WERE BLOWN TO PIECES.

Over One Hundred People Killed in the Explosion at Johannesburg.

JOHANNESBURG, Feb. 21.—The amount of dynamite which caused the terrific disaster here is ascertained to have been twenty tons. This had been standing on the railroad switch for a period of three days, exposed to the sun and air, and this is supposed to have put it into condition in which its chemical constitution was very unstable, so that it was ready to be set off from the slightest disturbance.

It is now definitely learned that the number of deaths from the disaster is over 100, besides the large number of maimed and injured, aggregating over 200. The distress which has resulted from the accident is both keen and widespread, and a large number of firms, both here and in London, are subscribing liberally to afford relief. Many of the victims were literally blown to pieces and the ground was strewn with human legs, arms, heads and trunks.

British Cabinet and Silver.

LONDON, Feb. 21.—In the house of commons noulds worth, Conservative, asked if the government had refused to co-operate with Germany in furthering an international monetary agreement by reopening the Indian mints. Balfour replied, saying that there was no truth in the rumor that the government had been approached on the subject by Germany. He said: "We should willingly consider, in conjunction with the Indian government, the reopening of the Indian mints if the measure comprised a satisfactory scheme for currency reform."

Explosion in a Candy Factory.

ST. JOSEPH, Mo., Feb. 19.—A steam kettle used in the manufacture of candy exploded at the candy factory of G. W. Chase & Son Tuesday morning and as a result one man was fatally and two other men seriously injured. George J. Ridley was struck in the forehead with a piece of the kettle, the blow causing concussion of the brain. Edward Ziph was struck by a piece of flying metal and Edward Ott was scalded. The latter two will recover.

Car Ferry Safe in Port.

MILWAUKEE, Feb. 21—Ann Arbor car ferry No. 2, concerning which considerable anxiety was felt, as she was out on Lake Michigan in the blizzard which has just abated, has reached this harbor. She is very badly iced up and must have had a hard fight with the elements.

SEVEN PEOPLE SUFFOCATED.

Frightful Result of a Fire Which Occurs in Baltimore.

BALTIMORE, Feb. 24—Seven persons were asphyxiated, one fatally hurt by jumping from a window, and five others more or less injured, by a fire in the residence of James R. Armiger, a prominent jeweler, at 1806 Charles street yesterday. The dead are—James R. Armiger, aged 55; William B. Riley, his son-in-law; Richard Riley, son of W. B. Riley, aged 4; Marian Riley, daughter of W. B. Riley, aged 2½; Mrs. Marian Champlin, daughter of James R. Armiger, aged 30; James Champlin, her son, aged 3; Horace B. Manuel, aged 56, of New York City, a guest. Fatally injured—Alice Williams, servant, skull fractured.

The injured are the following: Mrs. William B. Riley, burned about the face and arms and suffering from inhalation of smoke, will recover; Mrs. James Armiger, aged 50, slight burns and suffering from shock and exposure; Eleanor Armiger, aged 14, slightly burned; Miss Virginia Armiger, age 25, ankle slightly sprained in jumping; Mamie Whiting, servant, slightly burned and suffering from inhalation of smoke, will recover. The house in which the holocaust occurred is one of a row of granite front residence belonging to the A. S. Abell estate on Charles street just north of Lafayette avenue. It is four stories in height and at the time of the fire was was filled with costly furniture and much rare bric-a-brac, plate and unique jewlry, of which Mr. Armiger was an enthusiastic collector.

INSOMNIA DROVE HIM TO DEATH.

Ex-Representative Harter, of Ohio, Commits Suicide with a Pistol.

FOSTORIA, O., Feb. 24.—If insomnia did not drive ex-Representative Michael D. Harter to suicide his friends can conceive nothing else. Friday night he put a bullet into his brain at the house of S. Knapp, where he was staying on a visit to this city. Insomnia was the only thing the matter with him, for his family and financial relations were of the best. He had undoubtedly contemplated suicide, for when talking of taking out a life policy Friday he asked whether it would be paid in case of suicide. He also asked a friend if he believed a suicide who never harmed a person in the world would go to heaven.

Harter represented the Fourteenth Ohio district in the Fifty-second and Fifty-third congresses. He was born at Canton, O., April 6, 1846. Although born a poor boy and without the advantages of much schooling, Harter was a hard student and had read widely on political and financial lines. He was a Democrat in politics and a strong opponent of the free coinage of silver, and one of the few advocates of free trade in congress. Mrs. Harter has arrived at Mansfield from Philadelphia, where she was visiting at the time of the tragedy. Mansfield was Harter's home and his body has been taken there. He had $200,000 insurance on his life.

THE DEATH RECORD.

JOHN COIT, well-known turfman, at New London, Conn.

AMBROSE PLAMONDON, wealthy manufacturer, at Chicago.

Rev. J. D. MCDONNAL, prominent Presbyterian divine, at Toronto, Ont.

REUBEN COOK, pioneer contractor of Rockford, Ills.

FRANK R. KASPER, well known newspaper man, at New York.

O. M. LEMON, prominent in life insurance circles at Chicago.

Ex-Judge DAVID THOMPSON, an old resident of Coldwater, Mich.

CHRISTOPHER C. WAITE, president of the Hocking Valley railway, at Columbus, O.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Look out in this column now for a notice each week of the annual meeting of the National Christian Association, on Thursday, May 14.

Rev. I. R. B. Arnold expects to attend the annual meeting and will give some stereopticon lectures about that time in Chicago and vicinity.

It is proposed to take a new departure at this meeting and arrange for prominent N. C. A. speakers to address audiences in a number of leading churches of the city.

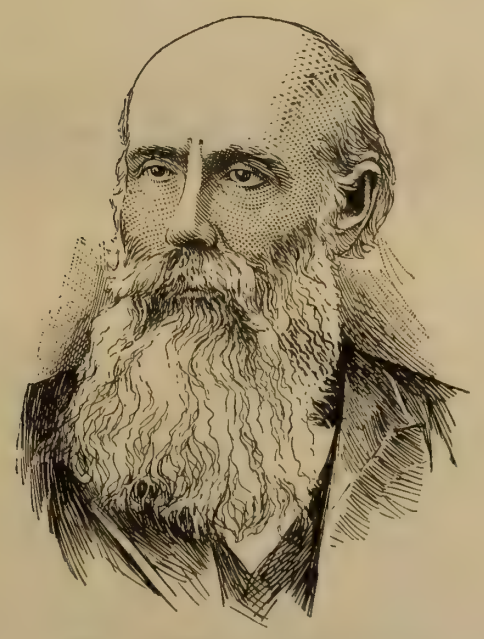
J. M. Hitchcock, one of the Board of Directors, is chairman of a committee appointed at the last meeting of the Board to arrange for these meetings. Several prominent churches and speakers have already been secured, and a fuller announcement will be made as the program approaches completion.

Rev. Wm. Fenton has an appointment to lecture in Sioux Falls, Minn., this week. He will hold meetings at Canton, S. D. from March 4th to 9th. He will then be at liberty to respond to other calls in that vicinity and we hope many friends will embrace the opportunity of arranging meetings for him and address him at Canton, S. D.

While it is true that there are few communities where there is as strong anti-secret sentiment as in Beaver Falls and vicinity, and the surroundings were exceedingly favorable, yet the success of the Pennsylvania convention must be largely attributed under God to the excellent management and organizing ability of Sec. W. B. Stoddard. All who follow his movements must certainly conclude that he has found the calling for which God has eminently qualified him.

Our Delaware, Iowa, correspondent in this issue raises a difficult question when he intimates that one cannot be a true and faithful friend of the anti-secret cause who dares not write for it over his own name. We have not a few such correspondents who are heartily with us, and have put much more labor and sacrifice into the cause than many who would chide them for being unfaithful.

The Master whom we serve cautioned his disciples against publicity, when it would endanger their work and their lives. It is easy to come to the front amidst certain surroundings, and when it means no sacrifice whatever. There are many communities where it would greatly endanger life and property to speak out on the anti-secret question, just as at one time it meant the sacrifice of life and property to speak out on the slavery question.



REV. JAMES P. STODDARD.

Next to the inspiration of looking into the face, and listening to the voice of a speaker, is that of seeing his portrait. There are few of our readers who will not recall by the above picture the presence and words of Rev. James P. Stoddard, who we may safely say has addressed more audiences and written more for these pages than any other agent connected with our reform. He has given his whole time to the anti-secret reform since 1872.

During the twenty-four years Bro. Stoddard has given his superior talent to this reform, he has served as corresponding and general secretary, and general agent of the National Christian Association. Through his aid and influence the Washington agency was established, over which his son W. B. Stoddard now ably presides. Largely through his labors the New England Association, of which he is now the general secretary, has been raised to its present power and influence.

Rev S. H. Swarts, the silver-tongued orator of the N. C. A., used this striking illustration in one of his lectures: "A friend of mine was watching in a Washington R. R. depot the gate keeper, as he required every passenger to show his ticket before passing the gate, and he remarked to him, 'Did you know, sir, that you are the most unpopular man in this depot?' The gate keeper replied, 'There is only one I care to be popular with and that is the boss.'" So the true reformer cares little how all the world derides if he is only popular with the Lord.

The *Cynosure* believes the time has come to hold up for the fearful warning of the Christian world professed ministers of Christ who have taken the barbarous oaths of Freemasonry and Knight Templarism, such as drinking wine from a human skull and invoking fearful imprecations upon their souls. To this end we ask a careful reading of Rev. Wm. Fenton's strong words of warning in this issue to two such ministers. May the Lord hasten the day when those who publicly avow their connection with such iniquities will not be tolerated in any evangelical church.

The most mischievious lie the devil ever palmed off upon our fallen race is that the kingdom of Christ does not include questions of politics. This lie is frequently backed up with a perversion of the words of Christ, "My kingdom is not of this world." Our Lord's plain meaning is, my kingdom, or my law, or authority are not derived from earth but from heaven. To say that the kingdom of Christ did not concern itself with removing lodges and saloons, or corruption in politics, is to hand the kingdoms of earth over to the rule of Satan, so that he can easily neutralize and undo the work of the church.

The report of the Pennsylvania convention in this issue is full of inspiration. The attendance, interest, excitement of the opposition and stirring addresses indicate a greater advance in our battle line than any heretofore. We have certainly reached an auspicious period in the history of our movement.

"The morning light is breaking,
The darkness disappears."

Men of the brightest talent are coming to the front and their voices ring along the line. The enemy's host begin to tremble. There is every indication that the anti-secret issue will soon shake the nation as an earthquake shakes a mountain.

The prerequisite for a successful convention, one that will awaken enthusiasm as did the Beaver Falls gathering, is that it must be called to combat a great practical evil, and it must meet that evil fully and squarely without compromise. Where is there any other cause of which this can as truly be said as of the anti-secret movement. It proposes to remove a great practical evil that is filling the minds of patriotic citizens with alarm. That evil is the growing number and influence of secret societies, which every year are exerting a more corrupting influence in our government. During the twenty-eight years of its history the N. C. A., through the blessing of God, has held steadily to its great work of turning the light of God's truth upon these hidden works of darkness.

UNCLE NED'S SERMON.

TEXT—1 Sam. 16:7: "For man looketh on the outward appearance, but the Lord looketh on the heart."

You may notch it on de palin's as a mighty resky plan
To form your judgment by de close dat kivers up a man;
For I hardly needs to tell yo' how yo' often comes across
A fifty dolla' saddle on a twenty dolla' hoss;
And wu'kin' in de low grounds yo' diskiver as yo' go
Dat de fines' shuck may hide de meanest nubbin in de row.
I think a man has got a mighty slender chance for hebben
Dat holds on to his piety but one day out of seben;
Dat talks about de sinners wid a heap ob solemn chat,
And nebber draps a nickle in de missionary hat.
Dats fo'must in de meetin' hous' for ra'sin' all de tunes;
But lays aside his 'ligion wid his Sund'y pantiloons!
I nebber judge o' people dat I meets along de way
By de places whar dey cum fum or de houses whar dey stay;
For de bantum chickin's awful fond o' roostin' putty high,
And de turkey-buzzard sails above de eagle in de sky;
Dey ketches little minners in de middle ob de sea,
An' yo' finds de smallest possum up de biggest kind o' tree.

FREEMASONRY.

BY REV. P. B WILLIAMS.

Of all the soul-destroying, conscience-searing, church-corrupting, justice-tilting, God-dishonoring, Christ-rejecting institutions in this or any country, the institution called Freemasonry takes the lead. It has so interwoven itself into our social relations as to absolutely poison everything it touches. The worship of the golden calf in Aaron's time was not its equal.

The very idolatrous nature that demanded and obtained the calf-worship in Israel's time, demands the continuance of Freemasonry to-day. The same separation that Moses called for and demanded, when he asked, "Who is on the Lord's side, let him come unto me;" which required in itself the leaving the place where the golden calf was being worshiped, is required by the Lord, and is everlastingly binding upon his people; to-day as ever in the past.

Masonry is paganism. Masonic worship is devil worship. No worship can be acceptable to God only through Jesus Christ. Masonry rejects Christ; therefore it is of the devil, for there is no neutrality. On one side or the other we must be.

What is its origin? A dram shop. Who are its votaries? Some of the most inveterate swearers, gamblers, racers, lewd men and awfully depraved persons on earth! What is the Christian minister's relation to those who join the lodge? "Brethren to each other, all the world over; foreigners to all the world besides."

When these good (?) brethren of the order will say, "Masonry is not a religious institution," one of two things is true; either they are ignorant or willfully falsify; either of which disqualifies them for being spiritual leaders. They will tell their people, "Masonry is only a social, beneficial society, and not in any sense a religious institution," and go right out and attend a Masonic funeral at which they officiate and say, 'Our brother has gone to the Grand Lodge above; let us follow in his footsteps, and strive to emulate his virtues," when forsooth he went out from a saloon and died with tremens. Oh, shame!

If Freemasonry murdered William Morgan in 1826, and it did, then every man who remained in the order was guilty of the murder, especially after Masonry was indicted, and proven guilty.

So, when Freemasonry rejects Jesus Christ, every man who embraces Freemasonry is guilty of rejecting Christ. There is no escaping this logical conclusion.

In 1826 Masonry was considered so awfully wicked that we are told forty five out of fifty thousand forsook the order. Has it changed? A leading Masonic authority (Mackey) says, "Masonry never changes. If it did, it would not be Masonry but something else." Then if good men could not adhere to Masonry in 1826, and maintain their relation to God, pray tell us (for we are anxious to know) how good men can adhere to Masonry and hold on to Christ to-day? Does truth change? Does right change? No, no, my brethren; what was wrong in 1826 is wrong now. Aye, what was wrong eighteen hundred and sixty-five years ago is wrong now, and ever will be so.

"The religion of Masonry is pure theism."—Mackey. "The creed of a Mason is a belief in a God in whom we live and move and have our being."—Macoy and Oliver. "It is Anti-masonic to require any religious test other than the candidate should believe in a God, the Creator and Governor of the universe."—Chase. "A lodge in general signifies heaven, and includes all on earth who are being truly prepared for heaven."—Reynolds in Masonic Trowel, 1870. "Freemasonry is an ancient and honorable institution, embracing individuals of every nation, of every religion and of every condition of life."—Cross.

These expressions from the most prominent Masonic authors is sufficient to disprove the good man's (?) statement that it is not a religion. Reader, if you wish to know what a church teaches, do you not take their confession of faith, which is their con-sensus of Christian doctrine? So, if you wish to know what Freemasonry is, you must not take the statement of a fledgeling Mason to know what Masonry teaches, but go to their standard authorities endorsed by the grand lodges, and there you can find it. The world is not dependent upon the seceding Mason or the Anti-mason for arguments against the institution. Their authors furnish abundant arguments.

The fact that Freemasons are recognized as true citizens has done more to undermine true, loyal principles of devotion to our Republic than any one thing. The fact that many ministers of the Gospel, and church members who are Freemasons are recognized as true Christians, has done more to undermine spirituality in the churches than any one thing in this country. The fact that many husbands who are Freemasons are recognized as true, has done more to undermine the social relation than any one thing.

Prove that a man can be an intelligent Freemason and an intelligent Christion; a loyal Freemason and a loyal citizen; a true Freemason and a true husband at the same time, and there is one more who will cease preaching conditional salvation. Ministers know it is wrong. In private conversation there is not one in ten Masonic preachers who will undertake to defend it. Why will they not publicly denounce it and warn young men against it? This is certainly their plain duty. By and by they will see it. I pray that it may not be too late.

Portland, Ore., Feb. 20, 1896.

MASONRY THE MYSTERY OF INIQUITY.

BY REV. WM. FENTON.

The following extracts are from a sermon preached by Rev. Smith Baker, D. D., on Sabbath, Sept. 7, 1895, in the Maverick Congregational church, Boston, of which he is pastor:

It is sometimes objected to Masonry that many of its members are unworthy men, which is doubtless true. We make no apology for unworthy men in Masonry, or in the church, or anywhere else. It is too true that unworthy persons are found in all good organizations, for it is one of the worst forms of wickedness to seek the name and protection of that which is good. The fact that Judas was one of the twelve apostles was to his own disgrace and not to the disgrace of the apostles. There is nothing in Masonry which makes men bad. Its tendencies are the other way, and if Masons are unworthy, they are so, not because of Masonry, but in spite of the principles of the craft.

* * * * * * * *

Masonry does not pretend to be a religion or the substitute for the spiritual life or in any way interfere with the private or public religious duties of its members. The Mason who makes of Masonry a religion does not know what religion is, and the outsider who says Masonry is a religion does not know what Masonry is. Masonry instead of being a religion or interfering with the spiritual life, places religion above Masonry and only uses the words of divine revelation to adorn its magnificent ritual and impress its lessons.

Dr. Smith Baker says: "There is nothing in Masonry which makes a man bad." Now, if swearing a man to be a liar, a murderer and a concealer of all manner of crimes, save two only, murder and treason, and these two left to his own choice as to their concealment, under no less penalty than that of being put to death; if counterfeiting the resurrection of our Lord Jesus Christ, counterfeiting the new birth, sanctification and salvation, does not make a man bad, it is because that man is about as bad as he could be before he entered the lodge.

His acknowledgment that there are unworthy men in Masonry is a gratuitous assumption. And to intimate that such seek the protection of Masonry as a cloak for the concealment of their bad character is a terrible banter even on fallen humanity. Any man who would seek to improve his reputation by joining the Masons is no ordinary sinner; he has gone in his heart far beneath the grade of common criminals in the commission of crime for which they are arraigned before human courts of justice. Possibly the Masonic mask worn by such men in the Gospel ministry cannot be torn off until God Almighty tears it off in the judgment day.

To say, as Dr. Smith Baker does in his sermon, that "Masonry does not pretend to be a religion," is to utter a Satanic falsehood for the purpose of "deceiving, if possible, the very elect." In the Masonic funeral service Masonry substitutes the name of acacia, the plant, for the name and blood of the Lord Jesus Christ.

Concerning this evergreen plant, "We are told that by the evergreen and ever-living sprig the Mason is strengthened with confidence and composure to look forward to a blessed immortality."—Mackey's Masonic Encyclopedia, Art. Acacia, page 7.

Again: "When the Master Mason exclaims my name is acacia, it is equivalent to saying, I have been in the grave; I have triumphed over it by rising from the dead, and being regenerated in the process, I have a claim to life everlasting."—Dr. Geo. Oliver, quoted by Dr. Mackey in the same work, page 8. Mackey and Oliver are accredited by the Masonic author, Pierson, to be two of the greatest Masonic authors that ever lived.

But again: "We now find man complete in morality and intelligence, with the stay of RELIGION added, to insure him of the protection of the deity, and guard him against ever going astray. These three degrees thus form a perfect and harmonious whole; nor can we conceive that anything can be suggested more which the soul of man requires."—Sickels' Ahiman Rezon, Master Mason's degree, second lecture, page 189.

Many more quotations familiar to most of the readers of the *Cynosure* might be quoted from Masonic authors, and from the esoteric ritual of the lodge work, printed by the Masonic fraternity itself, showing that Freemasonry does profess to regenerate, sanctify and save the souls of its members without the name or the blood of Jesus Christ, that name and that blood being entirely foreign to the principles of the first three degrees of Masonry in which Masonry claims to complete the salvation of the soul.

What, therefore, must we say of an intelligent Mason, who is a pastor of a church, saying in a sermon that "Masonry does not pretend to be a religion?" How can we designate him as anything less than a false apostle, transformed by the lodge god into an angel of light?

But Rev. Dr. Smith Baker is far from being alone in his work of deceiving the people. A few days after the late Anti-masonic convention was held in Minneapolis, Bishop Fowler, who resides in that city, and his son went to the Masonic lodge and took more degrees of Masonry, and so expressed their allegiance to the father of lies. Last Sabbath afternoon one of the theatres of this city was crowded full of people to hear that bishop speak on the "Conquest of the World by Christianity."

What he said was very fine, but, he being a part, and a very large part of the mystery of iniquity that is to develop and complete the apostacy of the church, so as to cause a voice to be heard out of heaven, saying, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues, for her sins have reached unto heaven" (Rev. 18:4,5), he made no reference to that final catastrophe of this dispensation, but assumed the contrary—the certainty of a final and universal conquest by the church in its present order. He defied any one to show the existence of heathenism in his audience before him while he himself is a pagan of the most pronounced and virulent type. And so the deluded portion of his hearers were deceived. "And my people love to have it so." How long will it be before that voice is heard out of heaven: "Come out of her, my people?"

On last Sabbath evening I was about to attend the prayer meeting of the Central Presbyterian church of this city, but the usher closed the door against me and forbade my entrance. What for? Because, on the 19th day of January last, in their meeting, I quoted the words of their own pastor, Rev. A. B. Meldrum, D. D., saying: The pastor of this church says that he is a Freemason and a Knight Templar, that he believes in Masonry, and, that a man who would break the Masonic obligation and give away the secrets

of Masonry would be a "low, mean, perjured liar."

Now this action of that church seems to indicate that God's people will be put out of the church except they become *particeps criminis* with them in the concealment of crime. For a committee of three official members of that church had waited upon me to forbid my attendance upon their meetings because I had said as above quoted.

Now observe, if you please, that this Rev. Sir Knight Meldrum, F. & A. M., virtually says that President Finney, for example, is a low, mean, perjured liar." President Finney was the distinguished president of Oberlin College and an evangelist of great power in the Holy Spirit, and he did break the Masonic obligation and disclose the secrets of Masonry—see his book, "Character and Claims of Freemasonry." When he was a Godless young man he unwittingly in ignorance and unbelief committed lying and perjury by taking the Masonic obligation, but when he broke that obligation he was obedient to God's Word and found favor with the Lord.

St. Paul, Minn., Feb. 24, 1896.

NATIONAL PROSPERITY.

BY REV. J. R. WYLIE.

It is said of one of the good kings of Israel, Jehoshaphat, in 2 Chron. 17:13: "And he had much business in the cities of Judah." Prosperity and happiness are the universal desire of all nations. They are supposed to be related to each other in the sense that prosperity is the cause of happiness. Prosperous men and prosperous nations are supposed to be happy.

This may not always or even generally be true, but it is believed to be true by the majority of men; and a degree of prosperity is necessary to a great degree of happiness. The most severe ethical philosopher could not be happy without some degree of prosperity; much less can a nation be happy without some degree of prosperity.

Once every year we are called upon by our rulers, state and national, to give thanks to God for our prosperity. The reference to the God to whom the thanks is due is somewhat vague, but the reference to that for which we should give thanks is clear and definite. It can all be summed up in the word prosperity, and the most of it can be summed up in the phrase, business prosperity.

This nation like other nations believes that business is at least one of the corner stones of its greatness and happiness; and so in its Thanksgiving proclamations it never fails to mention, that we should give thanks for the precious fruits of the earth and the fullness thereof. Believing most firmly that if we could only have business prosperity we would be a happy people, we have kept up our yearly thanksgiving for business prosperity, although for the last few years our business prosperity has only been an imaginary dream. But still we try to keep up a show of gratitude, although year after year our prosperity is degenerating into adversity, our Thanksgiving into football games and turkey dinners, until like Macbeth, when he had murdered Duncan, we try to say amen when they say God be praised; but we can't.

I do not deny that there are grateful hearts all over this land, but I am speaking of the nation. If any one denies the declining prosperity of this nation then we must pass him by as a subject for prayer, not for reason. With our national debt on the increase faster than the development of our resources, with the gold flowing out of the country in increasing amounts, and with all the products of our soil, hills and mountains at starvation prices, who can deny that our business prosperity is decaying? We know also that the great question with our politicians to-day is, how can our business prosperity be restored? Why seek to restore it if it is not lost?

There are many theories about this business prosperity, and the people are rushing from one thing to another, only to meet with failure at every turn. The safest man and party seems to be the one whose theory has never been tried, for then he can go on boasting what it is able to accomplish and not be put to shame. But there are some party leaders who can keep on boasting even when they are put to shame. They don't know what shame is.

With every change there comes a season of revived hope, or rather a dull stupor of insensibility to the onward rush of the nation to the precipice of ruin. Whether by chance or otherwise it seems fortunate that Thanksgiving Day should come after the fall election, as it gives a chance for the majority to feel a little thankful, which would not be possible at any other time of the year.

Blanchard, Ia., Feb. 17, 1896.

SECRET SOCIETIES.

ARE THEY A HELP OR A HINDRANCE TO THE PASTOR?

[The following is a part of a paper read before the Seattle, Wash., Ministers' Alliance, Feb. 10, by Rev. P. J. McDonald, pastor of the Reformed Presbyterian church of that city:]

MR. CHAIRMAN AND BRETHREN:—The system of secret societies is so great, and its influence is so wide, over such a large mass of the world's representative population, including men of almost every degree of intelligence and every form of religion and non-religion, that he who attacks it must know his resources and seek a higher support. It is to this divine helper and infallible guide we would turn at this time.

In his investigation of any institution the servant of God has one question to ask, first and last: Is it in accord with the divine Word? Does it honor the Lord Jesus Christ "whose he is and whom he serves?" And no matter how great, how popular or how many good or how many bad men it may contain, it is condemned. In the first Epistle of John, 4:1 he says: "Brethren, believe not every spirit but try the spirits whether they are of God." "Hereby know ye the spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God, and is that spirit of anti-Christ whereof ye have heard that it should come and even now already is in the world.

There are three divinely-appointed institutions, the family, church and state, and aside from these the Scriptures reveal no other. Moreover, they are all that are necessary in society. They meet all the requirements of man in all the relations of life. There may be and are institutions within each of these, but they are so far institutions of man, and in so far as they are in any sense of the word legal they must be in subordination to, and full harmony with, the letter and spirit of the parent institution.

Any organization of man not in letter and in spirit subordinate to and in harmony with one or another of these divine institutions is divisive and illegal. The lodge does not profess to be in harmony with the family, nor is it an institution of the church or of the state. It declares its independance of all. We test the principles of secrecy by the divine standard and we find it has a good and a bad meaning according to its association. Secrets are spoken of in relation to God. "Secret things belong to the Lord our God." So far as the secret purposes of God relate to men we may safely say two things, viz.: that either they are such that only God can perform, and which men could not bear to know, or they are temporary and such as God intends to reveal at the right time; and, moreover, many things which are mysteries to us are such only because of our sinful blindness. "For now we see through a glass darkly, but then face to face. Now I know in part, but then shall I know even as also I am known."

Again, Christ has in two places commanded secrecy; the one is with almsgiving: "But when thou doest alms let not thy left hand know what thy right doeth, that thine alms may be in secret;" also concerning secret prayer: "When thou prayest enter into thy closet, and when thou hast shut thy door pray to thy Father which is in secret." These commands relate only to our personal private worship and service of God with the motive of guarding against imitating the hypocrisy of those who worship only to be seen of men.

There is a distinction between secrecy and privacy. The privacy of the home is a good thing, but that privacy does not bar investigation. A church court or a civil court may sit with closed doors but their records are open to all. Truth and right and good are children of the light; they are freeborn. They are for all who will have them. Jesus Christ, the highest good, the embodiment of all truth, the manifestation of the Godhead bodily is the gift of God to the world. He called it the light of the world. We cannot conceive of anything more free, universally good in nature than light. It is the enemy of darkness, and so is truth and goodness and love.

On the other hand secrecy among men is associated with darkness and evil. Falsehood and deceit are characteristic of the human heart. "The heart is deceitful above all things and desperately wicked." A lie is the concealment of truth; it is a secret plot in the mind to deceive the innocent. Thus secrecy is represented in the Scriptures as connected with the natural man in all his relations and associations. Jacob, remembering the secret plot of Simeon and Levi to avenge the honor of their name against the Shechemites, said: "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united." Gen. 49:6.

The Psalmist says: "The wicked sitteth in the lurking places of the villages; in the secret places doth he murder the innocent; his eyes are privily set against the poor." Ps. 10:8. Again he prays, "Hide me from the secret counsel of the wicked .....who whet their tongue like a sword and bend their bows to shoot their arrows, even bitter words, that they may shoot in secret at the perfect." Ps. 64:2-4 In their pleasure they are like the harlot who entices the innocent, saying, "Stolen waters are sweet, and bread eaten in secret is pleasant." In worship they bow down to false gods and all sorts of abominations. The Saviour said, "No man when he hath lighted a candle putteth it in a secret place, neither under a bushel." Again he says that the reason men are condemned is because "that light has come into the world, and they loved darkness rather than light because their deeds are evil. For every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved." Jno. 3:19,20

These references are sufficient for the present to show how the Scriptures regard secrecy associated among men. It is associated with evil and darkness, and is opposed to the teaching and example of the Saviour who said, "I ever spake openly.....and in secret have I said nothing." It is contrary to the spirit of good, which has nothing to conceal and no motive for concealing the truth. It is opposed to the spirit of the Christian who hides nothing, praying, "Search me, O God; try heart and reins, I pray."

Again we must examine the secret oath by the same standard. Webster defines an oath as a solemn affirmation or declaration with an appeal to God for the truth of that which is affirmed. The Scriptures teach us that an oath is a most solemn and sacred thing, in which the appeal is to God as judge, inviting his curse if we lie or do not fulfill our vows. As I read the Scriptures the oath, in order to be binding, must be administered either by God or a representative of God. God bound our first parents by the covenant of works. He bound Abraham and his seed by the covenant of grace. Servants of God, both prophets and apostles, at times appealed directly to God. But in our ordinary conversation and transactions we are commanded to let our yea be yea and our nay, nay, for whatsoever is more than this cometh of evil.

All oaths among men are to be administered by one of these divine institutions, each in its own realm. The head of a family might administer the oath to a child in things respecting the honor of the home, as Rechab took an oath from his sons to perpetual abstinance from wine and strong drink. The church is authorized to administer the oath to her members, as we have repeated examples in the history of Israel. The state has a divine right to administer the oath, as was done by the kings and rulers of Old Testament times, and is so administered in every age; but aside from these divine institutions by their delegated officers, I know of no authority given any person or company or association to administer the oath. Yet the lodge administers it, and it is neither the church nor state, nor has it any authority from any divine institution, or from God, to do so. Moreover, the oath it administers is not like any thing sanctioned by the Scriptures, nor is it like the oaths used by either church or state.

A CITY STIRRED UP.

ANTI SECRET SOCIETY MEN INVADE BEAVER FALLS.

That Town is the Home of Thirty Five Secret Orders—Trouble is Possible—Opening of the Convention. Public Discussion—Program To Day.

[The above heading and the following report is taken from the Pittsburgh Gazette of Feb. 25:]

The bustling little city of Beaver Falls is excited over the inauguration of a Christian Reform convention which began its sessions at 2 P. M. yesterday in the Sixth Avenue opera house. The convention is held under the auspices of the State Christian Association, auxiliary to the National Christian Association. Its purpose is to discuss the question of secret societies from the standpoint of opponents, and there is where the trouble comes in.

Beaver Valley, it is well known, is a stronghold of secretism. Beaver Falls alone has thirty-five secret organizations of various kinds: New Brighton claims eighteen; Rochester has the same number and Beaver gets along with only four. Within easy reach of the convention hall there are perhaps 100 lodges or councils representing a great variety of orders. To bring a reform convention into this community is very much like bearding the lion in his den, and the lion is growling. Besides the organizations referred to, Beaver Falls is said to support a score or more of social and exclusive clubs, but as these do not come under the head of "secret oathbound societies" the convention is not gunning for them, but their members nevertheless feel more or less interested.

When the secretary of the association, Rev. W. B. Stoddard of Washington, D. C, went to Beaver Falls ten days or more ago and proposed a convention, he met with a cool reception from many of the prominent citizens. However, the cause he represented had a good many friends in the city and vicinity and the arrangement was made, substantial aid having been promised.

When the bills were posted and the programs issued it became evident to all that an anti-secret society convention would be held in the very stronghold of secretism, and the talk began. It has been kept up without intermission ever since, and the interest culminated when the convention opened. The better element of the city will not interfere with the workers; but good citizens express fears that the rougher element may make some move which the town will regret. Stale eggs and similar arguments have been freely talked of on the streets, and in some of the business houses, and anything may happen before the adjournment of the convention.

The afternoon session of to day is looked forward to as the danger point, or at least as the most interesting session of the convention. An open parliament will be held at which persons wishing to speak either for or against secret societies will be allowed five minutes each in which to present their ideas. Prominent members of the various orders have publicly declared their intention to be present and say something, and there is every indication that the session will be a lively one. The reformers are anxious to have them come and will afford them every opportunity to express themselves, but will claim the privilege of replying. They want it announced everywhere that the hour for the parliament will be 3 P. M., and that opponents of the doctrine they teach will be welcome. In fact, some of the leaders seem worried lest the threatened speeches should not be made, and do not want any misunderstanding in regard to the time. It is believed that long-winded orators could get pointers in this parliament in regard to how to make terse, effective speeches in five minutes. The city is expecting something interesting today.

The convention was called to order yesterday afternoon by Rev. S. Collins, D. D., of Allegheny, who has been for many years the president of the State association. Rev. J. S. T. Milligan was secretary. After devotional exercises conducted by the presiding officer an address of welcome was delivered by Rev. R. W. Kidd, pastor of the Beaver Falls United Presbyterian church. He welcomed the delegates as followers of the Nazarene, who came to bless men and to remove all curses. Continuing, he said:

"You recognize one as your Master, even Christ. He is the only Grand Master you need or will have. By your presence here you emphasize his words when he says: 'In secret have I said nothing.' I welcome you for what you represent, which is the National Christian Association. It is opposed to all secret oath-bound societies." The speaker gave reasons for his opposition. The chairman responded in an effective address. All that had been said was true, and in saying it the speaker and the association he represented had good backing. It had behind it a host of Christien men representing every evangelical denomination and many prominent men who did not affiliate with any of the churches.

Rev. J. N. C. Park, pastor of the Beaver Falls Lutheran church, delivered an eloquent address on "Do We Need Secret Societies?" He said we needed something as a nation to enable us to maintain the reputation already achieved as the benefactor of the world. He asked if this need was supplied by secret societies and answered the question in the negative. While it was a good thing to fraternize, we did not need such societies for their fraternal feature. We had that in the highest, purest degree in the Christian church. We did not need them for their insurance feature, as that was supplied by the many reliable companies doing business in that special field. We did not need their charitable feature. It was true, he said, they looked after the sick and buried the dead, but it was done through obligation rather than through love. It was simply a mutual arrangement by which a member in good standing received what the order was obliged to give him. True charity was that which sent supplies to stricken Johnstown and to the suffering in Russia. That was done without hope of reward and without obligation other than that of love. We have the spirit of true charity taught in the church. What the nation did need, the speaker thought, was a more consecrated and practical Christianity.

At the conclusion of these addresses, which were received with applause by the large audience present, the convention did some routine business. The secretary read a large number of letters from friends of the movement who were unable to be present.

An immense audience assembled in the evening and an interesting session was held. Many members of secret orders were present, evidently wishing to hear for themselves what might be said. Rev. J. S. T. Milligan of Esther, Pa., discussed the question "Are the Secrets of Masonry and Kindred Orders Correctly Revealed?" He thought not, because members within the order were pledged to secrecy and the statements of those who came out from them were questioned. He argued they should be fully revealed, drawing his arguments from the nature of God, from the nature of man and from the testimony of those who have become acquainted with these orders. The speaker was heard with the closest attention and rewarded with the applause of the audience.

Following his address came the address by Edmond Ronayne, Past Master of Keystone lodge 639, A. F. and A. M., Chicago. The speaker had severed his connection with the order and from personal knowledge answered the question, "Masonry—What Is It?" His illustrations of his subject were the features of the evening session. Excellent music was furnished by the orchestra of Geneva College.

SECOND DAY'S REPORT.

The Pittsburgh *Gazette* of Wednesday, published a full column report of the second day's proceedings under flaming headlines. But evidently heeding the council of lodgemen, the reporters changed their tune, and instead of predicting an outbreak on the part of the lodge, represented that friends of secret orders believed that the airing given them would attract members.

The following is the *Gazette* report somewhat condensed:

The Christian Reform Convention closed its sessions yesterday. There was a large attendance during the day and the evening audience packed the house. Many members of secret societies put in an appearance and took part in the discussions.

At the afternoon session the committee, Rev. W. M. Glasgow, chairman, reported a series of resolutions in which the sentiment of the convention was crystalized. These, after discussion and slight amendment, were adopted almost unanimously. They stand as follows:

RESOLUTIONS.

Inasmuch as truth always seeks the light, and where as, there are organizations of men and women asking for public patronage, at the same time seeking to conceal from those not members thereof certain things they claim to be of value, binding their member by the administration of so-called oaths and engaging in worship from which Christ is carefully excluded; therefore,

Resolved, 1. That we believe that these organizations are not needed for any good purpose and may be used for the worst of purposes.

2. That we seek to understand the anti-Christian teachings and character of these organizations that we may better warn our brethren.

3. That we call upon our legislators, both national and state, to enact such laws as shall prohibit the administration of extra-judicial oaths and death penalties in secret lodges.

4. That we believe the exposition of Masonry, as given by the convention of Masons in Le Roy, N. Y., July 4, 1828; also that of Presidents Finney and Blanchard, Edmond Ronayne and others, to be substantially correct.

5. That we recognize the spirit of selfishness rather than benevolence in all secret societies.

6. That we consider the titles used by these societies as frequently blasphemous and their reglaia as a display of childish folly, unbecoming an American citizen.

7. That secret societies often antagonize the divine institutions, the family, church and state, by absorbing time and means not their due; furnishing an anti-Christian religion, swearing husband to conceal much from wife and intentionally thwarting justice in our courts.

8. That we call upon Christians and Christian churches to bear faithful testimony against this growing evil in our land.

9. That we express our hearty thanks to the people of Beaver Falls for their royal welcome and bountiful hospitality, to the newspapers, which have correctly reported our proceedings, and to the Geneva college orchestra for its services.

Rev. William Wishart, D. D, offered the following additional resolution, which was adopted:

That, in the judgment of this convention, the church should, after a fair, candid and just admonition, exclude from its communion and fellowship all members and ministers who continue to hold their affiliation with secret societies of any kind.

The open parliament which was scheduled for 3 P. M., at which everyone was to have a chance to express his opinion, whatever that might be, was merged into the discussion of these resolutions. It was a lively discussion, too, while it lasted. Rev. H. H. George, D. D., suggested that provision for the poor man's family could be made through the insurance companies, and rather than resort to questionable means of providing for them, a man should leave his widow and orphans in the hand of God. Rev. J. S. T. Milligan thought no prospective benefit would justify a man in connecting with a secret order.

O. H. McGowan, of Beaver Falls, defended the Ancient Order of Foresters, of which he is a member. Mr. McGowan was born in the West Indies and would rank as a colored man. He said he had been a member of the Foresters four years, and he defied anyone to say he was not a consistent Christian.

The speaker was loudly applauded. Mr. Ronayne promptly replied to the Forester and informed him that it was strange he was defending an order which would not admit him on account of his color. "There is no white lodge in the country," he said, "which would admit a colored man. I don't see where the applause comes in, when the secret society men present have to get a colored man to speak for a lodge which would not admit him to membership." The speaker denied that he was guilty of revealing the secrets of the lodge, and asserted they had been published in book form seven years before he was born. He advocated an amendment to the third resolution looking to the prohibition of the death penalties of the lodges. "Why," he said, "a butcher would not manipulate a hog as we are bound by oath to manipulate one another under certain conditions." The Constitution guaranteed him his life, and he did not want the power of life placed in the lodge.

Mr. McGowan spoke again in defense of the Foresters, which he thought was a very benevolent society, and gave figures to prove it. He closed with a parting shot at Mr. Ronayne. Rev. J. S. Martin, of New Castle, denied the benevolence of the secret orders, and in response to a demand defined the word and founded an argument on it. Rev. W. B. Stoddard compared the benevolence of the churches, who gave indiscrim-

inately during the distress at Johnstown, with that of the Odd-fellows, who gave only to members of the order. A gentleman in the audience denied this statement, and Mr. Stoddard called for his authority, but it was not given. Another member of the convention gave instances bearing on the question of benevolence, which seemed to antagonize the claim of the societies.

A member of the Jr. O. U. A. M. made a strong defense of that order. Rev. H. H. George, D. D., admitted some of these societies were useful, but thought they should abandon the policy of secrecy. Other short addresses were made by Rev. William Wishart, D. D., Rev. W. B. Stoddard, Rev. S. Collins, D. D, Rev. W. J. Coleman, Mr. McGowan, Rev. Mr. Snodgrass, President Johnson and others.

There was a great deal of speech-making done yesterday in the convention. At the morning sesssion Rev. J. S. Martin of New Castle spoke on "Lodge Charity," and claimed there could be no such thing.

The phrase, he said, was self destructive. The moment an institution became a lodge it ceased to be charitable, and the moment an institution became charitable it ceased to belong to the lodge family. Rev. A. B. Dickie, of Harrisville, Pa., discussed "The Oaths of Secret Societies." He believed their administration by the unauthorized officers of the lodge to be a profanation of a sacred thing.

At the evening session Rev. J. C. McFeeters of the Second Reformed Presbyterian church, Philadelphia, spoke eloquently on "Oath-Bound Secrecy Discredits True Manhood." Rev. S. H. Swarts, pastor of the Methodist Episcopal church, Morris Ill., delivered the closing address on "The Family and Oath Bound Secrecy." The address was one of the strongest of the convention. Mr. Swarts will lecture to-morrow evening in the Allegheny Covenanter church, Rev. W. J. Coleman, pastor, on "Why I Am Opposed to Secret Societies." A resolution favoring the Christian amendment now pending in Congress was passed and the officers of the convention ordered to forward it to the judiciary committee of the House.

An election for State officers resulted as follows: President, Rev. J. C. McFeeters, Philadelphia; Vice-president, Rev. J. T. Myers, Oaks; Secretary, Rev. R. H. Shaw, New Castle; Treasurer, Edwin P. Sellew, Philadelphia. State executive committee: Rev. R. W. Kidd, Prof. J. M. Coleman, and Rev. J. N. C. Park, all of Beaver Falls.

Reform News.

SPECIAL NOTICE.

Portland, Ore., Feb. 25, 1896.

I have arranged a trip East, beginning with the last week in April. I wish all those to remit at once, who know themselves to be indebted to me, as I will need money for myself and family. Send amount by P. O. or ex money orders, registered letters or one or two cent stamps.

P. B. Williams, Coast Agent.

BEAVER FALLS CONVENTION NOTE.

Station D., Pittsburgh, Feb. 28, 1896.

Editor Cynosure:—We are apt to think that the last success is the greatest. When meeting with nothing but success it is sometimes difficult to determine the greatest. Our convention at Beaver Falls has been in many ways second to none. There was an attendance of over one thousand people. As delegates were constantly coming and going, it was found difficult to ascertain the exact number in sympathy with the convention.

The attendance exceeded my best expectations. The Beaver Valley has seldom, if ever, had such a waking up. The local papers belittled themselves and tried to injure the convention by printing foolish and absurd representations. A lodge preacher is said to have told his people to look out for their pocketbooks while we were in town. The propriety of using rotten eggs was discussed in the stores.

There was much of this underhanded, sneaking opposition. A sign was torn to pieces, etc., etc. But God was on our side, and that was enough.

I arranged with the street car company running through Beaver, Rochester, New Brighton and Beaver Falls to carry large banners attached to the sides of their cars. These banners contained the information "The Secret's Out." "In Sixth Ave. Theatre," etc. As these announcements went flying through the valley the people who felt uneasy lest the secret should get out came to see if it was just as advertised. As Bro. Ronayne turned the institution inside out, wrong side up, and upside down, no conscientious, right-thinking person would question but the so-called secret was out, and what is more, it will stay out in spite the effort of its friends to get it back.

May God grant that lodgery in this valley has received a blow from which it can never recover. The addresses from beginning to end were well prepared. The divine spirit was manifestly present in all the deliberations, and great good was undoubtedly accomplished. W. B. Stoddard.

Correspondence.

A BAPTIST PROTEST.

Editor Cynosure:—Tremont Temple is independent, like every Baptist church, yet related in a peculiar manner to the denomination. Those outside contribute to prepare the house of worship for dedication. When dedicated, it will be more representative of the denomination by virtue of its uses than any other building in Boston.

If that dedication itself is made a means of opposing Christ and obscuring Christian truth, members of the denomination have a right to protest. I do thus protest now.

I protest against approval of willfully mutilating the Bible. It is a gross inconsistency for Baptists to stand upon the claim that their appeal is to the Bible in all cases, and not less in relation to candidacy or the ceremony of admission and then utilize the dedication of a church to glorify cutting out of the Bible the very name into which candidates are baptized.

I protest against joining hands with willful repudiation of Christ as mediator. It is grossly un-Masonic to mention his name in prayer. It is grossly un-Christian to willfully suppress his name in prayer.

I protest against perverting funds contributed for Christian uses to other uses that are un-Christian.

I protest against associating Tremont Temple with Malden distillery.

I protest against making the headquarters of the Baptist Missionary Union a shrine of the most notorious opposition to missions in Africa.

I protest against associating Tremont Temple with Templar carnivals of drink and lust, past or to come.

I protest against making Nathaniel Colver's church the synagogue of his "masterpiece of Satan."

I protest against yoking the pioneer church of religious freedom unequally with the disloyal lodge that expels a true citizen like Jackson, and cherishes as a brother the incendiary, Griswold, condemned to State prison.

I protest against so flagrant and conspicuous an alliance with an organized system that repudiates with uncompromizing completeness everything loyal, moral, denominational or even Christian; against folly and outrage so unparalleled. I protest on behalf of state and church, and in the name of Almighty God.

One of Many Baptists.

APPEAL TO THE BAPTISTS.

Boston, Feb. 25, 1896.

Editor Cynosure:—I have it on good authority that Deacon Geo. Chipman's mail, No. 110 Tremont street, Boston, has been greatly increased within a few days passed. That is as it should be. Don't slacken your pace, brethren and sisters. Let every Baptist in the United States who is loyal to Christ and his bride, the church, write or telegraph remonstrating against turning the temple of God over to the profane services of a secret brotherhood whose head in Massachusetts "is of gold and whose wealth is the price of blood."

One million a year from Africa alone is said to be the revenue derived by this prince of distillers from shipments of Medford rum. Will you see him honored by the highest seat in the Temple without a protest, short, sharp and decisive? NO!

J. P. Stoddard.

LETTERS TO THE OHIO STATE CONVENTION.

AT COLUMBUS, JAN. 27,28.

[The following are extracts from some of the letters received by Secretary W. B. Stoddard, and read by him before the Ohio State Convention:]

I am glad that you think of another convention for Ohio in opposition to Baal worship. We have men in Ohio of more brains and reputation who would give more character or reputation to the meeting, and I would rather not promise any platform help.

The multiplication of the secret orders is God's overruling, and will assist in soon overthrowing the whole secret system. If every man was a Mason, the object of Masonry would be defeated. Every good man taken into the order, while it makes a show and makes the order look better, is really weakening the vital parts of the system, for they are not made "Masons at heart," and while in the order often defeat the purposes of the system, and when they *see Masonry* in its true light they get out for the truth's sake.

Masonry is not such a power for evil to-day as it would have been if Bernard, Colver, Finney, Ronayne, and hundreds of others, had not been admitted—men too good to remain in such a system and in such a company, and practice or endorse such a religion. The banding of bad men together for assistance and help, in secret or otherwise, strengthens the forces of the evil one, while every good man that is deceived and entrapped (and all good men are) into their selfish and un-Christian teachings and methods only weakens the power of the system, and they soon spurn and abhor it and give their influence against it.

The taking in of three or five truly godly men, true to Christ in every community in our land, would destroy the system. For these men (Christian men) would tell the truth, and the truth known would make *free even the nation* from such evils."—Rev. J. M. Scott, Alexandria.

I am glad to know we are to have a convention this winter again. Unless providentially hindered I expect to attend. I have still been able to keep track of your work through the *Cynosure*, and glad to know that you are still at it. You may count on my co-operation in the convention just as far as it is possible for me to give it. I trust it will be a success.—Rev. J. S. Thompson, Utica.

If my father had not been a seceding Mason in Genesee county, N. Y., when Wm. Morgan was murdered, which I remember very well, I might be able to attend the convention. When a man renounces Masonry he and his family are never forgotten. I am heartily in sympathy with your movement, and hope this convention will be the beginning of the end of secretism in Ohio.

The pastor of the Methodist church here is a Mason. The presiding elder of the district just took his thirty-third degree in Masonry. Congregational ministers in this region are none of them Masons, and are generally well informed as to the evils of the lodge, but I never hear them say a word about it in the pulpit. Why do we never see a word of criticism of the lodge in our great dailies or weekly papers, nor even in the Christian press except in the *Cynosure?* Even the cartoonist in the pictorials ridicule everything and everybody but the lodge.

A resident pastor here is an Odd-fellow and a Pythian, a very good man and very popular here, for we have seventeen secret lodges in our little town of 2,500 people. I said to him the other day, "You have been the means of leading more thoughtless young men into the lodge than any other influence; did you ever lead any of them from the lodge into Christianity?" He said he didn't know as he had. What a fearful responsibility it is to preach Jesus to some add then lead young men into the Christless lodge to die there.—Bro. E. S. Tripp, Wellington.

I distributed the programs to all the preachers here. One called and expressed his appreciation of all efforts to suppress the lodges. There are three of them belong to secret societies. I know well that when they closed their meetings in the rink, and they were union meetings and lasted three weeks, yet with all their eloquence and

fervor they got about three or four to the mourner's bench. And in an audiance of from 1,000 to 1,200 they could not even get them to raise their hand to signify they wanted the minister to even pray for them. There were two of the ministers thought so much of their lodge that they went there instead of going to the revival services at the rink and did not get home until two o'clock in the morning. Was it any wonder they failed? —Wm. McCoy, Bellaire.

BE OF GOOD COURAGE, BROTHER.

DELAWARE, Iowa, Feb. 23, 1896.

EDITOR CYNOSURE:—In your issue of Jan. 30th I noticed these words in "Personal Mention:"

"A tried and faithful friend of the cause writes: 'I have suffered, and it is not necessary to bring on my own head further assaults, for some fools of secrecy would kill if they could.'"

If that friend is "tried and faithful," why should he seek to hide his name? It shows signs of weakness. Does he doubt the powerful arm of Jesus to succor and to save to the very uttermost all that put their trust in him? "All power is given unto me in heaven and in earth." "Ask, and ye shall receive." "There shall not a hair of your head perish." "If ye be followers of that which is good, who is he that will harm you?"

Oh, brother, step to the front. Write your name on the blood-stained banner of King Jesus, and hold it up to a perishing world in the face of the devil himself. Your courage in the strength of Jesus will give you the victory. But if you show signs of weakness the devil will fight you all the harder.

Courage brother, do not stumble,
Though your path be dark as night;
Put your trust in God your Saviour,
Never falter. Do the right.

God needs your light. Suffer for the Saviour who died for you, and if need be, die for him. Lay your life upon the altar and prove the power of Jesus to save you. Fight on until Jesus shall say, "It is enough. Well done." The Lord says in regard to your enemies, that he shall laugh at them and hold them in derision.

I have proved the Lord since 1883, and not one jot or tittle of his word has failed. These secret foes have plotted to take my life, and I have stood face to face in the dark hours of the night in a strange place with my would-be murderers, but they had not the power to raise even their finger. They sneaked away to their dens when the light appeared. God caused some of their own number to use means to deliver me and to warn me. The Lord hath both fed and clothed me, and I have known no want. Although they have separated me from their company and frustrated my regular means of support, God opens a pathway in the wilderness and rivers in the desert for me. Praise his name.

God is no respecter of persons. Buckle on the whole armor of righteousness and in the name of the Lord *go forward*. A battle must be fought, or there can be no victory.

O Jesus, how my heart doth glow
In the sunshine of thy love;
A foretaste thou hast given to me,
Of joys in heaven above.

Oh, may I to my trust prove true,
My talent ever improve,
Letting the light of love shine forth
In the presence of my Lord.

Oh, may I in the vine abide,
And its life be mine indeed;
Then fruitful branches will spring forth
Bearing precious seed.

E. L. MEADER.

FROM PRESIDENT C. A. BLANCHARD.

INTERESTING OBSERVATIONS WHILE ON HIS RECENT NEW ENGLAND LECTURE TOUR.

WHEATON, Ill., Feb. 18, 1896.

EDITOR CYNOSURE:—As one examines the dates on public buildings in New England he is impressed with the thought that we are hastening on and that already we have a history. Faneuil Hall, with its meat market below and its audience room above, was built one hundred and fifty years ago. Again and again that cradle of liberty has echoed the voices of mighty men in crises of our history. It was here that Wendell Phillips was born to his life task. Even now one may almost hear his quiet, incisive sentences which were like shells exploding along the enemy's battle line. Will the cradle rock again at the birth of some new liberty? Would that it might be!

Have you noticed that persons who live selfish lives often erect large monuments to themselves? I have observed it for years, while those who do great works for humanity are careless about such memorials. I ran across a memorial at Dorchester the other day which pleased me greatly. I stopped before a stone church, which a passer by told me was "All Saints." On the front was a massive tower and on the porch of the tower the following inscription:

To the Glory of God
and
In Loving Memory of
Everett Peabody,
Colonel of the 25th Regiment
Missouri Volunteers.
Commanding the 1st Brigade,
6th Division of the U. S. Army,
At the Battle of Pittsburg Landing,
Where He was Killed
April 6, 1862.
And of
William Bourn Oliver Peabody,
Died March 3, 1894.
This Tower is Built by Their Brother,
Oliver White Peabody,
and His Wife,
Mary Lothrop Peabody.

Grant Them, O Lord, Eternal Rest and
Let Light Perpetual Shine
Upon Them.

This seemed to me so much better than burying money in a cemetery. The monument is doing service all the time, and so far as men are concerned a hundred will read this inscription where one would read a similar one in a cemetery. In all these New England towns there are libraries, museums and historical buildings erected by grateful men and women as memorials and sources of blessing.

The birthplace of Whittier is a plain, substantial farmhouse built in 1688, over two hundred years ago. It stands in the midst of the hills about two miles out of Haverhill. The ceilings are low, the chambers small, the living rooms of good size. The old crane and pots hang in the wide kitchen fireplace and by it is the brick oven used by the poet's mother.

It did not require a great exercise of the imagination to picture the healthful, vigorous life of the quiet lad who has now become a citizen of all the world, and of all coming ages. The sturdy manhood of his father is reproduced in hundreds of industrious, economical, generous and just men who till these stubborn fields. Not far away is the local church where now preaches one of those ministers of the old school who considers his ministry a sacred trust rather than a means of ease or personal aggrandizement. His wife, his sons and daughters are of like spirit with himself and the entire community is blessed and elevated by them. Happy is the one who, even for a few days, may find a home beneath such a roof. C. A. BLANCHARD.

AN ANTI-LODGE SERMON.

BLOOMINGTON, Ill., Feb. 20, 1896.

EDITOR CYNOSURE:—It was indeed a surprise to find in one of our daily papers a report of a sermon last Sabbath in one of our city churches, in opposition to secret societies. Our prophets have "prophesied smooth things" so long, they have avoided this "dangerous question" so carefully, our laymen have been so often rebuked for "treading on lodgemen's toes," the bug-bear of a controversy of the poor weak church with the all-powerful lodge has been so often held up, that to some it seems like temerity or idiocy to call up the question at all. Much lies in censure or opposition. Sweeping out the ocean with a broom would be a kindred task in the popular mind.

The enigma is, however, somewhat explained when we hear that the church is German Lutheran, and the pastor, Rev. Sapper, is a sturdy German who has not imbibed our popular spirit of expediency. His people are not yet conformed to the American ideas of subserviency and dumb, cowardly, cringing to Satan, provided he is great and powerful. Here is the report as cut from the *Daily Leader* of Monday, Feb. 13:

Rev. Sapper delivered a sensational sermon to his congregation yesterday afternoon on the subject of "Membership in Secret Societies." He started out by stating that "as being a member of a secret society was contrary to the commands of the Almighty, the members of the Lutheran church would not be permitted to become members of such societies." In the course of his remarks he said: "Secret societies are sinful. They have a secret religion, secret passwords, grips and signs, and place armed guards at the entrances of their halls. This mysterious conduct is contrary to the teachings of God, as laid down in the holy Bible. Eph. 5:10; John 3: 20,21.

"Lodges also terribly punish those who dare to divulge their secrets. Why should they do this if there was anything good about their proceedings? Their oaths are more than terrible in some instances, the applicant to a certain secret society swearing that he would submit to being branded with red-hot irons, have his tongue torn out by the roots, and his body burned to ashes and scattered to the winds if he should divulge the secrets of the order. Masons assist each other but do not practice what they teach. They have killed their members for telling what they knew in regard to Masonry. Secret societies are tools of the devil. Members are composed of all creeds, both Jews and Christians, who pray to a god not through Christ. Many join these societies and pay their dues while their families are deprived of the necessaries of life.

"This they do in order to receive pecuniary benefits. This is damnable, as the Holy Book teaches us that 'damned shall he be who dependeth on man and trusteth not in God.'"

After the sermon the congregation adopted resolutions in accord with the above, barring members of secret societies of any kind from membership in the church.

H. D. WHITCOMB,

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THE MYSTERIOUS POWER:

OR

THE UNIVERSAL, INVISIBLE EMPIRE OF THE WORLD.

BACHELOR'S NARRATIVE.

CHAPTER XXIV.

ON TO WASHINGTON.

"Thieves for their robbery have authority
When judges steal themselves."

From Philadelphia the American spy went to Washington City, where he had not been since he marched up Pennsylvania Ave., at the close of the war. He found clanism in every conceivable form flourishing and spreading itself like a greenBay tree at the nation's capital. The vast network all seemed to center and come to a focus in the Congressional Halls of the Senate and House of Representatives. With the various branches radiating therefrom nothing is easier than to so pull the wires as to most successfully operate each department separately or all conjointly at the option of the controlling hierophant. Indeed the United States is the great hub or head center around which for years the mighty mysterious Invisible Empire of the world seems to have revolved unmolested and undisturbed.

When crushed by foreign powers its agents have invariably sought Uncle Sam's domain as a safe asylum from punishment justly due them as rebels and conspirators to the various civil governments in the lands of their nativity. They left their country for their country's good. They bring with them their anarchism, nihilism, socialism communism and general devilism. They are the true loyal subjects of the dark empire of conspiracy and intrigue, the dominions of which extend from the rivers to the ends of the earth, and the avowed mission of which is to control and rule all civil governments.

If it cannot rule, then it proposes to ruin and come in at the spoil. The sovereign ruler of the Invisible Empire is a mighty hierophant, and his mystagogues rule sub-divisions, and the system of despotic organization and autocratic government is absolutely perfect. The common people in all lands feel the oppression of the irresistible, usurping power, but on account of its intangibility and mystification, all efforts at investigation only fasten the hidden coils more securely and lead to greater perplexity. But Americans know no fail, and when they grapple with the mystery it will be solved.

(*To be continued.*)

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HOW TO CARE FOR BICYCLES.

Care In Storing Them In Order to Secure the Best Results.

Before putting a mount away for the winter care should be taken that it is thoroughly cleaned. It is then well to run kerosene oil through the bearings and other places of friction on the wheel, cutting off all the gummed oil and exercising care not to get any of the oil on the tires or other rubber parts, should the wheel have any. Then wipe off all the superfluous oil and give all the nickeled or bright parts a coat of vaseline. Of course the oil in the different parts of the wheel where it is required should never be allowed to run dry or gum.

The wheel should be put in a room where the temperature is fairly even all the time and not colder than 40 degrees.

A stand of the kind used to display bicycles in the average store is desirable, or a few feet of stout wire or rope and a couple of hooks fastened to the ceiling will answer the purpose, as will any other device that will keep the wheel so that the tire will not touch the ground or anything else. In using wire and hooks it is best to hang the wheel up by the handle bars and saddle post.

It is not well to let the air out of the tires entirely. Cover the wheel with a cloth, in order to protect it from both light and dust. To prevent the oil from gumming revolve the wheels once in awhile.

Another way to preserve the tires is to take them entirely off, partially inflate and place them flat upon the floor.

The way to clean the chain is to first take it off the wheel, unite the ends and hang it on a round punch held in a vise and over a pan. Pour gasoline on the chain, shifting the latter occasionally until the oil runs clear. Roll the chain up tight and put a lighted match to it. This will warm the rivets, so that oil will run around the chain pins. Use graphite, or, if that is not handy, a 5 cent stick of stove polish, purchased in the nearest grocery store, will answer the purpose for lubricating, and the chain will be in first class order.

How to Make Orange Flavoring.

To make a good orange flavoring take the skins of the oranges and boil a pound of them until perfectly tender. Chop them fine and to a gill of the water in which the skins have been boiled add a pound of brown sugar and the skins. Boil all together until very thick and then put into a glass jar to keep until ready for use.

How to Make Italian Chicken Salad.

Make a dressing in the proportion of the yolks of 3 hard boiled eggs, mashed or pounded fine; a saltspoonful of salt and the same quantity of mustard and of cayenne, and a saltspoonful of white powdered sugar, 4 tablespoonfuls of salad oil and 2 tablespoonfuls of vinegar. Simmer the dressing over the fire, but do not let it come to a boil. Stir it all the time. Take a sufficiency of the white meat of cold fowls and pull or cut it into flakes. Pile it in the middle of a dish and pour the salad dressing over it. Have ready 2 fine lettuces that have been laid in cold water. Strip off the outside leaves, cut up the best part of the lettuce and arrange it evenly in a ridge or circular heap all around the pile of chicken in the center. On the top of the ridge of lettuce place the whites of the eggs, cut in rings and laid around so as to form a chain. A portion of the lettuce is to be served with the chicken.

How to Make Cream Chicken.

After skinning the chickens cut them nicely, dip in yolks of eggs and cracker crumbs and fry in butter. Boil a pint of cream or milk with a lump of butter blended with flour for thickening. Then chop up very little green parsley and pour it over the chicken. Garnish with parsley.

How to Make Chestnut Cream.

Take the outer skin of 20 chestnuts, parboil them and take off the inner skin, then pound them and rub them through a sieve. Soak 1½ ounces of gelatin in half a pint of milk, add 6 sweet almonds that have been blanched and bruised, and the thin rind of half a lemon, with sugar to taste. When the milk comes to the boil, and the gelatin is dissolved, let it cool a little, then strain it and add it to the chestnuts. Mix it well, then put in half a pint of whipped cream, pour it into a mold and leave it on ice till set. When cold, turn it out and serve with some whipped cream, sweetened with sugar, round the base.

How to Mend Crystal Glass.

Fasten the fractured pieces together with coach varnish, which is transparent and not affected by water. Common white ware or crockery may be mended by applying the thick scum that forms on the top of ordinary paint when exposed to the air for some days.

How to Make Chocolate Custard.

Scald a quart of milk and stir in 4 heaped tablespoonfuls of grated chocolate, stirring and boiling it for a minute or two, until all the chocolate is dissolved. Beat up the yolks of 6 eggs with half a pound of castor sugar and stir them into the milk and chocolate. Flavor the custard according to taste, pour it into small cups or molds and stand them in a baking tin, with about an inch of water around them. Put the tin in the oven and cook the custard slowly till set. Beat the whites of the eggs to a stiff froth, add a little white sugar, and when the custards are cold pile the froth on top, with a preserved cherry or piece of red jelly as a decoration.

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To the Editor—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their express and post office address. T. A. Slocum, M.C., 183 Pearl St., New York.

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The Christian Cynosure.

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CHICAGO, THURSDAY, MARCH 5, 1896.

INDIGNATION AT BOSTON.

If Lawrence, Chipman and Lorimer think that all the Baptists of Boston are of the calibre to be infatuated with white feathers and aprons they are widely mistaken. Disgust at the Music Hall performance, and the avowal of preference for the lodge above the church, has already been intense.

Now it is heightened as well as widened by the proposal to substitute for a Christian dedication of Tremont Temple a Masonic blow-out, sanctimoniously following close upon the late Masonic carnival of debauchery led by De Molay Medford rum commandery. This rum element even presents the pulpit, which, it is said, will be desecrated with abominably profane symbolism, grossly inconsistent with the holy religion Tremont Temple would naturally be supposed to represent.

It remains to be seen whether the Baptist denomination, in and near Boston, will countenance the high-handed outrage by tolerating it in cowed silence. Meanwhile there will be increased interest in the Masonic aegis of Medford rum. Sooner or later the synagogue of Satan will realize that it means a tea party to thoroughly rouse Boston indignation.

TRICKY.

Chipman's Temple has been begging contributions, and the *Watchman* publishes names of persons who contribute the price of chairs for the audience room. It is proposed to use those chairs first to seat the representatives of rum, lust, Bible mutilation and prohibition of Jesus' name in prayer.

Women who have made these donations are thus compelled to have their gifts abused to serve the use of those who represent the recent conclave carnival of drink and lust, and to glorify modern paganism. Thus Chipman "steals the livery of the court of heaven to serve the devil in;" and thus he takes the contributions of these women and turns them to uses that could hardly be explained to them.

Men give the furniture of the Temple, who are loyal, not only to Christianity, which Masonry tries to degrade as one of the several religions, and then exclude, but also to the Baptist denomination. To the most fundamental principles of this denomination Chipman is a traitor. Mutilating the New Testament is treason. Denying Christ as mediator is treason.

Yet this traitor accepts these gifts, and perverts them to a worse than merely worldly use, to a use that is profane. As the vessels of the Temple served Babylonish wine, so the furniture of this Temple ministers to Phallic, sun-worshiping Masonry and African Medford rum.

THE BOSTON PUPPET.

Chipman is the villain of the play. A man of little mental culture, he has that executiveness and bull-headed push which make him a moneyed man and give him control of Tremont Temple. He runs every minister there, or runs him out. It is his yell that commands that noisiest of religious institutions, the Temple Sabbath-school. It is his whisper that guides any minister who remains in the Temple pulpit long.

Lorimer was a play actor before he became a pulpit actor. Once he played to the "gallery gods." Now he plays to Boss Chipman. So far as intellectual matters go, his little finger is a dozen times thicker than Chipman's loins. But Chipman runs him, or he plays Chipman shrewdly and caters to him. Of himself, Lorimer might not perpetrate his various follies in favor of Masonry. At least men of his mental calibre are not good material for Masons, like men of the narrow type of Chipman.

Ignorance is the mother of Masonic devotion. But, unequally yoked on one ide with Chipman, Lorimer's neck is bent and held down for a Lawrence and conclave yoke on the other. Thus at length the puppet dances by a string that becomes a threefold cord not easily broken.

The thing for Lorimer to do is to make a dead break like his predecessor, Colver. If he does not make some desperate move he may find the odium of Masonry harder to outlive than the charge of plagiarism.

INOPPORTUNE

"Whom the gods would destroy they first make mad." Lawrence and Chipman ought to have sense enough to see what they are doing with Lorimer. They should also see that no time for their proposed mischief could be more inopportune.

For one thing, the echoes of Masonic orgies and exposures of the order and refutation of its vain and lying boasts have not yet died away. Sunday brass bands, rivers of drink, idolization of Medford rum, the curse of Africa, and vice that filled the city with shame and crowded its streets with lewd women, are not yet forgotten.

Neither is the shock passed away of that Music Hall avowal of apostasy. Boston Baptists are at least intelligent, and they can estimate and remember the announcement of willingness to forsake a church to accompany a Medford rum lodge.

At this juncture a new voice cries from Connecticut State prison. Hartford lodge had no word of reprobation for Bro. Griswold, the condemned criminal. It expels a witness who testified in court. It makes no account of crime against Connecticut law. It punishes good citizenship.

After the outrageous avowal in Music Hall, after the shamefully indecent conclave in Boston, and after the disloyal foolishness in Hartford, there is no day, likely to come soon, when the desecration of a prominent church in Boston will prove opportune for either Medford distillery or its allied De Molay commandery lodge.

I CANNOT.

Yes you can. You can do much in this way. Go to your pastor and to every pastor you know and say, "Do not, I beg of you for Christ's sake, be seen at the profanation of his house on Easter Sabbath. And do not do anything that will serve to tolerate this Babylonish profanation before or afterward." Ask him to read again the story of the writing on the wall. If he flinches, urge him to dare to be a Daniel, but fear to "help the ungodly."

Do not stop with pastors. Go to the most godly and conscientious people you know, and talk and pray with them. Start them out to talk with other Christians, and to follow up your work with your pastor. Let the minister find that he is not alone. Give him glimpses of the seven thousand who yet abhor Baal's sun-worship disguised under the name Freemasonry. If you will follow Obadiah, your pastor may follow Elijah.

If you are a Baptist, you ought to be indignant at so gross an outrage forced upon your denomination by a man so little qualified to go outside business relations into those affecting religious principles and doctrines as Chipman. Write him a letter, and quote him the old proverb, "Let not the shoemaker go beyond the last." Write Lorimer and beg him not to let Lawrence and Chipman ruin him.

But chiefly work with those who are of the rank and file; humble men and women, who, like you, would say, "I cannot." If there were an intelligent sentiment on Masonry among these, pastors would not go far wrong. But for Chipman and other unqualified people, Lorimer need not occupy his unenviable position. Think what a scandal he made by his rash remark in Music Hall, and see how hereafter he will be distrusted if the present folly goes on. Is it not time for you to stop saying, "I cannot do anything," and to begin trying to see what you can do?

DIVIDED AGAINST ITSELF.

Tremont Temple has had two Masonic pastors. One was a preacher and educator. The other is a preacher and writer who left the stage and mounted the pulpit and lecture platform. He has outlived charges of plagiarism and pulpit acting carried into the form of prayer, not to mention a platform episode which he attributed to quinine.

The earlier Masonic pastor, of sainted memory, endured agonies of mind while a Mason. He absolutely refused to complete a degree which the second has taken. When, at length, in reading his Bible at family prayers, he suddenly saw wicked oaths as empty vows, he was in transports of grateful joy at deliverance from bondage to crime. He boldly denounced the system, dear to rum-makers and important to men who commit arson, as a masterpiece of Satan. It is said that his church laid with the cornerstone of Tremont Temple a foundation of prohibition against membership of slave-holders, rum-dealers and Freemasons, three classes always in affiliation.

The other man, who is at Tremont Temple now, repudiates this principle, and offers to leave the church if it is upheld. He welcomes to sit beside him, when Christ's resurrection is celebrated, the most notorious of all distillers. He welcomes that distiller whose rum antagonizes Christ's missions in Africa. More than this: At such a time he not only welcomes in, but also offers to follow out, those who represent the most thorough repudiation of Christ's person, Christ's work and even his very name.

All of which goes to prove that there are differences in ministers as well as in other men. At the same time Tremont Temple is thus so divided against itself that the question begins to arise, not whether as a Baptist church it will be able to stand, but whether as a Baptist church it ought to be allowed to stand. If Lorimer wants to go out, why not let him go? and if the Temple cannot stand straight, why not let it come down?

THE CLIMAX OF LICENTIOUSNESS.

Every professed minister of the Gospel who has been made a Freemason, when he takes the third or Master Mason degree, swears:

"Furthermore, do I promise and swear that I will not violate the chastity of a Master Mason's wife, mother, sister or daughter, I knowing them to be such, nor suffer it to be done by others, if in my power to prevent it."

Would such a minister commit this crime if he did not take this oath? If he would not, why does he swear that he will not? What influence for good can such an oath have upon the one taking it? Would it restrain a villain from such a horrible crime? Is the professed minister such a villain that he would commit such a crime if he did not take this oath? If so, what are his ministerial vows worth? If he did not take such an oath would he be at liberty to violate the virtue of the class of women mentioned? Would this class of women submit, at his will, to the commission of this crime if he did not take such an oath?

This oath is absolutely the vilest, the most abominable, the most wicked, the most ungentlemanly, the most unpardonable insult to this class of women. It is indecent in every conceivable way. It is the blackness of darkness and the infernalness of lust. The heart from which it originated must have been the very cesspool of libertinism. It is the stench which stinks in the nostrils of every intelligent and conscientious man and woman, and it is now rank and smells to heaven. It is the vulture which seeks virtue for its prey, and would tear in pieces the pure and unsuspecting daughter of the devoted father and mother.

Let every wife, mother, sister and daughter, and every true father, and devoted son and brother get this oath printed in large letters, and when such a professed minister of Christ approaches their home let them meet him at the very threshold and read to him this oath, and ask him: "Sir, have you ever taken this oath?" If he answers yes, say to him: "There is no hospitality here for your kind of prophets; you must go your way, for here you cannot enter." Turn him, away as a vampire seeking to fan to sleep while he sucks away the life blood. If he keeps quiet and proposes to enter by playing he has not taken such an oath, when he knows he has, turn him away, for his conduct shows him doubly dangerous, for he is playing a falsehood that he may deceive you.

Be not deceived; the fellow is sowing to the flesh. Do not allow him to do his reaping in your home. Stand the Master at the door with the flaming sword of virtue to thrust him through if he attempt to enter. Turn him away, as one worse than the angel of death. He comes with lust festering in his soul, as he has declared in this Master Mason's oath which he has taken. If

he swears that he is a libertine and then swears that he will have his throat cut across, and his tongue pulled out by the roots if he does not keep his oath, does he not by oath bind himself to remain a libertine? If he violates this oath does he not swear that he is a perjured villain?

How dare ministers of the Gospel, who have taken this oath, lift up their heads in the presence of virtuous women? Was there ever a greater shame, a greater dishonor? Did human depravity ever reach a lower depth? Was its slime ever so serpent-like? Was ever any uncleanness so vile? It riots in its own rottenness.

PERSONAL MENTION.

—Have you got the lodge grip? Send for a doctor.

—The collections at the Beaver Falls convention amounted to about $180, a little more than was required to meet all the expenses.

—Only one-fifth of our population live in cities. The country people must be imbued with the principles of our reform, then they can easily take care of the city boys.

—Rev. Josiah Dodds, of Topeka, Kan., an old war-horse in the anti-secret reform, died Feb. 24, While he was pastor of Winchester the State anti-secret convention met in his church.

—Rev. O. T. Lee of Northwood, Iowa, has six lecture appointments in that State arranged for the near future. Bro. Lee is dealing telling blows to the powers of darkness, and is a strong reinforcement to our lecture force. We hope the Iowa friends will open many doors for him to testify for the Master.

—Bro. J. C. Young, DeGolia, Pa., writes: "I think the way is opening so that I can secure you subscribers to the *Cynosure* and *Lodge Lamp* before the end of March. I enclose thirty cents for copies of the *Lodge Lamp* for January. It is a wonderful revelation from the source it comes. I don't wonder that the bright Masons are sorry it got into the papers."

—The Beaver Falls *Tribune* of Feb. 24 contains a long editorial howl at the anti-secret convention. It says, "It should be, and we believe is, a matter for regret that the noble and representative body of men who occupied the stage in the theatre last evening should allow themselves to be breeders of ill will and contempt among outsiders and dissensions in the church in defense of such a weak cause."

—A Monmouth paper says that "Dr. W. T. Campbell announced to his congregation yesterday that he will commence soon a series of Sabbath evening sermons on the distinctive principles of the United Presbyterian church. The first two or three evenings will be devoted to a discussion of secret societies, a subject which has been brought into some prominence in the community lately. The series will commence probably March 15."

—Rev. A. Sims, of Kingston, Ont., Canada, sends us a new book he has published, entitled, "Remarkable Narratives." It is the most interesting book we have read for a long time. It is a record of powerful revivals, striking providences, wonderful religious experiences, tragic death-bed scenes and other authentic incidents. There are added some valuable hints for Christian workers. The book should be in the hands of all pastors and Sabbath-school workers. It can be obtained from the author for $1.00.

—A note from Bro. E. Ronayne, dated Beaver Falls, Feb. 26th, says: "The convention of the anti-secret association of Pennsylvania closed its meetings last night, and to say that it was a success in every sense of the word is but expressing it very mildly. It was in my judgment a better convention even than that of Ohio, last month. We had at least 1,000 people out on Monday night, and last night there were very close to a thousand people in attendance. The Masons and people generally are much aroused in Beaver Falls."

—Bro. H. L. Woodard, of Interlochen, Grand Traverse, Mich., writes: "I think all persons might let their light shine in the secret lodge by making this proposition to every person that asks them to join any secret society: tell them that you will join their order on these conditions: that they must give you a written statement that when you join if you find at any time that their society has planned or is planning any unrighteous or unlawful works, that you may tell of it; and all of the members of the society must sign the statement, and all the members of the Grand Lodge of the State must sign it and then stick to it."

—Bro. Robt. Goreley, of Tyrone, Neb., writes: "I am now within a few months of eighty-three years of age and have been a reader of the *Cynosure* for over twenty years. May the Lord bless the *Cynosure* company, and give them success and increase their numbers. I never destroy my *Cynosures* because I know they can speak better than I can, so I carry them wherever I go and send them where I cannot go. I have voted alone in this community for twenty years. I voted the American ticket when I had to send to the *Cynosure* office for my tickets. I endorse both the politics and the religion of the *Cynosure*. The Lord bless and crown your labor with success, is the prayer of your old subscriber."

—Two Illinois citizens were highly complimented in Washington recently by statesmen, ministers and business men, who gave a reception and dinner in honor of B. F. Jacobs, of Chicago, chairman of the executive committee of the international Sabbath-school convention, of whom Hon. John W. Foster said: "I call upon you to name one outside this hall in all this broad land who has done as much for the substantial good of the American people as Mr. Jacobs, and Mr. William Reynolds, field agent." This dinner was one of a series, to interest influential people in the work of the international Sabbath-school convention, which represents the Protestant Evangelical Sabbath-schools of the United States and the British North American possessions. The convention meets every three years and its next meeting will be held at Boston next June. The two guests of honor gave interesting information about their work to their entertainers, and made new friends for the convention.

OHIO, TAKE NOTICE!

The executive committee of the Ohio State convention has arranged with Rev. P. B. Williams, of Portland, Ore., to deliver ten lectures on secret societies in this State, from May 22d to June 1st.

He is recommended as an able, earnest, Christian speaker, and will do good wherever he speaks. The committee has promised him $5 for each lecture and entertainment and fare from last engagement.

Let all who desire one of these lectures correspond with W. R. Sterrett, Cedarville, O., or the undersigned. S. P. Long.

59 W. 5th Ave., Columbus, O.

INTERESTING MEETINGS IN IOWA.

Sombre, Ia., Feb. 28, 1896.

Editor Cynosure:—Rev. T. A. Torgerson had a series of meetings in his three congregations this week on the subject of "Secret Orders." Rev. A. J. Lee, of Lake Mills, Ia., and your correspondent were called upon to assist. The meetings were largely attended and the lecturers listened to attentively for over three hours.

It would be well if many would follow Torgerson's example and have the subject thoroughly ventilated. The country congregations need to be informed as well as city congregations.

O. T. Lee.

TALKS TO YOUNG PEOPLE.

BY PROF. D. A. STRAW.

ONLY SALT.

Next to water, the article of food most common to all men and cattle is salt. We want salt on our meat, salt on our potatoes, salt in our broth and salt in our bread. Have you ever taken a mouthful of food that looked particularly tempting and found it insipid like an illusion of its proper self with the substance and flavor lacking? Have you wondered what accident has happened to the food that made it so suggestive of dishwater? And again, have you been surprised to find what a different article it was when you added to it a trifle of salt? Even sweet cake requires salt, to be at its best; while vegetables would be flat indeed without it.

A herd of cattle in the woods may be wild as deer, but when they see their accustomed friend with the pan of salt they will come with bounding speed. You all know how at their far-famed salt-licks the herds of noble buffaloes tramped the valleys bare. I have heard of the country getting so dry that cattle would come from far, even swimming the rivers to get a drink. But I never knew it verified till I saw an artesian well by the side of the Vermillion river. The water of that well was impregnated with salt.

Salt is the universal condiment. It goes with the meat and with the sauce. People do without pepper, without sugar, without flesh, or without wheat, but I have never heard of a people who did without salt. The human blood demands it. It enters into all parts of man's structure. The beast or the man deprived of his salt weakens, fails, sickens and dies.

Ah, what nicety of meaning was put into the words once spoken to the Christian disciples: "Ye are the salt of the earth." Without the Christ-life that distinguished and distinguishes them, the very world would be an unsavory place. The life of strife for gold that glitters, that can only be looked at or hoarded or spent; the labor for bread that is eaten, only to be followed by the same returning hunger; the Christless man's getting and doing and amassing, only to find it all unsatisfactory, is like the tempting morsel that is insipid in the mouth. Home, sweet home, the sweetest fruit of all our earthly fare, is unknown in its relish and richness in the lands yet deprived of this social salt.

Have you ever looked upon a mansion with its attractive appearance, gazed in at its windows upon luxury and brilliancy, almost coveted the joys that its inmates must feel? And have you not then in some fortunate hour been admitted to share and to taste for yourself—its homelessness? Unsalted fish! Or have you not admired the genius, the polish, the grace of a charming child of Adam, and wished that you could gain the favor of an acquaintance, only to find with your wish gratified a child of the old Adam,—squash without salt. How society nauseates one's taste where the salt is lacking in its speech. Even scholarship, that finishing course of the earth-given banquet, when unsalted with Christian principles is like a delicately colored gelatine dessert from which all flavor and savor were were omitted,—crystalline consistency; good—for nothing.

Oh, pass the salt! this "salt of the earth." Don't leave it out of your play or your work, your business or your politics, your home or your church. Hah! the nauseous mess of a church that has lost its saltness! It is estimated that the people of the United States eat on an average fifty pounds of salt apiece per year. Use no less of the Gospel salt. Have it pulverized if you want to. Some people cannot bear the lumps of it. But use it every day, at every meal, and taste what a relish it gives to everything.

However, the most of the salt which is produced for our people is used to keep the good things from spoiling. The packers use it. They must have it. Canneries and refrigerators are inadequate. Dried beef and dried herring have to be salted first. There are some few spots of earth that are so dry that a carcass will not putrefy if exposed, but like Samson's lion, merely dry up. These instances are so rare, however, that they only furnish a basis for riddles. Salt is the world's antiseptic.

In this way, too, the Christians are the salt of the earth. The world needs a lot of it, thoroughly mixed in, soaked in, made into brine. Even children are sure to be soon spoiled without it. They need to be kept packed in it. But, phew! the foulness that exists in barrooms and places where men congregate with no Gospel salt. They fairly smoke. Packers sometimes use saltpeter along with the common salt. I am afraid our preachers sometimes forget that.

Salt does no good unless it touches the meat. Packing it around it won't keep meat sweet. Keeping it in the next street or even in the adjoining house will not be sufficient. And salt is no good while packed up in barrels by itself. Shovel it into the pork barrels and fish kits and beef tubs, and quickly, before they all have to be dumped or buried. The turkey appears to be already beyond redemption.

Wheaton College, Ill.

LOVE YOUR ENEMIES.

REV. DR. MADISON C. PETERS ON MAN'S FORBEARANCE.

Exercise Christian Charity Toward Every Human Being—Conquest Over Passions Is Noble, the Highest Perfection of Our Nature.

"Christian Forbearance" was the subject of Rev. Dr. Madison C. Peters' sermon at the Bloomingdale Reformed church, New York, Sunday evening, Feb. 28. "And forgive us our debts as we forgive our debtors."—Matthew vi, 12.

The keynote of this petition is the little word "as." "Forgive us our debts as we forgive (or, as it probably should read, as we have forgiven) our debtors." Elsewhere in the Bible God's forgiving love is made the standard of man's forbearance, but here man's standard of forgiveness is made a standard of God's forbearance.

We ask not simply to have our offenses forgiven; we ask to have them forgiven in a certain way, "Forgive us our sins, for we also forgive those who have wronged us; therefore forgive us." You see this is an awfully solemn prayer. Happy is the man who can conscientiously offer it. It is said of Roscoe Conkling that he invariably omitted this petition. But how many who cannot forgive at all continually use it! A dying man whose enmity with his neighbor was notorious was told by his pastor that he must forgive his enemy before he could die happy. The enemy was sent for; he came, and when the dying man saw him he said, "As I hope God to forgive me I forgive you, but if I should get well the old score is still on."

Alas, this will not do. Our forgiveness must be real. It must clear itself of all ill will and desire for revenge. It must be like that related by the great novelist in "St. Ronan's Well," where Clara Mowbray, her life ruined and blighted, her very reason unhinged, is summoned to the dying bed of Hannah Irwin, who, never having been wronged and always kindly treated by her, has blasted all her happiness by an undiscovered lie, but in the hour of death implores her forgiveness. "Hannah Irwin," said Clara, with her usual sweetness of tone, "my early friend, my unprovoked enemy, betake thee to him who has pardon for us all and betake thee with confidence, for I pardon you as freely as if you had never wronged me, as freely as I desire my own pardon. Farewell, farewell." The poor, wronged human being that by Christ's spirit can so forgive may indeed humbly plead, "Forgive us our trespasses, for we also forgive."

Bishop Heber presents this alternative:

O God! My sins are manifold; against my life they cry,
And all my guilty deeds foregone up to thy temple fly.
Wilt thou release my trembling soul, that to despair is driven?
"Forgive," a blessed voice replied, "and thou shalt be forgiven."

My foemen, Lord, are fierce and fell, they spurn me in their pride;
They render evil for my good; my patience they deride.
Arise, my king, and be the proud in righteous ruin driven!
"Forgive," the awful answer came, "as thou wouldst be forgiven."

Seven times, O Lord, I've pardoned them; seven times they've sinned again;
They practice still to work me woe and triumph in my pain;
But let them dread my vengeance now, to just resentment driven!
"Forgive," the voice in thunder spake, "or never be forgiven."

We shall know the infinite sweetness of finding God when we shall have lived in the spirit of St. Paul's injunction, "Be ye kind one to another, tender hearted, forgiving each other as God also in Christ forgave you." When we shall remember that, whatever others say, Christ taught, "I say unto you, love your enemies, do good to them that hate you, pray for them that despitefully use you and persecute you," then, and not till then, shall we have entered that heaven which only seems so far away, because so few of us will enter its open door. If you will translate this petition into action, you will think it divine indeed. The grudges you have against people—oh, drive the base things out of your heart. The sunny and loving heart will bring you a joy and happiness which bitterness and selfishness can never bring.

It is not asked of us that we are to love our enemies in the same manner and degree and with the same cordiality and ardor of affection that we do our friends. There are different degrees of love as well as of every other human affection, and these degrees are to be duly proportioned to the different objects of our regard. There is one degree due to our relations, another to our benefactors, another to strangers, another to our enemies. This precept of our Lord exacts nothing but what is both reasonable and practicable. He explains what is meant by loving our enemies in the words that immediately follow: "Bless them that curse you and pray for them that despitefully use you and persecute you"—that is, do not retaliate upon your enemy, do not return his execrations, his injuries and his persecutions with similar treatment; do not turn upon him his own weapons, but subdue him with kindness and compassion. This is of all others the most effectual way of vanquishing an enraged adversary. The interpretation here given is amply confirmed by St. Paul, which is an admirable commentary on this passage. "Dearly beloved," says he, "avenge not yourselves, but rather give place unto wrath, for vengeance is mine, I will repay, saith the Lord. Therefore if thine enemy hunger feed him; if he thirst, give him drink. Be not overcome of evil, but overcome evil with good." This, then, is the love which we are to show to our enemies—not that ardor of affection which we feel toward our friends, but that lower kind of love, benevolent love, that Christian charity which we ought to exercise toward every human being.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning March 8. Comment by Rev. S. H. Doyle.

TOPIC.—Heroes of missions.—II Cor. xi, 23-28. (Let each Endeavorer give an instance of missionary heroism.)

The heroes of missions have been those who have been willing to sacrifice and suffer, many of them even death itself, for the great cause of missions.

Paul is the great Scriptural example of a hero of missions. His historic sketch of his extraordinary trials for Christianity, found in our Scriptural reference, makes it evident that he stands among the first of those who may claim the title of missionary heroes. What a wonderful record! He was scourged "five times," in "prisons frequent," in "deaths oft," "thrice beaten with rods," once "stoned," "thrice suffered shipwreck," in "perils in the sea," and on land midst foes and friends, in the wilderness and in cities, tried by "weariness and painfulness, in watchings often, in hunger and thirst, in cold and nakedness," and besides all this there was daily upon him the care of all the churches.

This is a wonderful record, and yet the annals of missions will tell us of many just such heroes. In many places even today the lives of the missionaries of the cross are jeopardized. In the past year many have been cruelly murdered, their mission stations burned and many indignities and outrages have been heaped upon them.

What a contrast are our Christian lives in this particular. We often speak of the trials and hardships that we are called upon to endure for Christ, but what are they in comparison to these heroes upon our foreign mission fields?

But what should be the effect of the sufferings of our missionaries upon us? It should fill our hearts with gratitude and thankfulness to God that our lives are not endangered and that we live in a land where it is an honor to be a Christian if we are only true to our Christian profession. It should also arouse a deeper interest in missions and missionaries in our hearts. How can we see our fellow Christians suffering and enduring hardships in places where we ought to be perhaps and not be most deeply interested in them and their work? We should sympathize with them, pray for them and encourage them by liberal gifts. The hardships of the mission field cannot but be lessened when these heroes of missions realize that they have the united sympathy, prayers and support of Christendom back of them. Will we do our part in giving them to realize that this is the case?

Bible Readings.—II Chron. xxxvi, 14, 15, 16, 17; Neh. ix, 26; Isa. lii, 7; Nah. i, 15; Math. v, 10–16; xxiii, 34-39; xxviii, 19, 20; Acts iv, 1-4; v, 18-20; vii, 54-60; xiii, 50-52; xiv, 1-7; xx, 22-24; xxi, 11-14; xxvii, 41-44; II Cor. vi, 4, 5; Gal. vi, 2; I Thess. ii, 14, 15.

A Texas Worker.

It is no wonder that Texas Christian Endeavorers are a power in the state when this is the sort of material of which they are made: It is reported that one Endeavorer in a small lumber town organized a Sunday school, of which she is superintendent, organized a church and reads a sermon from some standard work every Sunday morning, while in the evening the Christian Endeavor society, which she herself organized, has charge of the meeting. She is superintendent of a junior society, and once every two months she visits the Huntsville penitentiary Christian Endeavor society, which she herself organized. This worker is also superintendent of a district Christian Endeavor union composed of 22 counties. Besides all this she attends to her home duties.

In the Interest of Christian Endeavor.

The board of trustees at its session at Detroit, desirous of obtaining the wisdom and advice of the other practical workers of the country, and of securing the fullest co-operation and fellowship of representative Endeavorers everywhere, passed this resolution:

"Resolved, That a council be called to be composed of the trustees and officers of the United society and the presidents of the state and territorial and provincial unions to meet on the day before the international convention of 1896 in Washington for the consideration of the interests of the Christian Endeavor movement."

Nothing but Man.

There is nothing but man that respecteth greatness; not God, not nature, not disease, not death, not judgment.—Joseph Hall.

Terse Paragraphs.

The famous City Temple of London, over which Dr. Parker is pastor, now has a Christian Endeavor society.

The pledge is hard to the conscience that is hard.

Louisville Endeavorers are planning to take up slum work.

Often Christian Endeavor is "for Christ" by being "for the church."

A prayer meeting for the meeting's sake is good, but a meeting for the sake of souls is better.

When your weekday companions say "Amen" to your prayer meeting testimony, the angels glory in your words.

Letter Writing.

Have you any unkind thoughts?
Do not write them down.
Write no word that giveth pain;
Written words may long remain.
Have you heard some idle tale?
Do not write it down.
Gossips may repeat it o'er,
Adding to its bitter store.
Have you any careless jest?
Bury it and let it rest;
It may wound some loving breast.
Words of love and tenderness,
Words of truth and kindliness,
Words of comfort for the sad,
Words of gladness for the glad,
Words of counsel for the bad—
Wisely write them down.
Words, though small, are mighty things,
Pause before you write them;
Little words may grow and bloom
With bitter breath or sweet perfume—
Pray before you write them.

—Pansy.

Two Girl Mail Messengers.

There are two girls living in Titicus, in the southern part of Fairfield county, Conn., who take considerable pride in the fact that they are employees of Uncle Sam. Their names are Maud and Alice Baxter, aged 16 and 18 years respectively, and the government service which they perform is carrying the United States mail. They are the children of D. Crosby Baxter, a farmer living in Titicus. The girls are known to everybody for miles around as the girl mail messengers. The route over which the two girls carry the mail is between Ridgefield station and Titicus. They make two trips a day, and their regularity in making these trips has made their faces familiar to the summer contingent from New York that spends the season there.

The Titicus mail carriers drive over the country road in a light sideboard carriage to which is attached a sorrel horse, which they have named Uncle Sam. Officially Maud is the mail messenger, but the girls by mutual agreement divide the pay for the work, and Alice is the companion on every trip that Maud makes with the mail. The pay the girls receive for the work is $100 each year. To reach the train it is necessary for the girls to rise early. Then comes a drive to the Titicus postoffice to secure the mailbag from Postmaster Nash and then a drive of five miles to Ridgefield station. The train leaves before 8 o'clock, and when the traveling is bad on the country roads, it makes Uncle Sam puff to get there in time. As the Baxter girls pull up to the station Maud jumps out with the mail pouch and hands it over to the railroad men.

This is very nice in the summer months. In the winter it is different. They tell of many struggles to get over the almost impassable country roads, but not once have they hesitated in starting out. Besides making two trips a day they attend the district school.—New York Sun.

English Teachers' Wages.

A vigorous effort is being made to increase the wages of teachers in the national schools of London, which correspond to the public schools of the United States. As there is some mysterious lack of funds there is not much hope that it will be accomplished. In the discussion that has arisen the case of one woman was cited, and it was said to be by no means unusual. She received £30, not quite $150, per annum, out of which she had to clothe herself, pay her board and examination fees. She lived on bread and tea, and but for the charity of a woman who was also poor, but who gave her lodging at a nominal cost, she could not have lived at all. It was stated that there were many others in as dire straits. Bread, tea and sugar are about the only articles of food that are cheap in England. Dress materials cost almost as much as in the United States and shoes being much dearer.

In England, as in the United States, women teachers, who are largely in the majority, must be decently clothed, and how this is achieved after the pittance paid them it is difficult to understand. There are very few who receive so much as $300 per annum. In England, as elsewhere in the world, outrageously unjust in the matter of wages, the adequate pay of women is withheld by men in authority, although such discrimination does not profit them personally, though it does enable them to give higher wages to members of their own sex.

English women teachers, however, are much farther removed from anything like an equitable division of salaries than are those in the United States.—Chicago Inter Ocean.

Kitchen Boilers In Winter.

In a new publication, "The A B C of a Healthy House," the author gives some directions for the care of boilers in cold weather. During very hard frost kitchen and other boilers burst and cause accidents and other trouble. Therefore these should be looked to as a first consideration. Boilers should be kept at work during hard frost because by so doing you prevent the formation of ice in the pipes connected with them, while you also keep the cold out of adjacent parts of the house.

If water runs freely at the hot taps, all is well, but if these taps fail to run the only safe way is to put out the fire

and call in a competent man to inspect. Never allow hot water pipes or the pipes that feed them to be where they can freeze. If once the frost gets hold of the hot water pipes, they burst and become useless, perhaps for weeks, and just at the time when they should be specially useful. During and after a frost it often happens that it is simply impossible to get the pipes repaired for weeks. The household suffers accordingly. Water has to be fetched from a distance. etc. Hence the importance of doing all that is possible to prevent accidents, although sometimes a flexible tube or other alternative may be usefully employed. Some one person should be responsible for the water services and should know whom to call in on an emergency. Further, every October the pipes should be looked over so as to be prepared for frost.

Wynken, Blynken and Nod.

Wynken, Blynken and Nod one night
Sailed off in a wooden shoe—
Sailed on a river of misty light
Into a sea of dew.
"Where are you going, and what do you wish?"
The old man asked the three.
"We have come to fish for the herring fish
That live in the beautiful sea.
Nets of silver and gold have we,"
Said Wynken,
Blynken
And Nod.

The old moon laughed and sang a song
As they rocked in the wooden shoe,
And the wind that sped them all night long
Ruffled the waves of dew.
The little stars were the herring fish
That lived in that beautiful sea.
"Now cast your nets wherever you wish,
But never afeared are we"—
So cried the stars to the fishermen three,
Wynken,
Blynken
And Nod.

All night long their nets they threw
For the fish in the twinkling foam.
Then down from the sky came the wooden shoe,
Bringing the fishermen home.
'Twas all so pretty a sail it seemed
As if it could not be,
And some folks thought 'twas a dream they'd
dreamed
Of sailing that beautiful sea.
But I shall name you the fishermen three—
Wynken,
Blynken
And Nod.

Wynken and Blynken are two little eyes,
And Nod is a little head,
And the wooden shoe that sailed the skies
Is a wee one's trundle bed.
So shut your eyes while mother sings
Of the wonderful sights that be,
And you shall see the beautiful things
As you rock in the misty sea
Where the old shoe rocked the fishermen
three—
Wynken,
Blynken
And Nod.

—Eugene Field.

Bothered the Little Princess.

One of the little English princesses, the young daughter of the Princess of Battenberg, and a granddaughter therefore of the queen of England, was perplexed recently, as any little girl might have been. Like all small princesses, she has begun the study of European languages early, and already speaks French and German with considerable fluency. But the other day when her patient governess began to teach her some Italian phrases her royal highness very nearly struck. "Grandmamma makes me say, 'Thank you,' when she gives me anything,' she exclaimed, "and father, 'Ich danke Ihnen.' Then you used to tell me to say 'Merci,' and now it's something else! What a lot of different ways there must be of talking!'

His Self Control.

Said this man, with an accent of pride,
"I can drink it or cast it aside."
But the fact that is rife
Is, he drank it through life
And he left it alone when he died.
—Lippincott's Magazine.

Mrs. Carrie Chapman-Catt cleared $140 for the national organization committee by her woman suffrage calendars, which found a ready sale.

If a few drops of oil of lavender are scattered through a bookcase in a closed room, it will save a library from mold in damp weather.

The little town of Marcellus, Mich., has two women on its school board, a woman undertaker and a woman barber.

A RECORD OF MISERY

ONE YEAR OF RUM'S AWFUL WORK IN NEW YORK CITY.

Mighty Army of Unfortunates Marching to Wreck and Death—Thousands of Women In the Woeful Line—Unseen Horrors of This Grewsome Spectacle.

Last year there were 31,897 arrests for drunkenness in New York city, and among the culprits were 8,414 women. The number of arrests for violation of the excise law was 9,256; total number of arrests due to the liquor traffic. 41,153.

The cost of this terrific total of 41,153 arrests, including subsequent trials and in the case of convictions imprisonments, was not less than $8,703,770—more than twice the revenue which the city gets from the barrooms. So Father Knickerbocker loses money in his rum business, after all. And if to this direct loss is added the indirect injury which he suffers through the influence of drink upon his citizens—the transformation of industrious men into lazy ones, the changing of honest men into thieves and all the other evils which strong drink is known to work in human nature—then his accounts will be found to be very far indeed from balancing.

But Father Knickerbocker's loss is nothing to that of these citizens themselves. The year's army of unfortunates whom liquor led to lawbreaking, if placed in single file, allowing each person two feet to walk in, would stretch from the Tombs prison in New York to the jail in Newark, N. J. Such a weary, woeful line never marched in all this world. No spectacle so horrible as this concentration of the drink born horrors of New York alone was ever presented to civilization. Those who watched this grewsome line would see 23,000 men whose proud manhood alcohol had defeated, 8,000 women from whom liquor had stolen all that was best and highest. But they would only see the wrecks. To fully sense the dreadful meaning of the sad line they would have to see a parallel procession containing those marchers as they were before their fall.

And even that would not half tell the horrid tale. It would only show the work of liquor on the ones who had drunk it. Another and even greater army would be recruited if those who suffered in 1895 through the intemperance of others were gathered. Wives bruised and bleeding from drunken husbands' brutal blows would be in this array; children neglected and left to starve by drunken mothers would totter weakly in its ranks; mothers distressed and broken by the sins of offspring, liquor wrecked, would walk weeping; husbands gloomed and desperate through the wickedness of drink drugged wives would march blindly.

That "at the end it stingeth like an adder" is shown by the city's hospital reports. Six hundred and eighty deaths were directly caused by drink in 1895. Of the 5,737 lives lost through pneumonia at least one-half, the doctors say, might have been saved had the victims not been weakened by alcohol. Consumption claimed 5,304 victims in 1895, and of these 1,000 might have lived on if they had not used liquor. And so the story goes.

It is a weary, weary story of misery and wreck and death. No temperance lecture ever spoken was half so powerful as this sermon against strong drink which strong drink's own awful work shouts to all who will listen.—New York Journal.

Causes of Intemperance.

I think that temperance reformers would do well to consider more than they do the causes that lead to the drinking habit, and endeavor, if possible, to combat these. There are in my village of about 1,000 inhabitants at least 15 inns. Now, I believe that if all were closed but one, drinking would go on just the same, and that one single innkeeper would make his fortune. It is a curious thing to say, perhaps, but it is true that some men are born a glass too low. Their nerves are finely strung, they are easily raised to joy, and easily cast down. These men or women are very apt to become drunkards. This is the reason that so many geniuses go to the bad. Ill health is another cause of intemperance; tiredness and fatigue, dyspepsia, too jolly company, billiards and card playing. Oh, if space permitted, I could name a score more, but last, though not least, comes the want of sympathy at home, and a scolding, sulking or nagging wife.—Edinburgh Scotchman.

An Experiment In Abstinence.

The practical experiment of a number of workmen in England is commended. At the close of a total abstinence meeting, addressed by the late Mr. Silk Buckingham, a workingman arose and said while it was easy enough for a man of leisure to do without beer for hard-working men like himself it was ridiculous. The speaker urged him and the friends with him to try it for a month, when they would have another meeting and hear the report. At the second meeting the room was crowded two hours before the time announced, and the same workingman gave his unqualified testimony in favor of abstinence. He reported that they had not lost a day's or an hour's work in the period; they were healthier, happier and richer by 30 or 40 shillings. He announced their intention to become total asbtainers and recommended all workmen to do likewise.

Never Touch Strong Drink.

Expert testimony counter alcohol receives added evidence from Professor Hein of Zurich, who says: "The Swiss excel as archers. I had occasion to speak with one of these famed huntsmen. This clever marksman assured me that all who attain skill in shooting are strictly temperate or abstainers. They live upon milk, butter, cheese and eggs and never touch alcohol Many do not smoke, and they also go early to bed."

Of 377 patients discharged from Dalrymple Home For Inebriates, Scotland, since its founding, 83 were college bred and 248 had a good education.

SABBATH SCHOOL.

LESSON XI, FIRST QUARTER, INTERNATIONAL SERIES, MARCH 15.

Text of the Lesson, Luke xi, 1-13—Memory Verses, 9, 10—Golden Text, Luke xi, 9—Commentary by the Rev. D. M. Stearns.

1. "Lord, teach us to pray." Thus spake one of His disciples to Him as He was praying in a certain place. He was much given to prayer, much in communion with heaven and in His life on earth always pleasing the Father. Luke records five instances of His praying which do not seem to be recorded by the other evangelists (chapters iii, 21; v, 16; vi, 12, 13; ix, 29, and here). It should be a great comfort to us that, though we know not what we should pray for as we ought, the Spirit Himself maketh intercession for us with groanings which cannot be uttered, and He maketh intercession according to God (Rom. viii. 26, 27).

2. "When ye pray say, Our Father which art in heaven." This seems to have been on another occasion than that referred to in Math. vi, 9, a repetition and indorsement of this beautiful summary and sample of all prayer. Only Christians can truly use it, for none but the redeemed can truly say "Our Father." Compare John viii, 44, with i, 12. Inasmuch as the carnal mind is enmity against God, none but the redeemed can honor His name, and only such will desire His kingdom to come and His will to be done on earth as in heaven.

3. "Give us day by day our daily bread." The whole teaching of Scripture is that we have to live but one day at a time and not to allow tomorrow's cares to intrude upon today. "As thy days thy strength." "That which they have need of, day by day without fail." "A daily rate for every day, all the days of his life." "Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself" (Deut. xxxiii, 25; Ezra vi, 9; II Kings xxv, 30; Math. vi, 34).

4. "And forgive us our sins." If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness (I John i, 9). It is understood, however, that confession includes, on our part, the forgiveness from the heart of all who have injured us (Math. vi, 14, 15; Mark xi, 26). As to temptation, God cannot be tempted with evil, neither tempteth He any man (Jas. i, 13, 14), and yet it is written "God did tempt Abraham" (Gen. xxii, 1), but Heb. xi, 17, says that Abraham, when he was tried, offered up Isaac. God tries His people for their good (Deut. viii, 16; I Cor. x, 13), but never tempts them to do wrong.

5. "Which of you shall have a friend?" Abraham is the only man mentioned in Scripture by name as the friend of God (II Chron. xx, 7; Isa. xli, 8; James ii, 23), but Jesus said to His disciples "Henceforth I call you not servants, but I have called you friends, that whatsoever ye shall ask of the Father in My name. He may give it you" (John xv, 15, 16). And this in connection with fruit to the glory of God.

6. "I have nothing to set before him." What a condition of emptiness and helplessness, but just such is our condition apart from our Lord Jesus Christ no matter how hard we may toil. His own words are "severed from me ye can do nothing" (John xv, 5). When the disciples had toiled all night and Jesus in the morning, from the shore, said "Have ye any meat?" they had to answer, No (John xxi, 4, 5).

7. "My children are with me in bed. I cannot rise and give thee." Children come closer than friends, and while it is good to be a servant of God, better to be a friend, it is best of all to be a child of God by faith in Christ Jesus. A father will keep nothing good from his children, and as to all our need Jesus has said "your heavenly Father knoweth that ye have need of all these things" (Math. vi, 32).

8. "Because of his importunity, he will rise and give him as many as he needeth." There is somewhat of the same teaching in chapter xviii, 1-8. What do we know of the heart that says, "I will not let thee go except thou bless me" (Gen. xxxii, 26). Do we understand anything of prayers and supplications with strong crying and tears? (Heb. v, 7.)

9. "Ask, seek, knock." One has said, "Ask with the humility of a beggar, seek carefully as a faithful servant, knock confidently as a friend." Some helpful words on each of these will be found on "ask" in John xiv, 13, 14; xv, 7; Mark xi, 24; "seek," Prov. ii, 4; viii, 17, R. V.; Jer. xxix, 13; "knock," Col. ii, 3; John vi, 37; Rev. iii, 20. We are apt to think of asking or seeking something for ourselves, but Jesus never sought anything for Himself (John vi, 38; viii, 50); always and only for God.

10. "For every one that asketh receiveth." The limitations are given elsewhere as, "That God may be glorified," "According to His will," "In the name of Jesus" (John xiv, 13, 14; I John v, 14). Could we but live solely and wholly to hallow His name, to hasten His kingdom, without a thought for ourselves, we would then know the meaning and power of the words "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." When we live uprightly unto Him, we may ask what we will for His glory and receive it, and be perfectly sure that He will see well to all that concerns us without our asking anything (Math. vi, 33; Ps. lxxxiv, 11).

11, 12. "If a son shall ask bread of any of you that is a father." No parent would ever give a stone for bread, or a serpent for a fish, or a scorpion for an egg, or anything to harm his child instead of something good. If a man will gratify his friend at the cost of his children's comfort, how much more will he give what is good and needful to his children. The thought running all through the lesson seems to be that of "Our Father" and His children. Others may have to ask and seek and knock, but a child is at home in its father's house and counts all that the father has as its own (chapter xv, 31).

13. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" This confirms what I said on the last verse, that the whole topic is one of our relationship to God as our Father by faith in Christ Jesus and the privileges of that relationship which should insure to us the most absolute rest of soul and freedom from all care of self because "He careth." The only way to this freedom from self care and a whole heart for His kingdom is to be filled with His Spirit, which by comparing this verse with Math. vii, 11, you will see to be the sum and substance of all good things. If filled with the Spirit (Eph. v, 18), the life will be right, thoughts, words and actions all subject to Him, self subdued, the whole being for God, Christ magnified in our bodies and a sample of the reign of Christ seen in our lives.

Bottlebinding.

You can't judge of the quality of a book by the binding, nor tell the contents by the title. You look for the name of the author before you buy the book. The name of Robert Louis Stevenson (for instance) on the back guarantees the inside of the book, whatever the outside may be.

There's a parallel between books and bottles. The binding, or wrapper, of a bottle is no guide to the quality of the medicine the bottle contains. The title on the bottle is no warrant for confidence in the contents. It all depends on the author's name. Never mind who made the bottle. Who made the medicine? That's the question.

Think of this when buying Sarsaparilla. It isn't the binding of the bottle or the name of the medicine that you're to go by. That's only printer's ink and paper! The question is, who made the medicine? What's the author's name? When you see Ayer's name on a Sarsaparilla bottle, that's enough. The name Ayer guarantees the best, and has done so for **50** years.

SPAIN IS VERY HOT.

THE WORK OF AN ANGRY MOB AT BARCELONA.

United States Consulate Stoned, but the Turbulents Promptly Dispersed by the Police—Your Uncle Samuel an Object of Aversion by Christina's Subjects.

BARCELONA, Spain, March 2.—[Copyright, 1896, by the Associated Press.]—The fever of indignation against the United States, which seems to have taken possession of the heart of all Spain, over the action of the United States senate in recognizing the rebels in Cuba as belligerents, and in calling upon President Cleveland to use his good offices with Spain to secure the independence of Cuba, culminated in violent scenes here yesterday and an attack upon the United States consulate. The trouble did not arise out of the spontaneous formation of the mob which did the violence, but was the outcome of a public meeting, which had been influenced by fervid speeches. The public demonstration to protest against the United State's action was organized by the political leaders, including republicans and men of all shades of political sentiment.

Orators Fire the Popular Heart.

It was 3 o'clock in the afternoon when the meeting had assembled and there were fully 15,000 people present, all in a state of high patriotic enthusiasm and ripe for any manifestation of the emotions which possessed them. They were addressed by orators provided for the occasion, and the purpose of the meeting was explained as one of protest against the recognition of the Cuban government as a belligerent power by the United States senate. The spirit of the crowd took fire and they set off for the United States consulate. The leaders who had originated the meeting seem to have realized the serious consequences that might follow upon a demonstration that took this direction, and they made every effort to dissuade the mob from its purpose.

Crowd Charged by the Police.

But their utmost efforts were of no avail and the crowd set off for the United States consulate. The authorities of the city had by this time taken alarm and a force of police was sent to the consulate. The excited crowd was not intimidated by this show of force from gathering before the consulate and shouting "Long live Spain" and "Down with the Yankees." These verbal missiles did not long satisfy the aroused passions of the mob, and in a short time stones began flying from the crowd which broke a number of windows in the consulate. The force of police waited for no further manifestation, but charged the crowd under the orders of their officers and roughly dispersed them, wounding several.

Vented Their Enthusiasm Elsewhere.

So far as learned there were no fatal results. Being driven away from the United States consulate the crowd marched off to the prefecture of police and gathered at the newspaper offices. There it listened to some more fervid oratory and got itself worked up to the highest pitch of enthusiasm and patriotic spirit. The Military club in the city was also a centre of excitement and there were also glowing speeches indulged in to the honor of the army, which were eagerly listened to and greeted with loud cheers.

SPAIN FULL OF RESENTMENT.

State of Affairs That Is Likely to Make a Prophet of Senator Morgan.

MADRID, March 2.—[Copyright, 1896, by the Associated Press.]—If one may judge by the things that have been said and some of the things that have been done the Spanish people are enthusiastically determined to go to war forthwith with the United States and to speedily avenge the insult which it is fancied has been offered to the pride of Spain by the United States senate. Some of the organs of public opinion declare that the bankruptcy of the Spanish government would not prevent the Spanish people from taking up the quarrel on their own account and fitting out expeditions and maintaining themselves at their own expense while combating the "insolence of the assertions of the United States."

There seems to have been a notable increase of excitement and patriotic ardor among the people since Saturday, when the news of the senate's action was first made known. Such a stress of feeling as now exists, if it continue for any length of time, cannot but afford a serious menace to the peaceful relations of the two countries. The Spanish authorities seem to have felt apprehensions of the form the people's wrath might take, and provided special safeguards for the suppression of disorders, and especially for the protection of any official representative of the United States government. The preparations of the government are not all of a peaceful character, however.

It is significant that the minister of marine, Admiral Jose Maria Beranger, has issued orders for the training squadron to be prepared to sail. It is regarded as probable that this squadron will proceed shortly to Cuba. It has also been ordered that all other warships available be forthwith armed and equipped and put into condidtion for active service. In addition to this about fifty merchant steamers available for the government service will be provided with naval armaments. For the military branch of the service a fresh expedition of 20,000 infantry and 5,000 cavalry will be equipped and put on a war footing and will be kept in readiness to leave at the shortest notice.

The Situation in Kentucky.

FRANKFORT, Feb. 28.—The Blackburn men declare apropos of the senatorial deadlock that a Republican senator will be unseated for every Democrat voted out of the house, and that if the unseating business begins there will be no more joint ballots at this session. The "sound money" Democrats have requested a caucus for propositions for Blackburn's withdrawal. The senator says he will comply if a petition for his withdrawal is signed by a majority.

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1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

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ITEMS OF INTEREST.

STATE NEWS GATHERED FROM HERE AND THERE.

Some of the Important Happenings of the Week Reported by Telegraph—Matters Which Will Be of Interest to Our Readers—State News in Brief Form.

BELVIDERE, Ills., Feb. 28.—Andrew Crawford, living two miles east of here, and one of the well known farmers of this section, was burned to death Thursday night. About midnight his large barn, recently completed, was discovered in flames. Mr. Crawford rushed out and was caught in the ruins while endeavoring to get out some stock. His watch and three bones were all that was found of his remains.

Linton and the Marquette Statue.

WASHINGTON, Feb. 29.—An effort will be made to prevent the dedication of the statue of Father Pere Marquette in Statuary hall of the Capitol by Linton, the member from Michigan who is an avowed representative of the A. P. A. Linton has prepared a resolution to prevent the placing of the statue in the Capitol, basing his protest on the law providing that only statues of citizens of the state furnishing them shall be placed there, and claiming that Father Marquette was not a citizen of Wisconsin.

Hoosier State Prohibitionists.

INDIANAPOLIS, Feb. 28.—The state Prohibition convention met here yesterday and nominated a full state ticket headed by Rev. E. C. Shouse, of Terre Haute, for governor. The platform is "broad guage" and covers all the national issues, demanding free silver, woman suffrage, income tax, election of senators by popular vote, only sufficient tariff to secure equitable commercial relation and government ownership of natural monopolies.

Fixed the Penalty at Death.

PEKIN, Ills., Feb. 27.—The case of the state against George W. Smith and his wife, Susan Smith, of Dillon township, Tazewell county, indicted for the murder of Louis Perrill, their son-in-law, on July 1, 1895, was given to the jury at noon and a verdict returned at night. The jury found Mrs. Susan Smith not guilty. George W. Smith was found guilty of murder and put the penalty at death. A new trial will be asked for by the defense.

President Buys Ducking Grounds.

WASHINGTON, Feb. 29 —President Cleveland, it is said, has practically closed negotiations for the purchase of duck shooting grounds on the Potomac river in Stafford county, Virginia, about forty miles below Washington. The place is owned by New Yorkers, has a water frontage of about a mile, and is fitted up with blinds.

Gallery Collapsss and Injures Many.

FALL RIVER, Mass., Feb. 29.—A gallery in the Casino collapsed during the polo game last night and fifty spectators were thrown to the floor. Fifteen persons we more or less injured, John Linelly receiving fatal injuries.

Verdict for Lambert Tree.

CHICAGO, Feb. 27.—The jury in the Tree-McDonald damage suit returned a verdict Wednesday in Judge Burk's court, finding for the plaintiff, Judge Lambert Tree. Damages asked by him of $38,326.21 were found and assessed against M. C. McDonald, as guarantor of the lease of the Garfield Race Track association. The verdict covered the exact amount asked for and was reached after forty-five minutes' deliberation by the jury.

Killed by an Railway Train.

CHICAGO, Mar. 2.—Michael F. Gallagher, the Monroe street florist, and a well known and active member of local Democratic organizations, died Saturday morning in St. Luke's hospital from the effects of injuries received in an accident at the Sixteenth street station of the Illinois Central late Friday night. His hat blew under the cars and while he was trying to get it the train started up, cutting off both his legs.

The Smallpox at Duquoin, Ills.

DUQUOIN, Ills., Mar. 2.—The authorities in charge of the smallpox epidemic in Duquoin feel now fully able to cope with the disease. Only two new cases were reported Friday, and as soon as discovered they were immediately removed to the pesthouse. This makes seventeen cases, all of which are doing well, under Dr. Hickman's care. No deaths have occurred, and two of the patients are convalescent.

Bicycle Firm Fails.

CHICAGO, Mar. 2.—The Thorsen & Cassady company, wholesale dealers in bicycles and bicycle sundries at 143 Wabash avenue, Saturday made an assignment in the county court to the Security Title and Trust company. A statement of assets and liabilities was filed and the assets are placed at $200,000, while the liabilities are given as $160,000.

The Springfield Postoffice Robbers.

SPRINGFIELD, Ills., Mar. 2.—United States Marshal Jahn H. McCarty of New York arrived here Saturday with Stepen Yennie and George Carson, who were arrested in New York, charged with robbing the postoffice here April 3, 1895.

THE MARKETS.

New York Financial.

NEW YORK, Feb. 29.

Money on call easy at 3 per cent.; prime mercantile paper 5½@6½ per cent.; sterling exchange was firm, with actual business in bankers' bills at 487¾ @ 488 for demand and 486½@486¾ for sixty days; posted rates 487½@487¾ and 488½@489c; commercial bills, 486.

Bar silver, 68; Mexican dollars, 54¼.

United States government bonds easier; new 4's registered, 117; do. coupons, 116¾; 5's registered, 113; 5's coupons, 113; 4's registered, 108½; 4's coupons, 110; 2's registered, 95; Pacific 6's of '97, 102.

Chicago Grain and Produce.

CHICAGO, Feb. 29.

The following were the quotations on the Board of Trade today: Wheat—February, opened 65c, closed 65¼c; May, opened 67½c, closed 67½c; July, opened 67⅜c, closed 67⅜c. Corn—February, nominal, closed 29c; May, opened 30⅝c, closed 30¾c; July, opened 31⅝c, closed 31⅝c. Oats—February, nominal, closed 20c; May, opened 21¼c, closed 21¼c; July, opened 21¼c, closed 21¼c. Pork—February, opened $9.50, closed $9.55; May, opened $9.67½, closed $9.72½. Lard—February, opened $5.25, closed 5.27½; May, opened $5.40, closed $5.42½.

Produce: Butter—Extra creamery, 21½c per lb.; extra dairy, 18c; packing stock, 8@9c. Eggs—Fresh stock, 9½c per dozen. Dressed Poultry — Spring chickens, 8@8½c per lb.; old hens, 7½@8c; roosters, 5@5½c; turkeys, 12@13c; ducks, 10@13c; geese, 6@9c. Potatoes—Burbanks, 20@22 per bushel. Sweet Potatoes—Illinois, $2.00@2.75 per bbl. Apples—Fair to choice, $2.00@3.75 per bbl. Honey—White clover, 1-lb sections, fancy, 12@13 per lb.; broken comb, 8@10c; extracted, 5@6c. Cranberries—Cape Cod, $7.50@8.50 per bbl..

Chicago Live Stock.

CHICAGO, Feb. 29.

Live Stock—Prices at the Union Stock Yards today ranged as follows: Hogs—Estimated receipts for the day, 12,500; sales ranged at $3.00@3.90 pigs; $3.75@3.95 light, $3.60@3.65 rough packing, $3.70@3.95 mixed, and $3.70@3.93 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 200; quotations ranged at $4.25@4.60 choice to extra shipping steers, $3.90@4.35 good to chioce do., $3.70@4.20 fair to good, $3.30@3.65 common to medium do., $3.20@3.70 butchers' steers, $2.80@3.35 stockers, $3.30@3.80 feeders, $1.50@3.50 cows, $2.40@3.75 heifers, $2.00@3.55 bulls, $2.80@3.90 Texas steers, and $3.00@5.50 veal calves.

Sheep and Lambs—Estimated receipts for the day, 700; sales ranged at $2.90@3.75 westrens, $2.10@3.30 Texas, $2.50@3.90 natives, and 3.25@4.75 lambs

St. Louis Grain.

ST. LOUIS, Feb. 29.

Wheat—No. 2 red cash, 72c; elevator, 73@75c; do. hard, 63c; February, 63c; July, 65½c. Corn—Cash, 26¾@27¼c; February, 26¾@26⅞c; May, 27⅝c; July, 28⅝@28¾c. Oats—Cash, 19¼c; February, 19¼c; May, 20¼c; July, 19¾c. Rye—Better; elevator, 58c; on track, 40c.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Feb. 24 to Feb. 29:

L E Reynolds, Rev Wm Husemann, James Shigley, J M Johnson, John A Moore, J S Colvin, Chas W Sanburn, Robert Goreley, Asa Warren, Rev J Excell, J Shaw, Dr J McFarland, M L Miller, John McLeod, G O Boomer, Stephen P Carter, Alex Boyd, Margaret Bryan, F W Loewenstein, F D Hauptmann, Henry W Goddard, Ad Bartling, E H Smith, Mary Carnes, Jos H Weiss, Alex Knox, Howard Langhead, Rev F T Bohl, John Lusk.

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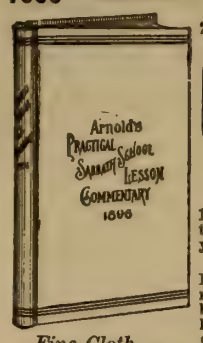

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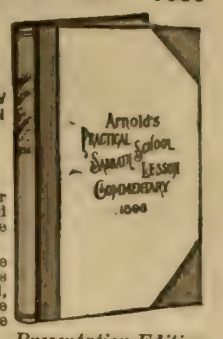

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FARM AND FIELD AND GARDEN

SUPPLEMENTAL IRRIGATION.

It Appears to Be a Necessity For Some of the Most Fertile States.

The drought of last season and its disastrous effects for the farmers of the central western states, together with the reports of successful results on an irrigated farm near Kankakee, Ills., have combined to create a widespread interest among farm owners and farm workers. As reported upon by The Irrigation Age, the irrigated farm alluded to made a practical gain of $150 per acre for the small outlay for the irrigating plant. When asked for his opinion as to the future of irrigation, Superintendent Gapen, who suggested and assisted in carrying out the innovation, is reported as saying:

"I believe there will be a larger number of farms irrigated east of the one hundredth meridian than west of it. I see no reason why farmers should sit idly by and see their crops ruined by droughts. In this climate I should say that two irrigations during the season would be necessary, though, of course, this would depend on the amount of rain. I call my system 'supplemental irrigation,' as it is intended to supplement the rainfall. Almost any farmer who possesses a well or spring can, for a small cost, comparatively, insure his crops against a dry season. Water will run down hill, and the chief thing to take into consideration is to get the water to the highest point on the land. I estimate the entire cost of a plant—engine, mains, hydrants, etc.—to be about $15 to $20 per acre irrigated. This is the first year's expenditure. After that the expense would be only for fuel and labor. I believe the increase in crops the first season would more than repay the entire cost of the plant. It would be possible in some cases to use windmills for pumping, but small steam or oil engines are not expensive."

The superintendent believes that within a few years every farmer will have an irrigation system, or will irrigate his orchards and gardens from wells. In many places a few farmers can join together and take water out of a stream, as was formerly done in Utah and other sections of the arid region. He also predicts such a demand for cheap pumping plants, able to deliver water at a relatively small cost, that it will lead some inventive genius to make a pump at far less cost than anything on the market at the present time. He would not advise any farmer, however, to wait for cheaper machinery, as the value of one crop, lost for the want of irrigation, will more than pay the cost of pumps and windmills at the price they are now sold. Asked what would be a fair statement of the increase in the value of farm land on account of the irrigation system, Superintendent Gapen replied that the increase in products is fourfold, and, estimating on this basis, land which was valued at $100 an acre without irrigation would be worth $500 an acre with it.

Seeding Tobacco Plant Beds.

A writer in The American Agriculturist says:

The successful tobacco grower must raise his own plants; open air beds are the cheapest for the main supply. As a rule, plants raised in open air stand transplanting better and usually get a quicker and better start than those raised in a hotbed or cold frame, covered with cheese cloth or canvas. Choose for the plant bed a sheltered spot protected on the north and west sides by timber. Burn over the plat thoroughly and after the soil is cooled, rake off the rough material that remains and thoroughly pulverize the surface, fine it and sow the seed. Regarding the amount of seed necessary to sow to plant an acre of tobacco, for every acre intended to be planted a bed ten feet square should be sowed to secure an abundance of plants. The amount of seed required to sow this space is one teaspoonful. This amount is sufficient to produce good, strong, well developed plants, as they will be better rooted than if the seed is sown thicker. Sow one half the seed crosswise the bed and the other half lengthwise. This is a good rule for all very small, fine seeds. If the soil is in the proper condition at the time of seeding, the best way is to firm the surface by treading it over quite closely, but a light sweeping with brush is the usual way.

The Brine Test For Potatoes.

When potatoes are placed for a few minutes in brine, the lightest or those of poorest quality and most deficient in starch rise to the top. By this method it is an easy matter with the aid of a hydrometer to determine the amount of starch and hence the quality of the potatoes. E. S. Goff, who planted the light, the medium and the heavy potatoes as indicated by the brine test for two years in succession, reports to Rural New Yorker that, unlike European investigators, he noted no improvement in the quality of the crops as a result of this selection. He found that tubers growing nearest the surface were of lowest specific gravity or poorest quality and that the specific gravity increased with the depth at which the potato grew. This he ascribes to the cooler temperature found at greater depths. He also found that potatoes grown in level culture, with the consequent lower temperature within the soil, had a greater specific gravity than those grown in hills.

Application of Carbon Bisulphide.

H. E. Weed of the Mississippi experiment station reports to The Farmers' Review a simple and effective method of applying carbon bisulphide as a remedy to weevil in grain. It consists in simply pouring the liquid over the top of the grain. He says: "This is but the work of a moment, and applied in this way the effect is greater, as by this means all the bisulphide used evaporates at once, forming a more poisonous atmosphere than would be the case where the bisulphide is put into open dishes and left to slowly evaporate. For three years past we have found this method decidedly the best in our work at this station."

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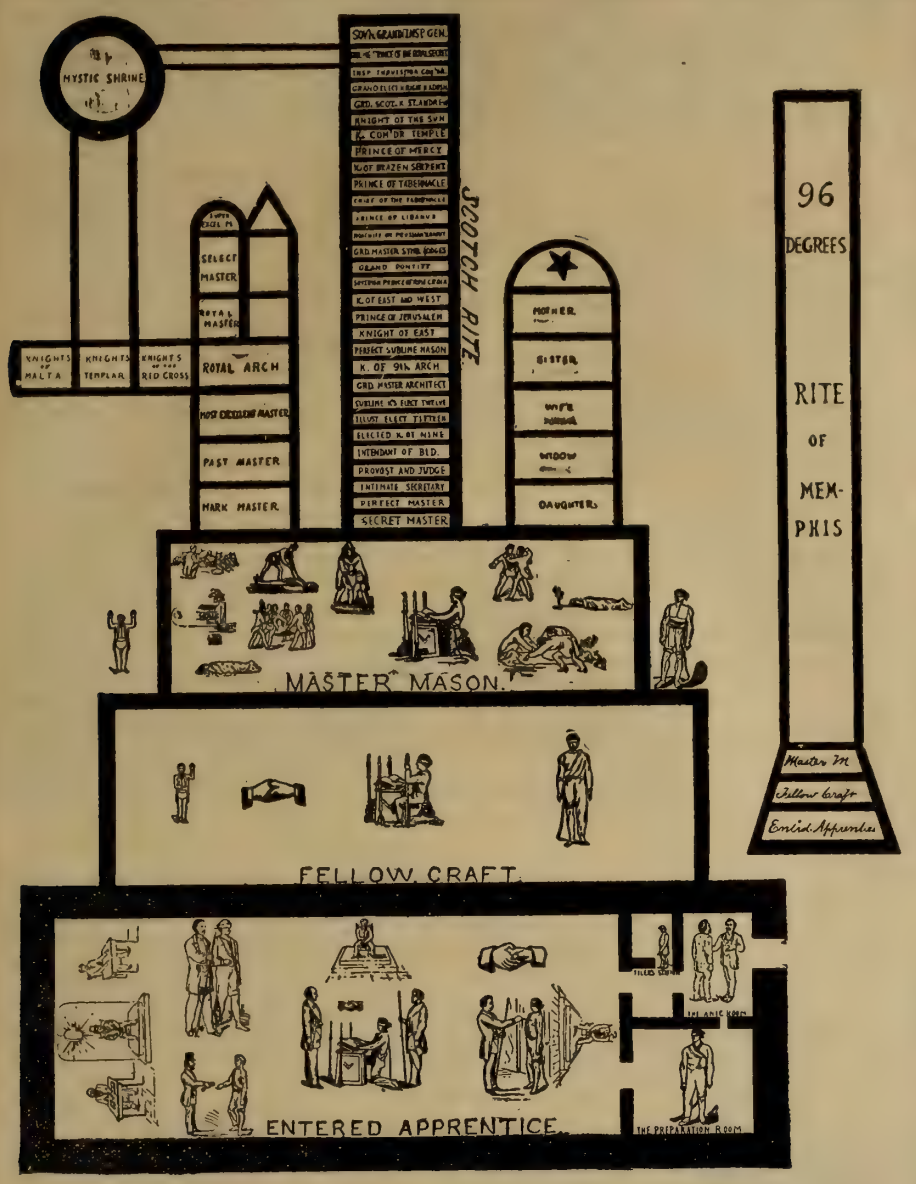

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Secret Societies. A discussion of their character and claims by Rev. David McDill, Pres. J. Blanchard and Rev. Edward Beecher. In cloth, 35cts each; paper covers, 15cts each.

Disloyal Secret Oaths. By Joseph Cook, Boston. He quotes the law of Vermont which makes the administration of the Masonic oaths illegal. Joseph Cook's address is a national treatment of a national subject, and very valuable for reference. Postpaid, 5 cents.

Are Secret Societies a Blessing? An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too." A pamphlet of 20 pages and cover Postpaid, 5 cents.

Light on Freemasonry. By Elder D. Bernard. In cloth, $1.50 each. Paper, 75 cents each.

Adoptive Masonry Illustrated. A full and complete illustrated ritual of the five degrees of Female Freemasonry, by Thomas Lowe. 20 cents each.

Finney on Masonry. The character claims and practical workings of Freemasonry. By Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents. Paper cover, 35 cents.

Masonic Oaths Null and Void: or Freemasonry Self-Convicted. This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them. 207 pages. Postpaid, 40 cents each.

Judge Whitney's Defense before the Grand Lodge of Illinois. Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents each.

General Washington Opposed to Secret Societies. This is a re-publication of Governor Joseph Ritner's *"Vindication of General Washington from the Stigma of Adherence to Secret Societies,"* communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

Morgan's Exposition, Abduction and Murder, and Oaths of 33 Degrees. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan;" "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees." 300 pages; cloth, $1.00.

Mah-Hah-Bone; comprises the Hand Book, Master's Carpet and Freemasonry at a glance. Bound in one volume. In cloth, 589 pages, $1.00.

Oaths and Penalties of Freemasonry, as proved in court in the New Berlin trials. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons swore to the truthful revelation of the oaths and penalties. 10 cents each.

Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbeus Armstrong (Presbyterian) a seceding Mason of 21 degrees. 15 cents each.

Are Masonic Oaths Binding on the Initiate? By Rev. L. A. Post. 5 cents each.

Sermon on Masonry. By Rev. J. Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio. 5 cents each.

Masonic Outrages. Compiled by Rev. H. H. Hinman. Showing Masonic assault on lives of seceders, on reputation, and on free speech; its interference with justice in courts, etc. Postpaid, 20 cents.

Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each.

History of the Abduction and Murder of Capt. Wm. Morgan. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. 25 cents each.

The Mystic Tie, or Freemasonry a League with the Devil. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a [illegible] Freemason. 15 cents each.

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HISTORY OF A WEEK.

Tuesday Feb. 25.

General Ivan N. Walker, head of the Grand Army of the Republic, has formally announced the national encampment to be held at St. Paul the first week in September.

A fire which broke out at Johannesburg, Transvaal, caused damage amounting to $375,000 to dry goods and other stores, warehouses, etc.

Mrs. Ormiston Chant derides the new "Woman's Bible," which she declares is "illiterate, irreverent, stupid and lacking in good sense."

A French suicide near Lyons carefully built a guillotine for himself, using a hatchet weighted with a sledge hammer for a knife. Having adjusted his head to the block he let go a cord holding the weight and was neatly decapitated.

Jacob Phillips, Mrs. D. W. Moore and Thomas Wilson were robbed of $150, $2.10 and $3, respectively, by two pickpockets on a electric car at Chicago.

Friends of Mrs. Maybrick, who is serving a sentence in a British prison for poisoning her husband, declare that she will soon be liberated.

Wednesday Feb. 26.

Judge O. S. Poston, aged 81, died at Harrodsburg, Ky. He left his fortune of $30,000 to Mrs. Dr. Hatchett, of Woodford, whose father loaned him money when he was a poor boy.

Robert G. Ingersoll, the first time he happens at Chicago, has promised to talk from the pulpit of the "Militant" church.

Buckeye Grangers are offering themselves as candidates for office on the platform that they will give half the official salary to the poor—i. e., the country roads.

Silver has sold for a couple of days at the New York stock exchange at 70 cents an ounce.

Professor Daniel G. Elliott, curator of zoology of the Field Columbian museum, Chicago, has left on an expedition to South Africa to make collections for the museum. He was accompanied by C. E. Akely, the taxidermist of the museum.

Reports have been received at Constantinople saying fresh massacres have occurred at Malatia and seven other points of Armenia. The Turkish government, when questioned on the subject, denied that there was any truth in the stories.

Thursday, Feb. 27.

A hatchet which belonged to LaSalle has been found imbedded in a giant maple tree near Wolverine, Mich. On the blade is the inscription "Ad Majorem Dei Gloriam." Below the inscription is the name of Robert LaSalle and dated 1655.

Millionaire Thomas Varker, of New York, formerly a member of the dry goods firm of Lord & Taylor, committed suicide in that city during a temporary fit of insanity, induced by despondency, presumably over the death of one of his sons last summer.

Burglars robbed the flat of A. H. Baldwin, on Grand avenue, Chicago, while the family was absent, and carried off clothing, jewelry and silverware to the value of $2,500.

A motor car on a Cleveland street railway ran away down a hill, partly wrecking itself and wrecking a loaded truck it ran through, and fatally injuring William Marz, driver of the truck. No passengers hurt.

Agents of the Liberian government are at work in Guthrie, O. T., securing colored immigrants to that country.

Friday, Feb. 28.

A train near Brunswick, N. J,, struck a carriage containing two young men and two young women, killing Laura Childs and seriously wounding all three of the others.

The trustees of the Grant monument at New York announce that they have enough money to complete it and that it will be finished in time for dedication on Grant's birthday in 1897.

Three young children of Nelson Parker were burned to death at Chisfield, Md. They were left in a locked room while their mother was away on an errand. The eldest of the children was 4 years old and the youngest 4 months.

General Weyler declares he expects to put down the Cuban revolution in a year and a half. Not long ago he told Cuban planters he thought they could begin grinding sugar by the middle of next month.

C. N. Race, of Chicago, ex-cashier of the Burlington (Kas.) National bank, has been acquitted of the charge of embezzling $73,000 of the bank's funds.

Saturday, Feb. 29.

Mattie Overman, with whom Rev. Dr. C. O. Brown is charged with having been unduly intimate, testified at the San Francisco trial that the prosecution was a blackmailing plot, of which she and Mrs. Davidson were the hatchers.

United States Minister Terrell at Constantinople writes to a brother in Texas that it is mighty poor policy for American missionaries in Armenia to write and have published in America letters abusing the sultan and porte.

The first conviction of Cuban filibusters under the neutrality laws has taken place at Philadelphia, the captain and two first officers of the Horsa having been found guilty. The case will be appealed.

Florence Lilian Wickes-Ford, daughter of Thomas H. Wickes, vice president of the Pullman Palace Car company, the pretty heroine of a rather disastrous elopement a little over a year ago, has begun suit for divorce at St. Louis.

The Peruvian government, after long diplomatic negotiations with the United States and England, has agreed to make it possible for Protestants to marry in that country.

Monday, March, 2.

Governor Greenhalge, of Massachusetts, has been very ill, but the latest reports from his bedside show an improvement.

Americans are taking an active part against the rebels in Nicaragua. At the bombardment of Momotombo the Americans D D. Perry, of Chicago; Canal Agent Weiser, and three others practically had charge of the government gunboat.

Frederick W. Dunton, ex-supervisor of Queens county and a nephew of Austin Corbin, was arrested at New York charged with stealing about $18,000.

Fire at Halifax, N. S., destroyed a block of buildings, causing a loss of about $1,000,000.

August Schrader, the Illinois "divine" healer, is at Chicago, where he will try to cure an unquestionable case of paralysis.

A suit in replevin has been filed before a justice of the peace in Washington to recover possession of a tall white hat once owned and worn by Abraham Lincoln.

The coroner's jury at St. Louis justified Dr. Dill, the dentist who killed his assistant, Seaman. Dill is thought to be improving.

NATIONAL LEGISLATURE.

Synopsis of Proceedings in Both Houses of Congress.

Washington, Feb. 26.—Morrill moved in the senate to take up the tariff bill and on the motion being defeated declared the bill dead, because the Republicans did not have a majority of the body. Frye agreed with Morrill. Morgan completed his Cuban speech. Gray of Delaware argued that congress had no power to recognize belligerency, that being an executive function, and favored resolutions of sympathy. An executive session was held.

The house passed the Indian appropriation and the bill to kill all the seals if England does not agree to some adequate means of protection. The balance of the day was devoted to argument on the Missouri contested election of Van Horn vs. Tarsney, without action.

Washington, Feb. 27.—The army appropriation bill was reported to the senate. Allen of Nebraska, offered the house tariff bill with a section for free coinage of silver at 16 to 1 added, and said that if the Republicans would accept the free silver section he would assure all the Populist votes for the whole bill. It went to the table temporarily. Carter made a speech declaring the Republicans had gone back on the Minneapolis platform on the silver question, he declaring that platform to stand for free coinage. There was a long debate, Teller and Sherman taking a hand. White began a speech against the house recognizing Cuban belligerency. An executive session was held.

The Van Horn-Tarsney contested election case from the Kansas City, Mo., district occupied the attention of the house. The contestee, Tarsney, spoke in his own behalf and two Republicans, Powers of Vermont and Parker of New Jersey, opposed the report of the majority of the committee to seat the contestant.

Washington, Feb. 28.—After transacting some uninteresting business the senate resumed the discussion of the Cuban resolutions, Vest, Gray and White of California taking part. The army appropriation bill was passed. It was agreed to vote on the Cuban resolution this afternoon.

The house seated Van Horn in the place of Tarsney, the sitting member from the Kansas City, Mo., district on the ground of illegal votes cast for Tarsney, 18 Republicans voting no. The vote was 164 to 112 in favor of the majority report. Resolutions to acknowledge Cuban belligerency and to indorse anything up to intervention the president might do in the matter were reported. An attempt was made to adopt them at once, but Boutelle of Maine objected and they went over.

Washington, Feb. 29.—The senate at 4 p. m. yesterday passed concurrent resolutions declaring that the Cuban rebels should have the rights of belligerents, and that the United States should use their good offices with Spain to secure the independence of Cuba. The vote was 64 to 6. A little miscellaneous business was transacted and adjournment to Monday taken.

The house spent the whole day on the legislative appropriation bill An attempt to pay members' clerks $100 per month for the year instead of the session was defeated on a point of order, and the clause for any payment was stricken out with the intention of effecting an arrangement of the matter with the senate later. An appropriation of $5,000 a year for the president's private secretary was also stricken out on a point of order, the law fixing the salary at $3,500. The conference report on the pension bill was agreed to. At the night session several private pension bills were agreed to.

Washington, March 2. — The house passed the bill authorizing the government of Arizona to lease the educational lands of the territory for school purposes, the president's veto the contrary notwithstanding—198 to 122—all the Republicans and 32 Democrats voting for the bill. The nay vote was entirely Democratic. The president's objections were that the bill did not properly safeguard the leases and the timber. The balance of Saturday was devoted to the legislative appropriation without important action.

MARINE BAD LUCK AT GOTHAM

Three Steamships Come to Grief in a Fog Thick Enough to Cut.

New York, March 2.—Saturday was a day of disasters about New York harbor. For nearly forty-eight hours a dense fog had hung over the greater New York district and made navigation almost impossible. Three steamships have come to grief owing to the mists that have spread over the waters hereabouts, but fortunately none of the accidents have been attended by loss of life. The steamship Ailsa, bound for the West Indies, was sunk by collision in the Narrows with the Atlantic liner Bourgogne. A few minutes after being struck the Ailsa went to the bottom and her passengers had an almost miraculous escape.

The American line steamship New York is aground in the lower bay, and though her passengers were landed the vessel may remain on the shoal where she now is imprisoned for several days.

The Old Dominion line steamship Guyandotte, while passing in through the narrows, struck the steamship George W. Clyde. The collision tore a hole of such dimensions in the Clyde that she had to be beached to prevent sinking.

Later.—The New York came off at 8:30 Yesterday morning and steamed at once to her dock in this city. Fortunately the weather proved most favorable and aided materially in floating the ship.

TERRIBLE FATE OF A FAMILY.

Three Dead and Five Dying from Coal Gas Asphyxiation.

Chicago, Feb. 29.—Three of the family of eight dead and the others dying is the frightful result of the escape of coal gas in the residence of Fred Steunkel, a farmer living a few miles southwest of Chicago Heights, near Crete, Will county.

The names of the dead are: Fred Steunkel, aged 45, the father; Rosamond Steunkel, aged 13; Delia Steunkel aged 4.

Those dying are Kate Stuenkel, aged 43, the mother; Hulda Stuenkel, aged 10; Arthur Stuenkel, aged 8; Reneta Stuenkel, aged 5 months; William Stuenkel, aged 19.

BALTIMORE AND OHIO INSOLVENT.

The Great Railway System, Unable to Pay Its Debts, Gets a Receiver.

Baltimore, March 2.—The Baltimore and Ohio Railway company, one of the oldest and most extensive transportation systems in the United States, and until recently one of the most profitable, has confessed its insolvency and gone into the hands of receivers. John K. Cowen, its president, and Oscar G. Murray, its third vice-president, will hereafter operate it for the benefit of the creditors and bondholders, under the direction of the United States court. This action was taken after a prolonged struggle against the inevitable, and was the immediate result of the failure of the directors to negotiate loans to provide for interest and other payments due and about to become due.

For several years, however, the road has been losing money, and while the collapse, coming at this time, was a surprise to many, but few believed that it could be averted much longer. Since the last regular meeting of the directors two weeks ago Major Alexander Shaw, chairman of the finance committee, and President Cowen have spent a great deal of time in New York endeavoring to borrow enough money to provide for a large floating debt and payments of interest amounting to $400,000, falling due today. The Baltimore and Ohio system includes 2,065 miles of railway, extending into all parts of the country east of the Mississippi river.

INLAND DAILY PRESS ASSOCIATION.

Proceedings of Its Annual Meeting and the Officers Elected.

Chicago, Feb. 26.—The tenth annual meeting of the Inland Daily Press association was held here yesterday. Representatives were present from the five states comprising the association—Wisconsin, Illinois, Iowa, Indiana and Michigan. The meeting was called to order by President W. M. Morris, of Muscatine, Ia. The regular annual reports of the officers showed the association to be prosperous financially and otherwise. The themes, "The Penny Newspaper—Will it Pay?" and "The Type-Setting Machine—Has It Proved Advantageous to Small Dailies?" were earnestly discussed and many different opinions given.

The following officers were elected for the ensuing year: President, W. Bert Wilson, of Lafayette, Ind.; vice presidents—S. W. Grubb, Galesburg, Ills.; J. E. Sutton, Logansport, Ind.; E. A. Fosterin, Racine, Wis ; F. R. Gilson, Benton Harbor, Mich., and Will V. Tufford, Clinton, Ia.; secretary and treasurer, Ira S. Carpenter, Michigan City, Ind. The meeting adjourned to meet again in Chicago in June next, when the time and place for the next annual meeting will be selected.

PERE MARQUETTE'S STATUE

Unveiled by the Artist and the Wisconsin Representative—Linton Still Hostile.

Washington, March 2.—To avert any trouble over the unveiling of the Marquette statue in the Capitol, which has aroused antagonism from the A. P. A., the covering was removed from the statue yesterday and will not be replaced. Judge J. W. Losey, of Wisconsin, and Senor Trentanove, the sculptor, went to the Capitol and took the wrappings from the statue. No arrangements for a formal unveiling had been made, and Judge Losey, who represents the state of Wisconsin, which is the donor, concluded that the ceremony might be dipensed with. After a demonstration by a crank it was feared that a public gathering about the statue might be attended by some unpleasant incident. The crank was arrested after being heard to say that he would, if he could, make debris of the statue.

Fatal Fire at Duluth.

Duluth, Feb. 29.—Fire broke out at 2 a. m. in the O'Brien-Knowlton block on Michigan street. The building, which was four stories, was a total loss. The upper stories were occupied by families, and it is feared that several lives have been lost. It is almost certain one woman was burned to death. Several perssons were injured by jumping.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Our government licenses more saloon-keepers to damn the youth than school teachers to instruct and save them.

Be sure and read Bro. J. M. Hitchcock's letter on our 9th page in reference to program for the annual meeting, May 14.

Rev. S. F. Porter, our Southern missionary, has been preaching twice every Sabbath in the missions at Nottoway, Va. He expects soon to return to Chicago.

To save this land from the despotism of African slavery cost us a million lives and three billion dollars. It cost us eighty-two pitched battles and 258 minor conflicts. May God grant that deliverance from lodge despotism may not cost us such a price. But the question must be settled by a war of words or a war of bullets. Which will you choose?

A church which has most of the spirit of Christ will evidence the fact by testifying most strongly against the evils of the times. Dead churches, like dead fish, drift with the tide. Reader, how many *Cynosures* are taken in your congregation? What testimony is your church maintaining on the lodge question? What aggressive influence is it exerting against this greatest evil of the times?

We will publish next week an interesting report of a hearing before a committee of the Massachusett's State legislature, when the President and General Agent of the N. E. Christian Association, Rev. J. M. Foster and Rev. J. P. Stoddard, presented and advocated a petition against a bill granting to the Masonic fraternity of Worcester powers and privileges incompatible with the equal rights of a free people.

Rev. W. B. Stoddard spoke to a good audience in the Scottdale, Pa., U. P. church, Friday evening, Feb. 28. He reports a good field and many open doors for lectures in that vicinity. He had an appointment to preach at Parker Ford on Sabbath, the eighth.

EZRA A. COOK.

There are none who have been longer identified with the National Christian Association, and who have done more through the press to turn the light of God's truth upon the dark secret empire, than Ezra A. Cook of Chicago. He was born at Windsor, Conn., Nov. 5, 1841. His father was an M. E. minister, and when Ezra was twelve years old removed with the family to a farm near Chicago. Young Cook grew up an ardent Abolitionist, and the outbreak of the civil war found him and his two sisters attending Wheaton College, which then had a national reputation as an abolition school in an abolition town. It was not unusual for fugitive slaves to be concealed in the college chapel waiting for a night train on the U. G. railroad.

Ezra A. Cook had the conviction that the firing on Sumter meant the death-knell of slavery, and was almost among the first to go to the front as a soldier in Company G, of the Thirty-ninth Illinois Volunteers. He participated in much of the hard fighting in the Virginia campaigns, and was severely wounded at the battle of Drury's Bluff. His captain was a Methodist minister and a Mason, and Mr. Cook's army experience gave him many instances of the sworn favoritism of the lodge. Since the war he has built up a large publishing business in this city. His commodious establishment at numbers 17 and 19 River street is equipped with the latest and most improved machinery for lithographing, printing, blank-book making and publishing, and a force of skilled hands are employed. He has achieved his widest reputation as a publisher of Anti-masonic books and pamphlets whose enormous sale now averages four million pages a year and is constantly increasing. This literature is sold not only throughout America but in many foreign lands. Mr. Cook was for many years publisher of the *Cynosure*, and is one of the Board of Directors and first incorporators of the National Christian Association.

Rev. P. B. Williams has lecture engagements nearly filling his time during his route East. He will soon begin his tour, and any in Kansas, Nebraska, Missouri, Iowa or Illinois who can arrange a meeting for him should write to him immediately at Portland, Ore.

P. T. Barnum once said: "Show me a place where there are no churches, and where preachers are never seen, and I will show you a place where old hats are stuffed into windows, where the gates have no hinges, where the women are slip shod and where maps of the devil's wild land are printed on men's shirt bosoms with tobacco juice—that's what I will show you."

The comic lecturer, Mark Twain, sometimes gave spurts of eloquence that were hard to equal. Here is a specimen from his Hartford address: "We only remember that General Grant was a simple soldier, who, all untaught of silken phrase makers, linked words together with an art surpassing the art of schools, and put into them something that will still bring to American's ears as long as America shall last the roll of his varnished drums and the tread of his marching troops."

The *Baptist Standard* of Waco, Texas, says: "Rev. Geo. C. Lorimer's new Tremont Temple church is to be dedicated on Easter Sunday. According to advance announcements the imposing services will be divided between the church and the Masonic fraternity about evenly, but with odds in favor of the latter. This divides the 'honors' of the occasion about equally between Romanism and Masonry. The day is a Roman Catholic anniversary, while the 'services' are those of a secret, worldly society. Loyal Baptists everywhere will feel sad at this announcement. That any society should have a part in laying the corner-stone or dedicating a house for the church of God contravenes every principle of the establishment and maintenance of his kingdom."

A letter from the "Great Commander" of the knights of the maccabees asks for figures on 25,000 to 50,000 of the last *Lodge Lamp*. "It is so useful," you know, "in increasing our membership," that we want a large edition so badly, that an early reply will greatly oblige. But the second inquiry indicates that Great Commander Boynton is thinking of taking Rev. W. B. Stoddard away from his work. He writes to inquire how much salary Rev. W. B. Stoddard is paid for his "services as pastor of the church he represents?" How would it seem to one who was simply a Rev. with a small salary, to receive $6. per day and 3 cents per mile for each mile traveled, and also be hailed, Great Lecturer and Companion of the Great Commander of the little maccabees?

WANTED—GLADSTONE.

BY A. L. FRISBIE, D. D.

O England! for a man in thee,
A man full-grown, thy chief to be,
With courage, conscience, sympathy
So great that when humanity,
On old Armenia's bloody plain,
Despoiled and outraged, scorned and slain,
Cries long to God and man in vain,
He would roll down on Turk and Koord
The white hot anger of the Lord!
Oh, for a day of Gladstone!

Oh! for a statesmen at the helm
Of Christian England's island realm,
Whom "Policy," could not o'erwhelm:
With heart so large that "balanced power,"
Nor commerce, eager for her dower,
Could hold him back, no, not an hour,
From thundering to Turk and Koord
The interdiction of the Lord!
Oh, for a day of Gladstone!

O England, shame! And Europe, shame!
Ye need not sit subservient, tame,
While yonder gleam the sword and flame;
Nor right and justice need forget
While thirsty blades are swiftly whet,
And all the land with blood is wet;
While rage the demon Turk and Koord,
Insulting high the world's one Lord!
Oh, for a day of Gladstone!

We listened for your blending voice
Outringing o'er the murderous noise,
Proclaiming Turkey's only choice:
To cease her madness or go down
'Neath human wrath and heaven's frown,
Unworthy of a nation's crown;
To stay her henchmen, Turk and Koord,
Or feel the judgments of the Lord!
Oh, for a day of Gladstone!

All idly swung your battle ships;
Your cannon with unblackened lips
Were floated past the gilded tips
Of minarets by the Golden Horn,
The palace where fell schemes are born.
Why spoke they not to startle, warn
The master of the Turk and Koord
With indignation of the Lord?
Oh, for a day of Gladstone!

O England, be it now thy care
To find a shoulder strong and rare,
Which may thy Gladstone's mantle wear;
Whose hand through tortuous straits may steer,
Whose vision lofty, true and clear,
Is as the sight of God's own seer;
Who, swerving not, and not afraid,
Will make a way, spite craft and trade,
For holy justice, white arrayed,
And bid great England's queenly sword
Beat back the murdering Turk and Koord,
And flash the lightnings of the Lord!
Oh, for another Gladstone!

SUBSTITUTION OF THE HUMAN FOR THE DIVINE.

BY PROF. SIMPSON ELY.

More and more am I convinced that one of the greatest evils of lodgery is the substitution of a human institution for a divine—the societies of men for the church of the living God. The lodges weave a sufficient amount of ritualism and show of religion into their systems as enables them to catch the unwary and the unthinking crowds. Indeed, they almost succeed in deceiving "the very elect."

But it is an awful delusion. Christ and his church must have pre-eminence. The church is the only institution that can save men. Jesus said to his disciples, "Ye are the salt of the earth.....ye are the light of the world." The church is the conservator of the moral and spiritual good of men. It must go in the vanguard of every movement of moral and religious reform. "All the promises of God are yea and all the promises are amen in Christ Jesus." The man who lives and dies out of Christ has not one ray of hope. He rejects the only Saviour and the only institution that can serve as a City of Refuge. Heaven pity such a man!

A man can go from the lowest to the highest degree of Freemasonry and yet reject the divinity of Christ. There is nothing in Masonry to prevent a Jew or a Mohammedan from enjoying all its privileges. How can Christians enter into such a mystic fellowship? How can he countenance such unfruitful works of darkness?

And yet it is common to hear men say, "A man cannot live up to the principles of Masonry or Odd-fellowship and not be a good Christian." Now the truth is there is not anything in either lodge to make a man a Christian; but there is very much that is detrimental to the Christian life. All the time, money and work that a man bestows upon his lodge is so much time, money and work taken from the Lord and his church. It is a violation of the Scriptures, which teach that whatever we do should all be done in the name of the Lord Jesus and for the glory of our God.

At the present time there is a perfect craze for these human substitutions. I was recently in a county-seat in Illinois where there were five churches and twenty-two lodges. In another village of four hundred people I was told that there was a lodge meeting for every night in the week except Sabbath. There was no midweek prayer meeting, and when I expressed my surprise to the pastor he excused this serious omission on the ground that the leading members could not attend it because of the lodge meeting. I wonder what the dear Lord Jesus thinks of that?

What can be done to stay this flood-tide of worldliness that is sapping the very foundation of our civilization? It is a serious problem, and will require a wiser than Solomon to give the proper solution. Christian men who belong to several lodges cannot, in the very nature of the case, have much time, money or influence for the church. There can be no whole-hearted service for Christ when one's thought is so much divided. I had hoped that the extremes to which lodgery is carried would cause a revolution of feeling, and that it would recoil against itself; but thus far that hope seems to be like the "baseless fabric of a dream."

So long as men substitute these human organizations for the only one that is divine, the millennium will be far removed. From the days of Cain the murderer until now this substitution of the human will for the divine will has been the curse of humanity. It cannot be too deeply deplored nor too constantly opposed.

Kirksville, Mo., Feb. 26, 1896.

OATH-BOUND SECRECY DISCREDITS TRUE MANHOOD.

INAUGURAL ADDRESS BY THE NEW PRESIDENT OF THE PENNSYLVANIA CHRISTIAN ASSOCIATION, REV. J C MC FEETERS, OF PHILADELPHIA, BEFORE THE STATE CONVENTION AT BEAVER FALLS, PA., FEB. 25, 1896.

When Jesus was in this world he was looking for men. Cæsar was looking for fame; Alexander, for empire; Columbus, for land; Jesus, for men. When he walked the strand of Galilee "he saw two men." Ordinary eyes would have been charmed with the lovely scenes of nature; the sea and shore, the riplets dancing in the sun-gleams, clouds floating on a peaceful sky, the vine-clad hills, gardens and orchards fringing the water; but he saw men. His eyes rested upon men with absorbing interest. He looked upon men as having value, permanency, attractiveness, above all that surrounded him; men for whom land and sea and sky existed; men who would continue in some grand sphere of action when all the landscapes of earth had perished.

As Jesus walked the streets one day "he saw a man." The man was a tax-collector. He was wealthy; had an elegant home; was distinguished by dress, but Jesus was not attracted by the cloth, nor the wealth, nor the power, nor the palace; what he saw was the man. His eyes rested upon manhood. Jesus is looking for men, not for grandeur, not for power, not for wealth, not for influence; he is looking for men. It is not difficult to find crowds, masses, multitudes; but to find a man possessed of real manliness, crowned with true manhood, requires search. When such is found, he is "more precious than gold, even than the wedge of ophir." We here mention four sterling qualities that belong to manhood, each of which is discredited by oath-bound secrecy.

1. Liberty. Man is born in bondage, but he is born to be free. Sin makes him a slave; the grave of our Lord Jesus makes him free. "Whom the Son makes free, they are free indeed." Man was made to be free; to live in the full enjoyment of his powers; to use most freely all his gifts and endowments. He was placed under his own will, without any power in heaven or on earth, created or uncreated, to interfere. God himself would do no violence to man's free will even to save the world from ruin or prevent the sacrifice of his own Son. Man must be left free at all hazards, or be robbed of the central gem of his manhood, the kohinoor of his crown.

Man is placed under government, under prohibitions of law; but the prohibitions are not restraints upon liberty, rather the means for entering into largest freedom. "Thou shalt not," is proclaimed by the law and emphasized by the Gospel, But thou shalt not do what? Put thy neck under a yoke, thy hands into chains, thy feet into fetters. Thou shalt not go into slavery. Thou shalt not permit thy freedom to be limited, abridged, eclipsed by self or sin, by man or angel, by earth or hell. The prohibition of bondage! Man was made to be free as the air, free as the light, free as the restless ocean. Man is too great to be placed under limits, except the limits of his own nature; his will is too sacred to be held under bonds, except the bond of deepest, largest, highest life.

When a man tastes of the liberty of the new life in Jesus; when he feels the powers and inspirations of the freedom of the sons of God, he will never, never submit again to the old sins, the old habits, the old follies, the old policies of life; never settle back again within the small, thorny environments. The young eagle is content with its nest of sticks and grass till it tries its wings and sails through the air; after that it will never settle back in the old nest. It has felt the thrill of power and has discovered a wider realm of life. The man who has discovered that he is as near the unlimited as any other mortal, and the great infinity of God is his home, will never again settle back under the limitations that are not expressly of God. Knowing that he has equal with any other man, authority from God for all the actions of life, he will never put himself under the regulations and strangulations of merely human society. He finds himself too large for the place once occupied. As the ostrich cannot go back into its crumbling shell, so he can never go back into the methods and plans of life that are of earthly mould. He is too large. Earth is not big enough for him; heaven is not big enough for him, except as it opens up into the expanse of eternity.

Such is manhood with its glorious sovereignty and regal powers under God alone, and yet the oath-bound orders presume to put it under irrevocable regulations; they presume to place the eagle-like spirit of man in a cage. They dare to bind it with oaths like chains; to limit it as in a prison. Surely the brotherhood of secrecy discredits true manhood, under-rates the nature, the power, the majesty and the glory of true manhood which aspires after the liberty of the sons of God. What manly man, with the pulsations of liberty throbbing through his frame, will bow submission to the lodge?

2. Strength. Strength is another quality of true manhood. Man was designed to be strong. He was created without an element of weakness in either soul or body. But sin entering into his nature has weakened every part. Yet the weakness is not essential, but accidental; not to be permanent, but temporary. Jesus clothed himself with our humanity that he might redeem it from all weakness. In Christ man may become strong. In a life of faith and duty man will become strong. The strength may not consist in muscular development, nor in a solid system of nerves, though godliness is profitable for physical culture. True strength lies in the moral nature; the power to be pure, true, brave, loyal, persistent in a life of goodness and usefulness. This is power by the Holy Ghost; power that grows great as a man grows old; power that makes the soul young as the years multiply. This is the power that looks calmly into the face of the tempter and defies; that deliberately advances into the darkest days and smiles; that triumphantly meets death and finds a crown.

Man is intended to be strong in every element of life. The prophet looks out upon the godly living in holy vigor, and calls them "trees of righteousness;" more strictly translated, "oaks of righteousness." They are like the oak. The grand old tree has battled with the storms of a century till its fiber is so tough that it sings a song of delight at the approach of the wildest

tempest and every twig is tuned to the melody. The oak-man is strong. His strength has come chiefly from solitary wrestling with temptations and struggling with responsibilities; the fiber of his life has grown tough by hand to hand conflicts with difficulty and with duty on the solitary fields where none could help.

Jesus is the model of strength. He is seen coming from his field of conflict, traveling in the greatness of his strength, or literally, "swaying on in the wealth of his power;" he advances through the ages with influence ever increasing, the tide of Christianity ever rising, the immeasurable ocean ascending the beach. He is swaying on in the wealth of his power. Like him, the soul that is crowned with true manhood sways on in the exuberance of power, unconscious of the limit of its strength; the tasks of life, the reverses, the hindrances, so far from measuring the strength, only point to the increasing tide.

Such being the strength of true manhood, surely the secret orders discredit the genuine man when they attempt to prop him up with the artificial methods and appliances of the lodge. They underestimate the man when they proffer such aid as is found behind the bolted door. The prop is as significant as the ladder leaning against the apple tree for the plundering of its fruit; as necessary and as generous as the wild vine that props the rock by climbing up its granite ribs; as useful and as philosophic as a spider's thread supporting the oak, by extending from a rough spot on the bark to a clod at the root.

VICE LIVES AND THRIVES BY CONCEALMENT.

BY ELDER G. T. DISSETTE, A SECEDED MASTER MASON.

Has the ship of state lost her bearings or struck the equatorial doldrums, in which she is carried backward by an evil current, faster than the winds of heaven carry her forward?

United States District Judge Isaac C. Parker has sentenced more than one hundred and fifty murderers to death, and in his charge to the Federal Grand Jury at Fort Smith, Ark., on Feb. 3d, in speaking of the increase of homicide in this country, he stated that the number of persons who have been murdered in the United States in the last five years is six times larger than the Continental army at the close of the Revolutionary war! He declared that: "The issue before the country is not money, or tariff, but whether or not we are able to guarantee proper protection to life.

"The people should demand of the courts that they discountenance intrigue and hair-splitting in favor of criminals. 'The Appellate court exists mainly to stab the trial judge in the back and enable the criminal to go free.' Righteousness exalteth a nation, but sin is a disgrace to any people."

The multiplication of lodges and the increase of crime keep pace one with the other the country over, the latter following close upon the heels of the former. It is a noteworthy fact that the increase of lodges and the increase of crime, especially that of murder, are seldom or never relatively considered by many good people. One set of legislators, like the dupes on Dura's plain, are bowing before a golden image of their own creation; another set are with Demetrius clamoring for the recognition of their silver goddess; meanwhile Moloch receives his regular human sacrifice. When we consider the sanguinary nature and teaching of Freemasonry, which is the fountain, we certainly know the nature of the streams which flow from such a source, and knowing the nature of the streams, is it unreasonable to believe that just to the extent that one drinks from such streams just to that extent he will be poisoned?

When we consider that life, which is sacred and God-given, is a subject for sport, and that death, which is awe-inspiring and a solemn reality, is travestied in lodges all over our land, and then reflect on the awful declaration above uttered by one of the judges of our land, we cannot avoid the conclusion that if we would lessen crime we must suppress the night-schools wherein such object lessons are given, and wherein murderers derive much of their inspiration. "By their fruits ye shall know them."

"The mystic brotherhood" is engaged in this State in the effort of undermining the prohibitory law. It has its headquarters in Topeka, and its emissaries are out all over the State trying to manufacture sentiment in favor of the repeal of the prohibitory amendment. Treachery, lying and misrepresentation are the weapons with which their master—the devil—has armed them; and they are busy preaching his dogmas in the grocery, the shop, the court-house, the churches and on the street; in short, anywhere they may be able to command a hearing. If they succeed in this vile scheme, secretists all over the land will declare that secret societies had nothing to do with the repeal of this law, and yet the "mystic brotherhood" is a secret society organized for no other purpose than to break down the prohibitory law. The enemy of God and man is resolved to overthrow this beneficent law and shows his choice of means to accomplish his purpose, viz., secret societies.

It becomes every friend of truth and righteousness to awake to action along the old line of battle and make himself felt when the time comes to strike this insidious foe a crushing and final blow. We do not believe that our people want this question re-submitted. Why not re-submit our law against theft, arson or murder?

Kansas took the right position on the question of slavery when older, wealthier and more populous States took the wrong side, and she never flinched in the ordeal of blood and fire which followed. She suffered for her principles then, and on many a bloody field her sons laid down their lives in defence of them. They died but she never surrendered.

Grand as was her position relative to human slavery, she has moved forward and upward still higher in the scale of moral sublimity in prohibiting the rum traffic. Just as members of the Ku Klux clans would steal in over her borders by night during the war and burn homes and murder her peaceful people, so do these members of the "mystic brotherhood" steal in among her peaceful people now to light the incendiary's torch, and whet the murderer's knife by putting their bottle to the lips of her sons; a bottle which they bring from Missouri or Nebraska.

I know men in this State who have had the shadow moved backward in the dial of Ahaz ten degrees by the passage of our prohibitory amendment; men who will not survive its repeal six months. Free whiskey means no less than a drunkard's grave to them. The papers with one side patent and the other side local—country papers—need careful watching, for Satan's servants are sure to use them if available for the purpose of manufacturing sentiment hostile to the law with the ulterior design of having it repealed.

If the friends of prohibition will promptly respond to any insidious utterances relative to it and rebuke any published statements which decry our law, the enemies of truth will soon "haul off" for rest and repairs. A paper which favors re-submission of this law is unfit for news, for it is behind the times; it is morally unfit to educate our youth, and in its columns glories in its own shame. Those who want such may have it, but I have no use for it.

And this also suggests the method by which the friends of truth may make themselves felt, for the publishers of such papers are quick to feel that they are losing when their subscription list fails. "Cast out the scorner and contention shall go out; yea, strife and reproach shall cease."

Morrill, Brown Co., Kan.

SECRET SOCIETIES.

CONCLUSION OF A PAPER READ BEFORE THE SEATTLE, WASH., MINISTERS' ALLIANCE, FEB 10, BY REV. P. J. MCDONALD, PASTOR OF THE REFORMED PRESBYTERIAN CHURCH OF THAT CITY.

Three things characterize the oath of the lodge:

1. It is taken in ignorance of its obligations. None but God can justly impose obligations upon us of which we know nothing. Yet whenever God has laid obligations upon men, he has ever revealed them in clearest terms. When he made a covenant with Adam, in plain terms he forbade him to eat of the tree in the midst of the garden, the tree of the knowledge of good and evil. When he called up Israel to renew the covenant at Mt. Ebal and Mt. Gerazim they knew the exact conditions of future prosperity.

2. The oath of the lodge is an oath to perpetual secrecy. There is not, so far as I can find, any example in all the Bible of an oath by the divine command or by implication binding to perpetual or even temporary secrecy. Since therefore the Scriptures class secrecy with evil oaths binding to perpetual secrecy, it rests under more than mere suspicion.

3. The oath as administered by the leading secret societies is accompanied by unscriptural and awful penalties which amount to capital crimes. They are too repulsive to repeat. No Christian can take them without sin. The Saviour told his disciples that they must endure for his sake revilings, hatred, persecution and death, but he said, "Fear not them which kill the body but are not able to kill the soul, but rather fear him who is able to destroy both soul and body in hell." What man who has voluntarily bound himself by his oath to support every institution of God in family and church and state can take the Master Mason's oath "ever to conceal and never reveal" upon the most dreadful penalty any secret given him by a brother Mason as such, "murder and treason excepted?" Who without the gravest perjury and high crime can take the Arch Mason's oath which modifies the above as follows, "murder and treason not excepted?" Place these oaths of the lodge alongside the oath which the children of Israel took. Place it beside the oath you took when you gave yourselves to Christ at the altar, and which you took when you were ordained to declare the whole counsel of God and rule well in his house. Place it alongside of your solemn oaths as citizens of a free country to support her glorious institutions of liberty.

Finaliy, we must test the spirit of these institutions by their practice.

1. They profess to be religious. Mackey says, "All the ceremonies of our order are prefaced and terminated with prayer, because Masonry is a religious institution." Yet from Masonry and from Odd-fellowship the name of Christ is excluded from their rituals. They are so framed that Pagan, Mohammedan and Jew can all join in their service. God has said, "Thou shalt have no other gods before me." Jesus says, "No man can come unto the Father but by me." We read not long since of a Chinaman who never made any profession of Christianity, who never even attended a Christian meeting, and who made no secret of his adherence to idolatry, yet he was a Mason in good standing, and when he died he was buried with Masonic honors, according to the custom of that institution. Pagan, Jew and Christian minister would all gather around the grave and bow their heads while the ritual was read which translates the deceased brother to the Grand Lodge above. Jesus said, "I am the way, the truth and the life; no man can come to the Father but by me." "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, "I will dwell in them and walk in them, and I will be their God and they shall be my people. Wherefore come out from them and be ye separate, saith the Lord."

2. They profess to be benevolent institutions. The Word says, "Pure religion and undefiled is to visit the widow and the fatherless in their affliction, and to keep himself unspotted from the world. So far as I can discover the benevolence of the lodge is limited to members and those directly dependent upon them, and this only while all dues are kept paid up to date. They built hospitals and infirmaries with their money; but so far as I can learn there are no gifts to any outside of purchased rights. The Judge at the last day says, "Inasmuch as ye did it unto one of the least of these." Whom? Lodge members, who have paid their dues? No, my brethren, your neighbors, the hungry, the thirsty, the sick, the imprisoned, etc., "ye have done it unto me."

3. What is the practice of the lodge toward the three divine institutions named?

It divides the home. "Therefore shall a man leave his father and his mother and shall cleave unto his wife, and they shall be one flesh, one in

spirit, one in purpose, one in every sense in which it is possible for man and wife to be one." How can they be one so long as the husband is pledged to keep things secret from her which are vital to that relationship, which affect the highest interests of the home, so long as the home is robbed to pay lodge dues? Where there is a diversity of interests there cannot be a unity of spirit.

It divides the church. Jesus Christ prayed for his disciples "that they all might be one, as thou, Father, art in me and I in thee, that they also may be one in us." We all pray for the unity of the church. When we gave ourselves to Christ we gave ourselves body and soul; all our hopes, all our interests are centered in Christ. When we unite with the church, which is Christ's body, we pledged our prayers, our lives, our time, our substance to her support. The lodge comes in for its claims and says, here are things which you must conceal, which the church ought to know; things which are of vital importance to the church and to your brethren in the church. One half of the church or congregation must conceal the truth from the other half, and if necessary, lie to the other half. The pastor must conceal the truth from his people or the people from the pastor. Is that unity? You must give a portion of your time and money to the lodge; you must pay your dues whether you support the Gospel or not. And you have sworn a most horrible oath which is not of God to do so. Your pastors ask, are secret societies a help or a hindrance to the pastor? I ask, where in the remotest sense is it a help? "No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other."

It antagonizes the state. "Whosoever resisteth the power resisteth the ordinance of God, and they that resist shall receive to themselves damnation." Rom. 13:2. A Master Mason swears that "a Master Mason's secret given me in charge as such shall remain as inviolate in my breast as in his own, murder and treason excepted." We read that recently in Hartford, Conn., a Mr. Jackson was expelled from the lodge because he testified against a brother Mason on the charge of arson. "Have no fellowship with the unfruitful works of darkness but rather reprove them, for it is a shame even to speak of those things which are done of them in secret."

One cent will mail this copy to some one who has never seen the *Cynosure*.

REFORM NEWS.

REFORM WORK IN BOSTON.

BOSTON, Feb. 26, 1896.

EDITOR CYNOSURE:—Revival services are active in this city at present. The chief interest centers about "Gipsy Smith" in the People's Temple. He is in some respects a remarkable character. Not demonstrative but earnest and straightforward. He preaches the Gospel and hundreds have professed conversion under his ministry during his labors the last month.

Good citizenship, government reform and the Christian amendment are making encouraging progress. A meeting in Bro. J. M. Foster's church on Tuesday evening, the 18th, addressed by the pastor, Rev. S. McNaugher, Dr. A. H. Plumb, J. P. Stoddard and Dr. M. D. Kneeland was the first in a series which it is proposed to hold. The second was held in Bro S. McNaugher's church on last evening, and was more largely attended than the first. The speakers were Rev. J. M. Foster, Rev. S. McNaugher, Rev. J. O. Paisley, Rev. S. G. Shaw and Rev. Mr. Scott. At each of these meetings the objects of the National Reform movement were clearly stated and many reasons given why every citizen, and especially every Christian, should co operate and give it his hearty support. Other meetings are in contemplation and this natural center of reforms will be heard from on this line in the near future.

From every quarter I hear of renewed efforts to get young men into the lodges, but in some instances they are not successful. If the circulation of our literature does quicken the zeal of our opponants it also renders their work more difficult to accomplish. We have in Boston and vicinity quite a regiment of seceders who are busily and quietly at work and with excellent results. When armed with tracts and "filled with the Spirit," the word of their testimony is not easily set aside.

Two years ago our Advent brethren objected to the distribution of anti-secrecy literature at their "Midwinter Prophetic Conference." A largely attended conference has been in session in Park street church since Tuesday morning, and I have been given full liberty. Some six or seven hundred of our tracts have gone through this medium to all parts of New England.

Interest centers at this time about two points, viz., a bill before the Legislature asking a grant of most extraordinary powers to the trustees of the Masonic fraternity in Worcester, and the opening of Tremont Temple Baptist church to the Sir Knights on Easter Sunday. I shall have something of interest to report on both these cases in the near future. I am just now circulating a remonstrance against the Worcester bill, and not one of the twelve clergymen on whom I have called within the last twenty-four hours have hesitated to affix his signature. Some indeed have spoken in very decided terms against it. As in the expulsion of Dr. Jackson in Hartford for telling the truth when under oath, so these extreme cases of lodge arrogance in Massachusetts are opening the eyes and understanding of the people.

J. P. STODDARD.

GRAND MEETINGS IN IOWA.

NORTHWOOD, Iowa, March 5, 1896.

EDITOR CYNOSURE:—Rev. A. J. Lee, of Lake Mills, and your correspondent addressed large audiences on the lodge question, Monday, Tuesday and Wednesday this week respectively at Wells, Delavan and Albert Lea. There is much agitation over the question at these places, and the theme is a popular one. The lodges are proselyting among members of the Lutheran churches and the war cry is raised and the fight is on.

In Wells there was a vigorous protest from lodge members of the church. Of course no one had anything to say during the lecture, although challenged time and again to respond to grave charges. A Mason was compelled before the audience to admit that the name of Jesus Christ was struck out of Masonic works which were handed him for examination.

Masonic morality relative to violating the chastity of a Master Mason's wife, sister, mother or daughter was expounded and proven from sev eral proceedings in Iowa, that this morality is not only in print (See Ecce Orienti, page 149,) but lived up to. Several works from the N. C. A. were sold, especially Finney's lectures and Ronayne's expositions.

Rev. Lee, of Lake Mills, and your correspondent have spoken to over 1,500 people on the lodge question this last week, and we feel confident that the fruits will not be missing. There are several invitations extended but our work at home prevents us from responding to all.

O. T. LEE,
Pastor Norwegian Lutheran Church.

REV. P. B. WILLIAMS AT OREGON CITY.

OREGON CITY, Ore., Feb. 18, 1896.

EDITOR CYNOSURE:—For a week or more I have been at Oregon City assisting Rev. A. J. Ware in a series of meetings, in the United Brethren church. The young pastor had been "storming the fort" for one week before I arrived. One was saved the first night I preached. Then one after another from time to time showed signs of deep conviction. Some yielded and were saved, while the greater number refused to pay the price to obtain the pearl of great price, and went away sorrowful.

One thing is worthy of notice, especially as it bears on our subject of reform. The popular churches of Oregon City, four in all, united all their forces in a union meeting for one month, and never "turned a wheel" toward a revival, though they had fine churches, educated ministers, vocal and instrumental music that was faultless from the human side. Machinery? Yes, but no revival power. No souls saved. Why? Because they were tied up with and carrying the world along with them.

One pastor said, "When I get to heaven I think I shall enjoy it better because I belonged to the lodge here and left my family two thousand dollars when I died." It seems to me it would take many such preachers as that to have a revival. No, the less of them the surer the revival. Mr. Editor, I would rather go into a meeting with two or three poor old decrepit men and women who never preached a word in their lives to have a revival than to go in with such ministers. No wonder they did not succeed. Two out of the four are lodge men and possibly the other two.

But as soon as the poor little, weak, struggling reform churches started in, the Lord was with them from the very beginning. This is a manifest victory for the truth. We give him all the glory. I wish to say here that the Free Methodists worked with us and assisted us very much. If I wanted to so stir his Satanic majesty right well, I would not want a better crowd than Radical United Brethren and Free Methodists, when they are well united.

Our young pastor at Oregon City is a promising young minister. If he keeps humble (and I believe he will) the dear Master can use him to do great good. He is out and out on the moral reform lines. We are trying to get the largest hall in the city for a general anti-secrecy rally one night next week. I go next Saturday night and Sabbath, if the Lord wills, to Otterbein chapel, near West Portland.

P. B. WILLIAMS.

BEAVER FALLS CONVENTION.

NEW CASTLE, Pa., Feb. 26, 1896.

EDITOR CYNOSURE:—In addition to the excellent *Gazette* report you published last week of our Beaver Falls convention, I send you only a few pointers. Delegates were present from various parts of the State representing many denominations, and in age ranging from the strong, hopeful youth to the experienced, thoughtful and learned divine. White locks there were on heads nobly imposing whose countenances wore an expression of peace, faith and dauntless courage, ready to die for the cause.

The meetings began and closed with a spirit of determination to stand for the truth. It was characteristic of men mighty in prayer and faith; of men who believe God because God says so.

The Master was present in the power and presence of the Holy Ghost. The earnest, warm and cheerful way in which the address of welcome was given by Rev. R. W. Kidd, of Beaver Falls, made all present feel at home. It was a royal welcome to a royal cause in Christ.

Letters were read from a host of friends, all expressing sympathy for the work, and praying the blessing of God upon the meeting. Some of these letters were touching epistles of deliverance from the lodge and would make interesting matter for our press. The Geneva College orchestra gave selections of music which were very fine, and which the audience greatly appreciated.

Edmond Ronayne was presented and for nearly two hours held the audience on "Masonry —What Is It?" His way of presenting its secrets, and able and well-directed blows against its iniquity gave the people of Beaver Valley something to reflect upon.

The report of the committee on resolutions called out the most interesting part of the discussion. Each resolution was voted on separately and discussed in open parliament. There were a large number of Masons, Odd-fellows and other secretists present who took part in a lively, spirited, yet very friendly debate, and questions asked by secretists were promptly answered. It is astonishing how advocates of the lodge contend for its feature of benevolence, which was fairly proven to be nothing less than unmitigated selfishness of the poorest contract plan.

The committee on enrollment reported a manifest willingness on the part of the people of Beaver Falls to be known on the Lord's side.

Rev. S. H. Swarts, of Morris, Ill., gave the last address, which was all that could be desired. It was an encouraging sight to watch the audience drink it all in. The many touching incidents as related by the speaker illustrating the destructive power of the lodge were forcibly on the side of truth. The clinching arguments and plain, easy manner in which they were put would

send many a man and woman home that night resolved never to enter a lodge again.

The convention was, we believe, a grand success, and many in Beaver Falls will thank God that such a convention was held in their city.

R. H. Shaw, *Secretary.*

CORRESPONDENCE.

A NEW ENGLAND LETTER.

Middlefield, Mass., March 6, 1896.

Editor Cynosure:—I am greatly interested in the *Cynosure* and the noble work which it represents, although my special work lies along another line. I am pastor of the Congregational church here, and as New England secretary for the National Reform Association I put what time I can snatch from my ministerial labors into spreading abroad, by lectures and literature, the glorious truths that ours is a Christian nation, and that we ought to have a Christian government.

The Ten Commandments, the Sermon on the Mount and the Golden Rule are as needful to legislators, governments and nations as to individual hearts. So we would exalt Christ Jesus as King everywhere, from the individual to the nation as a whole, from the home to the White House. But I need not write more on this line for I know well that the *Cynosure* is in cordial sympathy with this movement.

I wish to add a few words from my actual experience on the lecture field which will I think be of interest to your readers. Everywhere I go I find the common people, as in Christ's time, ready to hear the truth and fully appreciative of the work which the National Reform Association is trying to do. The unbiased Christian mind naturally responds to such teachings and it is only among those who have had the secular theory drilled into them by some false teacher, that there is any objection raised to the doctrine of a Christian nation and government.

I have been curious to note here in New England the individuals and classes who readily accept the theory and those who are opposed to it. My experience has been that as a rule earnest, active Christians look favorably on the movement, either at first presentation or after a little careful thought and study. In a word, those who have exalted Christ in their own heart and life are ready to hold him up as supreme in national and government life—as "King of kings and Lord of lords." On the other hand, especially among the educated, those who do not fully receive Christ as the Divine Saviour, or who are connected with some church or organization which minimizes his blessed sacrifice and work, are the ones who first recoil from the idea of having him exalted as the Saviour of governments and nations.

This has occurred so many times in my experience that when I see a person in my audience evidently displeased with the line of thought, or when some one tarries for an argument at the end of the lecture, I can with almost certainty locate him in one of these classes: either he is an infidel or connected with some unevangelical denomination or he belongs to some secret order which is Christless in its teachings and practice. Men and organizations which minimize the sacrificial love and life of Jesus Christ cannot be much depended upon in any real reform work. The nerve of reforms has been cut in two when they severed themselves from Christ.

Lucien C. Kimball,
N. E. Sec'y. National Reform Association.

LETTER FROM FLORIDA.

Fairbanks, Fla., Feb. 28, 1896

Editor Cynosure:—In my last I expected the cloud would soon take me to the far South. We desire to follow the Lord anywhere he may call us. He knows where to send us and how to help us. Our last meeting was our best since we came to Florida. At the close a stranger asked a friend in the meeting who knew me if I was a Mason.

My friend's reply was, "No, the Lord squares him and gives him the true light."

I said, "My friend, you hit the mark sure."

You see how the Lord can lead, even in replying to men, in a way to save them from being deluded. Our friends may address us after May 1st at Maryville, Mo. The Lord willing you will hear from us there, as to our next move. If we follow the cloud all we have to do is to keep up, and obey orders. Gideon's 300 understood the business better later on than at the start.

Some that were going to hell when we came to Florida, and whom we directed to Jesus, are now hundreds of miles away, writing us from Kentucky to come there and help to put down the drink curse. I am more resolved to help Jesus and his workers to destroy all the works of the devil than I could possibly be in the past. I am hearing more, seeing more and finding more to do, than in my younger days. I get tired in the way, yet, thank God, I never think of getting tired of the way. I am nearly seventy-five years old, yet I cannot think of going home to heaven until the rum curse is destroyed.

Rufus Smith.

POWER AND BOAST OF THE LODGE.

Mc C———, Pa., March 2, 1896.

Editor Cynosure:—A few weeks since, while on my way home from a visit in Waynesburg, Pa., I was obliged to wait a short time in the city of Wheeling on the train. While there I witnessed an altercation between two men—one an elderly, and the other a middle-aged man. They used some rather strong and expressive language, when finally the younger man threatened the arrest of the elderly one.

A short time afterwards while on the train the old man and I got into a conversation. He spoke of the threat which the other man had made use of, and rather hooted at the idea of being arrested. He said he had too many friends in Wheeling for to assist him if necessity demanded, and that he had lived too long by the side of so many good lodges for to get into trouble of that kind.

I thought, is it possible that men will boast publicly and openly of the power which the lodge gives to them of committing crime and tyranny against their fellow-man, and shielding and protecting them in their devilish deeds? In such a community it is dangerous for anyone, other than a lodgeite, to live.

This section of the State is under the dominion of secret societies. The cleansing influence of a pure and undefiled religion is truly needed in our midst. May God send us some God fearing man, one who is earnest and devoted to the well-being and uplifting of our fellow-man—one who is not afraid to speak openly and plainly against the influence of the lodge. J. M. H.

INTOLERANCE OF THE A. P. A.

Washington, D. C., March 4, 1896.

Editor Cynosure:—When Mrs. Stanford was in Washington recently she stated that if the suit of the Government against the estate of her husband, the late Senator Stanford, of California, which was appealed by the Government from the State to the United States Supreme Court, was decided in favor of the Government it would necessitate the closing of Stanford University, because it would leave the estate nothing to maintain that institution with. This week the decision was handed down by the Supreme Court, and it was against the Government, much to the gratification of the well-wishers of Stanford University.

It was only by adroit management that serious trouble was avoided in connection with the statue of Father Marquette, which has been set up in Statuary Hall in the Capitol building, as a contribution of the State of Wisconsin, under the law which authorizes each State to place two statues therein. When it was announced that the unveiling of the statue was to be made a formal and impressive event, presided over by the highest dignitaries of the Roman Catholic church in America, protests began to come to members of Congress mostly from members of the American Protective Association. The result was the offering of a resolution in the House of Representatives by Mr. Linton, of Michigan, who is a member of the A. P. A., against the setting up of this statue in the Capitol. Feeling was running high and threats of injury to the statue even indulged in by angry men. Just here the adroit management came in. The formal unveiling of the statue was abandoned, the cover being removed without any ceremony, and Mr. Linton was persuaded not to call up his resolution. Peaceably inclined people hope that this will end the matter.

Regret is expressed that just now when the friends of a stricter observance of the Sabbath in Washington are trying to get Congress to pass a law to control those who will not otherwise obey, and to work up a social sentiment in opposition to all Sunday entertaining of friends, that a Sunday dinner party should be given by Secretary Olney and attended by the President and every member of the Cabinet who was at the time in the city.

The Anti-saloon League has made a new move in the fight it proposes to make upon the summer excursion steamers that sell liquor. They have ascertained from their lawyers that there is no law by which they can prevent the selling of liquor on Sabbath on the boats, while en route to and from this city and their landing places. All of their landing places are in Maryland, and at the last meeting of the League steps were taken to secure the co-operation of the Maryland State Alliance in stopping the Sabbath sale of liquor at all those resorts. C. A. S.

THE HANDMAID EXASPERATED.

Huntington, Ind., March 4, 1896.

Editor Cynosure:—Oh, how the secretists squirm. They are still nettled over the Ronayne lectures in Noble county, Ind. The last spurt of their venom was noticeable the other evening when they went to the church where Bro. Ronayne raised the writer to the five points of fellowship, viz , foot to foot, knee to knee, breast to breast, cheek to cheek, hand to back, and to keep from violating his Masonic oath whispered, but loud enough that all in the house could hear it, "Mah hah-bone."

Above the door of this house they nailed a sign that reads "Masonic Hall," and accompanying this the skull and cross bones, emphasizing the fact that they are a murderous institution. This, like all other orders of the lodge, was executed in the dark, and helped to convince the people in that community of the rottenness of the lodge system.

The next morning while commenting on the sign—for they have signs you know—one of them remarked that Ronayne was a perjured villain. "Why?" said a gentleman standing by, "he did not reveal any of your secrets, did he?" The Mason replied, "Strange if he didn't; he told the whole thing." Baalim has many assses to-day and once in a while one of them will speak.

Mr. Editor, I guess I ought not to blame Masons for wanting to tear the vitals out of somebody for exposing their corruptions, for when I think of the horribleness of their institution I wish I could tear the very life out of it.

A. G. Johnson.

OUR EXPERIENCE IN SOUTH AFRICA.

Johannesburg, South Africa, Dec. 16, 1895.

Editor Cynosure:—Mr. Philips, secretary of the N. C. A., requested me sometime ago to write once more something for the *Cynosure.* Being afraid of taking up too much space of such a valuable paper, I will endeavor to be short.

While being minister of the Reformed church in America, I became interested in the work of the N. C. A., read the *Cynosure* with much pleasure and profit, and also engaged, in a humble manner, to expose secret societies by speaking, writing and distribution of anti-secrecy literature.

In South Africa I have also distributed Anti-masonic tracts and papers, and even spoken on the subject from various pulpits; but standing alone in this work, I have finally given up the work almost entirely.

Here are plenty of Freemasons, and they carry on their dark work under the cover of Christian benevolence. We want a few faithful seceded Masons to make known this evil in South Africa.

After we landed at Cape Town, February, 1881, we preached the Gospel among the Mohammedans in Cape Town, my wife keeping school for the good of the children and youth of the Mohammedans; and though the work was very difficult, we succeded in bringing some to Christ,

who, in spite of persecution, confessed Christ as their Saviour before their own people.

While working among the Mohammedans we became convinced from the Word of God and the testimony of living witnesses that Christ is still the healer of the sick as well as when he was personally on earth. We commenced to preach this doctrine among different classes of people, and got many to believe it; and hundreds of people were really healed in South Africa of various kinds of diseases, considered by doctors as incurable.

I have no space to go here into particulars, which will not be necessary, as this doctrine at the present day is entensively preached and practiced in America. The number of people believing in a full Gospel increase rapidly all over the world. We get many invitations from sick people to visit them and pray for their healing, by means of which we traveled all through South Africa, arriving finally at Johannesburg, now the world-wide renowned center of the Transvaal gold fields.

We came here with the purpose of staying here only for a short time to preach to the miners, as there were no churches yet at this place at all. God, however, ordained it quite different for us, and we stayed here about eight years in succession. We had not a regular congregation, but worked for the Lord in a general way, visiting prisons and preaching there, and going about doing good and healing the sick.

At first we lived here in a large ox-wagon with a small tent next to it. After that we made ourselves a reed-house; and afterwards we got a small brick-house of our own, so that we felt quite rich and thankful to God who had helped us hitherto.

In our reed-house my wife commenced to keep school for the many neglected children at Johannesburg, which she has kept up for a long time, until prayer schools were established in the place.

During our stay at Johannesburg the Lord blessed us also in temporal things, enabling us to provide for ourselves and being not any more dependent upon freewill offerings of the people, as was the case with us before.

At first we bought ground and sold it sometime afterward at a great profit, for which again we built houses and rooms which we could let at a good rental. I had, however, as it were, a presentiment that in case we could manage to obtain a whole block of ground in the city, such might prove, in the course of time, a great blessing for the work of the Lord. I commenced and kept praying about it until we actually got it, but it came about in a marvelous and unexpected manner. A somewhat outside part of the town had been sold to the government by a syndicate. On this ground I knew many lots were still unoccupied, having not yet been hired at a monthly rental, which was then ten shillings per month. I went to the mining commissioner and asked him whether I could take out, at a monthly rental, some ground in said part of the town. He said: "Yes, you may take out ground on lease" (which is for ninety-nine years) "if you only take care not to take up ground which has already been taken up by other people."

I was quite well acquainted in the township, and knew which parts to take hold of, but did not know how to pay for the first month's license in advance, which we had to do. Our previous home, an old ox-wagon, was standing idle, having recently exchanged it for a reed-house. I sold the wagon for about $95, and used some of the money to procure seventeen plats of ground, and among others an entire block of twelve lots, for which I had been praying. A couple of days afterwards I told some of my friends of the cheap way of obtaining ground; but when they applied for it they were refused, by which fact we saw the more the hand of God and the answer to our prayer. Gradually we let some of this ground to working people, mostly Mohammedans, to whom we formerly preached the Gospel, which by and by became a great source of income, bringing in now already quite a high rental, while the ground has risen much in value. God can bless those that trust in him.

While minister in America and receiving a stated salary in the usual way, I became convinced that this was not according to the will of God, gave up my salary, trusted in God only for support, and in this we were not disappointed. Afterwards, feeling a call of God to work for him in South Africa, we defrayed our traveling expenses by the sale of part of our furniture, took the rest of it with us, and started housekeeping in Cape Town, working for him among a poor class of people, trusting in him for our temporal support, without asking anyone for help or making our wants known, and God really but marvelously took care of us.

Let our experience in the life of faith also be a help to many of God's people, especially to such as are devoting their time to his service of trusting fully in him for food and raiment, and perhaps God will also give to them much more of temporal means than they ever have expected.

In Holland (being my native country) I found a large field of labor, frequently holding meetings in three cities in one day; as this country is thickly populated, large cities being often not more, and even less, than an hour apart by rail. I was called again from Holland to South Africa by some sick people (who paid even my traveling expenses) to pray for their healing, which God has blessed already to them. A minister at Beaconsfield wants me to come there to pray for many sick people, where I have to go next week, after which visit I expect soon to leave for Holland, meeting there wife and daughter and working there together for the Lord, where likely our chief future field of labor will be, and where also much money can be spent. Yours in Christ,

W. HAZENBERG.

TALKS TO YOUNG PEOPLE.

BY PROF. D. A. STRAW.

NOR LEARN WAR ANY MORE.

Boys, do you think two girls could get along with each other and be associated every day without fighting, — without pulling hair or scratching faces or biting each other.

There, wait a little. I am not going to malign the girls. And yet, I have heard of girls fighting. But, I get your answer in a rattling chorus. Well, girls, do you think two boys could get along together permanently without playing Maher and Fitzimmons on each other's faces?

You do? How do you think they would manage it? There are certainly no two boys who would agree in opinion about all their rights and privileges, and especially about the other one's duty. And there is nothing more natural than the clenching of that zealous young fist, with a forward oscillation of the humorous toward an offending jaw as an objective point. While the eye and the tongue and the teeth and the shoulder and the very toe of his boot act in natural and harmonious sympathy with the intrepid fist.

Well, I admit that I have seen boys who became so well acquainted with the skill of an energetic, peace-making father—a sort of permanent court of arbitration—that they preferred to submit their difficulty to him, or else to do the unnatural but prudent thing, and drop it. Yes, in families where there is a little bit of culture or moral constitution, that is feasible.

And now, since you have answered that so hopefully, can you think out why it is that well-bred men and women don't fight when they have a difference? And why neighbors don't burn each other's houses and kill each other's cattle when they have an altercation? They used to do that way, and do yet in some places. Yes, it's partly because they know they might be punished for it, but I think it is largely because they have found that it does not pay, and they have learned a better method, and they would be ashamed of such brutish destruction. Not that they always get justice in the courts. Not that they always have the pleasure of seeing their enemies whipped by the law. But there is really not one good reason to be given in favor of the old method, except that it is natural.

But it is not even natural for nations who are good friends to spend half their energies in keeping ready to fight each other when there is not a sign of a quarrel. Instead of being natural, it has tested their highest skill in invention. And now can you think out why the grown-up men who are wise enough to find their way to Congress, the men who love their country so well that they would fight for it, cannot find a way to do the thing that so manifestly needs to be done, keep peace with honor?

It used to be common when two fellows got to fighting, for their friends to stand around and keep guard that no neutral party prevented them from having a fair fight. So Europe did when Japan and China fought. And when Japan was rounding it up to her own decided advantage, they cried, "Hold! You cannot have the Laia peninsula." Of course, the nations who gave that order could have just as easily said at the beginning, "Stop! you shall not fight at all." That is just what the populace say to the street brawlers now. That is what the people have said to the duelers. And that is what the law has said to the prize fighters. Future history will write in high honor the name of that nation which first sounds that same proclamation to the world. Boys, eager to be men, what would it mean to you if before you assume the American crown of a sovereign voter, that proclamation should be made?

Wheaton College, Ill.

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THE MYSTERIOUS POWER:

OR

THE UNIVERSAL, INVISIBLE EMPIRE OF THE WORLD.

BACHELOR'S NARRATIVE.

CHAPTER XXV.

AMERICAN SENTINELS.

"Who all unbrib'd on freedom's ramparts stand,
Faithful and true, bright wardens of the land."

However, the Bachelor began to trace a new movement,—a Gideon's band of wideawake and far-seeing patriots, men of peerless character, iron nerves and sterling integrity, noted for intrepid courage, tried pluck and fearless heroism —whose love for Americanism and republican government amounted to a holy inspiration, while their veneration of the national Constitution and Old Flag was deep as life itself—peering into the dark shadows of the almost impenetrable future, beheld, with ominous foreboding, the black outlines of the Invisible Empire of the world, like a mighty crusade or universal mob, of mystic bands, organized for systematic operation, and tending to the disorganization and eventual demoralization of human society.

They saw sudden and unaccountable movements for plunder and revenge. An inquisitorial carnival of jarring elements and warring forces, malignant and devilish, preyed upon the public. Personal persecution, political treachery, intimidation and subjugation, were the order of the hour. In secret dens and midnight halls vast schemes of intrigue and swindling were concocted, such, for instance, as the Tammany of New York City, which oligarchy of things took possession of the municipality of that city and plundered the treasury of millions of taxes wrung from the laborers and producers. As did also the Credit Mobelier business organized in 1863 in connection with the Pacific railway, which was completed some three years prior to that date, and which, combining the union and central divisions, extends itself across no less than two thousand miles of territory, the headquarters being in Boston, and through which ring high clansmen secured many millions of public wealth.

The far-seeing citizens, learning that these gigantic combinations were manned and protected by covenanted criminals, were startled into action. These patriotic sentinels of Americanism were filled with apprehension and alarm at the rapidly increasing insecurity of life and property. Men wearing the garb of every profession, preachers and gamblers, business men and brandy sellers, tricky attorneys and blacklegs, with high sounding titles, ridiculous parade, strutting pomp, fuss and feathers, were associated together in these monarchy-aping conspiracies against the masses. Threats, jeers and open violence greeted outspoken Americans who dared to assail these midnight cabals. Even mobs and riots deprived citizens of their God-given rights of free investigation and free discussion.

Aroused at this perilous condition of the country and with a growing conviction of an irresistible, overshadowing, impending conflict between hidden despotism and popular government, the bold sons of liberty prepared to sound the tocsin of war and warn the nation against the further encroachments of organized anarchy.

(To be continued.)

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How to Make Orange Chips.

Remove the peel in thin chips, and for every pound of the peel weigh out a pound of sugar. Squeeze all the juice from the oranges and strain through a fine sieve. Put the sugar with the juice and let it stand overnight, soaking the peel in water for the same time. The next day boil the peel in the same water until very tender, drain and put it with the sugar and juice and boil until the sugar is candy. Lift the chips from the sirup one by one and lay on greased papers to dry, which process will sometimes take several weeks.

How to Restore Rusty Steel.

Rub the steel thoroughly with sweet oil; in 48 hours rub again with finely powdered unslacked lime until the rust has disappeared. Steel should be lightly covered with sweet oil before it has been rolled in flannel and packed away.

How to Make Vanities.

Beat 2 eggs together very light, add a teaspoonful salt with flour enough to roll thin. Take pieces of the dough the size of a hickory nut, roll as thin as paper and fry in hot lard or butter.

How to Make Cinnamon Stars.

A pound of almonds, blanched and chopped fine; a teaspoonful of baking powder, 4 eggs, 3 ounces of cinnamon, the least flour possible the better the cake. Cut with a small tin cutter shape of a star and size of a silver dollar; roll out a little and make thick.

How to Prevent Unpleasant Breakfasts.

Don't prevent fresh coffee by being a half hour late.

Don't become so engrossed in the paper that you cannot enter into conversation.

Don't comment on the bills which come in the morning mail.

Don't serve breakfast on any but a fresh cloth. Don't serve oatmeal 365 days in the year.

Don't hurry the children to school. Have breakfast early enough for the workers.

How to Clean Gold.

Finely chased gold should be rubbed with a soft toothbrush dipped in a paste made of whiting, mixed with equal portions of ammonia and water. When dry, rub off the paste with a dry brush.

How to Make a Blanquette of Chicken.

Put a cup of cream sauce into a double boiler, add a pint of cooked chicken, cut in strips, a tablespoonful of chopped parsley. When hot, beat the yolks of 2 eggs, add 2 tablespoonfuls of milk, stir into the chicken. Cook 2 minutes. Serve in rice or potato border, or with a garnish of toast points.

How to Make Scalloped Potatoes.

Cut raw potatoes into round, thin slices, put layers of potatoes, butter, salt and pepper and add milk enough to nearly cover them. Bake about an hour and a half.

How to Absorb Oil From a Carpet.

Spread the oiled place thickly with whiting or wheat flour and let it remain undisturbed during 24 hours. Then sweep with a stiff brush and apply as at first. If any oil still remains, rub with a rag dipped in turpentine.

How to Use Economy at Home.

The stinffess can be taken out of a mackintosh by hanging in a warm room over night.

Machine oil can be taken out of goods by soaking them in cold water over night. Then wash with soap and water.

The clinkers can be taken off the lining of a stove by putting in oyster shells. Let them burn with coal.

How to Fasten a Lamp Burner.

Stir plaster of paris into a thick solution of gum arabic and apply at once, as it hardens rapidly. Bureau or door knobs may be fastened on the same way.

How to Keep the Hair Clean and Glossy.

Brush the hair for five minutes at a time twice a day, using long, even strokes. At night part the hair and let it hang in two loose braids. Once a day rub the scalp with the fingers to stimulate the circulation. The brushing is absolutely necessary, for the hair attracts dust and dirt with fatal facility, and this, combining with the oil of the hair, makes it malodorous and unpleasant in the extreme. A monthly washing with castile soap and the daily brushing will keep it clean and glossy.

A soothing liniment for rheumatism is a good mixture of 5 cents' worth of crude oil, 4 drams of oil of peppermint, 4 drams of oil of sassafras.

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The Christian Cynosure.

REV. M. A. GAULT, - - - EDITOR.
WM. I. PHILLIPS, - - - PUBLISHER

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WESLEYANS WILL NOT RECEDE.

We are rejoiced to read in a late number of the *Wesleyan Methodist* such strong words as these adopted by their last annual conference:

As Wesleyan Methodists the watchword all along our lines should be, hold fast the position already taken, the vantage ground already gained, without wavering, and *advance!* If along such lines of scriptural and spiritual faith and practice our numbers grow less, be it so. If we lose popular favor and run counter to the ideas of worldy policy, we accept the situation and steadfastly maintain that the ground we stand upon is holy; that this is the position which, in the clearest perception of the real character of Jesus Christ, he himself would personally take and maintain were he with us in the flesh, and which in his real spiritual presence he will and does lead all his fol- l owers to take.....

And let us stand together a unit on this question, to sink or swim, rise or fall, survive or perish. Perish we will not, for God, Christ, the Bible, angels and all good men are on our side. We are invincible. We shall never compromise. We shall affirm our previous position, search for higher ground, seek for further advantage, take the ground and hold it, and cheerfully take all consequences that may follow.

The conference was aroused to put on record this strong testimony by the fact that two of their conferences last fall, the Illinois and Minnesota, petitioned their General Conference to return to the rule which named "oath-bound secret societies, such as Freemasonry and Odd-fellowship," under which some members of minor orders were permitted in the church. The *Wesleyan Methodist* says:

The petition from Minnesota Conference contained an additional statement in effect that if the petition were denied the conference would refuse to abide by the present rule against all secret societies. Because of this declaration a committee of investigation was ordered and the whole paper referred to this committee.

This committee of investigation reported as follows:

In the matter of the Minnesota Conference refusing to be controlled by the article in our Discipline on secret societies as it now stands, your committee recommends that this body appoint a committee to write to said conference our reproof for such threats of rebellion, and to repent of the same and remain loyal to our book of Discipline by rescinding their action as spread on their minutes. Provided, this reproof shall have no bearing on any member of the conference who is loyal to our principles. Provided, further, that in case of a failure to conform to our book of Discipline, they shall be considered as guilty of misdemeanor and subject to the action of this conference.

The *Wesleyan Methodist* says, "The Illinois conferenee will fall in line and stand true to the Discipline. We hope and pray that the same may be said of the Minnesota conference."

WORK IN THE SOUTHERN FIELD.

The following is from a colored Baptist minister in the South and shows the result of the seed sowing which the N. C. A. has been doing in that field. We deem it best to withhold the name and address of the devoted pastor:

"We began our pastoral work here in the Mount Olive Baptist church (colored) on the first Sabbath in May last. My wife is an active worker in all departments of church work and is organist for the church, Sabbath-school and Young People's meetings. The Lord has abundantly blessed our labors. One hundred and five have publicly owned Jesus and nearly that number have been added to the church, almost doubling the membership within the past few months.

There are nine secret societies here among our people, and two clubs which have been recently organized. The members of our church are distributed among these nine societies, all of which draw on the church for support. In a quiet way we have earnestly condemned this evil. As a result several persons have renounced the lodge and others who were preparing to join have taken a decided stand for the church.

Several months ago the church resolved to save one-tenth of her income for relief work and as a result fifty dollars is now on deposit for that purpose. The society members seeing that we were drawing on them, are now mustering their forces against us.

We have been working very quietly along this line but it seems that we shall be forced to speak out in meeting to defend the church and our position.

We need your prayers, your advice and your assistance otherwise, for we need not tell you that the society members have threatened to cut off our support because we have advised against their annual sermons being preached in our church and have kept them out thus far. The fight is on and our hearts have been with the reform work ever since we learned of it years ago. We trust God and send herewith two dollars for the *Cynosure*.

WILL THE THEORY WORK OUT?

The Wesleyan Methodist church has unanimously adopted and ordered printed for free distribution a "General Address" to their denomination. It contains this declaration:

We connot return to the fellowship of members of secret societies, nor can we labor in anti-secret work with those who have returned to such fellowship. Let that remain among the settled questions.

We are in most hearty sympathy with the first part of this statement, and wish God speed to those churches that make the exclusion of secret society members a term of communion. We have always advocated the principle and stood on the ground of ecclesiastical non-incorporation with churches that fellowship members of secret societies.

But we cannot quite see our way clear, to say in the language of the above, that we cannot labor in anti-secret work with those who have returned to such fellowship. This is not at least a settled question with us, for to act on this principle would prevent us from attending anti-secret conventions, and laboring with such anti-secret reformers as Rev. B. Carradine, D. D., or Rev. S. H. Swarts, who are among the ablest advocates of our reform, and yet both, we understand, are members of denominations that tolerate secret society members.

We would suggest however to any who cannot conscientiously labor in conventions with these brethren that they need not seclude themselves within their own denominational lines in this work. There are many denominations such as the Swedish and German Lutheran, the Radical United Brethren and the Reformed and United Presbyterian with which they can co-operate in this reform work, for they all disfellowship members of secret orders.

AN IMPORTANT DISCUSSION.

The Twilight Club of Monmouth, Ill., holds regular meetings to discuss current topics. It is composed of ministers, professors in the col lege and others of literary inclination. They meet in Armory Hall, and on the evening of Feb. 20 it was unusually crowded, for the topic that night was, "Why am I, and why am I not, a fraternity man?"

Six speakers were on the program and each had fifteen minutes. The three who spoke in favor of the lodge were E C. Hardin, a Pythian, W. E. Wallace, an Odd-fellow, and Rev. J. H. Delano, a Freemason. Those who spoke against the lodge were Dr. T. H. Hanna, pastor of the First U. P. church; Dr. W. T. Campbell, pastor of the Second U. P. church; and Pres. J. B. McMichael of the college.

Dr. Delano, pastor of the Baptist church, said he was proud to belong to the two oldest institutions in the world, Freemasonry and the church. He traced the origin of Masonry back to Solomon. He said that highly as he prized the church, yet if he was in distress he would trust to his Masonic brethren for help more than to his brethren in the church. He admitted that Masonry left out Christ, but said it was for the same reason that Christ was left out of the Psalms—they were written before Christ was born.

In replying Dr. Campbell read from Mackey's Ritualist, which he had procured from a Masonic publishing house, two verses quoted from the Bible, one of them 2 Thess. 3:6, in which the name "Lord Jesus Christ" occurs twice, but in both cases it was stricken out. He enquired if Mackey's Ritualist had not been written centuries after the coming of Christ? He also clearly showed that Christ was not left out of the Psalms; that there was scarcely a Psalm that did not contain either direct or indirect reference to Christ; that no collection of hymns were as full of Christ as the Psalms.

If the lodge is a very good thing, the *Cynosure* is very bad. If the *Cynosure* is good, the lodge is bad.

PERSONAL MENTION.

—Annual meeting of National Christian Association on Thursday, May 14.

—Will Lorimer at length get so far in his silly infatuation as to go into his pulpit "duly and truly prepared?"

—Mrs. J. Griffin, of Oshkosh, Wis., writes: "I am glad, yea, thankful, that this Dr. Jackson affair has come before the people, for many will see the lodge in a new light."

—The excellent address before the California State convention at Oakland, on "A Woman's View of Secret Societies," was by Mrs. Bessie Dillon, wife oi Bishop Wm. Dillon. The address was published in our issue of January 23. The secretary forgot to send the name with the manuscript.

—Bro. J. E. Wolfe, of the Gwenn Dale Indian Mission, labored in West Toronto during last December. He was afterwards quite ill for two weeks. Mrs. Wolfe and their little boy, Paul, came on from the Cherokee nation and is with him. He and Bro. Davis, of Gospel wagon fame, began meetings Jan. 12 at Dundas, Ont. He writes that God is wonderfully blessing their work.

—"Salvation Papers," or a treatise on personal salvation as an experience, is the title of a small 100-page volume by Rev. S A. Keen, D. D. It is published by M. W. Knapp, Y. M. C. A. building, Cincinnati, O. The author completed the manuscript just ten days before his death. He was a noted revivalist, and the book is very interesting as presenting a good portrait of salvation as a conscious experience.

—Rev. A. W. Hall, puplisher of the *Wesleyan Methodist*, Syracuse, N. Y., has issued a book of 150 pages entitled, "Hail Columbia! or, Hail Mary! Which Shall Rule America?" The author is Bro. O. M. Owen, of Utica, N. Y. The book is a marvelous unearthing of the iniquity of Romanism and is a valuable addition to the literature on this subject, and will be eagerly read by all lovers of American liberty. Its object is to awaken to the necessity of rescuing our free institutions from the grip of an ecclesiasticism.

—The address delivered by Bishop H. Floyd, "Secret Societies Opposed to God's Moral Government," at the anti-secrecy convention in Columbus, Ohio, Jan. 27,28, 1896, is published in neat pamphlet form of twelve pages by the United Brethren publishing house, Dayton, O, and is sold at the following prices: Single copy, 5 cents; five copies, 15 cents; ten copies, 25 cents; fifteen or more copies to one address, two cents each. This address should have a wide circulation. Let our anti-secret people order largely and distribute generally.

—Mrs. Jane S. Collins, wife of Dr. Samuel Collins, of Allegheny, Pa., has written an interesting volume entitled "Free at Last." It is a charming story growing in interest as you proceed and illustrates the wrongs of the colored people in the South. It is written "That the yoke might be broken, and the oppressed go free," as regards the slavery of intemperance and other evils which are doing so much to burden and degrade the colored race in the South. It is a volume of 200 pages, and is a counterpart of Uncle Tom's Cabin in the great mission it is designed to accomplish.

—J. W. Leeds, of Philadelphia, writes: "A Past Master of a lodge of Free and Accepted Masons, who had also been High Priest in the order, died a few days ago near Philadelphia. A neighbor well acquainted with the deceased, said he had had a number of times the *mania a potu*, though his fatal illness, which was sudden, was said to have been apoplexy. Burial service was according to the rites of the order. It seems a serious matter for a mortal, under this Gospel dispensation, to presume to take the title of High Priest. 'For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners and made higher than the heavens.'"

—Dr. Addison P. Foster in the last *Congregationalist* says: "Will the Christian Endeavor societies go into the movement to secure a recognition of God in the Constitution? It is certainly possible. A meeting was held last week in Boston under the auspices of the Christian Endeavor Union, to consider the Christian Amendment.

Rev. J. M. Foster, the pastor, first made an address advocating an amendment to the Constitution recognizing God as sovereign, Jesus Christ as ruler, and the Bible as the fountain of law. Rev. S. McNaugher spoke on 'The Relation of the Christian Endeavor Society to the Christian Amendment.' He showed that this was a distinctively Christian nation in the beginning, but he affirmed that the secular Constitution is secularizing the nation. Rev. J. C. Paisley spoke on 'Good Citizenship.' As a fundamental reform every citizen ought to have a Bible, a United States Constitution and a good dictionary."

—The Monmouth *Review*, of Feb. 24, says that "Rev. W. T. Campbell, D. D., completed the twenty-first year of his pastorate of the Second United Presbyterian church yesterday, and preached, as is his custom, an anniversary sermon. He took as his text, Psalm 145:11, 'They shall speak of the glory of thy kingdom and talk of thy power,' and his theme was 'The Saints as Witnesses for Christ.' In closing the sermon the doctor gave a statistical review of the work of the past year, and of the twenty-one years of the pastorate. During that period about 1,300 persons had been members of the church and witnesses to the glory of the kingdom; and the total amount of money expended for congregational work and for missions was about $103 000. The past year's work had been encouraging and showed an increase along all lines."

—"Christian Citizenship" or "Manual of Reform" is the title of a nice little cloth-bound volume of 95 pages by Rev. J. C. McFeeters and Prof. J. R. Dill, of Philadelphia. It contains a statement of the underlying principles of eight living reform issues. Each topic is accompanied with an appropriate chart which greatly assists in presenting the question by the aid of the eye as well as ear. The eight topics are: The Reformer Endued with Power, Christian Government, Church and State, The Family and the State, The Sabbath, Prohibition of the Liquor Traffic, Capital and Labor, and Christianity and Romanism. Each of these is ingeniously illustrated with a chart by Prof. J. R. Dill followed with a discussion in the original and elegant style of Bro. McFeeters. The book is thirty cents by mail and can be had from Rev. J. C. McFeeters, 1511 Christian street, Philadelphia, Pa.

THE ANNUAL MEETING.

The annual meeting of the National Christian Association for the election of officers and the transaction of other legitimate business will be held at the rooms of the Association, 221 West Madison street, Thursday, May 14th, as prescribed by law.

It has been the custom at these periodical convocations to hold an evening meeting in some church or hall centrally located to which the public is invited to listen to papers and addresses from our best lecturers.

A departure worthy of notice is contemplated at the forthcoming May meeting. Instead of focalizing all effort on one central locality, is is proposed holding several meetings in different parts of the city. The committee, to whom this work is entrusted, report that six churches have already opened their doors for light on the lodges and others are expected to apply for lectures on the subject.

It is a cause much more for gratitude to God than for self congratulation that our Association is gradually finding access to the ears and hearts of the people. But what are these six or ten churches willing to hear the truth about oath-bound secrecy, compared to the four hundred churches in Chicago either in full fellowship with the enemy or in mortal trepidation of the boycott in case they testify against the evils of the lodge? It is no part of wisdom or valor to underestimate the strength of the foe. "What king going to make war against another king sitteth not down first and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?" The contest is an unequal one. Our little Gideon band unassisted is not sufficient to cope with their constantly re-enforced enemy. Unless we can invoke the God of battle in our defense we may as well abandon our warfare. With God and truth for us we are invincible.

To the committee the outlook for the May meetings seems favorable. Seldom, if ever before have such opportunities been presented for reaching the masses with the truth. Never before, have so many distinguished lecturers on anti-secrecy been in Chicago as are promised at the May gathering. "What shall the harvest be?" Under God it will be just what we make it. No greater—no less.

The committee unite in a request that every friend of the cause make these meetings the subject of devout, importuning prayer for the next two months. Pray that the committee having the meetings in charge may be endued with the spirit of wisdom. The wise man says, "Wisdom is better than strength; wisdom is better than weapons of war." Pray for the lecturers that their addresses may not be with honeyed words of man's wisdom, but in demonstration of the spirit and of power. Pray for the hearers that they may be willing to receive the truth—not necessarily as we see it, but as the God of truth sees it. Pray in your closets; pray at your family altars; pray in the public assembly for the May meetings.

J. M. HITCHCOCK.

THE MAFIA IN UNITED STATES.

A gang of a dozen Italians were recently arrested in New York for passing counterfeit money. The report in the *Journal* says:

Unusual interest is manifested in Nicolo Toranto, who, with his wife, was arrested in his second-hand furniture store at 11 Roosevelt street. The papers which the Secret Service agents found in bureau drawers were translated. These papers point in a striking manner to Toranto as the head and chief of the Mafia, as it exists in this country. Most of the letters are of recent date, and some of them have the date mark of Luzerne county, Pa., where the outrages for the past month or so have been attributed to the Mafia. These letters are of especial importance, inasmuch as they may lead to the revealing of the motive of the Mafia and some of its most important secrets. The contents of the papers will not be divulged until communication has been established with the authorities at Washington.

The Mafia, described in "Experiences with Secret Societies," subsists in Italy by blackmail, exacting contributions from the public, gambling halls and brothels. It now exists in this country, for its members were recently detected in various outrages in Pennsylvania; and in revenge, four persons have already lost their lives, as supposed informers or spies. The order is popular among Italians, like Mollie Maguires among Irish.

A. S.

LETTERS TO THE BEAVER FALLS CONVENTION.

[The following are extracts from some of the letters received by Secretary W. B. Stoddard, and read by him before the Pennsylvania State Convention at Beaver Falls, Feb. 25:]

I would say, as president of the W. C. T. U. of Sharon, that you have our best wishes and hearty sympathy in the work of your association; and we believe the lodge and saloon to be two of the greatest evils with which our country is cursed to-day, and they should be ignored by all professing Christians. If the church would only arise in her might and in the strength of God, they would be put down very soon. What we need to-day is union of all the forces opposed to them, and the ballot in the hands of women and good faithful leaders.

Our union has been in existence for twenty-two years and we have just as many saloons in Sharon now as we had then, and without the ballot we have no power to close one of them, as our court will not accept the strongest evidence we can give against them and we are given the costs to pay and all our trouble for nothing. But in God's name we have set up our banner and will try to keep it here until in his own good time our labors shall be rewarded. He is faithful who has promise: "In due time ye shall reap if ye faint not."—Helen Love, Sharon, Mercer Co., Pa.

I suggest that the Pennsylvania Christian Anti-secret Association issue a four-page address to the citizens of the United States explaining the main facts in regard to the control of the courts by the Jesuitic secret empire of the United States which includes the Masonic and all other orders and secret organizations.

This address should quote Judge Whitney, Finney, Thurlow Weed, S. D. Green and all other N. C. A. books, etc., giving light on courts. By doing this the Pennsylvania Association can fix the eyes of the American people upon itself, upon the N. C. A. and its books, upon the courts, upon the great anti-secret reform and upon all its lecturers, writers and other leaders. Jesuits, Masons and all secret empire men and women are bold and defiant simply because they hold the forts as well as the courts.

One shot fired into the courts, so to speak, will do more than one hundred bombshells sent into the churches. Try this plan of helping all widows' sons that are in distress.—E. J. Chalfant, York, Pa.

Organized secrecy is one of the most gigantic works of darkness, so insidious as, in some cases, to blind the very elect, by which the devil strikes at the Godhead but conceals the hand that gives the blow. Working behind the judicial bench and in the jury room, depleting church congregations and church treasuries, making professors of religion adepts, increasing a growth and tendency to ruin.

We admonish our members to strengthen the hands of their pastors in carrying out the form of discipline relating hereto. We admonish our presiding elders and others that in handling the elements, emblematic of the Lord's death and suffering, they give no countenance to the ministers of other churches known to be members of secret societies. We are in full sympathy with the State Christian Association, auxiliary to the National Christian Association.

Would to God that a dozen agents as able, earnest and tireless as our present agent, could be sent into every State and Territory of the Union. The grace of our Lord Jesus Christ be with you in your deliberations and acts, giving you and the cause favor in the eyes of all honest yet blind people, that they will see our cause is just and dare to act.—J. C. Young, Golia, Pa.

Secretism, in my judgment, is one of the greatest, if not the greatest evils of the day. It is sapping the life of the church. It is destroying men morally and spiritually by teaching them that they can be saved by lodge works, then putting the lodge in the place of Christ, and lodge righteousness in the place of his righteousness, and initiation ceremonies (this is true at least in the case of Masonry, the father of the whole brood of darkness) instead of the work of the Holy Spirit. Like Cain, the lodge recognizes no need of "shedding of blood for remission," no need of a bloody sacrifice. Hence the god it worships is not the God of the Bible.

Its boasted benevolence is a sham. It teaches the husband to violate the marriage covenant by binding him to hold things secret even from his wife. I believe it to be one of the grand supports of the liquor oligarchy, and that in going from labor to refreshment many have received their first lesson in drink.

It is a menace to good government, a foe to civil and religious liberty and to all that is good. —J. R. Latimer, Rose Point, Pa.

The general call to bear witness against the lodge and the hidden things of "blackness and darkness," in public meeting in the Pittsburg neighborhood, suggests a reference to a matter of present happening in Philadelphia, in which he who is rightly characterized as the prince of darkness must have certainly been the controlling spirit. My allusion is to that most mischievous interpretation of license allowed the lessees of a prominent opera hsuse in Philadelphia, whereby a French chantense of shocking songs delivered her debasing pieces, uninterrupted and unrebuked (except for a protest made in advance to the Mayor) before a crowded audience comprising many who were said to be of the "best society" of the city. The lessees of this entertainment place of ill-fame, being the lessees also of two other opera houses and theatres in the City of Brotherly Love, and of one in Baltimore, and with a controlling interest announced to have been acquired only the past week in a fifth one in Pittsburg, are said to contemplate the perfecting of a chain of such resorts across the continent. Alas, what was the menace of the chain of forts set up by the French during the later inter-colonial wars to these present offensive establishments, whose batteries, surcharged with the very dregs of French vice, are levelled with deadliest precision at the purity of our Anglo-Saxon homes! May the light and power of God's truth dislodge this infamy!—Josiah W. Leeds, Seal, Pa.

THE FERVENT SPIRIT

ENTHUSIASM IS THE GENIUS OF SINCERITY.

Rev. Dr. Madison C. Peters Says It Is Impossible to Believe the Truths of the Gospel and Be Apathetic—Cause of the Triumph of the Roman Church.

"Fervent in spirit, serving the Lord," Romans xii, 9, was the text chosen by Rev. Dr. Madison C. Peters at the Bloomingdale Reformed church, New York, Sunday evening, March 1. He said:

The term fervent in its origin means "to boil," "to be hot." It is applied to liquids in the boiling state and metaphorically to man when he is in live earnest. The phrase "fervent in spirit" aptly describes an enthusiastic man. Emerson says, "Every great and commanding movement in the annals of the world is the triumph of enthusiasm." Lord Lytton says, "Enthusiasm is the genius of sincerity, and truth accomplishes no victories without it."

Did not old Dr. Duff heave a tidal wave of missionary influence when in his agonies of weakness he addressed the Scotch general assembly, appealing for men to go into the missionary field? After he had spoken for a considerable length of time he became exhausted and fainted away. They carried him out of the hall into another room, and when he began to realize where he was he roused himself and said: "I did not finish my speech. Carry me back and let me finish it." They told him that he could only do it at the peril of his life. "I will do it if I die." They brought the white haired man into the assembly hall, and as he appeared at the door all sprang to their feet, and the tears flowed freely as they looked upon the grand old veteran. With a trembling voice he said: "Fathers and mothers of Scotland, is it true that you have no more sons to send into India to work for the Lord Jesus Christ?

"The call for help is growing louder and louder, but there are few coming forward to answer it. You have the money put away in the bank, but where are the laborers who shall go into the field? When Queen Victoria wants men to volunteer for her army in India, you freely give your sons—you do not talk about them losing the health and about the trying climate—but when the Lord Jesus is calling for laborers, Scotland is saying, 'We have no more sons to give.'" Turning to the moderator of the assembly he said: "If it is true Scotland has no more sons to give to the service of the Lord Jesus Christ in India, although I have lost my health in that land, if there are none who will go and tell those heathen of Christ, then I will be off tomorrow to let them know that there is one old Scotchman who is ready to die for them. I will go back to the shore of the Ganges and there lay down my life as a witness for the Son of God."

During the battle of Gettysburg, Chaplain Eastman was so badly injured by a fall of his horse as to be compelled to lie down on the field for the night. As he lay in the darkness he heard a voice say, "O my God!" and thought, "How can I get at him?" Unable to walk, he started to roll to the sufferer, and rolled through the blood, among the dead bodies, till he came to the dying man, to whom he preached Christ. This service done, he was sent for to attend a dying officer, to whom he had to be carried by two soldiers. Thus he passed the long night; the soldiers carrying him from one dying man to another, to whom he preached Christ and with whom he prayed, while he was compelled to lie upon his back beside them. Thank God there are such men as that. When men are thus willing in divine enterprises to fall dead in their efforts, they will make an impression.

We need at this time what the Chinese convert told the missionary his people wanted—"men with hot hearts to tell us of the love of Christ." Do you find in this world lukewarmness in any one department of real life? Do you find anything like apathy when men believe their interests or safety are involved? It is only skepticism that suffers enthusiasm in the things of Cæsar and will not endure enthusiasm in the more important things of God. We profess to believe that the world of sinners outside of Christ will be eternally lost unless turned from their evil ways, and yet we so live by our indifference as to give the lie to such profession, or else stamp ourselves without the commonest feeling of humanity. It is impossible to believe the truths of the gospel and yet be apathetic. I do not believe in religious excitement, but I do believe in excitement in religion.

The cross is the most restless and resistless of agitators, and if your religion does not excite you it is because you have no religion. If you believe the tear compelling story of Jesus and his love, the best feelings and sympathies of your nature will be roused to their highest pitch, and you will love with an enthusiastic love and praise with intense gratitude him who so loved and bled and died for us. If you feel no quenchless love, fiery zeal and glowing enthusiasm for Christ's glory, you may disguise it as you like, but indeed and in truth you do not believe that Christ died that sinners might be redeemed, or you believe in Calvary just as you believe in Gettysburg, you believe in Jesus Christ as you believe in Washington or in some dead fact which belongs to history and has no living connection with you or bearing on your destiny.

We hear much about the triumphant march of the Roman Catholic church. To what is the Roman church indebted for its triumph? To the indifference of Protestants and the enthusiasm of Catholics. It is because the Catholics are thoroughly devoted and in earnest and are prepared to suffer in order to support what they believe to be true. If you believe the gospel, you must be influenced by it.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning March 15. Comment by Rev. S. H. Doyle.

TOPIC.—Keeping our pledge in spirit and in letter.—Math. xxvi, 31-41.

The "letter" and the "spirit" in the Scriptures do not refer to the old dispensation and the new, for both add "letter and spirit." Nor do they refer to a literal and spiritual interpretation of the word of God. These expressions refer to the words and the principle underlying them, to the sentence and to the sentiment.

The Christian Endeavor pledge has therefore also both letter and spirit. In letter it is a definite, fixed obligation, that might become a round of ceremony without any heart or soul interest in it. In spirit it is the heart, soul fulfillment of the obligations contained therein.

1. Keeping the pledge in "letter." There is a grave danger of doing this alone. There is a possibility that the keeping of the pledge may degenerate into a mere perfunctory performance of its obligations because we have pledged ourselves to do so without any real and true spiritual interest. This is keeping the pledge in letter only. It is a serious danger, and one that should be carefully guarded against by constant self examination. As we go through the round of duties contained in the pledge we should frequently ask ourselves the question, Is it simply because I have promised to do these things, or have I real joy and pleasure and spiritual interest in doing them? If we find it is the "letter" only that we are keeping, we should strive by earnest prayer and earnest endeavor to have a new soul interest aroused within us.

2. Keeping the pledge in "spirit." There is in a sense a danger also of keeping the pledge in spirit only. In the proper and true sense of spirit there could be no danger, for the true "spirit" will keep the pledge through the "letter." But there may be a false method of keeping the pledge in spirit. We may ignore the letter altogether, and thus in time may be led to neglect the true principles of the pledge altogether.

3. Keeping the pledge in letter and in spirit. This is the ideal method of keeping the pledge. The "letter" alone kills; the "spirit" alone may lead to neglect. The true way is to keep the letter in the spirit; to be conscientious in fulfilling to the very letter all the obligations and duties involved in the pledge, but to do them all with a deep, heartfelt, spiritual interest in them, and not simply as a routine of religious action we have imposed upon ourselves by signing the pledge. May God give us grace to keep the letter in the spirit.

Bible Readings.—Gen. xxviii, 20-22; Num. xxx, 2-4; Deut. xxiii, 21-23; I Sam. i, 9-11; Ps. l, 14; lxvi, 13, 14; lxxvi, 11; cxvi, 12-19; cxxxii, 1-7; Prov. iv, 25-27; Mal. i, 14; Math. xxiv, 9-13; Luke ix, 62; John vi, 63; II Cor. iii, 6; Heb. xii, 1, 2; Rev. ii, 10.

Our Church.

"Our church" ought to be talked about more. "Our members" ought to be considered oftener and loved more loyally. If the church, in its pastor or membership, have infirmities, bear with them bravely and say not a word to the outside world. The church is not an institution to be criticised or enjoyed at pleasure. You are part of the church. If one member of this body be lacking, it is not yours to complain, but to make up in yourself that which is needful. If the ear be slow, the eye must be quick. This natural law applies perfectly to religious life. In the light of this indubitable truth see how foolish church quarrels, petty strivings and vainglorious ambitions become.

When there is proper church life, the pastor is not burdened with the sole responsibility. He is not the church. He alone cannot create church life. He has been appointed of God as the head of this family, to be loved and honored and supported. But God has not rolled upon him the burden of the success of the church; that is yours to bear in colaboring with him and with the One who said, "One is your master, even Christ, and all ye are brethren."—William T. Ellis.

The Altar of Private Prayer.

Keep the altar of private prayer burning. This is the very life of all piety. The sanctuary and family altars borrow their fires here, therefore let this burn well. Secret devotion is the very essence and barometer of vital and experimental religion.—Spurgeon.

Patience With the Poor.

A word to the charity dispensers: Have patience with the poor and sorrow laden.—Jewish Voice.

Christian Endeavor Jottings.

A novel Christian Endeavor society exists in the insane asylum at Independence, Ia. It is composed of the attendants.

All the church printing of the Campbell Park Presbyterian church, Chicago, is done by the Intermediate Christian Endeavor society.

Tennessee Juniors are circulating pledges among the mothers, asking that all the eggs laid by the fowls on Sundays be given to them for missionary purposes.

Thirty-seven members of the Christian Endeavor society in the Texas state prison have asked to be enrolled as links of the World's Christian Endeavor Prayer Chain.

Some Colorado Endeavorers have organized a Washington '96 club, to which each member contributes $5 monthly toward his convention expenses next July. "On to Washington!"

Good literature to the extent of 75,000 or 100,000 pieces in the shape of papers, magazines and books was distributed last year by the Chicago Good Literature exchange.

A Christian Endeavor society of 90 members exists among the soldiers at Fort Sam Houston, San Antonio, Tex. Out of it have come a Sunday school and a midweek gospel meeting. Many conversions have also been effected.

Woman In New Jersey.

The alarmed male lords of New Jersey take up their last census to find that the women have a handsome majority in their state. With one end of the state fed by New York and the other by Philadelphia the girls find the sands of Jersey an excellent field for employment. Many of the German women, a large element of the female population of the state, engage in field work on the farms. But what is most significant is the fact that the females increase much faster by birth than the males. Is this to be considered a fixed tendency under the present conditions of American civilization? Some statisticians aver that it is. In several states, on the basis of universal suffrage, the women, if they chose to unite, would run things. They could outvote the men in New Jersey today. The likelihood of a woman "combine" against man even under a universal suffrage regime is not a contingency greatly to be feared. Nevertheless the citizen who votes should have a care. Unless he behaves himself, who can tell what may happen to him in a coming age, when women may outnumber men all along the line?—Elmira Telegram.

Mrs. Louis C. Roehle.

Mrs. Louis C. Roehle of Baltimore is skilled in working tapestry and in painting on silk and china. She has employed her spare hours in these pursuits for years, and her house is filled with beautiful things of her own making. During the national W. C. T. U. convention at Baltimore she became interested in the Armenian question, and wishing to raise money for the relief fund she lately threw open her house and invited her friends to come and see all it contained that was worth seeing. She charged no admission fee, but every visitor contributed what he or she chose. The result was $77 for the relief fund. Mrs. Roehle says she "wanted to do something, but did not know what to do, so she thought and thought, and finally she thought of that." Here is a hint for other society women.—Woman's Journal.

New Woman Pastor In Boston.

The Rev. Ellen Van Anderson, who was recently made pastor of the new Church of the Higher Life in Boston, was ordained without ever having pursued a course in theology. Her training for her work was gained through her connection with various transcendental cults, of which the new church is the outcome. The new woman pastor was born in Iowa and is about 35 years old. She is fair and fashionable, and an interesting episode of her pastorate was a threat on the part of her followers that unless she modified the gayety of her attire serious offense would be taken. Miss Anderson now preaches in sober garb.

The Color Question.

For two years the question of admitting Mrs. F. B. Williams, a refined and educated woman, but a mulatto, to membership in the Chicago Woman's club has been under more or less heated discussion. The club has been almost disrupted over the matter, and it remains to be seen, now that the friends of Mrs. Williams have won and secured her admission, whether the end has come in the matter. The broad ground finally adopted by the club was that "admission to the Woman's club should not be on the ground of color, creed or any line but that of fitness and personal character."—New York Times.

Dumas on Women.

Alexandre Dumas was a strong champion of equal rights for women. "Is it not absurd," he said, "that Joan of Arc, if now among us, could not serve as a witness of the birth of a neighbor's child or vote for town councilor in any part of the fair France she saved? France was proud of De Sevigne, De Stael and George Sand, but refused them the civil and political rights exercised by their coachmen."

Table Football.

A good table game that is easy to contrive does not need much preparation. Get a large cloth on which you can mark with chalk, or if you prefer you can stitch the lines with red cotton. The boys will tell you if you do not know how to lay out the football field. The ball is an egg that has been blown. A hen's egg is generally used, but a robin's

egg is better. It is not kicked, but blown from point to point. There is not much danger to the combatant, but a new ball has to be provided for almost every match. Touch downs and five yard limits are not possible, but the general rules for football may be observed.

In Their Own Light.

Mrs. Deborah Reed, 88 years old, of Attleboro, Mass., voted "yes" on the referendum. She writes to a grandniece in Oakland, Cal.: "It seems that some women stand squarely in their own light, and do not want their rights. So those who do must wait awhile. Equal suffrage will come some time, though, in the not far distant future."

Alice Moore McComas.

Mrs. Alice Moore McComas has been made one of the associate editors of The Spectator and Woman's World, published in New Orleans. She will conduct a mother's department and is to take charge of a woman suffrage department, to which she invites contributions from suffragists.

Ann Arbor wants a woman's building to house its federated women's clubs. Boston's building company for the same purpose is also active, though temporarily handicapped through a necessitated change in its incorporation.

USE OF ALCOHOL IN MEDICINE.

A Noted English Physician Claims That It Has No Value.

We have learned that alcohol is a drug and that even as a drug it ought to be used in disease with the utmost care. We have not refused it absolutely. At the Temperance hospital (in London) we have had it tried some 17 times in some 23 years, without any traceable benefit on any of these occasions, and we have clearly and confidently found how to do without it altogether. For my part, I have never once administered it in the hospital, nor any substitute in its place, and I have an actual satisfaction in the review of the result.

I have stood equally between two lines of practice, each for the long period of 25 years, and in both without being in any sense a fanatic. I have witnessed the treatment of diseases with alcohol and without it, and I am bound to say that the results of practice without it have been unquestionably the best.

I see it argued by a medical critic that my evidence, though it be not disputed on this matter, ought not to be decisive because I must have learned exceptional modes of treatment which the majority of practitioners could not be expected to acquire and cannot therefore find ordinarily applicable. I dispute this argument altogether. I have no special methods that favor the nonadministration of alcoholic fluids, and I use nothing to take their place. I simply do without alcohol. I have heard it suggested that in the hospital to which I have just referred there may be a selection of cases of disease, and that the patients most favorably conditioned for recovery are selected for treatment.

To this charge I must again make solemn denial. Our instructions to the resident staff are, "Of two cases always admit the worst in circumstances of pressure for admission and care not whether the patient be an abstainer or otherwise," rejection alone extending to those who, being contagious, would endanger by contagion. Thus we know that on all hands our comparisons are fair, and that without making the faintest pretense, but scrupulously avoiding that serious error, there is no hospital in which the results are better the wide world over.—Sir Benjamin Ward Richardson, M. D., F. R. S., in Longman's Magazine.

CONSUMPTION OF BEER.

Nearly a Billion Gallons Drunk In the United States Last Year.

The total consumption of beer in the United States for the fiscal year ending June 30 last was 334,469,661 barrels, which was an increase over the consumption of the previous year of 191,000 barrels. A barrel of beer averages 31¼ gallons. That would make the total consumption for the past year 945,926,904 gallons, or about 15 gallons for every man, woman and child in the land.

The consumption of beer throughout the United States varies greatly. It is largest in New York, Pennsylvania, Illinois and Wisconsin, and least in the southern and prohibition states. In Kansas, a prohibition state, the sale of beer last year footed up less than 6,000 barrels, whereas the total sales in the city of Milwaukee were 2,000,000 barrels.

There are in all 70,000 breweries in the world, of which nearly 30,000 are in Germany. Great Britain follows with 18,000 and the United States with 5,000. Beer yielded a revenue to the United States government during the fiscal year of $33,469,661, the tax being $1 a barrel, while distilled spirits, the consumption of which is scarcely one-tenth as great, yields three times as much more.—Wine and Spirit Gazette.

Francis Murphy's Epigrams.

Love never drives the husband from the home and into the ginshop.

Nobody can do as much for a man as he can do for himself.

No enemy is equal to the determination of a strong man's will.

No man ever walked into a saloon who really wanted to walk by it.

Don't let anybody be kinder to your son than you are.

America's greatest curse is the treating habit. Abolish it, and you have done a hundred years' work in temperance.

Suspenders, overshoes or beefsteak are more sensible things to offer to your companion than a share in a bottle.

Fashionable society is responsible for the popularization of the tippling habit.

Nice people need the pledge as much as anybody else.

More Deadly Than War and Famine.

Here is a vice perfectly preventable stalking among us which produces evils more deadly, because more continuous, than war, famine and pestilence combined, and yet we are so cold, so neutral, selfish, immoral and quiescent, as to make no serious or united effort to grapple with that intolerable curse. * * * We must be at the last gasp of national honor, we must be in the final paralysis of national selfishness, if we can tolerate the fact that this vice producing evil so deadly and so preventable is to stalk among us.—Archdeacon F. W. Farrar.

Do Not Prescribe Alcohol.

Physicians, as an educated and enlightened body of men, should never recommend alcohol unless absolutely necessary. They should endeavor to imbue the masses of mankind with the throrough understanding of the mental havoc and physical destruction wrought by this terrible agent.—Memphis Medical Monthly.

Forever—and a Day.

Urge me not, I pray!
All the air is golden—
Every thorny spray
In the sunlight blushes,
And my thoughts are holden
By the warbling thrushes;
Urge me not today.

Oh, when winds of May
Shake the boughs with laughter
Till they toss and sway,
Till they kiss and sever,
Speak not of hereafter,
Breathe not of forever—
Give me but today!

—J. K. Wetherill.

RUM IS A PLAGUE.

Harbinger of Vice and Crime and the Ruin of Health and Society.

Alcoholism is the plague of many northern climates, and we are not without participating in its dire influences. It should not be allowed to escape our vigilant attention, for it is the ruin of health, of society and of a nation. The fates point to the gloomy picture of ancient times, but the experience of the past does not seem to have succeeded in rooting out this terrible evil, which is the harbinger and entertainer of the greatest part of all crime and vice. Alcoholism has for its share more than half the occupants of our prisons, hospitals and lunatic asylums. Not only do those addicted to drinking intoxicating liquors most of the time throw their entire families upon the state for support, but the latter is also obliged to look after their scrofulous, idiotic and epileptic offspring, who are incapable of providing for themselves and are often dangerous to society. Their other children, although less affected by the original taint, are generally worthless subjects, lazy, criminal and degenerate, and form loathsome mediums for the propagation of disease and vice.

Under such conditions as these, and with such dreadful results, we pay too dearly the money that enters the coffers of the state or municipality under the title of tax or license. It is simply speculating on vice, on the ruin of wealth, health and talents, and such speculation is in nowise justifiable and should not be tolerated under any consideration. By every means in our power this plague should be opposed and, if possible, exterminated. It is more deadly than contagious diseases and more difficult to deal with. The problem is one for serious study and painstaking measures.—Dr. E. P. Lachapelle in Voice.

For Tipplers to Ponder.

An "eye opener" generally reveals a blood shot eye.

No man drinks to please his wife.

An old coat is usually found on an old drinker.

A jag of whisky costs more than a jag of wood.

A thick tongue and a thin purse are often the property of the same man.

When liquor goes into the stomach, love goes out of the heart.

When the saloon men all stand up before the bar of God, no one will say, "Well, gentlemen, what will you have?"

When "sweet sixteen" calls for her first glass of wine, the devil will be there to pull the cork.

A most diabolical mash—sour mash.

Hell's national flower—the rum blossom.

The key to perdition—whisky.

"Set 'em up"—headstones for the drunkards.

It takes some time to age whisky, but it does not take long to age the man who drinks it.

SABBATH SCHOOL.

LESSON XII, FIRST QUARTER, INTERNATIONAL SERIES, MARCH 22.

Text of the Lesson, Luke xii, 37-48—Memory Verses, 37, 38—Golden Text, Eph. v, 18—Commentary by the Rev. D. M. Stearns.

37. "Blessed are those servants whom the Lord, when He cometh, shall find watching." Faithful service is the topic for today, and there is nothing more purifying, or more conducive to faithfulness than watching for the coming of the Lord. I testify from a personal experience of 20 years. If the heart is full of fears or cares, both of which are fully dealt with in the preceding part of this chapter, we shall neither be watchful nor faithful, but if we live in and for our Father's good pleasure (verse 32) all fears banished by His perfect love and all cares cast upon Him (I John iv, 18; I Pet. v, 7), then our treasure being in heaven we will be watching for the Son from heaven. From the first assurance of a Deliverer (Gen. iii, 15) to the end of the book we are ever reading of the Coming One to suffer and to reign (I Pet. i, 11). He came once, at God's appointed time, to suffer, and the Simeons and Annas watched for Him. He is coming again. Blessed are the watchers.

38. "Blessed are those servants." Those who will not be taken by surprise should He come at any moment of the night or day. While these lessons are very practical and must be applied to the heart of every believer a glance at verse 36 will show that the watchers here specially referred to are Israel, who when Jesus shall come in His glory shall, in the words of Isa. xxv, 9, acknowledge Him as their Messiah. I certainly do not wait and watch for Him to return from the wedding, for as a part of Himself, His body, the church, I expect to be at the wedding.

39. "If the goodman of the house had known what hour the thief would come, he would have watched." His coming as a thief is mentioned in I Thess. v, 2; II Pet. iii, 10; Rev. iii, 3; xvi, 15, but only in reference to His enemies and the day of the Lord. Listen to I Thess. v. 4, 5: "But ye brethren are not in darkness, that that day should overtake you as a thief. Ye are all the children of light and the children of the day. We are not of the night nor of darkness."

40. "Be ye therefore ready also, for the Son of Man cometh at an hour when ye think not." The title, "Son of Man," takes us back to Ps. viii, 4-6, and to Dan. vii, 13, 14, 27, and shows the coming ruler of Israel and of the world, in which official capacity the head and body, Christ and His church, shall be manifest as one (I John iii, 2; Col. iii, 4; I Thess. iii, 13). Neither death, which is an enemy, nor the Spirit at Pentecost, who came as another Comforter, nor the destruction of Jerusalem, which is contrary to Ps. cii, 16, can in any Scriptural sense be said to be a coming of the Son of Man. Let us not omit the lesson that is in this and similar verses for our own souls. Be ready for service or glory any moment.

41, 42. "And the Lord said, Who, then, is that faithful and wise steward?" This in answer to Peter's question as to whether the Lord had been speaking specially to them or to all. He seems to answer, "Whosoever will may be a faithful and wise steward." In I Cor. iv, 1-5, Paul speaks of himself and fellow laborers as stewards of the mysteries of God and says that the one thing required of a steward is to be found faithful, and that in view of the coming of the Lord. "Meat in due season" is also referred to in I Cor. iii, 2; Heb. v, 12-14, and the difficulty of giving meat when one can only take milk.

43. "Blessed is that servant, whom his Lord when He cometh, shall find so doing." It will be sad indeed for the servants who are giving stones for bread and the poison of unbelief instead of the milk and meat and honey of the word of the Master. The Bible is a complete equipment for every man of God, sufficient to furnish him thoroughly for every good work (II Tim. iii, 16, 17), and the preacher who steps outside of the word of God for a topic for his people is dishonoring the Word of God and grieving the Spirit of God. The one business of every teacher and preacher is to be, like Haggai, the Lord's messenger with the Lord's message (Hag. i, 13).

44. "Of a truth I say unto you that he will make him ruler over all that he hath." It is said of Abraham's eldest servant that "He ruled over all that he had" (Gen. xxiv, 2), for "all the goods of his master were in his hand" (verse 10). It is said of Joseph that Potiphar "made him overseer over all that he had" and that Pharaoh "set him over all the land of Egypt" (Gen. xxxix, 5; xli, 41). Jesus said of the Spirit, "He shall receive of mine and shall show it unto you. All things that the Father hath are mine" (John xvi, 14, 15). Consider well, O child of God, our present privileges and future glories and be faithful.

45, 46. "His portion with the unbelievers." Therefore this servant was never a true servant; but, like Judas, only numbered with them. There is no Scripture that contradicts or really conflicts with the statement of our Lord that His sheep can never perish (John x, 27-29). The professed servant who lends his tongue to the evil one to lash other servants and at the same time gives himself up to the intoxications of this world's attractions had better consider ere it be too late these solemn words of Him who shall be our judge. "Not every one that saith Lord, Lord, but he that doeth the will of my Father" (Math. vii, 21). "Whosoever will be a friend of the world is the enemy of God" (Jas. iv, 4). "Ye cannot serve God and mammon" (Luke xvi, 13). If one chooses to be an unbeliever, he cannot expect other than the unbelievers' portion.

47, 48. If I understand the teaching of these two verses, it is that while all unbelievers, whether professedly servants of God or not, shall go to the place of torment, there shall be degrees of torment in proportion to their guilt. I am in the habit in my preaching of putting it this way: Those who receive Jesus Christ are saved freely by His grace, and all are equally saved (Rom. iii, 24), but each saved soul will be rewarded or given his wages according to his works (Rev. xxii, 12; Luke xix, 14; I Cor. iii, 13-15), so that while there are no degrees in salvation there are in glory (I Cor. xv, 40-42). Those who reject Christ will be lost because of their rejection of Him, whether professedly His or not, but their torment will be in proportion to their guilt. The servants of these two verses cannot be true servants of God, for such are not beaten or punished, because the chastisement of our peace was upon Him who was made sin for us (Isa. liii, 5; II Cor. v, 21). Wherever weeping or wailing and gnashing of teeth is mentioned it is always with reference to those who profess what they are not (Math. viii, 12; xiii, 42, 50; xxii, 13; xxiv, 51; Luke xiii, 28, etc.).

SECESSION BEGINS.

BALLINGTON BOOTH IN THE LEAD OF THE MOVEMENT.

Declares His Purpose Before a Large Audience In Cooper Union, New York—Great Enthusiasm Aroused by the Display of Old Glory.

NEW YORK, March 9.—The inaugural step made by Ballington Booth, the deposed commander of the Salvation Army in America, for a rival organization on lines similar to the one from whose command he has been relieved met with success last night. Cooper Union was the scene where the first gun was fired, the echo of which thrilled the hearts of 5,000 soldiers who, since the commencement of the international strife which has sundered Ballington Booth's allegiance to his father, General Booth, of London, have remained loyal to the deposed commander and his wife, Maud Booth. Every seat in the big auditorium was occupied. The aisles were crowded and the streets outside were thronged.

The Flag Creates Enthusiasm.

The women wore the regular Salvation Army emblem, but the poke hat was absent. The men, too, had their badges but wore no red jackets. Shortly after 7 o'clock, and before the vast audience had time to be seated, Captain Schneider, of the Bowery corps, sprang on a chair on the platform and waved an American flag with a painting of George Washington. The audience cheered lustily and the utmost enthusiasm prevailed. Order had scarcely been restored when Major Peter Glen, who was among the first of the officers to tender his resignation after Eva C. Booth had taken command, appeared on the platform waving an American flag, and placed a life-size crayon painting of George Washington on an easel in front of the speaker's table. This was the signal for renewed outbursts of applause.

Go Wild Over the Booths.

When Ballington Booth and his wife arrived from their Mont Clair home the audience lost control of itself. Their presence on the platform was the signal for an outburst of enthusiasm such as had never before been witnessed in Cooper Union. There was some music and considerable singing, after which Ballington Booth rose and said: "Mrs. Booth and myself have not come here tonight to allude to the recent sad tronble. It is quite true we have, after mature deliberation, decided to inaugurate a new movement. Could we have avoided it, it would most assuredly have been done on our part; but we recognized that the great American people believed that we had done work nine years for which they were gratified, and would not listen to the protest that we would retire into private life.

Will Work Among the Artisans.

"Recognizing as we did the largest field in the world, and still further realizing that there was room in America for one, two—aye 100 Salvation Armies—we have resolved to the best of our ability to win over the middle classes of the artisan community of this country. We wish no strife with the Salvation Army—no strife either literal or verbal. I belive that the failure of the so-called religious organitions of the present day is that they do not come down to the living places where Jesus Christ wants to be represented. I want to assure Mrs. Booth and those officers who have stood by me that I see in the distance a movemeut which tonight has received its impetus in this great gathering. I do not want anything that exists in the air, but a genuine consecration of our soldiers to the faith of Christ.

LAIDLAW WINS AGAIN.

His Famous Suit Against Russell Sage Decided in His Favor.

NEW YORK, March 7.—The appellate division of the supreme court has affirmed the judgement of $40,000 obtained against Russell Sage by William R. Laidlaw for injuries sustained by the latter in the bomb explosion in Mr. Sage's office several years ago. The court also allowed Laidlaw $3,000 for counsel fees and costs.

The decision was unanimous. The opinion of the court was written by Justice Patterson, who presided at the second and third trials, the one resulting in a disagreement and the other in a reversal. The opinion says that after examining the whole case, which contained over 200 exceptions, covering everything said or done by Justice Ingraham at the fourth trial, which was not in the interest of the defendant, the court is unwilling to order a fifth trial, and that the case is finally in proper condition to be passed on as to the question of law involved by the court of last resort.

TO DIE ON MAY 7.

Governor Hastings Fixes the Date for Holmes' Execution.

HARRISBURG, March 6.—The date for the execution of H. H. Holmes, the convicted murderer of Benjamin F. Pitzel and alleged murderer of twenty-one others, was fixed by Governor Hastings yesterday. He names Thursday, May 7, as the day. The decision of the supreme court affirming the judgment of the lower court was received at the executive department in the afternoon and was immediately laid before the governor by Secretary Beitler. The governor thought Holmes should have at least sixty days in which to prepare for death, and selected the time accordingly. The death warrant was at once prepared and forwarded to Sheriff Clement at Philadelphia.

Southern Republican Conventions.

TALLAHASSE, Fla., March 5.—At the Republican state convention the Eagan, or "machine" element showed itself in the majority, which means that most of the delegates to St. Louis will be Morton men.

MEMPHIS, March 5.—Republican district conventions in Arkansas yesterday elected McKinley men—first, last and all the time—in nearly every case.

JACKSAN, Miss., March 5.—The Republican state convention split in two. Both fnctions elected delegates to St. Louis, the Hill men being for McKinley.

GOMEZ REPORTED DEFEATED.

Spaniards Say They Whipped Him with a Loss of Seventy Killed.

HAVANA, March 9.—An important engagement is officially reported to have taken place in the central portion of Matanzas province. Colonel Vincuna reports that he met a force of insurgents numbering 7,000 led led by Maximo Gomez, Antonio Maceo, Lacret and others, at the plantation of Diana and Alabrus in the district of Corral Falso. They were dislodged from their position by the troops and made a precipitate flight towards San Miguel de los Banos. The insurgent loss is reported to be seventy-one killed and forty-two wounded and left on the field, as well as numerous others carried off. The insurgents also lost 200 horses. The loss of the troops was three killed and nineteen wounded.

TAMPA, Fla., March 9.—An insurgent emissary from Cuba arrived here last night. He bears dispatches from Maceo to the junta in this country. Maceo, he says, is only five miles from Havana with 8,000 men, waiting for Weyler to attack him, as are the rebels all over the island. He says Maceo in January and February captured 2,800 rifles from the Spanish, together with four field pieces. Maceo has 6,000 well-armed men, and will raise his force to 40,000 and begin an aggressive campaign against Havana.

United States Consulate Stoned.

VALENCIA, March 6.—The disorders which were prevalent here when the news was first received of the action of the United States senate on the Cuban question broke out afresh and there were renewed demonstrations of hostility to the United States. The mob made its way to the United States consulate, which was stoned, and the windows of which were smashed by the infuriated populace.

FOR SALE

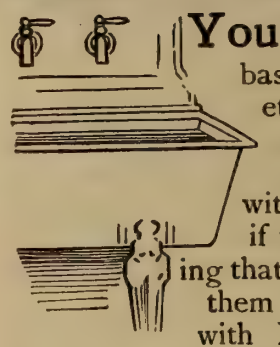
In Wheaton, half mile from the College, 30 rods from College Avenue station, C. & N. W. R. R., half acre of land, high, well-drained, with barn, filtered cistern, fruit and shade trees. A beautiful location for a suburban home.

Address MRS. N. E. KELLOGG,
Wheaton, Ill.

OLD COIN.

"I have a fifty-cent silver piece, coined in 1826, which my father kept as a memory-piece of the murder of Captain Wm. Morgan by the Freemasons."

So writes a friend of the *Cynosure*, who wants to sell it for all she can get. Anyone wishing to purchase can send their offer to the *Cynosure*, 221 West Madison street, Chicago.



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6 Pairs Star Heel Plates.
½ lb Copper Rivets and Burrs.
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CHRISTIAN CYNOSURE, 221 West Madison St., Chicago.

ITEMS OF INTEREST.

STATE NEWS GATHERED FROM HERE AND THERE.

Some of the Important Happenings of the Week Reported by Telegraph—Matters Which Will Be of Interest to Our Readers—State News in Brief Form.

SPRINGFIELD, March 5.—The advance sheets of the annual report of the Illinois railroad and warehouse commission for 1895 are just issued. The report shows that passenger tariffs do not exceed 2 75 cents per mile; average tariff on all kinds of freight, local and through, does not exceed 1.35 cents per ton per mile, being 46 and 80 per cent. respectively, lower than in 1870.

During the past year 63,485,413 passengers were handled But twelve persons were killed in accidents, being one out of every 5,290,451 carried, but one person out of every 409,583 passengers carried was injured. The commission makes many suggestions for changes in operating the railroads and recommends the enactment of laws controlling the same by the next general assembly.

The Smallpox at Duquoin, Ills.

SPRINGFIELD, March 6.—The state board of health received the following telegram from Duquoin: "Several new cases of smallpox have appeared here, and two suspicious cases. Mayor Dunn has the disease, and he is in the pesthouse. Fuller particulars today," and signed by Dr. Martin Carr. Twenty-six cases are now confined in the pesthouse there. Telegrams have been received from Benton, Pinckneyville and other adjacent towns requesting quarantine against Duquoin, all of which are refused by Dr. Scott, secretary of the state board of health. No other localities report the disease.

Green Goods Men Captured.

CHICAGO, March 6—Captain James Stuart of the postal inpection department Friday afternoon arrested three men who, he says, are among the cleverest "green goods" operators in the United States. The men were arrested at Sixty-third street and Cottage Grove avenue. The prisoners were at once search and $25,000 in good money was found in their possession. The men's names are Charles Herd, alias Vogle; E. Gray, alias Vogle; Frank Smythe. The capture was the end of a cleverly laid plot at the Hotel Delaware.

Illinois Dairymen's Association.

PRINCETON, March 5.—At the twenty-second annual meeting of the Illinois State Dairymen's association the address of welcome was made by Mayor Skinner and the response by John Stewart, president of the state association. W. R. Hostetter, ex-secretary of the state association, spoke on the ensilage system and its advantages. His paper with the discussion was the chief topic of the day. D. W. Willson, editor of the Elgin Dairy Reporter, spoke on "What Can We Do to Increase Dairy Farms in Illinois?"

Iowa Man Held for Arson.

KEITHSBURG, Ills., March 9.—I. M. Laughlin, of Fort Madison, Ia., has been held to the grand jury in the sum of $1,000 on the charge of arson. The crime is said to have been committed on Halloween night in 1893, at which time the greater portion of the business district of Keithsburg was destroyed. The authorities here say that a confession was made by Laughlin to a confidant while at the county fair at Salem, Ia.

Fatal Disease Among Horses.

PANA, Ills., March 9.—A violent disease among horses is prevalent in the section northeast of Pana and Tower Hill, and many farmers have lost a number of valuable animals. The attending veterinary surgeons say the disease was caused by a poisonous vegetable fungus developed by the drouth and the prevalence of chinch bugs. The cases have been reported to the state veterinary.

Too much Hateology, too Little Heartology.

"There is at least 46 per cent. of the wage-earning populace of the community who are not identified with any church or place of religious worship. It is those we want to reach and extend to them the love that inspired the Nazarine on the streets of Jerusalem, nearly 1900 years ago. Oh how much hateology and how little heartology there is today. Mrs. Booth and myself have within the last few days been reading thehistory of that great American soldier, George Washington, whose portrait stands on this platform tonight. We thought of him and his goodness of heart and love for Christ as he turned away for a moment from the frightful scenes of Valley Forge and repaired to the woods where he knelt in prayer to the God of his country. Whatever be the mission we undertake it will bear the right stamp and will be directed in the right direction."

DEATH OF MANAGER M'VICKER.

The Well-Known Chicago Theatrical Veteran Stricken by Apoplexy.

CHICAGO, March 9.—James H. McVicker, the Nestor of the Chicago stage and one of the most picturesque figures in the theatrical world of today, is no more. The veteran actor and manager breathed his last at 1:10 o'clock Saturday afternoon, peacefully and painlessly. Three weeks ago last Monday Mr. McVicker had an attack of apoplexy, which completely prostrated him. The nature of the stroke, due to and rendered grave by his advanced age, was extremely serious, and from t he first his recovery was regarded by his family and friends as beyond hope. He gradually relapsed into a semi-conscious condition, from which the exertions of his physicians could not arouse him. He suffered but little in his last illness and not at all at its close.

Flood at Hartford Receding.

HARTFORD, Conn., March 6.—The water in the flooded district is receding. So far it has lowered eight inches. The selectmen made a tour of the flooded district in a boat and found many instances of suffering. Some families have been without fires for two days. Many cases of measles and throat trouble have been discovered in the flooded district, the health officers saying that there fully 500 cases.

Costly Blaze at Louisville.

LOUISVILLE, March 9.—Fire broke out in warehouse No. 3 of the Union Warehouse company at 1 o'clock this morning, entailing a loss of $175,000 on contents, which consistt of merchandise, hay and farming implements and $30,000 on the building, all covered by insurance.

THE MARKETS.

New York Financial.

NEW YORK, March 7.

Money on call easy at 4 per cent.; prime mercantile paper 4½ @ 6 per cent.; sterling exchange steady, with actual business in bankers' bills at 487¾ @ 488 for demand and 486¾@487 for s xty days; posted rates 487½@489; commerc al bills, 486¼.

Bar silver, 63⅝; Mexican dollars, 54¾.

United States government bonds firm; new 4's registered, 117¼; do. coupons, 117¼; 5's registered, 112⅞; 5's coupons, 112⅝; 4's registered, 103¼; 4's coupons, 110⅝; 2's registered, 95; Pacific 6's of '97, 102.

Chicago Grain and Produce.

CHICAGO, March 7.

The following were the quotations on the Board of Trade today: Wheat—March, opened 64c. closed 63¾c; May. opened 65½c, closed 65¼c; July, opened 66c, closed 65⅝c. Corn—March, nominal, closed 28⅜c; May, opened 30½c, closed 30½c; July. opened 31c, closed 31¼c. Oats — March nominal, closed 19⅝c; May, opened 20⅞c, closed 20⅞c; July, opened 21c, closed 21c. Pork—March, opened $9.60, closed $9.52½; May, opened $9 75, closed $9.67½ Lard—March, opened $5.25, closed $5 22½; May, opened $5.40, closed $5.37½.

Produce: Butter—Extra creamery, 21½c per lb; extra dairy, 18c; packing stock, 8@9c. Eggs—Fresh stock, 10@10½c per dozen. Dressed Poultry — Spring chickens, 8½@9c per lb.; old hens, 8@8½c; roosters, 5@5½c; turkeys, 12 @13½c; ducks, 10@13c; geese, 6@9c. Potatoes —Burbanks, 18@20 per bushel Sweet Potatoes —Illinois, $2.00@2.75 per bbl. Apples—Fair to choice, $2.00@3.75 per bbl. Honey—White clover, 1-lb sections, fancy, 12@13 per lb.; broken comb, 8@10c; extracted, 5@6c. Cranberries—Cape Cod $7.50@8.50 per bbl..

Milwaukee Grain.

MILWAUKEE, March 7.

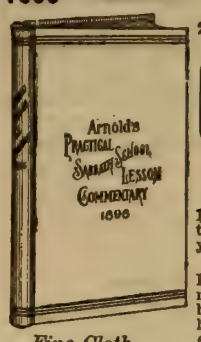
Wheat—No. 2 spring on track, 63¾c; No. 1 northern, 65¼c; May, 64⅞c. Corn—No. 3, 27½c. Oats—No. 2 white, 20½c; No. 3 do., 20½c. Barley—No. 2, 32c; samples, 27@32½c. Rye—No. 1, 40c.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Mar. 2 to Mar. 7:

Rev Wm Fenton, Rev W B Stoddard, Wm Tisdell, H C Spencer, Wm McKnight, Alfred Millet, Mrs D K Keir, Henry Schelling, Henry J Schrader, J M Dilworth, M E Malmstrom, Amos Walston, Rev W M Bunce, Adam Ebey, S S Palmer, John D Frick, J W Grange, L M Samson, Rufus Day, J H Berger, Minerva Harvey, Samuel D Guengerich, J D Guengerich, J Ganoung, Frederick Byrer, Wm Hamlyn, T J Houser, S S Smith, A T Ayers, W H Fisher, A Smith, S M Neff, S B McGrew, John B White.

1896 ARNOLD'S PRACTICAL SUNDAY SCHOOL LESSON COMMENTARY 1896



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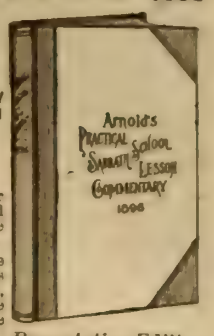

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FOURTH. The Sabbath School should take an aggressive position on all moral reforms.

FIFTH. The Sabbath school should be under the foster care of an evangelical denomination. So-called union schools are to be discouraged.

SIXTH. The Sabbath School should not "burrow up" during the winter.

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FARM·FIELD AND GARDEN

SWEET CORN AS A FARM CROP.

Some of the Advantages Derived From Growing the Sweet Varieties.

It is a matter of surprise to American Cultivator that the sweet varieties of corn are not more generally cultivated. Following is what this authority says on the subject:

The grain yield of sweet corn is as large as that of other corn, for though the ears are generally small, most kinds of sweet corn will bear two, three and occasionally more ears on a stalk. For those who merely grow corn to feed, the sweet variety has great advantages. Its stalks are richer and sweeter than ordinary field corn, if they are cut, as all corn should be, when the grain has just begun to harden. Besides this, sweet corn generally brings a considerably higher price in the market than other corn.

There are some difficulties in properly drying sweet corn, because of the excessive amount of moisture it contains, which, with its sweetness, makes its especial value. But when a sweet corn begins to dry it dries out more quickly than any other. If always cut and husked early, the ears can be placed for a day or two in an evaporator, which every farmer should have. In this time they will dry so much that the corn can then be put in large cribs without danger of becoming moldy. But a large portion of the sweet corn crop is sold in its green state and for much higher prices than ordinary corn brings by the bushel. Twelve to 15 cents is the price which green corn usually brings early in the season. This soon runs down, but even at the lowest rates corn sold by the dozen ears brings more than ordinary corn will after being husked, cared for until dry and shelled. The price paid by canning factories is still lower than that sold to grocers and private houses. But the farmers near a canning factory have always found sweet corn one of their best paying crops, and they have learned to grow it to the exclusion of ordinary corn, feeding the surplus on their farm.

Sweet corn when thoroughly dried can be ground and makes a light, palatable and easily digested meal. Ground with the cob, mixing a little common corn and oats with it, so as to make the cob grind more finely, gives a feed that will be eaten by all stock and that will be less likely to cloy them than ordinary grain meal. But there is a still more profitable use for sweet corn if cut while very green and its grain sliced from the green cob and spread thinly in an evaporator. This, if put when fully dry in bags in a cool place, will keep in good condition for using after being soaked in water a few hours to regain its original freshness. Corn so prepared is quite as good as canned corn and is less trouble to prepare. It is easy in almost any locality to create a demand for this dried sweet corn by leaving some at stores to be sold or giving a little on trial to those who will be likely to become customers. Wherever this evaporated corn is once tried it will soon create a steady and paying demand for it.

Nitrogen From the Air.

That nitrogen can be obtained from the air for fertilizing crops, instead of paying 15 to 25 cents per pound for it in the form of commercial fertilizer or ammonia containing substances, has now been abundantly demonstrated. Clover and other leguminous plants, if their roots are infected with the proper germ or bacteria, have the power to get their nitrogen from the air. The little nodules found on the roots of these leguminous plants contain minute organisms that enable the plant to fix free nitrogen. Just how this is done is not definitely settled, although progress in this direction is being yearly made by careful scientists in this country and Europe. American Agriculturist considers this discovery one of the greatest strides that agricultural science has made of late years, and calls attention to the fact that bacteria is also responsible for much progress in the dairy, and the effect of certain germs on soils and plants is coming to be better understood, so that the farmer can make use of the good bacteria and get rid of the bad ones. These and kindred topics are justly receiving much attention at the institutes and other farmers' meetings for discussion this winter.

Alfalfa as a Honey Plant.

A Kansas correspondent of The Orange Judd Farmer writes as follows:

The cultivation of alfalfa has added considerably to the honey crop of the United States. No other honey plant has given such a "boom" to beekeeping, especially in the western states. This plant stands the drought, and when well rooted seldom fails to produce heavy crops of hay and seeds when almost everything else fails, as its roots penetrate very deep in the ground, in many cases reaching water at 15 feet deep. I have seen a continuous flow of honey from this plant, commencing the middle of May and lasting until the first of September, for several years, without regard to drought or season. Alfalfa honey differs but little from white clover. It is in every respect as good, and is quoted in the markets at the highest price.

Subduing a Drained Swamp.

A farmer who has cleared and tile drained four acres of swampy land which has for many years been covered with bogs tells in The American Agriculturist that the sod was so tough that it had to be broken up with a double team of oxen. The easiest and most effective method of subduing the land next spring is to sow corn broadcast for fodder, and the following year put in corn or potatoes in hills and cultivate thoroughly. After that the land may be seeded down or used for any crop desired.

Deafness Cannot be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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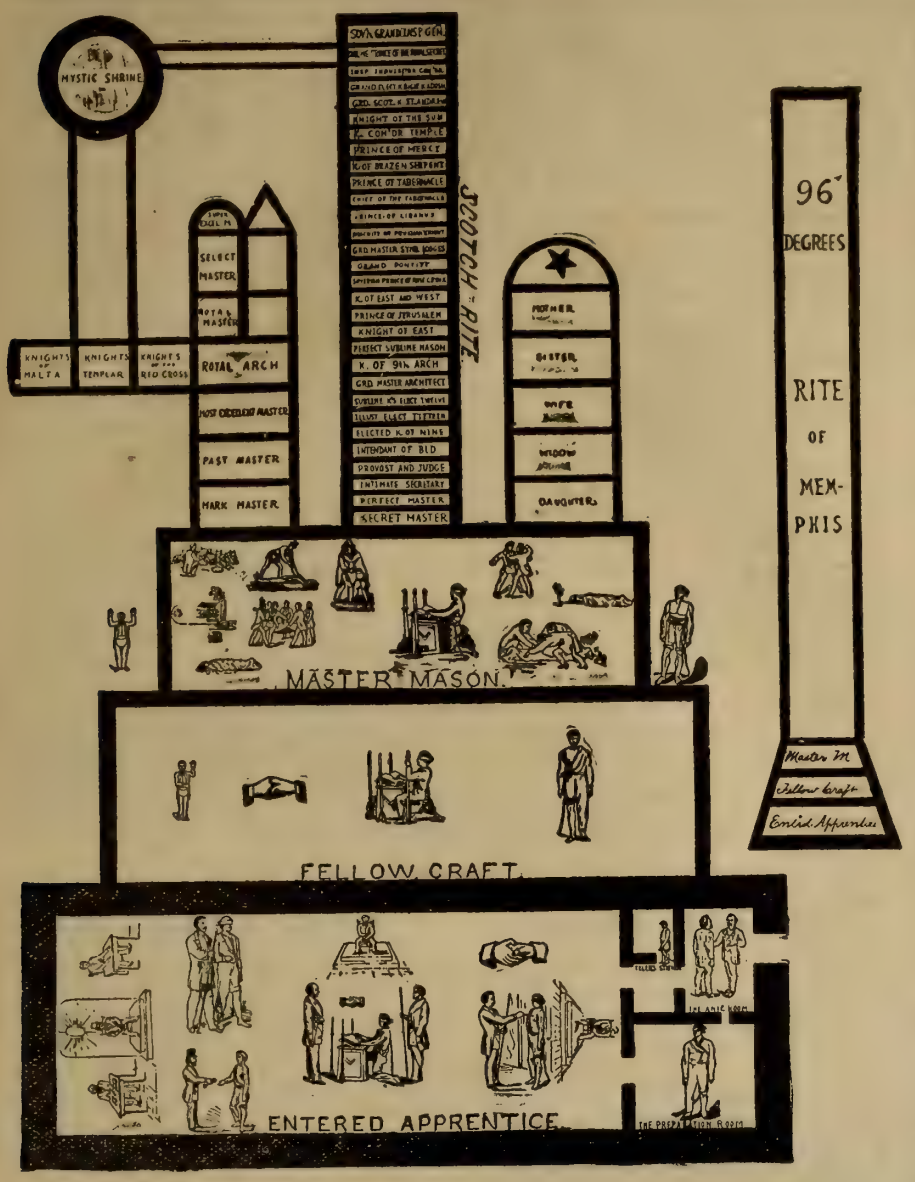

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Are Secret Societies a Blessing? An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too." A pamphlet of 20 pages and cover Postpaid, 5 cents.

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Judge Whitney's Defense before the Grand Lodge of Illinois. Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents each.

General Washington Opposed to Secret Societies. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

Morgan's Exposition, Abduction and Murder, and Oaths of 33 Degrees. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan;" "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees." 300 pages; cloth, $1.00.

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Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbeus Armstrong (Presbyterian) a seceding Mason of 21 degrees. 15 cents each.

Are Masonic Oaths Binding on the Initiate? By Rev. L. A. Post. 5 cents each.

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Masonic Outrages. Compiled by Rev. H. H. Hinman. Showing Masonic assault on lives of seceders, on reputation, and on free speech; its interference with justice in courts, etc. Postpaid, 20 cents.

Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each.

History of the Abduction and Murder of Capt. Wm. Morgan. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. 25 cents each.

The Mystic Tie, or Freemasonry a League with the Devil. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a proved Freemason. 15 cents each.

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HISTORY OF A WEEK.

Tuesday March 3.

Miss Paulina Clarke, Miss Mary Greeves, both of Westmoreland City, Pa., and Richard Garland, of Shafton, were run down by a freight train near Irwin, Pa., and all were instantly killed. They were returning from an entertainment.

Halsey & Reed's packing house at Ogden, Utah, was burned. Loss, $100,000.

Montana is experiencing the coldest weather of the season. The thermometer reached 45 degrees below zero Sunday.

The massacre of thirteen Armenian families is reported from the district of Moosh and five Armenians are said to have been killed at Kirchehir, in the Angora district.

Forty young women who went to No Man's Land, now Beaver county, O. T., two years ago to teach school have organized the Panhandle Cattle company and will hereafter devote half of their incomes to the raising of cattle for the eastern market.

Irene Raymond, a member of the Eunice Goodrich Dramatic company, committed suicide with morphine at Guthrie, Okla. She said she was tired of life.

Wednesday March 4.

Ex-Congressman John M. Glover, of St. Louis, has been awarded $150,000 damages for libel against the American Casualty company of Baltimore. The company printed Mr. Glover's name in a list of alleged embezzlers and defaulters in positions of trust.

John V Crum, the famous sprinter, a member of the Chicago Athletic association, has been elected city attorney of Bedford, Ia.

President Cleveland went to New York last night and presided at a meeting of the Presbyterian board of home missions. He returned to Washington this morning.

The Genesee, an immense apartment building at Utica N. Y., burned. Mrs. David Hughes was killed by falling from a fire escape and Mrs. John Wood is missing.

Ramon O. Williams, for twenty-one years consul general of the United States in Havana, has tendered his resignation to President Cleveland.

It is reported that the Italian army in Abyssinia has been badly defeated by the Shoans, who killed 3,000 of the invaders.

Thursday, March 5.

The contracts for meat supplies for the British North American squadron have just been accepted, and Armour & Co., of Chicago, will furnish all the salted and canned meats required.

During the course of a debate on the sugar bill in the German reichstag Herr Staudy urged a direct tax on sugar and energetic action against the United States.

Fire in Bozeman tunnel at Helena, Mont., is burning fiercely with no prospects of extinguishing it. The damage is beyond estimate and the tunnel will probably be a total wreck.

Maine and New England generally are experiencing a cold wave with heavy snow which is seriously embarrassing railway traffic

The state temperance union in session at Topeka, Kas., refused to adopt a resolution denouncing Governor Morrill for his failure to enforce the prohibitory law.

Dr. Carey's 3-year-old daughter died at Montevista, Colo., from the effects of a dose of morphine administered by her little brother, who was playing doctor.

Friday, March 6.

The commercial marine of Canada gives employment to some 60,000 hardy sailors.

Fire broke out in the rear basement of N. S. Sandberg's furniture store, Chicago, and the dozen families occupying the three floors above were forced to seek refuge in the street.

The house committee on invalid pensions decided to report favorably the bill passed by the senate granting to the widow of ex-Secretary Gresham a pension of $100 per month.

Dr. Buhl, who was vice president of the German reichstag in 1889, died at Deidesheim.

The managers of the Indemnity Exchange and Lumberman's Lloyds of Kansas City have been arrested charged with transacting an insurance business without a license.

License granting the Seva Insurance company of Sweden permission to transact a general life and fire business in Wisconsin bas been issued to that company.

Li Hung Chang has started to attend the coronation of the czar at Moscow.

Saturday, March 7.

A woman in Simpson county, Ky., still spins and weaves all the cloth for the clothing worn by her husband and children.

Mrs. Valentine Kurtz, the Danville (N. Y.) woman who believed in faith cure and recently fasted forty days, is dead.

There is great activity in the oil region of southeastern Kansas, and much is doing both in the boring of new wells and in the development of wells already put down to oil. Some 2,000 wells will be opened in that region within the next six months.

The tallest standpipe in New England was completed at Kennebunk, Me., last week. It is 105 feet high and some 13,500 rivets were used in its construction.

J. Amer, aged 70 years, committed suicide at Chicago. The lifeless body of the old man was found hanging from the gas fixture. He was poor and despondent. His relatives live near Petersburg, Wis.

Monday, March 9.

Mrs. Mary A. Davidson, now awaiting trial in the superior court at San Francisco, charged with extorting $500 from Rev. C. O. Brown, has been released on $3,000 bail.

At Trenton, N. J., Brockaway, the aged counterfeiter, was sentenced to ten years in states prison and fined $1,000. Two of his accomplices, one a woman, received less severe punishment.

The actress Johnstone Bennett attempted to clean a dress with gasoline in the Baker hotel, Omaha, and the fire that resulted seriously burned her arms and hands, caused a panic in the hotel and destroyed the dress.

Governor Altgeld, in an interview, declares in favor of the recognition of Cuban belligerency and independence and of the United States making a personal matter of it.

Professor Ruttan, of McGill university, has just returned to Montreal from a trip to Cuba. He says that even the still loyal citizens of Havana admit that 75 per cent. of the population is in sympathy with the insurgents.

Jackson and Walling, the alleged murderers of Pearl Bryan, have been remanded to the custody of the Kentucky authorities, but have sued out a writ of habeas corpus.

NATIONAL LEGISLATURE.

Synopsis of Proceedings in Both Houses of Congress.

WASHINGTON, March 4.—The senate passed the agricultural appropriation bill without material change. A bill was passed to prevent bulky articles being sent free through the mails by the departments. Wolcott said roller-top desks were sometimes sent that way. A joint resolution appropriating money for the distribution of the World's fair medals was adopted. Gorman gave notice of a motion to reconsider the bill to enlist 1,000 men for the navy, etc.

The house spent the day debating an amendment to the legislative appropriation bill to abolish the fee system for United States attorneys and marshals, without action.

WASHINGTON, March 5.—The senate took up the Dupont election case from Delaware, and Mitchell spoke in favor of Dupont, but no action was taken The Cuban resolutions were sent to conference. The house bill regulating proof in pension cases was passed, as were a number of bills of only local importance.

The house passed a joint resolution authorizing the erection at the treasury department of a statue of F. E. Spinner. The rest of the day was spent fixing salaries of United States district attorneys under the clause in the legislative appropriation bill abolishing fees. Among those fixed were the following: Illinois—Northern, $5,000; southern, $4,000. Indiana, $5,000. Iowa, northern and southern, $4,000. Michigan—Eastern, $4,000; western, $3,000. Wisconsin—Eastern, $4,000; western, $3,000

WASHINGTON, March 6.—Following bills were passed by the senate yesterday: To pay Charles P. Chateau, survivor of Chauteau Harrison Valle, $174,000, for a battery furnished during the war; directing the judiciary committee to investigate the subject of "contempt of court" and report what mandatory legislation was necessary. The last resolution was drawn by Hill and is a substitute for resolutions for an inquiry into the imprisonment of E. V. Debs. Sherman reported conference agreement on Cuban resolutions, which was the house substitute. It went over until Monday. In the house a bill was passed on motion of Grosvehor of Ohio to make the national military parks national fields for maneuvres of the regular army and militia of the states under regulations to be prescribed by the secretary of war.

WASHINGTON, March 7.—In the house yesterday a bill was passed to abolish the cash payment of pensions. The purpose of the bill is to prevent the swindling of old veterans who draw their pension money at the agencies on the quarterly pay days. The house then resumed the consideration of the remaining features of the amendment to the legislative bill to abolish the fee system in the cases of United States attorneys and marshals.

WASHINGTON, March 9.—The house entered upon the consideration of the eighth of the thirteen regular appropriation bills, that providing for the postal service. It is the largest of the supply bills, carrying over $91,000,000. A series of attempts was made to increase the compensation of the fourth-class postmasters, but they went before points of order. The senate resolutions authorizing the secretary of the treasury to distribute the diplomas and medals of the World's fair to exhibitors entitled to them was adopted.

BAD EXPLOSION AT CHICAGO.

Steam Pipe in a Laundry Explodes, Injuring Nine Men.

CHICAGO, March 7.—An explosion occurred in the building of the Troy Laundry-Machine company at 2:50 o'clock yesterday afternoon, resulting in injury to nine men.

The Troy Laundry company's plant is located at 401 Fifth avenue. The explosion was followed by an uproar amounting almost to a panic and hundreds of excited, thoroughly frightened people soon thronged the hallways leading to the street. The victims are: William Grant, E. Berry, Frank Kain, Samuel Marsala, Frank Marsala, William Belbeu, Theodore Hubbard, E. W. Graham, Samuel Jerevasa.

The men were working on an excavation for a basement and they struck a hidden steam pipe and broke it and the explosion followed, badly burning all the men, but none fatally. The windows of the building were broken. The suffering men were all taken to the county hospital.

Cablegram from John Hays Hammond.

WASHINGTON, March 6.—John Hays Hammond, the American mining engineer who is under bail at Johannesburg awaiting trial on a charge of treason, has cabled Secretary Olney as follows: "Please record my appreciation of Consul Manion's efforts in my behalf. He has shown wisdom and good judgment, rendering me great service. I am well treated by the government. Preliminary trial commences next week. I have no fear of the ultimate result, as I am innocent of attempting to overthrow the government, though participating in revolutionary movement."

DETECTIVES FOUND GUILTY.

Men Who Shot Frank White in Place of His Brother at Chicago.

CHICAGO, March 9.—Facing verdicts of murder for one and manslaughter for five of them, the six employes of the Berry Detective agency who killed Frank W. White on West Polk street Nov. 14 last sat in Judge Adams' court and did not betray the slightest emotion. A motion for a new trial was at once made and it will be heard tomorrow. The verdict sends William J. Dix to the prison for life, and five others to indeterminate sentences. The crime charged was the killing of Frank White, an honest young man, in mistake for his brother, a reputed tough and thief. The name of the latter is Clarence White and he testified against the men who had tried for weeks to arrest him.

Clarence White was a well-known thief, wanted by the Berry agency as the leader of a gang of porch climbers, of whom two had been sent to the penitentiary. Of the plunder of the gang fully $40,000 worth of property was recovered. The Berry agency searched repeatedly for White, but failed to get sight of him until the night of Nov. 14, when four of its men saw him drive with his brother Frank from his mother's house, attempting to escape from the officers. Berry's men headed him off and Dix caught hold of the bridle when he says he was fired at from the buggy. He returned the fire and his partners took a hand in the shooting and Frank White was killed

It was urged by the state that the men who were after White were no better than he and evidence was given that Dix had threatened White. Charles Berry, of the agency, said after the verdict was rendered: "Clarence White and his gang entered about fifty residences before we caught them and recovered some of the property and this is what we get for our work. No one in this town could get Clarence White but these men, who knew his habits and his haunts. It was absolutely necessary to send these men out to get him. We shall stick by the men and expect to win out yet. The verdict is an entire surprise to us, as we could not see in the evidence the slightest proof against several of the men."

WILLIAM J. CAMPBELL DEAD.

Noted Lawyer and Republican Politician of Chicago—Archbishop Kenrick.

CHICAGO, March 5.—William J. Campbell, lawyer, politician and citizen of Chicago, is dead. Mr. Campbell expired yesterday. Before he died he was able to recognize his daughter, Miss Mary Campbell, who reached his bedside at 7 a. m., just from school in the east, having been hurriedly summoned. Pneumonia was the malady. Ten days ago Mr. Campbell caught a severe cold and rapidly grew worse. Coming at this time Mr. Campbell's death is peculiarly unfortunate, for his widow is lying at Passavant hospital in a critical condition and for some time information concerning the dangerous character of her husbane's illness was withheld from her.

Although Mr. Campbell could recognize his daughter and some of his friends early in the morning he could not speak. The physicians at 7 o'clock said their patient was "barely alive." He was kept up by inhalations of compressed oxygen, but his vitality rapidly left him until he succumbed. Mr. Campbell was the Illinois member of the national Republican committee and of great prominence in party councils. He leaves besides his widow five children and innumerable friends to mourn his loss.

Archbishop Kenrick Called Hence.

ST. LOUIS, March 5.—Peter Richard Kenrick, who for fifty-five years prior to three years ago was the Roman Catholic bishop of this diocese, died at 1:30 o'clock yesterday afternoon in the 90th year of his age. His death was peaceful and painless. It was lung trouble. helped by senile debility, that laid him low at last. Archbishop Kenrick was born in Ireland and educated at Maynooth. The funeral will probably take place next Tuesday.

Governor Greenhalge Is Dead.

LOWELL, Mass., March 5. — Governor Greenhalge died at 12:30 this morning. He was born in 1843 to at Clitheroe, Lancashire, England, and was brought to the United States in his teens. He was the holder of various public offices in the state, beginning with councilman of Lowell and ending with governor. He was a member of the Fifty-first congress. He leaves a widow and three children.

Satolli at Denver.

DENVER, March 6.—Cardinal Satolli spent Thursday in visiting Sacred Heart college and the various churches of the city. Numerous petition from the dissatisfied, both among the clergy and the laity, were presented to him during the day. He left latter in the day for Kansas City.

Dunlop Gets a Supersedeas.

CHICAGO, March 9.—A telegram has been received in Chicago from W. S. Forrest at Washington, to the effect that Justice Brown, of the United State supreme court, has granted a supersedeas in the case of Joseph R. Dunlop,

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Annual meeting of the National Christian Association on Thursday, May 14.

When the river channel is full, the sand bars disappear; so when the flood tide of God's Spirit comes upon the church, all sect lines will disappear.

Frances E. Willard, some years ago while enroute to the Minneapolis W. C. T. U. convention, said, "I do not like secret societies and have no use for them."

Preparations are being made for a more extensive presentation of the principles of the anti-secret movement before the various churches of this city at the next annual meeting than ever before.

Mary Allen West, so long editor of the *Union Signal*, once wrote, "I was brought up to believe secret societies wrong; graduated under President J. Blanchard, and have never severed from his teachings and those of my father on this subject. I have never belonged to any secret society and never shall."

The threatened disintegration of the Salvation Army, because Gen. Ballington Booth refuses to obey the order of his father, Gen. Booth of England, is exhibiting the weak feature of that organization. It is in its form of government too much like the government of the lodge; the authority is in the hands of one man. It is the farthest removed from republican government which is the Bible form. It divides the authority, under God, to formulate and administer law equally among the people. It is government from God, and through the people.

We gratefully acknowledge contributions many liberal friends of our movement have sent us in the past. As the meetings which are being arranged for the various churches in this city in connection with the annual meeting will involve some expense, we earnestly request those who can to send their contributions before this meeting.

EDMOND RONAYNE.

We give on our eighth page a sketch of the life of this distinguished teacher, evangelist and Anti-masonic lecturer. He is in his sixty-fourth year, yet he speaks with about as much power and enthusiasm as he did twenty years ago and he cherishes a growing antipathy to the lodge. No speaker on the anti-secret platform has been able to hold an audience longer or impress them more deeply. Like Gough on temperance and Luther on Romanism, he speaks with an intense earnestness and conviction that can be born only of actual experience with the evil.

Mr. Ronayne has lectured against Masonry and worked the degrees publicly in hundreds of cities and towns throughtout the country, and never fails to create a profound impression. His thorough knowledge of the subject, derived from his experience as Worshipful Master of a prominent lodge in this city, enables him to dissect the system and expose its iniquity in a most convincing manner. His two books, the "Hand-book on Freemasonry" and the "Master's Carpet" are works of standard authority, and are having a large sale. During his many years experience as a public teacher he gained a high reputation, as is evidenced by testimonials from leading educators in Canada, which we will publish in our next issue.

One of the greatest encouragements we have in laboring in the anti-secret reform is the thought that thousands of praying men and women are daily asking God's blessing upon our work. We are working along the line of many prayers. And every time the petition ascends, "Thy kingdom come," it means the success of our work; because that kingdom cannot come without the removal of the anti-Christian lodge system.

The signs of the times and the prophecies of the Bible point to a nearing time of trouble, "such as has never been since there was a nation." There never was a time when God's people should do as much praying as now. "Blessed is he that watcheth and keepeth his garment, lest he walk naked and they see his shame." The potsherds of the earth are soon to be dashed together and broken, and all evil systems and combinations completely destroyed, and only that which cannot be shaken will remain.

Edmond Ronayne many years ago worked the three degrees of Masonry before large audiences in the court house in the city of Bloomington, Indiana. A few years ago the editor of the *Cynosure*, when visiting that city for the first time, had an announcement out to lecture on Masonry in one of the churches. Going into a barber shop a short time before the lecture, and while in the chair he heard this conversation between a Freemason and the barber: "Are you going to hear the lecture on Masonry to-night?" "No," replied the barber, "I have no time to hear a man lecture on a subject he knows nothing about." "The trouble is," said the Mason, "those men know too much about it; many years ago a seceded Mason from Chicago, named Ronayne, worked the degrees publicly in the court house here, just as they are worked in the lodge."

Rev. J P. Stoddard says in a recent letter: "A gentleman speaking before the committee at the State House said, 'There are 1,200 Masons in Worcester. They are among the most intelligent, enterprising and respected citizens of our city.' Yet this man was there with several others praying the Legislature for a grant to organize a giant monopoly for the 'assistance' of this very prosperous class of citizens. How to reconcile the statement of high, social, industrial and intellectual standing with the prayer for 'discretionary' authority to render 'assistance' is a problem among the mysteries of the fraternity. Surely the sage authorities in Worcester must be a hard-hearted class of men not to allow the Masonic lodges there to care for their own paupers, and bestow 'a few crumbs of comfort' to 'other needy persons' at 'their discretion' without a special act of the Legislature. And it seems especially curious when we remember that they have authority already to use a half million dollars for the assistance of the indigent members of this 'intelligent, enterprising and respected' class. Possibly, however, they are anticipating a revival of the spirit of 1826 to 1836, and a general shaking up of their order, and so are getting entrenched for the time when they will be obliged to stand on their merits like other people who are simply citizens without titles or a 'secret pull.' God speed the day when their most tormenting apprehensions shall be realized, and when character, not some lodge 'shibboleth', shall be the measure of the man."

BRING IN THE TITHES.

(MALACHI 3: 10.)

"Bring in my tithes," the Lord has said;
"Let plenty in my house be found,
And I will bless your store of bread,
And make your oil and wine abound.

"Bring in your tithes, let God be tried;
Give me my share of every good,
And I will throw heaven's windows wide,
And pour you blessings like a flood.

"Bring in the tithes from field and flock,
From ship, and mart, and mill, and mine,
And I will smite for you the rock,
And show you where my treasures shine.

"Bring in the tithes of hearts and hands,
Of toil and skill, of tongue and pen,
The love that flies at my commands,
The streugth that lifts the load from men.

"Bring in the tithes of prayer and praise,
Bring all for God, and ye shall prove,
With grateful joy through all your days,
My g orious power, my boundless love"

—*George Lansing Taylor, D. D.*

ORGANIZED SECRECY.

BY REV. J. T. LOGAN.

I regard organized secrecy as a very great evil, which stands directly in the way of the progress of the Christian church. It is one of the greatest exhibitions of intense selfisbness that exists in the world. With its humiliating and degrading initiations, blasphemous oaths, horrid penalties, un-Christian and anti-Christian principles, it is a menace to good government, a destruction of the home and a blight upon the church.

Its tendency is to cause men to violate conscience, to disregard the laws of the land and to trample upon the rights of others. It often shields crime, thwarts justice and punishes the innocent. It substitutes so-called good works for real faith, the decrees of the conclave for the law of the land, the rules of the order for the precepts of the Word, and the god of the lodge for the Christ of the Bible.

Wilkes Barre, Pa., Feb. 17, 1896.

A FUNDAMENTAL QUESTION.

BY REV. J. J. MCCLURKIN, D. D.

Jesus says, Matt. 7:21, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." In order to do the will of our Father, we must know what is his will as revealed in the Scriptures of truth.

The first thing that should engage our attention and occupy our time is the glory of God our Saviour. For man's highest and chiefest end in his creation was to glorify God. Hence the first man, Adam, was created in the image of God, in order that he might enjoy God, and so glorify God as his creator, preserver and bountiful benefactor. But our first parents, Adam and Eve, ignored the divine authority and set up their own will and did eat the forbidden fruit. The consequences were fearful: Banishment from the Garden of Eden, and God placed at the east cherubim and a flaming sword, which turned every way, to keep the way of the tree of life. This account of Adam's fall, and we in him, teaches us the sinfulness of setting up the human will and human sovereignty above God's will and above God's sovereignty.

But alas, alas! this is what we have done, in our ignorance, as a nation. In the Constitution, the supreme law of the nation, we say: "We the people do ordain this Constitution to be the supreme law of the land." This we say as if there were no higher authority to be acknowledged. And when this matter is legally and orderly brought before Congress to have this omission rectified, Congress treats the whole subject as a matter of indifference. So it seems we are identifying ourselves with "the kings of the earth that sit themselves, and the rulers take counsel together against the Lord and against his Anointed." Psa. 2:2. Are we then to expect Jesus will use his iron rod or scepter and "dash us to pieces like a potter's vessel?" Psa. 2:9.

On the theory of our Government, see the fruit it produces and has produced, and must necessarily produce, for a corrupt tree cannot produce anything else, so the Saviour taught. He says make the tree good, then we are warranted to expect good fruit, but not till then. Hence it seems to be common sense if we wish to effect a thorough reformation we must begin with God, as he says, "Seek first the kingdom of God then all other good things shall be added to us." This teaches the only way to prosperity in church and state.

I am in hope all the various reformers of the day will soon see eye to eye, and will soon take the position of the Christian Endeavorers, viz., loyalty to Jesus Christ. If they be consistent they will have to give up swearing allegiance to the infidel or secular theory of civil government.

This is the bad tree which is producing such bad fruits.

New Alexandria, Pa.

IF THE FOUNDATIONS BE DESTROYED.

BY J M. SLOANE.

How are the mighty fallen! Iowa was first settled by the best people that ever located in a new State; by the most moral and religious people that ever became a State in the Union since the organization of our government. I have not statistics, but I do not doubt that Iowa has a larger proportion of professed Christians to her population, than any State in the Union. She has from time to time made efforts to exclude the manufacture and sale of intoxicants, and of drinking practices and their numberless evils.

But that is now all at an end. Every barrier is thrown down, and the State from North to South, from East to West, is thrown open to the manufacture, wholesale and retail, of beer and whiskey. The pure air of her prairies is to be polluted with the smoke and stench of breweries and distilleries. Fathers and mothers of Iowa, you have consented that your female children, of fourteen years of age, so far as the civil law is concerned, may become the prey of the libertine and seducer. And all this in the name of republicanism, because the "unspeakable" Clarkson, who has his feet on the neck of Iowa, so determines. It is a billion dollar congress republicanism, such republicanism as they have in Turkey and Russia. It is the kind in which one man governs through a set of abject tools,—real slaves. Such is the present government of Iowa. O Iowa, Iowa!

How does all this come about? Through that unfortunate provision of the National Constitution by which the Christian people of the nation are really deprived of any influence in the making or administration of the laws, and by which these things are placed in the hands of the most morally corrupt part of the community. It is the provision that says, "No religious test, no moral character shall ever be required as a qualification to any office or public trust uuder the United States."

Warriston, Ill., March 10, 1896.

DO MASONIC AND CIVIL OBLIGATIONS CONFLICT?

BY E. RONAYNE, PAST MASTER KEYSTONE LODGE, NO. 639, CHICAGO.

Rev. Smith Baker, D. D., of the Maverick Congregational church, Boston, in a recent sermon says:

> Masonry in all its obligations, from the lowest to the highest, places a man's duties to his country, his home and his church above his duties to his lodge, and expressly requires nothing which will in any way interfere with his relations as a citizen, or to his family or to God.

I wish briefly to answer this question, *Do Masonic and civil obligations conflict?* or, in other words, do the Masonic oaths conflict with the oath as administered according to law in all civil and criminal causes? Most assuredly they do.

In the first place the civil oath is administered and taken according to law, while the Masonic oath is administered contrary to and without the remotest sanction of law. In all civil and criminal causes an oath is administered for the sole purpose of arriving at the truth, and the evidence given is to be "the truth, the whole truth and nothing but the truth," and concealment of the truth or testifying to what is not true constitutes perjury and becomes a criminal offence, punishable by law. Administering the Masonic oath is in itself an illegal act, or at least an act without any legal sanction whatever, and hence its violation is no more an act of perjury than would be the violation of an oath binding together a band of burglars or horse thieves.

The old Jesse James gang and the Cole Younger gang doubtless had an oath binding the members together; but who would think of characterizing the violation of that oath as perjury. Would not such a violation on the other hand be considered a laudable act, and would not the member of the gang thus violating his oath and turning State's evidence be highly applauded and his testimony gladly received in a court of law? Well, just so it is with the Masonic oath; it is simply a dangerous part of the Masonic system, or rather of the Masonic government, and has no standing or sanction whatever under our constitution or according to the law of evidence in either our civil or criminal proceedings.

Again, the legal oath is taken with the full knowledge of what the person is going to swear to, while in the illegal Masonic oath the candidate is made to swear to something he is supposed to be entirely ignorant of. In the first Masonic oath, which is really the oath relating to Freemasonry itself, the candidate swears after the Worshipful Master that he "will always conceal and never reveal" any of the alleged secrets and hidden mysteries of the craft, while the facts are that there are no secrets or hidden mysteries to be concealed, and hence if he ever attempts to conceal anything about Masonry he can only do so by denying the truth; or in other words, a man, under such circumstances, must always assert what he knows to be absolutely false.

All of Freemasonry—every bit of it—has been published years ago in book form, and by Freemasons themselves; and hence the administering of oaths now-a days in Masonic lodges to try to conceal Freemasony or Masonic doings is not only a vicious perversion of the use of an oath, but is also a gross burlesque upon common sense. It would be just as sensible to swear to conceal the contents of a morning paper, as to swear to conceal what is published in scores of books about Freemasonry, every one of them revealing all the "secrets" and so-called "hidden mysteries" of the whole system.

Then again, the Masonic oath is administered under false pretences, the Worshipful Master always assuring the candidate that it contains nothing which can conflict with any duty he may owe to God, to his country, to his neighbor, his family or himself. But he very soon discovers, unless he is willfully blind, that this solemn assurance is absolutely false in every particular. If a Christian, he soon discovers that the Masonic oath is contrary to his duty to God, in that the name of Christ can never be used in any prayer or other religious formula of Freemasonry, in that the Bible in a Masonic lodge is simply an article of furniture or a mere symbol of God's will; and further, that he is yoked together with a motley crowd of unbelievers, many of whom are profane swearers, some saloon-keepers and all of them irreligious.

If an honest man and a good citizen, he very soon finds out that his Masonic oath compels him to keep the guilty secrets of his brother Master Mason and that he must not even reveal them in a court of law when giving testimony under oath. Dr. Jackson of Hartford Lodge, No. 88, of Hartford, Conn., found this out last December when he was expelled from all Masonic privileges, because, like a good American citizen, he testified against Dr. Griswold, who committed the awful crime of arson, and is now in prison on Jackson's testimony. Judge D. H. Whitney, the county judge of Boone Co., Ill., discovered this when, as Master Mason of Belvidere Lodge, he sought to bring the murderers of poor Ellen Slade to justice; and I found it out myself time and again, as I shall explain on some future occasion.

But the candidate also very soon discovers that the solemn assurance of the Worshipful Master is false when he must lie to his wife, mother, sister or daughter, should any of them question him as to what he went through during his initiation, or else confess the truth by his silence.

Yes, without any doubt or shadow of dispute the Masonic oaths conflict with every known duty which a man owes to God, to the state and to his family; it is based upon deception; it leads to deception at home and in the courts of law; it can be used and is frequently used for the protection

of criminals. The assurance of the Worshipful Master is an absolute falsehood, and the oath of Masonry is therefore taken under false pretences.

These facts I am prepared to prove before any respectable and intelligent audience in the United States, and I hereby challenge any duly accredited Freemason in the country to a public discussion of these questions.

THE OHIO CONVENTION.

BY REV. H. J. BECKER, D. D.

Several weeks have passed since the Ohio convention closed one of the best sessions in its history. All have had time to study the influence of its work upon the citizens of Columbus, where it was held, and upon the State in which it has a permanent organization.

The writer came to it on the evening of the first day, being delayed in Illinois so as not to be able to reach the preliminary session. The St. Mark Lutheran church was crowded to its utmost capacity with an intelligent audience. They came to hear the truth as it pertained to secret societies. The turnout during each session was large and the interest continued to grow from the beginning to the close. The lodges were represented, as could be easily seen by the fifth pair of nerves playing on facial expressions. Blushes and hushes were the only arguments of the occasion. Groups on the street corners were quite frequent, however, and side glances, not a few, were noticeable when members of the convention came in sight. One fellow, a Mason, took a seat right oblique from the president's chair and listened to all that was said. He was a good hearted fellow of the social sort. He greatly enjoyed the rebukes administered to several of the minor orders, but when the subject of Masonry was taken up, he squirmed so awkwardly that those in the seat with him, not knowing that he was a Mason, noticed his nervous-twitches and reddening of the face. Others were little less demonstrative but "all same" aroused.

The city papers did commendably well. It must not be forgotten that editors are mortal like some other folks. They must do some things as the representatives of the people. They can say some things; but some things they must be careful not to say if they want bread and butter for breakfast. The Columbus editors did nobly and we commend them for their bravery. They published the address of welcome in full. Rev. Long, who delivered it, is the pastor of the St. Mark's Lutheran church, and exerts a wide influence in the city. The press appreciates that fact and well knows that it can ill afford to seek to throttle the liberty of the press upon subjects of general interest. We were all pleased with the press reports. Anti-secrecy papers would have given fuller accounts, but these papers are not published in the interests of any faction or society, unless it be political.

Of course we noticed the phrase, "alleged expose," and "attempted expose," but we accounted for it on the grounds that maybe the proof reader had promised not to give the thing away on any thing "moveable or immoveable, etc.," and excused it. There was enough said for both the initiated and uninitiated to see that the truth was being aired and that those who handled the subjects were masters of the situation.

The influence of that convention may be summed up as follows: (a) The public exposure which secret societies are getting in Ohio are not conducive, as its members (ostensibly) assert these exposes to be of good results to their followers not to those outside their pales. (b) The internal mysteries (?) of the lodge are becoming the external sport of world. (c) The respect had for men connected with the orders is becoming greatly lessened because of the silly, vain performances of their ritual, and their sacrilegious deportment during initiation. (d) The ranks of organized opposers of the whole secret system are rapidly becoming larger. Among them leading clergymen of eminent learning and piety. Also statesmen, jurists, physicians, presidents of colleges, philanthropists, commercialists, and of the common people, not a few. (e) Lodge pins and emblems of lodge men are becoming less. No man who has respect for himself would be seen to wear the insignia of an order whose trifling initiation was known to be more silly than the conduct of a monkey over a peanut. They are worn because the wearer thinks the "vulgar" are ignorant of the inside didoes of the lodge.

May we suppose that a preacher would stand before his audience dangling from his watch guard a Masonic bangle if he certainly knew that the ladies who sat before him had learned of the predicament he was in when initiated? No, no. Unless he had become regardless of shame, could he be persuaded to refresh their minds of the disgusting attitude of the candidate in either of the first three degrees of Masonry. God help us to placard the whole infamous institution until our boys protest against men wearing knee pants, and until the ritual of the lodge will become as familiar as the play of "fox and gee e" in a fresh-fallen snow.

Dayton, Ohio, March 6, 1896.

OATH-BOUND SECRECY DISCREDITS TRUE MANHOOD.

CONCLUSION OF AN ADDRESS BEFORE THE BEAVER FALLS CONVENTION, BY REV. J. C. MCFEETERS, OF PHILADELPHIA.

We have mentioned liberty and strength as the first two sterling qualities of true manhood.

3. Sacrifice. Self-sacrifice is an element in true manhood. The spirit of self-sacrifice is found in every true man. This is the great law of all true living. This is the deepest law of the universe. The principle originates in the heart of God. God felt its operation when he so loved the world that he gave his only begotten Son for an atonement. It had its awful illustration in the death of that Son on the cross. It has been illuminated in thousands of Christian heroes whose lives were freely offered up for others. It enters into each true heart on earth.

The essence of self-sacrifice is the purpose to live outside of self; live for the benefit of a wide, wide world; live for the good of coming generations, of all generations to come; live not like the owl, that bursts its shell, to blink against the light and ply its selfish trade in the night, and prey upon all that comes within the reach of its beak and talons; but to live like the sun, that sends its blessings streaming through its corona in all directions, filling alike worlds with joy and buttercups with sweetness.

When Israel provoked God with mortal offense, and God was advancing upon them with destroying vengeance, he found a man standing in the breach willing to be submerged beneath the terrific waves, and buried in earth's darkest oblivion rather than see his people perish. Moses was a man. When God in the days of the prophets searched Jerusalem for a man, he looked for one that had in his frame the metal of justice, judicial rather than judicious; the man who would stand in front of the people against the rushing tide of wickedness.

When Jesus was in our world he showed himself to be a man, the model man, by taking his place where two seas met, the sea of the world's sin and the sea of universal death, uniting their currents and burying all beneath their flood, and turned back the overwhelming waters by the sacrifice of his own life.

"A man shall be a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." In the desert where the shady plain borders on a river red, the verdure ventures out on either side over the bosom of the desert, is if to conquer its wildness and adore its bleakness. But the drifts come at intervals and choke the grass and flowers to death. Under the shadow of a rock here and there, however, the garden-like growth continues year after year, turning the spot into a paradise in the eyes of the traveler. The rock lifts itself up against the drift, stops the surging waves of sand, protects the tender grass and flowering plants. Thus a man is a hiding place from the wind and a rock against the drifts of wrong. The man who is crowned with true manhood will take his place in front of society to meet the blasts and turn back the drifts of evil sweeping over the world, and shelter a spot where virtue and liberty may bloom. Manhood is a crown brighter than any worn by the monarchs of Europe, as they hide behind their armies and navies and watch the horrid blasts sweep over Armenia. Oh, for a man among all the mighties of the old world! "And he saw that there was no man, and wondered that there was no intercessor." Is it not time for the manhood of America to arise, not only to shelter Venezuela but Cuba and Armenia.

Self-sacrifice being a trait of true manhood, how great the discredit cast upon it by the secret fraternity, which advises man to take shelter in the lodge, and mature his happiness, friendships and success behind the selfish advantages furnished by the oath-bound brotherhood of secrecy! How far these men of hot-house growth underestimate the vigor, the hardiness, the noble daring, the love of self-sacrifice found in true manliness! How little they know of the joy, the power and the majesty of the manhood that has nothing to hide except a suffering humanity, and nothing to save except a conscience transparent with the light of God!

4. Character. Good character, illustrious, enduring, is a possession desired and acquired by every honest man, by all who build up a true manhood. Character if but self-radiance, unconscious self-revelation, Having an existence, that existence should be known, seen, felt, honored.

This may not be a manly motive in life, yet it is God's purpose in life, and the purpose ought to be translated into a brilliant fact. A man may not live to shine, but if he live he should shine. A star may not exist merely to be splendid, but if it exist it ought to beam in splendor. Man cannot live nobly if he live merely to make character; neither can he live nobly if he live without making character. Ennobled by union with Christ, in-filled with the very life of God, possessed with illimitable endowments, having powers ever increasing and of eternal duration, the true man must live so as to make character, be felt, known and appreciated. Character is life coming into view and producing effect, naturally as the tree shows its kind by bark, leaf and fruit.

True manhood will be self-luminous; rather, may we say, divinely luminous. The truest character which man can bear is that which God has lighted up, as the truest man is he who has made the fullest surrender of self to God. That man is God's lamp; God's transparency; a bit of God's own character. God says of his servant, "In him will I be glorified." More perfectly translated—In him I will break forth into glory. God desires with infinite longing to break forth into glory through a human life. God's beauty breaks forth into glory in the verdure and flowers of the spring; his goodness breaks forth into glory in the fruitfulness of summer; his greatness breaks forth into glory in the brilliant orbs of night; his majesty breaks forth into glory splendors of morning, and his own self, his august personality, breaks forth into glory in consecrated manhood. The awful splendors of his perfections, invisible without a surface upon which to reflect, find a reflector in a holy life, and break forth into glory upon the world.

Thus man's noblest character is acquired by becoming a point upon which God's moral nature shines. This is manhood crowned with glory. Can such a man receive benefit from the secret orders? Can his life become improved and his character receive a higher luster? How great the discredit cast upon the manliness of man by the secret brotherhood, that presumes to give light and illustriousness to the life upon which God breaks forth into glory. How little they know of the transcendent beauty and honor of the life that revolves around God as the central sun! How false the pretense to elevation and nobleness! As if the morning star, upon which the sun breaks forth into glory, received an invitation from the glow-worms of a marsh to come down among them, and receive from them the secret of shining, then go back and forever glow like a worm. Were it not for the wickedness, the ridiculousness would provoke a smile. Secret orders discredit true manhood and every element that enters into manliness.

All who have felt the inspirations of a new life and the thrill of holy power are too free to be caged within immoral oaths, too strong to desire the proffered helps and props, too noble to plan and plot for self-advantage, too resplendent in the glory of God to think of basking in the light that man can shed and hide. Only the self-discredited and self-deceived will enter the place of which the darkness and dishonor are no longer doubtful.

GROWING ARROGANCE OF MASONRY.

Masonry is surely growing more and more arrogant, which we can only hope is an augury of its approaching end, remembering that this was the case with the slave power before its final downfall. I have just been looking over "The Red Cross Knight" for March, the organ of the Knights of Malta. Among the communications is one from Medford, of Medford rum fame, in which occurs the following significant paragraph:

"Feb. 16, at 7 P. M , Mt. Sinai, No. 166, having as its guests the city officers and the press representatives, attended divine service at Grace Episcopal church, where was preached an eloquent sermon by a noted rector, who eulogized Masonry in the highest degree. The music was for us; the church was ours, and Malta took a step upward here in this conservative aristocratic city which places the order at the top."

Could the English language convey in clearer terms the sense of ownership.

"THE CHURCH IS OURS,"

says the lodge, "pastor and people. What could we want more?" What, indeed. On another page, after defining the Knights of Malta as "a religious order," the writer goes on to say: "Do we mean to say that every member is a professed religious man? No; but we do mean that every member is a Christian, after the broad acceptation of the term Christian.....The degree work embodies every element of the Christian religion."

WORCESTER KNIGHTS OF MALTA.

Such expressions prepare us for the information that "a church mission has been established in Malta Temple in Worcester, and a service held every Sabbath afternoon at 4 o'clock, which is well attended by all the companions and many others." The writer goes on to say:

"Such glowing reports are exhilarating, and should fire every companion with a quenchless zeal for our order, and its mission to erring men. A religious order! Yes, thank God, we have a mission, a message to deliver, and a Sabbath afternoon mission is just in harmony with our principles. Suppose every Commandery held a mission service every Sabbath afternoon, an every member of the order became a missionary, what a grand and glorious work would be accomplished by Malta in fifteen States of this Union. Then we might say that we were defending the Protestant faith against all foes whatever, and opposing all forms of error and superstition. Make the best of every opportunity, Sir Knights of the Cross." Thus the lodge usurps the functions of the Christian church, and here in New England, on the very soil trod by the Pilgrims, dares to set up a rival church of its own!

THE LIQUOR TRAFFIC AND WOMEN.

Muncipal suffrage for women has been referred to the next general court. Its opponents fondly hoped that the defeat which this message sustained last fall had put upon it an indefinite quietus. But not so. Not only has the legislature been asked to submit the question again to popular vote two years from now, but the W. C. T. U. have presented a petition that women qualified to vote on the school committee shall also vote on the license question.

The white ribboners were ably lead by their State president, Mrs. Fessenden. The remonstrants meanwhile had to employ a lawyer to plead their side at the State House, and "make the worse appear the better cause," why the women of Massachusetts should not have a voice in the protection of their homes. The old Bay State is far behind even New Zealand in this simple matter of justice. She is also behind rock-ribbed Norway in the shadows of the Arctic Circle; for the Norwegian women have this right for which their sisters of the State, on whose shores the Mayflower landed, plead in vain.

So strong and united has been their attack that half the cities of Norway are now no license, with a prospect that the rest will soon become so. It is no wonder that the liquor men want to stave off the day of judgment as long as they can by pouring out money like water to bribe the legislature to refuse their petition. Brewer Frank Jones, who is said to give generously to all religious societies and causes which ask his aid, and distiller Samuel C. Lawrence, who is to be the prominent figure with Dr. Lorimer at the Knight Templars' Easter show, by which the new Tremont Temple is to be profaned, as was the temple of old by the abomination of heathenism, can be trusted to put their hands very deep in their pockets, rather than allow a measure to pass which would mean nothing but total destruction to their craft.

DR. SCOTT HERSHEY'S STORY.

I wonder when the serpent of the liquor traffic is actually slain for good and all, if the women who have labored so hard to kill the monster will not feel something like the boy of whom I heard Dr. Scott Hershey tell this story in his sermon last Sabbath? Dr. Hershey, by the way, is one of Boston's leading Presbyterian ministers, and there is a certain unction and wit in his manner of setting forth a doctrinal point, which taken in connection with the broad Scotch accent that occasionally creeps in, leaves no doubt of his being in the direct line of apostolic descent from the worthies who have made so much of Scottish soil sacred ground for all time.

He was taking a walk in the hill-country of Tennessee, when he encountered a lad who had just killed a snake, and was leisurely and with much satisfaction pounding the reptile's head with a stone. When asked the reason for his action, as the snake was already dead, this young son of Eve, who seemed to have inherited to the full her legacy of undying hate to the serpent, straightened himself up and answered between his clenched teeth, "I want him to know he's dead."

So I fancy that even after the serpent of the still has been really done to death under the fierce blows delivered at the ballot box by the womanhood he has outraged and defied so long, there will be an irresistible impulse to pound away a while longer, and convince him that he is actually defunct. ELIZABETH E. FLAGG.

218 Columbus Ave., Boston, March 11, 1896.

—In the February number of *McClure's Magazine* the editor of the *Railway Age* describes in detail "the fastest railroad run ever made"—the recent speed run between Chicago and Buffalo, when 510 miles were traversed at an average speed of 65.07 miles an hour, and a speed as high as 92.3 miles an hour was attained. Mr. Robinson, the editor, was one of the official time-keepers.

REFORM NEWS.

IN EASTERN PENNSYLVANIA.

EAST COVENTRY, Pa., March 12, 1896.

EDITOR CYNOSURE:—This finds me snow-bound at the home of Bro. Hetric of the German Baptist church. I find here a live and growing interest in reform. Christians are awakening to the dangers around them. There is much discussion. Discussion brings light and light means the overthrow of lodgery.

In regard to the U. P. church meeting at Scottdale, I was made very welcome at the home of Bro. Berg. He had kindly arranged for the meeting. The night was rainy but the attendance fair and the collection large. I was sorry to have to leave without calling on Bro. Pritts, who lives near this place. He has been a long and faithful advocate of the anti-secrecy reform. Two Mennonite ministers that I met here subscribed for the *Cynosure*. I hope to accept their invitation and lecture to their people before long. Pressing invitations were given to return to preach and lecture in Scottdale.

My stay at home was not quite one week. I have visited Vice-President J. T. Myers, of Oaks, Pa., and informed him of the action of the State convention in that they voted to accept the invitation of his church to hold the next State convention with them. Bro. Myers has a large country church, and his people have large hearts.

We shall expect a splendid meeting. I preached in the Coventry church Saturday evening on the evils of the lodge, and also Sabbath morning and evening.

I spoke in this same church on the same subject twice last October. That the people were anxious to know the things done of them in secret was evident from the large attendance. The closest of attention was given. I am confident there was a receptive mind. There is a blessed thought that seed thus sown cannot fail to bring fruitage. There were five quarters, fifteen dimes, thirty-six nickles and one hundred and eighteen coppers in the collection. Times are hard, but everyone believes in doing something. Copper seems to be the most abundant substance in market.

On Tuesday eve I spoke to an appreciative audian in the Brethren church, Parker Ford. Bro. Holsopple, the pastor, was told that he might lose his influence by bringing me to attack the lodges. He says if he has lost part of his influence through this lecture he is anxious to lose the rest by having me come and lecture again.

The entire town is stirred. The lecture and the lecturer was the topic of discussion in the postoffice, blacksmith shop, stores and wherever the men congregate. A man had actually dared to attack the lodge and tell their "sacred" secrets right out in meeting. What shall be done? What can we do?

Many new names are added to our *Cynosure* list. There are more open doors than I can possibly enter. I am to preach for Bro. T. T. Myers' people in Philadelphia on Sabbath, March 15. W. B. STODDARD.

CORRESPONDENCE.

FROM AN OLD VETERAN.

WHO IS BACHELOR?

CHAMPAIGN, Ill., March 10, 1896.

EDITOR CYNOSURE:—A poor young Christian here, struggling to do an honest business, constantly boycotted, cheated and swindled, was recently accosted thus:

"C——, why don't you join, then you would stand in with the boys? It would be thousands of dollars to your benefit."

C—— replied, "No; I will still trust in God and do right and trust the consequences."

How perfectly natural that thieves, murderers, robbers and criminals of all kinds should seek and grasp this offer of protection in veiling, "murder and treason not accepted;" and how often was this demonstrated to be true both in our courts in these times as well as during the war, both by rebel and union prisoners, officers and soldiers."

I would like to know who "Bachelor" is, that gives such a truthful account of Quantrell's guerrillas?—as I spent the summer of 1864 almost constantly bushwhacking Quantrell's men at Fort Marengo, head of Concorda Lake, La., with only 400 colored soldiers and nine miles from any support. Prior to this I was superintendent of Freedmen's camp, Natchez, numbering from 1,000 to 3,000; they called me Capt. Howell. If "Bachelor" will write me by his true name and address, I will be glad to exchange notes and facts that might benefit both of us as well as the cause for which we have both suffered so much.

A. O. HOWELL.

THE CYNOSURE IN THE SOUTH.

LOUISVILLE, Ga., March 10, 1896.

DEAR CHRISTIAN CYNOSURE:—I will address my first letter to your valuable paper. I am disposed to write because I was in the act of joining the Masonic order when I began to read your valuable paper. And little by little I have decided not to join. And I hope God will bless your movement, for in one of my churches the people is jest gone wild in secret orders, but I have read your paper to some of them, and I have turned some of them around. I am trying to get all that I can to subscribe for your paper. You will hear from me again. Yours in Christ,

(Rev.) J. S. IRBY.

LETTER FROM IDAHO.

LELAND, Nes Perces Co., Idaho, March 7, 1896.

DEAR CYNOSURE:—I am well pleased with your paper, which expresses my view of the secret society issue. I am a member of the old United Brethren church and have been for twenty-five years, and know whereof I speak. We had trouble in the church. Members of secret societies were creeping in and some of the pastors welcomed them.

How anxiously we looked for a solution of this question at the General Conference, and thank God, it was settled, and settled for all time I hope; and the old church has purged herself from members of secret organizations, and to-day we stand by the principles of the old church. The law against secrecy reads as follows:

"Any member or preacher who shall connect himself with a secret combination shall be regarded as having withdrawn from the church. But in case such offending member shall sever his connection with such combination, such member may be borne with and retained as a member of the church. And in the annual revision of the class book, each preacher in charge of a work shall see to it that no names of members of secret combinations are retained on the class book; neither shall they be reported to the Annual Conference chart; for the faithful discharge of this duty, the preacher shall be amenable to the Annual Conference."

So you see we stand out clear cut against all secret combinations. We are all one in Christ Jesus our Lord, and have no fellowship with the unfruitful works of darkness, but rather reprove them.

That is one reason why I am distributing the *Cynosure* among the people after reading it. I would be glad to see those who went out from us at the time of the division come back, Bishop Weaver and Bishop Castle among the number. I have heard them preach and have read their writings in the *Telescope*. They professed to be called of God to preach and teach the way of life and salvation.

I supposed they were inspired by the Holy Ghost to preach the Gospel, and I believe they were. Bishop Weaver wrote against secret orders or combinations as evil in their tendencies; and as one has said, he called them Christless institutions. Bishop Castle and a member of the church once had a debate on the subject of secrecy. Bishop Castle believed that secrecy was an evil in the church, and there ought to be rules in the chunch to decide the question. I read this in the *Telescope*, that professes to-day to be the organ of the old church. The question arises in my mind, if those brethren have gone back and renounced their former teaching on the secrecy question, then who has changed, they or the Holy Ghost, by which they then professed to be inspired? And has the *Telescope* changed? If not, it gives forth a very uncertain sound, and plays a tune that the old United Brethren church cannot and will not sing.

I notice by the *Cynosure* that there are others by the name of Stoddard who take the same attitude. I have the lineage of the Stoddards dated back about 200 years. I think we have inherited this peculiarity from our fathers. My father was opposed to secrecy, and he was intensified in his opposition to secret combinations by their murder of Capt. Morgan. He was in Hartford, Conn., at the time of this Morgan tragedy.

An evangelist by the name of Moffatt was holding meetings there and father attended those meetings. After Morgan had exposed Masonry he was at the meeting one evening, when after Moffatt had announced a hymn a man came in who was a notoriously wicked man and a resident of the city of Hartford. He said something to Moffatt, when he threw down his hymn-book and went out with the man without even dismissing the congregation. The man was a Mason, and it was thought that the preacher was one also, and was summoned to appear before the lodge. Father after that would not hear a Masonic preacher if he knew him to be a Mason.

If you take all of the members of worldly secret combinations out of the M. E church to-day what proportion of her wealth, numbers and popularity will be left? S. Stoddard.

LETTER FROM MISSISSIPPI.

Tupelo, Miss., March 7, 1896.

Editor Cynosure:—While at Corinth I heard of an appointment by a United Brethren minister to give an address on the doctrines and rules of that church, in view of organizing a congregation, and I concluded to hear the address. I remembered my pleasant acquaintance with that people in the Northern States thirty and forty years ago, and anticipated that I might hear a reformatory and earnest Christianity advocated.

But how was I disappointed. I had no objection to his stating the similarity of their doctrines to those held by Methodists, and to his tracing the difference between these two churches as to church polity. But when he came to answer his own question, "Why have we not grown more rapidly and as a church extended farther than we have, being one of the oldest churches in the United States?" among the particular reasons given were the following:

"The time was when, and until a few years ago, we excluded secret societies; *but it is not so now.* Also we had a rule on dress. Now we do not say how people shall dress or what they shall wear. They may wear what they please if they are able."

By this time I concluded that he was representing that retrograde side of the United Brethren church which had let down the bars for the wolf to come in. And all my hopes were gone at once of having any help from that minister in our anti-secrecy reform work. The old Bible stamp of United Brethrenism in this lodge-ridden region would be refreshing to any earnest Christian who sees the importance of separation from the world. Such an one would urge for plainness in dress, or as an apostle said "modest apparel," and that we should not be unequally yoked "with unbelievers."

But a part of his remarks were a bid for lodgemen and worldly professors with which to start a Brethren church in this State. May the Lord rather give us some of the stamp of Brethren who are true to Christ, separated from the world, and true followers of Jesus. C. Powers.

ATTENTION, KANSAS!

Denison, Kans., March 9, 1896.

Editor Cynosure:—To the friends of the anti-secret reform in Kansas, greeting. As Rev. P. B. Williams offers to lecture in our State, on the subject of secretism, at the low rate of $5 per lecture, with addition of car fare from place to place, will not the friends of the cause take action as we have done in our Denison R P. church?

We have arranged for Bro. Williams to come and give us a lecture and have promised him the above remuneration. As the State Association has no funds in the treasury, it can do nothing as an Association, but the friends of the cause can arrange for lectures in their various localities all over our State.

Friends, come to the front, for the sake of Christ and humanity. J. A. Torrence,
Treasurer Kansas Christian Association.

A SORROWFUL LETTER FROM TURKEY.

TRANSLATION OF AN ARMENIAN LETTER.

[The following letter from a persecuted Armenian in Turkey will give our readers an idea of the awful sufferings endured under the accursed rule of that government:]

Shopik, Turkey, Dec. 31, 1895.

Beloved Friends:—We were attacked by a Kurdish chief with 400 armed followers, although we paid them 100 Turkish pounds ($450) as ransom. They forced us to give up our other valuables and our weapons. They also took our grain and cattle. They then ransacked our houses and at nightfall went away.

The next morning the Turks from the surrounding villages attacked us and threatened to kill us if we did not leave our houses. So we went outside and they entered and plundered. For eight days they burned the houses as they emptied them. Only ten or twelve of the poorer houses were not burned, but the doors and windows were carried off. After this they rushed upon the women and children and took off their shoes and clothing. On the eighth day, as they had finished their work, they came to us who were on the banks of the stream. The killed Bro. Baghdo's son and Pastor Nelcon because they would not change their religion. It became night; darkness was upon us; but they came with lanterns and selected forty-five of the young men, saying that the government wished them. Knowing what would befall them, they asked for an hour's grace. They prayed and sang; they asked forgiveness of each other; they kissed the hands of their parents and parted with tears, with the expectation of never again seeing each other. Taking them to a desolate place half an hour distant, they were taken apart two by two and threatened with death if they would not change their religion. They all with one voice agreed in saying boldly: "We will not deny our religion. We are ready to die for our Saviour's love." Only five succeeded in making their escape, but the remaining forty became martyrs for the love of Jesus. My son Samuel was among the forty-five, but he escaped with four others and hid in a cave for ten or twelve days. My youngest son, twenty-two years old, was killed.

How heartrending was the sight! A week before we were in our homes, comfortable, having made every preparation for the winter, having our friends about us; but like Job, we were deprived of everything, dwelling-house, furniture, beds, food, clothing. With heads uncovered, feet bare, little clothing upon us, we passed from rock to rock, from mountain to mountain, with great wailing and lamentation to find our children. "Rachel weeping for her children, and would not be comforted because they were not."

After wandering for several days, we went to the city of Arabkir for help, but in vain. The government twice gave us grain for bread, but less than a pound for each person, and this to last ten or twelve days. The wheat was burned and weavel-eaten, so that it was too bitter to eat. Our whole village is now crowded into the ten houses which were not destroyed. There are no doors, windows, bread, money, beds, or even earthen dishes in which we could cook if we had anything. Ten of us have died from cold, exposure and hunger.

In this state we need your pity. Please find some way of providing us with at least bread until winter passes. May God pity all the poor sufferers in this desolated region. I remain your praying brother, K. of Shopik.

LEGISLATIVE HEARING ON MASONRY.

Boston, March 4, 1896.

Editor Cynosure:—The Masonic fraternity of Worcester, Mass., had a bill introduced in the Massachusetts Legislature last January, and referred to the Committee on Mercantile Affairs, giving the lodge unlimited powers in leasing property, etc. A hearing was appointed before the committee in the State House, room 150, at 10:30 A. M., March 4, 1896. Some twelve Masons from Worcester appeared to defend the bill, and the president of the New England Christian Association, Rev. J. M. Foster, and the corresponding secretary and agent, Rev. J. P. Stoddard, to oppose. The following petition had been prepared and forty-two names were secured, fifteen of which were clergymen of this city:

"*To the Honorable Senate and House of Representatives of the Commonwealth of Massachusetts, in General Court assembled:—*

"The undersigned petitioners, citizens of the commonwealth of Massachusetts, respectfully call the attention of your honorable body to House bill No. 413, entitled, 'An act concerning the trustees of the Masonic fraternity of Worcester, Mass.,' asking powers and privileges which we deem incompatible with the equal rights of a free people and prejudicial to the best interests of our commonwealth.

"Under the provisions of this act the Masonic fraternity, through the agency of its trustees, might lease all the valuable realty, and 'furnish, equip, sub-let' and run all the hotels, banks and business houses in Worcester for 999 years in the interest of 'Free and Accepted Masons.'

"We respectfully but firmly remonstrate against the passage of an act by your honorable body, conferring such extraordinary privileges upon a secret, oathbound fraternity through the agency of its trustees."

In presenting this the president had intended to say: "We are opposed to granting such extraordinary and unlimited powers upon any corporation. In giving charters to railroad corporations, banks and other trust companies, the government wisely places specific limitations, and beyond these they cannot go. And if they find it necessary to increase their stock they must come and secure special legislation; and even then the limits of the increase is fixed and settled, and within those bounds they must remain or forfeit their charter. But here legislation is asked without any limitations. If this legislature should

grant such unbounded and extraordinary powers as are here asked for, to any railroad corporation, standard oil or gas company, there would be a protest at the polls on next election day, and the place that now know its members would know them no more again forever. There is no reason, either above or beneath the surface, why the Masonic lodge should be made an exception."

But to our surprise a Mason arose when the committee convened and said they wished to have bill No. 413 referred to the general court next year. And they called for House bill No. 732, "An act to establish the Worcester Masonic Charity and Educational Association." This was evidently a pre-concerted Masonic plot to escape the opposition of the New England Association. A lawyer stated their purpose. The Worcester lodge had been incorporated in 1893. They wished to re-cast their plans and enlarge their scope. A judge explained the legal aspects of the bill. Three Masons from Worcester set forth the grand and good objects they proposed to accomplish.

Then the opposition was called for. The president of the New England Christian Association took the floor and said: "The benevolent object herein set forth we heartily approve. As a Christian citizen and minister of Christ I am seeking those ends every day. But we oppose granting these powers to the Masonic lodge—

"1. Because they are a *secret* order. Secrecy is unrepublican and a menace to free government. Judge Jackson, of Hartford, Conn., was expelled from the lodge because he informed on a brother Mason who was guilty of arson. Yonder in Illinois a judge reproved a prisoner in the dock who gave him the sign of distress. He said: 'I will not recognize such appeals while on the bench.' But that judge was guilty of un-Masonic conduct, according to the verdict of the lodge.

"In 1826 Captain Wm. Morgan became convinced that the lodge was a menace to civil society. He said: 'I owe it to my country to expose its dangers.' He gave the secrets of the lodge to the public, and for this the Masons abducted and murdered him. Hon. Thurlow Weed and John Quincy Adams are sufficient witnesses to attest these facts. The excitement which followed this tragedy was intense. Forty-five out of every fifty members left the order. In their indignation they exposed the oaths by which the lodge bound its members.

"In 1833, under the pressure of public opinion, the Vermont Legislature passed this law: 'A person who administers to another an oath or affirmation, or obligation in the nature of an oath, which is not required or authorized by law, or a person who voluntarily suffers such oath or obligation to be administered to him, or voluntarily takes the same, shall be fined not more than $100 and not less than $50; but this section shall not prohibit an oath or affidavit for the purpose of establishing claim, petition or application by an individual or corporation administered without intentional secrecy by a person authorized to administer oaths, or an oath or affidavit for the verification of commercial papers or documents relating to property, or which may be required by a public officer or tribunal of the United States, or of any State, or any other country, nor abridge the authority of a magistrate.'

"In 1839 the legislature increased the penalty to $200. The Massachusetts Legislature adopted the Vermont law, and Daniel Webster, the great lawyer and statesman, defended it. It was repealed a few years ago, but no legislature can repeal the principle upon which it was based. That law would not only prohibit this proposed extraordinary legislation, but prohibit the granting of the charter which the lodge here represented received in 1893.

"Thaddeus Stevens said: 'By Freemasonry, trial by jury is transformed into an engine of despotism and Masonic fraud.' Edward Everett said: 'A secret society so widely diffused and connected as this (Masonry) puts a vast power, capable of the most dangerous abuse, into hands irresponsible to the public.' And Chief Justice John Marshall said: 'The institution of Masonry ought to be abandoned as one capable of much evil and incapable of producing any good which might not be effected by safe and open means.' We agree with Senator Geo. F. Hoar that any political organization using secret methods is a menace to our free institutions. The A. P. A. is certain to suffer inglorious defeat because it is a secret lodge. The Masonic lodge is just as dangerous to the social order.

"2. Because the Masons administer disloyal and blasphemous oaths. Think of a Christian citizen taking a Master Mason's oath: 'I promise and swear that a Master Mason's secret, given to me in charge as such, shall remain as sacred and inviolable in my breast as in his own, murder and treason excepted, and they left to my own discretion.' Think of him taking the Royal Arch degree, which amends the above thus, 'murder and treason *not* excepted!' Where is the safety for society when men, to whom it looks for integrity and truth, bind themselves by such oaths? Think of the lodge administering an oath which contains this imprecation, 'to ever conceal and never reveal its secrets, on pain of having his throat cut from ear to ear, his bowels torn out, his body burned and the ashes scattered on the rough sands of the sea, where the tide ebbs and flows twice every twenty-four hours!' These horrid imprecations should make those who administer and those who take such oaths obnoxious to punishment by the state, which exists for the punishment of evil doers and the protection and encouragement of those who do well.

"The Supreme Court of the United States has decided that anyone who has taken the Endowment House oaths of the Mormon hierarchy should not be naturalized, and if naturalized, should be disfranchised. The murder of Dr. Cronin in Chicago led to the trial of the order of Clan-na-Gael. Their horrid oaths were exposed, just as the wicked oaths of the Endowment House in Salt Lake City were brought to light in the trial over the Idaho test-oaths disfranchising Mormons. The courts have decided that these disloyal oaths disqualify those taking them for citizenship.

"The Jesuits have been expelled from many countries of Europe and from South American republics because they were treasonable. Their oaths are utterly out of harmony with loyalty to good government. We affirm that the Masonic oaths are just as disloyal to the free institutions of this land. Their blasphemy against the God of all government, and their treasonable obligations, should cause them to be authoritatively and judicially prohibited."

Here the chairman of the committee asked: "How does this have a bearing on the granting of the petition of the Worcester Masons?"

We answered: "It is wrong for the government to charter or enlarge the powers of such an order as the Masons. The character of Masonry is at issue."

Then a Mason asked: "Did you know that George Washington, Paul Revere, General Warren, etc., were Masons?"

We answered that we did. But we distinguish between the lodge as an institution and individual members. The lodge system is evil. The character of some of its members may be as far above the system as heaven is above the earth.

Another Mason asked: "Where did you get the information you have given?"

We replied: "From men who have come out and published their testimony."

Here Rev. J. P. Stoddard was called. He had spent days in securing the endorsement of the city ministers, and had the best speech I ever heard prepared against bill No. 413. He gave facts regarding the forms of initiation, which made the faces of the Masons get very red. It was the most stirring occasion we have witnessed in many months. J. M. FOSTER.

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THE MYSTERIOUS POWER:

OR

THE UNIVERSAL, INVISIBLE EMPIRE OF THE WORLD.

BACHELOR'S NARRATIVE.

CHAPTER XXVI.

DAWN IS BREAKING.

"Night wanes—the vapors round the mountains curl'd
Melt into morn and light awakes the world."

In October of 1867, as the narrator was passing through the State of Illinois, at the town of Aurora he chanced to pick up a printed bill announcing a convention then in session at the City Hall. The perusal of the circular carried his mind with the rapidity of thought back to the great anti-clan meetings of the olden college days. Repairing forthwith to the place designated, a large and enthusiastic audience was found listening attentively to stirring addresses of the chairman and other bold patriots.

The president of the convention was a noted abolition worker of ante-bellum days, the president of some Western college, a man of noble intellect, large experience and extensive observation. An association for guarding American principles and institutions was organized and the detective was surprised and pleased to know that such a remarkable class of men were uniting to move along the line proposed. A small fortnightly paper advocating the cause of the movement was started, and which newspaper has since emerged into a large 16 page journal with a sustaining and increasing circulation. It is still the official organ of the association and has passed to the control of that body.

The second annual convention was held in Chicago, and at the succeeding one convened in Cincinnati a talented young man of good education and fine address was chosen general agent and lecturer, and under his management the new movement gained fast in influence and numbers.

These bold patriots have continued to meet annually in various cities throughout the Union to compare notes, report progress and plan for increased agitation.

After the annual gathering in Oberlin, Ohio, the first general superintendent was succeeded by an older man of culture and commanding personal appearance, being a powerful man physically, with massive brow, long flowing beard and keen, black eagle eyes. His love of country and his fellow-men is as boundless as human benevolence and Christian philanthropy itself. The responsible position he occupies and the duties devolving upon him has served to bring him prominently before the people. He has visited many States and spoken on clanism in many of the larger towns and cities. He is the cynosure of all eyes and his name is familiar to all clansmen, as the bitter enemy of all forms and modifications of the Mysterious Power. His work on the rostrum, in many respects, is second to none, while his vast research, solid logic and straightforward manner together with a pleasing address, gives him a wonderful power over his hearers. He is especially qualified to lead this great movement and has displayed wisdom, judgment and prudence in its management.

The central headquarters of these bold Americans, as they call themselves, is a very substantial brick building in Chicago, Ill., which building was donated to the movement by one of the oldest citizens of that city. The property is valued at twenty thousand dollars, and the surplus portion rents for twelve hundred dollars per annum. From this publishing house goes out a paper and literature to every part of the nation that is to revolutionize the churches of America.

A large and permanent fund is much needed for enlarging and carrying forward the work and valuable gifts and donations are solicited from pious and patriotic individuals. Vigorous auxiliary bodies have been organized in many States having their lecturers and workers. The local, secular and religious press, so long subsidized and overawed, now speaks out occasionally, and even the great dailies are obliged to recognize the presence of the mighty uprising movement and compelled to quite frequently refer to the merits and demerits of clanism.

Men of position and influence in both church and state are indentifying themselves with the agitation, and pointing out to the American people the dangerous nature of these covert orders.

NOTE.—The movement owns a commodious building within less than three blocks of the Capitol at Washington, D. C., in charge of an able and tireless manager. A strong New England headquarters have been established in Boston. The Pacific agent has stirred the craft from Puget Sound to Lower California. These several general headquarters give permanency and stability to the American movement. A venerable returned missionary has represented the movement all through the South. A college agent has visited the leading institutions of learning in the United States, and most ably called their attention to the vast importance of proper and patriotic education of young men on this theme. And the agitation widens and broadens and deepens.

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MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

HOW TO MAKE A POWDER CASE.

A Lady's Toilet Never Complete Without This Dainty Article.

A dainty powder puff case may be made by cutting a cardboard circle 3 inches in diameter and covering it on both sides with white or blue silk.

Next cut a strip of chamois 3 inches wide and long enough to pass around the circle. Sew the short sides together with "over and over" stitch. Cut one of the long sides into points a little more than an eighth of an inch deep; then sew the other side with small stitches very closely to the circle, making the piece fit very tight. Cut a piece of blue and white silk 31 inches long and 4¼ inches wide and join the short sides. Cut a second piece, the same length and 2½ inches wide, of white silk. Run it along one side of the silk, turn it, hem it down, and half an inch above the hem run another row of stitching. Gather the other side of the silk and sew closely around the circle just beneath the chamois. Make two eyelet holes on opposite sides of the bag in the space between the hem and the line above it. Run two pieces of ribbon half a yard long through them from opposite directions, draw up the bag and tie in bows. This gives a pretty little ruffle at the top in contrasting color. Put some nice powder into the bag, filling it about half way, and add a powder puff just large enough to fill it.

How to Make Fig Pudding.

One-fourth of a pound figs chopped fine, 2 cups bread crumbs, a cup brown sugar, one-fourth pound suet chopped fine, 2 eggs, the grated rind and juice of a lemon, one dessertspoonful of molasses, one-half grated nutmeg, a tablespoonful flour. Mix all well together, and put in pudding mold. Steam well 3 hours and serve with boiled sauce, flavored with lemon.

How to Make a Curry of Lobster.

Cut into pieces about 2 inches square the meat of a lobster weighing about 3 pounds, and after seasoning with salt and one-fifth of a teaspoonful of cayenne set it away in a cold place. Put 3 tablespoonfuls of butter into a frying pan and when it has become hot add 2 tablespoonfuls of flour and a small teaspoonful of curry powder. Stir the mixture until it is brown, then gradually add a cupful and a half of stock and season with salt and pepper. Add the lobster and cook six minutes longer. Place small pieces of crisp toast upon a warm dish and pour the curry upon them. Garnish with triangles of toast and bits of parsley.

If the flavor of onion be liked, fry a small onion in the butter before adding the flour and curry powder, but in this case strain the sauce before the lobster is put with it.

How to Make Punch For Children's Party.

Boil together for five minutes a quart of water and 1½ pounds of sugar; add grated rind of a lemon and an orange. When cool, strain. Then add juice of 4 lemons and 2 oranges. Pour in a punch bowl over a block of ice. Add a pint of water, a quarter pound of candied cherries cut fine and some pineapple. Serve in small glasses. If too sweet, add more lemon.

How to Make Broth For Invalids.

An excellent broth for any one with weak lungs is made from 2 pounds of knuckle of veal cracked into pieces and put over the fire with 2 quarts of cold water. Cover and cook slowly until it is reduced to a quart. Strain and season with salt. Meanwhile soak three tablespoonfuls of pearl sago in a cup of cold water, heat by setting the dish in a pan of boiling water for half an hour and stir occasionally. Put the strained broth in a double boiler and add the warmed sago to it, cook half an hour and then stir into it a cupful of cream heated to the boiling point and the well beaten yolks of 2 fresh eggs. Let all only come to a boil and remove from the fire at once. Serve as soon as possible.

How to Make Almond Frosting.

Beat the whites of 2 eggs to a stiff froth, stir in half a pound of powdered sugar and a quarter of a pound of almonds, blanched and powdered to a paste. Flavor with orange flower water, and, if liked, a few drops of almond extract.

How to Make a School Bag.

Make the bag of denim, plain dark blue or red, a little larger than the largest book to be carried. If it is desired to be 13 by 9 inches, fold a piece of goods 13 by 20 inches once in the middle. Turn in the raw edges and stitch up the end on the right side. Stitch an inch hem about the opening at the top. Cover two pieces of rope with denim for handles and sew securely, one to the middle of each side. Then with Asiatic twisted embroidery silk in black work on one side the words "School Bag," with the name or initials of the owner. A shallow pocket with a buttoned flap may be set inside to hold pencils, eraser, etc.

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The Christian Cynosure.

REV. M. A. GAULT, - - - EDITOR.
WM. I. PHILLIPS, - - - PUBLISHER.

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UNITY OF THE CHURCHES.

When the oacen is raised by a storm, it is said that the commotion is only on the surface. Down in its depths all is calm and still. This is true to a great extent of the storms of contention and division which vex the church of Christ. They are principally on the surface. Underneath all the division and commotion there is a oneness, a unity which should never be ignored.

We heard a distinguished infidel once say: "Those who suppose that the various Christian sects are only so many hostile parties, having no unity or bond of sympathy binding them together, are vastly mistaken. When I go into a town and announce an infidel lecture, I always find that these sects combine and act as a unit to resist me. In spirit they are one; for when you strike one you strike all." It cannot be denied that there are great fundamental principles of unity on which the various evangelical churches stand united.

1. They all recognize the same glorious head.
2. The same Holy Spirit.
3. All seek to accomplish the same end and to reach heaven at last.

LODGE CHARITY.

It is a habit of secret lodge members to criticise the churches for not caring more for their poor and suffering members, yet if any one will investigate he will find what we have found by long observation, that cases are rare indeed in which churches allow their members to suffer when truely in need. They bury their dead, watch by the bedside of their sick and provide food for their helpless and hungry. Their charity is different from that of the lodges whose benefits cease when a member fails to pay up his dues.

For example, we notice in the proceedings of the fifty-sixth semi-annual communication of the Grand Lodge of I. O. O. F. of Indiana, held at Indianapolis, May 17, 1894, published in the June *Odd-fellows' Talisman*, such decisions as these: "A brother became delinquent on due. Paid up, and during the thirteen weeks he was non-beneficial, died." It was decided "he was not entitled to funeral benefits." Another case was "a brother pays his dues up to Dec. 1892; is taken sick Jan. 10, 1893, having paid no more." It was decided "he is not entitled to benefits."

Now, what would you say of a church that would publish such rulings? I find from the Grand Secretary's report for 1893 of the I. O. O. F. of Indiana that they have in active membership in that State, 39,706. They paid out for relief and charity during the term ending Dec. 31, 1892, $68,745.17. But their total expenses for the term was $148,636 87. That means that it cost the fraternity more than $2 to give away $1 for charity. If our churches did that way what would you think? You will find from the United States statistic of 1883, that a fraternity numbering 550,000 members received $5,000,000; $2,000,000 of that were given to the poor and the sick, and it took over $3,000,000 to meet their regular expenses, so that it cost that fraternity $3 to give away $2 for charity. And is that not a fair sample of the charity of most of the secret orders?

TOO MANY ORGANIZATIONS.

Rev. J. P. Stoddard has an excellent article in the Connecticut Valley *Congregationalist*, on the relation of the church to outside organizations. In it he makes these timely and sensible remarks:

"I would by no means disparage those movements providentially or circumstantially summoned to the rescue field, but should I not be very zealous for the honor of my Master's bride? Have you never felt that there is a tendency to exalt the incidental, which at best is temporal, to the real detriment of the church, which is eternal? 'Honor to whom honor is due.' The Young Men's Christian Association, the Women's Christian Temperance Union, the Epworth League, the society of Christian Endeavor, and others of like spirit, merit very much by their zeal and good works, yet it is a question worthy of consideration whether the progress of reform would not be accelerated and the conversion of the world hastened by concentrating the time, talent, energy and means in the church of Christ, rather than in methods which at their very best are only subsidiary to her progress?

"Just what to do is a question that is perplexing many pious, thoughtful pastors, and to which some, at least, have not been able to give answers entirely satisfactory to themselves. Seeking counsel from the late Dr. A. J. Gordon upon this subject, he said, 'It's a hard question to answer. Organizations have become so numerous that a pastor is almost compelled to stand at his church door with a drawn sword to keep them out so as to leave room for Gospel preaching and regular church work.' He is not the only faithful pastor who has met with similar difficulties. To count them enemies would be a gross injustice. To allow them to supplant the church would be infidelity to her head, while to keep silent would be the part of cowardice. The best suggestion I have to offer is that each pastor look carefully over his field and commit his ways to the Lord, and when his thoughts are established, go forward, always giving Christ and his bride the benefit of any doubts he may have."

NO COMPROMISE WITH TOBACCO.

Bro. E. Thompson, of Senecavilla, Ohio, calls our attention to a direction for the cultivation of tobacco, which accidentally was overlooked in revising our agricultural columns. We heartily agree with Bro. Thompson when he says:

"I have been satisfied in my mind for many years that the cultivation of tobacco, as well as traffic in it, and use of it, are sinful in the sight of God, especially to those who are informed respecting it—its injurous character. For more than forty years I have raised my voice against its use by men, women and boys. I plainly saw in my youth the evil of the pernicious habit and aimed to warn my fellows against it.

And now that I am growing old my feelings of opposition to its use have intensified rather than weakened or abated. Beyond all controversy it is one of the giant curses of our fallen humanity, as well as a shame and reproach to our holy religion, together with a disgrace to our boasted civilization. This, with other flagrant wrongs, with which we are so much surrounded in our age of the world, often makes me almost ashamed of my race, and I feel to cry out, 'How long, O Lord, how long!' Shall we not all labor more earnestly and pray for a speedy ending of the curse?"

ANSWERING FOOLS ACCORDING TO THEIR FOLLY.

The professed ministers of the Gospel who join the Masons insist that the people should obey the Scriptures; now in the Bible we are commanded to answer a fool according to his folly. Are we not then to answer a Freemason according to his folly? for things which are equal to the same thing are equal to each other.

Let us answer them according to their folly of having their clothes stripped off, and of being blindfolded, of having a rope tied around their neck, of being led into a lodge-room half clothed and half naked, of being perambulated around the room, of kneeling upon their bare knee before the Worshipful Master and of swearing that they will keep the secrets of Freemasonry. Let us answer them according to their folly of swearing that they will have their throats cut across if they divulge the secrets of Freemasonry, of swearing that they will have their tongue torn out by the roots and that they will be disemboweled.

Add to this the folly of answering a long list of questions, noted only for their folly and utter destitution of sense and reason. They embrace the folly of delusion for the ignorant. It is folly added to folly in the form of oath taking, in the most superstitious manner.

The first degree is the fool answering his own folly in utter lack of reason. The whole performance is an advertisement of his folly. It is deficient in intellect and contrary to the dictates of wisdom.

Such is the infamy of Freemasonry. It is born a fool, rocked in the cradle of ignorance, nourished on the milk of superstition and walks in the pathway of the savage. It matures in the realm of humbuggery and leaves its votaries empty headed, empty hearted and empty handed. If the people would only read Ronayne and Finney, and understand for themselves just what Freemasonry is, it could not live a year. Knowledge and wisdom would scourge it from the face of the earth. Turn on the light and let the darkness flee.

COLLEGE FRATERNITIES.

The *Christian Instructor* in commenting on the recent class row in Monmouth College says: "The fraternity is the fruitful source of much trouble. But in United Presbyterian colleges there should be no such root of evil. It is an evil however that is hidden and snakish in its ways. Sometimes it exists when it is not suspected or at least cannot be proven to exist. It is understood that every student in our colleges signs an agreement that he will not belong to any secret fraternity, and then it has been found that these students for years violate their pledges and still were tolerated. As an elder once remarked in a meeting of session, 'When a man once gets into a secret order you can never depend on what he says afterward.' There is a danger at least that a habit of concealing facts will be contracted that will ever make him unreliable when the truth is at stake. On account of this danger all such secret orders should be carefully and persistently shunned by young people, men or women."

FALSE SANCTIFICATIONISTS.

Some false religious associations are exerting a dangerous influence to subvert Christian marriage. Among these are the Oneida and Harmony communities, together with Freemasonry and kindred orders, which, as shown in the new and enlarged edition of "Experiences with Secret Societies," rival the Mafia of Italy and Highbinders of China as promoters of the social evil.

Among the former are the Mormons who make polygamy a part of their religion; and the Sanctificationists of Virginia, Maryland and Delaware. The latter believe that they cannot sin, no matter what they do, after they have experienced this sanctification.

According to the New York *Journal* of Feb. 9th, they embrace many of the low of both colors, who practice polygamy and prostitution, when unrestrained by public sentiment. At present they promote these corrupt doctrines secretly, and are chary about expressing their views or publishing their faith too far. A. P. S.

EDMOND RONAYNE.

Mr. E. Ronayne, who has been connected with the Anti-masonic movement now for more than twenty years, was born in a little town in the southeastern part of the County Cork, Ireland, on the 5th day of November, 1832. Both his parents and indeed all his relatives were zealous Roman Catholics, ignorant of book knowledge, and could neither speak nor understand any other but the Irish language.

He was left an orphan when only about five years old, and was brought up by two of his father's sisters, Mary and Margaret Ronayne, who being themselves strict Catholics, took pains to have him carefully instructed in all the doctrines and superstitions of popery; so that while yet very young he became an acolyte in the church and used to answer mass for some years in his native parish. In 1847 both his aunts and all his father's family died from the malignant fever that raged throughout the south and west of Ireland, as a result of the terrible famine of the previous years.

He was also himself stricken down with the same fever; and when able to creep about a little again, he one day bought a book from another boy for a ball. The name of the book was "The New Testament of Our Lord and Saviour Jesus Christ," and was the first copy he ever saw or ever heard of. Of course he thought it was exclusively a Catholic book, and read the Gospels through with ardent pleasure, becoming, if poss-

ible, a more zealous Romanist than he was before.

When first sent to school in his native town he could not speak one word of English, only Irish; but he learned very rapidly, became very fond of school and of books, and in 1849 was selected to teach the national school at Britway near Fennoy in the County Cork.

Having finished his term there he drifted into the County Limerick, and finally located in the village of Cappamore. Cappamore and all the surrounding country at that time was greatly excited, because of a fierce controversy going on between the Catholic priests and the lay and clerical missionaries sent out by the Irish society —a Church of England institution; and young Ronayne very soon joined in the agitation, becoming one of the most zealous defenders of the Romish church in that section of country. He was thus brought into close contact with the Scripture readers or colporteurs of the society, and especially with a Mr. Macmahon, with whom he had almost daily conferences.

The doctrines of popery were always the subject of discussion, and before long he discovered that that book which he at first thought was exclusively Catholic was really a Protestant book, and that the Romish church had no standing whatever in the New Testament except to be condemned and denounced and her final overthrow clearly promised. He found every Romish prop swept from under him; he was amazed and terrified, and what should he do? Could he leave the church of his fathers, the church of his kindred, the church of his own young and ardent love? And yet there was nothing else for him to do; and so on Easter Sunday morning, 1851, he deliberately but timidly walked away past the Romish chapel or mass-house and went over to a little school-house in which Episcopal or Church of England services were being held.

Persecution immediately began, and for five years it was such throughout the south and southwest of Ireland that even at this distance of time it makes him shudder to look back upon it. His school was at once broken up and he became the most hated young man in all that section. During the summer of '51 he attended Bible classes and engaged in Bible study under the guidance of Rev. William Fitzpatrick; and in September of that year he was sent to the "Kildare Place Model School" in Dublin to receive his regular course of training as teacher, from which institution he graduated on the 4th day of February, 1852.

On the 23d of the same month he married Margaret Lynch, also a convert from popery like himself, and in whose father's family he had been living for some months; and thus through evil report and through good, in poverty and in comparative comfort, in sickness and in health, they have traveled life's journey together, and have now entered upon their forty-fourth year of married life. For years they both suffered untold persecution from both priests and papists in the south of Ireland; and so Mr. Ronayne was glad enough when in the providence of God he was enabled to emigrate with his family to Canada, where they landed in the city of Quebec on June 8, 1856.

There the loving hand of God was still guiding them, for on the next day after their arrival Mr. Ronayne secured a school two miles out from the city; and in the following summer of 1857 he was appointed Principal of the "British and Canadian Model School," where he remained five years, and was then transferred to the Diamond Harbor School, under the care of the Protestant Commissioners, at a much larger salary.

In the city of Quebec he joined the Masonic fraternity, being initiated, passed and raised in Harrington Lodge, No. 49, thinking that by going into Masonry he would be getting farther and farther away from popery; but he very soon discovered that as the old saying is, he was only "going from the frying-pan into the fire."

Of his experiences as a Freemason he has written frequently in the *Cynosure*. He came to Chicago with his family in 1865; and was induced about 1870 to become a member of Keystone Lodge, No. 639, in this city, and was duly elected and installed Worshipful Master of that lodge in the winter of 1872 and '73. He publicly seceded from that gigantic humbug in the beginning of 1875, and almost immediately began to exemplify the Masonic degrees in public.

In a recent note Mr. Ronayne says: "I can truly say that goodness and mercy have followed me all my days and that I shall dwell in the house of the Lord for ever. In all that I have gone through in all my training, in all my experiences, in all my persecutions and in all my work, I can truly say that I can trace the loving hand of God in it all, and that surely 'all things are of God.'

"In the winter of '76 and '77 I was led by the grace of God to know the Lord Jesus as my own personal Saviour, and for many years I was engaged in Gospel work, holding him up as the One who 'gave his life a ransom for all' and who is 'the propitiation for our sins, and not for ours only but also for the sins of the whole world.'

"I love the very name of the Lord Jesus, and I have learned to love him because he first loved me and gave himself for me, so that I can truly say from the ground of my heart, 'Lord, whom have I in heaven but thee, and there is none upon earth that I desire beside thee.' The Lord willing, I shall continue writing out my experiences as a Freemason whenever opportunity offers."

PERSONAL MENTION.

—Rev. W. W. Overstreet, of Capitola, Ga. writes that he has been connected with two secret orders and is deeply impressed that their influence is injurious. He desires to take up the work in the State of trying to break down their power and work for the circulation of the *Cynosure*.

—Rev. W. B. Stoddard writes: "The outlook for our work is everywhere encouraging. I expect soon to go to Souderton and vicinity for some days' work. March 22d I expect to lecture at Royersford. The last week of March I will be in Bally, Berks Co. My time is now planned until May, when I will set my face toward Chicago."

—The secretary of the American Bible Society, Rev. Dr. Gilman, has written a series of very excellent tracts which illuminate and explains, with great tact and sympathy, the stirring events at the close of our Lord's earthly life and the period between his resurrection and ascension. Four of these charming booklets have appeared in as many years, and now comes a fifth, entitled "A Doubting Disciple; or, Thomas Didymus." We know of nothing quite so good, in a simple way, on the subject, and we recommend our readers to send for a copy, which costs but ten cents, or for the series of five, which the publisher will supply for fifty cents. Address Bible House, New York.

—Wm. McCoy, of Bellaire, O, writes: "The societies here are about the only things that seem to flourish; the churches are all hard run to meet expenses, if they can do that much. The ministers are trying hard to get people to join the church and they get one now and then, principally very young people and women but scarcely a man; while the papers report the lodges taking them in by the wholesale every week. I have told the ministers many times what is the matter. They see it, I think, but are afraid they will drive the few men they have out of the church. I found a circular some time ago showing how to get men to join the lodge. It shows why the lodge is ahead."

—It is not generally known that there were four conspiracies against President Lincoln—three to take his life and one to kidnap him. Victor Louis Mason, an attache of the U. S. War Department, has written an article for the April number of the *Century* on "The Four Lincoln Conspiracies," which gives the first complete and consecutive account of these attempts. A number of people were connected with the flight of Booth after the assassination of Lincon, but the fear of prosecution has hitherto kept them silent. Now they are willing to talk freely, and Mr. Mason has taken down from their lips the story of the last days of Booth. Pictures of scenes and objects connected with the assassination, many of them hitherto unpublished, accompany the article.

—Rev. Eugene V. Allen, pastor of the M. E. church, Hodgetown, Maine, writes: "I do not wish to be without your excellent paper, the *Cynosure*. There are so few that will speak against the lodges at all, that there is real need for a paper like the *Cynosure*. The lodge devil is a big one and we fight him up in Aroostook county, Maine, and rejoice in an ally like the *Cynosure*. I can but rejoice over the work of the men of God who are fighting the lodge devil, and the reports of the conventions I read with interest. I wanted to attend the convention held in Maine last fall, but was not able. It is a bit lonesome here at times, for there is scarcely a man to raise a voice against lodges in the locality, and I find plenty who are ready to hate me because of my utterance on the subject."

—H. L. Hastings has recently published a neat volume of over 200 pages entitled, "The Bible Triumphant." It is a concise and pointed reputation of a phamphlet published by a noted Spiritualist entitled, "*One Hundred and Forty-four Self contradictions of the Bible.*" The autnor of this refutation is Mrs. H. V. Reed, who had spent some of her girlhood days studying Hebrew and Greek, that she might read the Scriptures in their original tongue. While infidel readers and editors were praising and endorsing the pamphlet, Mrs. Reed sat down quietly to dissect it, and this book is the result. It also contains forty-five pages of infidel testimony concerning the truth of the Bible, exhibiting in parallel columns texts of Scripture verified by ancient inscriptions. The book is sold for 80 cents by H. L. Hastings, 47 Cornhill, Boston.

—We have recently read a volume giving the history of the Thirty-ninth Regiment Illinois Infantry by the surgeon, Dr. C. M. Clark. In it Ezra A. Cook, who was a member of Company G of that regiment, gives some interesting reminiscences of his experience with his Masonic Captain Slaughter, who seemed desirous of making it very uncomfortable at times for Bro. Cook. At one time when he was sick the captain ordered him to go on duty, or to the guard-house. After the captain left the service he was pastor of a Methodist church in Omaha, Neb., and chaplain of the Nebraska Legislature. Mr. Cook cherished no ill feeling of revenge toward him, and when he visited Omaha some time after the war, Captain Slaughter greeted him cordially and insisted on him visiting the legislature with him. The captain died many years ago.

DEATH OF GOVERNOR GREENHALGE.

The flags flying at half mast, the places of business closed and the deep and general sorrow which pervades all classes as I write, is not the mere perfunctory tribute of respect given as a matter of course when death claims the highest official in the State. It is not simply for the chief executive struck down in the midst of his days that the people mourn, but for the man who, though born a subject of the British crown, through all the struggles of his early youth and the honestly-won triumphs of his later years, was so thoroughly democratic in his principles, so truly American in his ideas. His veto of the Bell Telephone and other bills, which were in the interests of a class and not of the commonwealth, it was prophesied would be his political ruin.

But the people showed their appreciation of a man who will not be made the tool of cliques or parties by voting him in as governor for the third time. To them he owed his re election and not to the politicians. He was a man of fine culture and uncommon literary gifts which might have made him famous as a writer had he turned the powers of his mind in that direction, in which event there would probably have been no Gov. Greenhalge, for, unlike France, America rarely honors her men of letters with any political office.

At the request of his widow, who is a daughter of one of the early Abolitionists and a woman of remarkable sweetness and strength of character, there was no ostentatious display at the funeral. The very privacy and simplicity with which it was conducted made more impressive the record he has left behind him. It seemed, as it were, to make a silence in which the lesson of his life is heard. The one thing to be regretted is that in his official career he did not show himself more decidedly in favor of prohibition.

He is also said to have belonged to the Freemasons, but it must have been in the same way that Washington and other distinguished men have belonged, for they were only noticable at funeral obsequies by their absence. The one thing denoting any connection of our late Governor with the order being the fact that the special train for the State officials bore in front below his portrait the square and compass and the letter G.

ELIZABETH E. FLAGG.

LOVE TRANSFORMS.

REV. DR. PETERS TELLS HOW TO BE HAPPY WHEN MARRIED.

He Does Not Agree With the Poet Concerning Family Jars—Disputes Undermine Affection—Avoid Meddlers—Make Home Everything.

Love serves. Love never stands up and quarrels for its rights. I know Paul said, "Wives, be in subjection to your husbands, as it is fitting in the Lord." But he went on to say in the same breath, "Husbands love your wives, and be not bitter against them." Let love rule. Love is never stubborn. Love will make each blame self and not the other when anything goes wrong. It transforms blemishes into imaginary virtues. As the great dramatist has it:

My love doth so approve him
That even his stubbornness, his checks and frowns
Have grace and favor in them.

I know "it's hardly in a body's power to keep at times from looking sour," but avoid as much as possible disputes and don't believe with the poet:

And family jars, look we but o'er the rim,
Are filled with honey even to the brim.

Every dispute between man and wife forces good humor out of its channel, undermines affection and insiduously, though perhaps insensibly, wears out and at last utterly destroys that cordiality which is the life and soul of matrimonial harmony. Never get angry both at the same time—take turn about. Learn to keep quiet when you can only say impatient words. One grievous word at such a time has stirred up a cyclone.

We have careful thoughts for the stranger
And smiles for the transient guest,
But oft for "our own" the bitter tone,
Though we love our own the best.
Oh, lips with the curve impatient!
Oh, brow with the look of scorn!
'Twere a cruel fate, were the night too late,
To undo the work of the morn.

Never speak to any one outside of one another's faults. Any woman with ordinary eyes can see things in her husband she does not like. The poet Keats said he knew women who would like to be married to a novel and be given away by a poem. But after all husbands are only plain human beings. Never whisper to others your husband's or wife's shortcomings. Avoid meddlers. Some wretched gossip will come to your house about the time you have set up your new home and tell you how she manages her husband. Tell her to mind her own business and don't return her call. Pay attention to little things. Estrangements are rarely the work of one day or caused by one offense. They are growths.

It is the little rift within the lute
That by and by will make the music mute,
And ever widening slowly silence all—
The little rift within the lover's lute
Or little petted speck in garnered fruit
That, rotting inward, slowly molders all.

The precaution against trifles as often leading to breaches in the household bonds is thus beautifully expressed:

A something as light as air, a look,
A word unkind or wrongly taken,
The love that tempests never shook,
A breath, a touch like this has shaken,
And ruder winds will soon rush in
To spread the breach that words begin,
And eyes forget the gentle ray
They wore in Hymen's smiling day,
And voices lose the tone that shed
A tenderness round all they said,
Till fast declining one by one
The sweetnesses of love are gone,
And hearts so lately mingled seem
Like broken clouds or like the stream
That smiling left the mountain's brow,
As though its waters ne'er could sever,
Yet ere it reached the plain below
Breaks into floods and parts forever.

The sunbeam is composed of millions of minute rays. So the home life must be constituted of little tendernesses, kind looks, sweet laughter, gentle words, loving counsels, and soon it will be found that kindliness will spring up on every side, displacing incompatibility of temper and spirit, want of mutual knowledge, even as we have seen sweet violets and primroses dispelling the gloom of the gray sea rocks. If you would be happy when married, make home everything. Men running day by day against this lightning footed nineteenth century, harassed by its cares and perplexed by its inquietudes, yearn for the repose of home, where the mind can be at rest, the heart's turmoil become quiet and the spirits bask in the peaceful delights of domestic love. We busy men become weary of the dull prose of life and thirst for poetry. Happy is the man who can find that poetry at home. Think of this, ye wives and daughters of business and professional men. Think of the toils, the anxieties that husbands and fathers undergo to secure for you comfortable homes and compensate for their sacrifices by making them happy at their own firesides. There let warm greetings come from appreciative hearts, fond glances from bright eyes, the little arrangements for our comfort that silently tell us of thoughtful love and force us into an easy chair to spend the evening at home before we are aware of it. Home!

Dear resting place, where weary thought
May dream away its care;
Love's gentle star unveils her light
And shines in beauty there.

Opportunity In Eternity.

Eternity is the measure of the opportunity of every aspiring spirit. It affords a theater for every repressed activity of time. Supposing an indolent Socrates in the spirit world, the veriest dolt might, by industry, eclipse his genius, by improving his privileges, and, in remote ages, leave and lose him. We dare not here disdain the ignorant, lest they pass us in the celestial competitions so far that we can never overtake them to apologize for our contempt of them in time.—Ram's Horn.

Man's Happiness.

Man's happiness, as I construe it, comes of his greatness. It is because there is an infinite in him, which, with all his cunning, he cannot quite bury under the finite.—Carlyle.

Be Patient.

To be patient under a heavy cross is no small praise; to be contented is more, but to be cheerful is the highest pitch of Christian fortitude.—Bishop Hall.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning March 22. Comment by Rev. S. H. Doyle.

TOPIC.—Diligent in business.—Prov. vi, 6-11; Joshua xxii, 5.

Many people have false ideas as to the attitude of the Bible toward business and religion. They think the Bible has little to say about business and religion, and, in fact, that there is little real connection between business and religion and religion and business. These ideas are utterly false and absurd. The Bible teaches emphatically two principles in reference to the mutual relations of business and religion—first, that we should have business in our religion, and, secondly, that we should have religion in our business. These ideas are brought out in our topical references.

1. Diligence in business. Prov. vi, 6-11. In these words the wise man uses the industry of the ant to urge the slothful to diligence in business. The Bible is a practical book. It deals not only with the unseen future life, but also with the present life. It recognizes the necessity of daily toil, of being diligent and zealous in some vocation in life, and it constantly urges upon us the importance and value of this necessity. We are enjoined not to be slothful in business, but to be fervent in spirit, serving the Lord. This brings our religion down to the practical walks of life, and makes a man serve God by being industrious and diligent in some useful calling. God has no use for the slothful and the sluggards. He put us all in this world for a purpose and He wants us to fulfill that purpose. We do this to some extent by being engaged in some useful life business.

2. Diligent in religion. Joshua xxii, 5. "Take diligent heed to do the commandment of the law, which Moses, the servant of the Lord, charged you, to love the Lord, your God, and to walk in all His ways, and to keep His commandments, and to cleave unto Him, and to serve Him with all your heart and with all your soul." Thus Joshua commanded the children of Israel to be diligent in religion. The same command is applicable to us. We are not only to be diligent in serving ourselves, but diligent in serving God. Religion is doing God's business for Him, and surely we should not be less faithful, less regular, less punctual, less diligent, when engaged in business for God than when engaged in business for ourselves. Let us look upon our religion as a business, and let us apply the same principles to it that business men apply to their business. Let us be diligent to observe and do all the will of God.

Bible Readings.—Deut. vi, 4, 5; xi, 22, 23; I Sam. xxi, 8; Prov. vii, 1-3; x, 4, 5; xiii, 4; xx, 4; xxiv, 33, 34; xxii, 29; Rom. xii, 11; Luke ii, 49; I Cor. x, 31; Eph. iv, 28; Col. iii, 17; I Thess. iv, 9-12; II Thess. iii, 10-12.

Functions of the United Society.

The trustees of the United society desire to call especial attention to the following portion of the president's report, to which they give the heartiest indorsement: "The glory of the movement is that it has been God's movement. As a board of trustees and as officers of the United society we have resolutely refused to exercise any authority to legislate for any society or to decide any local questions of administration. All these matters belong exclusively to the pastors and churches. This idea, so difficult for the general public to understand, enters into all our conventions and molds the character of our brotherhood everywhere. Our conventions are mass meetings, without one legislative function, without the possibility of interfering with or directing the affairs of any society.

"We believe that a clear understanding and development of this idea will make plain our way in the many perplexing paths of the future. It has a bearing upon the character and purpose of all our conventions. It refers every difficult question relating to societies back to the only court of arbitration—the church to which the society belongs. It prescribes the character of our fellowship, which on this basis only may be as broad as the universal church of Christ itself. It limits, as they ought to be limited, the functions of the United society, making it simply a bureau of information and statistics."

Sing With the Spirit.

The Christian Endeavor pledge never intended to slight the service of song. Rather did it enjoin upon every member the duty of music, by framing the phrase referring to singing. A song is the first sound that bursts from the heart of the soul as it is led into the light. And a song, "a new song," is to accompany all our deeds in the eternal day of our home. A song welcomed the Saviour to earth; a song welcomes every newborn soul into heaven. Surely an agency so divinely sanctioned is not to be disregarded. Christian Endeavor services, as all gatherings of believers, ought to sing with the spirit and the understanding also.—Golden Rule.

Christian Endeavor Notes.

The Lone Star State now boasts a Christian Endeavor society in its state prison at Huntsville.

When knees grow weary of bending, hands must grow weary of serving.

Indians of the west are organized into the Dakota Christian Endeavor union.

The endeavor that is not born of consecration is no child of Christian Endeavor.

If we would look often to Jesus for faith, we would be keener to see opportunities for endeavor.

Norway is the latest country to admit Christian Endeavor. There is now a society at Christiania.

Christian Endeavor is "also to the Greek." There are Greek societies in Boston, Lowell and Woburn, Mass.

Miss Helen Gould has just founded two scholarships in New York university of $5,000 each, to yield $250 annually.

Among the new fancies for table setting is a green linen table center, with a bordering of pale yellow poppies.

WOMAN'S WORLD.

THE YOUNG RICHMOND WOMAN AND HER BRAND NEW CENT.

Miss Nellie Parker of Richmond may not be a political boss, but she has a longer and a stronger "pull" with President Cleveland than most of the "leaders" of the Democratic party. Miss Parker deserves to have much influence at Washington—or anywhere else, for that matter—for she is one of the distinguished beauties of the south, and that is saying a great deal. The story of the great favor she is held in by the administration is interesting. Some months ago the president visited Atlanta, and Miss Parker took advantage of his presence there to call upon him. He was

MISS NELLIE PARKER.

immensely delighted with the young lady, and gave her, as a souvenir of the occasion, a brand new cent piece. This he told her to guard carefully, and when she wanted entree to the White House to show this cent piece to the guards, and that she would be admitted readily and without question. Miss Parker treasured her cent piece with great care. Not long ago she was in Washington, and she thought she would try the talismanic effect of Mr. Cleveland's coin present. She did, and, mirable dictu! its glistening red color acted as an open sesame, and Miss Parker was promptly ushered into the presidential presence. Miss Parker is one of the belles of Richmond, and is noted throughout the south for her charm of person. She is the daughter of Dr. W. W. Parker, a well known medical man of Virginia's capital.—Chicago Times-Herald.

Combinations of Women.

We do not know how any one can speak about women as The North American Review speaks in the words following:

"It is doubtful if women under any circumstances can combine at all. Certain qualities are necessary for combination, and these qualities are represented in women by their opposites."

Surely it is folly to propagate a theory of this kind as against the experiences that are everywhere made manifest in life. The combination of women is one of the most remarkable features of the history of the times. Hundreds of thousands of them are combined in the Women's Christian Temperance union and in the Young Women's Christian association. There are tens of thousands of them organized in woman suffrage societies. There are scientific, artistic, legal, literary, social, musical and reform organizations of women. There are trades unions of women.

An entire column, or more yet, of our paper would be taken up with a list of the definitely constituted combinations of women that exist in this city alone. Possibly there may be over a million members of women's societies in the United States. And yet the writer in The North American Review says that "it is doubtful if women under any circumstances can combine at all." Why.

dear sir, you are all wrong, as you ought to know by this time.

The theory of The North American Review's theorist is that women do not possess certain qualities which are needed for combination. Of course it is a man theorist, and a poorly informed one, too, who propounds this amazing error. He cannot be an investigator. He has failed to get at the phenomena which form the best foundation for solid and enduring theories. Let him pursue knowledge hereafter under the direction of Mrs. Stanton, Miss Anthony and their associates.

We will speak here of yet another thing, and it is that the women's combinations seem to get along better than the men's. We hardly ever hear of a quarrel in any of them; we never hear of an outbreak. Now, then, make a comparison between them and lots of men's combinations, where there are often wranglings and squabbles, or even sometimes broils, brawls, warwhoops and other painful manifestations. It would seem, indeed, that the gentle sex are better fitted for combination than their bellicose brethren. They possess certain qualities unlike those of man people, and of which man people are sadly destitute.—New York Sun.

Winsome Hospitality.

The universal popularity of Mrs. Cleveland is due in no small degree to her graceful concentrated attention to whomsoever she is speaking. Her look is direct and hospitable. She exchanges greetings with the one who addresses her, and for a moment that guest seems the only one who fills her mind. I believe Mrs. Cleveland does this subconsciously, for a certain sincere, honest quality in her temperament and character is apparent in her naturalness and absolute avoidance of pretense and affectations. Then, too, although firm, she desires to hurt no one's feelings.

Many a hostess bids two or three goodbys at once, "spattering" words in all directions, exclaiming, "So glad you've come," etc., and casting flighty glances hither and thither. Of course she has no magnetism. Her words are scarcely convincing, and her hospitable glances are not sufficiently concentrated to be reassuring. This suggests another social pitfall, however. The affected woman, knowing this manner is proper and winning, assumes it.

She cheats a few, but not any one who is worth deceiving. Returning to the fact of the latest discovery of science, there is a spiritual "cathode ray" that beams from the soul of the honest student of life, whose heart is pure and kind, whose brain is keen and alert, whose hand is active and quick, that mirrors the deceits and follies of pretenders just as clearly as the electric ray does coins in purses. Emerson meant this long ago when in "Social Aims" he wrote: "Don't say things. What you are stands over you the while and thunders so I cannot hear what you say to the contrary."—Exchange.

Girls In Cuba.

A Cuban girl's life is very restricted, and she is never allowed to go out alone or receive callers of the other sex, except in the presence of her chaperon or some member of her family. If during her childhood she attends a day school, a maid or some family servant takes her there every day, and she cannot go as short a distance as across the street unaccompanied.

In some instances Spanish customs are absurd and incongruous. Every well fitted establishment in Cuba is provided with a concierge, to guard the entrance and admit callers. This man, usually an ignorant peasant, sometimes escorts the young ladies of the family he is serving, and that is considered perfectly proper, whereas it would not be proper for them to go out attended by a gentleman, even if he were old enough to be their father, and an old friend of the family as well.

Of late years, however, the frequent intercourse between Cuba and the United States has somewhat modified the customs. For instance, two ladies can now go out alone in Havana in the daytime, which would have been considered an unheard of and almost shocking proceeding a few years ago.

The social pastimes a girl enjoys in Cuba consist of balls, parties, concerts, receptions, the theater and opera and picnics, for Cubans have adopted this American diversion, although in a modified form, to suit the requirements of Cuban etiquette.

WOULDN'T DRINK PUNCH.

His Temptress Was Rich and Beautiful, but He Stood by His Principles.

We have advanced in one way, at any rate. Nobody argues with or "chaffs" the young man—and there are a great many of him—who says:

"No, thank you. I never drink wine or spirits."

I confess to feeling a little glow of pride and approbation rise within me when I hear this, and I want to shake hands with that young man. They tell me that where six fellows "line up" at a bar these days it is no uncommon thing for three of them to take ginger ale or vichy, and nobody says a word either.

At a reception not long ago a handsome young man stood in the marble hall and ladled out lemonade and claret punch to a contingent of pretty women who appeared to dote upon him.

One of them said:

"But, Mr. Morris, ain't you going to have some punch?"

"I'll drink lemonade."

"Oh, pshaw! Drink a glass of claret punch with me."

"Thank you, no."

She was the prettiest girl in the house and the richest.

Her eyes flashed and she said coaxingly:

"As a personal and especial favor to me, please do. I'll give you every dance you want if you will."

The young fellow reddened and then turned pale.

"Thank you very much," he said, "but I couldn't do it."

And then from all those other women went up such a round of applause that, had he been an actor, he would have started out "starring" at once, while the temptress swept into the next room in a blaze of indignation.—Polly Pry in New York Recorder.

Where the Money Went.

The Rev. Luther McSweeny says in The Catholic World: "A great manufacturing company in Massachusetts recently paid their workmen on Saturday evening 700 $10 bills, each bill being marked. By the following Tuesday 410 of these marked bills were deposited in the bank by the saloon keepers of the town. Four thousand and one hundred dollars had passed from the hands of workmen on Saturday night and Sunday and left them nothing to show for this great sum of money but headaches and poverty in their homes. Well might these men cry out to the state, 'Save us from ourselves!' and their hapless wives and children, 'Save us from our husbands and fathers on the Lord's day at least!'"

Small Brain Suffers Least.

The man who says, "I can carry more liquor than any other drinker in the town and yet keep a level head," gives by that claim an inventory of goods already badly damaged, for since alcohol is pre-eminently a brain poison men of most brain grow dizzy first, and Hottentots stand steady longest, while genius shrivels under drink like a snow wreath in the sun. As civilization becomes complex the brain acquires more convolutions to the square inch, and its delicate tissues are torn more ruthlessly by the coarse intruder, alcohol.—From "Do Everything."

A LONDON GINSHOP IN 1834.

Disgraceful Scene of Drunkenness on a Sabbath Morning.

"During this time (morning) a woman almost in the state of nudity with a fine infant at her breast, the only dress being its nightshirt, followed by another child about 8 years old, naked except a nightshirt, and without either shoes or stockings, followed a wretched looking man into the house. I saw them struggle through the crowd to get to the bar. They all had their gin. The infant had the first share from the woman's glass. They came back to the outside of the door, and there they could scarcely stand. The man and woman appeared to quarrel. The little child in her arms cried, and the wretched woman beat it most unmercifully. The other little naked child ran across the road. The woman called to it to come back. It came back and she beat it. They all went into the shop again and had some more gin, apparently to pacify the children."

That was between 7 and 8 in the morning on an ordinary Sunday in July, 1834. Later in the day we get the following edifying scene:

"Last Sunday morning I had occasion to walk through the Broadway at a few minutes before 11 o'clock. I found the pavement before every ginshop crowded. Just as church time approached the ginshops sent forth their multitudes, swearing and fighting and bawling obscenely. Some were stretched on the pavement insensibly drunk, while every few steps the footway was taken up by drunken wretches being dragged to the station house by the police."—National Review.

Dangers of Drink.

My individual testimony is infinitesimal as compared with the testimony of generations of public observers, of statesmen, of statisticians, of scientific and religious teachers and thinkers that there is no crime producing agency that anywhere approximates the liquor traffic in its dreadful efficacy. I am not a Prohibitionist, nor a Puritan, nor a member of a church, but no man with eyes in his head and with the least particle of heart or conscience can fail to realize the danger and handicap that intemperance is to our Anglo-Saxon civilization, especially when it does its work on our nervous American organizations. —Police Commissioner Andrew D. Parker of New York.

Eminent physicians, such as Laquean and Lancereaux, consider that the abuse of alcohol is increasing the amount of phthisis in Paris.

SABBATH SCHOOL.

LESSON XIII, FIRST QUARTER, INTERNATIONAL SERIES, MARCH 29.

A Comprehensive Review of the Quarter's Lessons—Golden Text, Luke xii, 8 — Commentary by the Rev. D. M. Stearns.

LESSON I.—The Forerunner of Christ (Luke i, 5-17). Golden Text, Luke i, 76, "Thou shalt go before the face of the Lord to prepare His ways." The standing of Zacharias and Elizabeth is given in the phrase "Righteous before God." How precious when man and wife are thus one in Christ forever. Their daily life is summarized in "walking in all the commandments and ordinances of the Lord blameless" (verse 6). The grandest thing about their child John was that he would be "Great in the sight of the Lord and filled with the Holy Spirit from his birth" (verse 15). Observe the phrases "Before God," "Before Him," in verses 8, 17.

LESSON II.—The Boy Jesus (Luke ii, 40-52). Golden Text, Luke ii, 52, "Jesus increased in wisdom and stature, and in favor with God and man." Observe the "Fear Nots" of the angels to Zacharias, Mary and the shepherds (i, 13, 30; ii, 10) and let it be God's word to you. Notice their "Glad Tidings" (i, 19; ii, 10) and be a bearer of the same (Rom. x, 15). Let us magnify the Lord as did Mary and Zacharias, and the angels, and the shepherds (i, 46, 68; ii, 14, 20). Let the first recorded utterance of Him who always pleased the Father, "about my Father's business" (ii, 49) be one of our daily mottoes.

LESSON III.—The Ministry of John the Baptist (Luke iii, 15-22). Golden Text, John i, 29, "Behold the Lamb of God, which taketh away the sin of the world." John, like his Master, sought no honor for himself, content to be a voice, heard and not seen. Content to decrease if only He might increase; content to have all his disciples leave him to follow Jesus. His greatest cry was that of the Golden Text, "Behold the Lamb of God." Jesus humbles Himself to be baptized of John that He might fulfill all righteousness (Math. iii, 15). The Spirit abides upon Him, and the Father testifies, "Thou art My Beloved Son, in Thee I am well pleased."

LESSON IV.—The Early Ministry of Jesus (Luke iv, 14-22). Golden Text, Luke iv, 32, "His word was with power." Being full of the Spirit He was led by the Spirit into the wilderness to be tried. We desire to be filled with the Spirit, but often forget that it involves trial. He conquered by the sword of the Spirit; let us become mighty in the use of the same.

LESSON V.—The Power of Jesus (Luke v, 17-26). Golden Text, Luke v, 24, "The Son of Man hath power upon earth to forgive sins." Between last lesson and this we see demons and fevers and diseases of all kinds fleeing at His word; even the leper is made clean. The fishes of the sea also obey Him and fill Peter's net. Peter and James and John follow Him more fully.

LESSON VI.—The Sermon on the Plain (Luke vi, 41-49). Golden Text, Luke vi, 46, "Why call ye me, Lord, Lord, and do not the things which I say?" See in v, 30, and vi, 11, the increasing opposition and hatred of the self righteous against the meek and lowly one. While this sermon is the same in substance as the one on the mount (Math. v, to vii) it is evident from verse 17 that it was another sermon on another occasion. Jesus teaches us to be and do what He Himself was and did, and that every disciple must be perfected as His Master was (verse 40, margin; Heb. ii, 10).

LESSON VII.—The Great Helper (Luke vii, 2-16). Golden Text, Luke vii, 16, "They glorified God, saying, That a great prophet is risen up among us." They boasted of the worthiness of the centurion who had shown his love to their nation by building them a synagogue, but they did not know the worthiness of Him whom they were addressing, nor His love to their nation in giving Himself to die for them. They did well to judge of the centurion's love by his conduct—our Lord judges of our love to Him by our deeds rather than by our words (I John iii, 16-18).

LESSON VIII.—Faith Encouraged (Luke viii, 43-55). Golden Text, Luke viii, 48: "Thy faith hath made thee whole. Go in peace." He is ever going about doing good (Acts x, 38), healing the sick, casting out demons, raising the dead to life and preaching the glad tidings of the kingdom of God. Here is a case of life ebbing away for 12 years, and another of life steadily developing for the same period, but until each touches Him there is nothing enduring to either. He only can give real life that will endure forever, but He can and will if we are willing. Hear His "Fear not; believe only," and say, "I will trust and not be afraid."

LESSON IX.—Jesus, the Messiah (Luke ix, 18-27). Golden Text, Luke ix, 35, "This is my beloved Son; hear Him." Observe in verse 11 how He continues preaching and healing, then see Him feed the 5,000 men, the only miracle recorded in each of the four gospels, and if you would be used by Him to feed the multitudes learn from this lesson the secret of losing your life, denying self, bearing the cross daily. It is either Christ or I, Spirit or flesh, the Father or the world. Let the glories of the kingdom as seen in the transfiguration take such hold of you that you will gladly die to self.

LESSON X.—True Love to One's Neighbor (Luke x, 25-37). Golden Text, Luke x, 27, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." A good lesson, if you include verses 38 to 42, on the difference between the wise and prudent who get nothing and the babes who know His mind by receiving His words.

LESSON XI.—Teaching About Prayer (Luke xi, 1-13). Golden Text, Luke xi, 9, "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you." The great thing in prayer as well as in life and service is to know God as our Father. Confidence in our Father, who so loved us as to give His only begotten Son for us and therefore can withhold no good thing (Rom. viii, 32), is the secret of all quietness. To live only and wholly for Him is the secret of all asking and receiving. The Holy Spirit is the sum and substance of all good things.

LESSON XII.—Faithful and Unfaithful Servants (Luke xii, 37-48). Golden Text, Eph. v, 18, "Be not drunk with wine wherein is excess, but be filled with the Spirit." There could hardly be a better text with which to close the quarter, for if "filled with the Holy Spirit" we will be watchful, wise and faithful, trustful as to all our own affairs and diligent in His business who careth for us, seeking in all things to please Him and never to please people (Gal. i, 10; I Thess. ii, 4), ready to serve or to wait, to live or to die, to go or to stay, as He may appoint (II Sam. xv, 15; I Chron. xxviii, 21)

Sarsaparilla Sense.

Any sarsaparilla is sarsaparilla. True. So any tea is tea. So any flour is flour. But grades differ. *You want the best.* It's so with sarsaparilla. There are grades. You want the best. If you understood sarsaparilla as well as you do tea and flour it would be easy to determine. But you don't. How should you? When you are going to buy a commodity whose value you don't know, you pick out an old established house to trade with, and trust their experience and reputation. Do so when buying sarsaparilla.

Ayer's Sarsaparilla has been on the market 50 years. Your grandfather used Ayer's. It is a reputable medicine. ***There are many Sarsaparillas—but only one Ayer's.*** It cures.

ITEMS OF INTEREST.

STATE NEWS GATHERED FROM HERE AND THERE.

Some of the Important Happenings of the Week Reported by Telegraph—Matters Which Will Be of Interest to Our Readers—State News in Brief Form.

CHICAGO, March 14.—The sessions of the Illinois Press association came to an end yesterday afternoon after four days of papers and discussions. The following officers were elected: President, C. W. Tinney, Gazette, Virginia; vice president, W. E. Beck, Times, Olney; secretary, J. M. Page, Democrat, Jerseyville; treasurer, M. F. Walsh, Herald, Harvard. Delegates to National Editorial association were also elected. The executive committee on resolutions brought in a report recommending that every editor subscribe for a first-class trade journal devoted to the interests and the bettering of the newspaper business.

The committee on president's address, in relation to the portion recommending the publication of a bulletin for the newspaper proprietors of the association similar to the one issued by the Michigan Press association, recommended that a special committee be appointed to investigate the matter and report at next meeting. The Loud bill was indorsed by the committee. The officers of the association made their reports. This closed the business and the meeting stood adjourned.

FATAL RIOT OVER A POLL TAX.

Two Men Mortally Hurt in a Bloody Row at Niles Center.

CHICAGO, March 16.—A small riot occurred in the small town of Niles Center, in this county, in which two men were fatally wounded and several others badly pounded up. The fight originated in an attempt of Tax Collector Hasse to obtain the poll tax of Fred Kragbein. Early in the day the collector and Kragbein had a fight, and in the afternoon Hasse and two of his friends were attacked by a crowd of Kragbein sympathizers, and when both sides were reinforced a battle followed. Kragbein fatally stabbed Henry Lochner, a friend of Hasse, and in return Lochner's friends pounded Kragbein so that he cannot live. A dozen heads were broken, but none seriously hurt except Lochner and Kragbein.

"Private Jo" Will Accept the Honor.

BLOOMINGTON, Ill., March 16.—After an interview with Dr. Jamieson, of Chicago, and the Republican state central committee, ex-Governor Fifer said relative to his election as the Illinois member of the Republican national committee: "You may say, definitely, that I have concluded to accept the position tendered me and to serve until after the St. Louis convention. The pressure upon me to do so has been very great, exerted not only by the members of the state committee, but also by leading Republicans throughout the state. I may go to Chicago one day next week and formally take charge of the office."

Waukegan Murderer in Despair.

WAUKEGAN, Ills., March 16.—In the circuit court the case of Daniel Corr, indicted for the murder of John Dillon here a month ago came up. Corr had no lawyer and said he could not get one, and consequently did not know what to do. He claimed to have neither money nor friends and said the sooner he was killed the better it would be. His actions suggested that insanity might be a defense. The court assigned Judge Pinney to consult with him regarding his case and extended the time for a plea.

Fatally and Mysteriously Poisoned.

MOUND CITY, Ills., March 14.—Dill Taylor, Robert Taylor and wife, and another son and daughter of Dill Taylor, living near Craig, ten miles from here, were poisoned from drinking coffee. Dill Taylor died and the others are expected to die at any time. The coffee grounds were thrown into the slop and seven hogs died from eating it. Where the poison came from is a mystery.

Illinois Swedish Republicans.

ROCKFORD, March 11.—The Swedish-American Republican League adopted strong Republican resolutions, elected officers and adjourned without indorsing any candidates for the state and national tickets. Edward C. Westman, of Chicago, was elected president, and Will S. Hussander, of Chicago, secretary.

Rio de Janeiro Is Safe.

SAN FRANCISCO, March 13.—The steamer Alameda, which arrived from Honolulu yesterday afternoon, brings news of the safety of the missing steamship Rio de Janeiro, which left this port thirty-five days ago for Yokohama. The Rio encountered heavy weather, ran out of coal and arrived at Honolulu March 1, where she recoaled and proceeded to Yokohama.

Iowa State Official Short.

DES MOINES, March 14.—Suel J. Spaulding, secretary and treasurer of the state board of pharmacy commissioners, has been arrested, being short $13,000 in his accounts. He has no property and the state will lose the money. He had been speculating on the board of trade.

You are too young, no matter what your age, to lose your hair. Save it by the use of Ayer's Hair Vigor. It removes dandruff, prevents baldness, restores gray and faded hair to its original color, and makes it soft, glossy and abundant. No toilet is complete without it.

People with hair that is continually falling out, or those that are bald, can stop the falling, and get a good growth of hair by using Hall's Hair Renewer.

Did You Ever Make Money Easy?

MR. EDITOR.—I have read how Mr. C. E. B. made so much money in the Dish Washer business, and think I have beat him. I am very young yet and have had little experience in selling goods, but have made over eight hundred dollars in ten weeks selling Dish Washers. It is simply wonderful how easy it is to sell them. All you have to do is to show the ladies how they work and they cannot help but buy one. For the benefit of others I will state that I got my start from the Mound City Dish Washer Co., St. Louis, Mo. Write to them and they will send you full particulars.

I think I can clear over $3,000 the coming year, and I am not going to let the opportunity pass. Try it and publish your success for the benefit of others. J. F. C.

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1 Pegging Awl, complete.
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1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

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Our Improved Harness and Saw Clamp is an indispensable tool in sewing a harness or filing a saw. The jaws are thrown open mechanically by a coiled spring on the bolt.

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KENTUCKY CRISIS.

Halls of Legislation in Charge of State Troops.

BRADLEY CALLS OUT THE MILITIA.

FRANKFORT, March 16.—Governor Bradley has ordered out all three of the regiments of the Kentucky State guards. The McCreary Guards were ordered out at 9:45 last night and took possession of the state house. The First regiment of Louisville, arrived here on a special train at 2 a. m. The state capitol will be very strongly guarded when the legislature meets today.

C INNATI, March 16.—A Commercial Gazette special from Frankfort, Ky., says: Democrats are threatening to impeach Governor Bradley for his orders to the sheriff. Sergeant-at-Arms Somers says he will have as his assistants in the joint assembly today Chinn, Williams and Lillard. Excitement is very high. Poor, the Populist, has pledged the Republicans to vote for Boyle today and if he does Boyle is likely to be elected.

Riot Bell Rings at Frankfort.

CINCINNATI, March 16.—The Commercial Gazette's 12:40 a. m. special from Frankfort, Ky., says: The riot bell rang from the fire engine houses at 11 o'clock last night and at the same moment Governor Bradley ordered out the militia. Ten minutes later the McCreary Guards, fifty-two strong, Captain Noel Gaines, were in possession of the state house, and martial law was proclaimed. Until yesterday Governor Bradley had persistently refused to call out the militia, though urged to do so by citizens irrespective of party. The Blackburn leaders, he was informed, had been preparing all yesterday to take forcible possession of the state house today. Threats were made that the senate would arrest the governor today for usurpation of authority in giving the instructions he gave to the sheriff of Franklin county to clear the corridors and cloak rooms.

Reports Made to the Governor.

All trains yesterday brought in reinforcements for the men bent on mischief today. It was only at the last moment, when the presence of these crowds presaged serious danger, that the governor yielded to repeated requests of orderly citizens of both parties and called out the militia. Sergeant-at-Arms Somers had sworn in Jack Chinn, Jim Williams, Eph Lillard and other desperate men as his deputies. It was also reported to the governor by numerous affidavits that armed men had been collecting in the capital for two or three days with a view to take charge of the joint assembly today. A company from Lexington and the Louisville Legion, 300 strong, arrived early this morning. General Collier is in command. Guards surround the state house and permit no one but state officers, senators, representatives and others having a constitutional right, to pass.

Bronston Calls on Bradley.

Senator Bronston came into the governor's office and asked why he was debarred from the state house, who was the peace officer of the state, and why the militia had been ordered out. He then told the governor he could see affidavits that would be filed in the senate today. This evidently referred to an effort to impeach Governor Bradley by the senate which has been threatened all day. The excitement in the city is great and the streets are full of people. No little apprehension is felt.

Tailors Strike at Chicago.

CHICAGO, March 16.—The striking tailors and cutters Saturday morning held a conference with the men who recently came to Chicago to take the places made vacant by the walkout of the union men. The offices at headquarters, 198 Madison street, were crowded all morning and Louis Kallen stated that 10,000 men were out and that it would take five days to notify every one, when 30,000 men and women would then be out.

Shot by a Deputy Sheriff.

MORRIS, Ills., March 16.—Ole H. Norem was Saturday shot at his country home in Saratoga by Deputy Sheriff Derenzy and will probably die for the bullet entered his bowels, and it is thought penetrated a kidney. Friday an officer went out to the place to evict him, but was met with resistance and it became necessary for three officers to go out to capture Norem Saturday. The result was disastrous, as stated

Struck Oil in Kansas.

KANSAS CITY, March 16.—A special to The Star from Brownson says that the Standard Oil company's prospect drillers struck a flow of oil near that place Saturday which promises to be the richest yet found in Kansas. Much excitement exists in consequence. Other wells will be sunk immediately.

C STLY TO SERVE THE STATE.

Ohio Refuses to Reimburse Col. Coit His Mob Law Expenses.

COLUMBUS, March 14.—Fifteen commissioned officers of the Fourteenth regiment, Ohio National Guard, Colonel Coit commanding, tendered their resignations, the senate having killed a bill to reimburse Coit for heavy expense in securing acquittal from a charge of manslaughter based on the death of a man in a mob which was fired into by soldiers at the Washington Court House riot. Colonel Coit will return the resignations disapproved, holding the terms of service have not expired; that the state needs the service, and that he will rely upon these officers to respond in defense of the state when called.

Pekin Parties Buy a Distillery.

OMAHA, Neb., March 16.—Parties living in Pekin, Ills., have purchased the Columbia distillery here. Inquiry at the distillery brought out the information that the plant would resume operations Monday.

State Notes.

Illinois women who desire to vote at country school district elections will have to register.

Carlos Blackman, aged 6, and Samuel Russell, colored driver, were killed at Hinsdale, Ills., by the carriage of Willis I. Blackman being run down by a "Q" train. Willis Blackman, aged 15, was possibly fatally hurt, and Margery Blackman seriously wounded.

The senate commerce committee has favorably reported a bill appropriating $96,000 for reconstructing the Rock Island (Ills.) bridge.

Mr. and Mrs. David Carpenter, of Rockton, Ills., have just celebrated their sixtieth wedding anniversary, he being 88 and she 82 years of age.

At Rockford, Ills., Charles Bergstrom's little daughter Louisa swallowed a screw which she had in her mouth while playing and choked to death.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Mar. 9 to Mar. 14: Rev S C Neilsen, Chester K Green, Anson Eastman, J B Turner, W B Clay, D D Miller, J R Alcock, P B Williams, R A McCoy, Ida B Barkley, Adam Ebey, M J Boyce, J A Jarvis, Mrs Elizabeth Sloan, Nelson Daniells, W Fenton (2), Henry Myer, Adam Dietrich, Rev J McClurken, Chester Coleman, Joseph E Parker, S Dekker, Abram Dekker, R W Speer, Stephen R Beardsley, J J George, Wm Parson, Rev Eugene V Allen, Subscription News Co, J K McFarland, George W Pence, Rev W B Stoddard.

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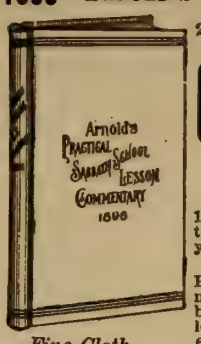

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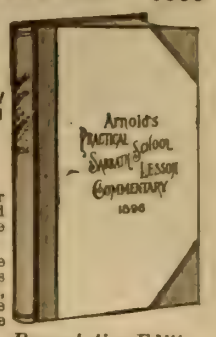

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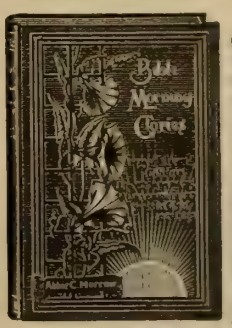

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An Authority on the Subject of Seed Germination States Some Common Causes.

With each recurring season come numerous complaints of the failure of seeds to germinate. Alfred Bridgeman, the well known New York horticulturist and seedsman, briefly states some of the causes for these failures in his book on gardening.

First.—Some cultivators through ignorance or forgetfulness of the fact that the products of a garden are natives of various soils and climates and require peculiar management, sow their seeds at an improper season. The most tender species should not be placed in the open ground until settled warm weather. The half hardy are subject to risk if sown when frost prevails. The early and most hardy species and varieties should not be planted until the ground can be brought into good condition, as some species of plants that in an advanced state of growth will stand a hard winter are often cut off by a very slight frost while young, especially if exposed to the heat of the sun after a frosty night. To guard against disappointment, reserve some of the seed for a later sowing.

Second.—Some species of seed, such as beans, beets, cabbage, lettuce, radishes, salsify, turnips, etc., being from their nature apt to vegetate quickly, are often liable to be devoured by insects within 48 hours after they are sown and before a plant is seen above the ground unless a suitable remedy is applied in time to destroy them.

Third.—Some species, such as carrots, celery, leeks, onions, parsley, parsnips, spinach, etc., being naturally of tardy growth, taking, in unfavorable seasons, from two to four weeks to vegetate, are apt to perish through incrustation of the soil or other circumstances which cannot always be controlled.

Fourth.—Failures often occur through seeds being deposited too deep in the ground or left too near the surface, sometimes for want of sufficient seed in a given spot solitary plants perish, lacking strength to open the pores of the earth, and very often injudicious management in manuring and preparing the soil will cause failures.

To insure a fair chance plant your seeds moderately thick and thin out the surplus plants while young. In planting seeds in drills, which is the most desirable plan, the size of the seed and strength of its germ should be considered. Large seeds producing vigorous roots require deeper planting than diminutive seeds producing delicate roots and slender stalks. The smallest seeds should not be covered more than a quarter of an inch.

Different Kinds of Bone Meal.

Bone meal is not confined to one name, but is known also as ground bone, bone flour, bonedust, etc. We find in the market raw bone meal and steamed bone meal. Raw bone meal contains the fat naturally present in bones. The presence of the fat is objectionable, because it makes the grinding more difficult and retards the decomposition of the bone in the soil, while fat itself has no value as plant food. When bones are steamed, the fat is removed and the bone is more easily ground. Moreover, the chemical nature of the nitrogen compounds appears to be changed in such a manner that the meal undergoes decomposition in the soil more rapidly than in case of raw bone. The presence of easily decaying nitrogen compounds in bone hastens, in the process of decomposition, to dissolve more or less of the insoluble phosphate.

Bone meal should contain from 3 to 5 per cent of nitrogen and from 20 to 25 per cent of phosphoric acid. About one-third to one-fourth of the latter appears to be in readily available condition. Raw bone meal generally contains somewhat more nitrogen (1 or 2 per cent) and rather less phosphoric acid than steamed bone meal.

The fineness of the meal affects its value; the finer the meal the more readily available is it as plant food.—Bulletin New York Station.

Dynamite In Tree Planting.

Dynamite is being used for loosening hardpan in tree planting. The Denver Field and Farm, describing the result of a quarter of a pound of dynamite cartridges thus used, says that the full effects of the explosion were not apparent until excavation was begun for the trees. When the broken surface soil was removed, openings would be uncovered from 12 to 18 inches in diameter and from 4 to 6 feet in depth. The trees were set with great care, but when they were irrigated, additional effects were to be noted in the phenomenal quantity of water absorbed by the soil that had been dynamited. It is believed that trees may be set with profit wherever a lack of moisture is experienced. The rending of the soil so thoroughly gives the roots full opportunity to thrust themselves deep and wide in search of food and moisture.

The Farm's Water Supply.

The time is coming when buyers will consider a farm's water supply before its soil. The possibilities for irrigation will, some day, be measured in dollars and cents—as they should be. We know of a strawberry grower who spent a long time hunting for a farm—his chief idea being to find a place where he could irrigate from the river. Such men are what is termed "long headed." They think ahead of the crowd, and thus secure valuable privileges for little money. They see values where others see only dirt—or water. Irrigation is surely coming.—Rural New Yorker.

News and Notes.

Whether to grow tomatoes in shallow boxes or in pots was answered at the Kentucky station in favor of pots.

When it is not convenient to give the lawn a top dressing of well rotted manure, a mulch of tobacco stems is just as good, if not better.

Electrical incubators are the latest idea in artificial hatching.

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by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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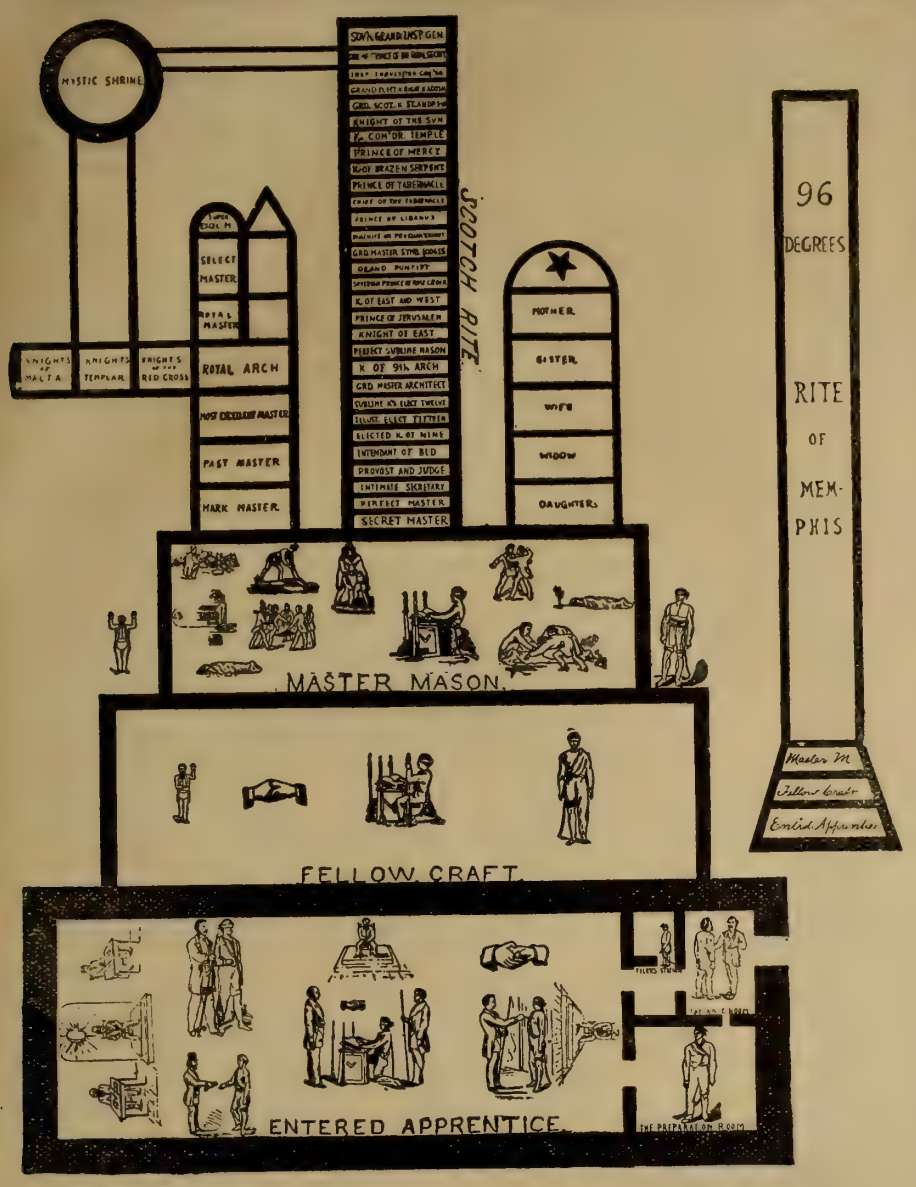

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2. The Scotch Rite of 33 degrees;
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4. The Mystic Shrine of one degree.
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The character, claims and practical workings of Freemasonry. By ex-Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes.

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Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry.

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HISTORY OF A WEEK.

Tuesday March 10.

George Boetz, 16 years of age, killed himself in Floral park, Union Hill, N. J., with a pistol. The lad had been accused by his step-father of stealing two rings and selling them.

Dr. W. H. Little, one of the most prominent and wealthiest citizens of Cleveland, died at his home at 1699 Euclid avenue, aged 80 years. Before the war Dr. Little was ranked as one of Ohio's most noted abolitionists.

Fire at Pittsburg destroyed a block of ten houses on Aurelia street, leaving ten families homeless and causing a loss of $50,000.

A maniac named Lapointe ran amuck with a double-barreled, breech-loading shotgun at Brookville, Ont., and before he could be captured had killed two men named Moore and Boyd, mortally wounded Chief of Police Rose and severely injured five other persons.

Wednesday March 11.

Dr. Jameson and his fellow raiders into the Transvaal to help the Uitlanders were arraigned in the Bow Street court, London, on charge of violating the foreign enlistment act—or "neutrality laws." After the opening address for the crown one witness was examined and the case continued for a week.

Ground has been broken at Washington for the new American university.

John Hepner and his wife have been arrested at Alta Vista, Kas., for the murder of Frank Mitchell, a prominent farmer who died last Thursday. Hepner has confessed.

Joseph A. McIntyre, bookkeeper at the Howe scale works at Rutland, Vt., has confessed that he has stolen $15,000 in cancelled coupons and $100 in cash from the company.

Margaret Henry was sent to the county jail at Camden, N. J., for three months, having been convicted of the charge of being a common scold.

The five story warehouse and distillery of Milhalovitch. Fletcher & Co. at 514 to 518 East Pearl street. Cincinnati, was partly destroyed by fire, the total loss reaching $200,000, fully insured.

Thursday, March 12.

Six desperate women, dressed in white and wearing masks, marched down the railroad tracks to the home of Olla Groves, at Poplar Bluff, Mo. They were armed with brooms, switches, and sticks, and proceeded to pelt the house with stones. The intended victim rushed out, and firing several shot soon dispersed the female whitecaps.

The greater New York bill has passed the New York senate unamended.

The Republican state central committee of Illinois is in session at Chicago today.

Sylvester Greenwald, a Baltimore conductor who is alleged to have five wives, is under $5,000 bail to answer to a charge of bigamy.

Youngstown, O., ministers showed their sympathy for Cuba by refusing to eat Spanish onions at a recent banquet.

Ex-Secretary of the Navy George M. Robeson is critically ill at Trenton, N. J.

A freight elevator in the saddlery and carriage house of W. S. Bruce & Sons, Memphis, fell sixty feet by the cable breaking. Frank Beale was probably fatally hurt and three other men severely injured.

Friday, March 13.

Rev. J. A. Rondthaler, of Indianapolis, has declined to accept the call to the Fullerton Avenue Presbyterian church of Chicago.

The extradition of John L. O'Brien, who is wanted at Newport, R. I., on the charge of stealing rubber goods from Goodrich's factory, and who says he jumped his bail on the advice of counsel, was granted at London.

The senate of Cambridge university, by a vote of 186 to 171, has rejected the proposition to appoint a committee to consider the question of conferring degrees upon women.

A strange phenomenon has been noticed in various parts of Nebraska. Water stands higher in wells and is found in larger volume in streams than for several years at this season. There has been very little rain in Nebraska during the past fall and winter.

The railroad trains crossing into France from Italy are crowded with Italians who are leaving that country to escape military service in Africa.

It is probable that Miss Frances Willard will go to England soon to assist Lady Somerset in the approaching convention of the British W. C. T. U.

Saturday, March 14.

Secretary Carlisle has appointed Henry Ives Cobb, a skilled architect of Chicago, to assist in preparing plans for the new Chicago public building.

The directors of the General Electric and the Westinghouse Electric companies, it is claimed, have reached an agreement in the matter of the joint use of some of the valuable electric patents.

A heavy snow storm is reported in Mississippi and Alabama.

On account of the opposition of Ivan N. Walker, commander-in-chief of the Grand Army of the Republic, the proposed joint parade of the "blue and the gray," which was to have taken place in New York city July 4, has been abandoned.

Postage stamps issued by the Cuban revolutionists have reached New York. They were eagerly sought for by stamp collectors.

The Prohibition police administration of Wichita, Kan., has come to an end and Oscar Smith, who was recently made secretary of the police board by Governor Morrill, has taken the oath of office.

Monday, March 9.

An unknown Chicago thug who tried to rob Miss Ida Hansen on the street shot the girl in the leg because she tried to hold him until the police came up. He then got away.

The snow that has fallen pretty much all over the country during the past week, though causing southern farmers anxiety for their "garden truck," has delighted the northern and western granger because it protects his wheat.

It is announced that Princess Kaiulani, of Hawaii, who is now in northern Italy, is to be married to an Italian nobleman Easter Monday.

At the Mormon conference now in session at Independence, Mo., Elder Clark, president of the Iowa mission and chairman of the conference, stated that Christ will soon visit the earth.

Two dozen freight handlers in the Southern railroad yards at Alexandria, Va., are out on a strike. The men refuse to work with negro labor.

Daniel L. Bowersmith, formerly manager of the Ohio State Journal and one of the best-known newspaper men in Ohio, is dead.

HALF A MILLION DOLLAR FIRE.

Pope Manufacturing Company Building at Boston Completely Gutted.

BOSTON, March 13.—The Pope Manufacturing company's building on Columbus avenue was completely gutted by fire shortly before 4 p. m. yesterday. The fire caused a loss of between $350,000 and $400,000. The block was a magnificent five-story structure of brick, profusely ornamented with terra cotta trimmings. The blaze started in the boiler room in the basement of the building and spread so rapidly that four ladies and two gentlemen who were taking riding lessons on the fifth floor had barely time to escape. R. W. Hinckley, private secretary of Mr. Albert Pope, and the janitor, W. P. Preston, were hemmed in by smoke and fire on the second floor and made their escape by ladders placed there by the firemen.

In the building were thirty-five or forty people, but they all got out without injury. The Youth's Companion building, one of the most imposing structures in the city, which is separated from the burned building by a fifteen-foot alley, and the Hoffman House, a seven-story apartment house across the street, were thoroughly drenched. The loss is fully recovered by insurance. While there were many minor accidents only one proved serious—that of Mathew Burns, of engine 12, leg broken during a collision of fire apparatus at the fire.

"GOD'S AMERICAN VOLUNTEERS."

The Name the Salvation Army Seceders Will March Under—Their Flag.

NEW YORK, March 16.—"Eureka!" exclaimed Ballington Booth in the old Bible House, where the Salvation Army seceders have their headquarters. This exclamation was caused by the finding of a name for the secessionists. He announced it—"God's American Volunteers"—and the room rang with cheers, at Ballington's suggestion. "The American Volunteers, all amen and all for God," he added. "Patriotism for our country and faith in the Lord will lead us to victory." The Volunteers will be governed by a military constitution, with Mr. and Mrs. Booth as joint presidents. The local branches will be called posts and the various grades of officers will have rank and title like those of the American army.

The new organization has also chosen a flag. It is white, emblematic of purity. In the center will be a large blue star, typical of hope; in the middle of this star a white cross, emblematical of sacrifice for others. In the corner of the standard, nearest the top of the staff, will be forty-five white stars in a field of blue, representing the states of the union. Over the central large blue star will be the motto, "The Lord My Banner," and underneath the words designating the number of the post to which the standard is presented.

EDITOR WITH THE RIGHT GRIT.

Tells a Possible Mob That Its Members Will Need Some Coffins.

CHAMBERLAIN, S. D., March 16.—The situation is becoming squally in Aurora county over the sacking and burning of the Mitchell Mail office, and the regulars may have to be called out. After the destruction of his office Editor McBride went to Plankinton, twenty miles from Mitchell, and two of the newspapers there promptly took up his fight, The Standard, in its regular edition, being particularly bitter in its attack upon the participants. An extra edition of that paper was issued by McBride, and another attack was made upon the former's Mitchell enemies.

It having been intimated by some one in Mitchell that the next bonfire would occur at Plankinton, Captain Andrews, of The Standard, going upon the supposition that the alleged threat was intended for him, in the last issue of his paper referd to the matter, and says that the local undertaker has on his hands a good supply of coffins, and that if an attempt is made to carry out the alleged threat of burning him out those who attempt it need not carry coffins with them, as the expense of interment is as cheap in Plankinton as in Mitchell.

ARCHBISHOP KENRICK'S FUNERAL.

Imposing Ceremonies at the Burial of the St. Louis Prelate.

ST. LOUIS, March 12.—With the imposing ceremonies befitting his rank as a prince in the Roman Catholic church Archbishop Richard Kenrick was laid to rest in the priest's lot in Calvary cemetery yesterday. It is estimated that while the remains were lying in state at least 125,000 people passed through the cathedral to view them. An immense crowd of people besieged the cathedral's doors at an early hour yesterday, eager to gain admittance.

Great numbers were disappointed, for the edifice only contained a seating capacity barely sufficient to accommodate the prelates and priests, who were assembled in large numbers. Cardinal Gibbons occupied a throne at the right of the altar and Archbishop Kain, the celebrant, occupied a throne to the left. One cardinal, eight archbishops, more than twenty bishops and fully 400 priests, assisted by a choir of students from the Kenrick seminary, conducted the services.

NATIONAL LEGISLATURE.

Synopsis of Proceedings in Both Houses of Congress.

WASHINGTON, March 11.—In the senate Chandler, Lodge, Morgan, Teller and others took Spanish Minister de Lome to task for his public defense of Spain against the charges made against his country by senators, and intimated that he had offended diplomatic etiquette to the extent of deserving dismissal a la Sackville-West. Hale defended De Lome, as did Gray. Turpie spoke on the Dupont case. An executive session was held.

The house had the annual attempt to cut off special mail facilities between Boston and New Orleans, but the attempt failed. Items to give special facilities between Chicago and western points were ruled out on points of order. The postoffice bill was still pending at adjournment. A bill was passed requiring a year's continuous residence in a territory before a divorce can be obtained.

WASHINGTON, March 12.—Allen in the senate offered a resolution requesting the president to investigate thoroughly the situation in Cuba. Hoar spoke for his resolution postponing the belligerency resolutions until April 6, declaring that we had no information justifying recognition. The resolution of Hoar then went to the calendar, where it must stay unless the senate votes it up. Turpie concluded his serial on the Dupont case and Pritchard spoke on the same subject. An executive session was held.

The house concluded consideration of the postoffice bill in committee. During the debate an attack was made by Pickler on the "spy" system of watching mail carriers. A few unimportant bills were passed.

WASHINGTON, March 13.—Hill addressed the senate against the Cuban resolutions, favoring recognition of belligerency, but opposing the intervention clause. Sherman replied to Hoar's speech on the same subject. The balance of the day was devoted to the Dupont case, without action. Some unimportant measures were passed, and one to permit owners of claims to iron and coal mines on forest reservations to perfect their titles thereto and to procure a patent therefor.

WASHINGTON, March 14.—Cuba gave way yesterday in the senate to silver, Cockrell making a speech of four hours in advocacy of free coinage which Hoar said was the ablest speech he ever heard. An executive session was held. Adjourned to Monday.

In the house the contested eleetion case of Aldrich (Rep.) vs. Robbins (Dem.) from the Fourth Alabama district was decided in favor of Aldrich—173 to 59—three Democrats, Cobb, Dockery and De Armond voting with the Republicans. White of Illinois (Rep.) voted no. A few unimportant bills were passed. The house adjourned to Monday after a night session which was prevented from doing business by the point of no quorum raised by Erdman of Pennsylvania.

HE COULD NOT FACE DISGRACE.

Therefore Frank Mapes, Postmaster at Kansas City, Commits Suicide.

KANSAS CITY, Kan., March 16.—To escape arrest for embezzlement of government funds Frank Mapes, postmaster for this city, committed suicide yesterday in his own residence. On Thursday last two postoffice inspectors arrived here and began an investigation of the office. Upon their arrival Mapes showed no uneasiness, but as they pursued their investigations through Friday and Saturday he became nervous and depressed in spirits. The inspectors finished their work Saturday night and their investigation proved the postmaster to be an embezzler from the general funds of the office to the amount of probably $9,200.

Mapes undoubtedly knew the condition of his trust, and it is evident he feared arrest. He decided upon death. His manner of ending his life was sensational in the extreme. At breakfast he complained of being ill and retired to his room. Soon afterward he had his wife sent for three men who had been friends of long standing. When these men arrived at the house Mrs. Mapes met them at the door. No sooner had she swung open the door than a pistol shot rang through the house. Mrs. Mapes and the three men ran to the postmaster's bedroom. They found him in the agonies of death. He had blown out his brains and died almost instantly.

Deceased was appointed postmaster by President Cleveland three years ago. He had long been prominent in local and Kansas politics. He was under $20,000 bonds to the government, with local business men as sureties. The funds embezzled are said to have been squandered in gambling and drink. Deceased belonged to the Knight Templars and Elks. His family is provided for by $10,000 life insurance which he carried.

Dr. LaMott Is Missing.

NEW YORK, March 14.—Mrs. Henry LaMott, wife of Assistant Surgeon Henry LaMott of Washington, has asked the Brooklyn police to look for her husband, who has been missing since Monday. Dr. LaMott left the navy yard Monday, stating he was going to his home in Boston. He did not reach there and Mrs. LaMott came from Boston and notified the Brooklyn police of his disappearance.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Annual meeting of the National Christian Association on Thursday, May 14.

"Ye can be a verra guide mon, lad, wi'out being a Freemason," was the way a Scotch Freemason used to advise his son.

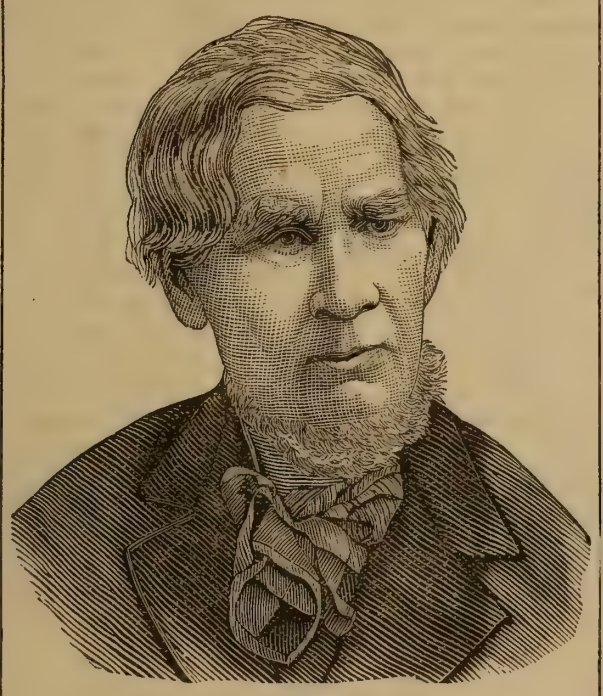
"I am not a member of any secret order," says ex-Past Master General Wanamaker. Yet he has got along pretty well in the world.

None of our readers should fail to read the letters on our ninth page in reference to the annual meeting, and what is necessary to make it a success.

"I have belonged to several such organizations, including the Freemasons. I do not belong to any of them now, and shall never belong to any secret society again," says Bishop H. W. Warren, of Denver.

The Michigan *Presbyterian* thinks we should use milder language when referring to Masonic ministers. We presume the *Presbyterian's* sympathies for the poor scribes and Pharisees has often been aroused by reading these words of Christ in reference to them: "Woe unto you scribes and Pharisees, hypocrits." "Woe unto you blind guides." "Ye fools and blind." "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

Dr. Balph, a returned Syrian missionary, said in his Pittsburgh lecture when speaking on how to solve the Turkish-Armenian question, "Will we wait for the settlement of European jealousies and in the meantime allow the soil of Turkey to be soaked with the blood of Armenian Christians? Has the United States Government no rights and duty in this matter? I believe the civilized world would sustain her action if she should step in at once, and without political interference but simply in the interests of humanity and nineteenth century civilization, lift the bloody foot of Turkey from the neck of the Armenian Christians."



THURLOW WEED.

This American journalist and statesman was born at Cario, N. Y., in 1797. He served in the war of 1812, and at the age of twenty-one established a newspaper in Western New York. He took an active part in the Anti-masonic agitation after the murder of Wm. Morgan and was elected to the State legislature. In 1830 he became editor of the Albany *Evening Journal.* He soon rose to supreme influence in the State as a political advisor, and was the confidential friend of Wm. H. Seward. In 1861 he went in a semi-diplomatic capacity to Europe, and after the war he became one of the editors of the New York *Times.*

Thurlow Weed was the most prominent and reliable witness of the Morgan tragedy. Being in the prime of life during those eventful times and strongly opposed to Freemasonry, and prominent as an editor and politician, he had rare facilities for knowing the facts in the case. One of the actors in the tragedy, John Whitney, of Rochester, at one time related in detail in Mr. Weed's house the history of Morgan's abduction and fate. Mr. Weed had no doubt but that Captain Morgan met his death under the cold waters of Niagara River.

In a letter from Thurlow Weed written a short time before his death he says: "Whitney, in concluding his narrative, said he was now relieved from a heavy load; that for four years he had not heard the window rustle or any other noise at night without thinking the sheriff was after him. Col. Jewett, looking fixedly at Whitney, said, 'Weed can hang you now.' 'But he won't,' was Whitney's prompt reply. Of course a secret thus confided to me was inviolably kept, and twenty-nine years afterwards, while attending a National Republican Convention at Chicago, John Whitney, who then resided there, called to say that he wanted me to write out what he once told me about Morgan's fate, to be signed by him in the presence of witnesses, to be sealed up and published after hss death. I promised to do so before leaving Chicago. There was no leisure, however, during the sitting of the convention, and even before its final adjournment, forgetting what I had told Whitney, I hurried to Iowa, returning by way of Springfield to visit Mr. Lincoln."

The National Reform Association did a wise thing in securing a hearing on the issue lately before a committee of Congress. Such a hearing is the best means of getting the issue before the people. We believe our national Constitution must be put squarely on the side of God and his law, but we fear it will be done in the same way as the Constitution was set right on the slavery question, by war and revolution.

Rev. F. M. Foster, of New York, said in a recent sermon: "The principle of secrecy, the swearing away of your liberty to stand up against wrong publicly and openly wherever found, is prominent among the anti-scriptural features of such societies. On account thereof vast multitudes of souls are being polluted, wronged, destroyed. Sadder still, the churches harbor these societies. The ministry is in them, and, if out, the voice is hushed. The victory of Satan seems well nigh complete. Here and there there 'is the voice of one crying in the wilderness', which seems but to discover the greatness of the solitude as it echoes through the vast and desolate regions. What shall be done? Watchman, what of the night!"

In the excellent article in this issue by Bro. T. D. Allen we feel a great difficulty in accepting the statement quoted from Rev. H. L. Hastings that "From the New Testament we should never learn the duties of kings, judges, rulers or government officials," that "it points out no way to establish a government, to execute laws, to punish the rebel, the thief, the murderer or the transgressor in this world." If we would cut out of our New Testament all the texts prescribing for nations, the book would be sadly mutilated indeed. In it we find that Christ is Prince of the kings of the earth, Rev. 1: 5; that he is King of kings and Lord of lords, Rev. 19: 16; that Christ's authority comes from a higher source than "we the people," John 18: 36; that his kingdom is everlasting, Lu. 1: 33; that he shall overcome all his enemies, 1 Cor. 15: 25; that to resist legitimate civil government is to resist an ordinance of God, Rom. 13: 2; that the Gospel is to be preached to civil rulers, Acts 9: 15; that they must be a terror to evil doers and a praise to them that do well, Rom: 13: 3; that we are not to speak evil of them, 2 Peter 2: 10; that we are to pray for them, 1 Tim. 2: 1, 2; honor them, Rom. 13: 7; obey them, 1 Peter 2: 13; that we should pay taxes to support the government, Rom. 13: 6,7.

ANTI-SECRET REFORMERS.

BY E. BRAKEMAN.

They come, this bannered host of God,
Not vesture red with foe—men's blood;
No bugle-blast, nor booming drum,
Nor clash of arms or thunder gun,
Nor golden harvests trampled down,
Nor shrieks of fear nor midnight flame,
Nor cities leveled to the ground,
Nor plundering hordes their march proclaim.

They come, this glorious host of God,
Like that which once from high abode,
Hymn'd forth redemption's lofty strains,
To Judea's listening hills and plains,
A deathless theme, a deathless song,
Whose notes the ages shall prolong,
The theme, the song, the same as then,
"Glory to God, good will to men."

Geneva, Ohio.

SCOTTISH COVENANTERS.

They dared not in the face of day,
To worship God, nor even at the dead of night,
Save when the wintry storms raved fierce
And thunder peals compelled the men of blood
To couch within their dens; then dauntlessly
The scattered few would meet in some deep dell,
By rocks o'er canopied, to hear the voice,
Their faithful pastor's voice, who by the glare
Of sheeted lightning, ope'd the sacred book,
And words of comfort spoke.

In solitudes like these
Thy persecuted children, Scotia, foiled
A tyrant and a bigot's bloody laws.
There leaning on his staff
The aged veteran heard the Word of God,
By Cameron thundered, or by Renwick poured
In gentle streams; then rose the long, the loud
Acclaim of praise. The wheeling plover ceased
His plaint, the solitary place was glad,
And on the distant cairn the watcher's ear
Caught doubtfully at times the breeze-borne note.

—*Selected.*

SECRET OF NATIONAL PROSPERITY.

BY REV. J. R. WYLIE.

"And he had much business in the cities of Judah."—2 Chron. 17:13.

What was the cause of these prosperous times? They were during the reign of Jehoshaphat, king of Judah. In those days the kings moulded the character of the government. It was almost entirely in their hands. They made and executed the laws, so that the prosperity of the nation was largely dependent on the character of the king. And the character of the government has much to do with the prosperity of the nation.

Here we find the secret of the prosperity of Jehoshaphat's reign. The good features of his government were:

1. He patterned it after the good governments that had preceded. "He walked in the first ways of his father David and sought not unto Baalim." 2 Chron. 17:3. His administration was moulded after those of the good kings, Asa and David. The latter was a man after God's own heart. The secret of his political wisdom is contained in the words: "He that ruleth over men must be just, ruling in the fear of God." The central idea of both these administrations was the worship and service and honor and glory of the true God. Our nation has some noble precedents which we would do well to follow.

All readers of history know that the foundation of the greatness of this nation was laid by our Puritan forefathers in their colonial governments which were framed for the honor and glory of God in Christ. But these are not the only precedents. The governments of England and Scotland in their better days; of Holland and Germany; of Constantine and of David, Asa, Jehoshaphat and all good governments, stand out in history as patterns for us. No man or nation can build for the present or the future regardless of the past. And if we would be a prosperous nation, even in a business sense, we must do as Jehoshaphat, pattern our government after the good governments that have preceded us.

2. He sought a personal relationship to God. No true servant or patriot is satisfied in serving his master, employer or country, to simply pattern after others, however faithful they are or may have been. So with the true Christian in his relationship to God. He is not satisfied with being a mere imatator. He wants to be personally loved of God and accepted by him. The mere imitator is a hypocrite. The same is true of governors and governments. They must seek a personal relationship to God in worship and service or they cannot prosper. Our Government knows no such relationship. It has its chaplains and prayers, but they are mere forms. Therefore it does not enjoy this blessing of Jehoshaphat. "Therefore the Lord established the kingdom in his hand, and all Judah brought Jehoshaphat presents, and he had riches and honor in abundance."

Blanchard, Iowa.

OPEN LETTER TO THE POTTSTOWN, PA., "LEDGER."

BY REV. W. B. STODDARD.

Editor Ledger:—In your issue of March 4th, I find the following statements regarding the famous Morgan abduction and murder:

Horace A. Custer, a prominent member of Stichter Lodge, No. 254, F. & A. M., recently became possessed of a relic, which is highly valued by him as a member of the Masonic fraternity, and is an object of considerable general interest, because it so vividly recalls the great Anti masonic agitation in this country over sixty years ago. The relic is a brick from the cell in which Wm. Morgan was confined in jail at Batavia, N. Y., and out of which he was spirited away and never afterwards heard of, leading to the supposition of his murder by Masons, or their friends, for alleged revelations of the secrets of the craft, The episode created intense excitement and the Masonic issue even entered into politics.

As time wore on, the impression that Masonry had been responsible for Morgan's disappearance was dissipated, after sober consideration of all the facts in the matter. The old jail at Batavia where Morgan had been confined was torn down recently, and in order to preserve the historic cell, Canandaigua Lodge, No. 294, F. & A. M., of Canandaigua, N. Y., arranged to have the same erected in the lodge room at Canandaigua, and accordingly the cell was carefully taken down and as carefully re-erected. Mr. Custer secured his relic through the courtesy of Charles W. Lee, Secretary of Canandaigua Lodge.

The New York *Dispatch* says with reference to the "Morgan disappearance:" "The disappearance of William Morgan from Batavia, New York, in 1826, was the signal for the fiercest opposition to Masonry. It has never been definitely setiled what became of Morgan, but there is pretty good evidence that he was murdered as claimed by the Anti-masonic faction. It was done by men who had no connection with the fraternity. Morgan's character was not above reproach, and his schemes and actions led to much trouble to himself. The membership of the fraternity in 1826 began to fall off, until in a few years from three hundred lodges the number was reduced to less than seventy five, and from 20,000 members to less than 3,000. Lodges met in secret places, the members being afraid to be seen going to their meetings. Churches ex communicated members for belonging to a Masonic lodge. Conventions were held all over the country in opposition to the hated craft. This state of affairs existed for a number of years."

As I read these perversions of well known historical facts, I wonder what the Hon. Thurlow Weed, Elder David Bernard or Samuel D. Greene would say were they living. Let me remind you of a few well authenticated facts:

Wm. Morgan was confined in the jail at Canandaigua, N. Y., on the charge that he failed to pay a debt. He was taken from thence in a closed carriage, driven over the ridge road to the fort near Youngstown, N. Y., and confined for days in the magazine. A weight used at the hay scales in Canada opposite Ft. Niagara was secured and attached to Morgan's body. He was taken by the men duly appointed to execute the murder by the Masonic fraternity, and drowned near the middle of the Niagara river. The body together with the weight that sank it in the river were secured. The body was buried in the cemetery at Batavia, N. Y.

The Anti-masons later erected a monument to his memory. This monument is said to be the finest in Genesee county, N. Y. This is a brief statement of facts that cannot be successfully contradicted or denied. If you desire the full account of how this murder was planned and carried out by the Masonic fraternity, send 40 cents to the office of the *Christian Cynosure*, and ask that they mail you the "Broken Seal." This book was written by Samuel D. Greene, a tavern-keeper in Batavia, N. Y. He was a member of the same lodge as Morgan, and thoroughly conversant with all the facts in the case.

The N. Y. *Dispatch* is right in its statement that "The membership of the fraternity in 1826 began to fall off." There were professedly 50,000 Masons in the United States in 1826. In five years the number was reduced to 5,000, and they were largely in the South. A man was regarded as a fool or a murderer who would belong to such an organization. The entire North was aroused. Conventions were held. Practically all the lodges in the North gave up their charters. It went into politics and Governor Ritner was elected governor of your State on a strait Anti-masonic ticket.

You say, "Wm. Morgan was confined in jail at Batavia, N. Y., and out of which he was spirited away and never afterwards heard of." Again, "As time wore on, the impression that Masonry had been responsible for Morgan's disappearance was dissipated," etc.; and again you quote from the N. Y. *Dispatch* the statement, "there is pretty good evidence that he was murdered, as claimed," but "it was done by men who had no connection with the fraternity."

Now, Mr. Editor, that looks like a probable story, don't it? You say thousands of Masons left the lodge; that Masonry nearly received its death blow, because some persons who had no connection with the fraternity "spirited away" a man; and you expect your readers to believe such a story as that, do you? What kind of readers do you think you have, anyway? It is not surprising that the Masons should want to get rid of the responsibility of this murder. A thousand persons are murdered, the record given in our daily papers and the world moves on just the same. There is no great stir among the people.

But this nice Masonic fraternity must be the victim of a wrong impression. Some people, not connected with their society, "spirit away" a man; they are unjustly blamed for it; nearly all their members leave; churches all over the country pass laws excluding Masons from their fellowship; State governors are elected all because of a mistaken idea regarding the murder of an individual!

Why, Mr. Editor, did this murder occasion all this stir? The answer is plain. *Because of the manner in which it was affected.* It was a talked of, studied, carefully planned and executed murder, *by the Masonic fraternity. They murdered as a body.* It was not the rash act of an individual or a few individuals, but that of a lawless (I refer to civil law) band of men, who willfully murdered a man for telling the truth about their iniquitous institution.

Every member of the Masonic fraternity to-day is as much chargeable with participating in the murder of this innocent man, as are the Jews with the crucifixion of Christ. The institution has not materially changed. The same cutthroat oath is administered to-day as when Morgan revealed it.

What Horace A. Custer wants with a brick that will remind him of the bloody oaths he took when made a Mason, and of his connection with this bloody transaction, is not altogether plain. We read of those who "glory in their shame."

MASONRY AND RELIGION.

"Masonry owes all its beautiful and sublime lessons to Christianity, for Christianity exceeds it as the sunshine exceeds the moonlight. There is no conflict between them. The Christian man will be a better Mason because of his spiritual light and the sincere Mason will soon see his need of the spiritual life to satisfy his soul. All things true and beautiful, in nature and in art and in social life and in fraternal bonds and in human love, are but reflections of the perfect love and perfect life which is found only in Jesus Christ our divine Lord."

"No atheist or infidel or agnostic who is conscientious can be a Mason. On the other hand, such are the beautiful and magnificent lessons of Massonry drawn from the Word of God, that though a superficial and weak man may substitute them for religion, a deep-thinking, pure-souled man, whose heart is open to the voice of God, will be smitten in his own soul with the sense of a need of the spiritual life which only Christ can give, While Masonry never claims to make men Christians, it frequently convicts them of their need of Christ. Masonry when made a substitute for that which is higher, like all other substitutes becomes a stumbling block to the soul, but when made a stepping stone to that to which it points it always makes a man a better citizen, better in his home and none the less faithful in the church. These words are written to aid some minds both within and without the order who do not distinguish between fraternal and spiritual obligations."

These two paragraphs are from a sermon by

Dr. Smith Baker of East Boston, formerly of Lowell, Mass. It might be ungracious to intimate that Dr. Baker is otherwise than really impressed that Masonry teaches "lessons" that are "beautiful and magnificent." Yet, of course, like every public utterance, these paragraphs invite careful and judicious examination.

It is a fair way to treat a speaker, to note the points he evidently means to make. It is not unfair, only so that one does not go beyond obvious and necessary implications, to note the general drift and special inferences naturally belonging to his explicit utterances.

Dr. Baker teaches by this sermon that Masonry borrows from Christianity, but falls far short of Christianity. Masonry in this respect is like "moonlight." He says that Masonry owes all its "beautiful and sublime" lessons to Christianity, and draws all its "beautiful and magnificent" lessons from the Word of God. It cannot but be regretted that he omitted to mention chapter and verse.

He affirms that Masonry does not pretend to make men Christians; yet he claims that it convicts them of their need of Christ. He deprecates the tendency of "weak and superficial" men to regard Masonry as an adequate substitute for Christianity. He accuses Masonry of being in such cases a "stumbling-block to the soul." He closes the paragraph with the frank admission that he has, for part of his purpose, the correction of this error in the minds of some Masons. He regards them as blinded by "moonlight."

He commits himself to the assertion that no "conscientious" infidel can be a Mason. Does he mean to impeach the conscientiousness of his many infidel lodge "brethren"? Within twenty miles of his East Boston pulpit, and within five miles of his late pulpit in Lowell, is a lodge which has had an infidel for its senior "deacon". In explicit written terms he has denied the "existence of Jehovah, or that the Bible is anything but the work of man."

Mr. Baker aims to convey the expression that Masonry has a tendency to reform men's ideas and rectify their lives. He ought not to forget so soon that, in Pentecket Lodge, he was accustomed to see some of the worst men in Lowell; as one man phrased it—"terrible men." Or, if that has slipped his mind, the late triennial debauch that gave Boston a chance to know the contrast between the Christian Endeavor society and the Masonic society by their fruits, is not far enough away to be forgotten.

It may be our fault that some of the language in which Mr. Baker seeks to convey his impressions of the mutual relations of Freemasonry and Christianity has been a puzzle. He says that a "superficial and weak" man is liable to substitute "lessons" for "religion." No doubt he means by religion what an audience would understand a Christian preacher to mean: that is, either the system of Christian doctrine or personal piety. As he claims that the "lessons of Masonry" are "drawn from the Word of God," he seems to say that such a man may substitute Biblical lessons for Biblical teaching, or else for living according to the Bible. If what he has in mind is the well-known fact that Masons are apt to prefer the religion concealed under the name of Freemasonry to the religion called Christianity, his notion, though awkwardly expressed, is undeniably true. It is true that in this way many Masons are intensely sectarian.

Thus understood, the preacher condemns substituting a false religion for the true one. He desires, however, to leave a different impression. He would have us understand, perhaps, that it is not exactly "substituting", but rather taking a part for the whole. Here, of course, we are still obliged to guess what his clearly-stated idea would have been. So construed, he not only criticises those he mentions, but also takes issue with high Masonic authorities who really outrank him. It is part of the standard Masonic doctrine that Masonry, so far from being a "substitute" for religion, "is a religion."

These are the exact words of another Mason living in Lowell when Mr. Baker was there, Gen. B. F. Butler, who had a fair chance to observe Masonry, having belonged to the full set of thirty-three degrees. But greater Masonic authority than his is not wanting. It would be easy to cite more proofs than could possibly be used here.

We must, however, make a little more room for things that this advocate of Masonry says. He expressly declares that in some cases "Masonry becomes a stumbling-block to the soul." While this is not new, there is no room to question that it is true. His attempt to make it appear that Masonry derives its teachings from Christianity and from the Bible is conducted by way of his own bare assertions. In these he again conflicts with the high authorities of Freemasonry who tolerate no such idea. Space forbids conclusive citation. Dr. Baker speaks for himself in making such assertions, but not with the warrant of the recognized Masonic authorities. These do not share his anxiety to connect Masonry with Christianity or the Bible. His strange assertion already noticed, that no infidel can be a Mason, leaves one wondering what he means by an infidel. He himself shows that he does not limit the name to outright atheists by also using that word and agnostic in the same connection, thus distinguishing an infidel from either.

The people who heard the discourse no doubt regard a disbeliever in Christ, or even in the Bible, as an infidel. Dr. Baker carelessly, or in some way, used language which those people must have understood as a statement that an unbeliever of this kind was not qualified to be a Mason. But such a meaning attributed to the speaker himself would again show him in sharp conflict with the highest authorities of Freemasonry. More than this, it would show him equally in conflict with one of the dearest and most fundamental principles of the whole Masonic system. To construe his language in such a way as to mean that what commonly are called infidels are in any degree objectionable as candidates for Masonic affiliation, would be to accuse him of blundering, or worse. There is no blemish in them that is visible in Blue Lodge "moonlight."

On the whole, it must be allowed that a pretty large grain of salt must be taken with Mr. Baker's dogmatic assertions. He is talking at a mark, and though the bang sounds all right, some of the shots are pretty wild. A Baptist.

OPEN LETTER TO THE ST. JOSEPH "HERALD."

BY M. N. BUTLER.

Editor Sunday Herald:—By mere chance a copy of your newsy paper fell into my hands and I was amused and surprised at an article by one A. E. Gibson, criticising an anti-secrecy convention convened, we suppose, in Los Angeles. He is filled with "sadness and despondency;" and no wonder, if he is a lodgeite, when his idol was assailed and stripped of its mystery and its real nature held up to the gaze of "cowans."

He harps about "intolerance" as if that was not the quintessence and stock in trade of secret societies in general, and of Freemasonry in particular. He quotes Scripture but forgets that Jesus answered him, "I spake openly to the world; I ever taught in the synagogue and the temple whither the Jews always resort, and *in secret have I said nothing.*" Christ was answering such a slander. Then Paul evidently understood the matter when, speaking of a popular secret society of that day, he said: "And have no fellowship with the unfruitful works of darkness but rather reprove them, for it is a shame to even speak of those things that are done of them in secret." When Paul got religion he renounced the "hidden things of dishonesty" (Freemasonry), and forty members swore they would neither eat nor drink until they hae murdered him for seceding.

The Bible says men loved darkness because their deeds were evil; that if men say "they have fellowship with Christ and walk in darkness they lie and do not the truth; if they shall say unto you, behold he is in the secret chambers, believe it not; if the Gospel be hid, it is hid from them than are lost; secret things belong unto the Lord our God, but those things that are revealed belong to us;" things that are hid shall be made known, and even what his disciples had spoken in the ear in closets should be proclaimed on the housetops.

But why add more. If this A. E. Gibson has read history to as little profit as he has his Bible, no wonder in his able and brilliant letter he failed to mention a few historical facts that might have added interest to his criticisms. Freemasonry claims to be the mother of secret societies, and from a personal knowledge of a goodly number we are prepared to prove it. The Clan-na-Gael that murdered Dr. Cronin; the Mafia, of New Orleans, that assassinated American citizens; the Ku-Klux clans, whom Gen. Howard found, kept their masks in Southern Masonic lodge-rooms; the Highbinders, of San Francisco; the Molly Maguires, of Pennsylvania; the Bald Knobbers, of Missouri; the White Caps, of Indiana, and a long line of Masonic progeny have demonstrated their beautiful "tolerance" to the public.

This wise critic says: "The sceneshifters and engineers that held in their hands the strings that regulated the movements of the actors in some of our world dramas have been invisible first; afterward, when the feat was accomplished and a nation had been tided over some critical juncture of its life, did the secret of the *modus operandi* become the property of historians, or remains, perhaps, a secret forever. It is in the secret council of some penetrating intellects that the plans have been draughted, the execution of which has changed the destinies of nations and inaugurated new eras."

Yes, it was just such a *modus operandi* that planned a bloody Bartholomew, and inaugurated the French reign of terror. But we will come nearer home. The Masonic lodge-rooms of the South were the council chambers of treason. The ten lodges of the District of Columbia at the outbreak of the war all went for secession, and Mr. Ferguson, secretary of Federal Lodge No. 1, who helped to initiate fifty of Albert Pike's Indians into Masonry before they were made rebel leaders of the five thousand Indians at the battle of Pea Ridge, seceded because of these facts. The Golden Circle was a child of Masonry originated and manipulated by Southern Freemasons.

Does not Mr. Gibson know that the leaders of the Southern Confederacy and rebel forces were Freemasons almost to a man? That the Blue Lodge of Missouri sent out a circular and as simple Masons *eo nomine* raised, enlisted and armed the bloody raids on Kansas? Does he know that Lincoln was not a Mason; that Wm. H Seward at the head of his cabinet, Stanton, Chase and all of that cabinet; Thaddeus Stevens, Charles Sumner, S. C. Pomeroy and many in Congress; Thurlow Weed and Charles Francis Adams in England, were all bitter, out-spoken anti-Masons, and that Grant, Sherman and Sheridan, the generals who carried the Union forces to victory, were not Masons?

Does he know that Brigham Young and fifteen hundred Mormon followers were at one time Masons in good and regular standing under the Masonic Grand Lodge of Illinois? Utah Mormonism is Freemasonry gone to seed. These fifteen hundred Illinois Masons simply set up a jurisdiction of their own, invented a stop degree, took in the women, and the Endowment House is a return to ancient craft Masonry as it originally was. We had thought Mr. Gibson was a Freemason, but further along he speaks of the "cloisters, monasteries and retreats" of the Jesuits as though he was a Jesuit as well.

Lincoln and all of his cabinet recognized that Freemasonry and Jesuitism united in planning and executing the rebellion. Is that why the Pope warned Lincoln, recognized the Masonic confederacy, blessed Jeff Davis, and why Booth, a Jesuit and Mason, assassinated Lincoln and died pressing a crucifix to his heart? And the plot was to kill all of Lincoln's cabinet. Yes, it is now easily proven that Freemasonry and Jesuitism joined hands in the rebellion.

(*To be continued.*)

THE WONDERFUL LAW.

BY T. D. ALLEN.

Skeptics have a great deal to say about the "mistakes" of Moses, and are never tired of criticising the Law given by Moses to the Israelitish people. But these critics cannot dispute the fact that the people who observed this Law were the most humane of all ancient nations; and the Mosaic Code is to-day the basis of all civilized legislation. Comparatively few people ever heard of Draco, Solon or even Justinian, and far less know anything of the systems of law and government founded by those eminent legislators of antiquity. But the Mosaic Code commands the respect of the jurists of all civilized nations,

and remains a code which it has been impossible for modern learning to improve.

We often hear the objection that this law and the teachings of Christ do not agree, and this statement is quite true, but not in the sense meant by those who offer the objection. The teachings of Christ were intended to control individual conduct, while the Law of Moses was given for the government of a nation. Mr. H. L. Hastings, of Boston, has written a very fascinating essay on "The Wonderful Law," which shows the folly of infidel attacks on this most remarkable of all legislative systems. Mr. Hastings' remarks on the alleged conflict between the teachings of the great Jewish legislator and the founder of Christianity are particularly good and may well be given as the conclusion of our article:

"There are persons who object to the Law of Moses as being not in accordance with the Gospel of Christ. They say the Old Testament and the New Testament do not agree. And why should they agree? The Old Testament contains a code of laws, which describe sin and condemn sinners. The New Testament contains a message of mercy, which gives sinners hope, and offers pardon to the guilty. The Old Testament gives directions for the orderly establishment of a commonwealth, and for the government of a single nation located on a limited territory in Palestine.

"The New Testament records a message peculiar to no nation, designed to be sent into all the world, but containing no rules whatever for the establishment of any commonwealth, or any civil government for any nation. From the New Testament we should never learn the duties of kings, judges, rulers, or government officials. The New Testament only teaches that men should submit to rulers, and so govern themselves that they will need no other governing. The New Testament points out no way to establish a government, to execute laws, to punish the rebel, the thief, the murderer, or the transgressor, in this world. The Old Testament gives directions for the establishment of a government, the administration of justice and the punishment of crime.

"Of course the Old Testament and the New do not agree, for they were never intended to agree. Those who expect them to agree know little of either. A chart of the eastern coast of North America would not agree with the chart of the northern coast of Africa. Why should they agree? They refer to different matters. Gibbon's *Decline and Fall of the Roman Empire* would not be expected to agree with the latest treatise on the theory and practice of medicine; nor would a volume of statute laws be expected to agree with a book of Gospel hymns."

OUR CONSTITUENCY.

BY J. M. HITCHCOCK.

Job said, "With us are both the gray headed and the very aged men." The same is practically true of our Association, and we may well be proud of such a heritage for our constituency. Many among the readers of the *Cynosure* and *Lodge Lamp* are those whose memories reach back to the blood-curdling Morgan tragedy of 1826. Thank God for the faithful testimony of these aged veterans. May they long live to tell their grandchildren and their decendants the story of Morgan and of his craven, fiendish murderers.

At our gatherings for the discussion of oath-bound secrecy, stooped shoulders and gray heads are much in evidence. Their presence gives dignity, inspiration and enthusiasm to the occasion. The written communications from those in the decrepitude of age or who are otherwise too infirm to attend these meetings, are always gratefully received. But by an inexorable law of nature, there must soon be decimation in the ranks of these sturdy soldiers.

Each year their hair becomes more hoary, their heads less steady, their eye more sunken and dimmed, their ear less acute, their cheeks more furrowed, their voice more tremulous, their lips less articulate, their shoulders more stooped, their hands more palsied, their steps more tottering and unmeasured, their pulse more irregular and enfeebled, their strength and vitality constantly waning. In the economy of God, all these symptoms are his precursory admonitions of their approaching demise. This condition naturally suggests the consideration of our future constituency.

Upon whose shoulders will the toga of these honored fathers most fittingly fall? By common consent and courtesy the present constituency has the power to appoint their successors. While in possession of faculties unimpaired would it not be wise for these aged veterans to install their sons and instruct them in the offices which they themselves must soon vacate?

"Old men for counsel, young men for war," is a maxim pregnant with significance, when applied to the National Christian Association. As the eagle stirreth her nest and teaches her young to venture their weight upon the air, so should retiring officers and constituents endeavor to arm and equip the younger generation for the privileges and duties awaiting them. "It is good for a man to bear the yoke in his youth," is a sentiment the authority of which few will dare to take exception. Yokes are often galling, and this is an additional reason why it is good for the young to bear them. If our country has anything of which it may sinlessly boast, it is of its young men. We are a nation of schooled, ambitious, practical business athletes. Upon the conscientious intelligence of these young men under God depends the fate of our righteous cause.

A wise, systematic opposition to the principles of secret societies is neither narrow nor circumscribed. It is as wide as the Golden Rule or the Lord's Prayer. It is worthy the noblest ambition and highest aspirations of our best young men. It is an altar upon which they may dedicate their most sacred resolves and purposes. It is a field which calls for their untiring labors. It is an arena which invites the exercise of their religious fervor and challenges their intellectual powers. Its objects are as open as the day—as guileless as a babe.

If such an association tempts the services of young men, let them give their names to the nearest recruiting station, receive their commission and go to work. We want an aggressive constituency of a million young men as wise as Solomon, who, if ever a Mason, as some foolishly declare him to have been, pronounced the institution only "wind." We want young men as courageous as Daniel and as gentle as a woman. Who is on the Lord's side?

Chicago, Ill.

CORRESPONDENCE.

LETTERS TO THE BEAVER FALLS CONVENTION.

[The following are extracts from some of the letters received by Secretary W. B. Stoddard, and read by him before the Pennsylvania State Convention at Beaver Falls, Feb. 25:]

I would be glad if you could give us a call in the near future, as the people and the popular churches here need some education on the workings of the secret orders. Very lately the M. E. minister, at the village near this place, after holding a series of revival meetings and obtaining a number of converts, urged them to join his church, and gave several reasons why they should do so. One was that their church did not oppose the secret orders which were doing so much good in the world.—David Molyneux, Millview, Pa.

I would like very much to attend the convention at Beaver Falls and hear the addresses, and show my interest in the crusade against the lodge by my presence, at least. Just now there is a very bitter feeling against us on the part of the lodge, and also the other churches, because several of the most prominent members of the lodges have left them and connected with us, so that the other churches will not unite with us in a public meeting.—Alexander McLachlan, Claysville, Pa.

WHICH IS TRUE?

SILOAM SPRINGS, Ark., March 18, 1896.

EDITOR CYNOSURE:—I am visiting my aged brother-in-law, "Uncle Tom" Harris, and to day I received the *Cynosure* of March 12th. In this issue of the paper is a brief article from A. G. Johnson, of Huntington, Indiana, under the heading, "The Handmaid Exasperated," in which occurs the following:

"Oh, how the secretists squirm. They are still nettled over the Ronayne lectures in Noble county, Ind. The last spurt of their venom was noticeable the other evening when they went to the church where Bro. Ronayne raised the writer to the five points of fellowship, viz., foot to foot, knee to knee, breast to breast, cheek to cheek, hand to back, and to keep from violating his Masonic oath whispered, but loud enough that all in the house could hear it, 'Mah-hah-bone.'"

Uncle Tom is a Master Mason, and when he read these words he declared that they nowhere occur in Masonry. I refer to the password, "Mah-hah-bone." Uncle Tom says he may hit clandestine or bogus Masonry, but no such word belongs to Free and Accepted Masonry. He also says that in the "Five Points of Fellowship" reported by Mr. Johnson, Mr. Ronayne omits one of the most important expressions. Uncle Tom says it is evident that Bro. Ronayne has never been a Mason for he neither possesses the password nor the "Five Points of Fellowship."

Now, Bro. Gault, please publish my letter and such evidences as you may be able to produce. I am anxious to know the whole truth in this matter. Uncle Tom says the word used by Ronayne is very similar to that of true Masonry but there is a difference which every intelligent Mason cannot fail to detect. He says it will not do to say that the word has been changed. Some of the grips were changed but the password remains the same. Your anti-lodge brother,

(Prof.) SIMPSON ELY.

["Uncle Tom" is probably sincere in his denial that Bro. Johnson gave the exact words used by Past Master Ronayne on the "five points of fellowship." But he must remember that Bro. Johnson does not pretend to quote the exact words, as he wrote more than a month after the meeting and does not use quotation marks. In turning to "Ronayne's Handbook of Freemasonry," page 223, we find his exposition of "the five points of fellowship" in these words:

"This is done by the Master still retaining his grasp of the candidate's right hand, and placing the inside of his right foot against the inside of the right foot of the candidate, the toe of the one being toward the heel of the other, his right knee against the candidate's right knee, the right breast of the one close against the right breast of the other, the Master's left hand against the candidate's back and the candidate's left hand against the Master's back, also the Master's right cheek against the right cheek of the candidate, or the mouth of the one to the ear of the other. The Worshipful Master then whispers into his ear the word, Mah hah-bone, at the same time instructing the candidate to whisper the same word into his (the Master's ear), which he does."

"Uncle Tom's" impression that Bro. Ronayne has never been a Mason sounds quite ridiculous to us here in Chicago, where he is so well known and where he was Worshipful Master of Keystone Lodge, No. 639. For many years he was recognized as a prominent Mason of Illinois. He was initiated, passed and raised in Harrington Lodge, No. 49, in the city of Quebec. These facts "Uncle Tom" may easily verify.—EDITOR]

COMING OUT FROM AMONG THEM.

COLUMBUS, O., March, 17, 1896.

EDITOR CYNOSURE:—There is an old saying, "Like priest, like people;" but the following letter, which incidentally fell into my hands a few days ago, shows that some people are far ahead of their priests in Christian knowledge. Please publish it in the columns of your paper as it shows the Christian's path of duty.

S. P. LONG.

COLUMBUS, O., Feb. 8, 1896.

Dear Bro. J. C. Jackson, Pastor Third Ave. M. E Church, Columbus, Ohio.

DEAR FRIEND AND BROTHER:—I have a matter upon my mind and heart that I want your opinion upon, and one that I have made a special subject of prayer for some months as to the way of duty in reference to my church relations. You have been aware of my convictions in regard to the lodge system for several years, and recently an answer to my prayer came in these words, "Have no fellowship with the unfruitful works of darkness." (Neither church that tolerates them nor ministers that practice them.)

I was not aware to what extent our church wore the lodge muzzle, until a few Sabbaths ago a notice of a Christian convention held in a neighboring church and Y. M. C. A. Hall was refused a reading, because the lodge question was one of the subjects to be discussed. It was presented both morning and evening, and refused on both occasions. If our ministers or assistants will submit to be gagged by the lodge, they may, but I can not.

I have been connected with the M. E. church

from the age of fifteen years to this time, and many times have I had my feelings wounded by lodge maneuvers in the house of God, and participated in by our preachers in different places; but now the answer to my prayer points out to me plainly the path of duty. I will say as far as I can learn, Third Ave. is the only church that refused to give the notice above referred to, but one M. E. church had to make an apology before doing so. Shame on such slaves in free America.

If I am considered worthy of a letter of recommendation to the people of God wherever I see fit to present it, such a letter would be appreciated, but I do not insist upon it. This has no reference to the rest of my family, only myself; but this may be considered a withdrawal of myself from the Third Ave. M. E. church for the present. I do so only with the kindest of feeling and pity for its captivity to the lodge, for my best Christian friends are among its members, and are not in sympathy with this abomination.

Do not think I am leaving my Lord and Master. No, I am clinging closer than ever to him, and I must obey him where he shows me so plainly the path of duty. Your brother in love and charity, H. A. Orvis.

SUBLIME AND RIDICULOUS ABSURDITY

St. Albans, Vt., March 14, 1896.

Editor Cynosure:—If any further evidence is necessary to convince people of ordinary intelligence of the utter absurdity and foolishness of Masonic "ceremonies," Champlain Chapter No. 1, of Royal Arch Masons, of St. Albans, Vt., is now in a position to furnish it, although there may be some doubt in regard to its willingness to do so.

On the evening of Wednesday, Feb. 19th, an attempt was made by the institution in question to "exalt to the most sublime degree of a Royal Arch Mason" Dr. ——, one of St. Albans leading physicians, and "a wee bit of a Scotchman" named S——. As is well known, there must be three candidates for this "sublime" absurdity, and when there are but two "real candidates" a "dummy" is added. In this particular case a burley newspaper reporter officiated as dummy—quite out of his element, by the way—and was first in line. Then came Dr. ——, and finally, little S—— brought up the rear, all being strapped or tied together "in due and ancient form," the real candidates being blindfolded.

This interesting and dignified procession was "conducted" by the "Principal Sojourner," assisted, when necessary, by the strong-limbed reporter. It will be remembered that there is a time in this sublime and dignified proceeding when the candidates are supposed to be escaping from an enemy—the "Chaldees"—and are rushed along quite rapidly by their conductor. In this particular lodge room, to carry out this part of the program, it is necessary to rush the procession through a narrow doorway, which, in this instance, was supposed to have been guarded by three men on either side whose duty it was to assist in the "rush" and also to see that the blindfolded victims were "caused to follow their guide and fear no danger," or in other words, to see that they did not bump against the door.

Whether the muscle of the "rushers" exceeded that of the "steerers," or the rushers were deceived as to their own strength and did not make proper allowance for the light-weight bringing up the rear, or whether there was a careless indifference upon the part of all as to results, probably never will be fully known, but certain it is that through some misadventure the doctor was caused to bump his face against the door casing so violently as to bewilder him for the time, raise an ugly swelling upon his forehead, nearly break his nose and to cause a very severe nasal hemorrhage. The doctor is a high-strung, impulsive gentleman, and to say that he was angry but mildly expresses a fact.

As soon as he had recovered his wits sufficiently to find such of his clothing as had been removed at the commencement of the affair, the doctor gave the fantastically clad and "awful sorry" officers of the "most sublime degree" his unqualified opinion of his treatment, this degree in particular and Masonry in general, bade them good night and sought his home, which, fortunately, was quite near, a Masonically "wiser and consequently better man."

The doctor is not boasting, however, to any great extent of the wisdom gained by this experience, and is quite disgusted and outspoken in regard to the matter. He does not know whether he is a "Royal Arch Mason" or not, and probably does not care, but for weeks afterwards he gave his friends and patients visible evidence that he had bravely attempted to reach that exalted height. The general result is, the doctor and family are mad, the outsiders are laughing and the R. A. M. are glum and wondering whether they must call the doctor "companion" or the (Masonically) less dignified title of "brother." It may be added that the farce was continued until the little Scotchman was made "sublime" and the banquet was disposed of.

It is quite interesting to note the display of Masonic charity and brotherly love that accompanied this affair. The doctor was allowed to go home unattended to make such explanation as he could to his wife concerning his battered condition, and although the officers of the Chapter did write a sickly letter of regret and condolence, but one of them thought enough of the matter to call upon the doctor in regard to it, and that one was the chief officer, who evidently feared something in the way of legal complications. He may be excused from any criminal complicity in the matter, however, as he evidently "did uot know it was loaded." There is some suspicion, however, that "it" was loaded, and in this case the pronoun may be understood to represent the reporter. M. R. M.

REV. W. B. STODDARD AT PARKER FORD.

Parker Ford, Pa., March 13, 1896.

Editor Cynosure:—The work still goes on. On Tuesday evening, March 10, Rev. W. B. Stoddard spoke to a good audience in the Brethren church at this place. For over two hours he taught "as one having authority." The reasons Christians should oppose all oath-bound secrecy were forcibly presented and the community seems thoroughly aroused. Numerous requests have been made to have Bro. Stoddard return and continue the discussion. This will in all probability be arranged for in the near future.

It is remarkable how Christian communities will ignore these vital questions until they must be forced on their attention, and how men created in the image of God and professing a new life in Christ Jesus, of high intelligence and of respectable antecedents and environments, should swear themselves to protect, defend and perpetuate heathenish practices and customs—relics of an age of semi-barbarism, in defiance to all that is purest and best in morals and religion.

Speed the work and turn on the search light of truth until every dark way is exposed and made plain. Let every iniquity done in the name of the lodge be known to all and receive the unqualified disapproval of all Christians.

This is Bro. Stoddard's first work at this place. He is the right man in the right place and is doing good work. The postmaster here told me this morning that until eight o'clock on Tuesday evening he meant to join the Masons at the first opportunity; that he had been a member of five secret orders, among them the Odd-fellows, but now he is done with secretism forever. "I am a thorough convert," said he. Others express themselves similarly. Some are angry, among them some prominent members of the Baptist church at this place, some who are Masons; the pastor himself is a secret order man. We will have Bro. Stoddard lecture here again

F. F. Holsopple,
Pastor Brethren Church.

BRO. J. S. T. MILLIGAN'S ADDRESS.

AT THE BEAVER FALLS CNNVENTION.

Esther, Pa., March 18, 1896.

Editor Cynosure:—I see that the *Commercial Gazette* has done me an injustice in its report of the Beaver Falls convention by saying that in my address I asserted that "the secrets of the orders *were not revealed.*" I wrote the editor of the *Gazette* to correct the misrepresentation but he failed to do so. I don't like to charge the reporter with intentional misrepresentation, but it was certainly unfair in the editor not to publish the correction.

I said in my prelude that the design of the orders was to have their secrets kept, and that it might seem impossible to obtain secrets so carefully concealed, and especially when members were sworn with such horrid oaths and brutal and murderous penalties to keep them inviolate. I also stated that the claim of the order was that they had not been and could not be revealed. Against this claim I urged the promise of God himself that there was nothing secret that should not be revealed, and attempted to prove that they could be, and should be and would be and had been truly revealed, and I think succeeded.

I held that my position could be established by both presumptive and positive evidence. As presumptive evidence I referred to the nature of God, who is light, and in whom is no darkness at all. That it is his nature to reveal himself and all things requisite for his own glory and the good of his children. That he had promised to make known to his people all things necessary for their warning and welfare. That he had employed his own Son to be the revelation, who was the Omniscient One, and the light of the world, and had capacity most infinite to make known all danger and duty to men.

In his Word was a delineation of the principles involved and a prediction of the practices that would result; that Christ was also Lord of providences and circumstances that would be favorable to the revealing of the hidden things of darkness so that they would be brought to light; that he had also the effective agency of the Divine Spirit to operate through the Word and by providences upon men and things in order to make known what we ought to know, and do, and avoid. I also claimed that there was that in the nature of man, that which made it impossible to conceal and never reveal secrets, and especially of great moment to himself and others. That bad men by their malignity and even by their love would, as they did, reveal the misdeeds and secrets of their fellows in crime.

That they were endowed with a conscience that could be, and often was, quickened to most minute confession of their own and other crimes. Good men and renewed men would always for their own soul's sake and for the welfare of others and of society, and for God and truth's sake, and especially when under oath, tell the truth, the whole truth and nothing but the truth in view of the judgment bar of God. I also argued that there was in the nature of things, and especially of providential circumstances, a guarantee that the truth would be made known.

But I also alluded to our possession of positive proof.

1. In the books, documents and literature of the orders.

2. In the testimony of thousands of seceding members.

3. Testimony of adhering members given before courts of law, and this both direct and indirect.

4. In the substantial admissions and even in the denials of the advocates of these systems.

5. In the dying testimony of men such as the murderers of Morgan, who did not dare go before God's bar with crime concealed and unconfessed.

Thus we are convinced and dare affirm that whether they be Masons or Mafia, Clan-na-Gael or Mollie Maguires, or Highbinders, or what not, that they are so revealed in their secrets, character and doings that he that runs should read and condemn them. J. S. T. Milligan.

A DANGEROUS DELUSION.

St. Paul, Minn., Jan 23, 1896.

Editor Cynosure:—I have received an 80-page pamphlet from Boston, being a compilation of extracts from leading daily papers in various parts of the country except Minnesota and the Northwest. It gives in detail a large number of cases in which prominent spiritualists and managers of mediums have been detected and exposed, and in some cases prosecuted and punished for proven fraud. The last page ends with the following statement:

"I left the place with mingled feelings of disgust, pity and indignation; disgust at the vulgarity of the whole performance; pity because several persons seemed to think that all was genuine. One old gentleman wiped his eyes as he took his seat after having been called to the cabinet to talk with his wife. I was indignant that any woman can sink so low as to be willing to make her living and that of the wretch her assist-

ant, by duping people through the tenderest affections.

"I do not believe," says this witness, "in arbitrary punishments for sin, but if I did, I should say that such a person as I see every reason to believe the medium is, should be tarred and feathered and held up to public scorn and shame. She is worse than a pickpocket, worse than a woman who lives by open licentiousness. She is so bad that we can only think of her with loathing."

The sickening exposures made all through this pamphlet ought to convince every reader that there must be something rotten at the very foundation of a system bearing such fruit. When we find the name spiritualism unnaturally conjoined with an intensely materialistic creed, the creed of Andrew Jackson Davis, Judge Edmunds and other authorities in spiritualism, a creed that even denies the existence of an Infinite Spirit distinct from and superior to matter, the Creator of the material universe and of matter itself, it causes this whole spiritualistic business to stand out as one of the baldest and boldest lies ever concocted by Satan.

The forty or more detailed cases in this pamphlet of proven fraud and deception are evidently not something extraneous to the system, but the natural and necessary fruits of an institution whose very name is a lie.

The pernicious activity of spiritualism here in St. Paul and Minneapolis is not exposed as it should be, either by the Christian or secular press, or by the pulpit in our twin cities. A singular state of things exists here in regard to the subject. The Christian press deems it unsuited to its columns, and belonging properly to the secular press; while the secular press deems the subject a sectarian one, belonging only to the religious journals.

The people are not instructed by pulpit or press. As a consequence not a few Christian men and woman are puzzled and confounded and awed almost into reverence by the mysterious arts of mediums and their money-making managers. Spiritualistic preachers are encouraged by crowded audiences every Lord's Day. What ought to be done by those who know this whole business to be a very masterpiece of Satan?

R. Hall.

SECRETARY FENTON IN SOUTH DAKOTA.

Sioux Falls, S. D., March 14, 1896.

Editor Cynosure:—The pastor of the Norwegian Lutheran church at Canton, S. D., Rev. P. H. Tethly, had determined to be faithful to his trust in the ministry to God's people committed to his charge, by refusing to betray them into the hands of the devil. And to make some amends for the awful defect in the educational system of all theological seminaries, he devoted five evenings to a setting forth of the cunning devices of the devil practiced by Freemasons, Odd-fellows Knights of Pythias, Ancient Order of United Workmen, Modern Woodmen of America, etc.

Now the secret society people of Canton, finding one of God's ministers declaring the truth of God's Word in such purity of faith as to bring to light the hidden works of darkness, they arrayed themselves as enemies of truth and righteousness. God has some faithful ones in Canton; and it will not always be safe for pastors of churches to treat lodge blasphemy as a mere joke, as some do; for they may find themselves beyond the reach of the truth, given over to believe a lie, that they may all be damned having pleasure in unrighteousness. Truly "there is a God in Israel."

I left Canton on Tuesday last and came to this city. The Lutheran Normal college is located here. About one hundred students are in training for teachers. They are instructed in both languages, Norwegian and English. They gave me about an hour to speak to them on the subject of secret societies.

The Baptists have a school near it. The principal and one of the teachers of that school informed me that the school is financially supported by Freemasons and therefore they could not allow me to speak to the students about secret societies. Neither was the kind invitation of the President of the Lutheran Normal college for their pupils to attend the address in his college responded to.

It was an unfortunate day for the Baptist denomination when those, so-called, "wise counsels" of a certain Freemason or semi ex-Mason prevailed to calm the storm that was produced in that denomination by the murder of Captain William Morgan, by admitting Freemasons to membership in their churches.

Last evening Rev. N. N. Boe, pastor of the Norwegian Lutheran church, introduced me at the Young People's meeting of the church to address them upon the subject of secret societies. Many who did not belong to that society were in attendance, and the Gospel truth was kindly received.

Arrangements are made for three addresses to be delivered in the W. C. T. U. hall next week. Pray for us.

W. Fenton.

NOBLES OF THE MYSTIC SHRINE.

Goshen, Ind., March 9, 1896.

Editor Cynosure:—I saw recently in a local paper great laudations of the above order. Yet it did not give the ignorant outside world a hint even of who the Mystic Shrines were. But we must accredit to them a large amount of fairness in the account which they give us of their first annual ball. They tell us that the favored men are thirty-two degree Scottish Rite Freemasons. They give us the names of those who constitute the Shrines of this place.

Among them are men of high standing in society, lawyers, judges, and business men, and also some of high standing in the churches. Doubtless they had a gay time with their one hundred couple dancing and whirling in the giddy rounds of mirth. They adjourned at a late hour and all seemed delighted with each other.

It was the anniversary ball of the El-Cid Shrine Club, and the society and their ladies were present in all their pomp and beauty. The order, it is said is purely social, and its balls and social gatherings may be attended by Freemasons and their wives or lady friends. They started their grand ball by saying, "Allah be praised," which means to them the same as "Praise the Lord" does to us.

The ancient prophet of God was brought to the door of the court and beheld a hole in the wall. (Ezek. 8: 8.) It was rumored that strange mysteries were practiced behind the darkness of the secluded chamber, where a hole appeared in the wall. Did you ever see a hole in a door where the password was whispered through the hole, and then the door opened? So when the prophet found the hole and by digging (knocking with certain raps on the door) beheld the door open, and inside he found all classes; there were men of the world, church people and the priests. And so it is to-day in the order of Mystic Shriners.

We are told that these are all Freemasons, and each has sworn that he is "always to conceal and never reveal" any of the secrets of the order. So we cannot expect any information from them unless they have complied with the Scriptures in Lev. 5: 4,5, and confessed that they have sinned in taking the obligations; and confessed what they were over and over by competent witnesses. You send fifteen cents to the National Christian Association, 221 West Madison St., Chicago, and get a little work, entitled, "The Oaths and Penalties of the Thirty-three Degrees of Scottish Rite Freemasonry." Do you want to join them? Behold all the world is gone after secret societies in some form. But Jesus said, if they say, behold I am in the secret chamber, believe it not.

Joel H. Austin.

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THE MYSTERIOUS POWER:

OR

THE UNIVERSAL, INVISIBLE EMPIRE OF THE WORLD.

BACHELOR'S NARRATIVE.

CHAPTER XXVII.

A STANDING ARMY.

"Put into every honest hand a whip,
To lash the rascals naked through the world."

During the summer of 1880 the Knight Templars, or nine degree clansmen, began mammouth preparation for a grand display at Chicago, Illinois. The Universal Invisible Empire of the world, even here in the United States, has a vast standing army, drilling almost nightly, and this great triennial conclave was to show to the multitudes one division only of the mystic forces.

The military department of the secret empire is the most perfect in the world, being thoroughly organized, officered and drilled. The sword is, always has been, and no doubt ever will be, the peculiar weapon of the assassin, and the public may rest assured that all this drill and enormous expense of time and money is not mere child's play or silly pastime. The future will bring to remembrance the supreme folly of tolerating powerful bands of armed conspirators in a free government.

But, Saturday evening, Aug. 14th, the restless old detective, old in experience and knowledge, pulled up in the city, for the purpose of observing the signs of the times. The first thing he noted was the significant fact that hundreds of U. S. tents had been turned over to this oath-bound army by crafty officials for the use of the occasion, together with three hundred State tents and other public property, by what right he was not supposed to inquire. These intensely Christian knights, so disguised, came to the city violating the law of God and the land by running Sunday excursion trains all over the country, simply to save one day at their business and one day's expenses in Chicago.

All day long, Aug. 15th, the armed minions poured from the railway depots in squads, and with accouterments of war on their persons and implements of blood in their hands these devout and enthusiastic Christian knights marched through a Christian city, in a Christian land and on a Christian Sabbath, led by bands of music blowing and beating to disturb law-abiding Christian people. For three days and three nights revelry and debauchery ran riot in the City of the Lake.

The alert piper was not idle during this mighty carnival carousal. He conversed confidentially with many leading Sir Knights and found that they were actually ready to wield their swords simultaneously, and at the dead hour of midnight if need be, to defend their infernal despotism. Not only did the knightly hosts demand Government and State tents, but at their demand State troops were called out to protect the rebel camp during the grand parade and big drunk from the congregated thugs and blacklegs. It did not stop at this, but at their further demand the spacious Exposition building was turned over to them for a military headquarters.

During the parade whole platoons of city police were marched in front of the armed host, showing how clanism drives and orders the civil and municipal authority. The rebel flag under the sign of the cross was everywhere visible. From the appearance of the city the American citizen would naturally infer that the Czar of all the Russians or the Pope of Rome had taken possession of the country, backed by a standing army or mighty inquisition.

Yet amid all this wild confusion of disloyal demonstration the wideawake piper discovered that a handful of resolute American patriots were in the city busily scattering hand circulars by the multiplied thousands, giving correctly the murderous and blasphemous oath invoked by every intensely Christian Sir Knight as he drank wine from a human skull while repeating: "This pure wine I now take in testimony of my belief in the mortality of the body and the immortality of the soul; and as the sins of the whole world were once visited upon the head of our Saviour, so may all the sins of the person whose skull this once was, in addition to my own, be heaped upon my head, and may this libation appear in judgment against me both here and hereafter should I ever knowingly or willfully violate this my solemn vow of a Knight Templar; so help me God and keep me steadfast."

This is termed the fifth or sealed libation. Seceders ironically style it the double-damnation oath because of its awfully and indescribably blasphemous character. The publication of that able and fearless paper, the American reform journal of the city, had influenced public sentiment considerably; an over-ruling Providence was on the side of liberty, and the leaders of the Knights' military school of assassins were sadly disappointed in their sublime expectations, as the wholesale denunciation of the popular press proves beyond all controversy.

(*To be continued.*)

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HOW TO TREAT WARTS.

A Troublesome and Disfiguring Growth Might Be Easily Removed.

When one has to deal with isolated warts, they must be taken off with a scoop. A rather abundant hemorrhage follows, which may be arrested by compression or by cauterization. When warts exist in large numbers, this is no longer applicable, particularly on account of the numerous cicatrices that follow its employment. In these cases the better way is to shrivel the excrescences with nitric acid.

In cases of condyloma the small tumors may be dusted with salicylic acid. They may also be covered with a plaster containing these substances in the proportion of from 10 to 20 per cent. When the face is studded with a large number of these little warts, which often appear suddenly, cover them with a piece of flannel with a layer of black soap. This is left on the warts for 24 hours and adheres to the skin, gradually becoming detached with the warts.

Another very good application is the following mixture: Flour of sulphur, 20 parts; glycerin, 50 parts; pure concentrated acetic acid, 10 parts. The warts are painted with the mixture for several days without taking off the first layer, and gradually the excrescences dry up and become detached.

How to Make Walnut Sandwiches.

Use a cupful of the meats of English walnuts chopped very fine, mix with enough fresh Philadelphia cream cheese to make a paste, add a little salt and pepper. Spread this mixture on thin pieces of bread, cut into triangular, round or diamond shapes or pieces large enough to roll. To cut thin and roll nicely bread should be one day old.

How to Compute Kitchen Measures.

Four teaspoonfuls of liquid equal a tablespoonful.

One pint of liquid equals a pound.

Two gills of liquid equal a cup, or a half pint.

Two round tablespoonfuls of flour equal an ounce.

Four cups of bread flour equal a quart, or one pound.

One cup of butter equals a half pound.

One pint of butter equals a pound.

One tablespoonful of butter equals an ounce.

Butter size of an egg equals two ounces.

Ten eggs equal a pound.

Two cups of granulated sugar equal a pound.

Two and a half cups of powdered sugar equal a pound.

How to Clean Marble Mantels.

Make into a paste small portions of ox gall, soap and pipe clay, with a trifle of turpentine. Apply a coating to the marble, and when thoroughly dry rub it off and wash with soft water. This mixture will cleanse, without destroying the polish. If much stained, a second application may be necessary.

How to Make Golden Cream Toast.

Cut bread into even pieces, toast and butter the pieces and moisten them with hot water. Boil 6 eggs hard. Separate the whites from the yolks, chop the whites and press the yolks through a colander or sieve. Make a white sauce, using a tablespoonful each of butter and flour cooked together, and then add a cupful of cream or milk. When it is well thickened, add the chopped whites, and season with pepper and salt. Spread this mixture on the slices of toast, and cover the top with the mashed yolks. Sprinkle the yolks even over the pieces till they look very yellow. Serve very hot.

How to Make Cherry Jelly.

Melt a quarter of an ounce of gelatin in a little warm water, put it into half a pint of double cream, and beat the two to a froth. Flavor it with noyeau, and sweeten it with 3 tablespoonfuls of castor sugar. Stone some preserved cherries, put a little of the jelly into a mold, and let it set. Then put a layer of cherries, and some more jelly, until the mold is full. When set, turn it out carefully, and put a ring of cherries round.

How to Make a Pretty Table Centerpiece.

Hollow in the center of a square block of ice the shape of a bowl. Place in this enough loose cracked ice to fill the space. In the cracks between the lumps of ice fasten smilax, which will trail out and cover the block. The effect is lovely.

How to Save Much Care In the House.

Brooms should be hung in a cellarway to be kept soft and pliant.

A spoonful of grated horse radish will keep a pan of milk sweet for days.

A looking glass may be polished better by means of a newspaper than with linen or chamois.

Windows may be kept free from ice by rubbing the glass with a sponge dipped in alcohol.

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The Christian Cynosure.

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CHICAGO, THURSDAY, MARCH 26, 1896.

OUTLOOK FOR A DEBATE.

The sermon which Rev. C. F. Sapper, of Bloomington, Ill., preached against secret societies recently, created quite a stir in that city. The sermon was preached in the German Lutheran church. The next day a prominent lodge man sent to the minister the following challenge:

REV. C. F. SAPPER:—Your sermon of Sabbath afternoon has caused widespread discussion. I believe your assertions cannot bs substantiated in a public discussion, and I hereby challenge you to a public debate, to take place within thirty days at any public hall you may choose on the following questions, "Resolved, That secret societies are contrary to the teaching of God, as laid down in the Holy Bible." You to take the affirmative. Decision to be arrived at by a vote of those present, the expenses to be divided between us. Yours truly,
CHAS. H. DEMASKE.

Bro. Sapper replied that he "was doing a great work, and could not come down" to engage in such a discussion. Whereupon Bro. H. D. Whitcomb, of Bloomington, accepted the challenge and engaged to furnish a speaker who would debate with any advocate of the lodge. For some reason, however, the lodges declined to accept C. H. Demaske as their champion, and so the debate hangs fire.

FEMALE SUFFRAGE AND THE GRANGE.

At the twenty-ninth annual session of the National Grange in Worcester, Mass., a letter was read from Susan B. Anthony, president of the National Woman's Suffrage Association, "urging the convention to speak on the woman suffrage question with no uncertain voice." Is anything to be read between the lines of this letter?

Miss Anthony is president of an organization strictly political. The question is, whether she justly regarded the other organization as also political.

But there is another question. That question is, whether the women who are running the suffrage faction stand ready to do so on the principle "Anything to beat Grant." There is such a thing as political prostitution.

One of the sharp questions confronting reformers, is whether the lodges can utilize the female vote in politics. As female suffrage gains a little foothold the lodges push the "adoptive" scheme. The "Rebekah" annex was started by no less a politician than Colfax. If Miss Willard's bid for Romanists, and this letter of the president of the N. S. A., are things that show which way the wind blows, the enemies of female suffrage may improve the chance to call it an ill wind.

HOW TO PURGE THE CHURCH.

We will suppose a conference, presbytery or synod in session. It is largely composed of ministers of Christ, and the following resolutions are presented for adoption:

WHEREAS, it has been published to the world as an authenticated historical fact, that when a man is initiated into Freemasonry he is subjected to the most immodest, degrading and heathen ceremonies, such as having his clothes stripped off, a rope tied around his neck, blindfolded and perambulated around the lodge room until he comes before a Worshipful Master, where he kneels upon his naked knee, and with his hand on the Bible he swears a fearful oath with a penalty in the first degree as follows:

To all of this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution to keep and perform the same, without any equivocation, mental reservation, or secret evasion of mind whatever, binding myself under no less a penalty than of having my throat cut across, my tongue torn out by its roots, and my body buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly or willingly violate this my solemn oath or obligation as an Entered Apprentice Mason, So help me God and keep me steadfast in the due performance of the same.

In the Master Mason's oath the candidate swears:

Furthermore, that I will keep the secrets of a worthy brother Master Mason as inviolable as my own when communicated to and received by me as such, murder and treason excepted, and them only at my own option.....

Furthermore, that I will not have illicit carnal intercourse with a Master Mason's wife, mother, sister or daughter, I knowing them to be such, nor suffer it to be done by others if in my power to prevent it.....

To all of this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution to keep and perform the same without any equivocation, mental reservation, or secret evasion of mind whatever, binding myself under no less a penalty than that of having my body severed in twain, my bowels taken from thence and burned to ashes and the ashes scattered to the four winds of heaven, so that no more trace or remembrance may be had of so vile and perjured a wretch as I, should I ever knowingly or willingly violate this my solemn obligation as a Master Mason, So help me God and keep me steadfast in the due performance of the same.

In the seventh or Royal Arch degree he swears:

I furthermore promise and swear that I will assist a companion Royal Arch Mason when engaged in any difficulty, and will espouse his cause so far as to extricate him from the same, whether he be right or wrong.

I furthermore promise and swear that I will keep all the secrets of a companion Royal Arch Mason when communicated to me as such, without exception (or as administrated in some States), *murder and treason not excepted.*

And the penalty in this degree is:

Binding myself under no less penalty than that of having my skull smote off and my brain exposed to the scorching rays of the meridian sun, should I ever knowingly violate this my Royal Arch Mason's obligation.

Therefore, in view of these historical and well-authenticated facts we adopt the following resolutions:

Resolved, 1. That it is the decision of this court of Christ's church that such oaths are ignorant, superstitious and barbarous; that they are in direct conflict with all moral ethics, a menace to civil government and a reproach to civilization.

2. That any professed minister of Christ taking such oaths destroys Christian sincerity and brings upon the ministry a serious reproach.

3. That any member of this court who may have taken these oaths and still adheres to them is guilty of immoral conduct in that he has bound himself to commit a crime, and must be censured or expelled according to the discipline of this court.

4. That these resolutions be recorded as the standing rule of this court, bearing upon those who have taken such oaths.

How would such resolutions be disposed off? Would the court rule them out of order? How could they do it without ruling that truth is out of order and falsehood in order? Would they be disposed of by some Freemason member moving to lay them on the table? Surely not, unless the court would wish to declare to the civilized world its opposition to freedom of speech, and declare that right is wrong and wrong is right, and that those who attempt to make the distinction are pestilent fellows.

UNEXPECTED WITNESSES.

The *American Tyler*, which styles itself the leading paper of the craft in America, has an editorial on "Impoverished by Fraternities." When the craze of joining lodges has become so dangerous that even the lodge organs themselves cry out against it, we are certainly in a critical situation.

The *Tyler* says:

If there be a voluntary slavery in this world of intelligent thought and action, it is found in the man whose mental capital is embraced in the desire to hold membership in a number of fraternities, all good, we admit, but all combining to make the man "society poor," both in the money expended and the time wasted in giving anything like proper attention to his society duties.....

There are sober, industrious men in this city to-day whose families are debarred from many social pleasures and even home comforts because the "head" has made himself "society poor." He makes a heroic effort to keep up his payments, but every dollar is spent before it is earned, and he stands on the "ragged edge" all the time. The money that he should have deposited in the bank is given to keep up dues and assessments, and he lives and dies from the hand to the mouth.

The other witness which has bobbed up from an unexpected quarter is the Michigan *Presbyterian* Its first deliverance so far as we have observed on this vital theme is in its issue of March 5, and is as follows:

We will go further than that and agree most emphatically with the *Cynosure*, that the lodge business is terribly overdone and that many a man robs his church practically, and still more his own family, by the time and money spent for lodges. But the extreme views and utter lack of charitable judgment of the *Cynosure* always drives us to just the opposite conclusions from its intentions.

DEATH OF REV. B. F WORRELL.

This aged veteran in our reform work passed away at his late home near Washington Heights, March 17, in the 75th year of his age. He was born at Norristown, Pa, and early in the forties came to Chicago and was associate editor with James Walker in publishing the abolition paper, *The Herald of the Prairies.*

He was at that time a member of the Third Presbyterian church of this city, but became dissatisfied with their attitude on the slavery question, and with Philo Carpenter left that organization and both became charter members of the First Congregational church. Mr. Worrell took an active part in temperance and Sabbath-school work, often holding street meetings and speaking from drygoods boxes.

He preached for many years in the Central Illinois Congregational Association. His radical stand on the secret society question led him out of the Congregational church, and for a number of years he preached in Kansas for the Wesleyan Methodists. He was for some time pastor of the Congregational church in Olathe, of which Governor St. John was a member.

PERSONAL MENTION.

—Rev. J. McCracken, of Birmingham, Mich., was a recent visitor at the *Cynosure* office.

—If Tremont Temple is dedicated to God, and its pulpit to Baal, it will be divided against itself; and how will it stand? It will stand dishonored.

—Rev. J. C. Berg, of Scottdale, Pa, writes: "The secret orders are in all the churches here, except possibly one, and their blighting curse is felt everywhere."

—Rev. J. R Wylie of Blanchard, Iowa, in sending his renewal, writes: "We cannot get along without the *Cynosure*, and we expect to do something soon to increase its circulation here."

—Rev. J. P. Stoddard writes: "I prophesy that the Knight Templars will not celebrate Easter in Tremont Temple, and it is extremely doubtful about that Masonic pulpit ever getting into a place of honor there. The stockholders are being heard from."

—Dr. W. T. Campbell, of Monmouth, is now preaching to his congregation a series of sermons on secret societies. His church was filled last Sabbath evening—many lodge men being present, when his subject was, "Masonic Oaths and Obligations."

—Rev. S. F. Porter, our N. C. A. missionary who has spent the winter in the South, returned Saturday in good health and spirits. He spent Sabbath with General Secretary Phillips at Wheaton, and assisted in the services in one of the Glen Ellyn churches.

—All third degree obligations bind all Master Masons. There is no Mason in the world, no Turk or Kurd massacring Armenians, no infidel or his brother doctor of divinity in America, who was not bound by the same oath under the same peril of expulsion. All alike are brothers in this criminal sense to the prison inmate, Griswold.

—The Brethren Publishing Company of Mt. Morris, Ill., have recently issued an excellent address by Bro. I. J. Rosenberger, in the form of a 20 page pamphlet, entitled "Secret Societies Incompatible with Christianity." They can be obtained from that publishing house for 3 cents each. We advise the friends to scatter this address widely.

—The tract "Nathaniel Colver on Freemasonry" has fresh interest just now, because its author was once pastor of Tremont Temple, which is now threatened with desecration by that wicked institution, which he abandoned with a joyful sense of deliverance. One cent will send this tract where it may prove a messenger of light and renewed deliverance.

—Bro. Isaac Bancraft, of Monroe, Wis., writes, "My health is good. I walked over ten miles last Lord's Day and do not feel any the worse for it. I spend the most of my time in reading. I am living four miles from the postoffice and get my mail only about once a week. I go to Springfield, Ill., about once a week. I would be glad to attend the annual meeting but will not be able."

—Bro. R. D. Nichols, of Jonesville, Mich., writes: "A Freemason recently told me that, when several years ago under the license system he thought to prosecute a saloon-keeper for selling liquor to his son, a minor, he found that the saloon-keeper and, also, the prosecuting attorney were Masons, and the attorney was offered fifty dollars if he would not prosecute. He refused the money as they expected. He said he would not accept of blood money. The saloon-keeper was not prosecuted."

—Dr. A. J. McFarland, of Beaver Falls, Pa., spent two Sabbaths in Chicago recently, and lectured in five of the city churches on "Christian Citizenship." He also addressed the students of

Wheaton College on the same subject. He is the only missionary we know employed by a church to give his whole time to the labor of reforming American politics. And yet we believe every denomination in the land should keep such agents in the field. There is certainly no city where such work is so much needed as in Chicago.

—Mrs. O. Z. Woodard, of Interlochen, Grand Traverse Co., Mich., writes: "In reading your paper I see so many reports of anti-secret lectures but none for Michigan, 'my Michigan.' Are there no souls in Michigan to be saved from the lodges? There never was a place in so much need of a reformation on that question as here, because nearly all belong to secret societies. We would like to attend the annual meeting in May if it was in our power. Bro. P. B. Williams has written urging us to attend. It is now almost thirteen years since I have heard a a sermon. How I would like to hear another before I die. I would not cross the street to hear a Masonic preacher."

—Our Washington correspondent writes: "The old question of stopping the sale of liquor in the Capitol building was brought to the front this week by Representative Little, of Ark., who tried to get an amendment prohibiting the sale of liquor in the Capitol added to the bill for the care of inebriates in the District of Columbia, which was this week passed by the House. The amendment was ruled out on a point of order, but Mr. Little at once introduced it as a separate bill. Mr. Little stated to the House that, although not a total abstainer himself, he thought it a national disgrace to allow intoxicating drinks to be sold in the House and Senate restaurants. There are plenty of members who agree with Mr. Little, but it is not probable that enough of them will support his bill to pass it. There is a rule which prohibits the indiscriminate sale of liquor in the Capitol restaurants, but it is not enforced."

—Rev. J. P. Stoddard writes under date of March 13: "The good hand of our God protected us from the devouring flames that quickly reduced the Boston house of the Pope Bicycle Manufacturing Company to ruins. It stood just opposite us, and the tongues of fire reached nearly halfway across the avenue. Our front windows were broken by the heat, and we prepared to move out on short notice by the back stairs. Fortunately we were relieved from this unpleasant and what would have been an expensive necessity. The entire fire department was out in force and did magnificent service. It was interesting to watch their cool, well-ordered movements and the skillful management, even though not at a very safe distance. Two thousand bicycles of the latest styles are said to have been burned, and the papers report the loss at $300,000, with an insurance of $208,000. No one was injured. I left 280 envelopes at the State House yesterday morning addressed to the members of our Legislature, which the postmaster said he would distribute. Each contained 'A Masonic Movement Foiled' and Wendell Phillips' face and testimony taken from 'Danger Signals No. 2.' What will be the harvest from this seed sowing God only knows. Some will be read; perhaps more will not. 'The lot is cast into the lap, and the whole disposing thereof is of the Lord.'"

FINANCES FOR THE ANNUAL MEETING.

Mr. W. I. Phillips, General Sec'y and Treas. N. C A.,

My Dear Bro.—Your committee appointed to arrange for public meetings in the month of May for the discussion of secret societies are prepared to report a fair measure of success.

Thus far six churches are open to hear what our lecturers may have to say on the subject, and we are not without hope that we may have access to still other churches. To suppose that the pastors, official boards and lay membership of these churches are all enthusiastic over these prospective lectures would be to deceive ourselves. From the frequent roseate reports of our good brother, W. B. Stoddard, in his efforts to arrange State conventions, your committee had flattered themselves that their task was but a picnic pastime; but after a fortnight's trial some of us are ungenerous enough to suspect Bro. Stoddard of an occasional whistle to keep up courage.

Disguise the situation as we may, the fact is that any opposition to the full right of way of secret societies is unpopular. The numbers, both in and outside the church, who have no sympathy for the secret cabal are legion; those willing to risk the odium of identifying themselves with a formidable resistance to the encroachments of these conscienceless organizations are few.

These people need encouragement; and as a reward for opening their doors your committee feel that they should have strong, vigorous meetings. We can command the most eminent lecturers for the occasion; but the recipe of Madam some one for cooking a hare is "First catch the hare." Our chief concern now is to reach the people and secure good audiences. To accomplish this will require time, labor and money. "Silver and gold have we none," but such as we have—time and hard work, we gladly lay upon the altar.

Your committee believes that a *generous amount of well chosen, intelligent advertising is indispensable.* It may require for all these meeting an expenditure of from $200 to $300. What can you suggest? We pause for your reply.

Cordially yours, J. M. Hitchcock, *Ch'n.*

ANSWER.

Chicago, March 21, 1896.

The above personal letter from the chairman of a committee duly commissioned to arrange for our annual May meetings describes the situation, and hence will interest *Cynosure* readers. It is but one of many reminders of the good we could accomplish but for our depleted treasury.

Though the letter betrays a slight vein of disappointment, the facts seem to warrant the statement that the committee has done excellent work and has accomplished much.

The meetings already arranged for are as six to one as compared to former years, and with the large number of speakers then to be in the city from whom to select, it is difficult to see why each of these meetings may not be made, with the blessing of God, as prolific of good as the one meeting usually held.

I should be glad to respond to the request of the committee for liberal advertising but have no means to appropriate except such as shall be contributed by friends of the cause. As a tribute of gratitude for open doors, amid the thousands of temples and shrines dedicated to the unknown, will our friends everywhere remit their offerings to me at once to further the May meetings?

W. I. Phillips.

REFORM NEWS.

MEETINGS IN PENNSYLVANIA.

Chalfont, Bucks Co., Pa., March 20, 1896.

Editor Cynosure:—The past has been a stormy week in this section. Snow, rain and wind, together with somewhat of sunshine, have mingled with constant variation. Perhaps I can not more fittingly compare the weather than to the ordinary lodge advocate. As a rule, without waiting for an answer to the first objection raised he will jump to another, his jumble of talk being much like March weather.

Since last writing I have addressed four congregations. Sabbath was spent with Bro. T. T. Myers, pastor of the Brethren church, Philadelphia. In response to his invitation I addressed his congregation in the morning, and was privileged to listen to his lecture in the evening. Bro. Myers has recently returned from a trip through Palestine and is giving a series of Sabbath evening addresses on Scripture lessons taken from places and things that he has seen. I scarcely need add that they are very interesting and instructive. The collection received was for the Armenian sufferers.

On Monday eve at my lecture in the Brethren church, Royersford, I was favored in having at least four Mennonite ministers present. The attendance was not large, owing doubtless to the prevailing snow storm. At Plumsteadville I filled the appointment made for me on Wednesday evening. The hall in which I spoke was over the shed of a liquor establishment, and in keeping with its surroundings, the lodge men turning out en-mass. It was reported that there would be a lodge man present to answer me, but none came forward. At the close of the address the lodgemen, many of whom had been drinking, asked questions, made remarks (often several talking at the same time) and showed their folly generally. From conversation with some of the young men I judge they were helped in seeing the truth. I could scarcely hope that the address would do the ignorant, liquor-besotted kind any good. The hotel man that keeps the lodge rooms and the liquor shop is, as would be expected, a leader in the downward road.

No *Cynosure* subscriptions were secured and no contributions to the work made. Through the kindness of a friend I was conveyed five miles through a cold driving rain to Doylestown. There I got the train to this place.

The lecture given here last evening was much larger in attendance than I could have reasonably expected. The pastor to the Baptist church, New Britton, Pa., was present. At the conclusion he said that he belonged to the Masons and other secret societies and thought them a good thing. There is to be another meeting here to-night. When I offered to divide the time with him this evening, that he might tell wherein the goodness of the lodge was to be found, he replied, "Perhaps I will come."

The reformer must meet many trials which he does not mention in writing for publication for fear of being misunderstood.

W. B. Stoddard.

FROM THE COAST AGENT.

Portland, Ore., March 18, 1896.

Editor Cynosure:—On the first Sabbath in March I spoke twice at Otterbein chapel near West Portland Park, to a small but very interesting audience. I distributed some tracts and otherwise advertised our work. This was the coldest first day of March in Oregon's history. In some places it was as low as seven above zero.

I spoke in Portland twice during the week, and on the second Sabbath I spoke in the morning for our pastor, Rev. L. F. Clark, on the "Signs of the Times," founded on Isaiah 21:11. We took the position that notwithstanding "Science and art are progressing, yet crime is greatly increasing and the church does not keep pace with the progress of the world. Infidelity in the church and crime outside of it are increasing. We may invent our fine-spun theories to make men believe that the world is growing better but it is not."

On the 10th I went to Oregon City to act as moderator for Bishop Dillon in a three days' discussion with Elder Wm. Healey of the Seventh Day Adventists church. The Sabbath and Man's Immortality were the questions discussed. All I need to say is, the bishop is the greatest debator I ever heard. While attending the discussion I distributed one hundred *Lodge Lamps*, took a few subscriptions to the *Cynosure* and arranged for three lectures. On the third Sabbath I spoke twice again at Otterbein church. Had interesting hearers.

This week I will spend here in attending meetings each night, speaking alternately with the pastor. I will attend the quarterly meeting at our home church next Saturday and Sabbath, it being the first privilege of the kind I have enjoyed this year. Next week I am billed to lecture one night in the Swedish Lutheran church, Rev. John Skans, pastor.

In about two weeks I expect to announce my appointments for the East so far as arranged. Those in the hands of the Ohio Association will be announced later. I am arranging to attend the Free Methodist Annual Conferences at Seattle, Wash., and Gresham, Ore. in next month before starting East.

P. B. Williams.

BEACON LIGHT MISSION.

Chicago, March 23, 1896.

Editor Cynosure:—On my way from the South I stopped off a few days at Washington, D. C. While there I attended a cottage meeting at the rooms of brother and sister Powers, on Penn. Ave., and spoke a half hour on secretism to a select audience. Their rooms are well located to advertise the work of the N. C. A., and they furnish an abundant supply of the literature needed to inform the public of the character of secret societies, with their illegal oaths and penalties. And it seems to me that these friends are doing a faithful and Christian work for the cause, and are worthy of the confidence and support of the Association.

S. F. Porter.

TALK ON EARLY PIETY

THE MIND OF YOUTH IS EASILY IMPRESSED.

Rev. Dr. Madison C. Peters Says the Memory Should Be Stored With Useful and Divine Knowledge — One Wrong Step May Blast a Young Life.

Sunday morning, March 15, at the Bloomingdale Reformed church, New York, Rev. Madison C. Peters preached on "Early Piety." His text was II Chronicles xxxiv, 3, "While he was yet young he began to seek after the God of David, his father."

Josiah was just 16 when he began earnestly to seek the Lord, yet even from his eighth year he showed a pious, thoughtful spirit, and how important this spirit! In youth the affections are warm, the hopes are high, the fears are strong, the memory easily impressed, bad habits are few, and prejudices are feeble. Is it not important, then, that a right direction be given early in life to man's whole nature? Let the hopes be fixed on God. Let the fears be salutary. Let the memory be stored with useful and divine knowledge. Let the habits be chaste, holy and regular.

One wrong step in early life may plant a thorn in our pillow which may pierce us even to a dying hour. Early piety alone can surely protect us from dashing on those rocks where so many have made shipwreck, both for this world and the next. Here is a youth, raw, hasty, imprudent, restless, discontented and impatient. He longs to see more of the world of life. He looks at the world with eyes of inexperience, and the prospects seem fascinating and alluring. A thousand siren voices seem to invite him; a thousand eager hands seem to beckon unto him; a thousand objects of delight seem to be in waiting for his pursuit. And, swept along on the current of impetuous passion, what must be his end?

If we do not become pious in youth, it is very uncertain whether we shall become so at all. Even of those who live to old age, not many comparatively become pious after they cease to be young. It seems to be God's plan that we are to serve him here as well as to enjoy him forever. Some time ago, in a company of Christians where more than 100 were gathered, a ballot was taken. It was found that three-fourths of them had become Christians before they were 21 years of age, nine-tenths of them before they were 25. You know how insurance companies calculate in cold blood the probable years of a man's life. I can calculate in the same way the probabilities as regards your eternal fortune. Childhood is the open door, youth the closing gateway, manhood the barricaded entrance. Are you 21 and not yet a Christian, the probabilities are three to one you may never yield. I almost despair of a man who is 40 and is indifferent. If you are 50 and unsaved, I must tell you then, according to the sternest arithmetic, by far the majority of your chances are against being saved.

Our consciences are like a sponge. In one period of its history it is a soft thing, but sponges become flint by a peculiar process. There are in sponges particles of flint or silex. These are ever attracting particles to themselves until in the process of time the whole mass is an aggregation of siliceous matter and the once soft sponge has become perfectly hard. So it is with the hardening of the tender conscience; every sin, every delay to repent, takes away the softness and brings a fresh secretion to the gathering hardness which unrestricted sin cannot fail to make.

The Roman Catholic church trains its children early. Every mother entering the church with her baby in her arms puts the holy water upon the baby's forehead. From the earliest years children should be trained to love Jesus and feel his love. The child "takes to" Christ. The story of Christ's love awakens the child's loyalty. Next to love for parents, nay, beyond, beneath and around the love for father and mother, the child from the first should be taught to love Jesus. There should be no need of conversion or turning about. Children should never know the time when they were not Christians. Some people seem greatly troubled because they cannot tell the hour when there was a gracious change in their characters. A sweeter comfort is not to remember the time when you did not love God. A well known minister of the gospel, a delicious man, writes in this charming style of his early Christian life:

"My earliest memory is a religious memory. In my home the entire atmosphere was persistently religious. I learned to read so young that I have no recollection whatever of the process, and the daily reading of the Bible was as much a part of my young life as the daily breakfast. With sweet and steady pressure, and at the same time with a pressure wonderfully wise, my mother was always leading, referring, forcing me to Jesus. I can think of no time when, because of her enwrapping teaching, I did not recognize myself a sinner, and did not, in a boyish way at least, look to Jesus as Saviour. Her steady test for things by which she taught me to decide concerning this or that was, Would it please Jesus? When I had done wrong—and I did wrong by no means infrequently—though I might repent toward her and ask her forgiveness, I was always taught that the finishing of the matter had never come until I had personally sorrowed toward and asked forgiveness of the Lord. So Christ hung as a sun steadily and consciously to myself in all my childish horizon. To please my parents was a sweet thing I was taught, but to please Christ and my parents for his sake a sweeter thing. Yet there was no cant in all this, nor the least sanctimoniousness. It seemed to be all as natural and right to me as breathing. So really I cannot remember the time when I did not look up to the Lord Jesus as my personal Saviour, did not trust him, did not recognize and accept it as the task of life to serve him."

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning March 29.
Comment by Rev. S. H. Doyle.

Topic.—Things that keep us from God.—Prov. vi, 16-19; viii, 13-17.

In the first topical reference we have a catalogue of things which God hates. These things are all sins, for God hates sin, and He hates nothing but sin. It also follows that since these things are sins they will keep us from God, for sin always keeps us from Him, and it is the only thing that will. Until sin entered into the world, God and man enjoyed the most intimate friendship and association, but no sooner did sin enter than man was driven from paradise and from God.

There are seven things mentioned in these verses that will keep us from God, because God hates them:

1. Pride. God hates a proud heart, and it will keep us from Him. He hates pride not only because it is wrong in itself, but also because it leads to many other sins. A proud heart, a haughty spirit, are an abomination unto the Lord. Humbleness of mind, contriteness of spirit, He delights in.

2. Falsehood. A lying tongue God also hates. Falsehood, deceit, fraud, are all hateful in the sight of God. God loves truth and truthfulness. He abhors the opposite, and it can find no favor in His sight.

3. Cruelty. "Hands that shed innocent blood" describes the third thing that is hateful to God. Bloodthirstiness or a spirit of hatred that would shed blood if it dared will keep any one from God.

4. Inward sinfulness. "A heart that deviseth wicked imaginations." "Blessed are the pure in heart, for they shall see God," but the wicked and sinful and impure in heart shall never see Him.

5. Outward sinfulness. "Feet that be swift in running to mischief." Inward sinfulness leads to outward acts of sin. Impurity of heart will lead to impurity of life, and not only the one, but also the other, is abominable in the sight of God.

6. False witness bearing. This is also lying, so that we can see that God doubly hates this sin. Bearing false witness is a most contemptible evil, both in the sight of God and of man.

7. Mischief making. This is the last sin mentioned which God hates. It is last, but by no means least. Tale bearers and slanderers who blow the coals of strife and contention are but lighting a flame that shall consume themselves. God hates all these things, but He loves those who love Him. If we love God, we will hate sin and will not be separated from God, but united to Him in bonds that shall never be broken.

Bible Readings.—Gen. vi, 5-7; Job xiii, 15, 16; Prov. vi, 14, 15; xi, 1, 2; xvi, 5; xix, 5; Ps. v, 6; xviii, 27; ci, 5; cxx, 2, 3; Isa. lix, 1, 2; Jer. viii, 5-7; Hos. vii, 10; Math. xv, 7-9; Luke xi, 37-44; xviii, 9-14; Rom. viii, 35-39; Phil. iii, 8-12; II Tim. iii, 1-5.

Denominational Fellowship.

The increasing fellowship and cooperation between the denominational authorities and the Christian Endeavor societies under their care are a matter of great rejoicing. In Victoria, Australia, the Baptist Union, the Congregational Union, Primitive Methodists, Bible Christians, United Free Methodists, Church of Christ and Wesleyan Methodists all have responsible committees or officers to present annual reports upon the efficiency of their Christian Endeavor societies, and to help generally in their formation and maintenance.—Golden Rule.

A German Endeavorer.

Pastor Friedrich Blecher, who has been so active in introducing Christian Endeavor in Germany, writes that he has been successful in having the list of prayer meeting topics and daily Bible readings translated into Hungarian, Danish, Dutch, Polish, Italian and Russian. In addition to this they had previously been translated into French for the Swiss societies. Inquiries have also been made in regard to them in Sweden, Norway, Austria, Courland, Spain and Greece.—Golden Rule.

All the Good We Can.

When we put all the good we can into the year, we shall get all the good we may out of the year. Each moment of time may thus bring to us a glow and throb of eternal existence, make us inwardly younger as we grow older, until we enter that perfect state of which it is written that "time shall be no longer."—Unitarian.

Visible and Tangible.

Paradise is here, visible and tangible by mortal eyes and hands, whenever self is lost in loving, whenever the narrow limits of personality are beaten down by the inrush of the Divine spirit.—Mrs. Humphry Ward.

Christian Endeavor Crumbs.

Nashville is actively campaigning for the Christian Endeavor convention of 1898.

One Florida Christian Endeavorer walks ten miles every week to attend the meetings of his society—a society of only four active members.

London's 15 or 16 local unions of Christian Endeavor have been federated into a London Council of Christian Endeavor, with Rev. F. B. Meyer as president.

A dance was advertised recently in the town of Union, S. C. To counteract its influence the Christian Endeavor society held a bright social that attracted many of the young people.

All of the most prominent citizens and business men of Longwood, Fla., are members of the Christian Endeavor society. Such is the hold that the organization has gained upon the town.

During a county convention at Dover, O. T., 30 persons expressed their purpose to lead Christian lives. A revival service followed the convention, and 87 other persons were converted.

Woman's Disadvantages.

The obstacles in the way of a woman fitting herself for self support were recently illustrated by the case of a young girl who wished to go to college. She and her twin brother had been brought up by an aunt in strained circumstances, and the only way to obtain a college education seemed to be to borrow money. Both had inherited exceptional intellects and both desired to enter professions. It would have taken years to earn the money for a college course, though with the help of the higher education the sum borrowed could in all probability be soon paid. Of the two the girl had the more brilliant mind, yet her brother had no trouble in borrowing the required sum, while to her surprise and chagrin nobody would lend her a cent.

The friends to whom she applied either took the ground that a college education was for a girl in her position as unwarranted a luxury as diamonds or a maid, or they said in effect: "You are too charming a girl not to marry, and you will never need a college degree. It might even delay the happy event, and we could not have that on our conscience."

"But," demurely urged the girl, "suppose I should prepare to marry by carefully preserving my present attractive ignorance, and then suppose I shouldn't be married after all?" She succeeded at last in finding the help she needed, but it took her six months to do what her brother had done in a day.—Exchange.

Women Police Matrons.

One of the stock arguments against equal suffrage has been that if women vote some women must hold office. But it is becoming more and more evident that the good of the community requires some women to hold office. The Baltimore Sun, the conservative mouthpiece of a highly conservative city, says editorially:

"Mayor Hooper's suggestion that there should be a woman on the board of visitors to the almshouse and one on the jail board is excellent and should be carried out. Both institutions would be improved by having a woman among those authorized to scrutinize their management and to look after the moral and physical condition and treatment of the female inmates. Matrons at the police stations were regarded as a doubtful innovation when first suggested, but the wisdom and humanity of the policy were speedily demonstrated. Whether woman's realm properly extends to political affairs is a question still very much in dispute. But there can be no question that it is not bounded by the confines of the household, and that she is not only a valuable but a necessary auxiliary in public work such as that proposed by the mayor. There is not only room but an imperative demand for her in this field, and the sooner she is generally employed in it the better it will be for civilization and the world."

A Lesson In Politics.

The Civic club of Philadelphia has lately received a sharp lesson in the difficulty of getting women elected even to positions where they are urgently needed for the public good so long as women have no votes. In December the club addressed a letter to prominent members of the Republican and Democratic parties in 15 wards of the city, saying:

"It is the conviction of the Civic club of Philadelphia that the interests of the children in the public schools would be subserved if a larger number of capable women were placed upon the sectional school boards. We therefore petition your honorable body to place such women in nomination upon the regular school ticket, and for your own convenience we append the names of some women of undoubted ability who have kindly consented to serve if elected by the people."

The names of 27 such women were suggested by the Civic club, but although the movement was warmly supported by the friends of education and by the best papers of the city, no woman was indorsed by the Democrats in any ward, and only one by the Republicans—Dr. Clara Marshall in the Eighth ward. This object lesson ought to increase the membership of the Philadelphia Woman Suffrage association.—Philadelphia Correspondent.

FOR LITTLE FOLKS.

THE TWO REEDBIRDS.

A Little Fable In Which May Be Found a Valuable Lesson.

The fall of the year was well nigh its close. Each fitful gust brought in its van flocks of belated songsters, sweeping onward toward their winter haunts in the south.

There is one bird, however, that lingers long among the marshes of the north. It is the "reedy," as he is called by the boys. One morning two reedies left their feeding ground and directed their course as if in quest of a more tempting one farther inland. You might have fancied from the larger one's cautious, leisurely flight that he was the wiser and more temperate, and that the other was heedless and extravagant.

Soon they arrived at a pleasant valley. Winding its way through the low lying meadows, which already seemed to wither as if in dread of the coming frost, there flowed a sluggish stream. The birds regaled themselves for a time on the dainties that the beds of swamp grass scattered at intervals along the bank had to afford them.

The one of the calm disposition behaved at his meal as if he were not wholly taken up with the demands of a ravenous craw. The other, however, was different, and so absorbed was he in eating that he did not hear the shrill "tweet, tweet," of his companion.

The note was uttered as in alarm at some unwelcome news that the wind brought him. Flakes of snow fell down gently on the ground, and still the feathered gormand worked away with his bill. The snow increased; the wind swayed the banks of tall grass in the marsh until they fairly groaned beneath the blasts.

Then the thoughtless bird, awakened to a sense of his danger, tried in vain to fly. A victim to his greed, he was frozen by the cold, and found a swampy grave.

His brother, the philosopher, roosted that night under the eave of a southern manor house, lamenting in his reveries the fate of his greedy companion.

So from this fable learn the lesson of ever heeding the voice of discretion. —Philadelphia Times.

Girls Out of School.

Those girls who are just leaving school will for awhile rejoice in their freedom, though it is to be hoped that there are some among you who will feel just a tinge of regret at saying goodby to the familiar round of duties. The ambitious, who are preparing for college or a profession, will be busy and, therefore, happy and contented, but the others, those who have nothing definite in mind, will do well to consider the advice of a celebrated physician who says: "Get a hobby. If you cannot find pleasure in geology, natural history, astronomy, collect old china, make scrapbooks or albums. You need some such interest in order to keep you in health." Reading is not enough, household work, unless you set out to do some one thing and aim constantly to accomplish it, will not satisfy. Society success will please you least of all, you thoughtful girls. Charity, if well directed, by those who know its pitfalls, is admirable, but girls just out of school cannot undertake philanthropy on their own account with any hope of being of much use to the community.—Brooklyn Eagle.

Estelle's Astronomy.

Our little Estelle
Was perplexed when she found
That this wonderful world
That we live on is round.

How 'tis held in its place
In its orbit so true
Was a puzzle to her,
With no answer in view.

"It must be," said Estelle,
"Like a ball in the air
That is hung by a string,
But the string isn't there."
—Delia Hart Stone in St. Nicholas.

A Spanish Boy Editor.

There lives in New York a lad of 15 who holds some very decided opinions upon the right of Cuba to be a free country. This is an important question just now, and it will probably not be settled for some time to come. The young man previously mentioned has settled the matter to his own satisfaction, and what he says on the subject is interesting, even if you do not agree with his views, as many persons will not, as he is decidedly favorable to the side of Spain. The young philosopher is Senor Arturo Baldasano, Jr., and he is the eldest son of General A. Baldasano, the Spanish consul in New York. Young Baldasano, together with the other young folks of his family, issues a weekly newspaper called El Mundo, which is circulated throughout the Spanish colony of this city.—New York Recorder.

SENOR ARTURO BALDASANO, JR.

His Motto.

A boy walked into a merchant's office the other day in search of a situation. After being put through a catechism by the merchant, he was asked, "Well, my lad, and what is your motto?"

"Same as yours, sir," he replied; "same as you have on your door, 'Push.'"

He was engaged.—Pearson's Weekly.

BEWARE OF THE ENEMY.

The Moderate Drinker May Hand Down Woe to His Posterity.

The late Sir Andrew Clark, the eminent English physician, said: "Now let me say that I am speaking solemnly and carefully when I tell you that I am considerably within the mark in saying that within the rounds of my hospital wards today seven out of every ten that lie there in their beds owe their ill health to alcohol.

"I do not say that 70 in every 100 are drunkards. I do not know that one of them is, but they use alcohol. So soon as a man begins to take one drop then the desire begotten in him becomes a part of his nature, and that nature, formed by his acts, inflicts curses inexpressible when handed down to the generations that are to follow him as part and parcel of their being. When I think of this, I am disposed to give up my profession, to give up everything, and to go forth upon a holy crusade to preach to all men, 'Beware of this enemy of the race.'"

NO STRENGTH IN WHISKY.

For a Time It Stimulates, but the Reaction Is Sure to Come.

Because alcohol is a stimulant and will make a tired or a weak man feel stronger for a short time it is thought that the alcohol imparts strength. The truth is, it simply acts like the prick of a spur to a fagged horse. The human machine, thus "spurred" to new activity, runs on for a time longer, but at what cost! Each heart beat is more forcible, and at the same time the number of pulsations per minute is increased. Thus, instead of being allowed to rest and repair the waste which has already been too great, the whole organism is "whipped" on to continued action by the stimulant and greater waste is compelled from the overworked tissues. As a rule, the process of degeneration is so gradually brought about that it is attributed to other causes and not infrequently more stimulants are ordered as a remedy.

But a more disastrous effect of moderate drinking is that produced on the nervous system and upon that great nerve center, the brain. The functions of this organ are blunted by the continuous use of alcohol. The constant, moderate drinker receives most injury to this, as to all the other organs of the body. The first stream of blood sent off from the heart, after it comes to that great force pump from its purification in the lungs, is sent to nourish the brain. If this stream is vitiated by the continuous presence of a poison like alcohol, the effects on the brain are pronounced. The brain cells are stimulated to excessive activity, and soon a point is reached when the stimulant is necessary to prompt them to normal action. By and by a point is reached when even this exciter to activity can no longer stir up the impaired cells enough to enable them to perform their duty.—C. B. Bushong, M. D.

AN OVERSHADOWING EVIL.

Drunkenness Neutralizes All Good and Is Degrading Millions.

There is today in the English speaking countries no such tremendous, far-reaching, vital question as that of drunkenness. In its implication and effects it overshadows all else. It is impossible to examine any subject connected with the progress, the civilization, the physical well being, the religious condition of the masses without encountering the monstrous evil. It lies at the center of all social and political mischief. It paralyzes energies in every direction. It neutralizes educational agencies. It silences the voice of religion. It baffles penal reform. It obstructs political reform.

It rears aloft a mass of evil inspired power which at every salient point threatens social and national advance, which gives to ignorance and vice a greater potency than intelligence and virtue can command, which deprives the poor of the advantages of modern progress, which debauches and degrades millions, brutalizing and saddening them below the plane of healthy savagery and filling the centers of population with creatures whose condition almost excuses the immorality which renders them dangerous to their generation.—New York Tribune.

SABBATH SCHOOL.

LESSON I, SECOND QUARTER, INTERNATIONAL SERIES, APRIL 5.

Text of the Lesson, Luke xxiv, 1-12 (Easter Lesson) — Memory Verses, 6-8 — Golden Text, Luke xxiv, 6—Commentary by the Rev. D. M. Stearns.

When we are having but one lesson in each chapter, it seems a pity to pass a chapter by, but as the Resurrection is the greatest topic in Scripture, including all others, we feel led to choose the Easter lesson. If any prefer chapter xiii—fail not to notice the corruption suggested by the heaven, and the hypocrisy which shall in due time find its home where there is weeping and gnashing of teeth. Before the door is shut let all enter who will by truly receiving Him in whom alone is salvation.

1. "They came unto the sepulcher, bringing the spices which they had prepared." In Mark xvi, 1, we find that it was two of the Marys and Salome who did this. Verse 10 of our lesson mentions some others. Their service was truly a loving one, but it was not a work of faith, and therefore in a measure fruitless, for "without faith it is impossible to please Him" (Heb. xi, 6). The order in I Thess. i, 3 is "Work of faith, labor of love, patience of hope." If we keep God's order in our service, all will be well.

2. "And they found the stone rolled away from the sepulcher." Mark xvi, 3, says that they talked among themselves as to who should roll away the stone from the sepulcher; for Mark xv, 46, 47, says that they saw the burial of His body and the stone rolled unto the door of the sepulcher. The apparent or real difficulties will vanish as we move on in love to Him constrained by His love to us. These women were ready to minister at His death, but they had also ministered to Him in His life (Mark xv, 40, 41).

3. "And they entered in and found not the body of the Lord Jesus." They were looking for a wrong thing in a wrong place through lack of knowledge because of lack of faith. They were as unsuccessful as were the people who looked for the body of Enoch or the 50 men who looked three days for the body of Elijah (Heb. xi, 5; II Kings, ii, 17). There will be some more unsuccessful searchers some of these days when all the dead in Christ shall have left their graves and the living saints shall have been caught up with them to meet the Lord in the air (I Cor. xv, 23, 51, 52; I Thess. iv, 16-18).

4. "Behold two men stood by them in shining garments." From the story of the angels who came with the Lord to visit Abraham (Gen. xviii, 2, 22; xix, 1), all the way through the Scriptures they are always spoken of as men and never as women. I only mention this to show how unscriptural are our pictures of angels. Heb. i, 14, is very comforting concerning the ministry of angels, and Ps. ciii, 20, 21, is very inspiring, making us long to be like them in service and in obedience.

5. "Why seek ye the living among the dead?" For "the living" the margin says, "Him that liveth." The previous verse says they were much perplexed, and now we read that they were afraid and bowed down to the earth. Unbelief always produces these things, while joy and peace come by believing (Rom. xv, 13). Our departed friends who have died in Christ are alive and well, although their bodies rest in the grave. They are "with Christ," "present with the Lord," and it is a very weak faith or no faith that clings to the tomb as if they were there.

6. "He is not here, but is risen; remember how He spake unto you when He was yet in Galilee." The words of the Lord are very plain words, easily understood if simply believed, for "Through faith we understand" (Heb. xi, 3). As to both law and prophecy being very plain, see Deut. xxvii, 8; Hab. ii, 2. Now we cannot remember the words of the Lord if we have not received them, if we have not laid them up in our hearts.

7. "The Son of Man must be delivered into the hands of sinful men and be crucified and the third day rise again." He had said just these words to them over and over again (Math. xvi, 21; xvii, 23; xx, 19), and He had meant just what He said, and it had all come to pass exactly as He had said, so that their whole difficulty was that they had failed to take Him at His word.

8. "And they remembered His words." So we, in the morning of His coming again, will remember His words and see everything fulfilled exactly as it is written. We would therefore do well to remember them now and hold them fast and be ever saying for our own encouragement and for the encouragement of others, "Be of good cheer, for I believe God that it shall be even as it was told me."

9. "And returned from the sepulcher and told all these things unto the eleven and to all the rest." Read Math. xxviii, 5-8, for further details of the angel's message to the women. You will see that they departed quickly with fear and great joy and did run to bring His disciples' word. To run errands for Jesus, bringing glad tidings of His resurrection and coming glory, is a good cure for sorrow. It was as they thus went that Jesus met them and suffered them to hold Him by the feet and worship Him. He meets those who rejoice and work righteousness.

10. "It was Mary Magdalene and Joanna," etc. It would seem that Mary Magdalene got somehow and for a time separated from the other women (she will explain it all to us when we see her) and that the Lord appeared to her the very first and spoke to her, but would not allow her to touch Him, for He had not then ascended to His Father in His resurrection body (John xx, 16, 17), but before He met the other women whom He allowed to touch Him He must have ascended and returned. The movements of the redeemed and glorified bodies may be as quick as lightning (Ezek. i, 14).

11. "And their words seemed to them as idle tales, and they believed them not." When Paul at Rome faithfully expounded the Scriptures, some believed and some believed not (Acts xxviii, 23, 24). They were natural men to whom Paul preached the gospel, and, as always, some received it and some did not. But these in our lesson were saved people, the apostles and others, and of the apostles the Lord had said that they were "clean every whit" (John xiii, 10), yet in reference to the fact of His resurrection they were unbelieving.

12. "Wondering in Himself at that which was come to pass." This is the record concerning Peter even after he had seen the empty tomb—not joy and peace in believing, but simply wonderment. So with people then and now, there is much wondering (chapters iv, 22; ix, 43; xi, 14, etc.), but there is no profit apart from faith (Heb. iv, 2). It seems so simple and reasonable that we should say as Mary did, "Be it unto me according to Thy word," or as Paul, "I believe God." Let us do it, and we shall surely know His joy and peace

KENTUCKY IN A FIX.

THE BLUE GRASS STATE LEFT WITHOUT MONEY.

Because the Senate Was Too Much Absorbed in the Blackburn Fight to Pass Any Revenue Bills—Investigation of the Governor Results in the Adoption of Resolutions Putting the Senate on Record as Disapproving His Act.

CINCINNATI, March 18.—The Commercial Gazette special from Frankfort, Ky., says: The legislature adjourned last night after sixty days of unfruitful bickering. The legislature failed to accomplish the two important acts it had before it—the election of a United States senator and the enactment of legislation to save the state's financial reputation. The house promptly passed the two bills that would have relieved the state government from financial distress. The senate refused even to consider these bills. Governor Bradley has refused to order a special session, and the state is in a bad way.

The senate special investigation committee offered a report that was so mild—when the threats to unseat the governor are considered—that even the Democrats laughed. In the house a resolution was passed denouncing the lawlessness and indorsing Governor Bradley to the end. The troops had dress parade last night and left today. Lieutenant Governor Worthington has issued a call for a special election April 11 to fill the vacancy in the senate caused by Weissinger's death. Senators Walton and James will resign and the governor will order a special election, refusing to recognize their expulsion by the senate.

The senate committee appointed to investigate Governor Bradley and impeach him for usurpation of office and impose both fine and imprisonment, reported to the senate last evening. The report finds that the militia was not placed under the control of any civil officer; members were prevented from entering the house; soldiers entered the senate chamber while in session; no application was made to the jailer or county judge for assistance; the governor made no inquiry of either house as to the situation; that the object in calling out the militia was to cast in the joint assembly two votes and elect a senator.

The committee in closing its report says: "The committee therefore find and declare and recommend that by adoption by this report the senate of Kentucky declare that said use of the military power of the commonwealth by the governor was unnecessary for the preservation of the peace or for any other lawful purposes; that said military force was not used by the governor for the purpose of preserving the peace, but was used solely for partisan political purposes; that said action of the governor was wholly without warrant of law, and was and is now a flagrant subversion of the civil authority by the military power of the commonwealth." By a vote of 19 to 14 the report was adopted.

When the senate convened last evening the Republicans made a fight to bring up the revenue bills for consideration and save the credit of the state, but the Democrats prevented legislation by filibustering, Goebel leading the fight. An effort was made to unseat President Worthington and place Goebel in the chair in order that he might prevent any consideration of the revenue bills. The senate adjourned sine die. The house also adjourned sine die.

MILLION GOES UP IN SMOKE.

Copper Works at Natrona, Pa., Wiped Out by the Flames.

PITTSBURG, March 23—A disastrous fire in the smelting department of the Copper works of the Pennsylvania Salt Manufacturing company at Natrona caused a loss estimated at $1,000,000. The buildings destroyed covered nearly four acres of ground. It was amiracle that the upper part of the town and lower works were saved. As it was the costly machinery and mechanical appliances were destroyed, sixteen furnaces and fifty tanks are ruined, the buildings are gutted and will have to be rebuilt. A number of loaded freight cars standing on a siding adjoining the works were consumed.

Stopped to Remonstrate and Died.

ELLICOTT CITY, Md., March 23.—Two men were killed and three slightly injured by an explosion of dynamite which shook the earth and was heard for miles around. The dead are: John Claggett, former tax collector, of Howard county; Lee Williams, colored laborer, of Charlestown, W. Va. The injured are: Phillip Morningstar, Josiah Jones and Charles Ditzel, all of this place, and all suffering from the shock of the explosion. None of them is seriously hurt. It was a case of thawing dynamite at a fire. Claggett had just stopped to remonstrate against the carelessness when the explosion took place.

Watch Factory to Close.

WALTHAM, Mass., March 23.—Immediately following the settlement of the strike in the American Watch company's factory, announced Friday, comes notice from the management that the factory will be closed until further notice. This created considerable excitement, but it is thought it will cause no particular disturbance. Manager Fitch says that this step has been taken in order to secure a more equitable division of the work, some departments being able go to faster than others.

St. Patrick's Day Celebrated.

CHICAGO, March 18.—Fifteen thousand Irishmen paraded here yesterday in honor of St. Patrick's Day, and at night there were banquets and dances all over town. The day was duly celebrated in all the large cities of the country. Here the city council refused for the first time in years to cloes the city hall in honor of the day. It was a fight between the Irish and Germans in the council and the Germans won.

"Cherokee Bill" Legally Throttled.

FORT SMITH, Ark., March 18.—Crawford Goldsby, alias "Cherokee Bill," was hanged at 2:08 o'clock yesterday afternoon in the United States jail yard. He was baptized by a Roman Catholic priest in the morning. He made a will, giving his mother his farm near Lenapah and disposing of his worldly affairs. His body was shipped to his old home in the Indian Territory.

Italians Evacuate Cassala.

LONDON, March 19.—The Times says: A rumor was current in London last evening that the Italians had evacuated Cassala on Saturday. We believe the report is correct.

REV. C. O. BROWN ACQUITTED.

Practically Exonerated of the Charges Made by Mrs. Davidson.

SAN FRANCISCO, March 18.—Dr. Brown is acquitted of the charges of adultery and unministerial conduct by the church council which tried his case. The council excused Dr. Brown's actions after the charges had been made made public on account of his quick temper. With regard to the young lady who it is alleged he threatened, the council says: "We find his conduct to have violated all rules which should control the actions of a gentlemen and Christian minister, and we censure him for it, while we gladly recognize the kindly and manly words of appreciation and reparation offered by him to the young lady in our presence."

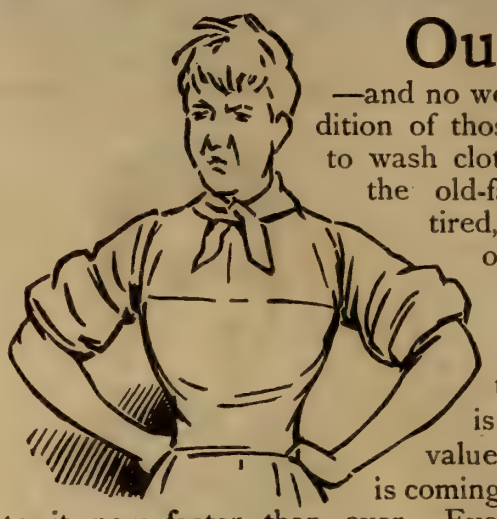
The council says Dr. Brown's explanation of the payment of money to Mrs. Davidson is unsatisfactory, but there is not a trace of suspicion in the minds of the council concerning the hitherto stainless reputation of Dr. Brown. Brown and his friends consider the verdict a complete vindication.

The Fires at Peoria.

PEORIA, Ills., March 19.—The fires here Tuesday night were, it is believed, started by tramps who have been living all winter in shacks in the underbrush just across the river from the distilleries. Sunday night they nearly killed three men on the highway, and a cordon of police surrounded the place, captured sixteen of the gang and burned their hovels. It is believed some of the gang escaped the police and rowed across the river and started the fires in revenge. The only fire that did much damage was that at Madigan, Walsh & Co.'s cooperage works, where the loss was $35,000; insurance, $20,000.

There is no reason why one should have a cough any length of time. All that is needed to allay soreness of the throat or to free the bronchial tubes from irritating mucus is Ayer's Cherry Pectoral. It is a wonderful cough-cure, and should be in every medicine chest.

A stimulant is often needed to nourish and strengthen the roots and to keep the hair a natural color. Hall's Hair Renewer is the best tonic for the hair.



Out of sorts

—and no wonder. Think of the condition of those poor women who have to wash clothes and clean house in the old-fashioned way. They're tired, vexed, discouraged, out of sorts, with aching backs and aching hearts.

They must be out of their wits. Why don't they use **Pearline**? That is what **every** woman who values her health and strength is coming to. And they're coming to it now, faster than ever. Every day, **Pearline's** fame grows and its patrons increase in number. Hundreds of millions of packages have been used by bright women who want to make washing easy. 481

MILLIONS NOW USE PEARLINE

NEW IRON LASTS and HOME REPAIRING OUTFIT

The Latest, Neatest, Cheapest and Best Outfit Ever Invented.

THE HOME REPAIRING OUTFIT NO. 1.

Consisting of 38 First-Class Tools and Materials (neatly boxed) Shown in Cut, viz.:

1 Iron Last, 8 inches.
1 Iron Last, 6 inches.
1 Iron Last, 4 inches.
1 Iron Standard, with Base.
1 Package Assorted Nails.
1 Package 4-8 Wire Clinch Nails.
1 Package 5-8 Wire Clinch Nails.
1 Package 6-8 Wire Clinch Nails.
6 Pairs Star Heel Plates.
½ lb Copper Rivets and Burrs.
1 Steel Punch.
1 Sewing Awl, complete.
1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

All these tools are full-sized, practical, neat, and cheap; not mere toys. They enable any person to do his own half-soling, boot, shoe, rubber, harness, and tinware repairing.

This Outfit is the result of years of study, experiment, and correspondence in the manufacture of Iron Lasts and Repairing Outfits; and its practical advantages need only to be seen and tried to be appreciated.

Our Improved Iron Lasts and Standard are one of the handiest tools you can have about the place. The Lasts are four in number, smooth and solid, 4, 6, 8 ,and 10 inches long, thus enabling one to half-sole all sizes of foot-wear. The Standard is made with an iron base, which can be easily fastened to the bench. No method of half-soling is now used on common work, except that of iron last and wire clinch nails. The writer of this has been in the business 20 years, and has seen the changes from the old wooden lasts and pegs to the modern method, and knows it to be complete.

Our Improved Harness and Saw Clamp is an indispensable tool in sewing a harness or filing a saw. The jaws are thrown open mechanically by a coiled spring on the bolt.

The weight of this outfit is 18 lbs. Price, all complete, packed in a neat, strong box, only $3.00.

The Home Repairing Outfit No. 2.

COMPLETE BOOT, SHOE AND RUBBER REPAIRING OUTFIT, consisting of 31 first class tools and materials. The No. 2 outfit contains the same articles as the No. 1 except ing the Harness and Soldering Tools, and is gotten up for those who have no harness or tinware repairing to do. Price of No. 2, neatly boxed, $2.00, or with the paper one year, $2.75. Price of No. 1. neatly boxed, $3.00, or with the paper one year, $3.75.

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Eminent Men on Secret Societies. Composed of "Washington Opposed to Secret Societies," "Judge Whitney's Defence," "The Mystic Tie," "Narratives and Arguments," the "Anti-mason's Scrap-Book" and "Oaths and Penalties of Freemasonry as Proved in the New Berlin Trials." 836 pages: cloth, $1.00.

American Handbook and Citizen Manual. By Manlove N. Butler. Contents: Bible and Secretism; Masonic Religion; Masonic Sun Worship; Masonic Government; Unwritten History; Grand Lodge Masonry; Public Opinion; Lodge and Saloon; The American Movement. Over 200 pages. Paper, single copy, 40c.

ITEMS OF INTEREST.

STATE NEWS GATHERED FROM HERE AND THERE.

Some of the Important Happenings of the Week Reported by Telegraph—Matters Which Will Be of Interest to Our Readers—State News in Brief Form.

SPRINGFIELD Ills., March 19.—The state board of public charities last evening made to Governor Altgeld their report of the investigation of alleged mismanagement and cruelty on the part of the management of the Central Hospital for the Insane at Jacksonville. The charges were made under scare heads and with much type by the Chicago Tribune. The board says the charges are not supported by the facts in the cases mentioned, and in conclusion says:

"From observation and the evidence we find the institution well kept, clean and wholesome. In conformity with modern ideas greater liberty is given patients and the number of patients increased. As far as possible the idea of a prison is removed and the idea of a hospital and a home introduced. Kindness and gentleness are fostered and encouraged, harshness and unkindness are prohibited, and the evidence shows nothing to the contrary."

OSMAN DIGNA GIVING ANXIETY.

British Troops To Be Sent to Egypt in Case of an Emergency.

LONDON, March 21.—The governmen gives evidence that considerable uneasiness is felt regarding the development of the military situation in Africa. The aggressive movement of Osman Digna is a special source of anxiety to the British government. A conference was held yesterday between Lord Wolseley, General Sir Redvers Bullers, General Sir Evelyn Wood and Sir Francis Grenfell regarding the defense of Suakin. Preparations have been made for the dispatch of British troops in an emergency, Several tons of material have left Woolwich for Egypt.

E x-Consul Waller in England.

CEDAR RAPIDS, Ia., March 18.—Mrs. Laura Martin of this city, sister of John Waller, seen in regard to the dispatch from Paris in which it was said that Waller, formerly United States consul at Tamatave, was not yet released from prison, said she had a letter from her brother under date of Feb. 25, dated Elmhurst Place, Infield Crawley, Sussex, England, in which he said he had some business to attend to in England that would take him about a month, when he would sale for New York.

Public Buildings for Western Towns.

WASHINGTON, March 21.—At the meeting of the house committee on public buildings the following bills for public buildings were reported favorably by subcommittees: Clinton, Ia., $100,000; Freeport, Ills., $100,000; Menominee, Mich., $50,000: Joliet, Ills., $100,000; Elgin, Ills., $100,000.

Wisconsin Millionaire Dead.

REEDSBURG, March 19.—D. B. Rudd, a millionaire banker and manufacturer of this city, died yesterday in Florida, where he with his family was spending the winter. He was a pioneer of Wisconsin and made a fortune in early-day lumber operations.

Voted to Admit the Women.

PHILADELPHIA, March 19.—The Methodist Episcopal conference in session here voted 117 to 89 to admit women as lay delegates to the general conference.

Died of Hydrophobia.

NASHVILLE, Ills., March 23.—Adolph Zeigler, 14 years old, son of August Zeigler, who resides near Hoyleton, was bitten by a dog with the rabies a week ago last Sunday. The following day he was taken to Beaucop, where a madstone, belonging to a Mr. Logan, was applied, and it adhered to the wound twice. Last Monday hydrophobia symptoms began to develop and the news reached here Friday that the boy died after intense suffering. His father, while subduing him, was bitten slightly in the hand. The wound was immediately cauterized.

Horrible Accident.

BLOOMINGTON, Ills., March 19.—A dreadful accident happened Wednesday afternoon at the Second Presbyterian church, which is in process of erection. Thomas Jones, a negro laborer, slipped while going hand under hand down a rope and fell. Fifteen feet below there was a nook, which the negro struck. The hook passed into his groin, tearing a hole ten inches long. The man hung suspended on the hook, groaning and screaming, until his fellow workmen lifted him off. He will die.

Declared for McKinley Against Cullom.

LINCOLN, Ills., March 23.—The Republican primaries held in Logan county resulted in a victory for McKinley, the issue being between McKinley and Cullom. The significance of the result is that it beats Cullom in his home district.

Suing for Penitentiary Funds.

CARLYLE, Ills., March 23.—The southern Illinois penitentiary has filed a suit in the Clinton county court for $17,893 against the estate of the late Rufus N. Ramsey.

State Notes.

Joseph Young, an ex-slave who was known to have been upward of 100 years of age, is dead at Belleville, Ills. He was taken to Illinois as a slave by Governor Edwards.

THE MARKETS.

New York Financial.

NEW YORK, March 21.

Money on call offered at 5@6 per cent.; prime mercantile paper 5@6 per cent.; sterling exchange was dull, with actual business in bankers' bills at 487¾@488 for demand and 486½@486¾ for sixty days; posted rates, 487½@488 and 488½@489; commercial bills, 486

Bar silver, 68⅝; Mexican dollars, 54¾.

United States government bonds steady; new 4's registered, 116⅝; do. coupons, 116⅝; 5's registered, 113; 5's coupons, 113; 4's registered, 108½; 4's coupons, 110½; 2's registered, 95; Pacific 6's of '97, 102.

Chicago Grain and Produce.

CHICAGO, March 21.

The following were the quotations on the Board of Trade today: Wheat — March, opened 60⅝c closed 61c; May, opened 61⅞c, closed 62½c; July, opened 62½c, closed 63⅛c. Corn—March, nominal, closed 28⅜c; May, opened 29⅜c, closed 29⅝c; July, opened 30⅝c, closed 30½c Oats—March, nominal, closed 18⅞c; May, opened 19⅞c, closed 20⅛c; July, opened 20⅛c, closed 20⅝c. Pork—March, opened $9.20, closed $9.17½. Lard—March, opened $5.17½, closed $5.17½; May, opened $5.30, closed $5.30.

Produce: Butter—Extra creamery, 21c per lb; extra dairy, 18c; packing stock, 8½@9c. Eggs—Fresh stock, 9½c per dozen. Dressed Poultry — Spring chickens, 10c per lb.; old hens, 8½@9c; roosters, 5@5½c; turkeys, 13@14½c; ducks, 10@13c; geese, 7@10c. Potatoes—Burbanks, 18@20c per bushel. Sweet Potatoes—Fair to choice, $2.00@2.75 per bbl. Apples—Fair to choice, $2.00@3.75 per bbl. Honey—White clover, 1-lb sections, fancy, 12@13c per lb.; broken comb, 8@10c; extracted 5@6c. Cranberries — Cape Cod, $7.50@8.50 per bbl.

Chicago Live Stock.

CHICAGO, March 21.

Live Stock—Prices at the Union Stock Yards today ranged as follows: Hogs—Estimated receipts for the day, 12,000; sales ranged at $3.10@4.05 pigs, $3.85@4.05 light, $3.70@3.80 rough packing, $3.80@4.00 mixed and $3.80@3.90 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 300; quotations ranged at $4.00@4.85 choice to extra shipping steers, $3.75@3.95 good to choice do., $3.50@3.75 fair to good, $3.30@3.60 common to medium do., $3.20@3.70 butchers' steers, $2.80@3.35 stockers, $3.25@3.75 feeders, $1.50@3.50 cows, $2.40@3.75 heifers, $2.00@3.55 bulls, $2.50@4.00 Texas steers, and $3.00@6.25 veal calves.

Sheep and Lambs—Estimated receipts for the day, 1,500; sales ranged at $2.90@3.90 westerns, $2.10@3.35 Texas, $2.50@4.00 natives, and $3 25@4.70 lambs.

St. Louis Grain.

ST. LOUIS, March 21.

Wheat—No. 2 red cash elevator, 69c; track, 70@71c; May, 58⅞@59c; July, 59¼c Corn—Cash, 26½c; May, 26½c; July, 27⅛@27⅜c. Oats—Cash, 19c; May, 19⅞c; July, 19⅛c. Rye—Dull; 38c.

Milwaukee Grain.

MILWAUKEE, March 21.

Wheat—No. 2 spring, 61½c; No. 1 northern, 63⅛c; May, 62½c. Corn—No. 3, 27½c. Oats—No. 2 white, 20c, No. 3 do., 19½@19⅝c. Barley—No. 2, 31c; samples, 26 @ 31½c. Rye—No. 1, 37½c.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Mar. 16 to Mar. 21:

H E Hunter, Rev W B Stoddard, Wm Merideth, C M Livesay, Joseph Bradford, Tighlman Wenner, B J Muus, Charles W Powers, James Cation, W Amidon, John G Lorbeer, Mrs N E Kellogg, Rev A J Lee, J H Gray, L Skinner, G W Needels, Rev P B Williams, Mrs Matthew Mann, W Fenton 2, Rev J R Wylie, Rev C F W Allwardt, Israel Gable, C Powers, Addison Miller, R A Cullor, A C Staples, A O Howell, Mary A Eleming, W A Hervey, Rev E Cronenwelt.

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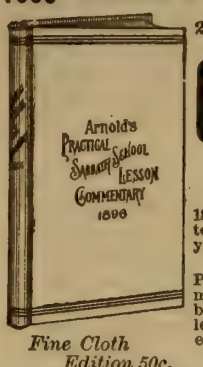

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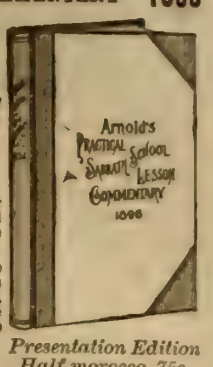

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THE FARM HOTBED.

There Are Two Plans For Making It. Hints Concerning Its Management.

It costs so little to make and manage a hotbed large enough to raise all the plants needed that it will be found good economy to have one. One of the important items in a really good garden is to have a good supply of vegetables early. One of the easiest and best ways of doing this is to grow them in a hotbed. One good advantage in growing them over purchasing is that with a little care there is certain to be a full supply on hand when the farmer can find it most convenient to set them out.

In making a hotbed the place selected should be one that can be readily drained. There are two plans that can be followed. One is to dig a pit and put the whole bed on a level with the ground. The other is to put the bed nearly or quite above the ground. If made early, especially if the selection is one that admits of good drainage, digging a pit is rather the best, as more even temperature can be secured, and as the temperature is usually very changeable in the spring this is often quite an item.

Dig the pit 4 to 6 feet wide and as long as may be necessary. It should be 30 inches deep; then put a good layer of straw in the bottom and up the sides about two feet. Then put in the manure. This should be fresh from the horse stables. It will be better if there is a good deal of litter like straw or leaves mixed with the manure. Spread it evenly and tramp it down well so that in settling the whole bed will settle evenly. Put in about 2 feet of the manure, and over the top of this put a layer of about 4 inches of rich, loamy soil. This, with the straw, ought to bring the bed a little above the surface. Bank up around the bed with soil or set boards on edge, driving stakes to hold them in place. One side should be made higher than the other, so that when covered with boards the water will be kept out.

Cover the bed over carefully when completed and let it stand three or four days before sowing the seed. Be sure to have the soil fine. Mark it out in drills, for even in the hotbed it is more economical of space to sow the seed in drills, pressing the soil down upon the seed after covering. Whenever the sun shines out warm, open the bed, but cover closely at night and on rainy or cold, cloudy days. If it is necessary to water the plants, use water that is milk warm, and remember that one thorough wetting of the soil is more beneficial than half a dozen sprinklings. If the season is late and the bed gets cold, take a sharpened broom handle and make holes down as deep as you can, 6 to 10 inches apart, all over the bed, and fill them with scalded bran, pouring it while warm, and cover the top of each with a little earth.

If a surface bed is made, take off 4 or 5 inches of the soil, put down a layer of straw around this, set up good, wide planks, drive down stout stakes to hold the planks in place. Then put in the manure and over this a layer of soil and cover the same as before. It will be a little better if the bed is banked up some on the outside.

A bed 6 feet wide and 8 feet long will supply all the plants ordinarily needed, says the author of the foregoing, which was originally written for the St. Louis Republic.

Laying Tile.

Tile can be drawn when teams are idle, and the work can be done by the owner of the farm or his regular help. If there is any doubt about the grade and outlet, Farm and Fireside advises the employment of a surveyor. He will establish the grade, putting pegs every 100 feet, and then there is no doubt about the matter. With a breaking plow, make a furrow where the drain should be, grading the bottom of furrow as well as possible. After the first rain run the plow in the same furrow, cutting out the high places. This work saves throwing out that much earth with shovel. The earth in the bottom of furrow will not freeze hard in the winter, and not at all if snow falls, and as other work gives time the trenches can be dug and the tile laid.

Poultry Manure.

Mix the hen droppings as soon as produced with gypsum, land plaster or dry earth to prevent the escape of ammonia. As a rule, it dries out quickly and becomes a very active, soluble nitrogenous fertilizer. All this means that if it is used in liberal quantities in the hill unmixed with earth it may be so strong in nitrogen as to injure the young roots when first starting. Therefore it is always safest to drop it in the hill and mix it slightly with the earth. While it requires some considerable labor to distribute this valuable fertilizer in the hill directly where the plant is to grow very much better results will be secured by this method than would be if the droppings were broadcasted.

Saving Moisture In the Soil.

American Cultivator says: The best way to save moisture in the soil is to thoroughly underdrain it. This increases the porosity of the soil, as the drained land freezes more deeply than that which is filled with water to its surface. As it freezes the soil expands, and this enables it to hold more moisture. If the soil has been drained, subsoiling, which loosens the soil below the furrow, also increases its ability to retain moisture.

Turning Cider to Vinegar.

According to American Agriculturist, the best and easiest way to turn cider into vinegar is to put about one-fourth of its quantity of good sharp vinegar in it. Put it in a warm place and thoroughly stir the liquid once a week or oftener. The barrel should not be more than three-fourths full, and the bunghole should be left open.

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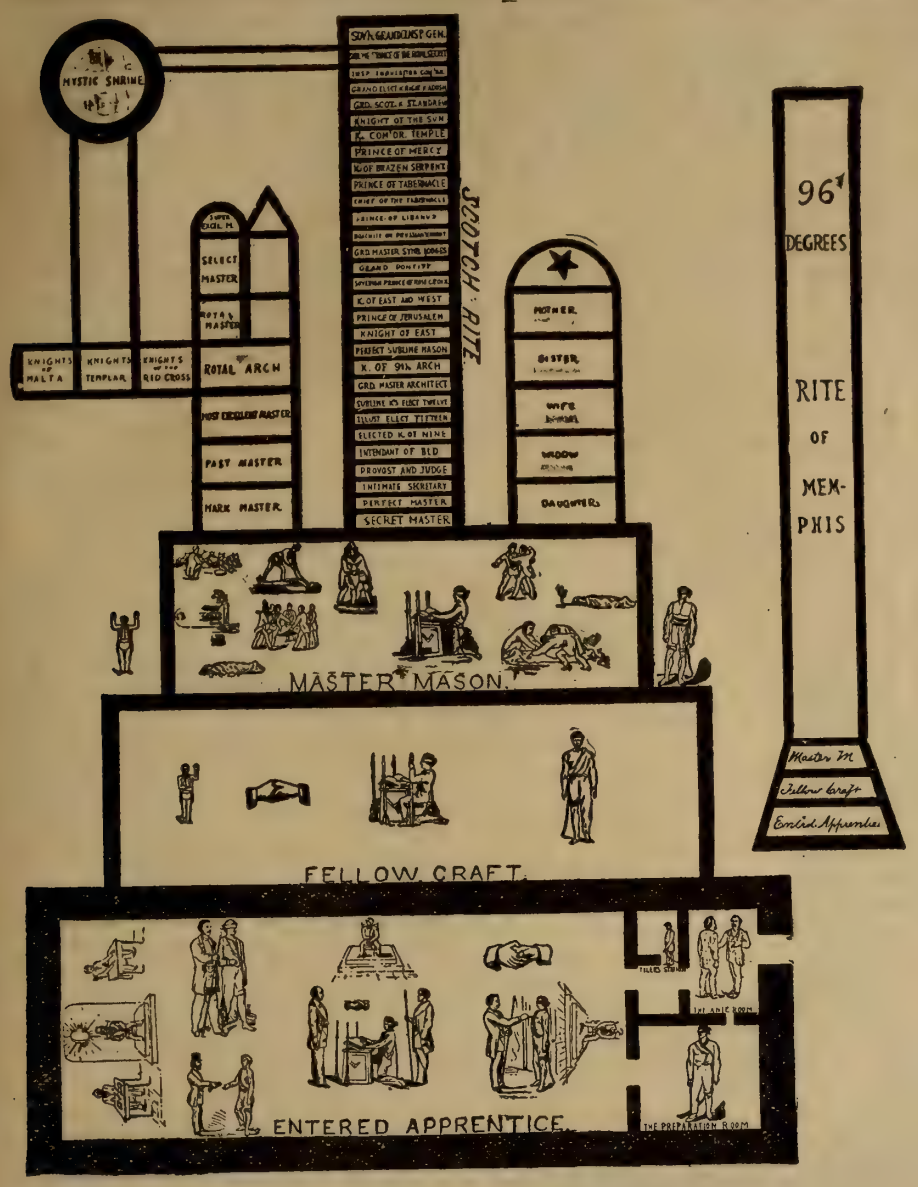

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Odd-fellowship Judged by its own utterances; its doctrine and practice examined in light of God's Word. By Rev. J. H. Brockman. Cloth, 50c; paper cover, 25c.
This is an exceedingly interesting, clear discussion of the character of Odd-fellowship, in the form of a dialogue.

Sermon on Odd-fellowship and other secret societies, by Rev. J. Sarver, pastor of Evangelical Lutheran church. 10c. each.
This is a very clear argument against secretism of all forms and, the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers, is clearly shown by their confessed character as found in their own publications.

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Revised Knights of Pythias, Illustrated. Cloth, 50c: paper cover 25c.
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Good Templarism Illustrated. 25c.
A full and accurate exposition of the degrees of the lodge, temple and council.

Exposition of the Grange. 25c.
Edited by Rev. A. W. Geeslin. Illustrated with engravings.

Ritual of the Grand Army of the Republic. 10c. each.
The authorized ritual of 1868, with signs of recognition, pass-words, etc., and ritual of Machinists' and Blacksmiths' Union, (The two bound together.)

Knights of Labor Illustrated. 25c.
("ADELPHON KRUPTOS.") The complete illustrated ritual of the order, including the "unwritten work."

Adoptive Masonry Illustrated. 20c. each.
A full and complete illustrated ritual of the five degrees of Female Freemasonry, by Thomas Lowe.

Red Men Illustrated. In cloth 50c. each, $2.00 per dozen postpaid.
The Complete Illustrated Ritual of the Improved Order of Red Men, comprising the Adoption Degree, Hunter's Degree, Warrior's Degree, Chief's Degree, with the Odes, etc.

The Foresters Illustrated. Paper. cover 25c. each, $2.00 per dozen.
The Complete Illustrated Ritual of the Foresters, with Installation Ceremonies.

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A full and complete illustrated ritual of the secret tradesunion of the above name, giving the signs, grips, passwords, etc.

Rituals and Secrets Illustrated. $1.00, each.
Composed of "Temple of Honor Illustrated, Adoptive Masonry Illustrated," "United Sons of Industry Illustrated," and "Secret Societies Illustrated."

MISCELLANEOUS.

History Nat'l Christian Association. 10c. each.
Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought, the Articles of Constitution and By-laws of the Association.

Secret Societies. Cloth 35c, paper 15c.
A discussion of their character and claims by Rev. David McDill, Pres. J. Blanchard and Rev. Edward Beecher.

The Master's Carpet or Masonry and Baal Worship Identical. Bound in fine cloth. 400 pages. 75c.
Explains the true source and meaning of every ceremony and symbol of the lodge.

Disloyal Secret Oaths. 5c.
By Joseph Cook, Boston. He quotes the law of Vermont which makes the administration of the Masonic oaths illegal. Joseph Cook's address is a national treatment of a national subject, and very valuable for reference.

Light on Freemasonry. By Elder D. Bernard, Cloth, $1.50. paper, 75c.

Finney on Masonry. Cloth 75c., paper 35c.
The character, claims and practical workings of Freemasonry. By ex-Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes.

Masonic Oaths Null and Void: or Freemasony Self-Convicted. 207 pages. Postpaid, 40c.
This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them.

Judge Whitney's Defence before the Grand Lodge of Illinois. 15c.
Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry.

General Washington Opposed to Secret Societies. 10c.
This is a re-publication of Governor Joseph Ritner's "Vindication of General Washington from the Stigma of Adherence to Secret Societies," communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason.

Morgan's Exposition, Abduction and Murder and Oaths of 33 degrees. 304 pages, cloth, $1.00,
"Composed of Freemasonry Exposed," by Capt. Wm. Morgan; "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's, Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees."

Sermon on Masonry. 5c. each.
By Rev. W. P. McNary, pastor of United Presbyterian church.

Oaths and Penalties of Freemasonry, as proved in court in New Berlin trials. 10c.
The New Berlin trials began in the attempt of Freemasons to prevent public initiation by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons swore to the truthful revelation of the oaths and penalties,

Grand Lodge Masonry. 5c. each
Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities.

Masonry a Work of Darkness, adverse to Christianity, and inimical to Republican Government. 15c.
By Rev. Lebbeus Armstrong (Presbyterian) a seceding Mason of 21 degrees.

Sermon on Masonry. 5c. each.
By Rev. J. Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio.

Story of the Gods. Postpaid, 10c.
By I. R. B. Arnold. Brief sketches from the mythology of Rome, Greece, Egypt, India, Persia, Phrygia, Scandinavia, Africa and America, showing the relations and unity of the past and present systems. The idolatrous worship of the Masonic lodge is thus clearly seen and understood.

Masonic Outrages. Postpaid, 20c.
Compiled by Rev. H. H. Hinman. Showing Masonic assualt on lives of seceders, on reputation, and on free speech; its interference with justice in courts, etc.

History of the Abduction and Murder of Capt. Wm. Morgan. 25c.
As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan.

The Anti-mason's Scrap-Book. 25c.
Consisting of 53 "Cynosure" tracts. In this book are the views of more than a score of men, many of them of distinguished ability, on the subject of secret societies.

The Image of the Beast; A Secret Empire; or Freemasonry a Subject of Prophecy. By Rev. Richard Horton. Third Edition. 200 pages, cloth, 60c.

Sermon on Secretism, 5c. each.
By Rev. R. Theo. Cross, pastor Congregational church, Hamilton, N. Y. This is a very clear ayra of the objections to all secret societies, and to Masonry especially, that are apparent to all.

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Absolutely Pure.

A cream of tartar baking powder. Highest of all in leavening strength.—*Latest United States Government Food Report.*
Royal Baking Powder Co., 106 Wall St., N. Y.

HISTORY OF A WEEK.

Tuesday March 17.

A Cape Town dispatch says the government officials have found rifles and ammunition stored in the De Beers mine, but no machine guns.

At a meeting in Barcelona, Spain, 400 members of the military club passed a vote of confidence in General Azcarraga, minister of war, and offered to return to active service en masse, without expectation of pay or promotion.

Dean G. Mott Williams has accepted the bishopric of Marquette Episcopal diocese.

The Cuban filibustering steamer Bermuda has sailed from New York harbor.

The Brazilian government, it is said, will present to congress an agreement with France upon the question of the contested territory in Amapa, on the border of French Guiana.

Mrs. Matthew Wagner died at her home in Chicago after an illness of but a few days. Monday last Mrs. Wagner gave birth to triplets, two boys and a girl. The children were strong and hearty, and have continued to grow stronger.

Wednesday March 18.

Two persons were killed and eight others more or less injured in a collision on the Pennsylvania railway near Steelton, Pa. The dead are: Samuel Welsh, engineer; Lee Strouse, fireman. Both lived in Philadelphia.

The socialists of that city turned out in force to welcome back to Rome and liberty the leader of their party, Giuseppe de Felice, who had been for years in prison for plotting revolution and who has just been set free by the government.

Kansas Populists intend to run Senator Peffer for governor.

During the recent snowstorm in the province of Orel, Russia, 130 persons were frozen to death in one night.

Joseph H. Manley, Reed's manager in the presidential race, says: "McKinley will not be nominated on the first ballot, nor on the second, nor on the third, and we do not think that he will be nominated at all. We are not claiming everything, but are nevertheless sawing wood, and we shall be heard from at St. Louis."

Thursday, March 19.

Edward Louden, Jr., 26 years old, who lived with his parents at Chicago, committed suicide by shooting himself in the head.

C. Schuer, representing a Chicago furniture house, is under arrest at Stillwater, Minn., charged with stealing $100.

Rev. C. E. Mandeville, pastor of the Winter Street Methodist Episcopal church, Chicago, has received a call from a church in Washington, D. C. The salary attached to the new call is $3,000 a year.

Father M. Robinson, who went to Cincinnati six weeks ago from southern Indiana, fell or jumped into the Ohio river at that city and was drowned. Many persons think it a case of suicide.

Returns from New York's Republican primaries indicate that Governor Morton will have an almost solid delegation in the St. Louis convention

Edmund Alling, aged 89, and his wife Charlotte, aged 85, died within three hours of each other at Warren, O. They had been married 63 years.

Governor Altgeld has restored the rights of citizenship to George R. Randall, of Danville, Ills.

Friday, March 20.

Depression in the watch trade may cause the Waltham factory to shut down temporarily, throwing 2,500 persons out of employment.

A British warship has been sent from Kingston, Jamaica, to intercept the steamer Bermuda, which is expected to embark a Cuban filibustering expedition there.

John C. Rice, general manager of the Blue Jay Mining company, has caused the arrest of John H. Royer and A. Wilson King, two brokers at Denver, who figured in a Blue Jay deal, charging them with embezzlement.

The gross receipts for the thirty largest postoffices in the country last month increased $344,742. The total receipts were $2,722,187, against $2,877,445 for February, 1895.

Robbers tried to hold up a train near Tulare, Cal., but having been "given away" by one of the gang were fired on by a sheriff's posse and one of the robbers killed. The posse did such bad shooting, however, that the sheriff was fatally and one other member severely wounded, while the balance of the thugs got away.

Saturday, March 21.

The supreme court of Nebraska has dismissed the case wherein Editor Rosewater, of the Omaha Bee, was fined $500 and sentenced to thirty days in jail by Judge Scott, of the Douglas county district court, for alleged contempt of Scott's court.

The reported formation of a circus trust, with a view of crushing the smaller shows, is denied by J. A. Bailey.

The senate committee on territories has agreed to report favorably the bill for the admission of Arizona as a state of the union.

On the account of objections made by women members of God's American Volunteers to seal-brown color for dresses Commander Ballington Booth has decieded to let them wear cadet blue uniforms.

The Presbyterian mission 130 miles southeast of Shanghai, China, was raided by robbers Feb. 7. Rev. Rufus H. Bent was shot in the thigh and seriously cut in the head. The safe was robbed of $300.

Thomas A. Edison has discovered that by using X rays in connection with plates coated with tungstate of calcium he can see through the human hand at a distance of fifteen feet.

Monday, March 23.

The First National bank of Mitchell, S. D., which has been in the hands of the national bank examiner for a month, has opened its doors for business again.

Hennepin county, Minnesota, elected McKinley delegates to the state convention.

HOTTEST BATTLE OF THE WAR.

Spanish Troops Put on Their Mettle in the Recent Fight in Cuba.

Havana, March 20.—Details of the engagement between Colonel Ynclan's forces and the insurgents under Maceo, near Candelaria, in Pinar del Rio, the news of which was cabled yesterday, are still meagre, but the losses incurred by the Spanish troops are admitted to have been serious, the engagement more in the nature of a pitched battle than any previous one during the insurrection, and the attack made by the insurgents bold and effective. A telegram received from General Linares at Cayajayabos admits this much, and says the troops are worthy of the highest praise, as they had to attack in the open an enemy barricaded behind stone walls. General Linares also reported that a column under Lieutenant-Colonel Frances had taken the insurgent position after a stubborn defense directed by Maceo, Banderas and Delgado.

New York, March 20.—Trustworthy information has been received from Havana that the battle fought a few days ago in Pinar del Rio, which the dispatches sent out with the sanction of the press cencor described as a Spanish victory, was in reality a lamentable defeat for the forces of General Weyler.

Washington, March 20.—General Weyler, in charge of the Spanish military forces in Cuba, has telegraphed to Minister de Lome that he has no intention of resigning, as has been reported. The general has telegraphed a similar statement to his home government, and has added that on the contrary he is satisfied with the progress of military affairs in Cuba.

TURBULENT POLITICS IN GOTHAM.

Republicans Have Warm Times and Hold Double Conventions.

New York, March 19.—In all congressional districts of this city, with the exception of the Sixteenth, the Republicans last night held conventions for the purpose of electing delegates and alternates to the national Republican convention in which turbulence and confusion were the chief characteristics in the Twelfth and Fifteenth districts. In the Murray Hill Lyceum, where the Twelfth district convention was held, it frequently looked as if only the presence of a squad of policemen prevented a scene of personal encounter between the opposing factions favoring Morton and McKinley as presidential candidates.

In spite of the claims of Cornelius N. Bliss and Colonel Cruger, the "anti-machine" banner-bearers, they were defeated, but only after a stubborn fight. Even then they would not accept defeat, and under the leadership of George Bliss their cohorts got together and held an opposition convention and elected their own delegates. In consequence of this action there will be a contest before the national convention.

A wild scene of riot and disorder marked the opening proceedings of the Fifteenth congressional district convention at Renwick hall. Over 1,000 excited men cheered, hooted and yelled at each other while Police Inspector Cartwright, Captain Dean, four police sergeants and 100 roundsmen and patrolmen vainly endeavored to restore something like a semblance of order. The fight was between the Platt and Brookfield factions. Here, too, there were two conventions and two sets of delegates elected.

TERRIFIC EXPLOSION OF POWDER.

Five Men Blown to Pieces and Many Others Injured by the Blast.

Kingston, N. Y., March 19.—A terrific explosion occurred at the Laflin-Rand powder mill at Rifton yesterday. Rifton is about six miles from this city, and yet the force of the explosion, which was closely followed by a second explosion, was plainly felt here. Five men were blown to pieces, and it was with difficulty that the identification of the missing could be arrived at. The list of killed follows: Elias Peterson, John Jones, Emory Decker, Norman Decker and Solomon Smalley. About fifty men were employed at the mill, and many of them were hurt, although at present it is not known how serious the injuries may be.

The glazer and dry houses went up, shattered to atoms. Only five men were engaged at work in that department and those were the five who were killed. What caused the explosion will never be known. Almost immediately an adjoining building took fire, and it, too, was blown to pieces. The terrified workmen tried to reach places of safety, but many of them were struck by flying embers. The entire surrounding village was shaken on its foundation, all the windows for miles around were broken, and the buildings close to the powder mills tottered as though they would fall.

In all 30,000 pounds of powder were destroyed and the loss to the company is placed at $30,000. Of the men killed all were married except Norman Decker. Their bodies were frightfully mutilated, portions of them being scattered among debris far from the scene of the explosion.

SIGNIFICANT, FROM SALISBURY.

Says Arbitration Proposals Are Now Before Our Government.

London, March 23.—Lord Salisbury has sent a reply to the memorial in favor of Anglo-American arbitration of the Venezuelan question adopted by the peace society at a meeting in Queen's hall. The reply is addressed to Rt. Hon. James Stansfield, ex-member of parliament, who presided at the meeting. Lord Salisbury says: "I am glad to be able to inform you that this question is receiving the consideration of the government and that proposals in the direction indicated by the memorial are now before the government of the United States."

NATIONAL LEGISLATURE.

Synopsis of Proceedings in Both Houses of Congress.

Washington, March 18.—The senate devoted the day to listening to the close of Pugh's speech for free silver and Morgan's speech on Cuba. Morgan read letters charging vile atrocities on the Spaniards.

The house passed the bill to amend the administration tariff act of 1890.

Washington, March 19.—The senate debated a resolution directing Secretary Smith to execute the law for the public opening of the Uncompahgre Indian reservation, Utah, during which the secretary was "roasted" for not executing the law, and Vest got off one of his phillipics against the president. Thurston debated the Dupont election case. Bills were passed for the reconstruction of the Rock Island bridge, authorizing the Rock Island, Muscatine, and Southwestern Railroad company to build a bridge across the Illinois and Mississippi canal, and several others of less importance. An executive session was held.

The house debated the resolutions censuring Ambassador Bayard for his speeches in England.

Washington, March 20.—Cuba had the entire attention of the senate yesterday, speeches being made by Gray, Chilton and Caffery, the debate being enlivened by many spirited incidents. The Delaware senator caused much amusement by referring to Mr. Hale as "the senator from Spain." Hale demanded proof that Spain had not kept her promises to Cuba, but it was not given.

The house devoted the whole day to debate on the Bayard censure resolutions. It was agreed that a vote be taken at 2 p. m. today.

Washington, March 21.—The senate adopted a motion to adjourn to Monday against the opposition of Sherman, who wanted to continue the Cuban debate. The vote, however, is not considered significant. Caffery completed his speech against the Cuban resolutions and Call spoke for them. Palmer secured the floor, and will speak on Monday. Bills were passed giving a pension of $50 per month to Mrs. General Clendenin and a number of others of no particular importance. Morgan offered a joint resolution simply recognizing Cuban belligerence, which went over to Monday.

The house adopted the resolutions censuring Ambassador Bayard for his speeches in England—180 to 71—five Republicans and six Democrats flying the party track, the former voting no and the latter aye. The seat of Boatner from the Fifth Louisiana district was declared vacant, three Republicans voting no. At the night session a dozen pension bills were favorably acted upon. Adjourned to Monday.

Instructed for Morton.

Watertown, N. Y., March 23.—John T. Mott of Oswego and Dewitt C. Middleton of Watertown were Saturday chosen to represent the Republicans of the Twenty-fourth congressional district in the national convention at St. Louis. They were instructed for Morton for the presidency.

Moes Surrenders Himself.

Tiffin, O., March 23.—John Moes, who shot his divorced wife and her sister and then defied arrest, kept the officials at bay all night, but in the morning surrendered himself and has been brought here from Riegler. It isnow thought that both the women may recover.

Made an Assignment.

Newcastle, Pa., March 20.—The North wood Glass company, which had one of the largest plants at Elwood, made an assignment Thursday. It is said that the assignee will make the attempt to run the works. Fancy and colored glass was manufactured.

CHALLENGE TO UNCLE SAM.

Told by a Spanish Editor to Try and Take Cuba by Declaring War.

New York, March 23.—A dispatch to The World from Madrid says: La Epoca, the leading Spanish ministerial organ, says: "An exhaustive examination of the accounts published by the leading American newspapers of the debates in congress shows that, setting aside hypocrisy, the real issue, as some senators point out, is whether the United States can take possession of Cuba by force or not. If they can, why let them declare war against us; let them set their fleets in motion and send them to Cuba.

"They need not doubt that we will receive them as it behooves us to do. If they cannot declare war then, as the most honorable members of congress have said, let these debates cease and let Spain govern herself with the liberty she is entitled to and which nobody can limit. Anything is better than to go on threatening and hiding under the veil of jingoism the well-known intentions of those whose aspiration is the independence of Cuba in order to obtain its annexation afterward."

Coliseum Strike Settled.

Chicago, March 19.—The stone cutters' strike on the Coliseum has been settled, and the building will now without question be ready for use far ahead of the date set for the Democratic national convention.

The Tailors' Strike at Chicago.

Chicago, March 19.—Nearly 2,000 tailors hitherto unaffected by the strike quit work yesterday and joined the army of strikers. About sixty shops are affected.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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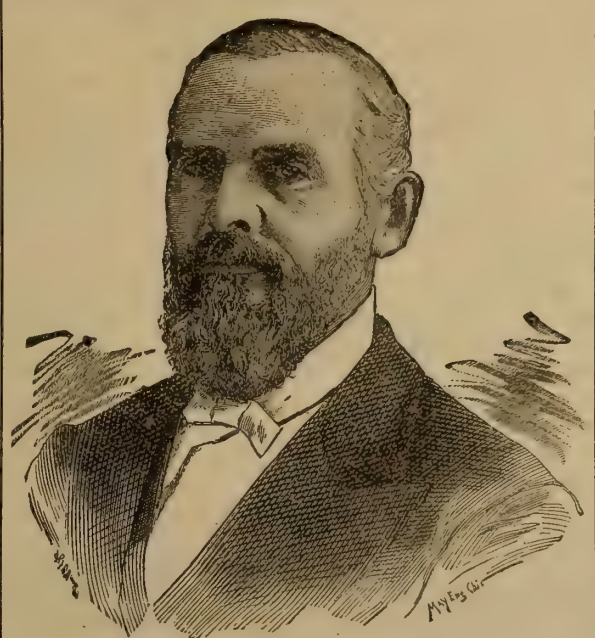
Annual meeting of the National Christian Association on Thursday, May 14.

We request our readers to read carefully the chapter of "Bachelor's Narrative" in this issue by M. N. Butler. There is little the press has published about Masonry for many years which Bro. Butler has not carefully filed away, and the value of this testimony grows with years. What the Chicago press had to say about the Knights Templar makes interesting reading.

The work of brethren Hitchcock, Holmes and Raidabaugh is bearing fruit. The most promising series of meetings ever held in Chicago by this Association is prophesied. Let their work and prayers be supplemented by the prayers and gifts of *Cynosure* readers. In answer to their request of last week contributions are being received—seventy-five cents from Mrs. K, and five dollars from Rev. H., etc.

"Pray for me" is a phrase that sounds stereotyped, but yet to every burdened as well as to every sincere soul it expresses the real cry of the heart. It was Paul the Apostle's request; it is that of your servants who are planning the Annual Meeting and who are to take part in it. There is no one thing that the friends of Bro. J. P. Stoddard, of Boston, could do that would do him so much good to know as that at this time of such great interest in Boston he had their prayers for divine guidance.

Bishop Milton Wright, of Dayton, O., sends us a copy of the Richmond, Ind., *Palladium*, containing some valuable information about the removal of the old Canandaigua jail in which Capt. William Morgan was first confined, and from which Freemasons hurried him away to his death. The bricks from this cell are being sent as souvenirs to various Masonic lodges throughout the country. This signifies, among other facts, that they recognize the part that Masonry played in this awful tradegy, and also that they glory in it and retain the same murderous spirit.



REV. A. M. MILLIGAN, D. D.

This leading reformer and pulpit orator was born at Ryegate, Vt., in 1822, and graduated in Duquesne College, Pa., in 1843. He was prominent as an anti-slavery lecturer, and several times narrowly escaped mob violence. He was at one time president of the National Christian Association, and his voice was often heard in reform conventions. As a platform speaker he had few superiors, and as a pulpit orator he had no equal in his denomination. His voice was musical, flexible and powerful. We sat under his preaching for several years in Pittsburgh, and believe he was the most eloquent and magnetic preacher we ever heard. His sermons were imbued with the spirit of reform and so enthused his congregation that during his pastorate it was the leading reform congregation in the body.

Dr. A. M. Milligan's influence was so powerful that his death marked the commencement of a decline in the spirit of reform in his denomination. He died May 7, 1885, on the overland train returning from California where he had gone in a vain search for health. We find this eloquent paragraph in one of his sermons: "All the secret oath-bound fraternities, from Jesuitry, the prolific parent of the brood, and Masonry, with its high-sounding claim to antiquity, through the whole vile spawn whose name is legion to the Ku-klux clan, working in secret conclave, perpetrating their deeds of darkness and dreading the light, have undermined all the foundations of society—have their mines laid, and their Guy Fawkes ready, torch in hand, to fire the train, explode the magazine, and scatter in ruins every institution that stands in the way of their selfish and ambitious projects."

The article in this issue on "Bleeding Kansas" by Bro. S. C. Hart is the first of a series giving an interesting narration of the early conflicts for freedom endured by the pioneers of that State. They will be of special interest in showing the part played by Fremasonry in its efforts to extend the slave power. The more carefully history is read the more it will be found that Freemasonry acted a prominent part in inspiring the slave-holders' rebellion.

Elder J. L. Barlow begins in this issue a series of articles in which he will conclusively prove that Freemasons murdered Capt. William Morgan. It would not be necessary to reiterate the argument were it not that the Masonic press throughout the country is just now denying and misrepresenting the facts more than ever before, and as the proverb goes, a lie will travel a hundred miles while truth is pulling on its boots.

Dr. Henson recently thundered from his pulpit in this city, "Ours is not a Christian nation. There are no Christian nations. There never was a Christian nation." The *Advance* says it is hard to deny the doctor's declaration in face of the fact that the foremost of the so-called Christian nations are spending so much more for battleships, liquor, etc., than for schools, churches and missions. We agree with Dr. Henson and the *Advance*, and have given it up that ours is a Christian nation. We labor in faith, however, that as it was delivered from the slavery curse, so it will be freed from the rum and lodge curse, and will yet become a Christian nation.

Commissioner Eva Booth, who was appointed Commander of the Salvation Army in America, in her brother's place, addressed large meetings in Chicago, on Sabbath and Monday evening, March 22, 23. Her voice broke, and she wept when she said, "Ballington is my brother, and together we were taught to love the Great Father, and do all in our humble power to give words of cheer to the desolate and heartbroken, and bring into the fold the tempted and abandoned. That Ballington has seen fit to break asunder the silken cords of discipline which my father has bound about us, is to be deplored; and I pray, as all of us do, that he will reconsider his rash decision."

In a recent address delivered by Edward P. Gaston, of Harvey, he said there were more than thirty-one miles of saloons in Chicago, and less than eight miles of churches of all denominations. There are 6,373 saloons in the city, and the liquor drank last year would float the largest ship on the lake, and if put in a mammoth tank would completely immerse the Masonic Temple, twenty stories high. Last year there were more than 55,000 arrests for drunkeness because of these saloons, and they would make a procession in close lock-step marching order of more than twenty miles in length, and nearly a quarter of these were women. Chicago last year consumed about 157,477,990 gallons of drink, costing $125,739,188. During the hot weather last summer 35,000 barrels of beer were consumed daily. The per capita expense of the drink bill, if divided equally, would amount to $72 for every man, woman and child in the city. Its crimes are beyond computation.

HAVE YOU HEARD THE STORY?

BY ELDER J. L. BARLOW.

Have you heard the story so dark and so wild,
Of Morgan's dread murder so bold,
Who from wife was torn and from infant child—
By the men of the "mystic fold?"
How they bore him away from his home and his friends
To Niagara's waters so cold—
Where confined was he for their cruel ends—
By the men of the "mystic fold!"

In the old mag'zine he was held secure,
By day and by night so cold;
And in vain he called for the Bible pure,
On the men of the "mystic fold;"
Till the men were all found the foul work to do,
The murder so foul and so bold;
For his life went out in the waters blue,
Drown'd by men of the "mystic fold."

Now the plot was laid in the dark conclave,
And naught of the tale was told,
That his friends might hasten his life to save
From the hate of the "mystic fold."
But his wife and children were left to mourn
In sorrow that o'er them rolled,
For the loved and lost from their presence torn
By the men of the "mystic fold."

It is time to raise every banner true
To sway in the heat or cold;
And the world shall know all the ages through
Of the work of the "mystic fold."
Let the people arise and chase the gloom
Misleading both young and old,
Till the world shall hail with a shout the doom
Of the laws of the "mystic fold."

BLEEDING KANSAS.

BY S. C. HART.

The largest, and perhaps original Indian tribe west of the Missouri River in early times was the Kanzaz tribe. For this reason the State was named Kansas, which indicates "smoky." With the exception of military reservations and missionary stations this whole region belonged to the Indian tribes till the spring of 1854, and then was relinquished under pressure of the pro-slavery propagandists.

The "Missouri Compromise Act," a peace measure accepted in good faith by the growing anti-slavery sentiment of the Union, and which prohibited the extension of slavery north of 36 degrees, 30 minutes, was passed in 1820. The territory in which Kansas is embraced (37 to 40 degrees) was north of this limit. This measure brought comparative quiet on the "vexed question" for about thirty years. Meantime it was discovered that much of this "American desert" was very fertile and much to be desired for agricultural and grazing purposes, and, withal, for slavery purposes.

During the forties the white population of the slave State of Missouri had extended to the Missouri River and began to roam over this region; and against the protest of the Indians to encroach upon their rights early in the fifties. As early as the spring of 1852, many of them having already, on one pretext and another, settled temporarily, at certain seasons in this territory, they proceeded to hold a political meeting at a trading post called "Uniontown", near where Topeka is now located.

At this time a Missouri trader or merchant collected five other of his kind around him, and taking from his hat a set of resolutions, prepared, doubtless, in Missouri, read them to the audience, after which, calling a vote on them, one man voted for them; the negative not being called. Then, in accordance with the resolutions, a memorial was sent to Congress declaring that there were already hundreds of families in the interior of this region who were not properly protected, and praying for the organization of the territory for white settlement.

On October 10th of that same year these "hundreds of families" held an election at Wyandotte, Kansas, at which 35 votes were cast for a delegate to Congress. Wyandotte being on the border, it is claimed that most of the votes were cast by Missourians. Indeed there could not be a legal vote on the Indian reservations. In 1853 this farce was again enacted, some of the Indians being prevailed upon to vote, and the delegate thus elected actually went to Washington. Thus misrepresentatives besieged a too willing Congress, till in January, 1854, Stephen A. Douglass, of the pro-slavery propaganda, brought before the U. S. Senate a proposition to organize the Territories of Kansas and Nebraska.

In the bill reported was a clause inserted providing that the people of the two Territories, in forming their constitutions, should decide for themselves whether the new States should be free or slave-holding. This was a repudiation of the "Missouri Compromise" whereby all the bitter sectional antagonisms of the past were now to be aroused in full force. The Missourians had looked upon this beautiful fertile region with longing to have it become a sister slave State, and now expected at no remote period to realize the consummation of their hopes. To that end a horde was collected on her border early in 1854 preparatory to taking possession of the goodly land in such overwhelming numbers as to control the vote, organize the Territorial government and form for the incoming State a pro-slavery constitution.

Both North and South seemed to have a sort of premonition of a dreadful conflict about to ensue, not only already precipitated in Congress, but to be transferred to the Territory so ruthlessly dragged into the slavery controversy. Indeed if the bill passed Congress, which was scarcely doubted, owing to its pro-slavery complexion, then the Territories, especially the more congenial one comprising "Kansas", was the key to the situation. Hence, when the terrible fact was realized both factions made a rush for the Territory of Kansas.

Hearing of "Emigrant Aid Societies" being formed in the East for the settlement of Kansas, and anticipating an influx of Northern Abolitionists into the Territory, "nearly every gentleman in western Missouri" under the specious doctrine of Squatter Sovereignty had a "claim" (160 acres of land) "staked out" for future occupation or speculation or at least to hold it against "Abolition" occupation, at the same time continuing to reside in Missouri.

The debate in Congress over the attempted abrogation of the "Compromise" was as hot as words could make it. Indeed, the outrage was rendered so clear by Charles Sumner, the ablest man in Congress, that the pro-slavery members were writhing under merited rebuke; and one day while Sumner was writing quietly at his desk in the Senate chamber, one of the Southern chivalry, Preston S. Brooks, came upon him unnoticed, and beat him over the head with a cane, till bleeding and unconscious he was rescued by friends. But it was too late; his usefulness was permanently impaired though he finally recovered. Five days after this outrage, May 27th, the pro-slavery element completed their nefarious work, and the "Missouri Compromise" was no more. The miniature war was ended in Congress, and the conflict transferred to the virgin soil of Kansas Territory, resulting in election frauds, violence, intimidation, rapine, arson, murders by scores, a reign of terror, battles, and closing in 1858 with a massacre.

Lecompton, Kan.

THE INTOLERANCE OF THE LODGES.

BY. PROF. SIMPSON ELY.

The lodges cannot endure opposition. If a preacher "speak out in meeting" against lodgery he may as well "pick up his traps" and go in search of new worlds to conquer. His brethren may advertise their lodges with impunity by wearing "loud" watch charms with lodge symbols, or flaunting their emblems upon the lappels of their coats; but woe to him if he even hints his disapproval. They will neither debate the subject of secret societies nor permit anything to be said in opposition to them. It is my opinion that many a preacher has been dislodged from his pastorate by the lodges.

Now I hold that I have as much right to declare my objections to the lodge as another has to favor them.

I was preaching for a prominent church a few years ago, and an evangelist was called to assist me in a revival meeting. After preaching a few days he announced that he would preach the following Lord's Day to the Odd-fellows—or lecture to them. I, as pastor of the church, expressed my disapproval and urged him to recall the announcement. It was in vain. He persisted in his course. I then urged my objections to the officers of the church, and told them that if he was permitted to make the lecture in favor of the lodge, I would feel it my duty to lecture against it in reply to him. They said such a course upon my part would never do, and let me know that I must not reply.

From that day some of my leading members treated me with icy coldness, and I received many anonymous letters of the basest kind, and making all kinds of threats against me. Mohammedanism could not be more intolerant, nor Romanism, than is the lodge against the man who dares to throw any obstruction in their way.

What is to come of all this, what is duty under such circumstances, and what the Lord would have us do, requires a wiser head than I possess to determine. The lodge, like a great octopus, is sucking the vitality from the church. It is being robbed of the energy, talents, time and money that should properly be devoted to it.

Kirksville, Missouri, March 18, 1896.

OPEN LETTER TO THE ST. JOSEPH "HERALD."

BY M. N. BUTLER

Editor Herald:—But listen to the valiant, self-appointed critic, A. E. Gibson, on the Los Angeles convention, once more: "The same principle underlies the propriety of secret societies. For the latter (providing they are awake to the significance of their position) are dynamos of mental energy, dispatching wave upon wave of induction through the popular consciousness, thus moulding the ideas of nations."

Dynamos! yes, dynamos of destruction. All secret societies, and Freemasonry especially, destroy the conscience of the nation. The secret societies brought on the French Revolution. The Masonic Grand Orient of France declared there is no God, and the French people wrote above their cemeteries, "Death is an eternal sleep." Mackey's great book of Masonic Jurisprudence, that governs every Masonic Grand Lodge in the United States, on page 510, declares that treason and rebellion are not Masonic offences at all. And before us is a Masonic Grand Lodge report of Missouri, which says: "We are all equal citizens of one common government, having equal rights, equal privileges and equal duties, and in which government, thank God, the majority does not govern. For our order in its very constitution strikes at the root of that which is the very basis of popular government. It proclaims and practices not that the will of the masses is wise and good, and as such to be obeyed; not that the majority shall govern." And again: "Not only do we know no north, no south, no east and no west, but we know no government save our own. To every government save that of Masonry, and to each and all alike we are foreigners."

So much for an institution that has its Worshipful Masters and Most Worshipful Grand Masters, Sublime Princes, Kings and Grand Kings, and that has been the dynamo and hotbed of more treason, and that has graduated more traitors in every country than any other system on earth. How appropriate that its Most Puissant Sovereign Grand Commander should be ex-rebel Gen. Albert Pike, who led five thousand yelling savages at the battle of Pea Ridge, Arkansas, against his race and color as well as the flag of his country, and where so many union soldiers were scalped, tomahawked and shamefully mutilated.

Masonry has been suppressed by law at various times for treason and conspiracy in Germany, Italy, Spain, Portugal, Scotland Switzerland and other countries of Europe. It assassinated Priest and Pritchard for revealing Freemasonry in 1730; the author of Jachin and Boaz who was found in the streets of London with his throat cut from ear to ear; Noah Smith, of Vermont, in 1798, for re-printing the same book; Mr. Fogie in a lodge in Canada, of which one Jerold Smith was Worshipful Master; Artemus Kennedy, of Massachusetts; Oliver Gavil, of Ohio; Wm. Richie, of Pennsylvania; Ariel Murdock, of New York; Wm. Morgan, for his exposition in 1826, and a host of others.

And did space permit we would pile evidences mountain high showing the "tolerance" of Freemasonry and her legitimate children in every State and county. Not only should the ministers be holding conventions against organized duplici-

ty, double-dealing, intrigue and secret chicanery, but every American patriot as well. Do not for a moment imagine that all the anti-secrecy people in the United States are in and around Los Angeles. Powerful conventions are being held thick and fast throughout the Union. The clerical hosts are being led by such men as D. L. Moody, George F. Pentecost and Joseph Cook, and able men and papers are piling proofs like a wall of adamant to protect American principles and republican institutions from the further encroachments of Masonic "intolerance" and scoundrelism.

Not only are legitimate discussions like this going on everywhere, but sworn expositions of the so-called "secret work" of Freemasonry and its ilk are being scattered through the land thick as autumn leaves or as the snowflakes on the Norwegian hills. And unless Freemasonry and Jesuitism, together with their kith and kin, are wiped out, and that speedily, they will wreck this Republic as they have so many civil governments.

Putting our war government into the safe hands of bitter Anti-masons during the great rebellion was a most marvelous act of God. From 1826 to 1830 this secret society question profoundly agitated the country. Forty five thousands out of fifty thousand Masons left the lodge never to return. But Masonry and Jesuitism brought on the war, and stealthily crept back into power. Again the public is after them and the agitation is sweeping the land from the Atlantic to the Pacific and from the lakes to the everglades.

Albany, Mo.

SECRET OF NATIONAL PROSPERITY.

BY REV. J. R. WYLIE.

"And he had much business in the cities of Judah."—2 Chron. 17:13.

Some of the good features of Jehoshaphat's administration that produced these prosperous times were:

1. He delighted in the law of the Lord, "And his heart was lifted up in the ways of the Lord." 2 Chron. 17:6. It is always best to govern by the best laws, and God's laws are the best. No wonder "he had much business in the cities of Judah." Our Government professes to rule by the will of the people, but it is really by the will of the political bosses, the liquor oligarchy, the trusts and capitalists. We boast that our Government is of the people, by the people and for the people, but in reality it is of the saloon, by the saloon and for the saloon; or of the lodge, by the lodge and for the lodge; or of, by and for the trusts, which is virtually of, by and for the devil. Jehoshaphat's government was of God, by God and for God, the only kind of government that can bring blessing and prosperity to men.

2. He prohibited all idolatrous worship. "Moreover he took away the high places and groves out of Judah." 2 Chron. 17:6. There are some who raise the cry of liberty of conscience, but our Government forbids certain forms of idolatry. It prohibits human sacrifices and physical torture, except in licensing the saloon and brothel and the lodge. It will not allow the Chinese, the Mormons or the Indians to do just as they please in their idolatrous worship. We have laws against blasphemy and other un-Christian conduct. The fact is that every government must have some form of religion. There never was a government, and there never will be one, without a religion.

The effort of our Government to have nothing to do with religion has resulted in a mongrel religion, which in many respects is worse than out and out idolatry. The idol worshipers of China do not license the saloon, while we do. We are making the old mistake of Rome, who tried to level all religions, but only succeeded in leveling herself in a degradation from which she has never been able to rise. Nothing but the religion of Jesus Christ will enable a nation to live while the sun and moon endure.

I do not say that government should make people religious by law. I only say that government should have a religion and require all her people to respect it, while the practice of it is left optional. It should also prohibit all idolatry such as is practiced by our secret lodge system. These are the high places that are cursing our land to-day, and our nation will never be prosperous even in a business sense until they are removed.

3. He taught his people the knowledge of the true God and his government and worship. It is a settled question that the government must educate its children to become loyal subjects or it will perish. No one can read the Bible and not know that it contains instruction for nations and governments as well as for individuals, families and churches. As George Washington said: "Religion and morals are necessary to good government." Even Chicago is beginning to realize the necessity of something more than godless schools, and our nation will never be prosperous until she follows the example of Jehoshaphat. The Lord's hand is upon our nation because it has forsaken him. That hand will never be lifted until we return to him as Judah and Jehoshaphat did.

Blanchard, Iowa.

DID FREEMASONRY MURDER MORGAN?

BY ELDER J. L. BARLOW.

More than half a century has passed away since the northern half at least of our country was convulsed by an occurrence so entirely unlooked for, so startling, so unlikely, so tragic, that it required months and even years to give the fact a home in the convictions of the people. The people's respect for law and order, and their love for personal liberty and the rights of the meanest citizens, was a part of their being. They guarded them with a jealous care, becoming the value of a deposit coming to them through the struggles of an honored ancestry. It was a struggle with primitive forests, a virgin soil, the savage Indians, wars with France and England, until they had secured their liberty and the right for themselves and their posterity of self-government.

The horrors of the Revolution were, in 1826, a fast-fading remembrance with the aged, while the war of 1812–15 was only felt on the body politic, in a few fast-healing wounds, and the country was entering on a career of unexampled growth and prosperity. The people were full of joy and proud of their achievements. They congratulated themselves on the extent of their territory, the fertility of their soil, their republican form of government, the liberty of the citizen, the protection of life and property under the benign influence of salutary laws, the general diffusion of education, the growing respect for Christianity and the spread of the Gospel, when all at once like a clap of thunder from a clear sky, the people of Batavia and vicinity in Western New York were aroused from their reveries and fancied security by the abduction and subsequent murder of a hitherto partially obscure citizen, known as Capt. William Morgan.

When this event took place in 1826, there was in existence in this country an institution called "Speculative Freemasonry." It was then rapidly growing in numbers and in influence and making itself felt in family, church and state. Its *modus operandi* was unseen, and but little suspected by the people. They only knew that such a society existed, and from such representations as its members chose to make to the public, and the fact that many men of eminence in all the walks of life belonged to it, they were led to look upon it as a harmless if not really a beneficent organization. At the date I have just named, the order had been established in this country ninety-three years. St. John's Lodge of Boston, in 1733, was the first known to come into working order here. If we go back sixteen years farther into the past we find the natal year of the institution, 1717; the place, the Apple Tree tavern; the city, London, in England.

As in heathen mythology the goddess Minerva was said to have sprung to birth not only full grown, but fully armed from the head of Jove, so Freemasonry at its birth sprang upon the world with a history full grown, which in some cases antedates time itself. The Grand Lodge, formed when and where I have already stated, began to sell charters for subordinate lodges, and with these charters its lying history and fabulous legends to the credulous and simple of all lands. It seems that in 1773 some persons in Boston parted with sufficient money to purchase a charter from this Grand Lodge. At the same time they parted with their manhood so far as to become the bond-slaves of an institution whose every principle is in direct antagonism with republicanism and Christianity. The institution spread because it had a system of propagandism in perfect keeping with its own false and subtle spirit. All over the country it caught through its enormous pretentions many of the eminent men of the land, till in 1826 it was an acknowledged power, fast pushing its way to the front in church and state. Its minions were so situated as to control all the places of honor, emolument and power.

Meanwhile some isolated attempts had been made in the churches to warn the people against the order and its encroachments in the field of Christian morals. So early as 1798 the Shaftsbury Baptist Association, in answer to queries from the churches, put the following advice on record:

"Dear Brethren: As a number of our churches are greatly distressed by their members joining with Freemasons, for the peace of the churches we pray such to desist. If there is no moral evil in joining with the Masons, yet it is sinning against the weak brethren, and he that sins against his weak brother sins against Christ. But as this association claims no jurisdiction over the members of the churches, each church must judge for itself according to fact and circumstance."

Other ecclesiastical bodies at different dates have done the same thing in the old world as well as the new. The very secrecy with which the order surrounded its institutions and real work, made its increasingly numerous lodges objects of dread and suspicion to all the thoughtful in the communities where they flourished, and whose jealousy could not be wholly suppressed by the fact that many "great and good men," and especially that large numbers of Gospel ministers, were of the order. At the time spoken of very little was known as to the *aporetta* of the institution, and the general feeling with regard to it was on the whole favorable.

But this feeling was destined to undergo a change, slowly at first, but gathering momentum as one fact after another developed the astounding truth that Speculative Freemasonry was not the simple, harmless, social and benevolent society it claimed to be, but a regularly organized government. It was arbitrary and despotic in its principles and actions, and claimed absolute right to punish its sworn subjects with death at will, until for a score or more of years the order was compelled to go into hiding before the blast of righteous indignation aroused by the abduction and murder of William Morgan by the institution, and the complete overthrow of the judiciary of the State of New York in its five years' struggle to bring the offenders to justice.

Harvey, Ill.

(*To be continued.*)

SECRET SOCIETY QUESTION AT HARVARD.

BY ELIZABETH E. FLAGG.

The lodge question bids fair to come to the front again by a vandal act similar to the defacing of the John Harvard statue with red paint about three years ago—the inscribing in letters a foot and a half in height the words "Norton's Pride" on the white wall of the Fogg Art Museum. As it is of sandstone and porous it will be impossible to obliterate the red paint.

"Formerly," says the *Transcript*, in alluding to the affair, "such acts of vandalism were committed in commemoration of some athletic victory but of late the feeling has grown among the general body of the students that these acts are committed by some secret society at Harvard, to become a member of which a man must do some deed of daring as an initiation, which, if he is caught, will cause his immediate expulsion from college."

This is only one of several pieces of mischief, outrageous enough but not nearly so serious, of which the above seems the only adequate explanation. It is said that the faculty do not mean to let this case drop out by default with nothing done about it, which has been their course hitherto, but will use every means to ferret out the offenders. It is a matter for conjecture how many such outrageous acts will have to be perpetrated before the faculty turn their investigat-

ing lense in the direction of the source from which they emanate.

The Masons are considering plans for a new temple on the old site, which will be much larger than the one that was burned. I notice in the Lewiston (Me.) *Journal* that about a thousand dollars were raised by Penobscot county citizens for a poor Burlington man whose eyes were destroyed by a dynamite explosion last fall; and adds the comment, "There's practical Christianity." The poor of Boston will profit but little from the rebuilding of that structure consecrated to Christless, semi-pagan worship. As hitherto, their necessities will be met by the benevolence of the churches, while the lodge will continue to do good to its own, and slander the bride of Christ, who, like her divine Master, is kind to the unthankful and to the evil.

The anti-cigarette bill has been defeated in the Senate, and the youth of the commonwealth are free to destroy their health, shorten their lives and lay the foundation for a stunted, degraded manhood. Our solons are ready to protect the fishes, but when it comes to

PROTECTING THE BOYS

that is a secondary consideration. A bill to give all fees derived from liquor licenses to the State is now before the House for consideration. Its passage would be equivalent to prohibition, for the cities and towns which vote for license do it with an eye to the revenue and not because the tax-payers have any particular desire to see the saloon located in their midst. It would mean a loss in revenue to Boston alone of about one million dollars. The bill is ably championed and has all the religious and temperance sentiment of the State in its favor, but no one expects that it will pass. The liquor interest can be trusted to expend sums large enough to secure its defeat, as it has of all other temperance measures which have amounted to anything practically.

In this refined and cultured city a crowd of over 4,000 people gathered in Music Hall last evening to witness a pugilistic encounter, and the leading daily papers, at least those with the largest circulation, reported the demoralizing exhibition in full. The reign of evil is on us; the days which perhaps some of the wisest in preceding generations may have dimly foreseen. What are these brutal spectacles allowed by our Romanized city government, or Lorimer's projected grand Easter display of sworded knights but a

RENAISSANCE OF HEATHENISM,

the responsibility for which cannot be devided entirely between Rome and the lodge. "Woe to the society where negation rules," says a French writer, "for life is an affirmation." The churches have settled back too much on a religion of negations, and their members need some great issue to rouse them up. Certainly such an issue has now been presented to the Baptist denomination. It stands square in their path. They cannot shirk it. Shall their "holy and beautiful house" be profaned at the very outset by a Babylonian horde of rum-commanded "Sir Knights?" God help them to stand for the truth as once the sainted Colver stood—he who abhorred a negation in religion or morals as nature abhors a vacuum.

218 Columbus Ave., Boston.

Reform News.

HAS GOD'S LAW CHANGED?

Boston, Mass., March 23, 1896.

Editor Cynosure:—Offering a timid apology for the new creed in Tremont Temple Baptist church, a friend writes: "Things have changed wonderfully." Unquestionably he is correct, or four thousand sworded Knights would not be invited to celebrate a Roman Catholic festival with great pomp and circumstance as a first service after the dedication of their house of worship.

But what about principles? Have they undergone wonderful transformations, or are they like Jesus Christ, "the same yesterday, to-day and forever?" Was it wrong to invite slave-holders, rum-sellers and members of secret associations to the communion forty years ago, and right to grant them this privilege to-day? If it is right to-day, why was it not equally so forty years ago? and why will it not be right forty years hence? Has God's opinion of slave-holding, drunkard-making or secret associations changed?

If it is right to honor the most noted rum-maker in America with a chief seat in this modern temple, why was it not an act of gross injustice when Dr. Colver, Dea. Gilbert and their associates, expelled a rum-seller from the church?

In seeking to condone idiosyncrasies in the "new departure," it might be well to examine carefully the old landmarks before removing them. You will note that there are three counts under one charge. Each count stands on a par with its fellows and all are included under the one indictment. In condemning one all are condemned. In approving one all are approved. Slave-holding, rum-selling and lodge affiliations are held and treated precisely alike in the terms of the church's testimony. There is no distinction expressed or implied in their character or in the treatment of the offender. They are a trinity in unity, neither having precedence of the other.

Hence to justify lodge membership would be a justification of slave-holding and rum-selling; and if lodge membership is right, rum-selling and slave-holding must be equally so, or else Dr. Colver, Dea. Gilbert and their associates were too stupid or too ignorant to know what they were doing. They certainly made no difference; neither does God's Word treat pagan worshipers as less offensive than man-stealers and drunkard-makers. They are employed in the works of their father, the devil, while the church and disciples of Christ are, like their "Living Head," about their Father's business.

Memories of departed saints, "of whom the world was not worthy," are enshrined in the history of Tremont Temple Baptist church, and no thoughtful disciple of his Lord will hastily impute a lack of either intelligence or integrity to those who laid the foundations of the "fugitives" and the strangers' home, and reared it up in the face of obloquy and reproach in times that were perilous.

J. P. Stoddard.

218 Columbus Ave.

WORK IN SOUTH DAKOTA.

LETTER FROM BRO. FENTON.

Mt. Vernon, S. Dak., March 23, 1896.

Editor Cynosure:—This is the home of John F. Hanson, lecturer for the "Peace Association of Friends in America," and also a minister of the Friends church. In the year 1879 he was delegated to Norway and Denmark, his native country, to intercede for a young man who, for conscience sake, had refused to do the military duty required by the laws of his country.

The secretary of war for Denmark conceded the right of the young man to be exempted from military service, but fearing the establishment of a precedent in case of the young man's release which would be the occasion for a stampede against an anti-Christian law, a compromise was effected by taking the young man into civil service for the government.

Having succeeded so far in his mission, Bro. Hanson turned his attention to evangelistic work, when he met with an obstacle in the form of drunkenness, and therefore turned his attention to its removal, in which he became very successful, so that now there is an open organization of forty thousand members. The Good Templars of England sought to hoodwink the movement with secrecy, but the people prefer to keep their eyes open, and therefore favor open societies. The government of Denmark makes liberal appropriations annually for the support of the work.

Bro. Hanson was accompanied in his travels in Europe by his wife, who is highly efficient and energetic as a public Christian worker, and together they have suffered persecution for righteousness sake in the inauguration of the work that may redeem Denmark from drunkenness. Although Bro. Hanson regards his chief mission to be that of a minister of the Gospel of peace, he is an active prohibitionist, and was a candidate for Secretary of State on the State Prohibition ticket of 1894.

Yesterday I preached twice in Bro. Hanson's church upon the Bible and secret societies. To-night I am to speak in the Free Methodist church upon the same subject.

At Sioux Falls we held five meetings: one in the Lutheran Normal College, one in the Norwegian Lutheran church, of which Rev. N. N. Boe is the pastor, and three in the Woman's Christian Temperance Union hall. All of these meetings were well attended and much interest was manifested. Our faithful co-worker and friend, Rev. L. H. Norem, and pastor Rev. Olson, Swedish Baptist, and Lutheran pastors, Rev. N. N. Boe, and Rev. H. M. Salem; and Rev. Wilbur N. Coffee, Free Methodist pastor, cordially sympathized in the work. Bro. Coffee entertained me at his home, and spent much time with me in promoting the work.

On Thursday we visited a pastor of an M. E. church who has been in the Masonic lodge three times and caught the Masonic disease to the extent of three degrees of pagan mysticism, Iris, Serapis and Osiris, whereby his heart, soul and conscience are in a very dilapidated condition. He consented to let us have his church for a meeting on Monday evening the 23d inst., and notice was given of it on Thursday evening; but this Masonic pastor found himself in the grasp of the superhuman monster, Freemasonry, and therefore he had to call at Bro. Coffee's house on Friday morning and refuse to let us have the church.

He does not seem to remember much that he

(*Continued on 9th page.*)

Correspondence.

FROM PRESIDENT JOHN G. FEE.

Berea, Ky., March 24, 1896.

Editor Cynosure:—I wish Bro. Ronayne would write a four or eight page tract showing why Christians ought not to have church relationship with members of secret oath-bound societies, such as Freemasonry. Such a tract should distinguish secrecy from privacy. The former is wrong because it gives one man an undue advantage over another in political and other relations, and in courts of equity.

Masonry is dangerous to civil government because it is sworn allegiance to another government. Its oaths are blasphemous and the candidate knows not what he is swearing to. The process of initiation is shameful and degrading to manhood.

It is a false and ruinous religion, contrary to the spirit of the Gospel, which is, "Let your light so shine," etc. It is contrary to the example of Christ, John 18: 20. It is Christ dishonoring in that it expurgates his name from Scriptures quoted, and this should be sufficient to warn all Christians to shun it.

These and many other points might be comprised in such a tract; but it should be brief, one that could in this fast age be quickly read.

Bro. Ronayne's article in the *Cynosure*, of Feb. 27 is valuable. I wish I had many copies of it. We are building a new church. At first from personal regard some six Masons promised specific sums, but afterwards took back their subscriptions.

I have had a severe attack of la grippe, but am now preaching every Sabbath. John. G. Fee.

A "BROTHER" IN SEARCH OF LIGHT.

The following letter handed us by Bro. Ronayne with his reply we publish literally as written:

March 25, 1896.

Edmond Ronayne, Esq.,

Dear Sir:—Rev. J. D. Stoddard lectured in this neighborhood on Freemasonry he says he learned it of you and through the knowledge thus gained has entered lodges while in session. Is this correct if so why did you leave it and what was the name number of the lodge and place of meeting how long have you left it and for what cause. How far does your knowledge of the order extend. What would you charge to teach another greenhorn. You will notice that I am pretty inquisitive but that is the way to learn. Any information will be thankfully received. Respectfully, E. E. Miller.

Parker Ford, Pa.

104 Milton Ave., Chicago,
March 28, 1896.

E. D. Miller, Esq.,

Dear Brother:—I address you as such, for I think I can distinguish the earmarks of Masonry in your favor of the 25th inst., which reached me this evening. There must be a trifling mistake somewhere and I give you due credit for seeking to set matters right.

1. Mr. Stoddard's initials are "W. B." and not "J. D." His father's initials are "J. P."

2. Mr. Stoddard did not learn Freemasonry from me. He possibly learned it from my book—"Handbook of Freemasonry;" and you also, my dear brother, can post up from the same source if you'll only procure a copy, which can be had from W. I. Phillips, 221 W. Madison St., Chicago, Ills.

3. I left it because it is unquestionably the most gigantic fraud, the most consummated humbug and the greatest burlesque upon common sense of modern times.

4. I have been Worshipful Master of Keystone Lodge 639, meeting in 62 and 64 N. Clark street, this city.

5. I am as conversant with all the mysteries and symbolism of Masonry as any man living, which fact you can also verify by reading my other book—"The Master's Carpet," and which can be also procured at 221 W. Madison street.

6. I am not teaching "greenhorns;" I am simply teaching Masonry to Masons as above indicated, but I make no charge; not like that ancient (?) and dis-honorable institution; what is worth so very little you cannot well set a price on—not even a mere nominal figure. Think I have replied to all your questions and shall be pleased to give you "further light." Respectfully,

EDMOND RONAYNE.

REV. WM. FENTON AT SIOUX FALLS.

SIOUX FALLS, S. Dak., March 20, 1896.

EDITOR CYNOSURE:—This place has just been favored with a visit from Rev. Wm. Fenton. There are a few souls in Sioux Falls who are not in sympathy with secrecy. These include five ministers, four of whom are pastors; one Free Methodist, one Swedish Baptist and the others Lutherans. A hall was secured in the business portion of the city for sermons on "The Relation of the Bible to Secret Societies." This was duly noticed in the leading dailies and quite an attendance secured, which increased as the meetings continued. Only three meetings were held, but these have accomplished good.

The secretists did not attend en masse, being in all probability warned by the Canton lodges to give the meetings the "go-by." At Canton, Bro. Fenton got secretism into an open ferment. Some of it is running over on the outside of the pan. The Lutheran minister there will, on the 27th inst., excommunicate all members of his church society who adhere to secret societies, and why not? Lodge religion can have no affinity with the religion of our Lord and Saviour, Jesus Christ. To combine the two is to institute spiritual adultery. God condemned spiritual adultery in the ancient church. "He is the same yesterday to day and forever;" "a jealous God." Therefore God condemns the combination of lodge religion with true religion or the Christian faith.

At Sioux Falls all is quiet, though one Mason said there was no protection for Bro. Fenton if he poured it into the fraternity too hard. Did you ever see a dog open his mouth to catch something thrown to him? Did you ever see him get something hot? Did you ever see him spit and sputter? Did you blame him? Didn't you "kind a" pity him? Well, we are thus feeling for those who received this "shock of enlightenment."

They expected the speaker to flaunt the superficial secrets of the lodge and ridicule the childishness of secret orders. This could serve as a red rag and furnish a pretence for bluster and denial. They opened their mouth for this. They got red-hot truth respecting the deep things of lodgery. The significance of their symbols, the meaning of their mysteries, their conglomeration of religious creeds and practices, and the garbling of God's Word in order that a religion should be created which could appeal to the selfishness of mankind universally, was clearly exhibited.

They got the identification of ancient sun-worship and the pagan mysteries, with the modern mysteries of Masonry. They got the abominable idolatries which ruined the souls of the Canaanites identified to a demonstration with the abominations on the inside of Masonry and some other orders of these days. How any Christian can sit under such portrayal of the lodge, and then continue his connections with the obscene symbols and indecent practices in some of the initiatory services of lodge work, is to me unaccountable. How any Mason and Odd-fellow could think he needed any help from Christian faith or practice, while his orders claim to be sufficient, I do not know.

How any man can look God in the face while he claims by his union with other systems of religion that the revelations of God to man are an insufficient rule of moral action, must be one of the mysteries. Perhaps a little story will throw some light on such questions.

A minister of my acquaintance was very pronounced against Masonry and all her brood. He was accustomed to reprove and rebuke those who were joined to these idols. He joined another denomination because of some imagined slight received. Instantly his views were changed on the question of secrecy. After some lapse of time we met again. Discovering his attitude I said:

"My brother, you formerly opposed secrecy. Were you right then?"

"Yes," he replied.

"Did God endorse you?"

"Yes, sir."

"Well, now you say you see no harm in it, and are in sympathy with it; and are you right now?"

"Yes."

"Does God endorse you?"

"Yes, sir."

"Well, how do you explain your situation? We are taught that God is unchangeable."

"Well," said he, "I have often wondered about it myself; but there is this passage of Scripture that throws light on the situation: 'Great is the mystery of godliness.'"

But seriously: Were I a professor of Christianity and in a lodge, and such charges were made against it as were made here, I could not rest until I had investigated for myself, and ascertained the purport of the signs, symbols and ceremonies of my order. May the light continue to shine. Blind leaders in christendom need repeated "shocks of enlightenment" from God's illuminating Word. WILBUR N. COFFEE.

COL. BAIN AT WASHINGTON.

WASHINGTON, D. C., March 25, 1896.

EDITOR CYNOSURE:—Two large public temperance meetings opened this week, the first held in the afternoon, at the First Congregational church, under the auspicies of the W. C T. U., and the other in the evening at Foundry church by the National Temperance Union. Mrs. M. B. Platt presided over the former and Rev. Dr. Bailey, of Philadelphia, over the latter. The principal address at both meetings was delivered by Col. George W. Bain, the noted Kentucky temperance orator. Col. Bain opened his afternoon address by asserting his belief that one of the causes of the recent financial depression was the spending of $1,600,000,000 in 1894 by the American people for liquor and tobacco.

He continued by saying: "Do not say our figures are exaggerated until Congress gives us a committee of inquiry to prove that they are wrong. We have a larger and more expensive standing army of drunkards than the military forces of any country in the world. The liquor men say that thousands of men would be thrown out of work if the saloons were closed. It is estimated that 400,000 would be idle; but wherever a distillery now employs 150 men the commercial industry which would take its place would employ 3,000 men, and in a very short time 2,500,000 men would be engaged in the industries which would take the place of the distilleries and the breweries. If the workingmen of Chicago had saved the money they spent in one day for liquor during the Pullman strike they could have bought the whole Pullman plant."

Dr. Bailey, in a few introductory remarks at the evening meeting, sketched the history of the National Temperance Union which has its headquarters in Philadelphia. It is non-partisan and its work is to rescue people from lives of sin and drunkenness. When it started there was hardly enough prohibition literature to fill a satchel, but now the Union maintains its own publishing house, and has issued more than 2,000 books on temperance, prohibition, and for use in Christian houses and Sabbath-schools. It is maintaining seven colored workers in the South, who, Dr. Bailey says, are doing good work for their race.

C. A. S.

LETTER FROM ELDER G. T. DISSETTE, A SECEDED MASTER MASON.

MORRILL, Kan., March 23, 1896.

EDITOR CYNOSURE:—About eight or nine years ago in the neighborhood of our home, in Brown county, Kansas, a United Brethren class existed. At that time the complications which divides that church were arising. They met in an old schoolhouse which was located nearly in the center of the district, and though few in number, they were considered loyal to the disciplinary rules of their church.

A zealous reformer by the name of Pierson was sent by their conference to labor among them, and under his ministry they added life to existence; so much was his work blessed in the prosperity of the society, that a nice little church was built during his pastorate and everything seemed to promise continued usefulness in saving and sheltering lost souls by it. At the beginning of his labors I was permitted to meet with them, although I belonged to the Wesleyan Methodist conference in this State. Yet I noted the rise in the spiritual thermometer of their meetings, and though noise is not always characteristic of deep work, I think it was indicative of it in this case. It was no uncommon thing to hear "Amen! Glory to God! Hallelujah!" at a good distance from that old schoolhouse.

While those meetings were in progress I was sent by our conference to labor in a distant part of the State, and once only revisited the above society toward the close of the above noticed pastorate. The good brother accorded me the courtesies common among ministers, and as I sat in that pulpit looking over that congregation I could not help contrasting that complete and comfortable church with the dilapitated old schoolhouse and mentally exclaiming: "What hath God wrought!"

Several years elapsed before I met with the above congregation again, but I saw some of its most reliable members who gave me the following statements in substance. It appears that for some time the pastors appointed by the conference continued to serve this church. But on one occasion about the close of a regular session of the conference a "new preacher" presented himself and proceeded to make announcements for quarterly meetings, stating when the presiding elder would be with them on his regular round, etc. The "liberals" were in, and when the regularly appointed minister arrived he found the door closed to him.

It reminded me of an experience my children had last summer. They found a large speckled egg in a wild canary's nest; when they went to look into it next they found a young blue jay nearly feathered, surrounded by a lot of young canaries. The next time they inspected the nest that blue jay had it all and the young canaries lay scattered and dead on the ground. The above church was divided, and the liberals, as they are called, said to the radical brethren:

"If the courts give you possession of the property we'll stay with you, but if the courts give possession to us—and we already have it—you are out." But the radicals came under the yoke. The "liberals" hold possession up to the present time and never have had a revival or even a soul converted since they have absorbed the others, and they have held many "big meetings."

Since I moved my family back to the farm we have gone among them some, but there was little or no notice taken of us, and I have been limited to a praying interest in their meetings; and although I used to preach to them scores of times, I have never been inside their pulpit since the time above noticed. Recently they have received a "new preacher" and he began a protracted meeting which I have been attending in the hope that something may be done to lift that church out of the rut. To my surprise the pastor called on me to pray and afterward gave an opportunity for all to give in their testimony.

One good Presbyterian brother, whose hair is as white as snow, arose and exhorted the entire church to seek holiness and to consecrate themselves to God in an everlasting covenant. He seems to be a truely devoted man. But what can such a man do alone unless others will follow where he leads? Then they would become not only holy but radical. To hear a man mumbling out words to the Almighty when on his knees, with his mouth full of tobacco, is almost enough

to cause one to despair of any great work among such people until there is an abandonment of such filthy habits. They seemed earnest enough to save souls if they knew how.

I could not help contrasting their former spiritual prosperity with their present condition. At an opportune moment I arose and delivered the following message to them: "Thus saith the Lord, stand ye in the ways and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said we will not walk therein." You know the paths along which your fathers met success, and what they have done you may do if you measure up to their standard?

At the close the pastor called on me to dismiss the congregation. The next evening they had no use for me, and although I came forward when all Christians were invited to do so, yet he did not see me to recognize me in any manner.

G. T. DISSETTE.

BRO. RONAYNE'S WORK REMEMBRRED.

ALEXANDRIA, Neb., March 23, 1896.

EDITOR CYNOSURE:—We were greatly pleased to see Bro. Ronayne's picture in last week's *Cynosure*; also to read a page from his early life history. We had the pleasure and the honor of meeting this true reformer in the fall of 1877, and of hearing him lecture and seeing him work out the three degrees of Blue Lodge Masonry in our old United Presbyterian church in Viola, Mercer Co., Ill. Rev. W. S. McClanahan of sainted memory was then our pastor, and a true friend of the anti-secret reform.

Bro. Ronayne with the members of the session and two others acted as officers of the lodge. The lecture was most convincing. He told us that after his conversion from Romanism his going into the Masonic lodge made him an infidel, and he spent his Sabbath mornings studying or teaching Masonry.

Some said that his lectures would make more Masons, but I know some it kept out of the lodge; and one young man who heard this lecture left the lodge not long after, giving as his reasons that he could not be a true Christian and stay in the lodge.

We hope and pray that a way may be opened for us to get Rev. P. B. Williams to lecture in Alexandria. But there are fearful odds against us. Our God can change the hearts of men and we will put our trust in him.

(Mrs.) M. B. PARK.

AN EVANGELIST CALLS A HALT.

WENONA, Ill., March 23, 1896.

EDITOR CYNOSURE:—Perhaps there are no towns of which it cannot be truthfully said: "The devil is in this town," as was boldly stated by an evangelist a few days ago of Wenona, Ill. The statement was made in an afternoon prayer meeting during a protracted union meeting.

The evangelist had given a short and earnest sermon, using as a text the account of the battle of Ai. By way of application the converts were urged to go forth and boldly attack the strongholds of Satan, and not wait until driven into a corner by the united forces of the devil, and thus made to wage a defensive warfare against sin.

Inspired by the boldness of the leader's words, the apparent zeal by those present and by the amens and hallelujahs that followed, I arose and told them I belonged to a small country congregation near Wenona. I was greeted with a chorus of voices stating that all Christians were welcome in Wenona, no matter from whence they came. This welcome raised my courage and I proceeded. "Go along the front streets in Wenona and you will find the devil in those saloons."

"The M. E. church did not put the saloons there," interposed the evangelist.

"No, not as a church; but I wonder how many Methodists and Presbyterians voted to license them."

This remark elicited a smile of approbation from many in the congregation. Whether any guilty consciences were hidden under those smiles God only knows.

I continued: "I hesitate to speak of another place where I believe the devil is to be found." Pausing a moment to get a new inspiration from the listeners, and, convinced from the craning of necks and curiosity stamped upon many faces, that they wanted to hear, I drew a long breath and continued:

"The devil is to be found in the secret lodges."

This fell like a bombshell with a lighted fuse into their midst. There was a sudden ducking of heads, and a significant averting of faces, that plainly meant, say no more on that subject.

"Hold up your heads," I pleaded, "for it takes all the courage I can command to speak on this subject here. Now as Christians we believe no man can be saved except he believe in Christ. These lodges exclude Christ. They teach a false salvation that is deceiving men. Their funeral processions and other ceremonies prove it to be a religion. Many lodgemen say it is a good enough religion for them."

"But, brother, we want to hear what the Lord has done for you." interrupted the evangelist.

"Let me finish," I said, in pleading tones. "Christ tells us he came into the world to destroy the works of the devil. The saloons and secret lodges are some of the devil's work. I—"

Here another interruption came in.

"But, brother, you have not yet told us what the Lord has done for you," insisted the evangelist; and forthwith followed the usual pious tactics of getting rid of an obnoxious speaker by announcing a hymn.

Now I do not want to question the sincerity of that evangelist when urging the Lord's host to go out and boldly attack the foes of Christ. However, I must say that unpardonable ignorance exists in the minds of many ministers, that the secret lodge is a great foe to Christ. They seem on this question to have safely anchored in the harbor of "ignorance is bliss." From this experience I deduce the following moral: When urged by some preachers to go out and boldly attack the devil's strongholds, go a little slowly; you may get sat down upon by those who urged you to go, and you will get badly left. A safer motto is: "Trust in the Lord and keep your powder dry."

S. J. WHITE.

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THE MYSTERIOUS POWER:

OR

THE UNIVERSAL, INVISIBLE EMPIRE OF THE WORLD.

BACHELOR'S NARRATIVE.

CHAPTER XXVIII.

A HOST OF DRUNKARDS AND SWINDLERS.

Speaking of the intensely Christian Sir Knights the Chicago *Daily Times* of Aug. 19th reads thus:

"AT THE THEATERS."—The theaters of the city in which free entertainment for the Templars were given on last evening did an immense business. The houses were entirely given over to the Knights." Strange Christianity, that! What would the world think if the theaters should be given over to the members of a church conference? Another issue of the same paper adds: "There has not been from the beginning to the end of the series of conclave entertainments a single unqualified success. Failure, extortion, blundering, swindling have been the main features of everything which has taken place of an official nature, and which had been arranged in advance."

The Chicago *Daily News* of Aug. 19th remarks: "The half million of strangers who have been in Chicago the past week are indignant, and justly so, in many instances, at the treatment they have received while here. Thousands left yesterday and last evening, and the outgoing trains to-day could not accommodate half those who desired to get out of the city immediately. The visitors in private conversation and in talks among themselves bitterly denounce the innumerable impositions and extortions practiced upon them."

Regarding the poor laboring people employed as hired help by the eminent Christian Sir Knights, the Chicago *Daily Telegraph* of Aug. 25th declares: "A little interlocation revealed the sad fact that these men and women were unable to procure their hard-earned wages won in the services of the Knights last week."

The Chicago *Daily Tribune* of Aug. 21st referring to the grand dance or ball, given by the intensely Christian Knights at the Exposition Building, says: "The grand ball was unquestionably a failure, and the committee ought to have known it from the beginning."

The *Daily Inter Ocean* of Aug. 20th comments thusly: "To say that the subscribing merchants of the city are indignant over the manner in which the affairs of the conclave have been conducted, is mildly to state a fact. Indignation is so strongly expressed that it amounts to positive anger and resentment."

The *Interior* of Aug. 19th in righteous indignation delivered itself as follows: "Such horrible incongruities as are seen in the display of the emblem of the cross over the saloons and bagnios were never seen before in this country. Be faithful unto death appears amid crosses and crowns over one of the most prosperous ginmills in the city. What a ghastly travesty this is. There is a jeer and a sneer in it that could only be equalled by the devil reading the Sermon on the Mount to a convocation of Belials, Molechs and Beelzebubs. 'For God, Man and the Brotherhood' is the motto of another degrader of public morals. 'For God and the right,' says still another corrupter of public virtue. We are told that a bagnio, with hideous levity, is bespangled over with crosses and sacred mottoes. All this to some is a roaring farce—to some of the hundred thousand strangers in the city more or less—they are baits and lures and snares. To all pure minds it is appalling blasphemy."

The *Instructor* of Aug. 26th states: "The Knights themselves were swearing mad—they do swear like the uncircumcised of other faith—and the city don't care a fig what they say or think. The Templars came here without any object commensurate with the time, trouble and expense. They brought a great deal of money with them and left it here, largely in the saloons and theaters; they departed as they came, wearing their little caps with little crosses and carrying their toy swords, leaving nobody here any wiser, any better, any happier for their visit."

Well might the Knights themselves howl when whole commanderies were basely imposed upon by despotic and tyrannical superiors.

The *Daily Tribune* of Aug. 26th explains: "A growl both loud and deep arose from Reed Commandery when they perceived, to put in their own words, that they were not only cheated and swindled out of the prize which was justly their due, but that in addition to pouring on salt the drill committee by refusing to hear their case had simply rubbed it in."

The intensely Christian Sir Knights drank a great deal of bad grog under the name of "Templar lemonade," during this twenty-first triennial conclave, as will appear from the following in the Chicago *Daily Tribune* of Aug. 22nd: "The amount of Templar lemonade sold during the conclave must have been enormous, judging from reports made by prominent dealers in it. One large establishment on Monroe street sold on an average over a thousand dollars a day for four days over the counter, and one thousand five hundred in one day in the wholesale department to Templars, besides an immense amount to regular outside customers. The branch establishments report an increase over regular business of nearly five hundred per cent for the same period. A well known house on Clark street that usually sells beer, passed out foaming Templar lemonade on Tuesday to the amount of six hundred dollars over the value of lager sold the day of Grant's arrival, and a State street lemonade factor observed that if the triennial had only lasted a month he would retire from business. It was notable that all the drinking saloons of Chicago, with but few exceptions, abandoned their sinful practice of selling rum, devoted themselves to the exclusive sale of Templar lemonade and made money by it—all reporting gains in receipts to the amount of from one hundred dollars to one thousand dollars a day."

Thus it appears that these intensely Christian Knights are not only an army of drunkards and wine bibbers but many are dealing out liquid fire to their fellow men as is shown by their purchases in the wholesale departments of the numerous liquor houses in the city. Were it necessary much more might be given showing how the great newspapers were obliged to echo back the sentiment of an angry and disgusted populace for the big spree and blasphemous doings of the intensely Christian skull smiters; however one more extract showing the humorous, comic and absurdly ridiculous side of the picture as seen from a common sense standpoint must suffice.

(To be continued.)

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Take a pound of crab meat, gently press out the juice and put it in a bowl with a tablespoonful of fine crumbs, half a teaspoonful of salt, half a teaspoonful of pepper, a dash of anchovy essence, the yolks of 2 eggs and a very little cold water. If the eggs are not enough to make it the proper consistency, bind the ingredients together and place on ice until wanted. Then work into cone shaped forms, dip in beaten eggs, then in crumbs and fry in best fat.

How to Make Soups of Beans.

A choice and delicious soup is made from the black or turtle beans. Soak a pint of them in cold water overnight, and in the morning put over the fire in 3 quarts of cold water. As it cooks away add more, keeping the supply up to about the original quantity. Cook with the beans a pound of fat salt pork and half a pound of lean beef. Season with a small carrot, 2 small onions cut fine, salt and cayenne to taste. Keep closely covered and cook where it will not scorch for about four hours. Strain through a sieve and pour in a heated dish containing 3 hard boiled eggs cut in slices. The beans may be simply boiled, then made into a puree with stock, or browned flour and butter if stock is not always kept in the house.

A nutritious and excellent soup is also made from white beans. Soak a cupful of the beans in cold water overnight, and in the morning cook them in tree pints of water. When tender, put through a sieve, using the liquid in which the beans were cooked. Thin the paste with milk or stock until like a thin cream. Season with salt and white pepper and pour over croutone. Thin slices of lemon also add to the flavor of this soup.

How to Make Scallop Salad.

Put into a basin of salted water a pint of scallops and cook slowly for an hour. Rinse in cold water and again boil slowly for 20 minutes, then plunge in cold water, drain and cut in slices, mixing with the same quantity of celery cut in pieces. Put in salad bowl, cover with mayonnaise dressing and garnish with slices of lemon and celery leaves.

How to Bronze Plaster of Paris Figures.

Apply a coating of shellac varnish. When this is dry, follow with another coat, in which has been stirred some bronze powder. The latter may be procured from a paint store.

How to Launder Silk Embroidery.

If silk handkerchiefs and other delicate embroidered articles become soiled in working so that it is necessary to wash them, this must be very carefully accomplished. See that the silk handkerchiefs, scarfs, etc., are washed by themselves and not placed with linen articles to be laundered, no matter how fine and dainty the articles may be, with their delicate embroidery. Soak the silk articles in lukewarm water for a couple of hours. After soaking squeeze lightly with the hands, and if still soiled soak in warm water in which a little good soap has been dissolved. If it can be avoided do not rub soap on the silk, no matter what the quality. After a second washing and rinsing give a third rinsing in lukewarm water in which a little common salt has been dissolved. The salt will help to set the colors in the silk and in the embroidery, giving the whole a brighter appearance than if simply rinsed in clear water. Press the handkerchiefs with a warm iron before they are perfectly dry.

How to Make Creamed Walnuts.

Put the whites of 2 eggs in a bowl, then a teaspoonful of vanilla or lemon extract to flavor. Mix thoroughly and then sift in enough powdered sugar to make it stiff enough to mold. Mold in any shape, have the walnuts ready, and press one half on each side of the cream. Put in a cool place to harden. Dates may be treated in the same way, and if you melt 2 squares of chocolate the creams may be dipped into it and become delicious chocolate creams. This recipe requires about 2 pounds of powdered sugar. I hope I have made this explicit.

How to Make a Book For Safety Pins.

A book for safety pins may be made from two pieces of cardboard, each about 6 inches long and 3 inches wide. Cover each piece on one side with green canvas and on the other with white silk, neatly overhanding the edges together. Fasten them together at the top, having the canvas for the outside and the silk for the lining. Sew in with them at the top three leaves of white flannel, a little smaller than the outside. These flannel leaves should be neatly buttonholed with Roman floss of the same shade as the canvas. On the outside paint a little landscape, or if one cannot paint at all, print a little verse with gold paint.

How to Prevent Patent Leather From Cracking.

Patent leather in cold weather will crack under a very slight pressure, so that before putting on shoes of this leather they should be placed before the fire, not too close, for a short time, in order to make the leather pliant. Patent leather shoes should be rubbed to the shape of the foot with the hand, and they will not then be so liable to wrinkle and crack when wearing. When they are getting dull and losing their gloss, rub white of egg on them.

How to Clean White Marble or Walks.

Wash the marble with a long handled mop that has been dipped in boiling hot water in which soda is dissolved. The soda should not be strong enough to eat the hands.

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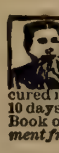
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The Christian Cynosure.

REV. M. A. GAULT, - - - - Editor.
WM. I. PHILLIPS, - - - Publisher.

CHICAGO, THURSDAY, APRIL 2, 1896.

DEATH OF MRS. H. CURTIS.

It was only a few weeks ago that we recorded the fifty-ninth marriage anniversary of Bro. H. Curtis and Naoma Curtis, his wife, at Olathe, Kansas. Now comes the sad news of the death of Sister Curtis. Rev. J. A. Richards, of Fort Scott, writes under date of March 28th:

"Naoma Gray Curtis was born in Belmont Co., Ohio, May 8, 1817. She was married to H. Curtis, March 2, 1837, and died at her home in Olathe, Kan., March 21, 1896, aged 79 years.

"She sought the Lord in her youth and was a church member 59 years. She was a charter member of a Wesleyan Methodist church in Ohio 51 years ago. She was also a charter member of a Wesleyan Methodist church in Olathe until her death. She leaves a husband, two sons, twelve grandchildren and twenty-three great grandchildren. She lived in Olathe with her husband twenty-seven years, where they were widely known in the circles of buisness, church work, and to bless and help the poor.

"She suffered about nine months from fever contracted in California in the summer of 1895. The last three weeks of her sickness was severe, yet she bore it without complaining. She was concious to the last, giving words of encouragement and directions to her husband. She died in peace and the triumph of faith in Christ.

"We laid her to rest, and thought 'Oh, how sweet the associations of our early home and it all seemed to center in wife, in mother, and in her death it all seems to vanish.' She was a true faithful wife and a devoted Christian mother. She felt a deep interest in church work and reform. There was a large attendance at the funeral. The sermon by the writer was from 1 Cor. 15: 55."

TREMONT TEMPLE BAPTISTS AROUSED.

The Boston *Herald* of March 22 contains quite a sensational report of the regular weekly prayer meeting in Tremont Temple church, Boston. The excitement was occasioned by the distribution, among the members, of a circular prepared by Rev. J. P. Stoddard. The *Herald* publishes the circular which is as follows:

"*My house shall be called the house of prayer.*"
—*Matt. 21: 18*

THE TREMONT TEMPLE BAPTIST HEADQUARTERS for New England approaching completion, is soon to be dedicated. It occurred to me that a few facts connected with the founding and early history of the church which is to occupy this palatial structure, would be interesting.

Three consecrated temples of worship have perished in flames upon the ground occupied by the present edifice, in which many of the official records were destroyed, so that documentary evidence is not readily obtained. There are, however, persons living who were identified with the early struggles of this church and whose Christian experience and activity form no insignificant part of its history. They were present and thoroughly understood the vital issues out of which it was born.

Indicative of the platform upon which this enterprise was founded, I give the form of invitation to the communion service, adopted by the church, as furnished by Rev. Samuel Hill, a contemporary and warm personal friend of Dr. Colver:

"All members of Baptist churches of the same faith and order, in good standing, are invited to participate with us; except there be slaveholders or their apologists, dealers in intoxicating drinks, or members of secret associations; to such the invitation is not extended."

A copy of this document was deposited in the cornerstone of the first Temple, where it is supposed to lie under the present foundation, the only copy in existence save those written upon the tablet of memory. Thus far I find no intimation that this action has been repealed, and those in a position to know believe it to be in full force. If so, and there is "backbone" enough in the Temple church to enforce their own "testimony" it would result in a lively "house cleaning," and a glorious revival of the martyr spirit which characterized the hallowed records of a body of believers, fully set for the defence of the Gospel.

I visited our Public Library this morning, hoping to find the biography of Dr. Colver. I was disappointed. It seems very strange that so noted a Boston divine, and one of whose splendid achievements every loyal Baptist is justly proud, should be thus early consigned to the shades of forgetfulness. Is it simply an oversight, or is "*the hand of Joab in all this?*"

Will our Baptist brethren permit the suggestion of a Memorial Service, at the dedication of this new Temple, in honor of Dr. Colver, Deacons Timothy Gilbert, Thomas Gould, Wm. S. Damerel and other worthies, who should be fittingly remembered? Rev. Samuel Hill, of Somerville, Dea. Daniel Leeds and wife, of Cambridge, Joseph K. Hayes, of Brookline, with others, could doubtless give personal reminiscences of great value to the pastor, the members, and the general public, and thus preserve the memory of heroic deeds and noble characters likely to be effaced from the scroll of Baptist history, thus entailing a loss upon the entire Church of Christ.

Saturday evening's *Transcript* and this morning's *Standard* contain un-official announcements of features pertaining to the formal occupancy of this house with such sacred antecedents, far less creditable to the intelligence or piety of Boston Baptists, than a memorial service in honor of those who, with prayers and self-denial and holy consecration of their substance and of themselves, laid the first foundations in "times which tried men's souls," of what is said to be the finest church edifice on this continent.

This seems every way appropriate, but there is a serious obstacle in the way of its accomplishment. To the Knights Templar pastor the stately form and fearless utterance of Dr. Colver would be more terrible than the "Ghost of Banquo," and by some his will is accepted as supreme and final. Speaking of the Doctor's persistence, a brother D. D. said: "The Doctor has set his heart on having that Easter service with the Knights, and what he undertakes he will go through with in some way." Now this statement, if correct, means one of two things, viz: Either the pastor of Tremont Temple church is greater than the church itself, and has more power than the stockholders who own the property, and all the Baptist clergymen and lay members who are opposed to mingling the simple Gospel services of Christianity with the blare and bluster of mediaeval knighthood, or else it means that these lawful and ordained custodians of the honor of Christ, and of the simplicity of the ordinances and services of his house, and the purity of worship becoming his own body the church, are unworthy the trust they have accepted; for by their inaction do they not confess that they are devoid of both the courage and the grace to meet an emergency as the fathers met the living issues of slavery, rum and secret associations, by denying the cup of communion to all such as practiced or even apologized for these wicked abominations?

Beloved brethren, "What will you do with Jesus," and with his bride the church? "Who knoweth whether thou art come to the kingdom, for such a time as this?"

The *Herald* says this circular practically denies the right of the present pastor or a member of a secret order under the common law of the church to partake of the sacrament of the Lord's Supper. This is its most striking feature

The *Herald* gives a reporter's interview with Deacon Chipman, one of the most influential members of the Tremont Temple Society. He said:

The Tremont Temple Society grew out of the First Free Baptist church. Dea. Timothy Gilbert and Dr. Colver and others, wishing to secure a new order of things, and being interested in the anti slavery agitation in 1840, took steps to form a new church. The invitation quoted was one of their rules. Dr. Colver was an earnest anti slavery man; in fact, he was anti everything, and such a rule was perfectly in accord with his views. When in 1864 the Temple Society grew out of that formed by Dr. Colver and Dea. Gilbert, and was augmented by union with another church, that rule became obsolete, and it is not in the constitution of the society.

The *Herald* also states that their reporter interviewed Rev. James P. Stoddard who said that he intended pushing the matter vigorously. He insisted that the communion invitation quoted in his circular is a part of the fundamental law of Tremont Temple. "I obtained my information," he said, "from Rev. Samuel Hill, of Somerville, Feb. 24 of this year. I think he was a member of the old church. I have corroborative evidence from several sources of the truth of the statement that the invitation quoted is in the cornerstone of the first temple—among others, from a man who was clerk of the temple for seven years and a half. He says he recollects the clause in question, and is certain that it laps over into the present constitution of the congregation. You see, there was a split in the old church, in 1840, when Dea. Timothy Gilbert, a banker, withdrew because there was objection to the presence of a Negro in his pew. Dea. Gilbert's adherents formed what was called the 'Anti-slavery church.' Later, Nathaniel Colver came to Boston and established another little church on the corner of Milk and Congress streets. His advent there was really the beginning of the freer church movement. Then the Union Baptists and Temple Baptists united to form Tremont Temple, of which Dr. Justin Fulton was first pastor."

PERSONAL MENTION.

—The Philadelphia *Times*, of March 23d, contains the following: "The congregation of the new Tremont Temple church is much excited over an attack made upon their pastor, Rev. George C. Lorimer. An open attempt has been made to deny him the right to partake of communion. At the last regular prayer meeting a printed circular was distributed among the congregation. The author, James P. Stoddard, claimed that the original rules of the church excluded members of secret societies. Dr. Lorimer is well known as one of the most conspicuous Knights Templar in the city, and it has been announced that the Masons would take an official part in the dedicatory services."

—Our Washington correspondent says: "Miss Mabel Hartford, one of the American missionaries who narrowly escaped death at the hands of the mob during the late massacres at Foo Cheng, China, this week told a Washington audience some of the difficulties Christian workers in China have to contend with, and announced her early return to missionary work in that country. Speaking of the need of money to properly push the work she said that it seemed easy enough to raise money to send explorers to Africa or to the north pole in search of unknown regions, with no promise of definite results, and yet when the missionaries appeal for money to save souls where thousands were willing to be saved, the people seemed unwilling to part with their money."

FROM CHAIRMAN J. M. HITCHCOCK.

BE SURE AND COME UP TO THE ANNUAL MEETING.

Let the columns of our paper convey to the friends of anti-secrecy everywhere, the fact that we expect on the occasion of our annual meeting, May 14th, to hold not less than eight meetings in different parts of the city. That we may accommodate the greatest number possible, and that all may have the privilege of hearing our most thoroughly equipped lecturers, the committee has thought it wise to arrange for a part of these meetings on Wednesday evening, May 13th, and on the following evening.

Those who come from a distance to attend this annual meeting, and we hope there may be many, by coming a few hours earlier may have the privilege of attending meetings in either of the three divisions of the city, on the evening previous to the opening of the annual business meeting which begins Thursday morning at 9 o'clock.

Rev. P. B. Williams, our successful agent on the Pacific slope, a forceful and instructive lecturer, is to be with us. This is his first visit—his voice never having been heard in advocacy of anti-secret principles east of the Rocky mountains. Few men are better known, and still fewer who have done more for the cause of anti-secrecy through his trenchant pen and clarion voice, than Edmond Ronayne. Chicago is his home. Some of us have known him for more than a quarter of a century.

Common courtesy might suggest the retirement of this champion on the forthcoming occasion,

giving place and time to lecturers from abroad. The proverbial modesty of Chicago may cause some to fear that his voice may not be heard in these meetings. This would doubtless be the choice of Mr. Ronayne, but the committee promise visitors the pleasure of listening to this man, who "has been there," and *knows* whereof he speaks.

Let the friends of the cause far and near arrange their business *now*, so as to attend these meetings and assist by personal presence and prayer to make them a memorable success, and give God the glory. J. M. Hitchcock.

Chicago, Ill.

EDMOND RONAYNE AS AN EDUCATOR.

Since Past Master Ronayne left the lodge and took up the self-sacrificing work of lecturing and writing against Masonry, he finds himself largely debarred from the profession to which he devoted many of the earlier years of his life—that of a public teacher. That our readers may know of his high standing in this profession we here publish a few testimonials, obtained while teaching in Quebec, from officers of prominent school boards in that city.

Quebec, July 14, 1862.

Mr. Edmond Ronayne filled the office of teacher in the Model School of the Quebec British and Canadian School Society for a term of five years, during which period the ability and assiduity with which he discharged its duties earned for him the confidence of the parents and the approval of the committee, whose best wishes accompany him to the new institution in this city recently opened under the auspices of the Protestant School Commissioners, whose resources happily enable them more adequately to reward his valuable services Jeffery Hale,

Pres. "Quebec British and Canadian School Society."

Quebec, April 19, 1864.

I have known Mr. Edmond Ronayne for some years and I have much pleasure in bearing testimony to his eminent qualifications as a teacher. He has, for nearly two years, taught the school at Diamond Harbour under the commissioners for Protestant schools, with very great success. And he retires from that situation in consequence of the reduction of his salary, which has arisen from the diminution of the grant of public money given to the Protestant schools of Quebec.

I have no hesitation in recommending Mr. Ronayne as one of the most skillful and successful teachers I have ever known, and it will afford me much pleasure to hear of his meeting with adequate encouragement in his new enterprise.

William B. Clark,

Chairman of the Board of Commissioners for Protestant Schools, Quebec.

Quebec, April 18, 1864.

Mr. Edmond Ronayne has signified to me his intention to open a private school, and has requested my certificate of his competence based upon my several examinations of the Protestant Commissioners' School, at Diamond Harbour, of which he has had charge since August, 1862.

I have much pleasure in complying with that request, having been fully satisfied of the ability, assiduity and method with which he devoted himself to the advancement of his pupils.

The subjects upon which I examined them were reading, spelling, penmanship, arithmetic (slate and mental), bookkeeping, writing from dictation, English grammer and composition, geography, mensuration, algebra and the elements of euclid, in all of which they acquitted themselves to my entire satisfaction.

(Rev.) R. G. Plees, *School Inspector.*

REFORM NEWS (*Continued from 4th page*).

said or did in the Masonic lodge, but he very well remembers that the scoundrels told him that there was nothing in the Masonic obligations to conflict with his duties to God, country, neighbor or family. And of course we could not make him believe that Masons can lie while they keep their obligations. And, really, I am at a loss to know whether to set him down for a knave or a fool; or whether he is responsible or not for what he says. At any rate I have no hesitation in saying that he is not morally fit for a Christian minister any more than any Freemason is.

During our meetings at Sioux Falls two hundred Scotch Rite Masons were assembled in a four days' meeting at Yankton, initiating eighty candidates into the blasphemies of Scotch Rite Masonry. Now we are told that six hundred dollars is the initiating fee for one candidate, and if that be true, the initiatory fee received at this one meeting should be $48,000. What a gigantic swindle. Eighty men in four days swindled out of their manhood, their conscience, their right of private judgment and $48,000.

Surely such a swindling institution as Freemasonry is worthy of the attention of the Government, the state and nation. At least the example of the State of Vermont, which has on its statute books a law making it a penal offence to administer a Masonic oath, ought to be followed by all the other States. But what of the perjury and blasphemy that the Freemasons commit in the name of Almighty God? Do the Masons justify themselves by thinking as their fathers said: "The Lord seeth us not; the Lord hath forsaken the earth." Ezekiel 8:12. If so, what an awful revelation awaits them at the judgment day! The Lutheran church of Canton has called a meeting to be held next Saturday evening to take action in relation to its members that belong to the secret lodges. And if the truth can be confirmed by that church its lodge members will will have to be put out of the church until they find repentance for their lodge idolatry and can return to the church with clear consciences. May the Lord Jesus be present in the assembly, and have control of the hearts of his people.

Olivet, S. Dak., March 26.—Mount Vernon is a small village in the midst of an excellent farming community. The majority of the citizens appear to be Friends and Free Methodists. John F. Hanson is the minister of the Friends church, and Rev. T. Donaghoe is the pastor of the Free Methodist church. Bro. Hanson invited me to speak twice in his church on Sabbath.

Rev. Praythee, a colored evangelist of the Free Methodist denomination, has been holding revival services for some weeks in the Free Methodist church. On Monday and Tuesday evenings intelligent audiences assembled in that church to iisten to what the Bible says against secret societies.

On Tuesday Rev. Donaghoe engaged the town hall of Mitchell, which city is twelve miles east of Mount Vernon, for meetings on the relation of the Bible to secret societies, to be held on Tuesday and Wednesday evenings of next week. To-night the district quarterly meeting of the Free Methodist church begins in this village.

The secret society people are at issue with the Lord Jesus Christ, which renders their situation awfully dangerous. Who can lift his arm against him and prosper! Jesus says that "there is nothing covered that shall not be uncovered, and nothing hid that shall not be known." God always did, and always will, bless the righteous and curse the wicked. W. Fenton.

ENLISTING CYNOSURE SUBSCRIBERS.

Bally, Berks Co., Pa., March 26, 1896.

Editor Cynosure:—There is necessarily much sameness in the work of the agent. A detailed record would be tedious for the ordinary reader. Human nature, I find, is much the same in different localities. The same causes produce the same effects. Sin darkens the understanding, blights the reasoning faculties, curses and destroys the world over. In every community I find my friends among the lovers of light, my enemies those who love darkness.

One of the towns visited during the past week was in a mining and quarrying section. Many of the employed were of the ignorant, swearing, drinking, superstitious class. The lodges quite naturally found among them good soil for growth. As the lilies in the midst of a mud puddle retain their snowy whiteness, so I was glad to find several in the midst of such unfriendly surroundings leading exemplary Christian lives.

The home where I received a welcome and the best of entertainment was a model Christian home. The father, mother and six children were not only members, but all workers in the church. One son is a minister of the Gospel. No wonder that the parents rejoice as they enter their declining years to see their sons and daughters going forth in honor to bless the world. This is the kind of a family that naturally takes an interest in reform work. They have but recently come to a knowledge of our work. Their interest increases with a knowledge of the evil and what is being done. I do not refer to this home because there are not many others as good and happy, but as a sample of the kind of people that I find everywhere, who welcome the truth we have to bring.

Since last writing I have spoken six times in three towns: Chalfont, in Bucks county, Parker Ford and Harmonyville, in Chester county. In each instance the last lecture has been the largest in attendance. The lodge people became alarmed and excited because of the exposure of their so-called secrets, and the friends rejoice because of the light given. I meet in every town the same old stale lodge arguments that have been answered a thousand times.

The lodge men still say we cannot be believed because we are perjured. That lodges must be good because good men belong. The people not belonging to lodges have many of them been fed so long on such stuff that it is difficult to get them to reason. However, when the absurdity of these claims are shown, there are always those who welcome the truth. While Barnum is said to have remarked, "The American people like to be humbugged," there are some who do not, and always those who are anxious to get out of the humbug when they find what it is.

As usual I have put the *Cynosure* into the homes of many of the best citizens in the places visited, and it will carry the light when I am gone. What a blessed thought, we can all be light bearers by circulating the *Cynosure.*

A friend who subscribed for our paper and is employed in a public place, said, "I am afraid your work here will not do any good. I never heard the lodge men swear so in my life!" This brother though meaning well had evidently had little experience in the "casting out of devils." The devil does not meekly fold his arms and leave when attacked, but sets those possessed to tearing around like they were crazy sometimes. Of course these fellows would swear. They had been trained to swear in the lodge. If our friend's courage does not fail he may get some of them to give up their unfortunate swearing to become Christians.

Most of the country towns in this section have hotels where liquors are sold. As a rule these hotels are lodge headquarters, and the saloonkeeper the man with the biggest title. At Chalfont there is the Eagle hotel where the lodge called "The Eagles" gather. As the eagle is a bird of prey, would it not be well to call the liquor vender the old catcher eagle?

I have appointments in the Mennonite and Swankfelter churches here. Of the Swankfelter denomination I know but little, but understand they do not favor the lodge. Onward and upward. For Christ and victory. May this be our motto. W. B. Stoddard.

MEETINGS IN MINNESOTA.

Northwood, Ia., March 24, 1896.

Dear Bro. Phillips:—Please send me fifty copies of *Lodge Lamp* of March '96. I have recently seen the Modern Woodmen ritual and had intended to write you about it, but now you came ahead of me. As far as I see it is the same thing.

Since my last writing I have had two successful meetings on the lodge issue. One was in Mower Co., Minn., in Rev. Ottersen's congregation near Adams. The church was crowded with people who listened two hours and a quarter to a lecture on lodge charity and lodge religion. Last Sabbath night my church on Round Prairie was crowded to hear a lecture especially on minor orders and their method of doing business on the assessment plan.

The constitution of my denomination debars members of any secret society from becoming members, and any member of the congregation who joins a secret society thereby loses his right to speak or vote in our congregational meetings; also other privileges in the congregation. Such a member will be instructed and will be left the choice of leaving either the congregation or the lodge. Two such cases have been tried in my congregation, but am sorry to state that the lodge came out victorious. I have by experience come to the conclusion that prevention is better than cure. O. T. Lee.

THE DUTY OF YOUTH.

ACCEPT RELIGION AND SEEK TO BE A MAN.

Rev. Dr. Madison C. Peters Advises Young Men—There Is One Assured Alliance For Every Soul In Christ—Don't Spend the Present In Hope of Future Repentance.

Rev. Dr. Madison C. Peters Sunday morning, March 22, at the Bloomingdale Reformed church, New York, took "Christian Manliness" as the subject for his discourse. He said:

Last Sunday morning we discoursed from the text II Chronicles xxxiv, 3, "Josiah while he was yet young began to seek after the God of David, his father." We cited only the first part of the text. Let us make use of the latter part today, "the God of David, his father"—"forefather" of course is meant. Josiah's father was a decidedly bad man, the court life was utterly corrupt, the officials were mostly idolaters and national religion was at the lowest ebb. But his mother was a good, pious woman. We are told in the second book of Kings that Josiah's mother's name was Jedidah, which means "the Lord's beloved." God pity the man who has a fool of a mother! To have a foolish father is bad enough, but a foolish mother is a positive calamity. A mother's influence is greater than a father's. Most of us have had good mothers; many of them are now in heaven. Can you think of your mother without tears starting in your eyes? That dear old face—ah, the memory of it is a sermon! And if the father happened to be, as he was in this case, a thoroughly ungodly man, I think it only adds to the magic power of the mother's goodness.

Josiah began his religious life when he was 16—none too soon. He was the son of godly parents. His mother was distinguished for her culture and piety. Aaron Burr was brought up amid influences which augured well for his future. When he was 19 years of age, the spirit of God dwelt powerfully with his soul. He became deeply awakened and saw that he must come to a decision between the world and God. One or the other he must choose. While in this state of spiritual distress he retired for a week or two in the country for the express purpose of giving the matter full consideration. But he came home with the resolution "never again to humble himself about his soul's salvation." We all know the result. Soured against all the world, he died, a miserable and hopeless man.

I want to call your attention to the complexion of Josiah's piety. "He began to seek after the God of David his father." He was true to the religion of his fathers. The true rank is the aristocracy of grace. There is the ring of a true Christian manliness in Cowper's lines:

> My boast is not that I deduce my birth
> From loins enthroned, the rulers of earth,
> But higher far my proud pretensions rise—
> The son of parents passed into the skies.

You young men who have forsaken the God of your fathers and call godliness hypocrisy, it is you who are the hypocrites. You have risen many a morning after a night of sin and felt how satiety and loathing were making deep footprints in your nature. You have seen the shamelessness of wickedness and have been too cowardly to say that you saw it. You have laughed at virtue while you were bearing agonies of your flesh which were horrible and indescribable. A young man asked a religious young man to spend a night in pernicious gratification. He refused. "What a fool you are to be so dull," said the tempter. "Well, wait awhile and see who is the fool," said the young man. In ten years' time the tempter was in a dishonored grave and the other was rising to affluence.

If your feet have turned aside, retrace, I beseech you, your steps. Your strong "I will" now may, through God's mercy, turn you from the pit of infamy. But soon weaker will be your will, dimmer your sense of moral beauty, more desperate your passions, till at length you will feel bound, and then find yourself borne over the rapids a lost and helpless wreck.

Now I want you, like Josiah, while you are yet young, to seek after the God of your father. Take Jesus as your personal Saviour this hour. You are born for immortality. The sun shall be snuffed out like a candle, and the stars wither from the vault of night. Thrones shall vanish and kingdoms perish, and the islands of the sea flee away, and the earth be consumed in flame, but you are to live on for ages untold. On these fleeting hours of time hang the destinies of a vast eternity! A Christian lady upon her dying bed summoned her children around her. As they approached her one by one she stretched out her hand and took theirs in hers, and solemnly, for she was on the brink of eternity, she said to them, "I charge you before God meet me at God's right hand." When it came to the turn of the eldest son, a grown up young man, she was greatly agitated, for she knew he had been living a reckless life. She grasped his hand and said—the tears flowing from her eyes: "My boy, ere I die I want you to make a promise. I want you to solemnly promise me that you will seek the salvation of your soul." He hesitated, and stood silent, and hung down his head. It was a time of dreadful suspense. The moments seemed like hours. His spirit would not yield. At last as he lifted up his eyes he met his mother's gaze. Oh, that look! That tender, yearning, pleading look! It pierced his heart. "My son," she again exclaimed, "meet me at God's right hand. Promise." "Mother," he replied, "I will, I will!" Her face brightened up. A heavenly smile stole over her features. She whispered, "Thank God, I can die now," and fell back on the pillow a corpse! Oh, unsaved young man, will you not make me the same promise now? Brother, will you? Oh, climb out of the dust and grasp the crown.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning April 5. Comment by Rev. S. H. Doyle.

TOPIC.—The gift of life and how to use it.—Math. x, 34-39. (An Easter topic.)

"The gift of life and how to use it" is an appropriate Easter topic. Easter speaks to us of life and of Him Who was and is the Resurrection and the Life, and it is only by looking at life through the cross of Calvary and the tomb of Joseph of Arimathæa that we can comprehend its value and understand how it should be used.

The words of the topical reference were spoken by Christ in the second year of His ministry. Twice He had made the circuit of Galilee accompanied by His disciples, but now He is about to send them forth alone. The sermon on the mount had been their ordination, and now He delivers to them their charge, and the sum and essence of it all is that life must be sacrificed for life. "He that loseth his life shall find it."

The word "life" is used for every form of animated existence, from the plant to the eternal life of the soul. In the expression, "He that loseth his life shall find it," the word is used in two senses. In the first place it means the outward earthly life, with all its comforts and pleasures, and in the second place the inward spiritual life, beginning here in faith and ending in heaven in the higher life of the soul, and the meaning of the paradox evidently is that to gain the higher life of the soul we must be willing to sacrifice if necessary the outward earthly life. We must die to this world that we may have eternal life in the next. We must die to self that we may live to Christ. How are we to use life then is answered here for us. We are to sacrifice it that we may live for Christ. We are to live no longer, but Christ is to live in us. With Paul we are to say, "I am crucified with Christ; it is no longer I that live, but Christ liveth in me."

The proper use of life—its sacrifice for the higher life in Christ—is a high standard, but it is none too high. Death is always the price of higher and more abundant life. Then, too, Christ has a just claim to our lives. He gave His life for us, and therefore it is not too much for Him to ask us to give our lives for Him. He gave His life to us, and therefore we should give our lives to Him.

"Know ye not * * * that ye are not your own? For ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's."

Bible Readings.—Gen. ii, 7-9; Deut. xxx, 15-20; Ps. xvi, 11; xxvii, 1; xxx, 5; Math. xvi, 25; Mark ix, 43-50; Luke, xii, 13-15; xxii, 31; John v, 24; Rom. vi, 4, 5, 11; Gal. ii, 19, 20; I Cor. x, 31; II Cor. v, 15; Col. iii, 1-3.

Armor Plated Boys.

It is important in these days that America should have armor plated boys.

A boy needs to be ironclad on:

His lips—against the first taste of liquor.

His ears—against evil sentiments.

His hands—that they do nothing wrong.

His heart—against irreverence and doubt.

His feet—against going with bad company.

His eyes—against dangerous books and pictures.

His pocket—against dishonest money.

His tongue—against impure words.

The Christian armor on her citizens gives more security to the nation than all the armor plate can on her ships.—Selected.

Voting Strength of Christians.

Interesting statistics were recently put forth showing the relative voting strength of Catholics and Protestants in the United States. One-third of our population, or 20,613,307, are church communicants. Of this number 14,000,000 are Protestants and 6,000,000 are Catholics. The number of qualified voters in this country is 15,137,889. Of these actual voters 3,500,000 are Protestant communicants, while more than 10,000,000 are nominally Protestants. The total voting force of the Catholics is a little more than 2,000,000, or about one-fifth that of the Protestants.—St. Louis Post-Dispatch.

Indifference to Unity.

That easy going indifferentism which keeps good natured toward all opinion, for the reason that it cares nothing in particular about any opinion, does not denote either an intellectual or a moral tone that makes candidacy either for the reception of great blessings or for its conveyance. We are not going to reach church unity by dropping, all of us, to the dead level of doctrinal "don't care," but by rising to the positive altitude of mutual coherence in a loved and living Christ.—Dr. Parkhurst.

Intentions and Actions.

God takes into account intentions as well as actions, belief as well as practice, profession as well as life. The purpose is as important as the execution. What we are is the result of what we will and feel. The inner and outer relations must be in harmony with God's requirements.—Presbyterian.

The Quiet Way.

The maelstrom attracts more notice than the quiet fountain. A comet draws more attention than the steady star, but it is better to be the fountain than the maelstorm, and star than comet, following out the sphere and orbits of quiet usefulness in which God places us.—John Hall.

Harbor of Rest.

I come to Thee once more, my God.
No longer will I roam,
For I have sought the wide world through
And never found a home.

Though bright and many are the spots
Where I have found a rest,
Yet in the brightest still I pined
For more abiding rest.

And though a not unkindly world,
Hath done its best for me,
Yet I have found, O God, no rest,
No harbor short of Thee.

—Selected.

Stand by the National Organizer.

Mrs. Carrie Chapman-Catt, chairman of the organization committee of the National American Woman Suffrage association, has telegraphed her refusal to go to assist, for two months, in the splendid campaign now being made in California, where her voice is much desired. She was offered $200 per month and expenses, was promised a royal good time and strongly urged. She wanted to go, but she relinquished it all to plod at the office of the chairman of the organization committee, performing that hard, irksome work with its heavy responsibilities, its penalty of blame and its wearing anxieties. For her service there is no salary.

She does all this because she feels that the strengthening of the association and the extension of its work depend upon just such labor as she is doing.

Our people do not know fully the service rendered and the sacrifices made by Mrs. Catt. Let them consider them, and show their appreciation by coming to her aid in every possible way, especially in the matter of raising funds to carry on her work.—Woman's Journal.

Broke the Record.

By virtue of the Torrens land transfer system, the vote of the sovereign people of Chicago and an accommodating money lender, Mrs. E. E. Hobbs was enabled to break the record for a rapid transaction in borrowing money. Two weeks ago, through her attorney, she filed her application for a certificate of land title under the new system. Thursday afternoon she received her title at 2 o'clock, and a few moments after 3 her attorney returned with a representative of C. T. Reynolds & Son, who had a trust deed on the property recorded as security for an $8,000 loan. Under the old system she could not have obtained the money under two weeks, and the cost probably would have been doubled. The transaction is the fastest on record and entitles Mrs. Hobbs to the championship for rapid borrowing on real estate.—Chicago Record.

But the Women Got In.

The latest university to open its doors to women is the University of Athens. Five women were enrolled for the current term, yet not without violent objection from some of the students. It was with difficulty, according to The Academische Revue, that the authorities could restore order. The question divided the students into hostile parties, and two students went from words to blows, until finally one shot the other with a revolver at the entrance to the chemical lecture room. The New York Nation says, "Strange conjunction of the barbarism of the east and of the west at a temple of science in Athens!"

More's the Pity.

Miss Kate Shelly of Moingona, Ia., who trudged through a raging blizzard at midnight several years ago, and by signaling to a crowded express train on the Chicago and Northwestern railroad saved it from plunging through a wrecked bridge, recently applied to the Iowa legislature for employment in the state house as a menial. She is destitute and has to support her aged mother and an invalid brother.

Proper and Helpful.

An effort is being made to have a jail matron appointed in Indianapolis. The Eastern Star of that city says: "It is certainly clear to every woman who thinks that the proper and helpful thing is to have a woman within the pale of womanly influence, when she needs the protection or correction of the law."

Miss Anthony on Matrimony.

Susan B. Anthony says that it is all right for a woman to pop the question to a man she loves, whether it is leap year or not. Now that woman has become a breadwinner she is no longer in a position to wait for proposals. She can take care of herself and her husband, too, if necessary.

A Woman Astronomer.

Miss Mary Proctor delivered her one hundredth lecture on astronomy recently in Cooper Union, from the same platform on which her distinguished father spoke years ago on the same branch of science. Miss Proctor's success is very pleasing to those who gave her encour-

agement at the outset of her career. It was Mr. George W. Childs who started Miss Proctor on the road to success, just as he started scores of others. Her experience ought to be a lesson and inspiration to others of her sex who have the talent and the ambition to strike out for themselves in a new field of endeavor. I remember Miss Proctor's first lecture distinctly. She considered it a dismal failure and she was almost discouraged and ready to give up, but a few words of cheer from Mr. Childs and others gave her new heart. She tried again, gained confidence in herself and is now alone among women in her chosen field. —New York Letter.

Julia Ward Howe.

Julia Ward Howe is of Huguenot ancestry. She early showed her literary trend, publishing her first volume of poems, which followed somewhat extensive foreign travel, in 1852. She is best known by her "Battle Hymn of Freedom," written in Washington in the fall of 1861. In 1867, with her husband, she visited Greece, where they won the gratitude of the Greeks for their aid in the struggle for national independence. In 1868 she joined the woman suffrage movement, and by pen and voice has been influential in that cause, as well as those of prison reform, national and international arbitration. She has served as president of the Association For the Advancement of Woman for several years, and her life is still one round of ceaseless activity. Mrs. Howe is the most representative pioneer in the department of American literature as connected with woman's progress.

Harken, Women Who Wear Aigrets!

The aigret, so much affected by women in head decorations at the present time, is made of the slender, decomposed dorsal feathers of the small white aigret, or heron. These feathers form the bird's nuptial ornament, being acquired at the pairing time and shed when the breeding is over. The bird inhabits heronries, and it is in the breeding season that they are sought for by the feather hunters. It is then, too, that their anxiety for the safety of their young makes them fearless of the gunners, the instinct of self preservation being overmastered by the love of their offspring. As they hover in a white cloud over the heads of the hunters they are shot down without trouble, and when the few ornamental feathers have been plucked from each bird the carcasses are thrown down in a heap to fester in the sun, and the fledgelings are left to starve in the nests! —Westminster Gazette.

WATER AND ALCOHOL.

Effects of the Two Fluids on the Animal and Vegetable Kingdoms.

If instead of watering our flowers we used alcohol as the fluid, our flowers would be injured or killed. If the clouds poured forth their fatness in the form of alcohol, our vegetation would universally perish. If we tried to feed our families of men and lower animals on alcohol, our animal nature would be a home of disease, ending in a speedy and certain death. If we even diluted our natural fluid with alcohol, our home throughout the vegetable and animal world, were it minute or mighty, would deteriorate and perish; while, as we know well, if we depend on water alone, it flourishes and lives.

The necessity of water for the purpose of life is the fact of facts, traceable in every moving animal or vegetable form, and in man himself of all forms, though so many do not grasp the fact owing to the perverted custom that prevails. Life, indeed, is enshrined in far larger numbers of water drinking human animals than in those which admix the true fluid with fluids that are false.

For strength, activity, intelligence, generation, longevity, the human family, of all living animals, is the single exception as to the use of any other fluid. All the rest depend on one fluid as the holder of life—the grand intermediate between the solid substance and the living essence with which it is blended—the water of life.

As the great ocean of water blends isles and continents which teem with life, so the ocean of the body blends our solids in movable form with the universe of life itself, by which we are made living organizations, good or bad. —Longman's Magazine.

DRINK TRAFFIC IN RUSSIA.

Saloon Keeping as a Private Business to Be Abolished.

Everywhere in Europe the fact is becoming recognized that liquor selling is not only an unbecoming business, but one that is socially and politically dangerous, requiring new and rigid regulation or else total suppression. By far the most important evidence of this trend of European public opinion is to be found in the action that Russian has now taken. In all the history of the modern temperance movement no public law or decree has ever attempted any task so gigantic or of such farreaching importance as that which Russia's new law has undertaken, for Russia has determined upon nothing less than a complete government monopoly of the manufacture and sale of the liquor supply for the entire empire.

Somewhat more than two years are to be allowed for the system to attain completeness. It is to be put in force in eight provinces on the first day of July, 1896, in seven other provinces on the 1st day of July, 1897, and throughout all the rest of the empire on the 1st day of January, 1898. Saloon keeping as a private business will be altogether abolished. The French attempt at a monopoly of wholesale supply has been based very largely upon considerations of public revenue. It does not appear that the new Russian policy rests so much upon financial motives as upon a desire to rid the Russian people, once and for all, of the demoralizing influences of the liquor traffic as privately conducted.—Metropolitan and Rural World.

CONCERNING ALCOHOL.

Some Reasons Why It Should Not Be Taken Into the System.

First, modern science proves that alcohol is not helpful to any vital process. It is the enemy of vitality. It overworks the organs with which it comes in contact, inducing needless friction.

Second, the appetite for alcoholic drinks is cumulative. It has no power of self restriction. It grows by what it feeds on. One glass calls for two, two for three, and so on in dangerous ratio.

Third, the life of a drinking man is apt to be divided into two chapters of a very tragical serial, in the first of which he could have left off if he would, and in the second he would have left off if he could.

Fourth, the power of habit is practically omnipotent. The power of will to cope with it has been proved insufficient. The grooves of action are quickly worn. No harm results from doing without alcohol, but absolute good has been proved to result from such abstinence.—Frances E. Willard in "Do Everything."

Hindrance to All Good.

Regarding Queen Victoria's approval of the provision excluding strong drink from Khama's kingdom and her concluding remark, "I feel strongly in this matter and am glad to see that the chiefs have determined to keep so great a curse from the people," The Scottish League Journal logically says: "This is no utterance that can be discounted because made by an extremist. It cannot be laughed at as like utterances have been when made by rabid teetotalers. It is a verdict from the throne, an arraignment of the liquor traffic in highest place. We venture to say that a comparatively little while ago no such utterances would have been given by her majesty. But now from lowest circles up to the highest the conviction is clear and deep that the liquor traffic is a menace to safety, a hindrance to all good and an engine of destruction physically, socially, morally and spiritually."

Alcohol Fundamentally a Poison.

The French Academy of Medicine and the French Association For the Advancement of Science hold that alcohol is "always and fundamentally a poison." Attention was called by a recent paper read before the latter association to the fact that alcohol chiefly exerts its pernicious influence upon the nervous system, leading to insanity, a statement verified by the records of insane asylums, which contain from one-third to one-half of alcoholic patients.

Cider and Light Wines.

The narcotic power of alcohol, even in cider, is capable of so deadening right feelings and taking away the sense that cider drinkers are likely to be cross and ugly tempered. Cider in any quantity is a dangerous drink and should not be drunk. As alcohol is a poison, it makes cider a poisonous drink.

It was once thought that if people would use "light wines"—that is, wines like claret, which contain only a small quantity of alcohol—they would not want the stronger liquors, and there would be less intemperance. But that does not prove to be true.—Exchange.

In a Drunkard's Grave.

A stronger attack upon the liquor traffic could not be made than is contained in the following lines written by a Washington saloon keeper to his wife just before he committed suicide after a drunken debauch: "Dear Wife—Give all the blame to the business we went into unadvisedly." The writer of those words was once a respected business man. He went into the saloon business, and now his body lies in a drunkard's grave.

Hope.

As sunlight in the western sky
Touches the dark clouds overhead
And tints them silver, gold and red,
So blessed hope, born from on high
Touches our lives. It takes the tears
And blighted dreams of bygone years,
That turned our noonday into night;
The suffered wrongs, the pangs of woe,
That God himself can only know,
And gives to each some ray of light.
It penetrates the deepest gloom
And reaches out beyond the tomb.
—Housekeper.

Four professors of physiology in Switzerland have indorsed the view that alcoholic drinks are not in any way to be classed with foods.

SABBATH SCHOOL.

LESSON II, SECOND QUARTER, INTERNATIONAL SERIES, APRIL 12.

Text of the Lesson, Luke xiv, 15-24—Memory Verses, 21-23—Golden Text, Luke xiv, 17—Commentary by the Rev. D. M. Stearns.

15. "And when one of them that sat at meat with Him heard these things he said unto Him, Blessed is he that shall eat bread in the kingdom of God." Jesus was dining with one of the chief Pharisees on the Sabbath day (verse 1), and, although He knew that they only invited Him in order to watch Him with evil intent, yet He accepted the invitation. He had no fear of man. He lived only to glorify God. He never said anything in secret, but always openly (John xviii, 20). In this house He healed a man who had the dropsy. He then taught humility to those who loved the best places. Afterward He advised His host to do good to those who could not return the compliment rather than to those who could, for thus he would be recompensed at the resurrection of the just—that is, of course, if he was a just man and would take part in that resurrection. This led to the remark of one of the guests as recorded in this verse. See this kingdom and eating and drinking referred to in chapter xxii, 29, 30, 16, 18; also see Rev. xix, 9; xx, 6.

16. "Then said He unto him, A certain man made a great supper and bade many." In Math. xxii, 2, which is probably a parallel illustration, He said, "The kingdom of heaven is like unto a certain king which made a marriage for his son." In Isa. xxv, 6, the abundant provision for the future, which may well be suggestive of the present, is spoken of as "a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." The many who are bidden are comprehended in the "whosoevers" of John iii, 16; Rom. x, 11; Rev. xxii, 17. But how shall they hear of the supper, and its abundant provision, and the great King, and His dear Son, and His great love, unless some one shall bear the tidings? Are we thinking of the hundreds of millions whose invitations are in our hands? And we are taking our own time to pass them on, and a very long time it is, and we do not seem to be in the least bit of a hurry about it.

17. "And sent his servant at supper time to say to them that were bidden, Come, for all things are now ready." An invited guest would think it strange to be required to help prepare the feast to which he had been invited, yet sinners seem to think that they must do somewhat toward their own salvation. This is all wrong, for it is as a feast fully prepared. Our Lord Jesus Christ has by His life and death and resurrection, without the least help from any man, wrought out a complete redemption for all who will accept Him, and He Himself is made unto all such "wisdom, righteousness, sanctification and redemption" (I Cor. i, 30). The great word for us to cry is "Come." See Isa. i, 18; lv, 1, 3; Math. xi, 28; Rev. xxii, 17.

18. "And they all, with one consent, began to make excuse." I saw an illustration of this in connection with the opening of a mission hall in a certain city which the Lord gave me the money to build. It was for the lost and the outcast from all society. We had a nice tea, with an abundance of good things for about 100 people. Free tickets had been given to as many women of the street (for it was specially for them), and they had promised to come, but when the hour had come, and all things were ready, not one woman appeared. I then made a tour of the houses and saloons, and by loving entreaty obtained some; a second tour obtained some men, and a third visit some children, and so our tables were filled. I can never forget it.

19, 20. "I pray thee have me excused," or, "Therefore I cannot come," was the reply from each. How trivial the reasons! A piece of ground to be seen, some oxen to be proved, or a wife to be admired. It is not likely that a man would buy a piece of ground without first seeing it, or some oxen without first proving them, so that there seems to have been some lying back of these excuses. As to the wife, why could he not bring her with him, for a man and his wife are one, and he would be a poor specimen of a man who would accept an invitation to any place where his wife was not wanted? He is also a poor specimen of a Christian who can go where his Saviour is not wanted. An honest reply from these accusers, who evidently did not like the man who made the supper, would have been, "No; I do not care to go." They illustrate the fact that "the carnal mind is enmity against God."

21. "Go out quickly into the streets and lanes of the city and bring in hither the poor, and the maimed, and the halt, and the blind." The servant's responsibility is to deliver his Master's message plainly, faithfully and lovingly; then tell his Master and leave results to Him. We read that the apostles told Jesus all things, both what they had done and what they had taught (Mark vi, 30). Let this be our custom, relying upon His assurance that His word will accomplish that which He pleases (Isa. lv, 11). But now notice that the servant is sent to a new lot of hearers, and are we to be ever inviting the same rebellious people, or speed the invitation to those who have not yet heard? In view of the command, "Preach the gospel to every creature!" what think you?

22. "And the servant said, Lord, it is done as thou hast commanded, and yet there is room." The people possessing this world's goods having refused the invitation, it was next given to those who had no possessions, the poor of this world, etc., but while some of these came there was yet room, for "with the Lord there is plenteous redemption" (Ps. cxxx, 7).

23. "And the Lord said unto the servant, Go out into the highways and hedges and compel them to come in, that my house may be filled." A yet wider range and a more urgent call. Does it not seem as if He was now urging us more than ever to enter the open doors on every side, and at least compel people to hear the glad tidings that so all whom the Father has given to Him may come to Him, and the time of the kingdom come? The portion of the chapter following our lesson teaches us how to be His true disciples. All who truly accept Him are saved by Him, but we are saved in order to become His witnesses and fellow laborers (Acts i, 8; I Cor. iii, 9), and this can be accomplished only on the lines of verses 26, 27, 33.

24. "For I say unto you that none of those men which were bidden shall taste of my supper." Compare chapter xiii, 28 and see Job xxxvi, 18. This does not leave any room for a possibility of another chance after death. While there is life on the earth in this mortal body whosoever will may come, but the soul that dies rejecting Christ cuts itself off from all hope. "Now is the accepted time."

Bubbles or Medals.

"Best sarsaparillas." When you think of it how contradictory that term is. For there can be only **one** best in anything—one best sarsaparilla, as there is one highest mountain, one longest river, one deepest ocean. And that best sarsaparilla is ——?.... There's the rub! You can measure mountain height and ocean depth, but how test sarsaparilla? You could if you were chemists. But then do **you** need to test it? The World's Fair Committee tested it,—and thoroughly. They went behind the label on the bottle. What did this sarsaparilla test result in? Every make of sarsaparilla shut out of the Fair **except Ayer's.** So it was that Ayer's was the only sarsaparilla admitted to the World's Fair. The committee found it the best. They had no room for anything that was not the best. And as the best, Ayer's Sarsaparilla received the medal and awards due its merits. Remember the word "best" is a bubble any breath can blow; but there are pins to prick such bubbles. Those others are blowing more "best sarsaparilla" bubbles since the World's Fair pricked the old ones. True, but Ayer's Sarsaparilla has the medal. The pin that scratches the medal proves it gold. The pin that pricks the bubble proves it wind. We point to medals, not bubbles, when we say: The best sarsaparilla is Ayer's.

CHOKED TO DEATH.

THREE VICTIMS OF A NEW YORK TENEMENT FIRE.

Fireman Forced from a Ladder by a Burst of Flame, at the Same Moment Two Women Drop from Third-Story Windows—Bridge Collapses.

NEW YORK, March 30.—Four people were killed and two injured in a fire in the three story business and tenement building at 374 Hudson street. The dead are: Thomas Malloy, fireman on the steamship St. Louis, suffocated; Archibald Grogan, waiter, suffocated; Mary McMahon, suffocated; Margaret Ryan, 60 years old, died on the way to the hospital from injuries received from jumping from a window. The injured are: Kate Higgins, leg fractured by falling; Edward Walsh, fireman, internally hurt by falling from ladder.

Third Floor Tenants in Great Peril.

The burned building is one of a row of three-story structures owned by the Trinity church corporation. The ground floor was occupied by John H. Eggers, a dealer in confectioners' supplies, and the two upper floors were occupied by several families as dwellings. The second floor, was occupied for the most part by the family of Thomas McManus. It was in the apartments of the McManus family that the fire originated, and it was soon apparent that the lives of many were in danger, for the smoke had permeated every part of the house and the flames were burning briskly. All the McManuses were able to make their way down the stairs to the street before exit in that direction was cut off by the flames. It was among the tenants on the top floor that the chief danger lay. Some of them ran to the roof and escaped in that direction, but others sought to get down by the stairway.

Three Casualties in One Moment.

Miss Margaret Ryan and Miss Kate Higgins on being awakened ran to the front windows on the third floor where they lived. The fireman had already arrived and ladders had been placed on the front side of the house to help take out the tenants whose lives were in danger. On one of these ladders was Foreman Walsh. As he was ascending a burst of flame and smoke shot out of one of the windows and he was sent reeling to the street. As Walsh fell Miss Ryan leaped from the window to the sidewalk, and Miss Higgins, apparently partly overcome by the smoke in the room above, fell to the ground at almost the same time. An ambulance was sent for, but Miss Ryan was unconscious when placed in the conveyance and died before the hospital was reached. Walsh was taken to the hospital at the same time. He is badly, but probably not dangerously hurt.

Dead Found in the House.

After the flames had been extinguished a search of the building was made and the bodies of Thomas Malloy, Archibald Grogan and Mary McMahon were found. All of the persons found dead had been suffocated before they were able to escape. How the fire originated cannot be determined until a thorough investigation is made. The property loss will not exceed $15,000.

THE WAR IN MATABELELAND.

Horrible Murders and Mutilations Committed by the Insurgent Natives.

BULUWAYO, March 30.—Captain Gifford, leading a rescue force, left here on Thursday last and succeeded in rescuing thirty-eight whites who had gone into laager at Inseza. This was not effected until after repelling an attack by a force of well armed Matabeles and inflicting upon them a heavy loss. The loss suffered by Gifford's force in the engagement was one killed and six wounded.

Captain Spreckley, who repulsed a strong force of Matabeles last Thursday, inflicting a heavy loss upon them, has returned to Buluwayo, bringing with him a large number of prisoners. He brings the disastrous intelligence that all the whites in the Filibusi district have been massacred by the natives, including Messrs. Bentley, Edkins, Baragwanath and Carpenter. The corpses of all of those killed were horribly mutilated and their faces were burned almost beyond recognition.

The native police, who are known to have incited the uprising, have been disarmed and several Matabele spies have been arrested. A family of eight persons have been brutally murdered and two prospectors are missing in the country near here. The enemy is reported to be massing only thirty miles distant from here and the keenest anxiety is felt at the outlook, and an attack upon the town is now hourly expected.

Plan to Help Students.

GALESBURG, Ills., March 25.—President J. H. Finley, of Knox college, has drafted a plan for helping students who are working their way through college. It is modeled after Mayor Pingree's potato patch scheme in Detroit. Vacant college and city properties will be given over to such students to be worked for profit. Potatoes and garden truck will be raised. It has been decided to give the plan a trial this spring.

Cullom's Own District for McKinley.

LINCOLN, Ills., March 30.—The Republican county convention named delegates to the state convention and instructed them for McKinley for president. The action of this convention turned Senator Cullom's congressional district against him and instructs a majority of the delegates thereof for McKinley.

A Chance To Make Money.

I read how one of your subscribers made money selling Dishwashers. I ordered one, and my lady friends were charmed, as they hate dish washing. My brother and I commenced selling them, and have made $1,700 after paying all expenses. We don't canvas any. Our sales are all made at home. People come or send for them. The Mound City Dishwasher is the best Dishwasher on the market. Our business is increasing and we are going to keep right on, until we make ten thousand dollars. We sell from 5 to 15 machines every day, and some days more. The Dishwasher is lovely, every housekeeper wants one. There is no excuse to be poor when so much money can be made selling Dishwashers. For full particulars, address The Mound City Dishwasher Co., St. Louis, Mo. They will start you on the road to success.—A Reader.

Every man having a beard should keep it an even and natural color, and if it is not so already, use Buckingham's Dye and appear tidy.

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1 Iron Last, 8 inches.
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1 Iron Standard, with Base.
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1 Package 4-8 Wire Clinch Nails.
1 Package 5-8 Wire Clinch Nails.
1 Package 6-8 Wire Clinch Nails.
6 Pairs Star Heel Plates.
½ lb Copper Rivets and Burrs.
1 Steel Punch.
1 Sewing Awl, complete.
1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

All these tools are full-sized, practical, neat, and cheap; not mere toys. They enable any person to do his own half-soling, boot, shoe, rubber, harness, and tinware repairing.

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Our Improved Harness and Saw Clamp is an indispensable tool in sewing a harness or filing a saw. The jaws are thrown open mechanically by a coiled spring on the bolt.

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ITEMS OF INTEREST.

STATE NEWS GATHERED FROM HERE AND THERE.

Some of the Important Happenings of the Week Reported by Telegraph—Matters Which Will Be of Interest to Our Readers—State News in Brief Form.

GOVERNOR ALTGELD INDICTED.

Grand Jury at Champaign, Ills., Says He Violates the Flag Law.

CHAMPAIGN, March 27.—Governor John P. Altgeld and the entire board of trustees of the University of Illinois have been indicted by the Champaign county grand jury for alleged neglect or refusal to comply with the law requiring the American flag to be displayed over the university buildings. The flag has been displayed from the flag pole in front of the military hall, but not from the separate buildings.

SPRINGFIELD, Ills., March 26.—Governor Altgeld when he received information about the indictment by the Champaign county grand jury said: "If such a thing has been done it only shows that there are some very small, narrow people over there. * * * The states attorney of Champaign county, who probably secured the indictment, cares nothing about the trustees, and probably wanted to strike the governor, thinking that it would be good politics to do so.

"The flag probably has been kept flying above the institution most of the time. If any one had felt aggrieved he could have called the attention of the president of the university to the failure. * * * It is sad to think that a grand jury composed of citizens of that county should take such a step as this. It is humiliating and tends to hold the trustees and the university up to ridicule. * * * The governor and trustees of the university can stand it if the people of Champaign county can."

FALLS INTO AN EXCAVATION.

Child Killed by the Collapse of a Two-Story Brick Building.

DECATUR, Ills., March 25.—By the collapse of the California restaurant, a two-story brick building, the 5-year-old son of R. O. McGlasson was killed. The building caved into an excavation on the adjoining lot. R. O. McGlasson and wife, their son Scott and their daughter, 6 years old; Robert Warren and Martin Kinney, were asleep in the building. The accident happened at 4 a. m. None was badly hurt except the boy that was killed. The building was completely wrecked and most of the furniture ruined. The night clerk and two customers heard the building crack and bricks falling and got out before the crash came.

Peoria Puts On Her Best Deportment.

PEORIA, Ills., March 27.—The sub-committee of the Democratic state central committee, which is to decide on the location of the state convention, was here yesterday. The members were given a reception on the board of trade, and a luncheon, drives, banquet, serenades and receptions occupied the remainder of the day. Peoria, after losing the Republican convention, is all the more anxious to get the Democratic convention and her chances are believed to be good.

Tons of Wealth Moved at Chicago.

CHICAGO, March 30.—Over $16,000,000 in gold, silver and currency were removed from the office of the sub-treasury in the old government building Saturday to temporary offices in the Rand-McNally building. There were 16½ tons of gold, 10 tons of silver, 5 tons of coppers, nickles and dimes, and $3,500,000 in currency. Large squads of policemen and detectives armed with Winchesters stood guard while the treasure was being carted through the streets to its temporary resting place.

ELEPHANT KILLS HER KEEPER

In Revenge for Having an Iron Hook Thrust Into Her Head.

CHICAGO, March 26.—Empress, a big elephant attached to a traveling circus, attacked and killed her keeper, Frank Scott, yesterday afternoon. The keeper had been giving the animal exercise, riding her up and down an alley. Upon returning to the barn Scott jammed the iron hook with which he controlled the movement of the beast into the flesh just above the right eye, then slid down the forehead to the ground. Scarcely had his feet touched the ground when Empress seized the man with her trunk, raised him high in the air, and hurled him against the doors with such force that they were smashed to kindling wood and the keeper lay a mangled and bloody heap upon the barn floor.

The crazed elephant then charged up and down streets and alleys on the west side, and although escorted in her wanderings by a small army of policemen was not captured until late last night. Several persons narrowly escaped death from the crazed animal's charges. Scott died shortly after being dashed through the barn doors.

Mrs. Davidson Acquittee.

SAN FRANCISCO, March 26.—Mrs. Mary A. Davidson was acquitted after a brief trial yesterday of the charge of having extorted $500 from Rev. Dr. C. O. Brown. The clergyman and the police detective (who testified merely to the arrest of Mrs. Davidson) were the only witnesses for the prosecution, and the defense presented no evidence.

THE MARKETS.

New York Financial.

NEW YORK, March 28.

Money on call was easy at 3 per cent.; prime mercantile paper 5@6 per cent.; sterling exchange firm, with actual business in bankers' bills at 488½@488¾ for demand and 487½@487¾ for sixty days; posted rates, 488@488½ and 489@489½; commercial bills, 486½@476¾

Bar silver, 63½; Mexican dollars, 54¼.

United States government bonds easier; new 4's registered, 116⅝; do. coupons, 116⅝; 5's registered, 113¼; 5's coupons, 113¼; 4's registered, 103¼; 4's coupons, 110⅝; 2's registered, 95; Pacific 6's of '97, 102.

Chicago Grain and Produce.

CHICAGO, March 28.

The following were the quotations on the Board of Trade today: Wheat — March, opened 61¾c, closed 62⅝c; May, opened 63¾c, closed 63⅞c; July, opened 63¾c, closed 63½c Corn—March, nominal, closed 29¾c; May, opened 29⅝c, closed 29¾c; July, opened 30⅝c, closed 30¾c Oats—March, opened 18⅝c, closed 18¾c; May, opened 19¾c, closed 19¾c; July, opened 20⅛c, closed 20⅛c. Pork—March, opened $8.80, closed $8.75; May, opened $8.90, closed $8.85. Lard — March, opened $5.12½, closed $5.12½; May, opened $5.20 closed $5.20.

Produce: Butter—Extra creamery, 21c per lb; extra dairy, 18c; packing stock, 8½@9c. Eggs—Fresh stock, 9½@10c per dozen. Dressed Poultry — Chickens, 9 @ 10c per lb.; roosters, 5 @ 5½c; turkeys, 13 @ 14½c; ducks, 10@13c; geese, 7@10c. Potatoes—Burbanks, 18@20c per bushel. Sweet Potatoes—Fair to choice $2.00@2.75 per bbl. Apples—Fair to choice, $2.00@3.75 per bbl. Honey—White clover, 1-lb sections, fancy, 12@13c per lb.; broken comb, 8@10c; extracted, 5@6c. Cranberries — Cape Cod, $7.50@8.50 per bbl.

Chicago Live Stock.

CHICAGO, March 28.

Live Stock—Prices at the Union Stock Yards today ranged as follows: Hogs—Estimated receipts for the day, 13,000; sales ranged at $3.10@4.10 pigs, $3.90 @ 4.15 light, $3.70@3.80 rough packing, $3.80@4.00 mixed and $3.80@3.95 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 8,300; quotations ranged at $4.00@4.30 choice to extra shipping steers, $3.75@3.95 good to choice do., $3.50@3.70 fair to good, $3.30@3.60 common to medium do., $3.20@3.70 butchers steers, $2.80@3.35 stockers, $3.25@3.60 feeders, $1.50@3.55 cows, $2.40@3.75 heifers, $2.00@3.55 bulls, $2.50@3.85 Texas steers, and $3.00@6.25 veal calves.

Sheep and Lambs—Estimated receipts for the day, 500; sales ranged at $2.90 @ 3.90 westerns, $2.10@3.35 Texas, $2.50@4.00 natives, and $3.25@4.70 lambs.

St. Louis Grain.

ST. LOUIS, March 28.

Wheat — No. 2 red elevator, 69c; on track, 71@73c; May, 59¾c; July, 60⅝c. Corn—Cash, 26½c; May, 26¾c; July, 27¼@27⅜c. Oats—Cash, 18¾c; May, 19½c; July, 1[illegible]c. Rye—track, 37c bid.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Mar. 23 to Mar. 28:

Ellen T C Rockwood, R J Wisnoes, Rev W B Stoddard 2, Freeman Doolittle, J F Icke, Wilson Stewart, Thomas Jamison, Thomas Gilmore, W Fenton, L M Hausmann, C C Martin, W W Huston, Nelson Deveneau, Jos Morris, James S Hitchcock, C L Osgood, Jane A Milligan, Josiah Swank, A W Brim, Levin Wilson, John Watson, Royed G Wood.

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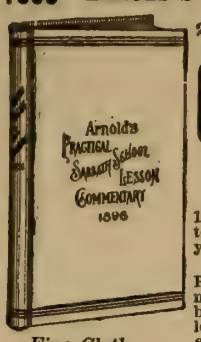

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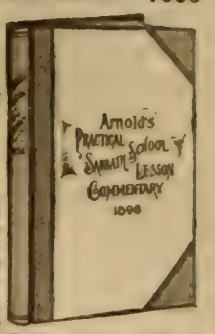

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FIFTH. The Sabbath school should be under the foster care of an evangelical denomination. So-called union schools are to be discouraged.

SIXTH. The Sabbath School should not "burrow up" during the winter.

It is enough to put the blush of shame on the cheeks of all Protestants to know that the Catholics are vastly outdoing them in the training of children. That a reform may be effected among the former in this direction, each plank in the above platform will be persistently defended by this paper. Parents whose hearts have long ached because of the altogether loose and haphazard manner in which those who are intrusted with the spiritual oversight of their children perform their duties will joyfully welcome its weekly visits.

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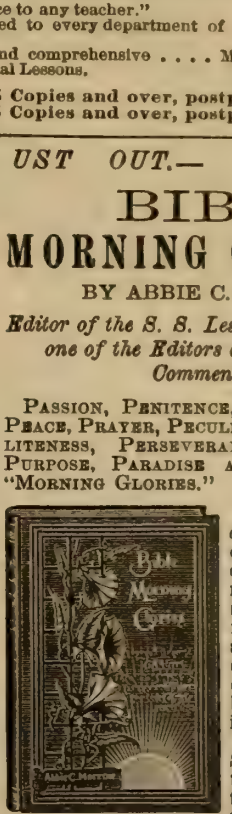

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FARM FIELD AND GARDEN

EARLY POTATOES.

Thorough Pulverization of the Soil Required—Plant Deep.

Early home grown potatoes of good quality and fair size are in demand in most local markets. Not all potato soil is adapted for an early crop. Neither is all potato climate suitable for early maturity. The nature of the soil must be such that it admits of early tillage in the spring. The physical condition of the soil must be such that it generates and retains heat. It naturally suggests a soil that contains considerable sand. Such a soil must be rich in available plant food. If manure is applied in the spring, it must be well decomposed and in such mechanical condition that it can be easily incorporated with the soil. In many instances the application of stable manure in the spring for early potatoes is a positive injury of sod ground. The manure should be applied in the fall. A correspondent of Country Gentleman, who wrote the foregoing, is also authority for the following:

Wood ashes in conjunction with stable manure pay. The earlier the planting the better the soil should be prepared. When the temperature of the soil is between 30 and 40 degrees, plants cannot as readily obtain nourishment as when the soil is warmed to 60 degrees and upward. Hence the necessity of helping the plants by thorough pulverization. Early potato raisers are frequently baffled at this point—the ground is too wet when potatoes should be planted. If we have three or four days' clear weather, we can partly overcome this hindrance by using the cultivator or double shovel plow. Let the cultivator run about two inches deep the first time. This loose soil will soon dry out. Next cultivation, go deeper.

If we use an iron double shovel plow or a two horse cultivator, we can stir the soil as deep as with a two horse plow. By adopting this plan instead of using a breaking up plow the soil gradually dries out as the depth of the plowing progresses. The disk harrow or two horse cultivator could be profitably used even if we break the ground with a two horse plow. Work the surface soil as deep as these tools will stir it; then turn it over with the plow. Repeat the operation with cultivator and disk harrow. We then have not merely the surface well fined, but also that part the potato roots will occupy.

We take for granted that the early potato ground is to be followed with a second crop, either for market or furnishing feed for the domestic animals. If the second crop is to be planted before the potatoes are dug, this crop will partly regulate the distance of the potato rows. The size of the potato tops must also be considered. It is preferable, however, on account of double cropping to select a variety with small vines. Thirty-three by 33 inches is a good distance for the Early Ohio, used in some localities.

Shall we plant in check rows? For some second crops it is almost necessary. As far as the success of the potato crop is concerned we always get a better yield if we can cultivate both ways. After several years of dismal failure we learned that early potatoes should be planted deep. Furrow out to a good depth. Drop the potatoes with hand and cover with hoe.

Sowing Clover Seed.

An Ohio farmer who has had much success writes to American Agriculturist that all depends on the condition of the soil at time of sowing. He says:

The condition that I require is that the ground be slightly frozen, just enough to cause the surface to become rough or honeycombed. Seed sown on such a surface will naturally find the lowest places, will fall to the bottom of the cell-like crevices. and when a thaw comes the seed is so deeply covered that none will grow until spring has really come. Quit sowing just as soon as it begins to thaw, as the seed will stick to the soil wherever it falls. Never sow on snow if you want an even stand, for, should the snow melt quickly or go off with a rain, much of the seed is carried to the low places, and there grows in great bunches. Never sow after a rain, when the surface is smooth and packed, as in the condition of the surface is the great secret of success. If I fail to get the proper conditions from freezing, I wait until early in April, when the wind and sun cause the ground to crack almost as much as from freezing. I have had good stands when sown in this way.

Permanence of Deep Drains.

In all northern localties underdrains should be put down to at least three feet in depth if a good outlet can be had. Shallow drains are soon washed out, or the frost penetrates to their bottom in severe weather and disarranges the tile or stone used as a waterway. We have frequently seen drains put down to a depth of 20 inches or two feet that after a few years would be worthless. We have dug and laid drains upward of 36 years ago that are yet in good condition. They were all three feet or more in depth.—American Cultivator.

News and Notes.

The department of agriculture of Pennsylvania has decided that the use of preservative agents composed of boracic acid, salicylic acid, etc., is injurious to public health.

Strawberry plants should not have their winter blanketing of litter removed till growth begins.

Lettuce and radishes under glass are especially crisp and sweet and tender and as easily grown as outside.

The Florida Farmer makes this statement: It has been pretty well established that ground phosphate rock or "soft phosphate" is available for plant food only to a very limited extent and to but very few plants.

An Illinois farmer who grows potatoes under straw on the uplands says that the river bottoms are not adapted to straw potatoes.

There is more catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address.

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OF NOVEMBER 4TH, 1896

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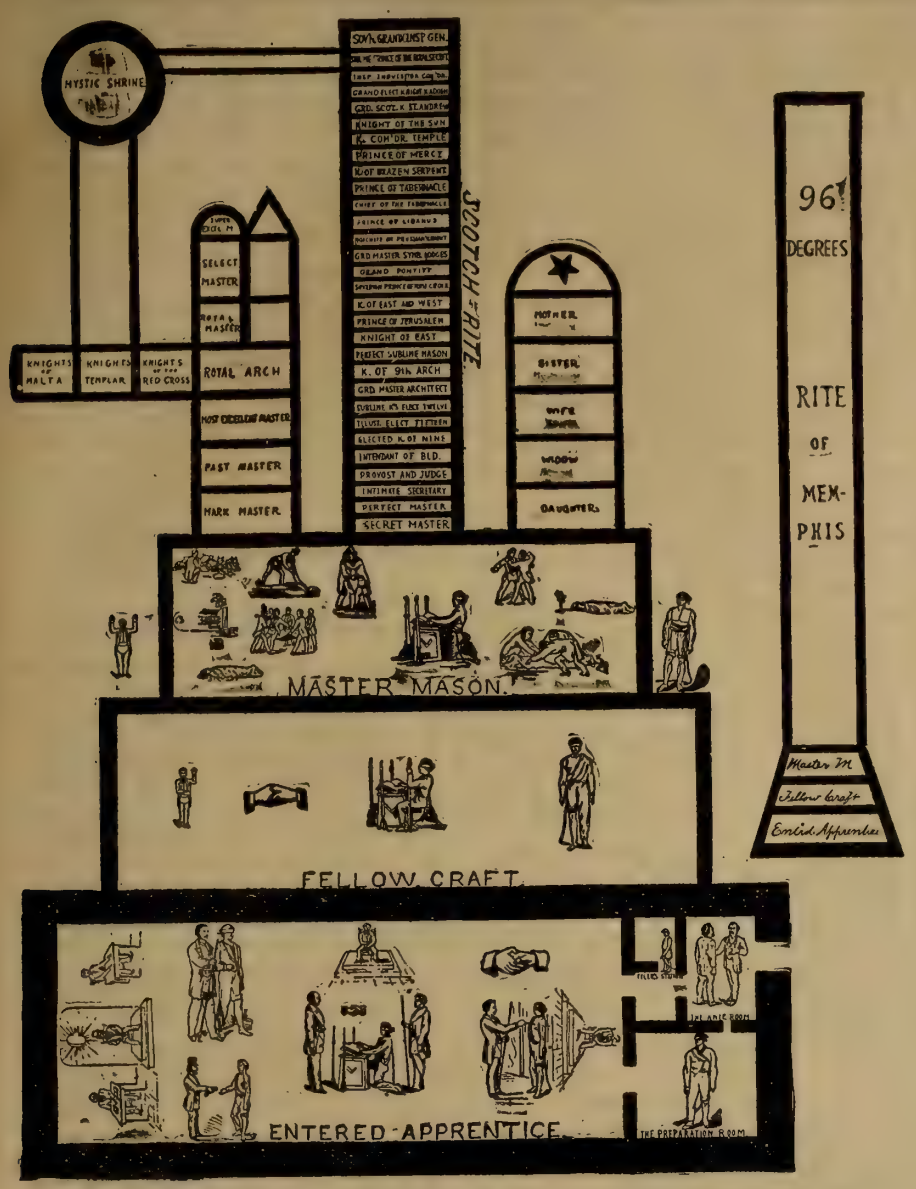

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By Joseph Cook, Boston. He quotes the law of Vermont which makes the administration of the Masonic oaths illegal. Joseph Cook's address is a national treatment of a national subject, and very valuable for reference.

Light on Freemasonry. By Elder D. Bernard, Cloth, $1.50. paper, 75c.

Finney on Masonry. Cloth 75c., paper 35c.
The character, claims and practical workings of Freemasonry. By ex-Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes.

Masonic Oaths Null and Void: or Freemasony Self-Convicted. 207 pages. Postpaid, 40c.
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Judge Whitney's Defence before the Grand Lodge of Illinois. 15c.
Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry.

General Washington Opposed to Secret Societies. 10c.
This is a re-publication of Governor Joseph Ritner's "Vindication of General Washington from the Stigma of Adherence to Secret Societies," communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life-undoubtedly because they considered him a seceding Freemason.

Morgan's Exposition, Abduction and Murder and Oaths of 33 degrees. 304 pages, cloth, $1.00,
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The New Berlin trials began in the attempt of Freemasons to prevent public initiation by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons swore to the truthful revelation of the oaths and penalties.

Grand Lodge Masonry. 5c. each
Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities.

Masonry a Work of Darkness, adverse to Christianity, and inimical to Republican Government. 15c.
By Rev. Lebbeus Armstrong (Presbyterian) a seceding Mason of 21 degrees.

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By I. R. B. Arnold. Brief sketches from the mythology of Rome, Greece, Egypt, India, Persia, Phrygia, Scandinavia, Africa and America, showing the relations and unity of the past and present systems. The idolatrous worship of the Masonic lodge is thus clearly seen and understood.

Masonic Outrages. Postpaid, 20c.
Compiled by Rev. H. H. Hinman. Showing Masonic assault on lives of seceders, on reputation, and on free speech; its interference with justice in courts, etc.

History of the Abduction and Murder of Capt. Wm. Morgan. 25c.
As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan.

The Anti-mason's Scrap-Book. 25c.
Consisting of 53 "Cynosure" tracts. In this book are the views of more than a score of men, many of them of distinguished ability, on the subject of secret societies.

The Image of the Beast; A Secret Empire; or Freemasonry a Subject of Prophecy. By Rev. Richard Horton. Third Edition. 200 pages, cloth, 60c.

Sermon on Secretism, 5c. each.
By Rev. R. Theo. Cross, pastor Congregational church, Hamilton, N. Y. This is a very clear expo of the objections to all secret societies, and to Masonry especially, that are apparent to all.

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HISTORY OF A WEEK.

Tuesday March 24.

The Rock Island directors have declared the regular quarterly dividend, payable May 1.

The steamer Richard Peck arrived in New York with several thousand Winchester rifles and an enormous quantity of ammunition, which will be sent to the Cuban insurgents.

With the aid of cathode rays Thomas A. Eddison has succeeded in seeing the heart, lungs, arteries and all the internal organs of one of his assistants with the naked eye.

Silverware and jewelry are rapidly disappearing in the Englewood and Woodlawn districts (Chicago suburbs) owing to the operations of an unusually daring thief.

Governor Morton, of New York, has signed the Raines high license bill and it is now a law.

President Zelaya has established a press censorship which prevents news unfavorable to the government concerning the Nicaraguan rebellion from being sent out. Private information says the insurgents are not losing ground.

Wednesday March 25.

Commissioner Eva Booth left Chicago declaring she felt confident there would be no general defection from the ranks of the Salvation Army.

The war department is about to issue its annual report treating of recent developments in military science, of small arms and all kindred subjects. Owing to the limitations imposed by the new printing act but 1,000 copies of the publication can be issued.

Postmaster Hesing, of Chicago, has been elected honorary captain of the postal clerks' base ball team, organized in that city.

The American Anti-Semitic association has established an organ called Der Anti-Semit, which will be published in Brooklyn, with Herr Ahlwardt, the Berlin agitator, as its editor.

John L. Wilson, ex-assistant manager of the Keene-Sutterlee Leather company, of Philadelphia, which failed for nearly $1,000,000, has been arrested at Rio Janeiro.

Thursday, March 26.

J. F. Seiberling & Co., proprietors of the Empire Mower and Reaper works, of Akron, O., have made an assignment. The liabilities will amont $250,000, while the assets are estimated at something over $300,000.

John M. Doty, of Chicago, was drowned in the Mississippi river, near Savanna, Ills., while hunting in a small boat.

Promoter Wing, of Springfield, Ills., is on trial at Paris, France. Wing arrived in France early in 1895, hoping to raise money on bonds of the Rock Island, Peoria and St. Louis railway. After selling several block of stock he was arrested on the charge of fraud. He will be acquitted.

The Ohio house of representatives has passed the Fosdick bill to compel women to remove their hats in theaters and other places of amusement.

The liabilities of P. H. Kelley, who recently assigned at St. Paul, are placed at $708,837 and the assets at $344,208.

The jury in a divorce case at Brookings, S. D., is composed of six men and six women.

Friday, March 27.

A profound impression has been caused at Rome by Baron Blanc's confirmation of the fact that the defensive Anglo-Italian alliance exists. Its conclusion proves great ability on ex-Premier Crispi's part.

Honduras is said to be intriguing to reinstate Chief Clarence as head of the Mosquito territory. The object is to deprive Nicaragua of its Caribbean littoral, it is said, and to constitute a separate state which shall be allied to Honduras.

A terrible explosion of fire damp has taken place in a mine at Brunnerton, New Zealand. Five persons were killed outright and sixty more are entombed with no hope of being rescued.

The state department at Washington has received a cablegram from United States Minister Smythe at Port au Prince, Hayti, confirming the Paris report of the death of President Hippolyte, of Hayti.

Saturday, March 28.

William Clearihue was found dead in his room at Chicago, where he had swallowed carbolic acid. He was out of work and could find no employment.

The Smith, Wilson & Sears Paper company, of Holyoke, Mass., has called a meeting of its creditors. The liabilities are $200,000.

There are thirty-two youngsters in Cincinnati and Covington and Newport, Ky., who will not have their first birthday anniversary till 1904.

Dr. J. D. Buck, of Cincinnati, will succeed the late W. Q. Judge as president of the Theosophical Society of America.

The senate committee on public buildings and grounds voted to recommend the passage of the bill appropriating $2,000,000 for a new public building at Indianapolis.

The re-investigation of the Oldhouse mystery has been completed. Nothing to throw any light into the darkness surrounding the death of the seven people has developed since the discovery of the bullets. The coroner's verdict at Alma, Mich., was "murdered by unknown persons."

W. H. Person was found dead in bed at Paxton, Ills. He formerly resided at Jacksonville.

Monday, March 30.

Two three-story warehouses of the Pleasure Ridge Park Distillery company, Louisville, have been totally destroyed by fire with contents, including 30,000 barrels of whisky. Loss, $425,000.

Oxford won the great English 'varsity race on the Thames, being her seventh consecutive victory over Cambridge. It was a close race, Oxford only winning by two-fifths of a length. The time, 20:01, was phenomenal considering the conditions. During the race it rained, hailed and blew, the water being so rough that the boats were half full of water at the finish.

Three hundred Chinese were blown to atoms by the explosion of a magazine attached to the fort at Kiang, in China, Feb. 24. The disaster was the work of mutinous soldiers.

Republicans of Omaha and Douglas county, Neb., elected McKinley men as delegates to St. Louis, with Manderson as second choice.

The thermometer registered 92 degrees in the shade at Munich, Germany, on Wednesday last and 80 in Berlin.

Robert K. Scott, who was governor of South Carolina during the reconstruction period, who now lives in Ohio, has arrived in Columbia, S. C., and politicians say he is there in McKinley's interest.

NATIONAL LEGISLATURE.

Synopsis of Proceedings in Both Houses of Congress.

WASHINGTON, March 26.—The first reference to adjournment of congress came in the senate in a resolution offered by Platt, proposing an adjournment on May 2. The resolution was referred to the appropriations committee, as any determination as to adjournment must depend upon the condition of appropriation bills The adoption of a resolution allowing ex-President Harrison to receive decorations from Spain and Brazil was postponed by an objection from Allen. Gallinger of New Hampshire proposed an amendment prohibiting the United States or any state from giving any recognition or financial aid to any church or religious institution. Most of the day was spent on the legislative appropriation bill which was not completed.

The house took up the naval appropriation bill and passed all the paragraphs save those relating to the increase of the navy. The bill carries $31,611,084, and authorizes four new battleships and fifteen torpedo boats. During the day Boutelle and Wheeler had an altercation over the record of the Democrats on the bill to retire General Grant. The altercation was a mild one.

WASHINGTON, March 27.—The senate spent most of the day on the legislative appropriation bill, but did not complete it. Sherman moved to strike out the change from fees to salaries for attorneys and marshals. A few unimportant local bills were passed. The naval appropriation bill was passed by the house, without substantial amendment. The bill as passed carries $31,611,034 and authorizes the construction of four battle ships and fifteen torpedo boats, the total cost of which will be in the neighborhood of $85,000,000. Heatwole introduced a resolution authorizing the president to appoint a commission of nine citizens eminent in trade, political economy and banking to act with the comptroller of the currency to investigate our banking and currency system and report to congress.

WASHINGTON, March 28.—The senate rejected the amendment offered by Sherman to the legislative appropriation bill striking out the change from fees to salaries for United States attorneys and marshals. A clause changing the date of assembling the New Mexico legislature from December to May, 1897, was stricken out on motion of Hill, he declaring it a political clause that had been "sneaked in." Three Republicans—Dubois, Frye and Wolcott voted with the Democrats. The bill was passed. An executive session was held, and adjournment taken to Monday.

The house, in spite of Cannon's efforts to the contrary, refused to consider the sundry civil bill and took up private claims, finally concluding to consider only pensions, much to the disgust of the Democrats, who wanted to consider war claims. A few bills were acted upon, but none of general interest. At the night session a number of pension bills were favorably acted upon, and adjournment to Monday taken.

Favor Eight Hours.

INDIANAPOLIS, March 26.—The executive council of the American Federation of Labor adjourned yesterday afternoon. It was given out that the headquarters will be moved at the close of the the present year to some other city, probably Chicago. The committee report on the eight-hour question was unanimously adopted and given out as the sentiment of the council. It favors a movement for an eight hour day.

WILD TIME IN TEXAS.

McKinley Men Raise a Row in Convention When Defeated.

AUSTIN, March 27.—The Republican state convention, which had been in session in this city since Tuesday, adjourned sine die yesterday afternoon after having enjoyed the distinction of narrowly avoiding a funeral, and having—the not-unusual thing nowadays in Texas—a split convention.

The convention elected the following delegates to the St. Louis convention: N. W. Cuney, of Galveston, Allison man; W. R. Makemson, of Georgetown, Reed man; E. H. Terrell, of San Antonio, Allison man; C. H. Ferguson, of Richmond, Reed man. Hardly had the vote on the selection been announced than the long-anticipated row was in force. As the chair declared the men elected a wild whoop from the very center of the McKinley delegation proclaimed that the trouble had begun. One burly negro came plowing through the jam, pushing men in front of him as if they were so much chaff, and in his wake came half a hundred excited followers wild with excitement.

Matters looked desperate for awhile. Revolvers were drawn and numerous fist fights took place but no one was kiled.

Immediately after the regular convention adjourned the McKinley faction took charge of the hall, and organizing their convention in due form elected the following delegates to St. Louis: John Grant, of Sherman; Frank Hamilton, of Austin; S. L. Smith, of Colorado, and W. E. Davis, of Fort Worth. This convention did not consider a platform, but adopted resolutions indorsing McKinley for president and instructing the delegation sent from here to vote for him as long as his name was before the convention.

REED'S FIRST GUN.

The Bay State Republicans Fire It with Much Enthusiasm.

BOSTON, March 25.—A larger and more enthusiastic body of prominent Republicans has seldom met at a state convention here than was gathered in Music hall yesterday to elect four delegates-at-large and their alternates to attend the national convention at St. Louis in June. Of 2,002 delegates entitled to seats in the convention 1,851 were in attendance, full of enthusiasm for Hon. Thomas B. Reed, as candidate for president of the United States.

The Reed resolution reads as follows: "Massachusetts Republicans have never undertaken to pledge or bind their delegates to a national convention. We do not intend to do so now. But we think it fitting to declare our decided preference among the candidates for the Republican nomination to the presidency. We present to the national convention for nomination as president and we urge all our delegates to give their earnest, united and active support to a fearless leader tried in many hard conflicts, a man of national reputation, of unblemished character, unswerving Republicanism and great abilities, the Hon. Thomas B. Reed, of Maine." To carry out this part of the platform the following delegates-at-large were selected: Henry Cabot Lodge, W. T. M. Crane, Eben S. Draper and Curtis Guild, JR.

GEN. HARRISON GIVES A DINNER.

Has a Celebration as an Announcement of Peace in the Family.

INDIANAPOLIS, March 30.—Yesterday was made the occasion of an auspicious event at the home of ex-President Harrison in this city. It was the last Sunday but one prior to his marriage with Mrs. Dimmick, and he celebrated the occasion by giving a dinner to his son Russell Harrison and wife, his daughter Mrs. McKee, and the latter's two children. It was a family affair, and was considered a significant announcement that whatever differences may have existed between the ex-president and his children on account of his approaching nuptials have at last been smoothed over.

That this is the case is evidenced by the statement said to have been made by Russell Harrison, in which he assured his friends that only the most amicable relations existed between the children and father. General Harrison and his retinue will leave this city tomorrow for New York to prepare for the marriage. Mrs. McKee and children and Russell Harrison and the latter's wife will accompany him.

NEW YORK, March 30.—Easter Monday at 4 p. m. is the time fixed for ex-President Harrison's wedding. It will take place in St. Thomas' (Episcopal) church, the rector officiating.

SHAKE-UP ON THE TRACK.

Sensational Disclosures in California Horse Racing Circles.

SAN FRANCISCO, March 28.—As a result of sensational disclosures in racing circles, the stewards of the California Jockey club have made a clean sweep of all those under suspicion of having been mixed up in the scheme to defraud the bookmakers and the public by quietly fixed races. Jockeys Chorn, Chevalier and Hinricks are almost sure to be ruled off for life.

H. T. Griffin, owner of Sir Vassar and a half-dozen horses, will not be allowed to start any more horses at Bay District for refusing to swear to the ownership of Fond Hope. "Little Pete," the Chinese plunger who is said to have "fixed" the jockeys, by which scheme he had won probably $100,000 in the last month, will be warned away from the track, as will also Don Williams, formerly trainer for Lucky Baldwin.

Battleship Indiana Docked.

WASHINGTON, March 27.—The battleship Indiana was successfully docked at Port Royal, S. C., at 7 o'clock Friday morning. The recept of this news was very welcome to the navy department, inasmuch as statements had been published that the great battleship was landlocked and could not be made available either for war or peace purposes for a long time to come.

Aged Widow Burned to Death.

CARLISLE, Pa., March 30.—Mrs. Jacob Rhoades, an aged widow of Plainfield, was burned to death yesterday. She is supposed to have been smoking a pipe when her clothing caught fire. Her daughter Rebecca was so badly burned while endeavoring to extinguish the flames that she can give no account of the accident. She will probably die.

Plague Breaks Out at Canton.

SAN FRANCISCO, March 30.—The Hong Kong correspondent of the Japan Mail writes that the plague has broken out again in Canton and cases have also appeared in Hong Kong. Energetic steps are being taken to check it growth. The port has not yet been declared infected.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Annual meeting of the National Christian Association on Thursday, May 14.

Private judgment is a right belonging to Americans, but denied to Masons.

A meeting of the Board of Directors will be held in the N. C. A. rooms, 221 West Madison St., on Saturday, April 11th, at 9 A. M.

Miss Willard protested in a telegram to Ballington Booth against his followers wearing a white ribbon, because it belonged to the W. C. T. U.

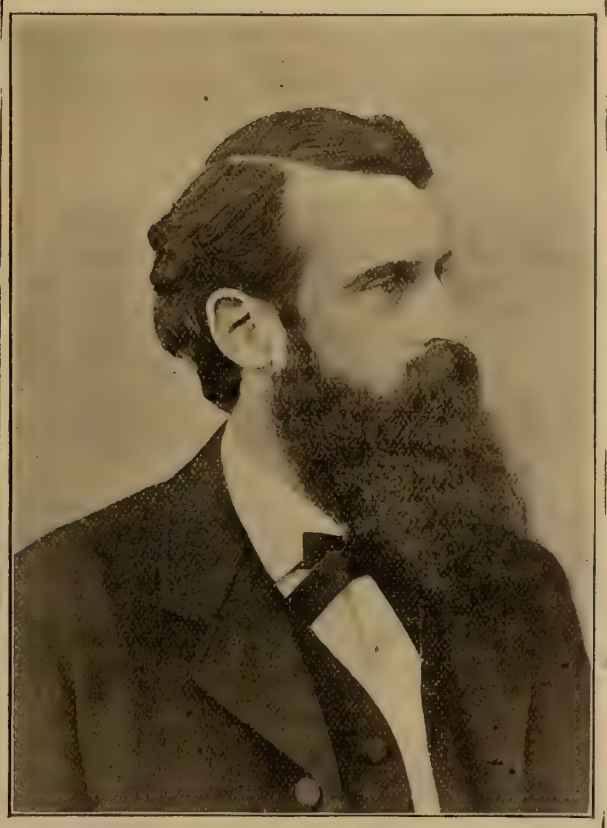
Harvey, Ill., has gained its suit against saloons. The court decides that provisions against them in the original deeds given by Mr. Harvey are valid. The decision is a test case.

The Armenian Relief Committee announce that 400,000 in Armenia are starving. They calculate that one dollar will feed one person three months. Funds are being forwarded by all the churches.

Ex-Senator Ingalls speaks like others who have been Senators with some who have occupied the Presidential chair, when he says that secret orders are "wrong in principle, un-American and dangerous to civil liberty and constitutional government."

"We know it is of the devil," said a minister never known as an Anti-mason, but always as a Mason. He said it to another minister who had also been in the lodge and who was known to be an Anti-Mason. Such a remark made under such circumstances throws light on the exculpation—ministers belong to it.

To be forewarned is to be forearmed. Do not say: "I would take the *Cynosure*, only I am taking so many papers." Men used to say this in reference to anti-slavery papers, but at the cost of the civil war God taught them their mistake. Must the nation learn at another such price? Are the many papers you are supporting faithfully warning the nation of the danger of secret organizations?



HENRY L. KELLOGG.

This picture will bring to vivid remembrance one of the most consecrated workers in the anti-secret reform; one of whom it can be said, perhaps more than any other, that he was full of the Holy Ghost and of faith. He finished his course not in the decrepitude of age, but in the strength of maturity. He was born in White Pigeon, Mich., in 1845, and "fell asleep" in Wheaton, Ill., Nov. 15, 1893. He graduated at Wheaton College in 1870, and the same year began his life work as office editor of the *Christian Cynosure*, which office he held till 1892, when he was ordained to the work of the ministry, and with his family spent a year in California where he preached as the Lord gave him opportunity.

Bro. Kellogg served two years as corresponding secretary of the National Christian Association. Returning from California he resumed the editorship of the *Cynosure*, July 1, 1894, and for this work, as thousands of its readers can testify, he possessed rare qualifications. The following paragraph is taken from one of his editorials, published only three days before the fire occurred which destroyed his home and resulted in his death. "Therefore we claim that the lodge, by setting up altars and devising worship which ignores the Lord Jesus Christ, provides for the millions of young men of America a pagan worship which is devil worship, 1 Cor. 10: 20. An influential denominational paper of this city well said, 'The neediest heathenism in the world is the young men of America.'" But our readers will turn to our eighth page for some additional reminiscences of this promoted comrade.

Prophecy warns us that as we near the last great conflict "Satan will prevail to scatter the power of the holy people." Never were there as many disruptine and disorganizing forces at work to divide and scatter the friends of Christ as in these times. Let us be much employed in prayer that the spirit of unity may prevail, and that God's people may present an unbroken front to every foe.

The article in this issue by Miss Flagg is instructive and inspiring to all reformers. We have truly reached a period of the war against Masonry that tests the soldier's mettle. How many are missing who, a few years ago, were prominent in the ranks. Some have been called to their reward, but others have become discouraged and have dropped out of the lines. When the crisis of the battle comes, let us like Gideon's three hundred be each found in our places.

In the main we agree with the Boston correspondent in this issue, that severe invective and denunciation are not the weapons the Christian reformer should use against Masonry or any other form of evil. Yet another serious mistake is to underrate the malignant power of the evil, and to compromise with it by honeyed words and conciliatory speech. This was the mistake made by many at the beginning of our Revolutionary struggle, in pleading for conciliatory measures with Great Britain. The same mistake was made in attempting to compromise with and conciliate the slave power before the late war. And we are in danger of making the same mistake in regard to Freemasonry. In dealing with it we may say as the Scottish chieftain told his soldiers as they were going into battle: "Yonder are the enemy; you must put them down or they will put you down."

In a little dark room in the sub-basement of the State, War and Navy Department building in Washington are stored many of the relics connected with the assassination of President Lincoln. These include the fatal bullet, the many pistols and daggers carried by the different conspirators, Booth's boot that was cut from his broken leg by Dr. Mudd, his diary, with its theatrical statements and its many errors of fact, and the little compass that was used to guide his flight. These relics are not open to public inspection, and probably have not been seen by more than one hundred persons during the thirty years they have been in possession of the government. By special permission of Secretary of War Lamont, the relics have, for the first time, been photographed for use in *The Century* magazine. They will accompany an article in the April number on "The Four Lincoln Conspiracies," by Victor Louis Mason, an attache of the War Department. The portraits of the conspirators were made from plates now in the possession of General Albert Ordway. By the latter's permission the author had the only set of photographs ever struck off from the negatives.

SHOULD MORGAN'S MURDER BE FORGOT.

[*From an Almanac published in 1831.*]

Should Morgan's murder be forgot,
Or Mason's grip and sign;
Should Morgan's murder be forgot,
Or Mason's dark design.

Chorus.--The Mason's dark design we know,
The bloody grip and sign;
We'll lend a hand to blot from earth,
The Mason's bloody shrine.

If aught on earth can men engage,
If aught can make us free;
'Tis one successful war to wage
Against Freemasonry.--Chorus.

Our cause is good, our cause is just,
And truth shall bear us on
Till Masonry shall bite the dust,
And EQUAL RIGHTS be won.--Chorus.

Then down will sink, with horrid fall,
That midnight, secret clan,
Which plot, within their gloomy hall,
Against the rights of man.--Chorus.

Then here's a hand, my trusty friends,
And give a GRIP of thine;
We'll pull together at one end,
At Masonry, divine!--Chorus.

OBEDIENCE BETTER THAN SACRIFICE.

BY P. BACON.

"Ye are the light of the world. A city that is set upon a hill cannot be hid." Matt. 5:14.

These, like all other words of our Saviour, have ever been and are of very great importance at the present time. Evidently he had the attention of those to whom he was speaking. "And all bear him witness, and wondered at the gracious words that proceeded out of his mouth." "Heaven and earth shall pass away but my words shall not pass away." "The words that I speak unto you, they are spirit and they are life." "For whosoever shall be ashamed of me and my words, of him shall the Son of man be ashamed when he shall come in his own glory, and in his Father's and of the holy angles." "If a man love me he will keep my words, and my Father will love him and we will come unto him and make our abode with him." "He that loveth me not keepeth not my sayings; and the word which ye hear are not mine, but the Father's which sent me."

The teachings of Christ are the only foundation of the Christian church. So far as they are obeyed they give life; the opposite is death. The great and important question, is what are our relations with him? These are solemn thoughts, and as one to whom they are addressed I propose to consider them and some of the duties connected therewith.

I ask space in your paper that I may have counsel of the readers of the *Cynosure* who are wiser than myself. The difference between light and darkness implies the difference between the kingdom of Christ and the kingdom of the devil. "If we say that we have fellowship with him and walk in darkness, we lie and do not the truth." "But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his son, cleanseth us from all sin."

It is clear that all depends upon our walk. As regards secret societies, no honest, intelligent reader of God's Word can claim that they are founded on the teachings of Christ or of the apostles, and must consequently be of darkness. If any are in darkness may it not be because some have put their light under a bushel? I am led to reflect upon this because after more than twenty years of somewhat extended observation there appears to be less light now than when I commenced, notwithstanding all that has and is being done.

Twenty years ago there was a goodly number whose memory ran back to the Morgan times. Now it is entirely different. When those fathers and mothers died the light which they had on this subject apparently was buried with them, and to-day it is almost impossible to find one in the popular walks of life who knows or cares anything about it, in the church or out.

In an interview with the editor of one of our popular dailies, who asked what evidence I could show that Masonry was wrong, I mentioned him William H. Seward as a competent witness. He replied that he was dead and his testimony was of no avail. I thought, could that be the reason why the testimony of Jesus Christ was apparently of so little account because he died about 1900 years ago, and they do not realize that he is now alive?

A few days since I took the pains to call on an elderly gentleman who I had met in religious meetings and who I knew to be quite zealous in modern church work, hoping to find sympathy and encouragement. He was evidently not in fellowship with secret societies any further than that the church to which he belongs gives them all the encouragement they desire. Also at the time that I called, there was a married daughter home on a visit whose husband, I was led to think, had posted her on lodge tactics, as she was very bold to affirm that unless one had joined they could not possibly know anything about them.

That, as you may well suppose, closed the father's mouth to anything he might have said had we been alone. "If, therefore, the light that is in thee is darkness, how great is that darkness." This certainly is no common time. Who could have believed that fifty years would have made such a change.

Hartford, Conn.

ENTHUSIASTS IN REFORM.

BY ELIZABETH E. FLAGG.

Somebody has said that "enthusiasts break the way, and leave the unenthusiastic folks to do the work." This is rather a brilliant than a just saying. In fact it is not even a half truth. Pioneers are enthusiasts by nature and necessity, and their lot however hard need not be too much pitied. Theirs is the rapture of poet and prophet when they first feel the divine afflatus breathe over their souls; theirs the first flush on the brow of morning, the sparkle of the mountain stream at its source, the thrill at the heart of the spring tide.

But none the less does there come a certain stage in reform work when the dew exhales from the flower, when the full glare of broad daylight replaces the atmosphere of mist and dreams, and in common parlance we have to look at things as they are.

This is "the burden and heat of the day" for reform workers. The truths they utter are truths still, with not an iota of their awful significance abated, but they have lost their novelty from repeated reiteration. The people have grown familiar with the general trend of facts and argument, so that whatever is written or said on the subject, must generally be to a certain extent a thrashing over of old straw, and such work is not stimulating to enthusiasm. Yet what else can keep men and women hammering away at a reform, though the day of victory seems as far off as when the issue was first raised; patient, quiet, persistent,—dropping line upon line, precept on precept, here a little and there a little in the ears of an indifferent public, harder by far to face than a mob; using the old facts, but ingeniously setting them in all kinds of new lights, watching for every opening by which the truth may enter; —what but enthusiasm can keep them at their post? It may not be the same kind that filled their souls when they first took hold of the work in their young manhood and womanhood, but if there is any difference it is the difference between the hush of a temple and shouting crowds; between the blaze of a bonfire, and the altar flame that is never suffered to go out.

Every great reform has passed through such a stage—the anti-slavery conflict, the temperance cause; and in the anti-secret work we have reached this same critical hour, when a finer and higher quality of enthusiasm is needed than marked its start. The necessity to hold up the hands of our reform workers in every possible way, temporally and spiritually, was never greater than now when everything depends on persistency of effort backed up by an unfaltering faith.

THE HAND OF THE LODGE ON OUR LEGISLATORS.

The lodge is making its hand felt in our legislatures to an unwonted degree, as evidenced by the late audacious movement of the Masonic fraternity at Worcester to secure unheard-of privileges which have never been granted to or asked for by any other organization. This matter however is already familiar to the readers of the *Cynosure* through the letters of Bro. Stoddard, to whose untiring vigilance we owe the fact that this extraordinary bill has not as yet become a law but has been referred to the next general court, with notice that its passage would be contested.

There is a bill now pending in Congress, however, which, as it affects New England equally with other sections, deserves mention in this connection. It is what is called

THE LOUD BILL,

and is ostensibly aimed at the abuse of the postal service by unscrupulous publishers, who use it for mere advertising purposes, or to flood the market with corrupt and debasing fiction. This bill repeals the present postal law which admits to second-class privileges all papers or pamphlets published under the auspices of benevolent or fraternal orders, incorporated institutions of learning, trades unions, State boards of health, and professional, literary, historical and scientific associations. This seems like a drastic remedy, yet if it stopped here with this indiscriminate cutting off of all organizations and societies from the privilege of sending their literature through the mails as second-class matter there would be no just ground of complaint. But what does the Loud bill do? It substitutes a clause admitting periodicals issued under the auspices of benevolent or fraternal societies,

ORGANIZED UNDER THE LODGE SYSTEM,

(trade unions being added to the original bill by a special amendment) to second-class privileges, while every society, benevolent, philanthropic, literary, historical or scientific, which does not meet behind tyled doors is debarred that right. State boards of health which should be allowed to disseminate sanitary information as freely as possible for the benefit of the public; institutions of learning, and benevolent and philanthropic associations, which rely largely on the press to make known their wants to the people, and on whom it will be a heavy tax which they can ill-afford to pay the same rate on all the literature they send out as for the ordinary transient newspaper and magazine, are thus discriminated against in favor of the lodges. The writer has been able to get a protest into three of our leading Boston papers, the *Herald*, *Globe* and *Standard*, thus drawing the attention of some to this most outrageous piece of class legislation. It is to be hoped that this bill will never become a law without at least a strong protest from all who believe in that cardinal American principle of "equal rights for all and special privileges for none."

218 Columbus Ave., Boston.

SPIRITUAL BLINDNESS.

BY REV. CYRUS SMITH.

The worst thing ever invented to deceive and blind the church is secrecy; truly Satan appears to many as an angel of light. The church teaches that Christ is the only Saviour—the only way to God; that man is fallen and needs a mediator between God and himself, and that Christ is that only and all sufficient one; that "there is no other name given under heaven or among men whereby we can be saved except in the name of Jesus."

And it is also taught by all the churches that the religion of the Lord Jesus Christ is a holy religion, and that all other religions are deceptive, spurious, unholy and damaging to the best interests of immortal souls, especially when it is attempted to mix them with Bible religion. We cannot serve two masters.

But notwithstanding the faith once delivered to the saints, many do not practice what they preach, and worship at the altar of the lodge. They are as truly places of worship as are the churches. They have altars and prayers and bury their dead according to their Christless ritual.

It has been published to the world, however, by a portion of the church, that the most learned authorities of the leading order claim the institution to be a "religion not founded on the Bible;" that "it is theism," and that initiation into an order is the same as regeneration by the Word.

Certainly professed Christians are spiritually blind who fellowship the unfruitful works of darkness, and worship in the synagogue of

Satan at the altar of Baal. And if the blind lead the blind, they will all fall into the ditch together.

Men are blind if led by the blind leaders of any church; but because there is spiritual wickedness in high places, many church members are so deceived as to follow men who are leaders in the visible church, and in the Christless lodge too. Our duty is plain, to show them their sins that they may repent.

For the best interests of all, with an earnest desire for the salvation of souls from sin and the kingdom of Satan, I would unhesitatingly say, that the secret lodge system is the most deceitful and wicked organization among men.

As a religion it swindles men out of salvation, causing them to grieve the Holy Spirit by sinning against light. It is the worst enemy to justice and every other attribute of God known in organized form.

De Kalb, Iowa.

DID FREEMASONRY MURDER MORGAN?

BY ELDER J. L. BARLOW.

William Morgan was a Virginian by birth, a bricklayer by trade, was in the war of 1812-15, and served as captain under Gen. Jackson at New Orleans. Marrying after the war a daughter of Rev. Joseph Pendleton, and coming North with his family, he for a time engaged in the brewing interests in York, Canada, and was successful until his brewery taking fire was burned to the ground. He lost all his property and was forced again to resort to his trade for a support for himself and family.

He lived for a time in Rochester, N. Y., while thus engaged. He was also at Canandaigua, from whence he was brought to Batavia by a gentleman whose name I have forgotten, but from whose lips I had the account five or six years ago. This gentleman was a deacon of the Presbyterian church, a Mason and member of the same lodge with Morgan. I asked him, "Did you know Morgan personally?" The old man roused himself at this and replied:

"Yes, I was the man who brought him here from Canandaigua to do some brick work for me; and," said he with great animation, pointing through a window into his yard, "he lived right there in a tenement belonging to me!"

I then ventured to enquire: "How about his murder by the Masons?"

'Oh," said he, as voice and countenance fell, "both parties were wrong." And thus our conversation ended.

In the summer of 1826, while thus residing in Batavia, it became known to the Masons that Morgan was about to give to the world the secrets of the craft. This caused a great commotion among them, not only in Batavia, but all over the country. Chapters, Encampments, Grand Lodge, Grand Chapter, etc, were all informed and terribly excited by the news. The lodge in Batavia took the matter up in earnest, and the accounts of their deliberations, as I have had them from the lips of Hon. Samuel D. Greene, still living at the age of ninety-four, who was eye and ear witness, are horribly interesting.

Morgan had associated with himself, in the work of publishing his book, one David C. Miller, a printer and publisher of a paper called the *Republican Advocate* After a time Morgan and Miller were called upon by a man from Canada, calling himself Daniel Johns, who desired to enter into so desirable a work, and showing plenty of money, he was incautiously received and trusted as a friend.

Meantime a conspiracy was formed to attack and destroy the office of Col. Miller. Several hundred Masons from abroad were engaged in it. Miller being apprised of this, armed his office with a swivel and his men and friends with guns, which coming to the ears of the valorous host, that plan was given up and an attempt was made at night to set fire to his buildings, in which were known to be sleeping some sixteen souls whose lives were thus endangered. The fire was set, but seen by some teamsters and immediately extinguished.

Time would fail me to tell of all the devices of the craft to destroy the printing office, annoy Morgan and to get his papers into their hands. They succeeded through Johns, who proved to be a traitor imported by Masons from Canada for that purpose and in other ways, in getting possession of the Chapteral degrees which they sent off by a messenger in great haste to the General Grand Royal Arch Chapter of the United States then in session in New York City, which body refused to act upon them, greatly to the disgust of the messenger who brought them.

They afterwards obtained copies of the first three degrees and fondly thought they had defeated the publication. But their hatred of the traitor, as they called Morgan, had in no wise abated, nor had they given over their purpose to bring him to condign punishment according to the laws of the institution. Accordingly, on the 11th of Sept., when Morgan was out for a walk early in the morning, a carriage drove up having several men in it, and Morgan was formally arrested for stealing a shirt and cravat from a man in Canandaigua some two or three months before. Believing that he could easily clear himself of the charge, Morgan consented to go without force, and was carried off fifty miles without opportunity to bid adieu to wife or children, whom he was never again to look upon in this world.

Reaching Canandaigua at nightfall he was, for form's sake, taken before a magistrate to see if there was any evidence on which to hold him. His captors well knew there was none. He was discharged; but now comes up one Chesebro, who has been arrested on a claim for two dollars said to be due to one Achley, a tavern-keeper in Canandaigua. Morgan here beginning to perceive the trend of these things, pulled off his coat and requested the constable to levy on that as security. This he refused to do, and took his prisoner to jail where he could be held securely until the merciless conspirators could perfect their arrangements to convey him to a place from whence he was taken out to die, the victim of Masonic hate, and in accordance with Masonic law, though in violation of all other law, human or divine.

Others now appear on the scene; and after several ineffectual efforts the jailer's wife in his absence is prevailed upon to release Morgan from jail at the instance of friends who are not only willing to pay poor Morgan's debt, but to stand between the jailer's wife and all harm for thus letting a prisoner go. His friends are very anxious to get him out of jail and walk out with him very lovingly. The woman follows them to the door and sees a carriage drive by and hears a rap on a well-curb, a scuffle and a cry of murde, when Morgan is forced into the carriage and is driven off into the obscurity of the night. It was an obscurity which has never to this day known a full sun-rising, and probably never will in this world. Enough, however, is known to fasten the stain of blood upon the hands of the fraternity, and an indellible stigma upon its character which nitre can never wash off nor time efface.

Harvey, Ill

MASONRY A CURIOUS INSTITUTION.

BY REV. J. S. T. MILLIGAN.

The Masonic fraternity distributed thirteen turkeys to the widows of deceased Masons just before Christmas. And this leads to a statement made by a writer a few days ago in reply to what is Masonry. He says: "Masonry is a very curious institution. Without being a peace society it inculcates brotherly love; without being a temperance society it demands sobriety; without being a loyal league it teaches patriotism. It does not profess to be a religion, yet it requires faith in God. It passes over national lines of speech and clime, and gathers its brotherhood in the mysticies and holy rites of fraternal sympathy and love, on every shore, and every mountain side and valley of the world. It keeps alive the love of the arts and learnings of the dark ages, and existed as an organized power in the world for the benefit of mankind.—*Exchange.*

The above item is an unusually clear exhibition of the queerness of Masonry. This eulogist thinks the distribution of thirteen turkeys by the Masonic fraternity to widows of Masons a marvellous thing; and so do we. It is years since we heard of such a marvel. Indeed our memory fails to recall another instance. It would be a very common occurrence among the humane and Christian. But for the Masonic fraternity to even remember its own widows—whose husbands had given to the order in fees and dues their hundreds of dollars—with such a remarkable outlay deserves to be put in print!

But this revealer of lodge charity thinks Masonry curious in other respects. He truly admits it is not a peace society. The tyled doors, sharp instrument on naked breast and murderous oaths and bloody record prove this. But he says it inculcates "brotherly love!" Yes, but in the queer way to which Christ alludes when he says: "If ye love those that love you what reward have ye?"

Again he admits it is not a "loyal league." This was found out during the war when many Masons proved rebels both North and South, and were disloyal to both union and confederacy in the interest of Masonry. But he says it teaches patriotism. This we can't allow, for it pledges to conceal and not reveal crime—in some of the degrees not excepting treason.

He says it does not profess to be a religion. In this he is stupidly ignorant and even contradicts himself, for if "it requires faith in God," which is a cardinal religious duty, and if it were only in the true God it would be a true religion. But it only requires faith in some god or other, and may be any one but Christ; hence it is a false and un-Christian religion.

He says "it passes over national lines of speech and clime," (He should have added, and laws and religion) "and gathers its brotherhood" of those who want their crimes concealed and never revealed, thus constituting "a fraternal sympathy and love of which thieves and robbers are no doubt proud!

And finally he says "it keeps alive the love of the arts and learnings of the dark ages." This is very true; and we would be back in the dark ages if its charity and humanity and religion were to become general! Its organized power in the world is for the benefit of Masonry mainly, and "is earthly, sensual, devilish" and selfish.

Esther, Pa., March 29, 1896.

BLEEDING KANSAS.

BY S. C. HART.

There were Eastern people who had drifted, purposely and otherwise, with the tide of immigration westward till arriving at the Missouri river and seeing or hearing of the marvels of the new region beyond, and the agitation about the opening of the Territory to white settlement, found employment in western Missouri while awaiting developments. Witnessing slavery even in the mild form of the most northern slave State was enough to turn most of them into Abolitionists. They kept mum on the vexed question till after the Territory was opened to white settlement, after which they were the most hated by the pro-slavery element of any class in the Territory. Among this class were three Hart brothers of Pennsylvania who were among the earliest abolition settlers in the Territory.

The first regular company of Eastern emigrants to Kansas arrived Aug. 1, 1854 on the site of Lawrence, under C. H. Branscombe, consisting of twenty-nine men. The next arrival was Sept. 6th following, under the noble Samuel C. Pomeroy, consisting of two hundred men, women and children.

During the month the town of Lawrence was duly daid out. Upon this first arrival of Eastern emigrants under the auspices of the "Eastern Emigrant Aid Societies," an open organization, they found the "Missouri Squatter Sovereigns" occupying the best bottom and timber lands from twenty to forty miles west of the Missouri river and several pro-slavery towns already started. After these arrivals two men were sent from Missouri, A. G. Boone and Dr. Roderigue, ostensibly to locate claims.

They passed the infant abolition town of Lawrence, and following the windings of the Kansas river, the only sure guide in the absence of roads, they did not proceed many miles till obstruction became so great that they had to leave their team with the driver one morning and proceed on foot.

The most crooked piece of river in the world, perhaps, was that lying immediately west of Lawrence. It was so crooked that the water itself rebelled and cut straight across since then. Following this "loop" they seemed to be a long way (only ten miles) from the already hated abolition town of Lawrence, and settled upon a site with somewhat natural defenses, timber, water and stone, for the location of a pro-slavery capitol.

A "Town Company" was formed at "Shawnee Mission," Kansas, and tranferred to Western Missouri, the most ultra pro-slavery town along the border. By the incident of an eagle flying

over the proposed site, as they were viewing it on that trip, they named it "Bald Eagle." Andrew H. Reider was appointed governer of Kansas Territory, June 9, 1854, and assumed the duties of his office about the middle of October following. Daniel Woodson was appointed secretary, I. B. Donaldson, United States marshal; Samuel D. Lecompte, chief justice, etc.

In the spring of 1855 Bald Eagle was duly laid out, enbracing 600 acres, and the name changed to Lecompton, in honor of Chief Justice Lecompte. The pro-slavery towns would not mention it to immigrants for fear of rivalry, and, of course, the free-state towns would not; and having no paper to boom it, the early autumn of 1855 found it with only four shanties. Pawnee was the first temporary Territorial capitol, Shawnee Mission second, and then Lecompton.

Lecompton, Kan.

Is there any good reason why you should not know the truth about Masonry?

CORRESPONDENCE.

A MACEDONIAN CRY.

West Alexandria, O., March 27, 1896.

Editor Cynosure:—During the three past years I have given some special attention to the study of secret societies. The more I read the *Cynosure* and other publications of the National Christian Association, and the more I had to do with members of the various secret orders who tried their best to gain me for their cause, the more I became convinced of the foolish claims and evil of secret societies.

While I took hold of every opportunity in private and in my pastoral callings to testify against the lodges, and also frequently made mention of them in my sermons, I never until a few weeks ago devoted an entire evening to point out the evil of secret orders, which I did in a lecture entitled, "Why Am I Not a Member of Secret Orders?"

I spoke openly and plainly, and I know that God was with me, for about all the people of our town have been discussing, during the past week and a half, is that lecture. I have evidence also that at least several young men who had decided to join the order of Knights of Pythias are now forever done with them. I did not try to reveal the secrets, but merely mentioned a few to let them know that I could tell more if I choose so to do. I have also accomplished my object in this, which was to get the people, not only of my congregation, but also of the other congregations, to investigate and to long for more light on the subject.

What we now need is someone more able than I to fully expose the orders, or rather to give them the long-revealed secrets.

Yours for Christ and reform,

E. F. Wm. Stellhorn.

Evangelical Lutheran Pastor of Joint Synod of O.

TREMONT TEMPLE AND MASONRY.

Dorchester, Mass., March 24, 1896.

Editor Cynosure:—Absence from home and constant evangelistic work of late have prevented my seeing the *Cynosure* as heretofore. Just now having a few resting days, I have been interested in reading several of the late numbers and noting their valuable contents. I nearly always endorse all that I find in them; but I am somewhat puzzled over some things that I find in the issue of March 5th. In my mind their tone has not met my complete approval.

I am about as much apposed to Masonry as to any other evil thing in the world, and have shown no favor to any secret society whatever, but on the contrary give my voice and influence against them. I was sorely pained by the hazardous saying of Dr. Dorimer, that in case of a certain condition of things "the Masons would leave the church in a body and he would go with them." I am persuaded that vast numbers of secret society persons adhere to and prize their lodge so much more than they do the churches to which they belong, that under like circumstances they would do the same thing. I would to God that every Gospel minister and all Christians say a final farewell to every secret lodge under the sun.

But I submit, brother Editor, whether the wording in those editorials upon the above named subject were not a little unfortunate and calculated to injure our cause in the minds of those whom we seek to benefit, rather than to aid in winning them from the errors into which they have fallen. It seems to me that a sweet, kind, conciliatory spirit, and tender words, though they should be pointed, plain and truthful, would be far more convincing and winning than could be those of an opposite kind. Jesus teaches us to be "kindly affectioned one toward another;" and charity, or love, is declared to be the chiefest of the Christian graces. Surely it is the recovery of our brethren that we should seek, and not their alienation. I have always been far more successful in gaining erring ones by amiable, persuasive speech, than any harsh and denunciatory appeals in setting forth the truth and the ways of it, even when admonishing them and condemning their wrongs.

Dr. Lorimer's words and course of action are unquestionably greatly biased and prompted by his connection with, and love of, Masonry, which we so much dislike, regarding it as unscriptural, un-Christian and immoral; and I pray that he may ere long see his error and the false position which lodgery places him in, and be thoroughly converted from it, as was the noble, godly and valiant Dr. Colver, who long ago preceded him in the temple pastorate. Were I to converse with him on the subject, as I hope to have the privilege of doing, it would be my aim to rightly influence him by calm, Christly reasoning, and tender appeals, for I would have no hope of success by passionate, invective or reproachful dissertation.

As for Dea. Chipman, I am informed by the the pastor's assistant that he is neither a Mason nor a member of any secret order whatever, and does not commend them nor approve of any connection with them by church members. I believe him to be a man of pure character, sterling integrity, high in Christian standing, a pillar in the church, who has a good reputation as an honorable member of society. Instead of his "running his pastor," I think it would be nearer the fact to say that his present pastor runs him. The pastor's own language concerning himself in this respect is: "The pastor is bishop, that is, he is 'overseer.'" His members have given him the reins and that he drives the team seems to be true.

Especially is this true regarding the services of the church generally, and not less in respect to the dedication of the new and elegant Temple in particular. But changes come in the progress of all human affairs, and a real twist has taken place concerning the time of dedication. The building cannot be ready for use on Easter Sunday, and there will be no services of any kind in it until the exercises of dedication week commences. Praise the Great Architect of the universe and the unerring dispenser of all events, he has not aided the builders to effect a completion of their work before Easter day. Therefore the great Masonic display which has been both pleasingly anticipated by some, and deeply lamented by others, will not take place in the Temple at all.

The great rum-distiller and blasphemously styled "Chief," "Priest" and what not, with his two or three thousand "plumed Knights," must seek other quarters for their famous, sacrilegious Easter Sunday blow-out. My informant assures me that were the dedication to occur on Easter Sunday, as previously arranged, the Masonic services would have been in the afternoon, by and for themselves exclusively, entirely separate from the Temple dedication and in no way to constitute a part of it; that it would have been entirely distinct from it. That being the case, it may well be asked, why should it have been arranged to occur on the same day, and the same place? Why in the Temple at all, and in such connection with so sacredly Christian and solemn services?

And it can be readily answered. It is notably characteristic of Masonry. They are quite too fond of appearing on all public occasions, crowding themselves in to perform prominent parts where nation, State, county, city and town alone, by their invested rights, through their own constituted authorities, should officiate. Why should they be accorded coveted positions and privileges on important occasions which they have not produced either by their brain or money, any more than a railroad corporation, a manufacturing company or any other body of people, that never think of delegating to themselves any such prerogatives. Echo answers why?

Why they are tolerated in their impertinent and presumptuous interference, as they so often are, can only be accounted for on the ground that their secret empire embraces so many of the public men who manipulate such affairs, and their selfishness, pomp and greed so benumb their finer sensibilities, stifle their consciences, together with their blood-curdling oaths, so harden them that they presume to own everything, and are entitled to control all the rest of creation.

The information that comparatively few of the Tremont Temple church members were connected with any secret lodges, and that this was especially true of the leading members, caused me to be devoutly thankful. When the subject was brought fresh to mind by the distribution of Bro. J. P. Stoddard's circulars at the close of the last Friday evening prayer meeting, one of them remarked: "Well, the church is good enough for me." Oh, that every church member everywhere might see it in that light.

Report has it that the twelve hundred dollar pulpit donated by the DeMolay Commandery is to be embellished with Masonic emblems, which is to be a constant reminder of the donors and the Christless institution which they represent. But the assistant, who is free from all secret society taint and happy in it, assures me that this is a mistake, and that no such unbecoming and unholy device will appear on it. That he is correct is my most ardent wish, and such, too, is the mind of the great majority of Baptists in Boston and throughout the whole land.

I believe you, brother Editor, and the great number of patrons of the *Cynosure* cannot more earnestly desire that the Baptists as a body may set themselves right on the lodge issue, and stand out before the world, as once did the Tremont Temple church, the bold defenders "of the faith once delivered to the saints;" free themselves from all connection with and contamination by this anti-Christ of this last age. Yes, and all Christians, and every evangelical church in the world, "have no fellowship with the unfruitful works of darkness, but rather reprove them."

D. B. Gunn.

TURKISH ATROCITIES CONTINUED.

Washington, D. C., April 1, 1896.

Editor Cynosure:—Mr. Gabrill DeKreko, an Armenian at present in Washington, has just received a letter from his brother, in Harpoot, dated February 1, from which the following extract, showing that the Turkish atrocities were then still going on, is taken: "Just as soon as we heard that the Turks were in our vicinity we immediately repaired to stalls occupied by cattle and hogs.

"We remained in hiding for four days without food or drink. When the Turkish soldiers left and we emerged from our places of protection we found the streets flowing with the blood of over two hundred Armenians. It was like a river of blood. There were dead bodies lying wherever you could step. We went to our houses and found nothing left but burnt walls."

Rev. Wilbur F. Crafts, superintendent of the National Bureau of Reforms, is still battling manfully with Congressional committees in behalf of the measures endorsed by the bureau, but I am sorry to have to say that he isn't making much progress.

C. A. S.

BLOOD MONEY.

Kirksville, Mo., March 23, 1896.

Editor Cynosure:—Judas went out and hanged himself. He had betrayed the innocent blood. His conscience would not permit him to handle blood money. It burned in his pocket and burned into his soul. He could endure it no longer. He threw it at the feet of the priests and went and hanged himself.

Was Judas a greater sinner than others of the present age? Is there any blood money in these enlightened days? Have we men who are willing to handle it? Can they handle it without any compunctions of conscience? Do they hang themselves and rid society of their presence?

At Lockwood, Missouri, a dollar was handed to me. When I unfolded the paper that contained it I read these word: "Ozark saloon gives one dollar to the Christian Sunday-school." I carefully enclosed the dollar and had it returned to the man that gave it. Of course he was offended. I could not help that. It was blood money. The church cannot afford to build itself up at such a price.

The woes of Almighty God are pronounced against all who would build a city with the price of blood or establish a city with the price of iniquity. If this is true of a city it is certainly more true that a church cannot afford to support itself with such revenue.

The State of Nebraska has one of the most abominable laws ever found in the statutes of of any country. The money derived from the license of the saloons is settled upon the public schools of the State! Thus all the school children in a license community are educated by the saloons. Nebraska is soaked in blood money.

The spring elections are upon us in Missouri and other States. I wonder how many church members—shall I say Christians?—will vote for legalized saloons. All such will be guilty of the blood of the innocents. There is no possible escape for them. They cannot escape the responsibility.

The saloon is the hot-bed of all manner of crimes. Ninety per cent of the criminals are made criminals by whisky and other intoxicants. He who favors the business of drunkard-making favors crime. He may deny this but he cannot escape the logic of facts.

Who is worse, the man who sells liquors or the man who authorizes him to do it? It is a well-known legal maxim that he that does a thing by another does that thing himself. Why, then, condemn a saloon-keeper for doing what your vote or petition has empowered him to do? It may be argued that whisky will be sold anyhow. That may be true; but it is vastly better for us that it be sold against our everlasting protest than to be sold with our consent or authority.

If Christians could only be made to feel that whisky revenue is blood money, and that the woes of God are forever against it, they would certainly advocate some other means for municipal, State and national expenses. There is great need that the public conscience be aroused upon this question. Simpson Ely.

SENATOR QUAY AND THE MASONIC UNIVERSITY.

Ingram, Pa., March 30, 1896.

Editor Cynosure:—The following note appears in the Pittsburgh *Commercial Gazette* of March 20th: "Senator Quay and wife have given $10,000 to the Masonic university fund at Beaver, in addition to the sixteen acres of ground which they have donated to be used as a site for the proposed institution."

So it seems that we are to have a Masonic university established at Beaver, Pa. And the design of such an institution, as distinct from the other colleges and universities already established in this part of the country, must be to teach and vindicate the principles of Masonry and of other secret societies. It is probable that Masons, Odd-fellows and other secretists feel the need of such an institution. They cannot safely send their children to the colleges and universities already established. There is danger that they might be seduced from the faith of Masonry. There is the Reformed Presbyterian college at Beaver Falls, only a short distance from Beaver. It has a faculty of thorough scholars and eminent teachers, and there is no college in this land in which the children of Masons would be likely to receive a more solid and thorough education. But then it must be admitted that the moral and religious influence in this institution is not very favorable to Masonry. Indeed, I question whether there is a single member of the faculty that would not openly take the side against Masonry, and endeavor to justify his position by arguments—arguments, too, which in the light of Christian revelation it would be difficult to answer.

There are other institutions in these parts in which the opposition to Masonry and other secret societies might not be so strong, yet there are none in which there is any moral instruction or moral influence very favorable to such societies. Hence I suppose that Masons and other secretists think it necessary to have an institution of their own; an institution which will be governed and conducted according to the principles of Masonic religion. In this institution, the youth of this land will have the privilege, not only of learning the arts and sciences which are taught in other colleges, but also the "Royal Art" and "the science of morality veiled in allegory and illustrated by symbols."

Do you ask, what god will be worshiped in this institution? I answer, it will not be the God and Father of our Lord Jesus Christ. Do you ask, what religion will be taught? I answer, it will of course be the religion of Masonry; a religion which is pagan in its origin, deistic in its character and tendency, and directly antagonistic to the religion of Jesus Christ. It excludes the name of Jesus from its forms of prayer, its quotations of Scripture and its rituals of worship. It places his Word on a level with the Koran, the Shasters and other pretended revelations of the Divine Will. It receives his enemies, the Jew, the Mohammedan, the pagan and the infidel to its altars of worship. It substitutes Masonic virtue and purity for the atoning blood of Christ as the meritorious ground of salvation. And yet it proposes by this false and infidel system of religion to make men virtuous and pure in the present life, and lead them to a blessed immortality in the life to come.

A Masonic university will, so far as it has influence, only tend to subvert and supplant the religion of Jesus Christ. Nor will its influence be any better, so far as civil society is concerned. It is well known that Masonic oaths and obligations are in many cases regarded by Masons as superior to the authority of the state; that they are incompatible with the impartial administration of justice in our courts of law; that judges, jurors and witnesses are, by Masonic obligations, disqualified for the proper performance of their duties as men and citizens in this government.

I do not know whether Senator Quay is a Mason or not. The donation of sixteen acres of ground and $10,000 for the establishment of a Masonic university will certainly be regarded by intelligent people as a practical endorsement of the Masonic system. Mr. Quay is generally regarded as a great and patriotic statesman, but if he supposes that by giving countenance and support to Masonry and other secret societies he is acting the part of a true patriot or is promoting the real welfare of his country, he differs very much from some of the greatest and most patriotic statesmen that have ever lived in this country.

"I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties cannot, by any possibility, be reconciled to the laws of morality, of Christianity or of the land."—John Quincy Adams.

"The Masonic fraternity tramples upon our rights, defeats the administration of justice, and bids defiance to every government which it cannot control."—Millard Fillmore.

"The institution of Masonay ought to be abandoned as one capable of much evil and incapable of producing any good, which might not be effected by safe and open means."—Chief Justice Marshall.

"All secret associations.....are naturally sources of jealousy and just alarm to others, are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and just government."—Daniel Webster.

Wm. Wishart.

A BAPTIST PROTESTS.

Quimby, Ia., March 26, 1896.

Editor Cynosure:—As a Baptist layman I wish to protest against the parade of Masonry and all secret societies in houses or temples for the worship of God. And I also protest against any Christian joining such societies.

How can any Christian "be unequally yoked with unbelievers?" 2 Cor. 6: 14, 17. Who can read this Scripture and then with his eyes open join a society of unbelievers? I have attended Masonic funerals where not one in ten pretended to believe in Christ as our Mediator and Saviour from sin. And yet we have professed Christians who declare, like Dr. Lorimer, that they would leave the church if it adopted this plain command as its rule and covenant. If the devil is to be kept out of the churches, turn him out, shut the door, and lock it with the Gospel key.

If the church members are to be kept in the fold, call them in and shut the door. In most churches both doors are open and the secret devil comes in, and the sheep and shepherd go out; and they are so mixed up with the world, the flesh and the devil that you cannot tell which is which. Some apply this rule only to oath-bound societies. Be not deceived; simple affirmation is as sinful in the sight of God as an oath, and just as binding. The minor orders affirm, the major orders swear, and all swear and affirm to do something they know not what. That is what makes it a secret society. When you take the obligation, they say, then you will know what it is. How absurd! What a trick of the devil! And that is what every secret society does, from Good Templarism down to Masonry.

Christ says, "He that doeth evil hateth the light," etc. "He that doeth the truth comes to the light, that his works may be made manifest," etc. Will they tell you the obligation they propose to give you? No! Will they tell you the initiatory ceremonies you are to go through? No! Then you have the authority of Christ to say that it is a deception, a lie, and not the truth, which thousands have found out to their own sorrow. P. F. Thurber.

OUR MICHIGAN COLPORTEUR.

Spring Arbor, Mich., March 19, 1896.

Editor Cynosure:—I am at home now. I had a very good time in my soul while at my work. I attended as many revivals as I could, and told the people what God had done for my poor soul and what he had saved me from (Bro. Tucker is a seceder from Blue lodge Masonry). In places I found preachers wrapped up in secrecy. One Methodist preacher left a revival to attend a Masonic banquet. Another, a pastor of a Baptist church, said he had left three minor orders because he felt they were wrong; but a Presbyterian pastor had joined the Maccabees. These three were holding union meetings assisted by a Quaker evangelist, who preached against secret societies. When I was there it made three against, and two for. Even the ungodly knew which set were in the right, so I took courage. I found much opposition in other places, but the best of all was that God was with me; praise his holy name! I did not sell many books but had a chance to give away tracts and papers, so that though I am not making money, I am getting good pay in my soul. I am glad to hear of so many that are taking a stand against secret societies, so I feel that my work has not been in vain.

I am sorry that I cannot get the people to take the *Cynosure*, for it is getting better instead of worse, but there seems to be so many papers now-a-days that it seems hard for some to tell what they want.

Jasper J. Tucker.

How can thougthlessness concerning all other moral and religious questions be a vice, yet when applied to the morals and religion of Freemasonry be a virtue?

TALKS TO YOUNG PEOPLE.

BY PROF. D. A. STRAW.

DON'T (WANT TO) KNOW.

When I met my new non-committal friend, I greeted him cordially with my usual "good morning!"

"It looks as if it might be a nice day," he said.

"I hope you are feeling well," I offered, together with my hand.

"Oh, I'm able to be about."

"That's your father, I suppose," I ventured, glancing at the elderly man who had just stepped out at his side door.

"That's what we call him," was my friend's answer.

"He walks briskly for a man of his years."

"I don't know as he's very old."

"How old are you?" I inquired by way of explaining his answer.

"I never could be sure about that," was his surprising information.

Then I changed the subject and suggested:

"We'll need to remember the caucus this evening, to nominate a new alderman for our ward."

"Possibly." He said briefly, through friendly enough.

"Aren't you going? I hear some talk of their nominating George Guzzle."

"Is that so? Well, maybe I'll go. I can't tell yet."

One more subject suggested itself as we went by the house of Amos Hoper, who had been sick.

"Do you know whether Hoper is living yet? I heard he was in a critical condition a few days ago."

"No, I really don't know," replied my friend. "I understood they buried him yesterday afternoon," he continued, "but there's always a good deal of uncertainity about the time of one's death."

"True," I said, "but there is usually enough certainty to satisfy the undertaker. I notice you seem to avoid making positive assertions. Do you do so from principle, or is it merely a habit?"

"Possibly it is both," he said, true to his method of answering.

'Well," I thought to myself loud enough so he could hear it, "I like a man who stands by his principles, but your principles makes me curious."

Then he volunteered an explanation in deference to my curiosity.

"It is just like this. I once told a man that I was a Christian and inside of five minutes he was after me to chalk down five dollars for the preacher. Since then I have not been so sure about it."

Then I understood. He had decided that it was safer for him to be an agnostic. If he had no convictions he would not have to stand by any. And when men get into that method it is astonishing how many things they do not know. Such a man never knows on the witness stand what it was that he drank in the saloon. He does not know whom he saw there last night, or whether he saw anyone there; in fact, he does not know where he was last night.

The facts of history get very unreliable in such a mind. Homer becomes probably a myth. Isaiah cannot bring evidence enough to prove that he ever existed. The Bible miracles can never be verified to his convincing. He is not sure about the resurrection. He thinks it an open question whether Bacon was the author of Shakespeare's works or whether both authors are the creation of their works. He does not know whether the United States Constitution is an American document or whether it is French, or whether it was gotten up in the interest of England.

The uncertainty of evidence is past finding out. Such a man on a jury can never get beyond a reasonable doubt. Even so recent an event as the murder of Wm. Morgan is getting questionable in Masonic papers. Of course, there was evidence that was accepted as conclusive, but—

It is a wonder Ananias and Sapphira did not become agnostics. I think they would if they had had another opportunity. The Pharisees really deserve the credit of introducing the "don't know" method of answering, when they were asked about the baptism of John, whether it was from God or from man. It sounds quite modern: "We can't tell."

Wheaton College, Ill.

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THE MYSTERIOUS POWER:

OR

THE UNIVERSAL, INVISIBLE EMPIRE OF THE WORLD.

BACHELOR'S NARRATIVE.

CHAPTER XXIX

GAUDY CARPET WARRIORS.

The Chicago *Express* of Aug. 24th fulminates so-so: "The conclave is over; heaven be praised. Chicago and all the territory from the Atlantic to the Pacific have looked forward to it for months, talked about it, prepared for it, and thought about it. Already it is a part of the past, and the red crosses and mottoed shields which covered the city like theatrical snow have disappeared; the blare of the horns and the beat of the drums have died away in the distance, and every white feathered Knight departed. Most of them went away wiser, poorer and wearier. Chicago demonstrated its ability to empty their pockets and vex their souls. The true Western enterprise was displayed by our hospitable city in the matter of overcharge.

"The city made itself fine to receive its distinguished guests. The slaughter of muslin and tissue paper was prodigal. It decked and draped itself in a manner at once fantastic and terrifying. The red cross floated from every window and fluttered in every breeze until the busy part of the city looked like some holy fortress, expecting an attack from an infidel horde. Mottoes and emblems of grave significance, but unintelligible to the majority who were untaught in the designs of the order, confronted one from every wall.

"Early on Monday the brave and gaudy carpet warriors began to arrive by the thousands. They marched through the city in the panoply of war, carrying banners, and escorted by bands that took pains to show that they intended to outblow and outbeat every other disseminater of noise. White feathers were as thick as snow flakes on the Norwegian mountains, and vanity blazed from every Knightly countenance. Each one had come in the 'veni, vidi, vici' spirit, leaving none of his self-conceit at home. The soldier of peace is a very different creature from the soldier of war. He is all vanity, feathers and fuss. He is like the Assyrian's cohorts, 'all gleaming with purple and gold,' and self-satisfaction. His sword clanks with terrible significance, his plume sways savagely, and his eye gleams like a basalisk's, and he looks ready to take life or character at a moment's notice, though he is harmless as thistledown. And as for feminine adoration, doesn't each one of the Knights fancy that the applause of lovely lips is all for him?

"Think of the self-satisfaction that took possession of Chicago when fifteen thousand or more of these conceited souls were on hand. The air was thick with it. Not even the circus, that great magnet of humanity, succeeded in dashing the magnificent self-poise of the brave and beautiful Knights. They met on Monday face to face, on Clark street, and tried to outrival each other. It was a mighty clash, but the circus triumphed. It has a grip on humanity that is not to be shaken off by a few thousand Knights in fine array. It outspangled them and out-tooted them, and in the little matter of painted wagons and hungry lions it floored them entirely. The circus procession had its Knights also. They were in armor and made every envious heart ache with their glitter and glare.

"The circus band, too, with its fascinatingly vulgar music, lowered the spirits of the Knightly musicians who were green with envy, and tried their best to drown the delicious 'barum, barum, baree' with an air from Norma. They couldn't do it. Public sympathy was with the circus. It was like unto Cæsar's first triumphal entry into Rome, and every boy that looked upon it worshiped it. The Knights kept up their courage pretty well until the wagon with the lion on top followed by the sweet-piped calliope came upon the scene. This was too much for even Templar bravery, and they swung scornfully out of the way of the overwhelming attractions of the circus, and waited for future glory.

"The great parade occurred on Tuesday. That was the grand feature of the conclave. Early in the morning every available spot on the line of march, from the street to the housetops, was filled. Humanity swarmed. A blazing sun poured his rays down with oriental ferver, but not a mortal abandoned his post of observation. The human heart will sacrifice everything, life itself, for a free show. The love of sight-seeing is greater than the love of liberty, home or children. Upon the altar of curiosity man will lay all his earthly possessions, all that he values in life, and there women will surrender her terrestial chattels and heavenly prospects. Human life is held in light estimation beside a show like that of Tuesday. Babes in arms, as well as the aged and tottering, were dragged out, that those who had them in charge might not miss the brave show.

"In the matter of display it was all that imagination could have pictured. Two miles of Knighthood, handsome, chivalric, graceful Knighthood, in its dashingest toggery, its very finest feathers and gayest colors, was a sight not seen every day. They marched in figures; they rode on gay steeds that champed and 'cut-up' beautifully, and they rode in carriages, carrying crosses and banners. It was a scene gayer than the revel of an Egyptian monarch and prettier than a painted wagon. There was plenty of applause from fair as well as 'little brown hands' grown big. Over ninety bands, gay with splendid trappings, made music for the fifteen thousand Knights; and upon the gorgeous pageant the enamored eyes of a quarter of a million of spectators rested.

"Had they been the exponents of a noble principle—marching forth to fight and die to make men free, the sight would have been grand and impressive beyond description. On their white plumes would have fallen a thousand blessings; their brave hands would have been wet with the tears of women; and as long as they could hear they would have heard the shouts of men. As it was it was a pageant that had in it no underlying motive that had power to thrill the multitude. It appealed to the love of the beautiful only; it awakened no genuine emotion. It was a mimicry of greatness; a showy travesty upon the pomp and circumstance of war; an imitation of what men will do for a great cause; it was, in fact, a big show which was gratifying to the love of toggery that is in all human kind.

"There is an innate love of pageantry in all male mortals. It is the supreme outlet for the very weakest thread in their composition. It crops out from sources one would never suspect. It is without doubt a relic of that barbarous element of humanity which civilization is slow to eliminate. Under the repressing influence of a high cultivation this love of parading in gay and unusual attire has but few opportunities of expression, and when it does come to the surface it breaks out violently.

"It is exactly the same spirit which influences the Indian when he puts on his paint and feathers, and makes himself as gay as a linnet and as terrible as a buffalo herd in a stampede. The world never tires of laughing at Don Quixote and his absurd crusades, and yet every man who wears a Knight Templar uniform, and imagines he is engaged in a great and mysterious cause, is a veritable Quixote, as foolish in his love of Knightly costume and as ridiculous in everything as the crack-brained Spaniard. To people who are not interested in the workings of his order, his affectation of mystery, the badges with which he burdens himself, the inscriptions and designs he pretends to venerate, the emblems he wears are all matter for contempt and ridicule. All men are not afflicted with a desire to adorn themselves like a stage trutter and parade for all the world to see.

"There seems to be two distinct types of men. One goes into the parade business heart and soul, and the other would forfeit millions before he would be caught with either sash or feather on him. One regards the chance of showing off in a parade as worth everything; the other looks upon it as a weakness there is no excuse for. In one the love of pageantry is greater than the love of country; in the other there is no respect for it. It is a curious truth, too, that there is something mind-weakening in a gay uniform. Take the greatest and least ostentatious man and put upon him the trimmings of an order, a sash, a plumed hat and a sword, and he becomes a creature of such pomposity and bombast that his nearest kin stand amazed. He is transformed from a useful member of society to a peacock. Add to the uniform a little mystery and some brass mountings, and he becomes the most insufferable popinjay that ever afflicted the world. To all this give him the title of 'Sir Knight,' and his usefulness is about over."

Were it not for the awfully serious side of this matter the public could do like the editor of the *Express*, pass it all by with a grin. But the more thoughtful will see fearful reality behind this pomp and show and glitter.

NOTE.—Every three years the nation is treated to an object lesson by this standing army, and a repetition of their orgies. Denver, Boston and other cities can paint as black a picture of drunkenness, licentiousness and debauchery.

(To be continued.)

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HOW ORES ARE TESTED.

A Method Simple and Easily Understood by the Laymen.

When a quantity of ore is to be sampled for assaying, it is first broken by an ordinary rock crusher into pieces the size of an English walnut, after which it is shoveled back into the car, but in such a manner that every fifth shovelful is thrown aside by itself, the remaining four-fifths being finally taken away. This fifth portion, known as the "sample," is then reduced to a much greater degree of fineness by means of Cornish rolls. It is then piled on the floor in a cone, flattened out, and divided into four equal portions, and two opposite quarters are then removed. The remaining quarters are again thoroughly mixed, and again piled in a cone, flattened and quartered; this operation being repeated until the sample is reduced to 100 pounds. It is then weighed repeatedly, for the purpose of determining the amount of moisture contained in the ore, which in some ores, especially those of the concentrates, is so considerable as to make a very appreciable difference in the weight. The moisture is then expelled, and the ore is crushed to such a degree of fineness that it can be passed through the sieve containing 100 holes to the linear inch. The sample is next put up in small glass bottles, which are sealed with sealing wax, and then stamped, for the purpose of preventing the possibility of their being opened or tampered with without detection.

The above is the process of sampling used among the mines, and the sample is now ready to be assayed, but only a small portion of it will be used for that purpose, and the quantity generally taken is what is known as an "assay ton," which weighs 29,166 milligrams, or a little more than 450 grains troy weight. This definite amount is taken partly as a matter of convenience, and also because the assayer wishes to ascertain, as quickly as possible, how many ounces of the precious metals to the ton are contained in this ore. The method used depends upon the following principle: The avoirdupois grams ton of 2,000 pounds contains 29,166 ounces troy weight; hence, when 29,166 milligrams of the unassayed ore are taken, the weight of the resulting "button" of gold or silver in the milligrams represents at once, without any further calculation, the number of troy ounces of gold or silver in the avoirdupois ton of the ore.

How to Have Pretty Hands.

Wash them in warm water with pure soap and occasionally a little oatmeal. Dry them very thoroughly. After the night washing rub pure cold cream into them and don loose, fingerless white kid gloves. Never go into the street without gloves. Wear gloves which fit easily. Tight ones distort the hand.

Twice a week manicure the nails as follows: Soak them in soapy warm water, scrub with a nailbrush and clean with an orange wood stick. Press back the skin at the sides and base with the stick. With very sharp, curved manicure scissors cut off any hang nails or dry skin. Clip the nails into oval shape. File them smooth with sandpaper. If they are inclined to be brittle, rub a little salve on them. Wash again, powder and polish with chamois, and wash once more to remove any traces of the powder.

Every day the nails should be rubbed with lemon juice, which discourages the growth of skin at the base.

How to Prevent Baldness.

A liquid which may answer either for the cure or prevention of bald patches can be made by taking 2 ounces of eau de cologne, 2 teaspoonfuls of cantharides, 10 drops of oil of rosemary and the same quantity of oil of nutmeg and oil of lavender. These ingredients must all be well mixed together and must be rubbed into the bald part every night.

How to Make a Trilby Handkerchief Case.

A dainty kerchief case can be made by making foundation of two pieces of silk the size of a lady's folded kerchief. Between these place sachet scented wadding. The edges are turned in and sewed together, forming a padded square. Tack diagonally in center of a pretty square of swiss trimmed with lace. The four corners of latter are brought together over top of padded square and three of them caught with stitches. An eye is sewed here and hook on fourth corner, to be raised to take out kerchiefs. Finish with bow to match silk.

How to Strengthen the Eyes.

A simple and excellent plan to preserve and strengthen the eyes is this: Every morning pour some cold water into your washing bowl; at the bottom of the bowl place a silver coin or other bright object; then put your face into the water with the eyes open and fixed on the object at the bottom. Move your head from side to side gently, and you will find that this morning bath will make your eyes brighter and stronger and preserve them beyond the ordinary allotted time.

How to Make Popcorn Pudding.

Pop some corn nicely, then roll it as fine as you can—a pint of the corn to a quart of sweet milk. Add a small piece of butter, a teaspoonful of salt. Beat 2 eggs with enough sugar to sweeten the milk; mix all together. Bake 20 minutes.

How to Select Lemon Squeezers.

Never use lemon squeezers coated with a coating of zinc, as the citric acid of the lemon will readily dissolve the zinc, forming unwholesome and poisonous salts. Lemon squeezers should be made of wood, or, better, with the surfaces that are brought in contact with the fruit made of glass or porcelain.

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The Christian Cynosure.

REV. M. A. GAULT, - - - Editor.
WM. I. PHILLIPS, - - - Publisher.

CHICAGO, THURSDAY, APRIL 9, 1896.

A CASE OF CONSCIENCE.

Rev. John Brown, of Clear Lake, Iowa, sends us this question to which he desires an answer:

"According to the independent form of church government each church is complete in itself, so that one assembly is not responsible for another. If a stranger be present when the Lord's Supper is administered in one of these assemblies, is it his duty to enquire whether Freemasons, etc., be admitted to fellowship before he partakes, or ought he to assume that they are not until he knows that they are?"

One of the grievous charges brought against the church of Pergamos was, "Thou hast there them that hold the doctrine of Balaam of the Nicolaitans." Rev. 2:14,15. This means that this congregation had in her membership some persons who held the false doctrine of Balaam, which has been demonstrated to be a false religion of which Freemasonry is the modern form. And let it be noted that this church is reproved for retaining those who simply held this false doctrine. This case seems to meet the question in hand. If a stranger like Bro. Brown had happened into the Pergamos congregation on a communion Sabbath, would it have been his duty to have first enquired if any of those Balaamites or Nicolaitans were among their membership before communing with them?

It does seem as though the responsibility of having these false religionists in their church fellowship rested upon the officers of the congregation whose duty it was to carry out the Lord's instructions in such a case. And then indirectly it would rest upon the members or any Christian who knew of these errorists and did not bring charges against them.

CAUSE OF HARD TIMES.

We are often asked for the causes of the present financial depression. Briefly stated we would enumerate them as follows:

1. A general want of public confidence induced by a decay of public morality and a low tone of business integrity.

2. A growing extravagance in our domestic and public life.

3. The loss and demoralization induced by the liquor traffic. It was estimated that the American people in 1894 spent $1,600,000,000 for liquor and tobacco.

4. The withdrawal of foreign iavestments in our railroads and other industries, caused by our fluctuating legislation in regard to the value of money. In one year this resulted in $78,000,000 in gold going to Europe, and five hundred banks and seventy railroads going into the hands of receivers.

5. Our surplus goods and grains remaining in warehouses because foreign customers, against whom we have discriminated by our high tariff legislation, have refused to patronize us. We must return to the Golden Rule, and do unto others as we would have others do unto us. Legislation must also fix our money standards as inflexible as our standards of weights and measures.

6. The spirit of trusts and monopolies and combines which are directly the outgrowth of secret lodges, and are founded upon human selfishness. It is impoverishing the masses in the interests of capitalists, and causing the government to be controlled by secret rings and monopolies.

A FOE OF THE REPUBLIC.

Secret societies are dangerous. They multiply men's power for evil. In organizations there is a large increase of power. They enable their leaders to wield the combined influence of each individual member to accomplish their purpose.

The dangerous feature of secret organizations is that they attract selfish, designing men who will take unfair advantage of their fellows. As a rule, not all the members but the leaders of secret organizations are men of that character.

The character of the Christian, like that of his Master, is luminous and aboveboard. In the words of the apostle, he is a living epistle, known and read of all men. It must be admitted that in the makeup of all who join secret societies there is more or less of the character of the sneak. There is the lack of sincerity, honesty and independence of character. This is what makes them dangerous tools in the hands of others.

We do not say that all members of secret societies are such, but as a rule they attract and organize the selfish, unprincipled and partisan classes of society. They train men to stand, not for principle but for party, sect and clan. The partisanship in politics and sectarianism in religion which is intensifying in our times is largely the direct or indirect influence of secret organizations. And this selfish party spirit is threatening to shatter our whole social system. It is loosening and dissolving every social tie. As cancerous blood in the human body, so this principle of secret organization is operating in the body politic.

No church has paid so dear a price for the lesson that secret societies are dangerous to civil government as the Covenanters. In their early struggle in Scotland for civil and religious liberty they were betrayed by Freemasons. Charles II., whom they brought over from his exile in Holland and placed on the throne in Scotland, was a Royal Arch Mason. Through him Masons in France, England and Scotland were secretly plotting to destroy their liberties; and when Charles had secured the reins of government he crimsoned the heather of Scotland with the blood of thousands of Covenanters. For proof of this we refer the reader to Rebold's General History of Freemasonry, page 54.

He says: "During the troubles which desolated England about the middle of the seventeenth century, and after the death of Charles I. in 1649, the Masonic corporations of England, and more particularly those of Scotland, labored in secret for the re-establishment of the throne destroyed by Cromwell; and for this purpose they instituted many degrees hitherto unknown and totally foreign to the spirit and nature of Freemasonry, and which in fact gave to this time-honored institution a character entirely political.

"The discussions to which this country was a prey had already produced a separation between the operative and accepted Masons. The latter were honorary members, who, according to long-established usage, had been accepted into the society for the advantage which their generally influential position in the country might effect; but this very position made them at this time naturally the adherents of the throne and the strong supporters of Charles II., who, during his exile, was received as an accepted Mason by their election; and in consequence of the benefits he derived from the society, gave to Masonry the title of *Royal Art*, because it was mainly by its instrumentality that he was raised to the throne and monarchy restored to England."

Thus we see that if the reformers of the sixteenth century had been alive to the secret workings and dark and despotic designs of Freemasonry, it would have saved the shedding of the best blood of their times.

Rebold again says, page 212: "The desire to restore the family of the Stuarts to the throne of England, and thus to favor the interests of Roman Catholicism, suggested to the partisans of that family, and those interests, the idea of forming secret associations, by which to carry out their plans; and it was with this object that they obtained entrance into the Masonic lodges on the continent."

We may also say that it was by the same secret tactics that the slaveholders' rebellion was plotted, and if the liberty-loving people of this land had been alive to the danger from this quarter the civil war would have been averted.

HENRY L. KELLOGG.

At our request Mrs. N. E. Kellogg wrote these additional words as a tribute to the memory of the one who for so many years was a companion of her joys, sorrows and labors:

During his whole life he was conspicuous for the exercise of those virtues which are the best test of right principles, and the most unequivocal proof of their practical influence. When but a boy it was impressed on his mind that, as his mother's oldest son, he, especially, should be considerate of her comfort; and faithful to this, as to all his convictions, even when surrounded with a large family of his own, and pressed with important duties, he yet found time to cheer her with a loving weekly letter.

Of a generous disposition, he freely gave the first one hundred dollars that he earned teaching school to one dear to him who needed the money more than himself; and though he gave little to mission boards, yet he contributed to the cause of missions with a generous and loving heart. Himself dedicated to missions by his mother, a fact which he ever bore in mind, it was his custom to write frequently, and to encourage with his sympathy and love as well as with his means missionaries in the foreign field; while with that unwearied diligence which is born of deep conviction, and with rare and excellent judgment, he resisted the inroads of heathenism in his own loved country.

When Mr. Kellogg entered Wheaton College at the age of twenty-one, his mind was turned to China as the possible field of his life work; and when he was called home, twenty-eight years later, he was praying and planning for a day school in that faraway land. His prayer was heard; and the "*Christian Cynosure* School" in Foo Chow, China, is the present result. May God give an abundant harvest of souls.

A gentleman was once conversing with ex-President J. Blanchard about something which they thought necessary to be done for the cause of truth, but which would involve labor and possibly expense; he expressed a fear that Mr. Kellogg might not be willing to undertake or forward the work. "Oh," said Pres. B., "there will be no trouble about Mr. Kellogg; if you can show him by the Bible that a thing is right and that it needs to be done, he will do it if it kills him."

He was not a man of words; and while he did not court neither did he despise the good opinion of his fellowmen; and when his mind was made up on the wisdom or justice of a course, he would not swerve. In 1871 he was elected deacon of the "Bethany" church in Chicago, and from this time he was a faithful officer in the Christian church while he lived. One of his favorites was the well-known hymn, "I Love Thy Kingdom, Lord," and this love was strong even till death. As the last afternoon waned, rousing up from the stupor that was coming on, he raised his right hand and said: "I want to hold up my hand for God and his church and the truth."

In a letter written to the *Christian Cynosure* while off duty, referring to his editorial labors, he said: "The Lord has graciously sustained my strength during these years. Of what has been accomplished there is nothing to boast of human agency." Deeply conscious of human imperfections and of the brevity of human life, he was spurred to greater diligence. In a notebook which was left in the *Cynosure* office and so escaped the flames, we find the following entry:

"Schuyler's Lake, N. Y., Nov. 7th,—the 48th anniversary of my birth. 'Lord, teach me to so number my days that I may apply my heart unto wisdom.'" This prayer in the light of subsequent events seems almost prophetic, for at that time no one would have conjectured that in one short year he would finish his earthly labors.

With a single eye and a strong faith, in his home which he loved, in his office, to which he was satisfied God had called him, in the church, in his travels, and among his neighbors, he, Christ like, went about doing good. "Mark the perfect man, and behold the upright, for the end of that man is peace."

PERSONAL MENTION.

—Bro. H. M. Hugunin is employed as office editor in the publishing house of T. B. Arnold.

—Miss Willard and Miss Gordon will sail for England, April 22, to remain the guests of Lady Henry Somerset till September.

—Rev. J. A. Richards, of Fort Scott, Kan., writes that he longs to be at the Annual Meeting May 14th, but fears he cannot, owing to his wife's ill health.

—Bro. J. W. Snively, of Ingleside, Pa., writes: "Oh, that men might be led to see where we stand as a nation, and where the churches are standing as related to God and his Word. I have suffered

much in the cause of unpopular reform. My life was said to be ended Aug. 19, 1864, when I was shot through the breast at Petersburgh, Va. But God knows it all."

—Bro. M. N. Butler's open letter was published in the Los Angeles *Herald* of Feb. 16th, and should have been credited to that paper instead of to the St. Joseph *Herald* as we supposed.

—A friend writes that an interesting bit of history of how the lodge benefits its members can be learned by investigating a case of most brutal betrayal and seduction of a patient by a man in Rock Falls, this State.

—Sister D. M. Myers, of Independence, Ia., writes: "I have not been able to succeed in getting my husband to sign for your valuable paper. What I cannot do someone else will, so I will trust and wait and watch till God calls me home, and remain as ever a friend of the cause."

—The Clinton *Democrat* says: "Members of the Masonic fraternity in this city will be interested in learning that Mr. Fortune, who is in charge of the subscription for the building of the Masonic university at Beaver, Pa., says that reports from Pittsburg assure a subscription of $400,000 from that city, with enough more from Philadelphia to make the aggregate from the two cities one half million dollars."

—Elder Thomas Wylie, of Blanchard, Ia., writes: "I rejoice in and admire your success in the anti-secret reform. The *Cynosure* is growing brighter and better. I admire the portraits of distinguished workers that appear on the first page, especially that of the eminent Ronayne in a recent issue. Some sixteen years ago he was at New Concord, O., and worked the three first degrees of Masonry. My son, Joseph Wylie, now of Fairgrove, Mich., acted as the candidate."

—Dr. M. D. Gray, of Cambridgeboro, Pa., writes: "I hope and believe that the time is near at hand when professed lovers of the Master will have to choose between the lodge and the church. God speed the day. I have charity to believe that many professors of religion adhere to secret orders through ignorance. But I thank God that they will soon be enlightened through the influence of earnest, consecrated workers, so that it will soon be, 'choose ye this day whom ye will serve.'"

—Rev. James Brewer, who has been a resident of Wheaton for a number of years and a true friend of the college, fell asleep in Jesus on the evening of Jan. 22. He came here from the neighborhood of Ashton, where a number of his relatives reside. He served for about a year as pastor of the College church. He has had a long life of devoted Christian service, much of the time as a missionary in the South. He has a daughter and a son-in-law now missionaries in Turkey. He was one of the kindliest of men, with an energy only limited by his strength. He had been failing in health for a year, but was able to go about the town till the day of his death. Toward evening of that day he was taken sick.

—Rev. Mr. Mathias, pastor of the German Lutheran church at Evanston, was a recent caller at this office. The Missouri Synod, with which he is connected, is quite strong in Chicago, having among their membership in Cook county about 20,000 legal voters. Rev. Reinkie, pastor of one of their largest churches, has over 1,500 families in his congregation. They are radical in their opposition to secret societies, and strictly enforce their discipline against them. A thousand of their ministers once attended an N. C. A. convention in Farwell Hall, and no more intelligent and finer-looking body of ministers could anywhere be found. Bro. Mathias reports that eternal vigilance is necessary to guard against the encroachments of secret societies.

—Mrs. M. F. Carr, of Greenfield, O., writes that she is watching closely the proceedings against Walling and Jackson, the accused murderers of poor Pearl Bryan. She finds unmistakable evidence of the hidden hand of the lodge in trying to clear Walling, who is a Mason. He is equally implicated in the awful crime with Jackson, yet the latter has no rich relatives like Walling, and is not a Mason. Walling is put into the best cell and is well treated, while Jackson is neglected. Jackson knows the Masons are working for Walling. He wrote to his mother, Feb. 9th, from his cell, a letter in which he said, "Walling has three of the best lawyers in the State to defend him, and they are working hard for him. Woods has some good ones, so I am told, and also all the Masons in the city."

—When Wilkes Booth was shot to death by Sergeant Boston Corbett he was in a burning barn attached to the Garrett farm-house, near Bowling Green, Va. The last person who talked to him before the shot was fired was Jack Garrett, a young son of the owner of the place. When the soldiers arrived Garrett talked with Booth through the cracks of the burning barn. Mr. Garrett is now living near his old home, and he has given his account of the last days of Booth. The story was taken down from his lips by Victor Louis Mason, who contributes an article on "The Four Lincoln Conspiracies" to the April *Century*. Mr. Mason also interveiwed John A. Surratt, whose wife was hanged and who narrowly escaped the scaffold himself. The author traveled over the entire course of the flight of the assassins, and in every possible case secured information from those now living who were in any way connected with the conspiracy.

THE MAY MEETINGS.

SHALL THERE BE GOOD ADVERTISING?

The committee on our national gathering in Chicago next month, has to-day, April 3d, given encouragement to two additional churches, that they can be supplied with lecturers during the week of our Annual Meeting, which is to be May 14. We begin to more than suspect that we may have a dozen or twenty openings for light to be dispensed on the lodge.

With good management and with discreet and judicious advertising the committee is not without hope that large numbers of men may be brought within the circle of these meetings who have never before heard the objections to organized secrecy, and do not realize that lodge affiliation is unmanly, un-Christian, unpatriotic and disloyal to good government, even to the very border of anarchy.

We read that prayer was made without ceasing of the church unto God for Peter, and that the doors of the prison turned on their hinges for the release of the innocent captive; and as a result of the continued prayers of the *Cynosure* readers are the doors of these churches being opened to the reception of what has heretofore been an unwelcome truth. Let us praise God in the use of the long meter doxology, take courage and make the most of these golden opportunities.

The Rev. I. R. B. Arnold of Floating Chapel fame, and who has rendered our cause such effective service through his lectures graphically illustrated by means of the stereopticon, writes to-day placing his time, talents and instrument at the disposal of the committee during the mid-May week.

The Rev. Dr. P. S. Henson, the gifted pastor of the First Baptist church, Chicago, than whom there is no more eloquent advocate of reforms in our city, will give his famous address on the "Fatherhood of God," at Moody's church, and will be followed by President Blanchard. It is hoped that two thousand people may attend this one meeting.

Can it be possible that the committee so magnify their office and accentuate their work as to lose their equilibrium, or is there attached to the outlook some streamers of hope? Shall the committee continue to sow plentifully that they may have reasonable ground for expecting a bountiful harvest? We cannot make bricks without straw; no more can we educate the people away from their lodge moorings without suitable literature for fireside reading, and some practical means for bringing the enslaved masses within the compass of the lecturer's voice.

We have prepared matter which is nearly ready for press—a booklet of thirty-two pages, to be on heavy enamel paper, profusely embellished with cuts of our best known anti secretists. This book is an illustrated collation of terse utterances on secret societies by men of devout piety, profound in scholarship and eminent in Statecraft; also brief testimonies of seceders from the lodge as well as extracts from standard Masonic writers, all tending to show the un-Christian character and treasonable attitude of these Christ-excluded societies to ecclesiastical and civil governments. It will be read and retained in the household.

And now, dear Mr. Phillips, if you can get out an edition of ten or twenty thousand of these books, and place a goodly number of them at the disposal of your committee as a means for booming the May meetings, it will be an investment that will pay big dividends to the stockholders whose treasures are, or should be, laid up in heaven. Give loose rein to your committee and they will not abuse the confidence reposed in them. J. M. Hitchcock, *Chairman.*

REFORM NEWS.

CHRISTIANITY OR LORIMER-LAWRENCEISM.

Boston, Mass., March 30, 1896.

I have noted the fairness of the Boston *Herald* in allowing the insertion of matter pertaining to the re dedication of Tremont Temple by the Baptists, and hoped to be allowed an explanation as well as to remark on some published statements, but as I have received a courteous refusal from the *Herald*, I will offer them to the *Cynosure*.

I have no desire in any way to embarrass the work of completing a house of worship to be the stranger's Sabbath home. I do not, as some have erroneously supposed, "hold a grudge against the pastor," or the slightest ill feeling towards a single member in the church. I have read notices from time to time, in different journals, of services in close proximity with a formal dedication of the Temple, which I believe to be an offence against Christian propriety, and in conflict with the teachings and example of Christ, and a reflection upon the intelligence or integrity of those who founded this body of believers. I knew also that the presence of Sir Knights in "full dress uniform," occupying chief seats, and "between two and three thousand swords in line," would be objectionable to very many "of like precious faith" with the fathers. I waited, but in vain, for any public remonstrance, until I saw clearly that the time to speak had come. Those who persisted in attempting to yoke Christ's bride with an organization fellowshiping rum makers and rum sellers among its honored members, are responsible for the agitation and whatever results may follow.

Is it claimed that the present incumbent has a clearer spiritual vision than Dr. Colver or that the management of to day is wiser and more devout than that of Dea Gilbert and his associates? This raises an issue which no earthly tribunal is competent to decide, but I take little risk in assuming that every member of the Temple church, who is loyal to Christ, agrees with the "fathers in Israel," who pronounced slave holding and liquor selling sins not to be fellowshiped at the "table of our Lord;" and it is worthy of note that belonging "to secret associations" was placed upon precisely the same basis.

Dea. Chipman could pronounce no higher encomium on Dr. Colver than that reported in a recent issue of the *Herald* had he added a single word, "He was anti-everything" sinful, which was doubtless what the deacon meant.

I sincerely hope the deacon's heart is better than his logic. He avers that the church of 1840 was abolished by augmentation in 1864, and therefore the "rule became obsolete." I had never understood that the rules of a Baptist church were rendered obsolete by the augmentation of its membership. That any church of Christ could die by reason of worthy additions to her membership, is a theory both new and surprising. In charity I will presume that the deacon did not say just what he meant, or that in some way there was a "slip" in the report. Certainly the deacon would hesitate to adopt this method in settling the question of baptism, slavery, rum selling or any other question of Christion deportment upon which the Scriptures speak positively. My high regard for Dea. Chipman makes me the more deeply regret that his attitude should be at all doubtful, or that his words should admit of even a suspicion of a special plea to meet an emergency that has arisen through the ill-advised diplomacy of trusted counselors. May many be added to this church who shall be in accord with her living Head and with the triumphant church in heaven. Very sincerely yours,

James P. Stoddard.

LESSON OF THE PALM.

REV. DR. MADISON C. PETERS' PALM SUNDAY SERMON.

The Christian, Like the Tree, Must Become a Shade to Others—We Should Bear Up Bravely Under Trial—Lessons Which Nature Teaches.

"The righteous shall flourish like the palm tree" (David). From this text Rev. Dr. Madison C. Peters preached his Sunday morning sermon (March 29) at the Bloomingdale Reformed church, New York. The noted divine said in part:

The palm branches shoot upward, and there are none that grow out of the side as in other trees; so the Christian seeks the things above, where Christ dwells. Rearing its stem and diffusing its shade as a shelter over the exhausted traveler, how beautifully does this tree exemplify the Christian who becomes a shade to the friendless, the destitute, and the afflicted! Like the palm, the Christian must become a shade to others.

The palm tree yields abundant fruit. "The dates hung from these trees," says a learned traveler, "in such large and tempting clusters that we climbed to the top of some of them and carried away with us large branches with their fruit." Wherever the date tree is found in these dreary deserts it not only presents a supply of salutary food for men and camels, but nature has so wonderfully contrived the plant that its first offering is accessible to man alone, and the mere circumstance of its presence in all seasons of the year is a never failing indication of fresh water near its roots. A considerable part of the inhabitants of Europe, Arabia and Persia subsist almost entirely upon its fruit. They boast also of its medicinal virtues. Their camels feed upon the date stones; from the leaves and branches are made an astonishing variety of domestic furniture and utensils; from the fibers of the boughs are manufactured thread, ropes and rigging; the body of the tree furnishes fuel, and from one variety of the tree meal has been extracted and has been used for food."

Are not thus the righteous pictured forth by this tree? Eyes to the blind, ears to the deaf, feet to the lame, clothes to the naked, food to the hungry—they are known, like the secret wells of the desert, by the living verdure about them; like the palm, whose "presence is a never failing indication of fresh water near its roots," their presence is felt by the happiness they produce, the good seeds they sow and the atmosphere of light and holiness which diffuses a grateful fragrance through all with whom it come sin contact.

The palm tree grows in the purest soil; it will not grow in filthy places. The righteous flourish best in a pure soil, "in the garden," the house of God, where the pure gospel is preached.

The palm tree, when young, is a very weak plant. It can hardly stand by itself, and therefore usually three or four are planted together, and by that means they strengthen one another. "They that be planted in the house of the Lord shall flourish in the courts of our God." The righteous when first converted are as babes in Christ; weak and feeble, they need the help and support of their brethren, but when planted together in God's vineyard they strengthen one another, thus showing the excellency of Christian fellowship. "Strengthen ye the weak hands and confirm the feeble knees." Palm trees join and clasp and grow one to the other, and by that means flourish exceedingly. So the righteous, being planted together in the same church in gospel fellowship, ought so to join, clasp and cleave in love to one another as to become as it were one tree, and thus be made strong.

The palm tree is always green. It does not cast its leaves or fade. "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper." The Lord's trees are all evergreens, yet, unlike evergreens in our country, they are all fruit bearers.

The palm tree is uninfluenced by those alternations of the seasons which affect other trees. Winter's copious rains do not rejoice it overmuch, nor does it droop under the drought and burning sun of summer. There it stands, with its tall and verdant canopy and the silvery flashes of its waving plumes, looking calmly down upon the world below, and patiently yielding its clusters of golden fruit from generation to generation. It brings forth fruit in old age—the best dates are produced when the tree is from 50 to 100 years old.

> The plants of grace shall ever live;
> Nature decays, but grace must thrive;
> Time, that doth all things else impair,
> Still makes them flourish strong and fair.

The young Christian is lovely, like a tree in the blossoms of spring. The aged Christian is valuable, like a tree in autumn bending with ripe fruit. In the old disciple we may therefore look for something superior—more deadness to the world, more disposition to make sacrifice for the sake of others, more richness of experience and more confidence in God.

Neither weight nor violence can make the palm grow crooked, but the more it is opposed, the more it flourishes. So, if we bear up bravely under trial, we give evidence to the world that our piety is invincible and calm. Like the waves in the storm, the righteous are frequently tossed to and fro by the trials of life, but, like them, they are uninjured, for soon the tempest of suffering subsides and the light of heaven sleeps upon their bosom.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning April 12. Comment by Rev. S. H. Doyle.

TOPIC.—Will our excuses stand?—Acts xxvi, 19-28.

Many people have the claims of Christ pressed upon them, but instead of yielding to these claims they begin with one consent to make excuses. Will these excuses stand? Will they stand before God in the day of judgment? This is the question of the topic. To answer it we must put the excuses to a divine test—the test of the word of God. If they will not stand this test, they will not stand in the judgment, for God will be the same there that He is in His word now.

Let us notice some of our excuses and see if they will stand the Biblical test:

1. Fear of ridicule. This is an excuse that keeps many from Christ. They are afraid of what others will say of them if they personally accept Christ. What does the Bible say of this excuse? "Whosoever shall be ashamed of Me and of My words, of him shall the Son of Man be ashamed" (Luke ix, 26). It does not stand the test.

2. Inconsistencies of professing Christians. What a common excuse this is. But it is only an excuse. If we wanted to be loyal to Christ, no disloyalty on the part of others would deter us. It would only intensify our loyalty. The excuse is contrary to reason and to nature and falls before the word of God, which says, "Every man shall give an account of himself to God" (Rom. xiv, 12).

3. Christianity asks too much. Many will not accede to its demands. They are unwilling to sacrifice all for Christ. What does the Bible say? "What shall it profit a man if he shall gain the whole world and lose his own soul?" (Mark viii, 36.) It may cost to be a Christian, but it pays.

4. Fear of not being accepted. "I am not good enough," say many. What does God say? "Him that cometh unto Me I will in no wise cast out" (John vi, 37). Our acceptance depends not upon our worthiness, but our willingness.

5. Too great a sinner. "The blood of Jesus Christ cleanses from all sin" (I John i, 7).

6. Fear of not "holding out." This is another very common excuse, but it fails. We do not hold out ourselves, but Christ keeps us. "He that hath begun a good work in you will perform it unto the day of Jesus Christ" (Phil. i, 16).

7. Procrastination. "I intend to become a Christian, but not now: some more convenient season." "Boast not thyself of tomorrow, for thou knowest not what a day may bring forth."

When put to the test, these and all other excuses fail.

Bible Readings.—Gen. iii, 1-24; II Kings, v, 9-14; Math. xxii, 1-7; Luke, xiv, 16-24; xvi, 19-31; xix, 20-27; John iii, 18; Acts xvii, 31; Rom. i, 20, 21; ii, 12-16; II Cor. ix, 6; Gal. vi, 7; Heb. ii, 1-3; x, 26-29; xii, 25-29; II Pet. iii, 9, 10.

The Pastoral Visit.

Every brother in the Christian ministry knows that if he fails to lead men to Christ he is failing in the most important part of his work. It is very nice to be able to spend most of the time reading and studying. Calling is not the most pleasant work. Winning lost and perishing souls to Jesus is the climax of all. Happy is the minister who can use his studying and calling for the grand purpose for which God has placed him in the sacred office, for he shall have the joy of service and the glory of bringing his sheaves with him.—Christian Intelligencer.

The Truest and Highest.

Let us have the courage to live by the truest and highest revealed to us. The life of our best hours and experiences is our true life. Not to strive to make these best hours the standard by which we daily live; to be disloyal to that which we see and worship and love in the most exalted and most radiant moments of our existence; to make no effort to preserve and perpetuate the glory of this occasional spiritual life, is to resist and quench the spirit.—Churchman.

Prosperity and Pride.

Prosperity and pride are not infrequently associates. The rich man disregards the ladder by which he climbed the heights he has attained, is apt to be inflated with self importance and declare, as Moses foretold, "My power and the strength of my hand have gotten me this wealth." The picture is an accurate one, and the resemblance may seem striking to many a one, although by no means flattering.—Jewish Exponent.

Temptation.

We are never to meet temptation in our own strength, but through the strength that the Lord giveth. Though the mariners may make use of their oars in the time of calm, yet when a storm comes they drop their oars and let down their anchor.—Harold F. Sayles.

Christian Endeavor Notes.

An English Junior society upholstered its pastor's family pew.

"He must increase, but I must decrease." That is the Christian Endeavor spirit.

Floating Christian Endeavor has proved to be the best form of service for the sailors.

All the societies in the Boston union take turns in conducting services in a rescue mission.

Within six months the Texas State Junior superintendent traveled 593 miles for Christian Endeavor.

There are now two colored bishops on the board of trustees of the United Society of Christian Endeavor.

The prayer meeting that is not planned and prayed for will not advance your society's growth in grace.

Christian Endeavor is no more limited to a prayer meeting than religion is limited to one day in the week.

A REAL NEW WOMAN.

Clever Mrs. Lillie R. Pardee of Salt Lake City and Her Clerkship.

Mrs. Lillie R. Pardee of Salt Lake City, who has been recently elected to the secretaryship of the senate of the new state of Utah, was born in September, 1864.

She is a native of Ohio, and was graduated from Buchtel college, where she received the highest honors ever given to a graduate of that institution. Until her marriage four years ago she was professor of Greek and Latin and instructor in the gymnasium of the same college.

Her maiden name was Lillie R. Moore. James D. Pardee, an attorney of Salt Lake City, is her husband, and they have a daughter 3 years old.

Mrs. Pardee is a type of the younger generation of gentile women. She was brought into prominence during the

MRS. LILLIE R. PARDEE.

preparations for statehood through her gifts as an orator. She has a fine stage presence and a rich, sonorous voice of great carrying power. She was appointed secretary of the Republican county committee and afterward was nominated by the county convention for a seat in the senate of the new state. Owing to the decision of the Utah supreme court against the legal right of women to vote at the recent election, Mrs. Pardee voluntarily withdrew her name from the ticket, in order not to endanger the interests of her party in the legislature.

The president of the senate in recommending Mrs. Pardee for secretary of the senate said: "I recommend Mrs. Pardee by reason of her fitness for the place. I consider her work in the committee rooms fully up to the standard of any man's."

In private life Mrs. Pardee is womanly and unassuming in manner. She has undoubtedly a career of brilliancy and usefulness before her.

The Effect In New Zealand.

Mrs. Hirst Alexander, a well known Australian journalist, now making a short visit in London, says that marked good effects have followed enfranchisement of women in New Zealand. The premier of New Zealand, Hon. Richard J. Seddon, and the principal journals have all acknowledged, she says, that the influence of women during the elections and after has been beneficial. The women have turned their attention to ameliorating the conditions of prisons, promoting the welfare of children and other measures with which they are especially qualified to deal.

Giving the vote to women has in no wise disturbed the even tenor of their domestic ways, and there is no symptom that it has rendered them at all "mannish." The New Zealand government has opened a woman's labor bureau in Wellington, with a woman as manager. Several lady doctors have a good practice, and Mrs. Alexander spoke with justifiable pride of the good record made by women at the recent examination at the Melbourne university, where they stood at the head of several class lists and carried off a large percentage of the honors open to men and women alike.

Germany's Wisdom.

German wisdom is a reproach to this country's lack of activity in the field of domestic science and dietetics. Long ago Germany established schools for teaching girls in factories, mills and home service the details of housework and cooking. Even private establishments in the kaiser's empire, in cases where the list of women and girl employees is long, maintain at their own expense training schools for those who are serving them. Though this is done from a purely selfish motive, it is significant as showing the commercial value of well fed and well kept laborers, a point that should not be overlooked by social economists.

FOR LITTLE FOLKS.

CHAMPION BUBBLE BLOWER.

A New York Boy Who Performs Wonders With Soap, Water and a Pipe.

There's a bright little Harlem lad, Max Lee Frank by name, who has reduced bubble blowing to a science. He has made bubbles almost as big as himself, and he has made them as small as a pin head, and they are not bubbles of the sort that last for a second and then burst before one has a fair chance to admire their colors. Something which the champion bubble blower mixes with his soapsuds makes the air globes very firm and lasting. Max has blown bubbles that have floated about the room for more than five minutes, and they have been as full of color as the finest rainbow you ever saw.

Max blew a bubble for The Recorder, Jr., man the other day that certainly was over 2 feet in diameter, and when it was sprung from the bowl of Max's pipe it sailed in the air like a fairy boat and then bounced on the floor like a

football. With a small, flat piece of board, covered with felt, Max coaxed the giant bubble along the floor, rolling it as though made of rubber instead of water, soap and air.

Then the champion bubble maker blew a tiny little globule from his pipe and played handball with it in a way that would have destroyed an ordinary bubble at the first blow from the boy's hand. Again Max blew a small bubble, keeping it attached to the pipe bowl, handed both pipe and bubble to his brother John, who blew a mouthful of smoke right into the heart of the little globe, making it look like a big pearl.

The smoke did not seem to affect the bubble in the least, for when it was detached from the pipe it rolled around like a marble, bubbling up against chairs and persisting in remaining whole and sound until a heavy book was dropped on it, when the bubble first bended, flattened out and then burst, scattering a small cloud of smoke along the carpet.

Max was loath to tell what it was that he put in the soapsuds that made his bubbles so substantial, but he said any chemist would tell a boy how to mix the magical compound. The last feat that the youthful bubbleologist performed for the reporter was the making of a huge bubble, blown from a long, slender sfemmed pipe, after which another bubble, blown from another pipe, was formed all around the first one, thus making a bubble within a bubble—a most wonderful effect. Some day, so Max says, he will make a bubble big enough and tough enough to float in the air above the housetops and carry with it a little basket like a toy baloon.—New York Recorder.

WHISKY SLAYS BOTH INNOCENT AND GUILTY.

The Miserable Drunkard Not Alone In Suffering—Wife and Children Share His Poverty and Degradation—Echoes From the Doors of Death.

The liquor traffic as conducted in this country is a dark stain upon our much boasted nationality, a blot upon the fair face of the sun, a deep, dark shadow across the pathway of human progress, the foster parent of a slavery more damnable in its results and farreaching in its debasing influences than that to conquer which great armies contended, blood freely flowed, 500,000 lives were given up and millions expended by our government—and yet there has not arisen a god in Israel politically brave enough to declare openly, defiantly and persistently against it and to throttle the monster evil.

It is the direct cause of 76 per cent of the poverty in our large cities and all other causes are secondary in extent. It is the tyrant cruelly crushing out the lives of tender, devoted women and helpless little children, whose only offending is the marital and filial love bestowed upon those directly the cause, and it is at the same time slowly murdering its direct and hapless, helpless victims, and yet as a great people—the proudest nation on earth—we dare not and have not raised a sincere and successfully applied hand to strike the blow. It is still the hissing, defiant serpent in the garden of Eden of the present day.

What killed that prominent citizen and well known who is suddenly dead? "Heart disease," his generous physician and the untrammeled press tell you. But in silence his close friends whisper one to the other, "Whisky, too much whisky, did it."

Why is that young wife cut down so unexpectedly and so cruelly? And the angels who bear her sweet soul to paradise sadly murmur on their upward flight, "Oh, the awful curse, the murderer whisky. It broke her tender heart."

Why is that innocent, once happy and prattling child, that precious infant that did not ask to be born, cut down as the tender bud before it has been given a chance to bloom? They tell us unexpected and unavoidable disease. But back from that premature little tomb comes the mournful wail of the echo of truth, crying, "Whisky, neglect and carelessness resulting from whisky."

"Another man found dead in his cell at the police station" is the newspaper headlines we of the great cities are familiar with. "How came he to die?" some philanthropist asks. He was found stupefied with liquor and was thrust into the prison, a sick and dying man, only to die there of unattended alcoholism. "Whisky and the tender mercies of our peculiarly constructed and beautiful system of legal justice" is the sickening story the papers would tell if they dared as the awful echo comes through the grated doors of death.

Whisky! It is whisky that is responsible for all these deaths, and it places 60,000 of the victims in untimely graves every year.—C. S. Clark.

THE CRAVING FOR WHISKY.

Power of Appetite Over Reason When the Desire For Alcohol Comes On.

Did I drink for fun? Did I deliberately set out to become a drunkard? Did you ever hear of a man going to a hospital and asking to be shut up for a week to prevent his going on a drunk? I cannot give the date just now, but the books at the Carney hospital, South Boston, will show that I, James Dunn, did that very thing.

I have said that whisky was my favorite drink, but I thought I could drink a glass or two of ale and attend to my business. Finding that ale did not quite fill the bill I became alarmed. I had considerable money and knew that if I commenced on whisky it would soon be in other hands. I went to the Carney hospital and asked to be taken care of for a week, stating that I was about going on a spree and that I couldn't help myself. The good sisters received me kindly, gave me a nice room and commenced doctoring me with delicious broth and dainty morsels. Notwithstanding their doing all in their power for me the craving for whisky became so overpowering on the fourth day, I think, that it seemed as if I would go mad. I finally asked for my money, which I had given up. I must go to the city to attend to some very important business (?). The good sisters, suspecting what the business was, urged me to stay as I had promised for a week. But no, out I must go, and out I did go after having received my money. I headed for the nearest saloon, where I could quench that burning thirst, equaled only by the consuming fires of hades.

I had my two weeks' drunk. Then followed the sobering up process, the horrors of which even the drunkard who has been redeemed is powerless to describe.—Cor. Banner of Gold.

DRINKING ON THE WANE.

Influences That Are Working to Restrain the Use of Intoxicants.

It is only a natural deduction from other facts that the drink habit is falling off. One of these is the common practice of railroads and other corporations to require not merely temperance, but total abstinence on the part of their employees. This at once withdraws from the saloons the patronage of a large body of men, most of them young men, who are the best patrons of such places when they patronize them at all. The Christian Endeavor movement, which has had such wonderful success in gathering young men to its banner, is another potent enemy of drink, and withholds from the saloons many thousands yearly.

Still another adverse influence is that of society. There is plenty of drinking done in society, and society smiles on it, but, all the same, when a man's character is under discussion in society the admission that "he drinks a little now and then" always counts against him. That is really the meaning of the screened doors and frosted windows of the saloons. It is not reputable for a man to be seen drinking, and this consideration has its influence in restraining the habit.

It is tolerably plain, then, that the use of intoxicating liquor is on the wane. It will be a long time before it will cease entirely, if it ever does, but each succeeding generation is soberer than the one before it. In time, perhaps in a comparatively few years, drink will become the dissipation of the few instead of, as now, the vice of the many.—Brooklyn Citizen.

SABBATH SCHOOL.

LESSON III, SECOND QUARTER, INTERNATIONAL SERIES, APRIL 19.

Text of the Lesson, Luke xv, 11-24—Memory Verses, 18-20—Golden Text, Luke xv, 10—Commentary by the Rev. D. M. Stearns.

11. "And He said, A certain man had two sons." In our last lesson we saw the messengers bidding the people to come to the feast, but in this chapter, which is all one story in several parts, we see the great first and continual seeker of men showing us how it should be done. We see the love of Christ in the shepherd, the love of the Spirit in the woman with the candle, and the love of God in the father receiving the penitent son. The lost sheep suggests our inclination to go astray; the lost money, our deadness to a sense of our condition; the lost son, our selfishness, ingratitude and rebellion, while the elder son makes us think of the self righteousness and lack of sympathy of some Christians.

12. "He divided unto them His living." The younger son's request, which led to the father's doing this, indicates a greater regard for the goods than for the father, more thought of possessions than of God. It is the proud, self willed spirit of insubjection and of independence of God, the I, me, mine spirit that wants its so called rights. God sometimes lets such spirits have their own way that they may in due time see themselves.

13. "There wasted his substance with riotous living." This is briefly the story of the younger son who took all he possessed into a far country. Illustrations may be found in Cain, Esau, Absalom, Manasseh, and can be seen in the lives of those all about us who live only for themselves and the present world.

14. "He began to be in want." Those who forsake the only fountain of living water will soon find that their broken cisterns can hold no water (Jer. ii, 13); that all that is under the sun fails to satisfy and is only vanity and vexation of spirit (Eccl. i, 14; ii, 11), and that there is a longing in the soul still unsatisfied.

15. "He sent him unto his fields to feed swine." See a son of a wealthy father joining himself to a citizen of a far country. The world is in its thoughts and ways a far country from our heavenly Father's home, and in chapter xix, 12, the heavenly country is spoken of as a far country from this world. When we receive the Lord Jesus Christ as our Saviour, we become citizens of heaven (John i, 12; Phil. iii, 20, R. V.).

16. "No man gave unto him." He would fain have sought to satisfy his hungry body with the swine's food, and there was nothing better for him, for no man cared for him. Those who have turned from God to feed on the husks that this world offers are indeed in dire distress. Whether the prodigal makes us think of the sinner as one of the all who wandered through Adam's sin, or of the saved soul who has for the time being wandered away from God, the facts are the same.

17. "He came to himself." A man must get to the end of himself before he thoroughly comes to himself, and when he does thus come he finds himself a very poor subject. It was the thought of his Father's home and plenty contrasted with his own poor condition that brought him to his senses. One has said that if some one had given him a cup of coffee and a sandwich he might have been longer in coming to himself.

18. "I will arise and go to my Father." The one great separating thing between God and man is sin. "Your iniquities have separated between you and your God, and your sins have hid His face from you" (Isa. lix, 2). The first returning step is a sense of our sin and a confession of the same (I John i, 9). We cannot truly say "my Father" in reference to God till we become His children; hence some think that the prodigal represents a backsliding rather than a penitent sinner coming to God for the first time, but there are lessons here for each.

19. "And am no more worthy to be called thy son." It is an excellent thing for us when we have come to see that we are "no more worthy;" that in us—that is, in our flesh—dwelleth no good thing (Rom. vii, 18), for as long as we think that there is a particle of good in us we cannot appreciate the Lord Jesus as we should. Better thoughts of Jesus, as revealed in the Word of God, will cause us to see our unworthiness. Compare Isa. vi, 5; Job xlii, 5, 6; Dan. x, 8.

20. "And he arose and came to his father." It was a good thing to say, "I will arise," but it was far better to arise and come. Many say the first who never do the last. It was when he arose that the father saw him afar off and ran to meet him. Jesus, who knew the father's heart so well, here gives us a picture of His love to the erring and His welcome for them when they return. See Jer. iii, 12-14; Hos. xiv, 1, 2.

21. "Father, I have sinned against heaven and in thy sight and am no more worthy to be called thy son." That was as far as he got with what he had thought to say. Compare verse 19. It is a great thing to be a servant of God and of Jesus Christ our Lord, and in one sense we cannot seek anything higher, but our relationship to God is in Christ, that of children and heirs (Rom. viii, 16, 17), and until we see and enjoy this relationship we cannot well serve.

22. "Bring forth the best robe and put it on him." What a royal welcome from the father whose love he had so slighted and whose possessions he had wasted. It seems impossible, but our Lord here shows forth the Father's heart toward every returning penitent, and as we have said, none knew the Father's heart as Jesus did, for He was "God manifest in the flesh," and He could truly say, "He that hath seen Me hath seen the Father" (I Tim. iii, 16; John xiv, 9).

23. "Let us eat and be merry." The best clothing, a token of endless love, and abundance of food with great joy. If the son had said, "Father, I am more thankful than I can tell," it would have only been right, but to see the wronged and ill treated father showering such love upon the penitent son and to hear him say, "Let us eat and be merry," is more than human love as ordinarily seen. May we know and believe such amazing love as manifested in our Lord Jesus Christ, and hearing Him say to us the words of Canticles v, 1, let us reply with the words of Isa. lxi, 10.

24. "And they began to be merry." And have not finished yet, for the joy over the penitent sinner is unending. See verses 7 and 10 and compare Isa. xxxv, 10, and Rev. vii, 17, as suggestive of the eternal joys of the redeemed. But whatever we may now know of these joys as revealed by the Spirit we know only in part until with all the redeemed we shall see somewhat of the breadth and length and depth and height of His love (Eph. iii, 18, 19).

JOHN BULL'S LATEST.

GREAT BRITAIN JOINS HANDS WITH THE SPANIARDS.

Treaty Alleged That Will Cause a Commotion When Announced, Both in This Country and Europe — Concessions in Mediterranean Harbors.

NEW YORK, April 6.—A dispatch to The World from London says: The positive statement came to your correspondent from a leading financier of the city (the money-making part of London) that England has concluded a treaty of alliance with Spain. His final message was, "Within ten days Europe will be startled by the official announcement of this fact." Continuing, The World correspondent says: I give this statement with the reserve which its international importance warrants, pointing out only that the sensitive money interests of the City are often better informed on such matters than is any other part of the community except the highest official authority, and that my informant is now and for many years has been associated with the leading financial enterprises, conspicuously the international ones, of London bankers.

Uncle Sam Would Be Interested.

"His name, if I could mention it, would be recognized as very authoritative by every New York banker as well as every London banker. Such a treaty would have a vastly important bearing upon the continental situation. It would have a commensurately important bearing upon the Cuban question in the United States. I quoted to my informant the statement in the New York newspapers reaching me by yesterday's mail that the Washington government had received a semi-official intimation from the British ministry that Great Britain would approve of the recognition by the United States of Cuban belligerency.

Spains Concessions to England.

His reply was that exactly the contrary is the case; that in the first place the Salisbury ministry is disposed to do anything it can with safety and in reason to check the pretensions of the American government to interfere in either West Indian or South American affairs—particularly the West Indies, where Great Britain herself has most import interests—and that, secondly, Spain, by this treaty, has made important concessions to England in return for the latter's more or less active support of Spain in her conflict with the Cuban rebels.

Some Harbors in the Deal.

I can furnish no further details of this alleged treaty than that, according to my informant, it will include giving to Great Britain the right to harbor her fleets in the Mediterranean ports of Spain. The harbor of Cartagena is one of the finest on the Mediterranean and would shelter the entire British navy. The Salisbury ministry has openly and officially stated that one of its chief reasons for the extraordinary movement—the advance on the Soudan, accepted as hostile by France and Russia—was to make a friendly diversion in behalf of Italy.

Its Importance to England.

All Europe has in turn accepted this assurance as proof of England's sympathy with the triple alliance, and even Germany showed appreciation of this fact by voting with Italy and Austria to assist England's war with the khalifa. France and Russia, on the contrary, are ablaze with hostile indignation against England because of this movement. From all this the importance of an Anglo-Spanish alliance to Great Britain is obvious. Neither Gabraltar nor Malta—England's only two ports on the Mediterranan—is capable of either harboring or refitting a fleet.

Which Is Why, and So Forth.

But with both the Italian and Spanish ports thrown open to the British navy the French fleet at Toulon would be at England's mercy, and Russia could hardly make a junction from the Black sea with the ships of her French ally. Such are the apparent reasons why Great Britain should wish to make such an alliance as the above indicates. It would, moreover, leave her in safe possession of Gibraltar.

ELECTION IN RHODE ISLAND.

Republican State Committee Predicts a Bigger Victory Than Last Year.

PROVIDENCE, April 2.—Election day in this state proved an ideal one for the voter, and throughout the state the indications are those of a very heavy vote. A strange feature has been the disappearance of a contest over the state ticket and fights have been entirely on local issues. Contests over the assemblymen were closely fought in Johnson, Cumberland, Westerly, Cranston and Central Falls. Early last night the Republican state committee predicted that its victory would be larger than that of last year.

LATER.—With only five districts in the state to hear from Governor Lippitt is re-elected by a plurality of over 10,000. The total vote with five missing districts is as follows: For governor—Lippitt, Rep., 25,115; Littlefield, Dem., 15,638; Lippitt's plurality, 9,477. Last year Governor Lippitt carried the state by 10,721, and his plurality this year will be about the same figures. The Democrats acknowledge that the election is a clean sweep for the Republicans, as they have lost Cumberland in the assembly fight and the Republicans carry Providence. The Democrats will have three members in the assembly, a loss of five over last pear.

PROVIDENCE, April 3.—The total vote for each candidate for governor is as follows: Lippitt, Republican, 28,148; Littlefield, Democrat, 17,170; Peabody, Prohibitionist, 3,032; Thienert, Socialist, 1,224; Burlingame, Peoples, 718.

TERRIBLY DESTRUCTIVE FIRE.

Lays Low 4,000 Houses and Leaves 30,000 People Homeless.

MADRID, April 6.—A terrible fire has occurred at Manila, in the Philippine islands, by which 4,000 houses were destroyed and 30,000 people left homeless. Manila is the capital of the Philippine Islands, and has a population of 100,000, or with the suburbs, 160,000. It is one of the great emporiums of the east.

Langdon Held to the Grand Jury.

PHILADELPHIA, April 3.—Upon the finding of the coroner's jury in the case of Annie McGrath, Samuel P. Langdon was Friday held for the action of the grand jury. Langdon and Miss McGrath had been living as man and wife prior to the death of the latter, which was discovered on March 23, the young woman then having apparently been dead more than twenty-four hours. Langdon was present at the inquest, occupying a front seat but evincing little interest in the proceedings.

TRAIN ROBBERY IN INDIANA.

Five Men Loot the Passngers and Have a Fight with a Posse.

BREMEN, April 2.—One of the most daring train robberies that ever occurred in Indiana took place on the Baltimore and Ohio limited express at 4 o'clock yesterday morning, just before the train reached the little town of Garrett. Five men wearing dark masks over their faces entered the train, and while two guarded the doors three others presented pistols at the heads of the passengers and demanded their money and watches.

Theodore Beilstein, of 5016 Princeton avenue, Chicago, resisted the robbers and was beaten over the head with the butts of their pistols, his money and watch taken, after which he was thrown from the train, which was running at the rate of forty miles an hour. The train had just passed through Garrett and Beilstein managed, though badly injured, to reach the station and give the alarm.

A dispatch was immediately sent to this city to notify the agent, and the officers were aroused and a posse of citizens quickly assembled to arrest the robbers. They were easily captured, but on the road to jail one drew a revolver and fired. The others broke away and a running fight ensued. One of the robbers was shot fatally and another severely wounded. The others got away.

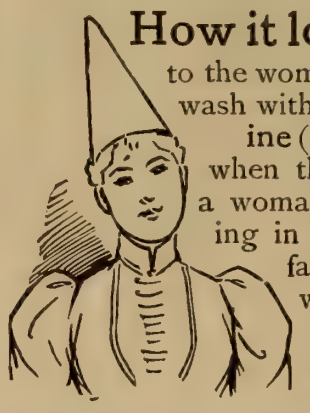
Great Increase in Immigration.

WASHINGTON, April 2.—The immigration officials are somewhat disturbed at the present enormous increase in immigration. During February the number of arrivals at New York aggregated 11,822, an increase of about 65 per cent. over the arrivals during February, 1895.

Naturally fair complexions would be the rule rather than the exception, as unfortunately it is at present, if the ladies would wholly abandon cosmetics, and more generally keep the blood pure and vigorous by the use of Ayer's Sarsaparilla, the only reliable blood-purifier.

Chicago to Louisville.

The Pennsylvania Line is the shortest. Two trains daily. Ticket office No. 248 Clark Street.



How it looks, to the women who wash with Pearline (use without soap), when they see a woman washing in the old-fashioned way with soap—rubbing the clothes to pieces, rubbing away her strength, wearing herself out over the washboard! To these Pearline women, fresh from easy washing, she seems to "wear a fool's cap unawares." Everything's in favor of Pearline (no use soap)—easier work, quicker work, better work, safety, economy. There's not one thing against it. What's the use of washing in the hardest way, when it costs more money? 489

Millions NOW USE Pearline

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1 Iron Last, 8 inches.
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6 Pairs Star Heel Plates.
½ lb Copper Rivets and Burrs.
1 Steel Punch.
1 Sewing Awl, complete.
1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
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1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

All these tools are full-sized, practical, neat, and cheap; not mere toys. They enable any person to do his own half-soling, boot, shoe, rubber, harness, and tinware repairing.

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ITEMS OF INTEREST.

STATE NEWS GATHERED FROM HERE AND THERE.

Some of the Important Happenings of the Week Reported by Telegraph—Matters Which Will Be of Interest to Our Readers—State News in Brief Form.

CLINTON, Ills., April 6.—Domestic infelicities in the family of Edward Polen culminated Friday afternoon in the murder of Mrs. Polen and her mother, Mrs. William McMullen, by Polen. After he had committed the crime Polen ran to the Illinois Central yards to escape the crowd of excited pursuers who intended to lynch the murderer. To avoid this fate he threw himself in front of a train, and was seriously, probably fatally injured. He was removed from the scene of his attempted suicide without molestation. Then the crowd collected about the jail, and for a time it looked as if the lynching would take place The desperate nature of the man's injuries delayed the attempt, and the crowd retired. Then the officers took the wounded murderer hurriedly away in a closed carriage. Their supposed destination is Decatur, Ills.

Did Not Live Happily.

Polen and wife had been separated for some time. Friday he called at his mother-in-law's to see his wife. Polen became frenzied during the discussion, and, rushing to where a double-barreled shotgun was standing, he seized the weapon and turned toward the now thoroughly frightened and defenseless women, who attempted to escape. They started to the boarding house of James Fisher, which is located in the next yard. They were not quick enough, however. They were within about fifteen feet of the house, when Polen threw the gun to his shoulder and pressed the trigger. Mrs. Polen fell on her face without a groan, dying instantly. Her mother stopped at the report of the gun, and turning, saw her child fall heavily forward, cold in death. As the mother gave a cry of anguish at the terrible deed of her infuriated son-in-law he again pressed the trigger, and with the second report the soul of the mother was ushered into eternity.

Murderer Attempts Suicide.

The murderer then ran east through the outskirts of the town. A posse was soon formed and started in pursuit of the murderer. In the meantime Polen had been fleeing east on the railroad track. He got about a mile and a quarter from town when he saw a freight train approaching. Turning he beheld his pursuers following, and realizing the impossibility of escape he waited until the train had approached almost to where he stood and then suddenly threw himself in front of the engine. He was doomed to disappointment, however, for the pilot of the engine was too low. It struck and threw him to the side of the track unconscious. The train was quickly stopped and the injured man picked up and brought to this city, where he was lodged in the county jail.

Train Held Up and Robbed.

ST. LOUIS, April 2.—The cannon-ball train on the St. Louis and San Francisco line which arrived here last night was held up yesterday morning and the express car robbed by three masked men, one of whom paid his fare and rode in the smoking car from Lebanon, Mo., until the time for action. Six miles from Lebanon the thugs began work by stopping the train and getting the drop on the engineer and fireman. They then blew open the safe and got perhaps $1,500, but the amount is not known. They escaped, but a posse is after them.

HORROR AT BROOKLYN.

Ten Persons Found Dead by Suffocation After a Fire.

NEW YORK, April 2.—Ten persons perished by suffocation in a Brooklyn tenement house early yesterday. The names of the victims are as follows: August Buno; Mrs. August Buno, his wife; Sally Buno, 5 years old; Johanna Buno, 18 months old; Lena Calabia, 18 years old; Nicolo Tralia, 80 years old; Lena Tralia, his daughter, 24 years old; Dominick Tralia, his son, 24 years old; baby, 18 days old; Cornelia Marretti, 26 years old. The fire started in the lower hallway of the building, which is a four-story tenement in Union street, and before the sleeping tenants could be warned of their danger all escape was cut off. The flames swept up the stairways and the halls and rooms were quickly filled with smoke. Ten of the tenants were suffocated in their beds.

There were many exciting incidents connected with the fire. An Italian, whose name is unknown jumped from a window in the third story and escaped with only a few burns and bruises. An iron ladder at the rear of the house ran from roof to ground so that it could easily be reached from the windows. It had been rendered so hot by the flames, however, that the inmates of the house dared not use it. Except the fire escapes the only outlet from the crowded rooms on the upper floors was the narrow wooden stairway, escape by which was cut off soon after the fire started.

Shot by an Angry Husband.

DANVILLE, Ills., April 6.—Robert Tidwell was shot and instantly killed at Grape Creek Friday night by George Alberts. Tidwell was standing in his house near the window when the shot was fired. Three steel slugs passed through his body. Mrs. Alberts, who had left her husband last Monday, was in Tidwell's house when the murder was committed. Alberts has not been arrested. The parties are all colored.

THE MARKETS.

New York Financial.

NEW YORK, April 4.

Money on call easy at 3½@4 per cent.; prime mercantile paper 5½@6½ per cent.; sterling exchange higher, with actual business in bankers' bills at 4 9@483¼ for demand and 488@488¼ for sixty days; posted rates, 483½@489 and 489½@490; commercial bills, 487.

Bar silver, 63; Mexican dollars, 54¼

United States government bonds steady; new 4's registered, 116⅞; do coupons, 116¾; 5's registered, 113⅜; 5's coupons, 113⅜; 4's registered, 108⅜; 4's coupons, 109½; 2's registered, 95; Pacific 6 s of '97, 103¼.

Chicago Grain and Produce.

CHICAGO, April 4.

The following were the quotations on the Board of Trade today: Wheat—April, opened 62⅞c, closed 63⅞c; May, opened 63⅝c, closed 64⅝c; July, opened 64½c closed 65¼c. Corn—April, nominal, closed 28⅞c; May, opened 29⅝c, closed 29¾c; July, opened 30⅝c, closed 30¾c. Oats—April, nominal, closed 19c; May opened 19½c, closed 19⅞c; July, opened 19⅞c, closed 20c. Pork—April, opened $8.30, closed $8.35; May, opened $8.37½c, closed $8.42½. Lard—April, opened 5.02½, closed $5.00; May, opened $5.07½, closed $5.05.

Produce: Butter—Extra creamery, 20c per lb.; extra dairy, 18c; fresh packing stock, 9@10c. Eggs—Fresh stock, 10@10½c per doz Live Poultry — Turkeys, 11@12c per lb.; chickens, hens, 8½c; roosters, 5@5½c; ducks, 11@12c; geese, $4.00@6.00 per doz. Potatoes—Burbanks, 17@19c per bu.; mixed, 15@17c Sweet potatoes $2.00@2.75 per bbl Apples—Fair to fancy, $2.50@4.00 per bbl. Cranberries—Jerseys, $5.00@6.50 per bbl. Honey—White clover, 12@13c per lb.; broken comb, 8@10c; extracted, 5@6c.

Chicago Live Stock.

CHICAGO, April 4.

Live Stock—Prices at the Union Stock Yards today ranged as follows: Hogs—Estimated receipts for the day, 10,000; sales ranged at $3.00@4.00 pigs, 3.70@4.05 light, $3.50@3.60 rough packing, $3.60@3.80 mixed, and $3.60@3.75 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 400; quotations ranged at $4.00@4.15 choice to extra shipping steers, $3.75@3.80 good to choice do., $3.50@3.65 fair to good, $3.30@3.50 common to medium do., $3.20@3.70 butchers' steers, $2.80@3.35 stockers, 3.25@3.70 feeders, $1.50@3.70 cows, $2.40@3.75 heifers, $2.00@3.50 bulls, $2.50@3.85 Texas steers, and $3.00@3.25 veal calves.

Sheep and Lambs—Estimated receipts for the day, 2,000; sales ranged at $2.90@3.90 westerns, $2.10@3.35 Texas, $2.50@4.00 natives, and $3.25@4.70 lambs

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Mar. 30 to Apr. 2:

Jordan Bros., Mrs Betsey Bloss, J H Wilson, D F Campbell, Mrs Lefa M Platt, R H Glaspie, John Chestnut, W H Becker, Jacob L Myers, John Crawford, Chas H Hughes, Rev P B Williams, J R Cooper, S F Proctor, J C Young, Rev W B Stoddard, J N Lloyd, Chas A Blanchard, Chas S D Cowles, Lewis Platt.

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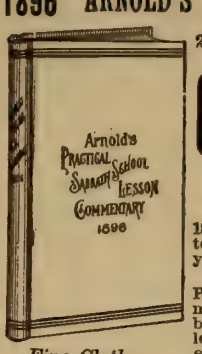

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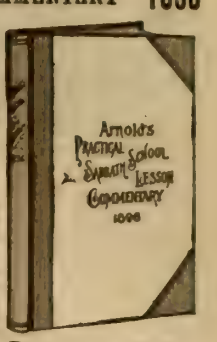

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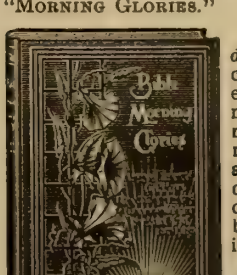

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FARM FIELD AND GARDEN

POINTS IN ONION CULTURE.

Fertilizing the Crop—The New Method of Transplanting—Setting Plants—Varieties.

Onions will grow in almost any soil that is well filled with humus, possesses fertility and can be thoroughly drained. A rich, sandy loam is preferred. Endeavor to have the land free from stone, rubbish and foul weeds. Experienced growers claim that it is almost impossible to put on too much manure. Any good compost will answer. Many use poultry manure and ashes, applied as a top dressing, in addition to other manure. Soils which have previously been fertilized, as the one mentioned in the query, will produce a large crop with no other fertilizer than nitrate of soda. From 600 to 750 pounds per acre is sufficient, but that amount should be divided into two or three parts and applied at different times during the season. The onion manures which are advertised have also proved satisfactory as a fertilizer for such land. A top dressing of ashes, phosphate or other manure when bulbs are half grown is very beneficial.

Formerly it was the custom to sow the seed directly in open ground, where the crop was to come to maturity. Now many progressive growers sow seed under glass and transplant. It is claimed that onions will bear transplanting better than almost any other plants; that the crop matures several weeks earlier; that the yield is more satisfactory, and that the task of weeding is less difficult than when the seeds are sown in the field. It is absolutely essential that the seed be fresh. Three pounds of seed per acre is the amount usually sown, although a beginner can safely sow at the rate of four pounds. Where seed is sown directly in field it can usually be put in as soon as it is possible to get the ground in first class condition. Where sets are used they should be planted as early as may be without subjecting them to danger from frost.

In setting plants many crowd them as much as possible. Some place rows only 12 inches apart, while 16 inches is about the average distance. This precludes the use of a horse in cultivating. The usual way is to cultivate with wheel weeders and cultivators. For market purposes the favorite varieties are Yellow Danvers, Red Wethersfield and White Globe. These are all large and popular.—Ohio Farmer.

Kaffir Corn.

It is generally conceded that Kaffir corn is a profitable crop in sections wherever corn will not thrive. C. C. Georgeson of the Kansas station says: "Kaffir corn will succeed wherever corn will, and, what is more, will frequently produce a crop in seasons in situations where corn fails. Under the same conditions Kaffir corn yields more of grain and fodder than corn has here at the Kansas station. Our stock eats the fodder well. As to which is the best variety, the red or the white Kaffir corn, is not fully settled."

Professor Latta of the Indiana station has issued a bulletin on Kaffir corn for Indiana. He says: "While Kaffir corn may well claim the attention of farmers living in very dry climates, it is at least an open question whether it can prove advantageous to the farmers of Indiana. It should be borne in mind that the sorghums are recommended as forage plants for the drier climates in which Indian corn cannot thrive. Where Indian corn grows to perfection, as it does in all portions of Indiana, it would be extremely unwise to neglect it for any of the sorghums which have thus far shown no special adaptation to this section."

Chestnut Culture.

Chestnut culture is receiving increased attention. The possibilities of grafting improved varieties of chestnuts on seedling natives should be emphasized. It is better to graft the straight seedling chestnut than a sprout from an old stump. The trees grow faster and better, and a larger proportion of the grafts thrive. This may be done when the buds are swelling, while some prefer waiting until the leaves are out, says The New England Homestead.

Success With Irish Potatoes.

Select land adapted to the crop, give it good culture and provide plenty of potash for plant food. Use for seed clean, smooth, fair sized tubers and cut not over two good eyes to the piece.

Good Mending Material.

A useful article recommended in the Iowa Homestead is made by thoroughly boiling waste paper and mixing with glue and plaster of paris or portland cement. It is a superior material with which to stop cracks and breaks in wood. It can be kept in a close stoppered bottle, and when required for use reduced to the consistency of gruel in hot water with plaster of paris added to make it slightly pasty and then use it at once. It is valuable for stopping leakage around water pipes of all kinds. It will stop the leaks in iron pipes if the water be shut off long enough to allow it to set. When used for this purpose, the empty pipe should be wrapped with a single thickness of cheesecloth just wide enough to cover the break and then apply the pulp, pressing it in place much after the fashion of a lead pipe joining, only larger, and then around this wrap a piece of muslin.

Where farms are provided with a water system bursting does sometimes occur, and it is usually a long distance to the plumber. A knowledge of this use for paper pulp may save many a plumber's bill. Paper pulp and fine sawdust boiled together for some hours and mixed with glue dissolved in linseed oil make a perfect filling for cracks in floors. It may be put on and left until partly dry and then covered with paraffin and smoothed with a hot iron.

Pimples may be removed by bathing, taking care that the mixture does not get in the eyes, with one teaspoonful of carbolic acid and one pint of rosewater.

Ink stains may be removed from furniture by applying a solution of niter and water with a brush.

There is more catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F J Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address.

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THE NEW YORK WEEKLY TRIBUNE,

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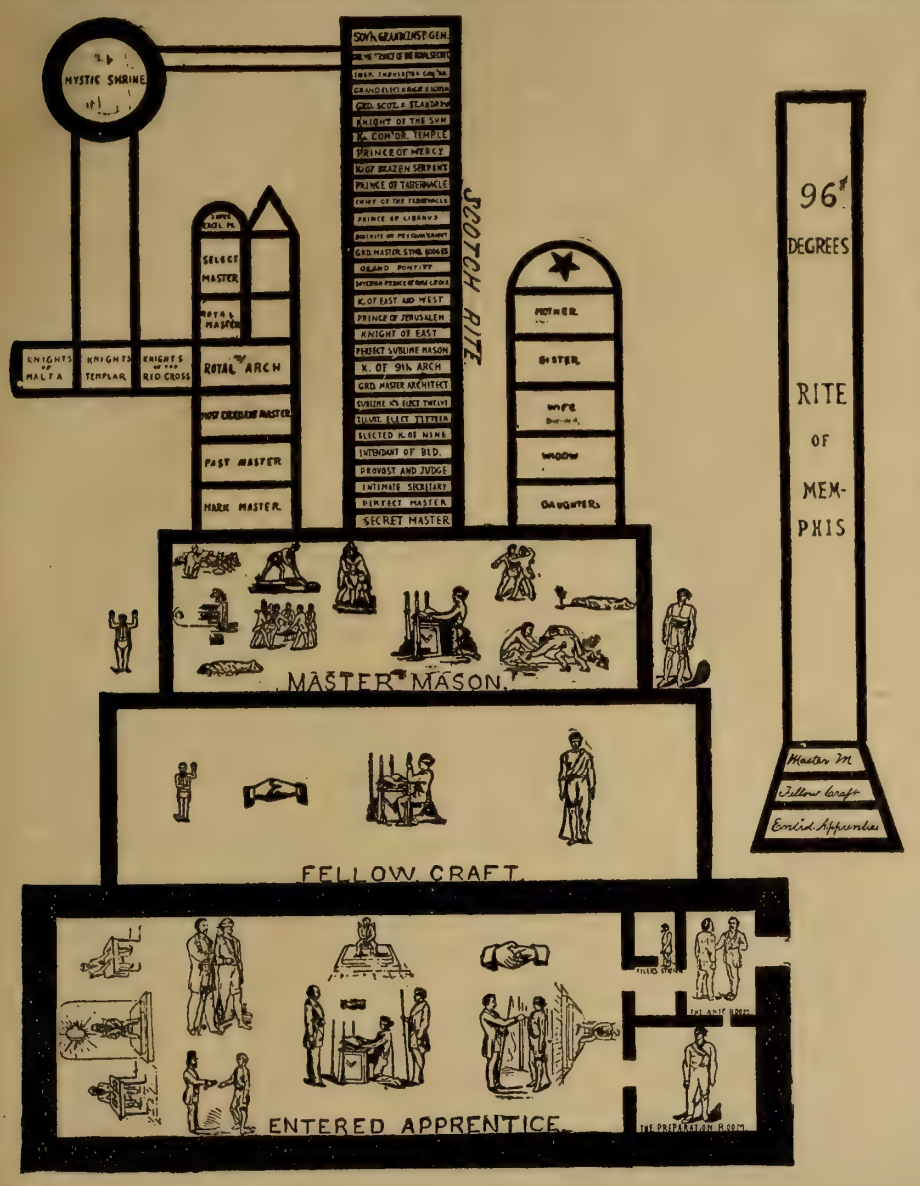

MASONIC CHART.

ILLUSTRATING THE RELATION OF SOME OF THE DEGREES AND RITES IN FREEMASONRY TO EACH OTHER.

The accompanying chart represents one hundred and forty two degrees.

1. The American Rite of 13 degrees;
2. The Scotch Rite of 33 degrees;
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The Symbolic degrees, or Blue Lodge of three degrees, are common to every Masonic rite, whether American, Scotch, or Egyptian, or whichever of the Masonic rites, named in Mackey's Masonic Encyclopedia one may choose to investigate.

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Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought, the Articles of Constitution and By-laws of the Association.

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A discussion of their character and claims by Rev. David McDill, Pres. J. Blanchard and Rev. Edward Beecher.

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Explains the true source and meaning of every ceremony and symbol of the lodge.

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By Joseph Cook, Boston. He quotes the law of Vermont which makes the administration of the Masonic oaths illegal. Joseph Cook's address is a national treatment of a national subject, and very valuable for reference.

Light on Freemasonry. By Elder D. Bernard, Cloth, $1.50, paper, 75c.

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The character, claims and practical workings of Freemasonry. By ex-Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes.

Masonic Oaths Null and Void: or Freemasony Self-Convicted. 207 pages. Postpaid, 40c.
This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them.

Judge Whitney's Defence before the Grand Lodge of Illinois. 15c.
Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry.

General Washington Opposed to Secret Societies. 10c.
This is a re-publication of Governor Joseph Ritner's "Vindication of General Washington from the Stigma of Adherence to Secret Societies," communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason.

Morgan's Exposition, Abduction and Murder and Oaths of 33 degrees. 304 pages, cloth, $1.00,
"Composed of Freemasonry Exposed," by Capt. Wm. Morgan; "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's, Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees."

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Oaths and Penalties of Freemasonry, as proved in court in New Berlin trials. 10c.
The New Berlin trials began in the attempt of Freemasons to prevent public initiation by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons swore to the truthful revelation of the oaths and penalties.

Grand Lodge Masonry. 5c. each
Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities.

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History of the Abduction and Murder of Capt. Wm. Morgan. 25c.
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Consisting of 53 "Cynosure" tracts. In this book are the views of more than a score of men, many of them of distinguished ability, on the subject of secret societies.

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Sermon on Secretism, 5c. eacn.
By Rev. R. Theo. Cross, pastor Congregational church, Hamilton, N. Y. This is a very clear avra of the objections to all secret societies, and to Masonry especially, that are apparent to all.

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HISTORY OF A WEEK.

Tuesday March 31.

Rawlins, Wyo., was shaken by an earthquake.

Bishop Potter, of New York, has been invited by the authorities of Cambridge university, in England, to be select preacher to the university during the month of May, 1897.

Two volcanoes in Iceland are advertised for sale in a Copenhagen paper. The price asked is about $500.

An examination of the eyes of white and colored children in the Washington schools shows that the latter are much less liable to shortsightedness and astigmatism.

A Montana antiquarian claims to have discovered that the cathode or X rays were known to the Chinese many centuries ago.

The Park theater, Chicago, went out of existence Sunday night. Colonel Hopkins has leased the house and it will be made a part of the Hopkins theater.

A Mrs. Goodwin, of New York City, lost $40,000 at Monaco.

Wednesday April 1.

Major Washington Blackhurst, Ballington Booth's private secretary, has taken possession of room 1113 in the Woman's Temple, Chicago, and the work of organizating the new army of "Volunteers" will be pushed forward rapidly.

Ex-United States District Attorney Milchrist, of Chicago, is at Washington with a bill of $7,000 against the government for services rendered as assistant government counsel during the Chicago strike and in the Debs case.

Friends of Ambassador Bayard in Washington scout the idea that the recent censure adopted by the house has made him decide to resign.

The supreme court of Missouri has affirmed the sentence of the Taylor brothers, convicted in the Carroll county circuit court of having murdered the Meek family near Milan. The date of execution was set for April 30.

Thursday, April 2.

The Omaha city council has passed the curfew ordinance over the mayor's veto.

Paris enemies of Zola are reported to be preparing an anthology of the objectionable words and phrases in his works, to be presented to the French academy when he next offers himself as a candidate.

Sylvester Dixon, the "grain king of southern Kansas," is accumulating a great store of corn at Wichita, and four days before the national Republican convention he will start a train of forty cars of corn for St. Louis.

"Poor man, I wonder who will be next," remarked Mrs. George Carnegie while witnessing a funeral procession as it passed her house at Wichita, Kan. Almost before she had finished the sentence she threw up her hands, fell forward, and died instantly. Heart trouble was the cause.

Dayton, O., yesterday celebrated her 100th birthday anniversary.

Friday, April 3.

The telegraph line between Korosko and Murat Wells, north of Wady-Halfa, in Egypt, has been cut.

The latest charge against President Cleveland is that he whistles at his work, his favorite air being "Silver Threads Among the Gold."

The annual report of the Chicago postoffice shows that the receipts from the sale of stamps, stamped envelopes, newspaper wrappers and postal cards were $5,069,532.84, an increase of $609,255.85 over the deriod ended March 31, 1895.

Ole Ecton was killed, Will Godwin was shot in the face and side, and Lee Cunningham received a scalp wound during a row at Carrollton, Mo. Godwin and Cunningham are in jail charged with Ecton's murder.

Unfavorable reports regarding the pope's health are circulating at Rome.

Saturday, April 4.

Seventy Cuban insurgents captured in Havana province have been sentenced to be shot, so a Havana-via-Florida telegram says.

The Ohio river at Cincinnati has reached the danger line, but is expected to begin falling before much damage is done.

Robert McCoy, a member of the famous family of Hatfield haters, has been asaassinated in West Virginia.

In accordance with an order issued Wednesday by President Healy the custodian of the Cook county building at Chicago has raised a flag 22 by 40 feet in size over the Clark street entrance to the building.

Herman Kirchoff, manufacturer of sash, doors and blinds at Oakley and Milwaukee avenues, Chicago, has made an assignment. The assets are said to be from $250,000 to $300,000, but no exact statement as to liabilities has been given.

An Ohio woman used her petticoat to flag a Baltimore and Ohio train, stopping it before it reached a burning bride.

Monday, April 6.

The enactment of the anti-pool selling bill in Connecticut has ruined Charter Oak Park, which historic racing ground has been sold for $19,000, which is $150,000 less than it cost.

Albert Boecker, of Lyons, Ia., aged 16, only son of a widow, was fatally shot accidentally by a comrade while hunting.

It is said to be practically certain that the Republicans and Populists of Georgia will adopt fusion this year.

Rudolph Muller, of Louisville, fatally shot his wife because she had applied for for a divorce.

Twenty valuable horses were burned with the Buffalo Driving Park stables, among them Ellen S., 2:11, valued at $10,000.

On the claim that his methods were "inimical to public health" "Healer" Schrader was driven out of Cincinnati, going to Newport, Ky., where he has been lodged in jail on another pretense.

Tin men say that the new steel combine will, if it holds together ninety days, drive every tin plate factory in this country out of business.

Cotton Schmidt, one of the murderers of B. A. Atwater in a St. Louis suburb some months ago, has been found guilty and will probably be duly hanged.

The hotels of Moscow have already disposed of every room available for the coronation ceremonies and fetes. Suites of three rooms have been rented at from $1,500 to $2,500.

It has leaked out that the Cuban junta in this country have been sending arms and ammunition to the rebels on the island concealed in cargoes of lumber shipped from Texas ports.

In 119 counties in Kentucky where Republican conventions have been held McKinley has 212 delegates to St. Louis and Governor Bradley 448.

NATIONAL LEGISLATURE.

Synopsis of Proceedings in Both Houses of Congress.

Washington, April 1.—The senate put in the day on the postoffice appropriations bill, except what time was taken up by George's speech on the Dupont case of contested election. There was a sharp debate on mail subsidies, the Democrats attacking that clause in the postoffice bill. The bill carries $93,000,000, and was not completed.

The house devoted most of the day to the sundry civil bill. An attempt to strike out $50,000 for informers in the illicit still districts was defeated and there was a financial debate over the South Dakota Republican money plank. Mahony of New York introduced a bill appropriating $2,000,000 to widen the Erie canal locks so torpedo boats can reach the lakes through them. Shuford of North Carolina introduced a resolution to investigate recent bond sales.

Washington, April 2.—Most of the day in the senate was devoted to George's speech on the Dupont case (which was not completed) and a discussion on subsidies for ocean mails, the Democrats claiming that the subsidies were excessive and giving figures to prove their contention. Call offered a resolution to send a fleet to Cuba and notify Spain that outrages must cease, and if they do not, directing the president to intervene with force. The postoffice bill was nearly completed. Buller of North Carolina introduced a bill prohibiting gold contracts.

The house nearly finished consideration of the sundry civil bill. A bill was passed for a lighthouse on North Manitou island, Lake Michigan. An amendment to the sundry civil bill was adopted appropriating $30,000 to purchase the house in which Lincoln died.

Washington, April 3.—Lodge introduced a bill in the senate providing that monthly publications entered as second-class matter shall be charged at the same rate of postage as weekly publications. A sharp discussion took place over a proposition to abolish country postoffices and absorb them as branches of city offices. The matter was not settled. George finished his speech on the Dupont case. The Indian appropriation bill was reported. The bill authorizing work to proceed on the North Manitou lighthouse island in Lake Michigan was passed. An executive session was held.

The house passed the sundry civil bill after rejecting a proposition to strike out the amendment appropriating $32,600 for the Howard university of this city, a school with a theological department. There is a provision that the money be not used for theological purposes. A bill was introduced authorizing the president to retaliate on products of countries that discriminate against this country.

Washington, April 4. — The house passed a bill authorizing a third bridge across the river at St. Louis. About thirty private pension bills were passed, during which Speaker Reed decided that a quorum was a majority of the living members of the house, an important ruling. The Cuban belligerency resolutions were taken up, and Hitt moved and advocated their passage. Boutelle opposed and the matter was pending at the end of the day session. At the night session eight pension bills were passed.

The senate was not in session.

Washington, April 6.—The house decided to vote on the Cuban resolutions today immediately after the reading of the journal. This agreement was accompanied by an understanding that Saturday's debate on the resolutions should be continued into the evening. With the exception of an hour given over to miscellaneous business at the beginning of the session the entire day and the night session were devoted to a discussion of the Cuban belligerency resolutions. Speeches were made in favor of the adoption of the resolutions by Adams of Pennsylvania, Knox of Massachusetts, Quigg of New York, Cockrell of Texas, and others, and in opposition to this course by Turner and Russell of Georgia, Gillette of Massachusetts, Ellett of Virginia, and others. There was nothing new in the speeches.

BRUNSWICK, GA., FIRE-SWEPT.

Property Worth Half a Million Made Food for the Flames.

Brunswick, April 3.—Several years ago this town was visited by a conflagration which destroyed it, and yesterday the disaster was almost repeated. A fire started about 1:30 p. m. which swept away many of the most prosperous business enterprises of Brunswick, and for a time it was feared the whole town would be in ashes. The total loss is conservatively estimated at about $500,000, and the insurance is placed at $400,000. A strong wind forced on the flames and the local fire department became powerless, so that assistance was telegraphed for to several places.

At half past four the fire was gotten under control, but not before one life had been lost. Charles Smith, an employe of the Brunswick and Western railroad, was overcome by the heat and died. The flames started on the Brunswick and Western railroad wharves, and within an hour the wharves, two large warehouses, and a number of cars (including the freight contained therein), were consumed, entailing a loss to the company of $200,000, partly insured. The property of the Downing company, dealers in naval stores, and its valuable stock was consumed. The loss is estimated at $200,000, almost covered by insurance. The flames then destroyed thirteen stores on Bay street at a loss of $100,000.

SWEPT AWAY BY THE FLOOD.

Ten Lives Lost by a Terrible Cloudburst in Kentucky.

Lexington, April 3.—The recent cloudburst in Clay and Owsley counties was more disastrous than at first reported. Buffalo creek, which is across the south fork of the Kentucky river, suffered more than Sexton creek by the unusual rainfall. Every house on the bank of the stream was washed away. Miss Mary Garrett was drowned while attempting to escape the flood. George Capson's wife and three children, two children of Will Burns and two others whose names are not given, were also drowned. John Crane, a logger, rescued his wife and small child when they were drifting down the stream on some uprooted trees.

Thousands of logs are going down the stream. The large booms at Booneville are choked with logs, and it is feared the booms and all will be carried away by the water. Part of the town is inundated, and a number of persons have had to remove their household effects up on the side of the mountain. North Fork and Middle creek are both overflowing their banks, and at Jackson Military Instructor Bull of the Jackson institute was drowned while riding on a raft.

PANIC IN A DIME MUSEUM.

Fire Alarm Sets the Audience and the Freaks on a Stampede.

Chicago, April 6.—Fire which bore a very threatening aspect for a time broke out yesterday afternoon in the Clark Street Dime Museum. It being Easter Sunday the two small theaters in the building were entertaining audiences of more than usual proportions, at least 1,000 persons being present. The audiences at once made a rush for the doors and for a time pandemonium reigned. Stage Manager Charles Bell took a commanding position and urged the people not to lose their heads, and to his coolness and self-possession is due the fact that the patrons finally escaped without injury.

The wildest confusion, however, prevailed among the freaks and stage performers, but all escaped without injury, many actors running into the street in their stage attire. The blaze was a hot one while it lasted, but the fire department soon extinguished it with only nominal loss.

College Republican Clubs.

Chicago, April 4.—The meeting of the College League of Republican clubs held here yesterday was largely attended. Senator Thurston was the principal speaker and was loudly applauded. When committees had all reported the work of electing officers was taken up. James Martin Perkins, of Harvard Law school, was elected president; A. J. Weaver, of Nebraska, vice president, and T. A. Perkins, of Washington university, member of the university committee of the Republican League. Minneapolis was chosen as the next place of meeting. A banquet was given last night.

President Burns Reinstated.

Pittburg, April 6.—Simon Burns, who was uncerimoniously deposed from the presidency of the National Window Glass Workers' association a few weeks ago, and Daniel Winters elected to the office, has been restored to his position by an order of court. The decree was made Saturday by Judge White in the suit entered by Burns restraining Winters from acting as president of the association. It declares the expulsion of Burns was illegal, restrains Winters from acting as president of labor assembly 300, restores Burns to the position and places the costs on the defendant.

Took His Own Life.

Chicago, April 3.—Edward T. Gardiner, purchasing agent in the printing supply department of the Northwestern road, committed suicide at his residence, 1548 Fulton street, Thursday by cutting his throat. Ill health was the cause. Mr. Gardiner during his twenty years' residence in Chicago had gained a large circle of acquaintances among business men, and the news of his death will cause general regret. He was an enthusiastic member of the Chicago commandery, Knights Templars, and Washington chapter and Cleveland lodge, A. F. and A. M.

Another Secession to Ballington.

Chicago, April 4.—Brigadier Edward Fielding, commanding the northwestern division of the Salvation Army, and his staff renounced allegiance to General Booth by cablegram yesterday and joined Ballington Booth and his Volunteers.

Naval Cadet Appointments.

Washington, April 3.—The following named persons have among others been appointed cadets at the United States military academy: Harry F. Gilmore, of Plattsville, Wis., and James R. McVicker, of Sigourney, Ia.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Annual meeting of the National Christian Association on Thursday, May 14.

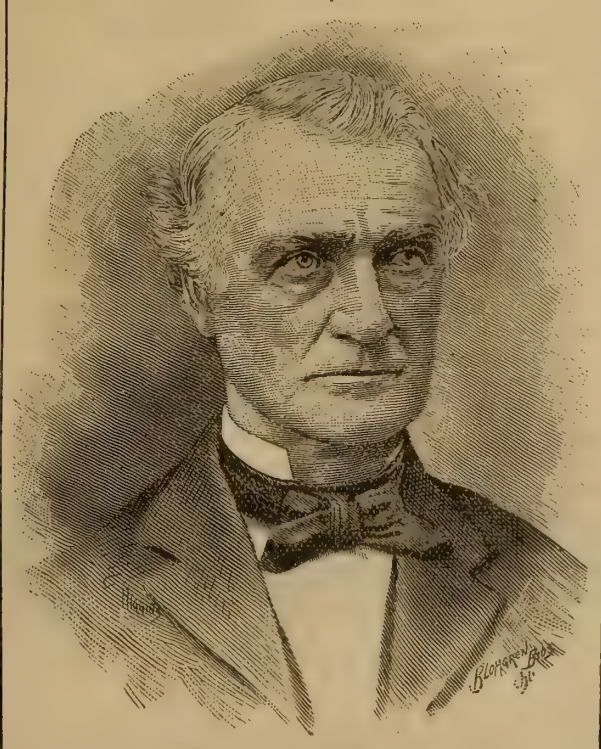
An Odd-fellow of the oddest type is a Christian unequally yoked with unbelievers.

On a recent election day in this city men openly declared that they would refuse to vote until they received $5.00. And it is currently reported that in a certain ward between 300 and 500 men were imported and had their rent paid for thirty days in order that they might vote for a certain alderman.

Rev. W. F. Crafts is at Washington urging upon the Commissioners of the District of Columbia a substitute for the Morse Sabbath bill. He has the mistaken idea that if a precedent can once be established for Sabbath legislation by Congress, it will obviate the necessity for any religious amendment to the Constitution.

It will give our readers an idea of the fearful municipal corruption of Chicago to know that one alderman's election recently, according to his own statement, cost him $30,000. The daily press reports that other aldermen spent even a larger sum. The salary for the office is only $3 a day while they are on duty. Their profits come from the boodle of corporations. It is also reported that a certain Chicago official received as high as $2,000 per day as hush money from gambling hells.

Congressman Morse, of Massachusetts, has undertaken to present in Congress the petitions for the Religious Amendment of the Constitution. He is an active A. P. A., as well as Freemason. W. H. J. Traynor, the supreme president of the A. P. A., has sent out a circular warning the order, which he claims controls the Presidential situation, to oppose the religious amendment "as a remarkable and dangerous proposal to place the affairs of state in the hands of the church." It remains to be seen whether Mr. Morse will remain loyal to his order or to the friends of the amendment.



PHILO CARPENTER.

This life-long reformer was born in Savoy, Mass., in 1805. He studied medicine and was a druggist. He came to Chicago when it consisted of only Fort Dearborn and a few log cabins with a population of about 200. He built the first drug store which was the second frame building in Chicago. He bought the land on which the *Cynosure* building now stands at Government price, ten shillings an acre. On the night of his arrival in Chicago he became a worker in the first prayer meeting, and on the next Sabbath he started the first Sabbath-school. He started the first temperance society and drew up the first total abstinence pledge. He was a leading member of the first school board, and one of the first Abolitionists and original Liberty party men, and was well known on the "underground railroad," fugitive slaves being often concealed in his house.

Philo Carpenter lived during the greatest heat of the Anti-masonic agitation, growing out of the abduction and murder of William Morgan, and took an active part in the measures which led to the organization of the National Christian Association. The stone front *Cynosure* building was given by him to the Association at a valuation of $20,000. For the support of the *Cynosure* and for the carrying on of the operations of the Association he has contributed many more thousand dollars. Before he donated this building he proposed to put into the hands of Dr. J. E. Roy $100,000, to be handled by himself exclusively for the promotion of Anti-masonry. But the Dr. could not bring himself to leave his life-work of home missions. Our readers will be specially interested in what President Blanchard has to say in this issue of this good man and his work, and of his recent important lecture tour to Southern colleges.

On Sabbath, April 5, three thousand Knight Templars of Boston, headed by brass bands, escorted Rev. Dr. Lorimer and the Right Eminent Grand Commander Lawrence through the principle streets of Boston to Music Hall, where annual Easter services were held. A marked feature of the occasion was the presentation of a handsome bronze pulpit to the pastor of Tremont Temple, which will grace the platform of that edifice. Boston presented the spectacle of a prominent pastor being unequally yoked, not only with modern sun-worshipers, but with the prince of modern distillers, Grand Commander Lawrence, whose Medford rum is the curse of Africa, and who assisted Dr. Lorimer in the services.

CORNERING UP THE SUNBEAMS.

Let us corner up the sunbeams
Lying all about our path;
Get a trust on wheat and roses,
Give the poor the thorns and chaff.
Let us find our chiefest pleasure
Hoarding bounties of to-day,
So the poor shall have scant measure
And two prices have to pay.

Yes, we'll reservoir the rivers,
And we'll levy on the lakes;
And we'll lay a trifling poll tax
On each poor man who partakes;
We'll brand his number on him
That he'll carry through his life.
We'll apprentice all his children,
Get a mortgage on his wife.

We will capture e'en the wind-god
And confine him in a cave.
And then, through our patent process,
We the atmosphere will save.
Then we'll squeeze our little brother
When he tries his lungs to fill;
Put a meter on his windpipe,
And present our little bill.

We will syndicate the starlight
And monopolize the moon,
Claim a royalty on rest days,
A proprietary noon.
For right of way through ocean's spray
We'll charge just what it's worth;
We'll drive our stakes around the lakes,
In fact—we'll own the earth!

—*Selected.*

THE PHILO CARPENTER VISITATION OF COLORED SCHOOLS.

BY CHARLES A. BLANCHARD, PRESIDENT OF WHEATON COLLEGE.

The interest which Mr. Carpenter had in the colored people and in the cause of opposition to secret societies is known to many, perhaps most, of our readers. He was from the beginning, in 1867, to the time of his departure from this life, one of the most enlightened and decided of our friends. Those who used to see him in meetings of the Board of Directors or in conventions will never forget the gentle but unconquerable spirit with which he maintained and contended for the truth.

In his will he provided certain sums of money which he desired should be used to carry forward the cause after his death and these moneys were to be administered by Rev. Dr. Roy, Rev. Edward Hildreth, his son-in-law, and Mrs. Anna E. Cheney, his daughter. Dr. Roy in pursuance of

this trust several years since asked President Blanchard to visit the schools for colored people located in the South, to warn them against the lodges which were increasing among them. It was not possible at that time; but this winter seemed a favorable opportunity and Mr. Hildreth and Mrs. Cheney kindly consented to defray the expense of the visitation.

The cities visited were Nashville and Memphis, Tenn.; Tougaloo and Jackson, Miss.; New Orleans, La.; Talladega, Ala., and Atlanta, Ga. In Nashville three schools, Central Tennessee College, Roger Williams University and Fisk University, were visited. Each of them was cheerfully opened to an argument in opposition to secret societies, and the addresses made were received with what seemed almost universal approval of faculties and students. As this was true of all the colleges visited the remark need not be repeated. Another word of general application may also be uttered here. In each of the colleges where addresses were given, copies of the *Lodge Lamp* gratuitously furnished by the National Christian Association were distributed and eagerly received.

In Memphis the Le Moyne Institute and the Howe Institute were visited. The former is under the care of President Steele, a veteran educator, and the latter is of interest because of the work done for it by our friend and benefactor, Mr. Peter Howe. Here also, as in the Fisk University, were given addresses by Mrs. Blanchard to the young ladies, and sermons were preached in the Second Congregational church where Bro. Jones was for years pastor, and in the Baptist church of which Bro. Countee was organizer and builder. The latter has about three hundred members, with not one lodge member and only ten or twelve who use tobacco. This is most remarkable when we consider the customs of the region.

Tougaloo College is situated on a plantation of six hundred acres and seems an ideal location for a school where character building is the main purpose. The climate also is delightful, the resurrection ferns, the long grey moss, the luxuriant mistletoe on the great oaks, the cabbage ready for the table growing in the open air, lettuce and beets also ready for use, the peach trees blooming freely, the balmy air and the quiet moonlight nights all combined to give one the sense of perfect rest. The absence of all city sights and sounds, the presence of cultivated, Christian men and women as teachers, the sense of freedom and opportunity and the divine, all conduce to the end in view.

Jackson College is only six miles away and is doing most excellent and needed work. The city is near at hand but the college has a large campus and is somewhat isolated. The faculty were as elsewhere most cordial and sympathetic, adding words of testimony to deeds of fraternal regard. A brief visit to the State House gave us a few moments in the Representative Hall and Senate Chamber, and a pleasant interview with Governor McLaurin.

New Orleans is in some respects the most remarkable of our large cities. The old town, with its narrow streets, over-hanging balconies, quiet court, ancient church, old market place and historic square belongs to one age and civilization, while the new, with its broad streets, beautiful residences, imposing public buildings, dark magnolias and blooming rose trees evidently are the product of another.

Leland University, Southern University, New Orleans University and Straight University are the four colored schools for higher education. The public school provision for the education of these people is inadequate but improving, and while there is a party of reaction those in a position to know say that while there is much that needs improvement, the education of both white and colored must and will advance.

Talladega College was yet in mourning for its great-souled president who passed so suddenly from his labors to his reward. He had been for years a patient toiler among the colored people. It was his pleasure to give himself to that toil and to share in whatever of reproach was allotted to his humble friends. The buildings were erected, the students in hundreds were gathered, churches in the surrounding States were being occupied by ministers trained under his direction, when in a moment the summons came. He did not require time, and though to the loving and faithful helpers in home and college the shock was indescribable, to him the home-going must have been very gladsome.

The college farm here, under the care of Mr. Bishop, is a means of support to students, a means of instruction to them and an object lesson to the surrounding country. The class work which we observed here Latin, ethics, and theology, would have been creditable to pupils in any school.

We saw less of the Atlanta schools than of any others. As we could not obtain replies to letters it was for a time a question whether we should visit this point. We did, however, spend a little time there, and found Spelman Seminary, Clark University and Atlanta University doing their daily work. Atlanta scarcely needs an introduction to our readers, and the schools do not differ in any essential particular from others, of which mention has been made. They seemed to be stronger financially than some, and there was a well-to do air about them. Mr. Rockefellar is the chief benefactor of Spelman. Mr. Gammon gave in princely fashion to Clark, and Atlanta is the special care of President Bumstead, whom we did not meet but who is continually engaged in forwarding its interests.

The hospitality which we enjoyed in the homes of President Cravath of Fisk University, Professor ——— of Roger Williams, President Steele of Le-Moyne Institute, President Woodworth of Tougaloo College, President Barrett of Jackson College, President Mitchell of Leland University, President Atwood of Straight University, and Mrs. De Forest and Dr. Andrews of Talladega College was a continual pleasure, and will be always in grateful memory. Multiplied duties could not prevent constant courteous attention and the atmosphere was that of refined and cultured Christian homes. There is no human mind which can begin to calculate the moral and political effect of such "university settlements" in that beautiful but marred South-land.

It was the testimony of most of those with whom we conversed that the colored people are less attracted by lodges than hitherto. It is not stated that they do not prevail, but that the rage for them seems in part to have died away. This is owing in part to embezzlements of the treasurers of such organizations and in part to the uplift and advance of Christianity among them. The labors of Bro. Hinman, Bro. Porter, Bro. Davidson, Bro. Countee and President Jonathan Blanchard have, too, borne good fruit. This last visitation brought truth on this subject in speech and printed page before two thousand five hundred or more of those who are to be leaders of thought and action among the colored people.

It seems greatly to be desired that Northern people traveling in the South should visit these schools and that travel should be increased. Acquaintance is a means of friendship and spiritual blessing. The trains of the Illinois Central will bear one in a day from ice and snow to the land of perpetual summer.

If a part of the travel which has gone east and west could be directed north and south it would advantage all concerned. The comfort of journeying is fully as great in the latter as in the former lines. Sleeping cars, fine day coaches, good dining hotels or cars, all enable one to be quite as comfortable as if at home, while becoming acquainted with a section of our land than which, for the coming fifty years, none can be more important.

Wheaton, Ill.

DID FREEMASONRY MURDER MORGAN?

BY ELDER J. L. BARLOW.

The continued absence of Morgan, the visit of his wife to Canandaigua, and her return without information as to the destiny or destination of her husband, coupled with the offers of the Masons to provide for her and her children's support, if she should not see her husband "under a year" or "never again," caused Mrs. Morgan to fear that the Masons had already, or were intending to murder him. To this conclusion at last came slowly and painfully that portion of the community outside of the lodge. And as this conviction forced itself upon them they began to act with vigor. Public meetings were called, advertisments were sent out, committees were appointed whose business it was to follow that carriage and save Morgan, if possible, from his captors, or to learn his fate.

Meantime the Masons were "laughing in their sleeves" at the futile efforts of their neighbors. Acting with them on committees, they would openly or secretly thwart all their plans. One of these committees was appointed in Rochester on which were placed a number of Masons; "but it was soon ascertained by the other members that all their proceedings were divulged by their Masonic associates, notwithstanding an honorary obligation to the contrary."

In what follows I shall quote largely from Col. Wm. L Stone's "letters to John Quincy Adams," giving the full history of the abduction and murder so far as then known. These letters were written in 1831–2. The author was a Knight Templar, and at the time of the excitement, editor of the *Commercial Advertiser*, a paper published in New York City, and one of the most influential papers of the country of that date. Mr. Stone, though a Mason and having never formally withdrawn from the order, yet felt it his duty as a faithful chronicler of current events to keep the public apprized of the nature of such an affair as that of which we are speaking. With painstaking care, exceedingly creditable to him, and with a degree of impartiality somewhat remarkable, he sifts the matter through from Morgan's abduction to the close of the trials growing out of it, reaching from September 1826 to May 1831, a period of nearly five years, during which a terrible excitement raged throughout the Northern States.

Committees were soon appointed in Batavia, Rochester, Victor, Chili, Wheatland, Bloomfield and Lewiston, which afterward combined their labors, and were subsequently known as the Lewiston committee, as some of these most important investigations were made at Lewiston. These committees were appointed by their respective communities for the specific purposes of discovering what had become of Morgan, and of bringing to punishment those who had thus spirited him away, and it began to be more than feared had murdered him. It gradually became known that all engaged in the transaction were Masons, and all but two of the Royal Arch, which, coupled with the defiant and insulting attitude of the craft, aroused an intense determination on the part of the people to drag the dark transaction into the light of day.

It may not be amiss right here to give a few of the expressions dropped here and there by the conspirators, and eagerly seized upon and laid away for use by the Anti-masons. The first I will mention is from James Ganson, probably one of the most guilty of the conspirators save the guilty few, who at last gave Morgan's body to the depths of Niagara river. This man jeered at the committee, and told them that if "they could draw and quarter all the Masons who had a hand in his abduction, they could not get him back;" he said that "he was not dead, but was put where he would stay put until God Almighty should call for him."

A Mason of the town of Attica, who had been a member of the Legislature, said, "If they are publishing the true secrets of Masonry, he should not think the lives of half a dozen such men as Morgan and Miller of any consequence in suppressing the work." A Masonic physician of Leroy, once sheriff of the county, declared that "the book should be suppressed if it cost everyone of them their lives." A magistrate of the same town openly declared "that if he could catch Morgan on the bridge in the night he would find the bottom of that mill-pond"—pointing to one near by.

A Royal Arch Mason, in the same town, said that "Morgan deserved death, and he hoped he had received it—a common death was too good for him!" A county court judge of Genesee county remarked, that "whatever Morgan's fate might have been, he deserved it—he had forfeited his life." Another magistrate, always counted a worthy citizen, asked, "What can you do? what can a cat do with a lion? who are your judges? who are your sheriffs? and who will be your jurymen?" "The members of the committee were ironically asked, 'have you found Morgan yet?'" They were openly told that "whatever the Masons might have done with Morgan, it was all right—it was a matter of concern to none but themselves; they had a right to deal with their own members according to their own laws."

Such, Mr. Stone goes on to say, was the language of far too many members of the fraternity in the region where the outrage was committed.

Harvey, Ill.

(*To be continued.*)

BLEEDING KANSAS.

BY S. C. HART.

From the first arrival of Eastern emigrants at Lawrence, Aug. 1, 1854 of twenty-nine men under C. H. Branscomb, there had been increased excitement along the Missouri border. Public meetings were held at the border towns and resolutions passed against the "Eastern Abolitionists." Pro-slavery papers in Missouri offered $200 for the seizure of Eli Thayer, president of the "New England Emigrant Aid Society," and hoped he might be hanged. Also that Guthrie, who had been writing East for emigration to the Territory, might be drowned.

Pro-slavery organizations were formed all along the line with dire intentions against Abolitionists. The "Platte County Association" was the earliest development of the revolutionary designs of the pro-slavery propagandists. No stranger could enter Western Missouri without having his steps dogged by members of this organization of self-constituted police, till it was found out whether he was "sound on the goose," as it was termed; and if not, a pro-slavery sympathizer was peremptorily served with a notice to leave or suffer the consequences, and they, seeing no way of redress or protection, usually left at once.

A man from Iowa had the temerity to say that he would vote for Kansas to be a free State, and he was given twenty-four hours to leave the border "or receive fifty lashes on his bare back." He immediately fled with his sick wife into the wilds of Kansas. On the testimony of one negro, an old man was ordered to leave the town or receive 150 lashes. After having half of his head shaved he managed to make his escape.

A minister of a high character, for the offense of teaching a negro to read, and being seen with his own servant, a negro woman, in the buggy with him, was arrested and tried and brought into disgrace. The merchants were dictated to as to who they should sell and where they should buy. Travel and trade were thus cut off from this pro-slavery headquarters till business was nearly ruined, when the business men rose up in mass meetings against it, and it was frowned down by all decent people.

Authentic history speaks of this society as follows: "The dissolution of the open organization being accomplished, the elements were re-organized under various names—"Social Bands," "Friends Society," "Sons of the South," "Blue Lodges," etc. Their objects, under whatever name, were identical, and long after, were plainly stated on elicited and ample proof by the Congressional investigating committee of 1855. This part of the report of this committee which was sent to Kansas to investigate the election frauds and outrages of 1855 will be given in its place.

Shortly after Governor Reeder arrived in the Territory he was waited upon by representatives of these pro-slavery secret organizations with a memorial drawn up at one of their meetings. This memorial demanded many things of the Governor with which, if he would comply, would be a violation of his obligation to the actual settlers of the Territory; and it seemed so impertinent that he demanded of them who they were and who they represented, refusing to answer them till they produced evidence of their right to expect the favors demanded in the document.

Though few of them resided in the Territory, he was given to understand that they were a privileged class, whose rights in the Territory he was not to question, and persistently refused to give the information required, though given ample time to do so. This produced at the outset an estrangement both in confidence and sympathy between the Governor and the revolutionary plotters across the border.

History speaks of them again as follows: "The existence of this secret organization was an open secret in Missouri, and was not unknown to the reading public of the North at the time of Gov. Reeder's arrival." "As early as Nov. 16th" (two days after their interview, as above, with Reeder) "the St. Louis *Democrat* announced: 'Senator Atchison is at present engaged in the upper country' (opposite Kansas) 'banding a secret society of 5,000 persons. These, according to rumor, are pledged to move into Kansas on the day of the first election to vote slavery into the Territory.'"

Atchison and his 5,000 clansmen expected the election of a Territorial legislature and were going to come to Kansas to see that they were all pro-slavery. But Reeder, learning their intention, thought to defeat their purpose by issuing a proclamation defining what constituted a legal voter and having only an election for delegate to Congress. This was received by them with ill-concealed chagrin but did not stop their invasion of the polls, as they wanted to get some experience in that kind of work in the Territory at the outset, and familiarize themselves more fully with the different localities and settlements and general conditions for subsequent invasions into the Territory.

Lecompton, Kans.

(*To be continued.*)

IT IS ANOTHER LODGE.

As always where secret methods are used, trickery was present at the Republican State convention held at Concord, N. H., last week. It was supposed the Hon. Thos. B. Reed would be chosen as candidate for President at St. Louis. Indeed, delegates from many towns were instructed to vote for him. Senator Chandler thought the same, but he was tricked, as the convention endorsed Reed, and then McKinley, and finally, "any nominee who represented the party."

The Hartford (Conn.) *Courant* says: "The convention was a discredit to New England." And the Springfield *Republican*, that "the platform would set a primary school giggling." Finally Senator Chandler writes to Senator Lodge in Washington that it was cowardly to allow themselves to be tricked as they were.

It was foolish, certainly, but the lodge that did it was no Senator, nor even a relative. Senator Chandler knows all about the secret lodge which rules New Hampshire. He is not a member of it and that is why he and his friends were imposed upon. The granite State is in the hands of the lodge—the Masonic lodge.

In one town one life-long Republican deserted his party in 1884, "because Blaine was such a bad man." He shouted Cleveland, free wool, etc., so long as it paid, and headed the town's delegates this spring to help trick and cheat the people as a Republican. The entire delegation were every one Masons, as were no doubt three-fourths of all at the convention. There may be those who think the people have something to do about New Hampshire elections. They do not. They are tricked, played with and fooled by the lodge power, which kindly takes entire charge of the State and all its interests.

NEW ENGLAND.

THE OATHS OF SECRET SOCIETIES.

ADDRESS BEFORE THE BEAVER FALLS CONVENTION, FEB. 25, 1895, BY REV. A B DICKIE, OF HARRISVILLE, PA.

We believe that secret oath-bound institutions are evil, only evil, evil continually and evil eternally; that they are moved and instigated by the devil, brought forth in iniquity, sustained by ghoulish instincts of lost natures, expire with vituperations of the lost and descend into the grand lodge below.

If they are not of the devil, I would like to know whence they are. When they are attended with so much evil, internal, external, spiritual, moral and physical; when they are so detrimental to civilized society, so inimical to the welfare of the home, the church and the state; when they destroy man's free will, blind and "sear his conscience as with a hot iron," we wonder why they continue to exist and have so much power in the world. What keeps them from sinking into their primitive atoms and nothingness?

We believe it is the oath with its attendant penalties. Mercenary motives may and do induce many to join the lodge, but that does not keep them there. Strip the lodge oath of its attendant penalties and you strike the deathblow to these nefarious institutions, high or low, little or great, from the college viper to the Masonic cobra de capello (or cobra of the hoodwink). Opinions may differ here, but take that hood off and these slimy orders will go on their bellies like other snakes, eat the dust of the earth and be harmless.

Notice the character of the oath. All should admit that the oath is legally administered only by the church or by the state. There is no other authority. Oaths administered by assumed authority are extra judicial, null and void, and not binding on the conscience. It is profanity to administer or to take such oaths, and it is Satanic to keep them. But it is not the legality or the illegality of the lodge oath that binds its members together. If they regarded their oaths they would not forswear themselves on the jury, nor perjure themselves on the witness stand, nor lie before God to the session of the church, nor break their vows publicly made with the King of heaven. We do not say that all lodge men do these things, for all do not keep their lodge oath, and all are not put in such circumstances, but that is the tendency. One of the two oaths they observe, the lodge oath or the legal oath.

In the county in which I was born, a murder was committed in cold blood. The murderer was arrested, imprisoned and was awaiting his trial. His brother was a member of what is called "one of the little secret orders." He visited his brother in jail, initiated him, giving him the grips, passes and sign of distress. The jury was largely composed of that order. The murderer gave the jury the sign of distress, and they found him "not guilty," after they had sworn before God to decide according to the facts in the case. The jurors were mortified when they learned that they had cleared a man of a foul murder who was not a member of their order. It raised quite a breeze, but they smothered it down quickly, as they invariably do. I could illustrate by trials in other States. I could illustrate by examples from that little whiffet of an order, the Maccabees, and furnish living witnesses.

It is not the keeping of the oath for the oath's sake that impels the committal of the foulest of crimes, and the violation of all law, civil or divine. Herod lied when he said it was for his oath's sake that he granted the dancing strumpet her request. It was the fear of the worldly penalties that made him commit murder. If the terrors of the damned, if the wail from the lake that burneth with fire and brimstone, if the anathemas from an angry God whom they have defied, and the blood of whose covenant they have trampled under foot, will have no influence upon the conscience in keeping the legal oath to God, surely the oath of itself in the lodge-room will not have that influence.

It is the penalty or penalties that are attendant upon the lodge oath that makes its votaries throw aside their conscience, smother their wills and do whatsoever they are bidden without asking why? "The importance of secret keeping," though it may violate everything civil or religious, is the groundwork of the lodge, especially of all Masonic degrees (Morris' Dictionary). The following is the penalty attached to the first degree of Masonry:

"All this I most solemnly promise and swear .....binding myself under no less a penalty than that of having my throat cut across, my tongue torn out by its roots and (my body) buried in the rough sands of the sea at low watermark, where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly violate this my Entered Apprentice obligation." And in every degree they swear a little more, and invoke upon themselves a greater penalty. And in the Libation degree they invoke, in addition to all former penalties, the sins and crimes of the criminal from whose skull they drink the wine.

Now as every member of the lodge is sworn to execute these penalties, no one can feel safe by day or night, at home or abroad, if he publicly renounces the lodge or any of its nefarious plans or practices. It is the hidden hand with the dagger, it is the stealthy thrust of the stiletto, it is the secret tongue of slander, it is the fear of never seeing home and wife and children on earth again, that keeps the lodge man silent in the midst of evils which he cannot countenance, and against which he dares not raise a hand.

Even in the little college fraternities where the boys promise to see you through thick and through thin, and swear and promise by everything under the blue canopy of heaven to stick together, may be conducive to membership, but

it is subversive of all college authority and is poison to the moral nature. Yet, the fear of ostracism, the contempt of the "frats.," and numberless indignities threatened (and executed too) and sometimes the promise of a position, have more to do in keeping college fraternities together than their obligation.

The fear of the lodge penalties is the sword that hangs over the head of the secret order man. The fear of the merchant lest he lose his trade; the fear of the lawyer lest he lose his client and his case in court; the fear of the preacher (God pity him) lest he lose the money of some of his rich members; the fear of man which bringeth a snare; the fear of the world rather than the fear of heaven is that which piles up fuel on the altar of Baal, and adds fresh victims to the Molech of hell.

The promise of protection and of gain may gather into the lodge the unthinking, the simple minded and the rough element, but that will not keep them there. The inducements held out by the lodge are a delusion and a snare. When a man gets through the performances of the "Red Men," the "Odd-fellows" or the "Masons," and takes their profane oaths, if he has the brains of a good-sized bat he will never go back again—not unless he is afraid of being "buried in the rough sands of the sea, where the tide ever ebbs and flows." Surely no money consideration or promise of positions of honor will entice him back again or keep his tongue silent as to their hideous and profane mockeries and unmanly and disgusting ceremonies.

I have been speaking of men. When I speak of those "good lodge men," with whom Judge Whitney, a Master Mason, says he was compelled to associate, and whom he calls drunkards, blackguards, loafers, gamblers, whoremasters, murderers and their aiders, abettors and accessories, I speak of those who remain in the lodge to keep themselves from the penitentiary or the gallows, and who observe secrecy to shield them from the civil law. Strip the lodge oath of its penalties and you have taken away its influence and its power.

How can you do that? You can't. You might as well try to strip the skin from the boa constrictor or from the cobra. You would lose yours first. What are we to do, then? Why, publish their secrets from Dan to Beersheba—from pulpit, platform and street-corner. Show to the world the alluring spider's net to entrap the innocent for its blood. Keep the young men out—the old ones will soon be dead. Stop the springs and the brook will soon run dry.

Don't countenance the "little secret orders." It makes me tired when ministers tell me "there is no harm in these little secret orders." Yes, there is no harm in a little grain of strychnine if you do not take it in your mouth or put it in some other one's mouth. If you do—look out. There is harm in all oath-bound secret associations, for whatever purpose they may be formed.

Finally, the power of the Gospel of Jesus Christ in the souls of men will free them from the hidden works of darkness, and will raise up a standard against all forms of evil. Hence, the Christian Reform Association raise a standard against them and keep that standard high in the air. When the Israelites were bitten by the fiery serpents, they besought Moses to have the Lord remove their deadly enemy. The Lord did not do it, but ordered Moses to make a brazen serpent, and put it upon a pole, that every one that is bitten may look and live. So of all sin. Christ was lifted up that whosoever looketh to him shall be free. The counter-force shall be the winning force and shall triumph at the last.

REFORM NEWS.

BRO. W. B. STODDARD IN NEW YORK.

247 W. 36th St., New York,
April 9, 1896.

Editor Cynosure:—Again I resume work in this great metropolis. If an individual thinks his life of any great importance to the world he should try to stand on Broadway this beautiful afternoon and view the multitudes as they pass. Where did they all come from? Where are they going? God only knows. The new organ-grinder plays the same tune as his ancestors. The vanity procession never stops, and so we move on. There is just the same need for reform work here that there was last year. Some have been rescued, others have been warned in time. But oh, how much there is to be done!

This morning I was privileged to speak to about one hundred and fifty bright, intelligent young men and women who are pursuing their studies in the Christian Alliance Training School. The larger number expect to go as missionaries and evangelists. I was given the time from 9:30 until 10:15. The interest being so great the time was extended until eleven o'clock, and even then I was detained to answer many questions. It was evident all were not of one mind. I judge at least three fourths of those present were opposed to the lodge and pleased with my presentation of the subject. This is the second time.

Prof. Farr has opened the way for me to address the students. When all the Christian workers are informed regarding the devil's devices as set forth in the teachings of secret lodges, then will they be doomed to destruction. *Lodges feed on ignorance.*

I should write a little regarding my work among the Swankfelters. This interesting people is to be found largely in Montgomery and Berks counties, Pennsylvania. They are of German descent. Swankfelter lived in the time of the reformation. He differed from Luther in the belief that the sacraments were not essential to the church in the Christian dispensation. Those of this belief it is claimed were bitterly persecuted by Catholic and Protestant alike. All who could, emigrated to this country about 1734.

They are not a large body. Several reasons might be suggested for their small growth numerically. Many have gone into other churches. The members of this church are largely farmers. A more industrious, prosperous company of farmers I have not met in my travels. That they know a good thing when they see it was evident from the large number who subscribed for the *Cynosure.*

I spoke in one of their churches Sabbath morning, March 29th. The driving rain prevented many from coming. Some came in spite of the storm. Rev. O. S. Kriebel, the principal minister, is a graduate of Oberlin College. He is also president of a very flourishing seminary at Pennsburg. I am assured of a welcome and an opportunity to address the students when I can visit them again.

Last Sabbath, in the absence of Bro. Lyon, pastor of the Brethren mission in Washington, I spoke morning and evening to the friends who gathered. This mission has passed through some trials but is doing as well as could be expected. They are a unit in opposition to the lodge. Rev. Albert Hollinger, who has recently come to the capital city as a mission worker in the Brethren church, expressed pleasure at knowing of our work. He subscribes for the *Cynosure,* and will aid me in arranging meetings in needy districts.

A letter comes from Rev. W. M. Howe, pastor of the Brethren church, Sergeantsville, N. Y,, inviting me to address his people. My appointments in that vicinity are from Apr. 23d to Apr. 27th. I must not fail to mention the pleasant meeting with Mennonite friends at Bally, Pa. I preached to a good audience and received much from pastor and people to cheer and encourage. God bless them all. W. B. Stoddard.

BRO. FENTON IN SOUTH DAKOTA.

St. Paul, Minn., April 6, 1896.

Editor Cynosure:—A pastor in South Dakota writes to me: "The Masons in our town are not doing much, only calling thee a liar; but I think the meetings here will bring forth fruit to the glory of the great Husbandman."

To which I reply: The laws of Masonry, by its landmarks and lodge ceremonies, make a lie essential to its existence. It turns truth into a lie and makes of God a liar. And every Freemason in the world is a personification of not only a lie, but also a personification of the father of lies—the devil, of whom Jesus said he was a liar and a murderer from the beginning. Therefore it is not strange that Masons should call a true servant of God a liar. A Mason cannot speak "the truth, the whole truth and nothing but the truth," as they say in courts of justice, without breaking the Masonic obligation.

I have now been at home three days and am thoroughly rested from the fatigue of the journey. In every place in South Dakota that I visited I found lovers of truth who gave me much encouragement; and all of the opposition that we met with but served to confirm the truth and establish righteousness in the hearts of God's people.

At Canton, where we met with the most opposition, I told them that I would be glad to remain with them all summer and preach the Gospel if they would provide me with food and a place to sleep. For the sake of preaching what I know to be true I would be willing to work for my bread.

At the Free Methodist quarterly meeting at Olivet, S. D., I had the pleasure of preaching twice. At that place a young man, a school teacher, had the audacity, in the face of the truth, to arise in the "love feast" and declare that he was both an Odd-fellow and a Christian; while at the best an Odd-fellow is but a vagabond gipsy.

The village lawyer is a Freemason, and he arose in the same "love feast" and declared that his mother and the M. E. church had been scandalized by the writer, which declaration was confirmatory of the truth; for the exposure of the lying and hypocrisy of the bishops and pastors of the M. E. church that are Freemasons certainly exposes the M. E. church to the charge of being a scandalous institution.

(*Continued on 9th page.*)

CORRESPONDENCE.

HOW WILL THE LODGE BE DESTROYED?

Senecaville, Ohio, April 7, 1896.

Editor Cynosure:—It is true that the enemies of the lodge system often are led to meditate on the question "How are secret orders ever to be overcome?" or what means can bring about their end? They seem to be so formidable and so numerous and completely entrenched that we may regard it as a very difficult question to solve to our own satisfaction.

All old Abolitionists remember that just the same was true in relation to American slavery "the sum of all villainy." And no one was able to see just how its end was to be brought about. Yet its end surely and suddenly came, although its ending came through blood. Many predicted it, though unable to delineate all the particulars thereof. May such an ending not be the fate of our country touching the evil of lodgery?

I have thought that the elements of death may be nestled within the precincts of its own enclosure; or plainly, that it may foster its own destruction within itself. This thought sometimes furnishes, to my mind at least, a ray of hope that those orders may overleap themselves and ultimately work out their own demise, which would at once be a most desirable consummation. They have become so wonderfully numerous in the history of our country, and yet greatly increasing, that I look upon it as being within the limit of reasonable possibility that they may break themselves entirely down by their own enormous weight.

There is such a thing as overdoing almost anything. And an old adage has it, that "enough is enough of anything." I presume it will admit of application in these as well as elsewhere. It was said of ancient Israel by one of God's prophets, "O Israel, thou hast destroyed thyself."

If their great multiplicity should be an important factor in their ruin and the efficient means in their overthrow, should we not all, as reformers, most gladly welcome the result and sing pæans of praise for the same? E. Thompson.

ALARMING SITUATION IN TURKEY.

Washington, D. C., April 8, 1896.

Editor Cynosure:—The American missionaries in Turkey are again the cause of solicitude on the part of the United States government, not only on account of the reported imprisonment of Rev. George C. Knapp in a jail in Turkish Armenia, but more particularly on account of the reported intention of the Turkish government to expel all American missionaries from Asiatic Turkey, and possibly also from European Turkey. But little trouble is anticipated on account of the case of Mr. Knapp. The only question involved is the old one of extra territorial jurisdiction by the U. S. Legation in Turkey. This right has always

been steadfastly maintained by this government, and although the Turkish government has always interposed obstacles to the exercise of this right, it has invariably ended by conceding the claim, and the officials here believe, although for obvious reasons none of them will consent to be quoted to that effect, that the right will again be conceded in the case of Mr. Knapp.

But the proposed expulsion of all of our missionaries is a much more serious matter. Although this government as a rule has always upheld the right of any government to expel objectionable foreigners from its territories, there is a reason which will give it the right to consistently protest against the expulsion of the American missionaries from Turkey, unless all other missionaries are also expelled. According to private information which has reached Washington, one of the objects to be attained by the expulsion of the American Protestant missionaries from Armenia is to leave the field clear for the French Catholic missionaries. That will not be done without earnest resistance on the part of our government, and that resistance will be based upon the very substantial ground of treaty obligations. France has a treaty with Turkey which explicitly confers the right upon French missionaries to live in Turkey and to carry on their religious work. Our treaty with Turkey does not specifically confer that right upon American missionaries, but it contains the usual "most favored nation" clause, which will enable this government to claim all the rights extended to the French or to any other nation.

Mr. Terrell, our minister to Turkey, arrived in Washington this week, and has been in daily conference with State department officials. This is considered very fortunate, as Mr. Terrell's knowledge of the present condition of affairs in Turkey makes his advice invaluable just at this time. While I have no official authority for the assertion, there is a little doubt that this government will insist upon the right of the American missionaries to remain in Turkey if those from any other nation are allowed to stay. Of course if all are made to go this government can say nothing without being inconsistent. C. A. S.

THE LODGE AND TAXATION.

Cameron, W. Va., April 6, 1896.

Editor Cynosure:—Selfishness is the soul of all lodgery. This truth imbedded in the understanding makes every lodge performance intelligible, clears up its jugglery and melts the sugar from the bitter pill, which in all its speechifying and parading it asks the gullible public to swallow, so that its true bitterness can be tasted.

I have often been asked, why are you so bitter against secret societies? I am sure they would let you alone if you would let them alone. No; there is just where you are mistaken, my friend. They won't let me alone. They won't let you alone should you be outside of their control. If you don't believe me and are an outsider, try getting an office which you may be every way qualified to fill, or running a store, or working at an occupation that depends on public patronage, or running a street car, or even digging coal, or sweating before the furnace of a rolling mill, and see if they don't concern themselves about your case.

Masonry and Odd-fellowship are ever grasping after all the offices of profit and honor. But when it comes to shouldering the burden of taxation for these officials to fatten on, how goes it?

Last fall the assessor made his annual rounds in the township where I live, but how he rated me was kept to himself till afterwards. By and by he handed me my valuation ticket. I had no more land than when previously assessed, and had sold one fine horse and several cows; but my ticket showed an increase in richness of about two hundred dollars. I could not understand it, but supposed it all right. But shortly after, on coming home from a village near by, I fell in with an Odd-fellow friend. As we walked along I asked him if he had got his valuation ticket.

"Yes."

"How did it compare with last year's ticket."

"It was about two hundred dollars less."

We parted when our roads forked, and I passed on. But I began to think about "some things as well as others," and on my way home passed the home of another Odd-fellow neighbor, and halted with him long enough to ask the same questions, and got the same reply, "about two hundred dollars less." Now this man had no less land, and had added to his possessions a team of good horses.

I began to "smell a mice," as the boys say, and accordingly I appointed myself an investigation committee, and entered at once upon the duties thereof. What was the result? Every Odd-fellow interviewed had got a couple of hundred dollars poorer. Poor fellow! And many an outsider had grown in wealth a couple of hundred dollars or so. Lucky fellow! What does this imply? More taxes from outsiders and less from insiders. But after the taxes are collected and stowed away in the public treasury, who get it all out again? Masons and Odd-fellows; for they have the offices and draw the salaries. Words enough. Can you see how it goes in this present world that now is? J. W. Moss.

LODGE INFLUENCE AT WASHINGTON.

Washington, D. C., April 7, 1896.

Editor Cynosure:—The Masonic lodge has a fearful grip upon the churches of the United States. It promotes pastors, and dethrones pastors, just in accordance with its own secret tactics. Its mode of operation may best be likened to the spider's web. First a coy, then a deception, then that web entangles his feet fast in its fetters, his tongue is tied with its oaths, his soul is sold for a mess of pottage, and the pottage is more bitter than the waters of Marah.

If the open saloon and the brothel are such a stench in this district, what must be the work of the secret saloon and its connection with the house of her whose steps take hold on hell? Behind blinded windows, bolted and tyled doors, it is indeed a "shame to speak of the things done of them in secret." The lodge is best judged by its own utterances. I quote from Rev. G. Oliver, D. D., 33d-degree Mason, in his Antiquities of Freemasonry, p. 66, entitled, "Women in the Mysteries:"

"To the nocturnal celebration of these mysteries women were admitted; a practice which led to the most shocking abuses, and the indiscriminate practices of licentiousness and vice." Also in the same book, p. 64, you will find the derivation of obscene symbols and rites in Masonic worship. Mackey's Ritualist, p. 62. These and numerous other quotations from lodge standard works, backed up by up to-date testimony of many men of that high type of nobility, that forbade them to remain in the lodge. But this is ample to convince the most skeptical to investigate farther.

Very near Penn Ave. is a large and commodious building towering up above its surroundings like a lighthouse, which it is. This has been fitted up in a costly manner, far better than the homes of respectable laboring people, for a home and mission for fallen women who desire to return to a white life. Since there never was a fallen woman without a fallen man, save the man and you have saved both.

One block away on the avenue is Beacon Light Misson for fallen men of the secret saloon type. Here those who have been entrapped by the "net spread in secret," and whose brains have been turned by the poison and deception of secrecy, find a way of escape. They find the snare is broken and they are delivered from a bondage of conscience that nearly paralyzes good men, and drive many to suicidal graves.

The Master is calling for laborers. Who will come and turn on the light? The law and the Gospel forbid the taking of a hidden oath. Are the servants of Jesus ready to help their fallen brothers and win precious souls for the crowning day that's coming by and by?

Hattie Eunice Powers.

A DANGEROUS DELUSION.

St. Paul, Minn., April 6, 1896.

Editor Cynosure:—In Washington, D. C., a few days ago, a letter was read at the meeting of the National Society of Spiritualists. It purported to be from the dead husband of the reader, Mrs. Newton, sending from the spirit world his congratulations and those of his companions, Judge Edmunds, Prof. Hare and other noted Spiritualists, to this meeting.

A day or two before the above meeting, the papers also reported that at Duluth a prominent lawyer of that city attends (in company with others, admitted at $1.00 a head) a seance given by a spiritualistic professor, in which the lawyer fondly believed he was permitted to see the materialized spirit of his dead wife and to receive a communication from her.

A disbeliever in spiritualism having obtained admittance to the seance by paying his dollar, at a critical point in the performance blew a policeman's whistle, thus startling and breaking up the meeting; and in the melee that followed the material body of the professor himself was identified with the supposed ghost of the lawyer's dead wife, with whom they had ostensibly been communicating. Realizing the imposition and requiring the professor to refund their dollar admission fees, the enraged audience would have handled him roughly, had not the city police come upon the scene and hustled the professor away to the lockup.

Spiritualism is atheism, though many who are taken with it do not believe it or even suspect it. It denies the existence of an infinite spirit superior to matter and the creator of it. It denies the supernatural generally; denies the possibility of miracles, and claims that under natural law men now and always have been able to do all that Jesus Christ ever did, for the claim is that he only raised those who had fallen into the state of trance, and that Spiritualists and others are able to do now as well and as really as he did.

Now the St. Paul Spiritual Alliance, a body somewhat formidable for members, embracing several distinct societies of Spiritualists, is an organized force here in this city, working constantly for the inculcation and dissemination of such doctrines and practices as those we have named. It is done, the papers tell us, to crowded audiences on every Lord's Day. Sabbath-schools are also being organized to teach these same things to children and youth. It is probably the same in Minneapolis, in Chicago and many other places. R. Hall.

REMINISCENCE OF A KANSAS MOB.

Albia, Ia., April 6, 1896.

Editor Cynosure:—During the time I was laboring among the colored people at Dunlap, Kan., I called upon a friend and was introduced to a Presbyterian minister from Emporia, Kan. He was quite refined and intelligent, and after he found who and what I was, he pressed me to connect with his Presbyterian church, because the Associate church was too small for usefulness.

I replied that I could not see my way clear to do that, and said I hoped he would not press me to state my reasons, as he and I could not see alike, and that I did not want to state my reasons in my friend's home, his large family being present. He still pressed me so earnestly that I felt myself constrained to tell him that he must please excuse me in defending myself.

I told him that one among the difficulties I had was that his church fellowships members of secret societies, especially Masons. He replied that this was a small matter. I gave him several Masonic signs and asked him if he knew what that meant? I told him that his church fellowshiped criminals and murderers. He became excited, but could not deny the statement for I gave him abundant proof. This was shortly after that tremendous Masonic mob at Dunlap, that almost killed Bro. S. A. Starry. It was thought for a time that he was dead. John Snodgrass.

NEW VERSION OF THE GOOD SAMARITAN.

Lee Centre, Ill., April, 3, 1896.

Editor Cynosure:—While away from home recently, I had a few copies of the *Cynosure* with me and I met with a man who gave me a different version of the good Samaritan and lodge charity than those which appeared in the *Cynosure* some weeks ago, which is as follows:

A certain man went down from Jerusalem to Jericho and fell among thieves, which stripped, robbed and wounded him, leaving him half dead. The thieves fell into the hands of the sheriff. A certain priest, who was a Mason, and likewise a Levite, who was an Odd-fellow, passed that way, but they saw nothing in the wounded and robbed man to enlist their sympathies or demand their assistance.

But among the robbers they each recognized

one of their order in real distress, and while the Samaritan, who was a Christian, was caring for the wounded man, they were extending lodge charity to their brethren, the robbers, in trying to extricate them from the hands of the law. This my informant says is genuine lodge charity.

O. M. Lewis.

TALKS TO YOUNG PEOPLE.

BY PROF. D. A. STRAW.

IS THE FROST OUT?

I was planting a tree the other day, and when I had dug down a little way I came to the frost. Above it the ground was mellow, loamy and easily moved. But with the frost my spade stopped. There was rock, tough, hard, resisting, crystalline rock. To get through it I must chop and chisel it. Yet, when I had dug through the frost, which proved to be only a shell, there was the same mellow soil below it that I had found above. The untractable rock was really the same material as the pliable mold. The difference was in its temperature.

My experience reminded me of some efforts that I have made to plant in the soul soil of humanity. You have had the same experience, I dare say, though you be but young. One does not cultivate the garden of friendship, even, for many years without striking frost. How suddenly one comes upon it sometimes where he least expects it, and it jars one. But in planting time it seems to be nearest the surface. I have plunged in the spade to set a tree of truth where the ground was given to weeds. And the more vigorous my stroke, the more violent the resistance that told me I had struck the frost.

Of course, one is foolish to try to plant when the ground is frozen solid, but sometimes the surface looks very susceptible just a little above the frost line. Sometimes one will be disappointed in finding frost as late as May in places that are exposed to the full glow of the sunshine. It needs but a little covering up to keep patches of frost in ground that in general is dry and warm. And it needs but a little covering up to keep patches of frost in a heart that is warm and kindly. You will find it if you dig under the covering of grips and oaths and passwords. You'll have to chop and chisel if you plant anything there.

It rarely pays, however, to try to plant while there is frost in the ground. It is better to get it thawed out than to wear one's self out trying to dig through the frost. It hastens the thawing wonderfully, too, if we can rake off the mulching and expose it to the sun.

And how the beams of the Son thaw the human soul! How easy it is to plant the truth in a heart that is permeated with the warmth of Christian love! And in this human planting we carry our climate with us. We may change the mellow soil to rock with our frigidity, or we may be so genial as to soften the ice-fettered desert of hate.

It may be at home that we parents need to shine more warmly on our little seed gardens. It may be there that you boys and girls need to glow more lovingly on the intractable brother or sister. It may be at school that the teacher should kindle more warmth in the soul. And it may be there that the children need to bring the June day atmosphere. But we must have the ground thawed out if we would have easy planting. Get the frost out of your soul, and beam on others more genially.

Wheaton College, Ill.

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THE MYSTERIOUS POWER:

OR

THE UNIVERSAL, INVISIBLE EMPIRE OF THE WORLD.

BACHELOR'S NARRATIVE.

CHAPTER XXX.

CLANISM REVEALED.

"When bad men combine the good must associate,
Else they will fall one by one, an unpitied sacrifice,
In a contemptible struggle."

The excessively hot weather, together with the overexertion attendant upon the twenty-first Knight Templar conclave, was a little too much for the Bachelor, owing to a recent sickness, and the result was a few days' prostration at his hotel. He learned from the city papers that following directly in the wake of the secret army demonstration was a convention of seceded clansmen from all parts of the country convening in Chicago at Carpenter Hall, 221 W. Madison street. And at this meeting for perhaps the first time since the noted Morgan excitement the great dailies voluntarily sent their reporters, and with slight exception gave full and medium fair report of the convention. The detective with some difficulty managed to attend the last session held in Farwell Hall. A leading editorial in the Chicago *Daily Times*, the sentiment and tenor of which is here given, will best show the relation of the remarkable gatherings happening one so closely upon the heels of the other:

"A curious coincidence is the meeting in Chicago at the same moment a great assemblage of members of a high degree of clanism who claim that the defense of the Christian religion is their chief function, and a convention of very respectable citizens who regard clanism as anti-Christ. The streets have been hung with crosses and holy emblems of Christianity, which are also clan emblems, for days, and members of the order of the Temple upon whom has fallen the duty of making public addresses in connection with their reception, or with the proceedings of their grand encampment, have uniformally dewlt upon the supposed duty of the order toward the Christian religion in a way which would at least indicate a belief on their part that it has such a duty. The clerical Knights of the Temple who made the order the subject of their discourses last Sunday endeavored to convey the idea that Templarism acknowledged some sacred duty toward the church, though precisely what it is, or how it is to be performed, was not made quite clear.

"Clanism in general, aside from the order of the Temple, does not claim, the *Times* believes, to stand as the defender of Christianity, or to have any particular relation toward any special system of religion, but, nevertheless, the order recognizes at every turn the existence of a supreme being, and requires from its novices a full acknowledgment of their belief in God before it will admit them to membership. It also inculcates a standard of morals, and its rules of conduct and many of its ceremonies strongly suggest a system of religion,

"That there may be some efficacy in the admonitions to proper conduct which the order addresses to its devotees is shown in their universal good behavior. The conduct of the fifteen thousand or more Knight Templars who were in Chicago last week was certainly remarkably exemplary. It is doubtful whether any other body of men of equal size, except it might be members of the church itself, who make a special profession of good conduct, could have been assembled in a great city on a festal occasion without there having been some lapse from good conduct on the part of some. If there has been any bad conduct on the part of the vast army of Templars who visited Chicago last week, it was not in view of the public, and the *Times* has yet to hear of any such lapse. The members in general have a right to boast that they practice in the main the precepts which they preach.

"If this is the case, why should a convention of respectable men and women, representing many States of the Republic, be called together to denounce clanism as the enemy of church and society? These people are not all fanatics, and they evidently believe that there is some danger in the order. At one time there was a very important political party in this country, the principal article of whose faith was the belief that the existence of clanism was a menace to the safety of society and the existence of the Republic. The party carried at least one State in successive elections and came very near carrying others. The existence of such a feeling against the order, which still survives to a considerable extent, though it is now nearly latent, and which is entertained by many men who are not fanatics at all, shows that there must be some reasonable objections to the order.

"The valid objections to this order are those which apply alike to all secret societies. But they must be brought chiefly against it because this order by its magnitude and importance overshadows all others, and stands as a representative of them all. The *Times* believes that it can state the objections to secret societies as clearly as they have been stated by any of the orators who have taken part in the anti-clan convention.

1. "Secret societies are opposed to the spirit of the age which inculcates perfect openness and frankness of bearing on the part of each citizen, as a part of his return for the perfect individual freedom which he enjoys. The spirit of the age discourages secret combinations among men as opposed to the modern idea of individualism.

2. "A Republican government is a government of all the people, and society has a right to declare that secret organizations, whose designs, for all the state knows, may be hostile to its existence, shall not flourish within it. This objection would not apply under a monarchial government where the sovereignty is not supposed to be lodged in the people, and where the people have a right to combine against possible oppression from a power above them.

3. "Secret societies may be opposed to the public policy for the reason that the peculiar ties which bind them together, and the oath they have taken, may stand in the way of the administration of justice by causing judges who are members of such societies to show undue leniency towards persons brought before them, accused of crime, who are members of the same societies, and by inclining judges in civil suits to lean even unconsciously toward the side of litigants who are members of a secret society to which they belong.

4. "The ties which bind members of secret societies together may make men lenient toward the political offences of their brethren of the same order. One statement which has been made in favor of clanism is really an argument against it—namely, that the late war of the rebellion did not interrupt for a moment the cordial relations which existed between Northern and Southern clansmen, either as a body or as individuals. If the ties of clanism are stronger than the love of country and lead men to forgive the crime of rebellion while the rebel still has arms in his hands, which he is using to attack the state, then clanism is clearly pernicious and opposed to public policy.

5. "Secret societies are dangerous because young men and others who are not for the moment fully mindful of their public duties may be persuaded under the influence of the peculiar solemnity and impressiveness of an initiation, which unseats the judgment, to take oaths which are inconsistent with their duties toward the state and society, and which they may regret, in moments of reflection, that they have taken.

6. "Finally, whether a great order has any secret oaths or not, or is really harmless and purposeless as a juvenile debating society, the fact that its proceedings are secret, that its members are bound by unknown oaths, and that they recognize a peculiar relationship the nature of which they will not reveal to others, may create a suspicion in the minds of many citizens that the order may be some kind of a conspiracy against the state, or that it may be irreligion and infidelity masking under the forms of religion. By causing this suspicion to prevail, a feeling of public insecurity and uneasiness is created which affects harmfully the public tranquility. This feeling once profoundly agitated a great portion of this Republic, and may agitate it again."

That editor's criterion of morality and good conduct must be the devil's own, as not only his sheet but every great daily in Chicago chronicled more or less the awful drinking, carousing, swindling, dancing, theater going and even murdering of these Christian Knights. God's standard of morality and good conduct would doubtless send the whole outfit of irreligious pretenders, blasphemers and all-round toughs straight through to perdition.

The idea of decorating a Christian city with the heathen mummery, symbolizing war and plunder, associating the cross with the skull and cross-bones in any order, and dubbing it the counterpart of Christianity, is a burlesque on American journalism. As to supposing the order to be so and so, is certainly credulity outdone, as that question has been put forever at rest in the minds of all intelligent, well-informed people by the civil affidavits of many seceders, with not a single one on file to contradict. But, says one, just show us the evidence.

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HOW TO INCULCATE GOSSIPING.

Encourage Your Children to Come to You With Tales.

If you wish to cultivate a gossiping, meddling, censorious spirit in your children, be sure when they come home from church, a visit or any other place where you do not accompany them to ply them with questions concerning what everybody wore, how everybody looked and what everybody said and did, and, if you find anything in this to censure, always do it in their hearing. You may rest assured, if you pursue a course of this kind, they will return to you laden with intelligence, and rather than that it should be uninteresting they will by degrees learn to embellish in such a manner as shall not fail to call forth remarks and expressions of wonder from you. You will by this course render the spirit of curiosity, which is so early visible in children, and which, if rightly directed, may be the instrument of enriching and enlarging their minds, a vehicle of mischief, which will serve only to make them narrow and mean.

How to Loosen Glass Stoppers.

Sometimes a ground glass stopper gets fixed so tight in the neck of the bottle that it cannot be loosened without danger of breaking. In that case dip a rag in hot water and wrap it around the neck. Try the stopper soon, so as to seize the instant when the heat has expanded the bottle neck and has not yet affected the stopper. A drop or two of camphine around the stopper so that it will soak in between it and the neck will often serve. The surfaces of polished glass, stopper and neck will often adhere with wonderful tenacity.

How a Woman Should Exercise.

A woman who has paid great attention to this important subject says water and air are the best tonics and beautifiers. For bathing purposes she recommends long mittens made from Turkish toweling. At night the mittens should be put in a washbowl of water in which a little fine salt has been dissolved. On rising in the morning wring out the mittens, put them on and rub the whole body briskly. Dry on a towel, not too coarse, and dress quickly. Then go out of doors, if only for five minutes. Walking is the best exercise. If you cannot walk half a mile at first, walk a quarter; keep on walking the distance until you can walk three or four miles without fatigue. Fresh air will put a good color in the face, and when the health is good and the blood circulates freely the nerves will be all right.

How to Bathe.

Every bathroom should contain a set of shelves, on which should be kept soap, tooth powder, a can of almond meal, a jar of cold cream, a bottle of ammonia, a bottle of alcohol, a bottle of lavender or violet water and a bottle of witch hazel. If medicine is kept in the bathroom, it should not be mixed indiscriminately with the toilet preparations, but should have a section to itself.

The brushes which every woman needs for her bath are a flesh brush for occasional use, a rubber complexion brush and a nailbrush. Some skins are kept smooth by friction; others are roughened. It will therefore be the part of wisdom not to indulge in continual scrubbing until one discovers which sort of skin one has.

Cold water is not cleansing. It is bracing, it is hardening, and it helps to make the skin firm, but it is not cleansing. The shock of cold water application closes the pores at once, and they retain all the impurities which they should cast out. So that any one who wishes to be clean must wash in warm water every day and use a cold water sponge only as a skin tonic.

When one is fatigued, a sponge bath with warm water and alcohol will restore one's strength and vigor. When one is not well, a thorough rubbing down with oil is an excellent medicine.

How to Remove Tight Rings From Swollen Fingers.

Jewelers employ this method: Begin at the end and wrap the finger tightly with a flat rubber band, cord or thread. Hold the finger up a few minutes; then remove the wrap quickly and wrap it again; third, or at most fourth, operation will generally reduce the finger so that the ring will slip off easily. Jewelers, however, like phyisicans, often find that "much depends on the idiosyncrasy of the patient."

How to Make Pralines.

Dissolve 3 cups of brown sugar in enough water to cover; cook until it drops from the spoon. Stir in halved pecans, and with a large cooking spoon drop on greased paper in small, round cakes.

How to Get Rid of Moths.

Sprinkle furniture and cushions thoroughly with benzine. It is sure death to moths and will not spot or injure the most delicate fabric.

How to Freshen a Carpet.

One pint of oxgall in a gallon of water makes a good wash for any carpeting or rug. Apply with a new floorbrush.

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The Christian Cynosure.

REV. M. A. GAULT, - - - EDITOR.
WM. I. PHILLIPS, - - - PUBLISHER.

CHICAGO, THURSDAY, APRIL 16, 1896.

CHRISTIAN CITIZENSHIP.

This is the name of a movement organized within a few years and which is spreading with remarkable rapidity. Its avowed object is the application of the principles of Jesus Christ to our cities and country, or in other words, to make Christian principles operative in public affairs.

When Christian or Bible principles go into full operation in Chicago, it will be interesting to see the great change that will result. There will be no lying, stealing, Sabbath breaking, swearing, drunkenness, rum selling, licentiousness, cheating, quarreling, murder or crime of any kind. There would be a universal paying of debts, and in every trade each will want to give his neighbor the best end of the bargain. Perfect love and confidence will exist in every home, and between employer and employed. All friction between capital and labor will be removed.

Lawyers will find some other employment, and the court house would be converted into an art museum. There will be no saloons, jails, almshouses or prisons. The hospitals would be well nigh empty, and most of the doctors would go into some other business. Hard times would be a relic of the past. Rents and taxes would come down, and none would be out of employment.

The New York, Cincinnati, St. Louis and St. Paul dailies would publish wonderful reports of the Chicago boom in real estate, for the reporters would come from all directions to investigate and capitalists would come to Chicago by the thousand. There would be a general rush from all quarters to Chicago, and there would not be a vacant house or store anywhere near the city. No thieves or bums would dare to come to Chicago for all officials would make short work with every species of crime. Good citizens would flock to the city in order to raise their families free from the vices and temptations of other towns.

Such will be the glorious times in this city when the Christian Citizenship movement gets in its work. Secret lodges will give place to churches and missionary societies. Men will then be organized on the co-operative plan, instead of selfish competition. Then will be fulfilled the words, "None shall hurt nor annoy in all my holy mountain."

KEEP CLOSE TO THE COMMON PEOPLE.

The Knoxville (Ia.) *Express* makes these sensible editorial remarks in winding up the recent corner-stone agitation in that town:

"The stone which the builders rejected has become the head of the corner" is not true in the matter of the Marion county court house corner-stone. In the first place we are opposed to any secret order having anything to do with the ceremonies and have said so. We believe the people of the whole county, without reference to age, color or previous condition, should take charge of the whole matter. There are large numbers of people who have no connection with any secret order. Many are opposed to all such and to them belong the court house as well as others.

We do not oppose the corner-stone and we would not change the face of it that has the board of supervisors and others, but would ask that the committee prepare a program wholly free from any class or secret order relations. No church, no political party, no profession, nobody should have special consideration. We hope there shall not continue to be any bad blood in the current of public thought. We cannot afford as a people to be everlastingly stirred up and pitted against each other on every matter that comes along. The committee met Wednesday afternoon and arranged a program which has not been offered us for publication and we have not sought for it, for we are waiting for some good angel to come down and touch the troubled waters, and heal all the bruises. Meanwhile the committee, consisting of Messrs. Davis, Horsman and Booth, of the board, and Finarty, Shivvers, Gamble, Culbertson and Brodrick, has been called to meet for a readjustment of affairs and at this time we hope for an amicable settlement of the whole matter.

AN IOWA COURT HOUSE NOT TO BE A MASONIC TEMPLE.

Last November when it was announced that the Grand Lodge of Illinois purposed to lay the corner-stone of the State Normal College at De Kalb, a protest was widely published in the *Cynosure* and in several of our religious exchanges, but without avail. The corner-stone was laid by 1,500 uniformed Knight Templars, and by as many more Knights of Pythias and Odd-fellows.

As an illustration of how far moral sentiment in Iowa is in advance of that of our own rum and lodge-cursed Illinois, we give the following from the Knoxville. Ia., *Express* of Feb. 5:

Somebody made a big mistake when the corner-stone of the new court house was ordered. Yesterday morning it arrived, was unloaded in the court yard, and the boxing taken off. The inscription excited a great deal of adverse comment, and the boxing was soon replaced and the obnoxious stone hidden from the eyes of the public.

Upon one face of the stone appear the names of the present county supervisors, the county attorney, L. van der Linden, ex supervisor, Architect Bell and Contractor Moses. On the other face appears the following inscription, as furnished the *Express* by Mr. Wood, superintendent for Contractor Moses:

A. D. 1896. A. L. 5896.

A. F. & A. M.

GEO W. BALL, G. M.

The *Express* does not care to locate the blame for this high handed proceeding .Our readers can guess pretty accurately. At any rate, this inscription must come off the corner-stone.

The *Express* has not a spark of feeling against Masons or the Masonic order; but it might as well be understood right now that this court house is not a temple for *any* secret society nor a monument to vanity. It is built by the people, for the people, and the people are footing the bills. When the laying of the corner-stone was talked of, and the Masons proposed to lay it, this paper said nothing against it. We regarded such a proceeding on the part of a secret order as wholly irrelevant but harmless, and were content to let it pass. But common sense ought to tell any man that emblems or dates or names of an order on a building of this character are in the highest degree absurd and improper, and must not be permitted.

We are reliably informed that at least two of the supervisors are greatly surprised at the whole proceeding, and will oppose the laying of any such a stone. The feeling upon the matter is intense, and the *Express* prints below a number of expressions of representative men made yesterday. Many Masons are included in those who bitterly oppose the inscription. The opionions, of course, are only of those incidentally met in the course of the day, as no special effort was made to interview:

SAMPLE OPINIONS.

L. N. Hays.—I think it is an outrage. It is a matter that every taxpayer is interested in, and no set of men or society should have a place in preference to others.

Dr. W. E. Wright.—I am opposed to it. If I had anything to do with it I would order the names chiseled off, with the possible exception of architect and builder.

W. V. Elliott.—I would not put any Masonic inscriptions on the stone. It is cheap notoriety.

J. S Bellamy.—I am against the whole corner-stone business. No names should be put on. Public buildings should not be used as monuments for individuals unless they have done something to deserve it.

A. B. Brobst.—It is a perfect imposition on the people.

G. L. Boydston.—I don't think it would be appropriate to have any secret organization represented on the stone.

H.L. Bousquet.—I am a Mason, but I am not a party to any such proceedings as this. The court house belongs to the taxpayers. The Masons as Masons, having nothing to do with it. I will give $5 toward the expense of proceedings to stop such folly—or I will pay the entire cost of cutting down the stone rather than see Masonic emblems and dates remain upon it.

G. W. Crozier.—I think it was a great mistake. I am inclined to take a charitable view of the actions of the board of supervisors, as they have many things to contend with. The Masonic fraternity has no more interest in the court house than any other body.

S. C. Johnston.—I think that should be taken off.

G. K. Hart.—It is an outrage and indecent. I guess that is as strong as I can put it. (Mr. Hart is a Mason.)

E. B. Woodruff.—I don't think any secret society shou'd assume the right to have an inscription upon a public building.

Jas. Taggart —It is presumptuous in any society. I am opposed to it strongly.

M. D Woodruff.—I don't see why we should tolerate the names of any lodge officers.

W. P. Gibson.—I don't care personally. But don't see any use in making a Masonic temple out of it

Dr. N. R. Cornell.—I am a Mason, but I don't believe it right for any organization to put inscriptions on a public building that belongs to the taxpayers and members of all organizations alike.

Dr. L. P. Cornell.—I think the names of county officers are all right. I belong to the Masonic lodge, but don't think it the place for fraternity inscriptions.

D. A. Curtis —I have no objections to names of county officers, but I think that the other is an imposition on Marion county.

John McMillan.—I supposed Marion county was building the court house. I am willing to let the board finish it.

G. A. Strong.—I am a Mason, but this is the most contemptible, egotistical affair I ever heard of. The Masons have no business with that corner stone. It makes me tired. I have no words to express my contempt for the whole proceeding.

J. Ramey.—Such things are all tomfoolery.

DYING TESTIMONY.

The last words of dying Christians are usually words which lie near their hearts and which they feel to be of most importance. Mrs. J. H. Stutzman, of Carlock, Ill., sends us the dying testimony of her husband, Rev. J. H. Stutzman, uttered in the presence of Jesse Dodds and J. R. Gowdy, Sept. 19, 1891. Bro. Dodds says he spoke as a man calm, earnest and resigned.

As to his own assurance of salvation, he said: "I call you as a witness to witness for me that I testify that God's Word is true, and that I am a saved soul by grace." He frequently used the words, "I am a saved soul by grace."

As to the evil of intemperance, his words were as follows: "I pray to God Almighty that he would banish that evil from our land. God will, in his own good time, put that down."

As to death, he said: "I have no fear of death. God came to me as he never came to me before, by his Spirit, and spirited me to the spirit land, and he revealed to me my death. I die this 19th day of September, 1891.

He spoke kind words to his family and assured them that it would be well, and counseled them not to weep for him.

As to Masonry, he testified: "Masonry is a mockery of God's Word and God's religion, and cannot save one."

IT IS UNFAIR.

There are six thoughts we wish to lay upon the hearts of all who write for the *Cynosure*.

1. It is unfair to impose upon those who set our type the additional task of deciphering imperfect and illegible manuscript.

2. It is unfair to impose upon the editor who is trying to do the work, which for years required both an editor and an office editor, the extra task of rewriting and putting illegible and carelessly written manuscript in shape.

3. It is unfair for you to send us long articles when our space is so limited, and an increasing number desire to be heard on the lodge question through the *Cynosure*.

4. It is unfair to expect the *Cynosure* to publish articles on general reform topics for which so many papers are open, while so few papers are open for the discussion of the lodge question.

5. It is unfair in this age of tremendous activity, when there is so much to be done, and time is so precious, not to condense your writing to the last possible degree, leaving out every superfluous word and sentence.

6. It is unfair for you not to write frequently for the *Cynosure* brief, pointed, practical thoughts that will awaken its readers to the danger from secret societies.

BOARD OF DIRECTORS MEET.

The meeting of the Board of Directors of the National Christian Association last Saturday morning was, as usual, interesting and harmonious. Those present were Pres. C. A. Blanchard, E. A. Cook, Rev. E. B. Wylie, Rev. W. O. Dinius, Rev. J. A. Collins, J. M. Hitchcock, Prof. E. Whipple, T. B. Arnold and Prof. H. F. Kletzing. Very encouraging progress was reported in the arrangements for the Annual Meeting. It was a matter of special gratification that the Association could now return $1,000 it was compelled to borrow this year in order to carry on its work. This leaves the funds of the Association rather low, and the prayer of all

should be that God would put it into the hearts of many to contribute means to meet the necessities of the coming Annual Meeting.

PERSONAL MENTION.

—Rev. W. P. White conducted an interesting series of revival meetings in the U. P. church at Burlington, Ia., closing March 15.

—Elder Rufus Smith expects to leave Fairbanks, Fla., for Maryville, Mo., about April 20. He has many friends at Maryville where he resided for many years.

—Rev. E. H. Buck, who has been spending the winter at Ashville, N. C., for the improvement of his wife's health, called upon us last week on his way to preach at Hopkinton, Ia.

—Rev P. B. Williams writes to those who are indebted to him, that they could assist him greatly just now by sending their amounts by post-office or express money order to Portland, Oregon.

—Rev. Peter Swan, pastor of the U. P. church at North Bend, Neb., is stirring up the secret society question, and rousing the people by addresses, and by the circulation of N. C. A. literature.

—Rev. J. B. Galloway, of Poynette, Wis., is attending the Moody Institute, and was a welcome caller at the *Cynosure* office. He preached in the Fourth U. P. church, Chicago, Rev. J. A. Collins, pastor, last Sabbath morning.

—The March number of the *Lodge Lamp* is devoted to an exposition of the Modern Woodmen, and will be mailed at one cent apiece in packages of twenty-five or more, or two cents a piece if less than twenty-five are ordered.

—Rev. Chas. H. Rawson is the editor of a neat readable eight page Sabbath-school weekly, entitled *Sunday school Weekly*. It contains choice matter full of suggestions for Sabbath-school workers, and is printed on excellent paper. Bro. Rawson's heart is in his work and is proving himself an able editor.

—Rev. Samuel H. Swarts is one of the invited speakers at our Annual Meeting. Responding to the invitation he writes: "May 13th and 14th are open with me, and I shall be glad to render any help that I may for the cause of God, home and nation." Mr. H. D. Whitcomb noitfied us of his intention to be present. Let us hear from others.

—Henry W. Seimer, a wealthy German Odd-fellow, of Mt. Vernon, Ill., committed suicide Sabbath morning, April 5, by shooting himself. He left a will specifying that his body is to be cremated at St. Louis, and his ashes returned and placed in the Odd-fellow lodge room. This, we presume, is to be a constant reminder to his brother Odd-fellows of their mortality. Seimer was worth about $100,000.

—Rev. W. Fenton is now at home in St. Paul, and writes that he is having trouble about his mail delivery, some of his letters being held several days after the arrival stamp. He has complained to the postmaster about it, but says that he is reminded of the language used in Morgan's lodge at Batavia, "What can a mouse do with a lion?" He hopes his correspondents will bear with him if for this reason he does not reply promptly.

—The *Home Light*, of Boston, comes to our table this week, as usual, bright and sparkling. It suggests that when General Commander Lawrence whose income from rum exported to Africa is said to be $1,000,000 a year, occupies the platform on Easter Sunday with Rev. Geo. C. Lorimer, the choir might sing Psalm 133:

> "Behold how good a thing it is
> And how becoming well
> Together such as brethren are
> In unity to dwell."

—Dr. W. T. Campbell, of Second church, Monmouth, Ill., is delivering a course of lectures Sabbath evenings on the general subject of "Secret Oath-bound Societies." The first was upon "The Oaths," the second, "The Initiatory Ceremonies." These are to be followed by two or three others. The audiences attending these lectures are very large. The lectures are a very able presentation of the subject, as viewed by loyal and intelligent United Presbyterians. Dr. Campbell takes his stand on their own ground, quotes from their own authorized books in proving his points. There is no excitement, no hard words, but a deep interest, and evidently a very considerable of quiet thinking. Many young people attend. It is felt that much good must result from these lectures.

—"Danger Signals" number two is an elegant booklet of fifty pages containing ten fine portraits of noted reformers as follows: Philo Carpenter, Wendell Phillips, Mary Macomber Carnes, Charles Francis Adams, William H. Seward, Frances E. Willard, E. P. Goodwin, Mrs. A. A. Rockwood, James P. Stoddard and Ezra T. McIntire. It contains valuable biographical sketches and clear ringing testimony on the lodge question. It is published by the New England Christian Association.

Rev. J. E. Roy, D. D., writes of Philo Carpenter: "Notwithstanding that Mr. Carpenter had been a life-long reformer, he has yet kept himself always in fairness and sweetness of spirit as regards those whom he had antagonized. I never heard him say a harsh word about the members of the Chicago Presbytery who excommunicated him. Nor have I ever known of his manifesting harshness as to those whom he has opposed in his anti-slavery and Anti-masonic career. He has always been ready to discriminate between good men in bad institutions, and the bad institutions themselves; in this respect he was a man of wonderful equipoise. He was royally loyal to the Master and to his truth and to his own convictions of what that truth was. He was at the last a beautiful specimen of a man of well-rounded Christian character of sweet and saintly spirit."

REFORM NEWS (*Continued from 4th page*).

Some feared that the preaching of God's Word in relation to lodgery would spoil the "love feast;" but far from it; for God loves truth, and he loves to have it preached, even in a "love feast." "First pure, then peaceable," is God's order. If new-born souls cannot bear to hear the truth about the lodges, it is fair to infer that they are born from beneath and not from above. The lodges get their "new birth" from hell—the pagan mysteries—and not from heaven. (See "Manual of Odd-fellowship" by Grosh, Ed. 1852)

The Free Methodist brethren at Olivet all seemed to enjoy their meetings very much, and the last night the meeting-house was crowded to overflowing. The lodges reserved their last and best argument—eggs—until the last evening, and then they came in a shower.

On the following day, Monday, we departed across the prairie in six conveyances, three of them for Mitchell, a distance of fifty-five miles. Pastor Donaghue and his family and pastor McMullen and myself reached Mitchell the same evening. Chairman Harpel, evangelist Praythe and others remained midway. On Tuesday the terrible snowstorm came that suspended business in Mitchell, and there could be no meeting in the court house that evening. But on Wednesday evening the fine hall was occupied with a small audience and we had a good meeting. On Thursday morning, after an absence of one month, I set out for home. I shall ever remember the faithful friends of truth in South Dakota with pleasure.

W. Fenton.

FROM THE COAST AGENT.

Portland, Ore., April 2, 1896.

Editor Cynosure:—Since my last letter, I have spoken, among other places, at the Swedish Lutheran church in Portland, Rev. John Skans, pastor. We had a good congregation for size and interest, and they gave me many hearty commendations at the close. Many friends of our cause expressed a desire for me to return and speak for them again.

One man who was not a friend indeed asked me, "Why did you not mention and speak against the Jesuits?" I said to him, "My friend, you can get any Protestant minister in this city to do that; but I am out doing what they will not do, opposing Freemasonry and the A. P. A.'s He seemed to readily comprehend the situation.

Rev. Skans is a true friend to the N. C. A., and welcomes the agent to his home and to his church. Would that we had many more such pastors in this and other cities of the coast. I spoke last Sabbath morning and evening for Rev. Walter Reynolds in the United Brethren church at Salem. We had fair congregations, though the weather was not good. Bro. Reynolds is greatly beloved by all his people, and the conference will not disappoint the people by returning him to the Salem charge next year.

I spoke on Monday night in the Friends Polytechnic Institute. The house was crowded. By special request I spoke on the saloon evil instead of the lodge, there being some fear on the part of the trustees that the lodge discussion might in some degree militate against their securing an appropriation for a public school in connection with the college. The pastor added, "You may pound the lodges all you please, Bro. Williams, though your subject be changed." Well, we strewed them with tracts that will speak to them far better than we could have done.

I here received many words of encouragement in the good work; none more warmly given than those by Bro. J. A. Taylor and wife, with whom I stopped during the night. They are staunch anti-secrecy people. They are reformers from "away back." They come from stock connected with the underground railroad in the dark days of the slavery of the black race. Their only little boy bears the name of that grand hero, William Lloyd Garrison.

Sister Taylor was a Frasier. Her mother still lives at Scott's Mills, but was very sick. She sent what may be her dying message to your agent to hold out, go forward trusting in Jesus. Such words from such hearts cheer a reformer's life. I pray that she may live many more years still to help cheer on the noble band of workers in moral reform. If it be the divine will to take her away we have the assurance that her mantle will not lie idle, but it will fall on her dear children, who will take up the work and push it forward.

On Tuesday night I spoke in the Free Methodist church, Rev. W. J. Bowerman, pastor. We had a very good congregation. I was pleased to see so many ministers present. Rev. Bowerman and his church are opposed to secret societies and are not afraid to "say so." Rev. Goode, pastor of the Free Methodists at Dayton, Ore., was present to give some hearty amens. Elder W. C. Ward of the Adventists was present and most heartily sanctioned our address and promised to arrange for me to speak to his people in the near future. Calls came for me to speak at Hayesville Baptist church and at Marion, Ore. Rev. Walter Reynolds, E. P. and O. H. Kyle, of the U. B. church were present, and possibly other ministers. Well, to be brief, the meeting was a success.

I came home and found all well yesterday. Attended a good prayer meeting at our little church last night. The Lord was especially gracious in blessing us. I add here a list of my appointments in the East so far as I have them, with name of party responsible for the same. Two or three are subject to slight changes:

Blanchard, Iowa, Tuesday night, April 28, Rev. J. R. Wylie. Winterset, Iowa, Wednesday, Thursday and Friday nights, April 29, 30, and May 1, M. J. Boyce. Lisbon, Iowa, Sabbath, May 3, Union church, 10:30 A. M; Lisbon Lutheran church, 2:30 P. M., either same place or Mt. Vernon at night, J. Bittinger. Morning Sun, Iowa, Monday night, May 4; Linton or Washington, Iowa, Wednesday night, May 5, Rev. J. B. Jackson. Elrick, Iowa, Tuesday night, May 5, M. M. Sprinkle.

Leaf River, Ill., Thursday, May 7; Egan City, Ill., Friday, May 8, John Caskey.

Frontier, Mich., Sabbath, May 10, Rev. I. N. Warfield.

Hamilton, Ind., Monday night, May 11, Rev. H. C. Foote. Harlan, Ind., Sabbath, May 17, Rev. E. C. Mason.

Bloomdale, Ohio, Monday night, May 18; Rising Sun, Ohio, Tuesday night, May 19, Rev. Mary Mullen. Lindsey, Ohio, Wednesday, May 20; Fremont, Ohio, Thursday, May 21, Rev. John Cronenberger. The treasurer of the Ohio State Association will arrange meetings from the 22d of May to June 1. Cridersville, Ohio, Tuesday, June 2, Rev. Ida L. Gage. (This is home).

Blue Springs, Mo., Thursday, June 4, J. F. Baird.

Denison, Kan., Friday, June 5, J. A. Torrence. Lyons, Kan., Saturday night, June 6, John Motter.

Let prayer be made constantly for your unworthy servant. P. B. Williams.

THE PRODIGAL SON.

REV. DR. MADISON C. PETERS DEPICTS THE REAL GOD.

The Old Ideas That Represent Him as Hard and Severe Are Wrong—Not a King or Warrior, but a Living, Loving Father. No Sinner Is Beyond Hope.

On Sunday evening, April 5, at the Bloomingdale Reformed church, New York, the subject of Rev. Dr. Madison C. Peters' sermon was, "God a Loving Father." The text: "But while he was yet afar off, his father saw him, and was moved with compassion, and ran and fell on his neck and kissed him" (Luke xv, 20).

Who is this that in the folds of his mantle hides the ragged wanderer, and clasps him to his bosom, and weeps upon his neck with tears of enraptured affection, and cuts short his confession with a call for the best robe, the finest ring and the killing of the fatted calf? Who was it? It was God. Where, in the light of this parable, does your cast iron theology appear which represents God as hard and severe?

The Jews had clearer ideas of God than any other people in the world, but they had never thought of him as a Father. How few of us, after 1,900 years' profession of the teaching of Christ, have a distinct idea of God as our Father? When we think of God, we often think of him with fear and trembling. He is such a holy God. He so hates sin. He is so mighty. And when your sins come to your remembrance you only think of him as an angry God, and you stand in dread of him. When trials come, we are told that God sends them, and so we think of God as one only to be dreaded. But it is a different picture which our text presents to us of God. He is kind and considerate and tender as a father. You may stand in doubt of others, but not of a father. If there is any one you can love and trust and feel at home with, it is father. I want to persuade you, if possible, to fling away the old idea of God as a king or a warrior and let your lives become suffused, controlled and crowned by the idea of God as a living, loving Father.

Your religion, your character, will depend upon your thoughts of God. The real God is to you precisely what you make him to be. You see him as your thoughts represent him. Our life is the outside of the idea of God.

Then again we meet people who tell us that the plan of salvation is full and complete, but limited in its application. Christ died for the whole world, but effectually for a chosen few. This idea would make God, "with whom is no respect of persons," "a partial and unjust judge." I preach a full and free, gracious and glorious gospel; "whosoever will" may come to the open fountain and drink.

I walk with bare, hushed feet the ground
Ye tread with boldness shod.
I dare not fix with mete and bound
The love and power of God.

I know not where his islands lift
Their fronded palms in air.
I only know I cannot drift
Beyond his love and care.

And thou, O Lord, by whom are seen
All creatures as they be,
Forgive me if too close I lean
My human heart on thee.

No sinner is beyond hope with God. Christ is above to save unto the uttermost. I have never seen this truth presented with so much power as in the well known lines entitled "Beautiful Snow." I do not know who wrote them. I cannot vouch for the truth of the story that was told on their first publication—of their being found among the personal effects of a poor outcast woman who died in a Cincinnati hospital. But they are exquisite and I quote them to emphasize the truth of which I have been insisting:

Once I was pure as the snow, but fell—
Fell like the snow, but from heaven to hell;
Fell to be trampled as filth of the street;
Fell to be scoffed at, spit on and beat,
Pleading, cursing, dreading to die,
Selling my soul to whoever would buy,
Dealing in shame for a morsel of bread,
Hating the living and fearing the dead.
Merciful God! Have I fallen so low?
And yet I once was pure as the beautiful snow.
Once I was fair as the beautiful snow,
With an eye like a crystal, a heart like a glow;
Once I was loved for my innocent grace,
Flattered and sought for the charms of my face.

Father, mother, sisters, all,
God and myself I have lost by my fall.
The veriest wretch that goes shivering by
Will make a wide sweep, lest I wander too nigh,
For all that is on me or about me, I know,
There's nothing that's pure as the beautiful snow.
Helpless and foul as the trampled snow,
Sinner, despair not! Christ stoopeth low
To rescue the soul that is lost in sin
And raise it to life and enjoyment again.
Groaning, bleeding, dying for thee,
The crucified hung on the cursed tree!
His accents of pity fell soft on thine ear.
Is there mercy for me? Will he heed my weak prayer?
O God, in the stream that for sinners did flow
Wash me, and I shall be whiter than snow!

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning April 19. Comment by Rev. S. H. Doyle.

TOPIC.—What should we be doing to save the lost?—Luke xv, 1-10. (A temperance topic.)

The Lord Jesus Christ came into the world to seek and to save the lost. It was for this He left heaven. It was for this He lived upon earth. It was for this He died upon Calvary's cross. That this was His mission to this world is illustrated in the topical reference. Christ is associating with the lowest classes of people, the publicans and sinners, when He is upbraided for so doing by the scribes and Pharisees. In answer He speaks the three parables of this chapter—the lost sheep, the lost coin and the prodigal son—to illustrate the fact that He came to seek and to save the lost.

Christ's mission should be the Christian's mission. If He lived to save the lost, we should live to save the lost, for if we truly dedicate ourselves to Christ we are crucified with Him and live no longer, but He lives in us.

Christ's method of work should also be ours. He should be our guide and our model in all things. Therefore what He did to save the lost we should be doing to save them. What did Christ do to save the lost as represented in these parables?

1. He loved the lost. The shepherd loved the lost sheep, because it was dear to him and was of value to him. Christ loved sinners. He loved us so much that He died for us. We must hate men's sins, but we must love men and their souls before we can lead them to salvation.

2. Christ went to search for the lost. He did not go to the temple and say, "Here we have a beautiful, comfortable building and an interesting and instructive service, and if men want to be saved let them come and be saved." He went after them out in the highways and byways. We must do the same. A lost sheep will not return to the sheepfold. It has to be sought. We must go out and compel men to come in that they may be saved.

3. Christ associated with the lost. He received sinners and ate with them. This many Christian people do not want to do. They may receive them into the church, but they draw the line on eating with them, associating with them upon terms of social equality. What would the world say? What did the world say of Christ? It scoffed at Him; but did He desist? Not he. "The servant is not greater than his lord." If Christ could associate with sinners, in spite of rebuke and scoff, we should do the same if necessary to save them.

Bible Readings.—Isa. xlv, 20-25; lii, 7; Dan. xii, 3; Nah. i, 15; John i, 40-42; iii, 1-8, 14-17; Acts ii, 42-47; iv, 12; viii, 26-39; xvi, 30, 31; Rom. x, 1, 12-15; I Cor. i, 17-21; ix, 19-22; I Tim. iv, 16; Jas. v, 19, 20.

The Prize Banners.

Three prize banners will be awarded at the Washington convention to three Christian Endeavor local unions. The first banner will go to the union making the best showing in the way of definite and practical Christian citizenship work. The second will be awarded to the local union having the largest number of individual members who give not less than one-tenth of their income to God. The third, or fellowship banner, will be secured by the unions organizing the largest number of new Christian Endeavor societies of any kind. Chicago, Cleveland and Philadelphia respectively secured these banners at the Boston convention. Local unions should send detailed reports of their work to Secretary Baer before June 15.

Free Thought.

Condemn no man for not thinking as you think. Let every one enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach in any kind or degree to the spirit of persecution. If you cannot reason or persuade a man into the truth, never attempt to force a man into it. If love will not compel him to come, leave him to God, the judge of all.—John Wesley.

Inexplicable Without God.

The ecstasy that fills us on a day in spring, when through budding boughs we see the shining clouds and the brilliant rain washed blue; the eclipse of happiness in the heart of the child who feels "cross," the willingness of love to one another, and a worthier preferred—these are inexplicable without God.—Coming Day.

Christian Endeavor Jottings.

The Turkish sword evidently has few terrors for Christian Endeavor. During the height of the excitement concerning the Armenian atrocities a Junior Christian Endeavor society was organized at Mersine, Turkey.

Not content with doing remarkable evangelistic work among the heathen of their own town and neighborhood, the Endeavorers of Nellore, India, talk of adding a foreign missionary committee to their working forces. They want to have a share in mission work outside of India.

Brooklyn, which so royally entertained the state Christian Endeavor convention last year, is now in the field for the National Baptist Union convention of 1897.

The stream of Christian Endeavorers faced toward the foreign field increases weekly. Will you be found among them?

"In prison and ye came unto me." This word is fulfilled of hundreds of Christian Endeavor societies throughout the land.

Washington, 1896, will be a convention of conventions. A great number of simultaneous practical sessions are being arranged.

The life of some meetings is impaired by the constant effort to make them "lively." Rather seek spiritually; interest follows earnestness.

A BOSTON WOMAN WHO HAS SUCCEEDED AS A CONTRACTOR.

Some Alluring Deceptions—Women as Pharmacists—Chains and Beads Fashionable—Parliament's Typewriters—Seasonable Home and Dress Hints.

Conservative Boston has become a veritable hotbed for the advancement of women in business enterprises. There are progressive Boston women who can conduct almost any desired line of business, design an artistic dwelling or municipal building, take an excellent photograph, print a novel in the latest style, and, if the novel is not a success, arrange for the author's funeral in a fashion only possible to a tender hearted feminine undertaker familiar with business reverses in the Hub.

Mrs. Alice E. Cram, who has made such an enviable reputation for herself as a contractor, is also a Boston woman. Mrs. Cram says that she had no special business training beyond a good public school education and the fact that she was the sister of six brothers.

She started in business as a contractor with her husband nine years ago. Her business ability was manifest from the start. Together Mr. and Mrs. Cram contracted for the foundation work of some large recent public buildings, among others the new public library, the courthouse, the boulevard bridge and the Albany railroad, which is said to be one of the finest pieces of masonry in the country.

The entire work on these contracts was superintended by Mrs. Cram, whose judgment in such matters is considered something unique.

About a year and a half ago Mrs. Cram decided to paddle her own busi-

MRS. ALICE E. CRAM.

ness canoe. She now has her own offices, manages all her business dealings and is proving the wisdom of her choice in her remarkable success as a contractor.

In addition to her regular work Mrs. Cram conducts a commission business, selling machinery and materials used in excavating and in general masonry work.

She superintends all her own work, and to this fact she attributes the satisfactory results obtained. When she has a large contract on hand, she drives to and from the scene of action several times a day in a jaunty cart that is managed with the skill of an expert whip.

To Mrs. Cram was confided the entire management of the construction of the foundation for the Edison Electric company building of Boston. Her most recent achievement was securing the contract from the Chase Granite company of New York to team 40,000 tons of stone to be used in elevating the tracks of the New York, New Haven and Hartford railroad. For this contract she competed with contractors all over the country.

Mrs. Cram is of the "newest woman" type. She is a pretty, well dressed, home loving woman on one hand, and on the other thoroughly businesslike, energetic, just to a degree, farsighted and generous without being sentimental. She employs women entirely for her office work. "I find that they can always be relied upon," she said recently. Mrs. Cram is a member of the Professional Woman's league of New York, an executive officer of the Boston Business league and treasurer of the Boston Playgoers' club.—New York Journal.

Some Alluring Deceptions.

In one of Marlitt's German romances there is a clever young widow who fools her men admirers in the matter of her "simple dressing." She wears white muslin gowns that are vastly becoming and seem alluringly modest and inexpensive. Only her seamstress, who hems the yards and yards of tiny lace trimmed ruffles, and her tire woman, who spends hours at the ironing table "doing up" the billows of flimsy fabric, that must be fresh and unrumpled twice a day, only these—and other women—know no wardrobe could be devised more expensive and more difficult to keep in order than one which demands perennial, presentable and dainty muslin gowns.

In the same list of alluring deceptions must be classed the present "plain skirt" ordered by fashion. It is plain in one sense alone—that of having no trimming. In all others its elaboration is maddening. To cut, line and hang one of these ripple skirts requires great skill. The first requirements are a pattern perfectly cut, a lining as exactly basted as the outside, the two laid together seam to seam and held without an iota of "draw" or "pucker," the whole then hung from the hips with perfect smoothness.

When all this is done, however, the worst remains—the slope on the lower

edge. Look at the majority of skirts at this crucial part, and it will be seen how few achieve success. It is a "dip" here and a "hitch" there on nearly all, with waves and billows pursuing their chaotic way between. The front breadth has an inelegant tendency to poke out directly in the center, an evil which the amateur dressmaker accepts and the tailor attempts to lessen by putting two or three featherbone reeds from seam to seam at the foot and about six inches apart. Nothing short of the most expert make prevents this skirt from swinging about the ankles in a very ungraceful way.

The fashion is an abomination, the greater because it poses as simple and desirable. Its cost, too, and comfort are as delusive as its design. The perfectly fashionable skirt is supposed to take a dozen yards of silk width material and a corresponding amount of lining and haircloth stiffening, and it weighs from three to six pounds, according to the heaviness of goods. This weight is intolerable to many women who insist on wearing it because it is the fashion. Are we ever to be "advanced" enough to be superior to the dictates of fashion when her commands necessitate such exaggerated and comfortless garments?—New York Times.

Women as Pharmacists.

Today the pharmacist is a trained scientist, and pharmacy has been elevated to a profession. In its present form it has no unclean and unpleasant features and is therefore liked by women. Nevertheless it is only of late years that they have overcome the former prejudices and crossed the threshold of the calling.

They have a natural aptitude for the trade on account of their constitutional caution, deftness and delicacy of touch. The first woman to enter the profession in our country was Mrs. Jane Loring of Boston, in 1800. She was a grandaunt of Congressman Loring. Under the old system there was no state supervision of the profession, and any one could take it up who desired without any legal impediments. Under this system over 1,200 women became pharmacists. Of late years, however, there has been a profound change in the industry. Partly to prevent competition, or rather to restrict it, partly to raise the professional standard, and partly to protect the public, colleges of pharmacy have been started in various places in the country and laws passed requiring all candidates for the profession to pass examinations almost as strict and difficult as those laid down for physicians and lawyers. The new system has cut down the number of candidates, both male and female. In Massachusetts not more than a score of women have passed the examinations in the past 15 years. In New York the number is said to be nearly 50, and in the various states of the Union the entire total is below 500.

Many marry and leave the calling, a few have retired, and a few have continued their studies and have become physicians or chemists. At the present time the total number of women who practice pharmacy either as proprietors, clerks or apprentices is estimated at about 1,500.—New York Mail and Express.

Lady Aberdeen.

Lady Aberdeen is a constant attendant on the sessions of the parliament in Ottawa. She occupies a place beside the speaker in the house of commons. Dressed in purple velvet, she is a familiar figure there. But though greatly interested in the debates, as she must be, "her excellency," as she is styled, while intensely listening, is as unimpressionable and unencouraging a listener as can well be imagined. She sits without any change of countenance, no matter what the subject discussed or how fervid the oratory.

The Road to a Happy Home.

We do not prohibit our people from marrying persons who are not of our church, provided such persons have the form and are seeking the power of godliness, but we are determined to discourage their marrying persons who do not come up to this description.—Methodist Discipline.

LET ALCOHOL ALONE.

TRAINERS OF ATHLETES OPPOSED TO ITS USE.

Opinion of New York's Most Famous Directors of Athletics Is Antagonistic to Intoxicants—Make a Man Sluggish and Stale—The Total Abstainer Wins.

Much is found in the newspapers nowadays concerning the waning powers of certain pugilists on account of drink. According to the newspapers, Young Griffo is on the verge of delirium tremens in New York city, only last week having been sent to jail for drunkenness on the streets; Peter Jackson, the noted colored pugilist, is in London a wreck from rum; James J. Corbett, champion of the world, "appears to be on the downward grade, rushing to moral and mental destruction at lightning speed," and John L. Sullivan, the ex-champion, is falling off railway trains while drunk, and is on an almost perpetual debauch.

Inspired by these reports, a representative of the New York Voice sought the opinions of the trainers of the great athletic clubs of New York. These men have made a life study of the foods and drinks that are best adapted to the building up of a perfect man. As a rule, they are men of sound intelligence and command big salaries for their services. With a single exception all these men emphatically insist that even moderate drinking is a positive injury to an athlete and that the total abstainer is the better physical man from every point of view. Below are a few of the interviews.

One of the largest of the athletic clubs in and about New York is the New York Athletic club, of which Mr. E. J. Giannini is director of athletics.

"It depends upon circumstances somewhat," said Mr. Giannini, "but we regard the use of alcoholic drinks as injurious to one's health and to his success as an athlete. In training men, however, we are accustomed to allow a pint of malt liquor per day in warm weather, but none whatever in cold weather. We select such liquors and choose stout or Bass' ale, where the element of alcohol is very small, and they are used as medicines, so to speak."

"But how about the use of these liquors as a beverage?"

"Alcoholic liquors as a beverage, moderate or otherwise, are entirely tabooed by athletic trainers everywhere and under all circumstances," he replied emphatically.

Mr. E. F. Reinhardt, director and trainer of the St. George Athletic club, said that out of 20 professionals which he turned out from the St. George all were total abstainers save one. "All of the total abstainers," he said, "are doing well, and many of them are wearing championship belts, but the moderate drinker turned out a bum. The best men don't drink. The moderate drinker can't last. He does not have the endurance. Some trainers give Bass' ale in very limited quantities, but I don't. It makes a man sluggish and stale. I would much prefer that a man would not even smoke if he expects to attain the highest results."

Mr. Valentine Wood, the famous Australian trainer, who attained international repute as trainer of the Melbourne Athletic club, has the following to say upon the subject of intoxicating liquors:

"I never make any use whatever of liquors in training, except in the case of a drinking man. Even then I consider it harmful, but sometimes give him a small amount of light liquor, but I do it as a sort of a bribe to keep him at work. When I do this, I prefer sherry and egg. In England a man is prevented from getting stale by fattening him, then working off the fat and renewing the process. It is an American notion that intoxicants are necessary to prevent an athlete from getting stale, but the better class of trainers now see the folly of it. Everything else being equal, the total abstainer is going to get there every time."

Mr. Michael Kennedy, trainer of the Pastime Athletic club, whence many noted pugilists have been graduated, said:

"We don't use any kind of liquors here, even in training. The man who doesn't drink is going to get there every time. When we have a drinking man to train, we frequently have to give him a little stimulant to keep him at work. In that case we usually give him small quantities of whatever he craves most. I don't think an athlete ought to smoke even, but liquor especially undermines the constitution and impairs the health."

Perhaps the New Manhattan is the swellest of all the great athletic clubs of New York city. Mr. Harry S. Cornish, director of athletics, has for 20 years stood at the head of his profession. For two years he was director of athletic training at Harvard college, five years at the Boston Athletic club and nearly three years at the famous Chicago Athletic club. Here is Mr. Cornish's opinion of alcohol:

"I have never used intoxicating liquor in training and never will. I don't believe in it. I don't allow a man whom I am training to drink any liquors whatever, or to smoke either, for that matter. It stimulates and affects unfavorably the action of the heart. An athlete should never drink even moderately, if he expects to reach the highest success of which he is capable."

Dark and Dawn.

Oh, in the west is the sunset,
And in the east is the morn,
And out of the west the dark comes
And out of the east the dawn.

Oh, glad is the east with the sunrise,
The splendid birth of the day.
Oh, sad is the west when the light dies
And the ghostly shadows stray.

Yet never a perfect day hath been
Till the east has kissed the west
And the sun has passed, a bride in sheen,
Through the arching heavens to rest.

Oh, never a perfect day will rise
Nor even to me nor morn
Until my love from far eastern skies
To her home in the west return.
—Denver Republican.

No temperance legislation from the government is expected by the friends of the movement in Great Britain during the present session of parliament.

SABBATH SCHOOL.

LESSON IV, SECOND QUARTER, INTERNATIONAL SERIES, APRIL 26.

Text of the Lesson, Luke xvi, 19-31—Memory Verses, 25, 26—Golden Text, Luke xvi, 13—Commentary by the Rev. D. M. Stearns.

19. "There was a certain rich man." There is probably something dispensational, something of Jew and gentile, in this, in the record in this lesson; but, inasmuch as the two preceding chapters treat largely of man's treatment of the love of God and man's natural blindness to his eternal welfare contrasted with God's abundant provision and desire for man's welfare, we will so consider it. As there is nothing in the record to indicate that this is a parable I prefer to take it as a record of facts, of events which actually transpired. This rich man makes us think of the rich fool of xii, 20, the rich idolater of xviii, 23, and the rich publican of xix, 2, and it would be well to compare these records. The rich man of this lesson may be called "The Rich Skeptic."

20. "And there was a certain beggar." As there is nothing necessarily sinful in being rich, for Abraham and David and other good men were very rich, so there is nothing necessarily pious in being poor, yet the words of our Lord are, "How hardly shall they that have riches enter into the kingdom of God" (chapter xviii, 24). Not many wise or mighty or noble are called (I Cor. i, 26-29), but God hath chosen the poor of this world, rich in faith and heirs of the kingdom which He hath promised to them that love Him (Jas. ii, 5).

21. "And desiring to be fed with the crumbs which fell from the rich man's table." Things are often very unevenly divided in this life. Some have more than they can use, while others have not the necessaries of life, and dogs seem more kind than men. It may have seemed a charity to allow the beggar to lie at the gate and receive the crumbs from the table, though the record does not say that he received them, but only that he desired to. If the rich man had only been a true child of Abraham and as such ministered to this poor one, what a different future he would have had!

22. "And it came to pass that the beggar died. The rich man also died." It is appointed unto men once to die (Heb. ix, 27), and while in the past Enoch and Elijah have been excused from keeping this appointment and at the coming of Christ for His saints they will all be caught up without dying, yet up to this time the great enemy continues his work upon rich and poor, high and low, without respect of persons. Thank God for the ministering angels (Heb. i, 14), who will welcome us if called to leave the body and bear or guide us to the presence of the Lord.

23. "And in hell (hades) he lift up his eyes, being in torments." To the believer in Christ, whether rich or poor, "To die is gain," "To be with Christ is far better" (Phil. i, 21, 23), but to the unbeliever to die is to be in torment, not that of the lake of fire which comes after the resurrection of the bodies of the wicked at the time of the great white throne judgment (Rev. xx, 11-15), but possibly that which is referred to in II Pet. ii, 4. The condition of both believers and unbelievers between death and resurrection, while that of conscious happiness or misery, is evidently an intermediate state while waiting for the body.

24. "I am tormented in this flame." This word translated "flame" is used but a few times, and generally in reference to the eyes of our Lord Jesus Christ, as in Rev. i, 14; ii, 18; xix, 12. May it not suggest that part of the torment of the lost between death and resurrection consists of the memories of a wasted life, laid bare by these searching eyes and no possibility of forgiveness?

25. "Son, remember." This confirms the thought of memory doing its awful work in that dread interval. The rich man could remember, and his memories were anything but pleasant. The wasted life, the opportunities forever gone, the vain regrets, the unavoidable doom. We need none of us to have this experience, but the only way is to remember now the loving kindness of the Lord and believing His love to us receive Him as our Saviour.

26. "Between us and you there is a great gulf fixed." The Scriptures nowhere teach the possibility of the salvation of a lost soul after death; but, as in this verse, just the contrary. "Because there is wrath beware lest He take thee away with His stroke, then a great ransom cannot deliver thee" (Job xxxvi, 18). "Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath" (Zeph. i, 18).

27. "Send him to my father's house." I do not remember another record in Scripture of a prayer to a departed saint, and if those who pray to the dead and for the dead would remember the teaching of this lesson they might perhaps see the folly and sin of their conduct. If those who pray to Mary would think of Mary's song, "My spirit hath rejoiced in God, my Saviour," they would see that Mary herself needed to be saved like other sinners.

28. "Testify unto them lest they also come into this place of torment." If he had never been anxious for his own soul's welfare while he lived on the earth, he was now desirous for the welfare of his brethren, who were still there. There are evidently no skeptics after death. They all believe the hard facts then.

29. "They have Moses and the prophets. Let them hear them." Here we see the cause of this man's lost condition. He, too, had Moses and the prophets while he lived on the earth, but he had evidently despised them. We have no evidence that he had been an openly wicked man. Perhaps he was a very moral man and a good citizen, but he was an unbeliever and indifferent to God and His word, and apart from God there is no life.

30. "If one went unto them from the dead, they will repent." Just so do many talk even here. They say: "No one has ever come back to tell us about the hereafter. How do we know?" They do not seem to realize that by such thoughts and words they make God a liar (I John v, 10). He has told us in His word, and the Son of God has come down from heaven to tell us of these unseen realities and to deliver us from going down to the pit. If we despise the written word, we also despise the living Word, and if we despise the Son we despise the Father.

31. "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." This is conclusive testimony by one who knows. Our Lord Jesus told these facts, and He knows all men and all that is in man (John ii, 24, 25). All unbelief is simply rebellion against God, and His love, and His Son. The one thing to do is to believe God and accept His Son, and do it quickly lest it be too late

The Best. The Rest. The Test.

There are two kinds of sarsaparilla: **The best—and the rest.** The trouble is they look alike. And when the rest dress like the best who's to tell them apart? Well, "the tree is known by its fruit." That's an old test and a safe one. And the taller the tree the deeper the root. That's another test. What's the root,—the record of these sarsaparillas? The one with the deepest root is Ayer's. The one with the richest fruit: that, too, is Ayer's. Ayer's Sarsaparilla has a record of half a century of cures; a record of many medals and awards—culminating in the medal of the Chicago World's Fair, which, admitting Ayer's Sarsaparilla as the best—shut its doors against the rest. That was greater honor than the medal, to be the only Sarsaparilla admitted as an exhibit at the World's Fair. If you want to get the best sarsaparilla of your druggist, here's an infallible rule: Ask for the best and you'll get Ayer's. Ask for Ayer's and you'll get the best.

COLD WATER PEOPLE.

PROCEEDINGS OF THE ILLINOIS PROHIBITION CONVENTION.

Free Silver, Woman Suffrage, Popular Election of United States Senators, Etc., Go Into the Declaration of Principles—Convention Proceedings.

SPRINGFIELD, April 10.—The state Prohibition convention closed its business yesterday and nominated the following ticket: Governor, Hale Johnson, of Newton; lieutenant governor, E. A. Windle, Fairbury; secretary of state, Alonzo E. Wilson, Chicago; auditor public accounts, A. J. Bassett, Chicago; state treasurer, E. K. Hayes, Galva; attorney general, Robert H. Patton, Springfield; members board of trustees University of Illinois—Lucy Page Gaston, Harvey; Carrie L. Grout, Rockford; Ella M. Orr, Pittsfield; United States senator, Daniel R. Sheen, Peoria.

These are the delegates to the national convention: G. W. Gere, Champaign; J. R. Hanna, Monmouth; H. C. Tunnison, Jacksonville; Dr. H. A. DeLano, Evanston; H. B. Kepley, Effingham; J. G. Wooley, Chicago; J. Lamont, Rockford; Mrs. L. S. Rounds, Chicago; Judge D. McCullough, Peoria; Mrs. Mary Metzgar, Moline; D. R. Sheen, Peoria; Dr. J. F. Barry, Chicago; H. H. Patton, Springfield; Dr. J. G. Evans, Abingdon.

The following is the organization of the state central committee: Chairman, George F. Gere, Champaign; secretary, James H. Shaw, Bloomington; treasurer, James H. Hobbs, Chicago; executive committee—Alonzo E. Wilson, Chicago; Daniel R. Sheen, Peoria; James Fuller, Springfield; Hale Johnson, Newton.

The convention adopted a platform declaring for the prohibition of the liquor traffic; giving the right to vote to women and men; extension of the civil service system to all grades of the public service; free schools to children; observance of the "Sabbath" day: a tariff commission representing all political parties; election of United States senators by direct vote of the people and free coinage of silver.

Dr. Evans, of Hedding college, was selected to take charge of the campaign fund, and $2,000 was subscribed by the delegates present as a starter. A state ticket will be nominated today.

The report of the majority of the resolutions committee was "in favor of issuing, gold, siver and paper by the government only, in sufficient quantity to meet the demands of business and give full opportunity for the employment of labor, and to be full legal tender for all debts, public and private." The minority report added to the above the words: "That the government should not discriminate in favor of gold as against silver, and that its mints should be open upon equal terms to both at the ratio now established by law." After a heated discussion in which about 100 delegates participated the minority report was finally adopted by a vote of 212 to 169.

Big Damage Suits at Chicago.

CHICAGO, April 13.—The Civic Federation and city officials have recently been raiding the "Chicago Board of Trade" rooms, run by William Skakel. The sequel is a series of suits for damages by Skakel and others against such men as W. T. Baker, Lyman T. Gage, Franklin MacVeagh and Mayor Swift, and also against Mrs. Potter Palmer. The suits are for sums ranging from $10,000 to $50,000. The aggregate against Mrs. Palmer is $85,000.

Sentenced for Murder.

ANNA, Ills., April 13.—Calvin Rains, who has been on trial during the last week at Jonesboro for the murder of J. B Coulter at Cobden on Nov. 4, 1895, was Friday morning sentenced to twenty-four years' imprisonment. The evidence in the case was circumstantial. The jury was out fourteen hours. Rains' wife is now in jail as an accomplice in the crime.

Illinois Democratic Committee.

CHICAGO, April 10.—After consulting with Governor Altgeld and Secretary of State Hinrichsen, Secretary Theodore Nelson of the Democratic state committee, Friday issued a call for a meeting of that organization in Chicago, April 20.

State Notes.

Mrs. Florentine Wolf is dead at Warsaw, Ills., from metallic poisoning, said to be due to eating canned sardines. Other members of the family were made sick from the same cause.

The trial of Dr. Cauble of Sidell, charged with forgery, is in progress in the curcuit court at Champaign, Ills.

Seven tuberculosis cows on the asylum farm at Elgin, Ills., were slaughtered by order of the live stock board.

Governor Altgeld, of Illinois, appointed William Penn Nixon, of the Chicago Inter Ocean, a member of the board of Lincoln park commissioners to succeed Andrew Crawford, resigned.

Dr. John Scott, assistant state veterinarian, placed the dairy farm of Jacob Wyss on the Mount Hawley road, near Peoria, Ills., under quarantine. Four cases of glanders were found among the horses.

Governor Altgeld, of Illinois, has restored the rights of citizenship to Frank Washington, alias Bud Washington, of Mound City: James Kouse, of Carriers Mills; Andrew J. Lindsey, of Pomoroa, and Edgar Huddleston, of Crab Orchard.

Murder by a Jealous Husband.

KANSAS CITY, April 13.—J. A. Jones, an employe of the Western Union Telegraph company, shot and killed George Franklin, a member of the Salvation Army, at Jones' home. Jones' wife is a Salvationist, and Franklin had accompanied her to her home. Jones is still at large.

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If the care of the hair were made a part of a lady's education, we should not see so many gray heads, and the use of Hall's Hair Renewer would be unnecessary.

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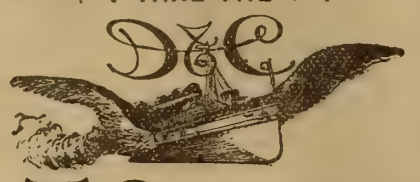

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SPRING ELECTIONS.

THE DEMOCRATIC PARTY MAKES GAINS IN MICHIGAN

Also in the Buckeye State, Where the Republicans Could Not Keep Up the Record of Last Fall and the Women Took a Hand —Iowa Communities Also Select City Dads

DETROIT, April 7.—The city and township elections in Michigan resulted in Democratic gains in many of the smaller cities, and in some cases in unexpectedly decisive Democratic victories in the cities. The townships, for the most part, retain their Republican majorities, although these were also cut down in a few cases.

Prohibitionists Carry the Town.

Professor Samuel Dickie, the Prohibitionist national leader, was elected mayor of Albion by 13 plurality over McCutcheon, Democrat, the issue being between the Prohibitionist and liquor elements. In Saginaw the Democrats elected their entire city ticket and seventeen aldermen, Baum, for mayor, receiving a majority of 1,700. In Bay City the Democrats elected recorder. The council will be a tie. Jackson went Republican by decreased majorities. Kalamazoo, Owosso, and Lansing went Republican by decisive majorities.

Democratic Reverse at Sault Ste. Marie.

Sault. Ste. Marie elected all Republicans, a reversal of the result of a year ago. Manistee, Flint, Grand Haven, Stanton, St. Ignace and Traverse City elected Democratic mayors, in some cases reversing last year's majorities. There was but one ticket at Marquette. Escanaba elected Gallup, Republican, by 800 majority. Although local issues predominated in many towns, politics cut a decided figure in nearly all cases and Democratic gains were the rule, generally speaking.

GRAND RAPIDS, Mich., April 7.—The Republicans elected the entire city ticket and will have twelve out of eighteen members of the common council. Mayor Stebbins, who was elected a year ago by 1,600, was defeated by Lathrop C. Stow by a majority of less than 100. Returns from townships in this (Kent) county show slight Republican gains.

ELECTION AT CHICAGO.

Republicans Seem to Have the Best of the Situation.

CHICAGO, April 8.—As far as can be estimated at this writting Republicans have decidedly the best of the election for city and town officers. Out of thirty-four aldermen, with two wards yet to hear from, the Republicans have elected seventeen and the Democrats thirteen members of the city council, while from two wards independent candidates will be chosen. The Republicans carried the elections in the towns of Hyde Park and Lake, and on the north side as well. The Democrats appear to have carried the west side and the Republicans the south side offices, but neither is sure as yet. Strict party lines were ignored in many of the aldermanic contests, as the Municipal Voter's League was out for the scalps of men it declared to be unsafe men.

LATER.—Out of thirty-five aldermen the Republicans have elected twenty, the Democrats thirteen, and two Independents were chosen. There are thirty-four wards in the city, but two aldermen were chosen in one, there being a vacancy in that ward. The principal feature of the election was the effort of the reform element to down a number of "gang" aldermen. The reformers were successful with a majority of the men they were after, but they failed to secure three or four bright particular scalps they desired. Party lines were not strong in a number of wards, and the reform movement had much weight.

SPRINGFIELD, April 8.—The Republicans elected their entire township ticket except assessor, and elected six out of seven aldermen, a Democratic gain of one. The city council remains Republican, eleven to thirty-three. The board of supervisors is also Republican.

Returns from 125 towns throughout the state show Republican victories in about four-fifths of them. In none of the elections was the vote on straight political issues.

MORE GAINS FOR DEMOCRACY.

Ohio Towns Fail to Come Up to Last Year's Republican Vote.

CINCINNATI, April 7. — Exceptionally pleasant weather prevailed over southern Ohio for the municipal and township elections. Many women voted for members of the school boards, and some of that sex were elected, but the percentage of women voting was small. The returns show on the average Democratic gains over last fall when the state gave its largest Republican plurality. No political issues were at stake anywhere, outside of the political control of local affairs. Some towns and townships have gone Democratic for the first time since the presidential election of of 1892.

At Warren, Elyria and Marysville the Republicans elected their entire ticket. At Millersburg the Democrats elected their ticket on a very light vote. At Caldwell, a Republican stronghold, the Democrats elected the mayor and city clerk, the Republicans getting the rest of the ticket. At Vanwert, for the second time in the history of that city, a Democratic mayor was elected by 150. The rest of the Republican ticket had an average plurality of 400.

At Cleveland the Republicans elected all their candidates with the exception of one member of the city council, by pluralities of 7,000 and upwards.

TOLEDO, O., April 7.—The election in this city resulted in a clean Republican victory, the city and ward tickets being carried through notwithstanding a bitter factional fight among the Republicans.

DAYTON, O., April 7.—Jacob Linweiller, Democrat, was elected mayor by a plurality of 5. All the rest of the ticket went Republican, including the council and school board. The defeat of Mayor Smith was due to local factions entirely.

Bishop Was Not an Embezzler.

CLEVELAND, April 13.—Justice Hart has decided that Bishop William B. Campbell, of the African Evangelical Mission church, is not guilty of embezzlement.

THE MARKETS.

New York Financial.

NEW YORK, April 11.

Money on call was easy at 3½ per cent.; prime mercantile paper 5½@6½ per cent.; sterling exchange steady, with actual business in bankers bills at 4.88¾@4.89 for demand and 4.87¾@488 for sixty days; posted rates, 488½@489 and 489½@490; commercial bills, 487.

Bar silver, 63½; Mexican dollars, 54¼.

United States government bonds firm; new 4's registered, 117; do coupons, 117; 5's registered, 113½; 5's coupons, 113½; 4's registered, 108¼; 4's coupons, 109¼; 2's registered, 95; Pacific 6 s of '97, 105.

Chicago Grain and Produce.

CHICAGO, April 11.

The following were the quotations on the Board of Trade today: Wheat—April, opened 66c, closed 63⅞c; May, opened 66¾c, closed 64⅝c; July, opened 67⅛c, closed 65½c. Corn—April, nominal, closed 29½c; May, opened 30c, closed 29¾c; July, opened 31⅛c, closed 30⅜c. Oats—April, nominal, closed 18¾c; May, opened 19⅞c, closed 19⅝c; July, opened 20¼c, closed 19⅞c. Pork—April, opened $8.50, closed $8.55; May, opened $8.57½, closed $8.62½. Lard—April, opened $5.02½, closed $5.02½; May, opened $5.07½, closed $5.07½.

Produce: Butter—Extra creamery, 18c per lb.; extra dairy, 16c; fresh packing stock 8@9c. Eggs—Fresh stock, 10@10½c per doz Live Poultry — Turkeys, 11@12c per lb.; chickens, hens, 8½@9c; roosters, 5@5½c; ducks, 11@12c; geese, $4.00@5.00 per doz. Potatoes—Burbanks, 17@21c per bu.; mixed, 15@18c Sweet potatoes $2.00@2.75 per bbl Apples—Fair to fancy, $2.50@3.75 per bbl. Cranberries—Jerseys, $5.00@6.50 per bbl. Honey—White clover, 13@14c per lb.; broken comb, 9@10c; extracted, 5@6c.

Chicago Live Stock.

CHICAGO, April 11.

Live Stock—Prices at the Union Stock Yards today ranged as follows: Hogs—Estimated receipts for the day, 12,000; sales ranged at $3.00@4.00 pigs, 3.65@4.00 light, $3.45@3.60 rough packing, $3.65@3.90 mixed, and $3.65@3.85 heavy packing and shipping lots.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Apr. 6 to Apr. 11:

S R Wallace, Rev P B Williams 2, T H Paden, Rev W B Stoddard, W Fenton, Mrs K V Porter, John Gardner, Wm D Patterson, Rev J B Jackson, E P Chambers, Rev. H C. Steup, Rev R M Sherrard, Delila E Will, Geo Bach, F Van Dresar, H N Shelly, Mrs H Parsons, Rev I T Rosenberger, Iowa Masonic Library, Mrs J H Stutzman, J B Barnes, P K Barnes, Ella Reidy, A J Knisely, J C Templeton, Benj Ulsh, George W Pritts, Sarah Reiff, Oliver Katz, Rev J P Stoddard, G A Hayes.

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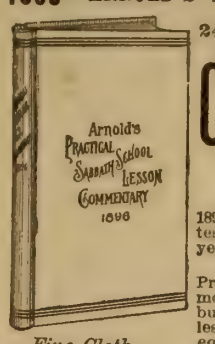

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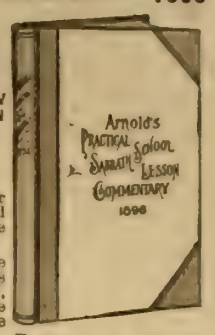

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GRASS MIXTURES.

Adapted to Light Lands, to Heavy Soils and to Slough Lands.

The problem of grass mixtures adapted to light lands is not an easy one to solve, more especially in those portions of the west and northwest where the moisture is deficient in a normal season. On these it is difficult to get any grasses other than those of the native prairie to sustain themselves. On these soils Austrian brome grass (Bromus inermus) is one of the most promising that has yet been tried. This grass is easily established. It thickens with advancing age. It is a very good grass for hay, and has much power to endure well the privation of a dry climate. Fifteen pounds of seed or a little more than that will suffice to sow an acre, says a contributor to The Prairie Farmer, and authority for the following:

On light soils, with a fair amount of moisture, red and white clover, orchard grass and blue grass can best maintain a footing. But these grasses are not most at home in such soils. Each of them will grow more vigorously in a heavier soil possessed of a decided clay element. Where these grasses are to endure, they may be combined in the mixture, adding lucern, or, as it is also called, alfalfa. The formula for sowing will vary with conditions, but the following will serve as a general guide:

	Pounds per acre.
Red clover	3
Alfalfa	5
White clover	1
Orchard grass	4
Blue grass	3
Total	16

Of course red clover will only maintain its footing for a time. But if hay is the object of search, it may be well to sow only red clover on such lands. Timothy will improve the quality of the hay, but it will not grow vigorously on such soils, unless they have been much enriched. However, the seed is not dear, and hence it is not a burdensome matter to scatter two or three pounds of timothy seed per acre when the meadow is laid down. Compensation for the seed will be found in the humus contained in the roots when the field is again plowed, to say nothing of the hay. And it may also be well to sow Mammoth red clover on such soils, instead of the common red, because of its greater power to gather plant food. In fact it is only on light soils that Mammoth clover furnishes the best quality of hay, since on these it does not grow so coarse as to be of little account for food.

With heavy soils the grass problem is greatly simplified. On these nearly all kinds of cultivated grasses will grow, hence the individual may blend them in sowing to suit his purpose, always having in mind the season at which the various kinds ripen. It is on the whole unfortunate that more attention is not given to the mixing of varieties in growing meadow hay, as judicious mixtures increase the yield and improve the quality of the food. The common plan of sowing timothy and red clover is an excellent one, since the hay crop the first year of cutting, though nearly all clover, is improved in more ways than one by the timothy, and the second year of cutting the crop is chiefly timothy, improved by the presence of some clover.

One of the best mixtures of grasses that can be chosen for laying down land to meadow will be the following:

	Pounds per acre.
Mammoth clover	4
White clover	1
Alsike clover	2
Timothy	5
Total	12

A meadow thus laid down should last for at least three years. The crop the first year of cutting would be chiefly Mammoth clover, but it would be refined by the presence of other grasses. And the second and third seasons it would consist mainly of white clover, alsike clover and timothy. As it would not be of coarse growth the quality should be excellent.

For slough lands the mixture should comprise the same varieties except substituting redtop for Mammoth clover.

Fertilizers For Cabbage.

Nitrogen fertilizers are the best fertilizers to promote rapid growth in cabbage plants, as in the cabbage leaf growth is very abundant. Such applications, therefore, as nitrate of soda, sulphate of ammonia and flesh meal are excellent. But good results may also be looked for from applying superphosphate, and indeed any of the unadulterated preparations that may be obtained from slaughter houses. The purely nitrogenous fertilizers should always be applied on the surface and after the plants are above ground; otherwise the soluble parts may pass down through the soil before the roots of the plants can take them up. The superphosphate may be applied very conveniently by strewing it over the surface of the ground just when preparing it to receive the seed, according to The Market Garden.

Orchard Grass With Clover.

Orchard grass goes with clover much better than timothy, though most farmers have got in the habit of seeding timothy and clover together. The orchard grass will not make a perfect sod if sown alone, as its habit is to grow in bunches and spread after the first year. When sown with clover, the latter as it dies out leaves not only room, but plant food, which the orchard grass avails itself of. Orchard grass and clover are both ready to cut together, and if cut early, as both should be, two and even three crops may be grown on rich land in a season, says American Cultivator.

Plant Food For Vegetables.

For the early vegetables use your composted manure. It will give quicker results than unfermented manure. Many market gardeners claim that nitrate of soda, in which available nitrogen is always ready for use, is enough better and quicker to more than pay its increased cost. It gives the plants an early start, and when applied with stable manure it greatly hastens its decomposition.

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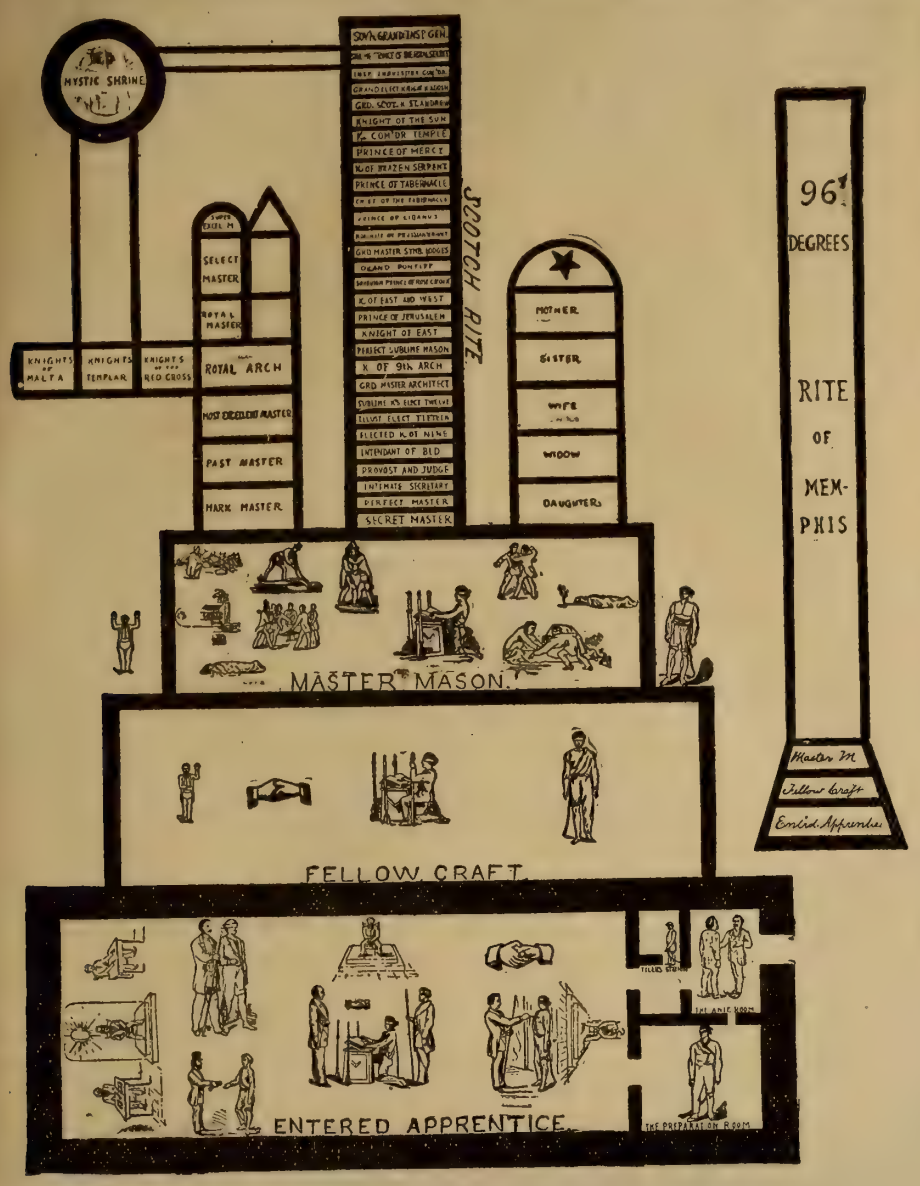

MASONIC CHART.

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Profusely illustrated with explanatory engravings, and containing the ritual and work of the order for the seven degrees, including the Royal Arch. Though extensively used as an Instruction Book and one of the best in the market, it is not as accurate as "Freemasonry Illustrated."

Richardson's Monitor of Freemasonry. Cloth, $1.25; paper, 75c.
Contains the ceremonies of Lodges, Chapters, Encampments, etc. Illustrated. Although extensively used in conferring the higher degrees, it is not only very incomplete but inaccurate especially as regards the first seven degrees, and as to the higher degrees it gives but a description and general idea of the degrees rather than the full ritual.

Look to the East. A ritual of the first three Masonic Degrees by Ralph Lester. Cloth, $2.00.
Notwithstanding the high price this book is very inferior in every way to Freemasonry Illustrated or the Handbook of Freemasonry at a quarter the price.

Ecce Orienti. Pocket size, full roan, flap, $2.50.
The Complete Standard Ritual of the First Three Masonic Degrees in Cypher, with complete Floor Charts of Initiating, Passing and Raising a Candidate.

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The Complete Standard Ritual of Council Masonic Degrees in Cypher, 8th to 10th inclusive Giving the Degrees of Royal Master, Select Master and Super Excellent Master.

Knights of the Orient. Pocket size, full roan, flap, $2.50.
The Complete Ritual of the Commandery Masonic Degrees, Knights of the Red Cross Knight Templar and Knight of Malta, 11th to 13th degrees.

Nobles of the Mystic Shrine. Revised and enlarged edition, 40 pages paper, 25c.
An Illustrated Ritual of the Nobles of the Mystic Shrine. This is a Side Masonic degree conferred only on Knights Templar and on Thirty wo degree Masons.

Thirteen Reasons why a Christian should not be a Freemason. By Rev. Robert Armstrong. 16 pages, 5c.

Freemasonry Contrary to the Christian Religion. By "Spectator," Atlanta, Ga. 16 pages, 5c.

Hon. Thurlow Weed on the Morgan Abduction. 16 pages 5c.
This is the legally attested statement of this eminent Christian journalist and statesman concerning the unlawful seizure and confinement of Capt. Morgan in Canandaigua jail, his removal to Fort Niagara and subsequent drowning in Lake Ontario.

Freemasonry a Fourfold Conspiracy. 16 pages, 5c.
Address of Pres. J. Blanchard. This is a most convincing argument against the lodge.

Mah-Hah-Bone; 589 pages; $1.00
Comprises the Hand Book, Master's Carpet and Freemasonry at a glance.

ON ODD-FELLOWSHIP.

Revised Odd-fellowship Illustrated. Cloth, $1.00: paper cover, 50cts.
The complete revised ritual of the Lodge Encampment and Rebekah (ladies) degrees, profusely illustrated, and guaranteed to be strictly accurate; with a sketch of origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by ex-President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge.

Odd-fellowship Judged by its own utterances; its doctrine and practice examined in light of God's Word. By Rev. J. H. Brockman. Cloth, 50c; paper cover, 25c.
This is an exceedingly interesting, clear discussion of the character of Odd-fellowship, in the form of a dialogue.

Sermon on Odd-fellowship and other secret societies, by Rev. J. Sarver, pastor of Evangelical Lutheran church. 10c. each.
This is a very clear argument against secretism of all forms and, the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers, is clearly shown by their confessed character as found in their own publications.

OTHER RITUALS.

Revised Knights of Pythias, Illustrated. Cloth, 50c: paper cover 25c.
An exact copy of the new official Ritual Adopted by the Supreme Lodge of the world, with the Secret work added and fully Illustrated.

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The full Illustrated Ritual of Ancient Order of the Orient or the Oriental degree. This is a side degree conferred mostly in Knights of Pythias lodges.

Good Templarism Illustrated. 25c.
A full and accurate exposition of the degrees of the lodge, temple and council.

Exposition of the Grange. 25c.
Edited by Rev. A. W. Gceslin. Illustrated with engravings.

Ritual of the Grand Army of the Republic. 10c. each.
The authorized ritual of 1868, with signs of recognition, pass-words, etc., and ritual of Machinists' and Blacksmiths' Union, (The two bound together.)

Knights of Labor Illustrated. 25c.
("ADELPHON KRUPTOS.") The complete illustrated ritual of the order, including the "unwritten work."

Adoptive Masonry Illustrated. 20c. each.
A full and complete illustrated ritual of the five degrees of Female Freemasonry, by Thomas Lowe.

Red Men Illustrated. In cloth 50c. each, $2.00 per dozen postpaid.
The Complete Illustrated Ritual of the Improved Order of Red Men, comprising the Adoption Degree, Hunter's Degree, Warrior's Degree, Chief's Degree, with the Odes, etc.

The Foresters Illustrated. Paper. cover 25c. each, $2.00 per dozen.
The Complete Illustrated Ritual of the Foresters, with Installation Ceremonies.

United Sons of Industry Illustrated. 15c. each.
A full and complete illustrated ritual of the secret tradesunion of the above name, giving the signs, grips, passwords, etc.

Rituals and Secrets Illustrated. $1.00, each.
Composed of "Temple of Honor Illustrated, Adoptive Masonry Illustrated," "United Sons of Industry Illustrated," and "Secret Societies Illustrated."

MISCELLANEOUS.

History Nat'l Christian Association. 10c. each.
Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought, the Articles of Constitution and By-laws of the Association.

Secret Societies. Cloth 35c, paper 15c.
A discussion of their character and claims by Rev. David McDill, Pres. J. Blanchard and Rev. Edward Beecher.

The Master's Carpet or Masonry and Baal Worship Identical. Bound in fine cloth. 400 pages. 75c.
Explains the true source and meaning of every ceremony and symbol of the lodge.

Disloyal Secret Oaths. 5c.
By Joseph Cook, Boston. He quotes the law of Vermont which makes the administration of the Masonic oaths illegal. Joseph Cook's address is a national treatment of a national subject, and very valuable for reference.

Light on Freemasonry. By Elder D. Bernard, Cloth, $1.50. paper, 75c.

Finney on Masonry. Cloth 75c., paper 35c.
The character, claims and practical workings of Freemasonry. By ex-Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes.

Masonic Oaths Null and Void: or Freemasony Self-Convicted. 207 pages. Postpaid, 40c.
This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them.

Judge Whitney's Defence before the Grand Lodge of Illinois. 15c.
Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry.

General Washington Opposed to Secret Societies. 10c.
This is a re-publication of Governor Joseph Ritner's "Vindication of General Washington from the Stigma of Adherence to Secret Societies," communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life-undoubtedly because they considered him a seceding Freemason.

Morgan's Exposition, Abduction and Murder and Oaths of 33 degrees. 304 pages, cloth, $1.00,
"Composed of Freemasonry Exposed," by Capt. Wm. Morgan; "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's, Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees."

Sermon on Masonry. 5c. each.
By Rev. W. P. McNary, pastor of United Presbyterian church.

Oaths and Penalties of Freemasonry, as proved in court in New Berlin trials 10c.
The New Berlin trials began in the attempt of Freemasons to prevent public initiation by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons swore to the truthful revelation of the oaths and penalties.

Grand Lodge Masonry. 5c. each
Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities.

Masonry a Work of Darkness, adverse to Christianity, and inimical to Republican Government. 15c.
By Rev. Lebbeus Armstrong (Presbyterian) a seceding Mason of 21 degrees.

Sermon on Masonry. 5c. each.
By Rev. J. Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio.

Story of the Gods. Postpaid, 10c.
By I. R. B. Arnold. Brief sketches from the mythology of Rome, Greece, Egypt, India, Persia, Phrygia, Scandinavia, Africa and America, showing the relations and unity of the past and present systems. The idolatrous worship of the Masonic lodge is thus clearly seen and understood.

Masonic Outrages. Postpaid, 20c.
Compiled by Rev. H. H. Hinman. Showing Masonic assualt on lives of seceders, on reputation, and on free speech; its interference with justice in courts, etc.

History of the Abduction and Murder of Capt. Wm. Morgan. 25c.
As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan.

The Anti-mason's Scrap-Book. 25c.
Consisting of 53 "Cynosure" tracts. In this book are the views of more than a score of men, many of them of distinguished ability, on the subject of secret societies.

The Image of the Beast; A Secret Empire; or Freemasonry a Subject of Prophecy. By Rev. Richard Horton. Third Edition. 200 pages, cloth, 60c.

Sermon on Secretism, 5c. each.
By Rev. R. Theo. Cross, pastor Congregational church, Hamilton, N. Y. This is a very clear ayra of the objections to all secret societies, and to Masonry especially, that are apparent to all.

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HISTORY OF A WEEK.

Tuesday April 7.

The bursting of a grindstone in Stuart's foundry at Allegan, Mich., fatally injured Carroll Gay.

A dispatch from Independence, Kan., says that E. W. Black of Elgin, has been appointed receiver for Skinner, Simcock & Granger, general merchants at Pawhuska, Osage Nation.

Mr. and Mrs. Daniel Schuler of Wabash, Ind., have just celebrated their fiftieth wedding anniversary.

Jacob Bollig of Creston, Ia., aged 96, was fatally injured. He stepped in front of a moving engine in the railroad yard and had both legs cut off.

Thomas Freong of Decatur, Ind., committed suicide by taking half an ounce of strychnine. This is his fourth attempt to end his life.

Hiram Maxim has put the tricycle to a new an important use. He has fitted the machine with two Maxim guns, each weighing twenty-five pounds, and capable of firing 600 rounds a minute. Each machine will carry 1,000 pounds of ammunition.

Wednesday April 8.

A report comes from Constantinople that the porte has issued an irade decreeing the expulsion of all Christian missionaries from Armenia.

At the Republican primaries at Louisville McKinley men elected sixty-nine delegates and Bradley men ninety-eight.

An attempt of the street car employes union to start a strike on the Buffalo lines was a failure.

A snow storm is raging in New York, in which state there is a foot of "the beautiful" on the ground in some places.

Alien manufacturers residing in the City of Mexico gave a magnificent banquet to President Diaz last night, incidentally presenting him with gold plate value at $80,000.

It is expected 60,000 people will attend the Christian Endeavor convention at Washington, which will open Wednesday evening, July 8, with twenty-two meetings held in twenty-two of the largest churches of the city.

Mme. Francois Tanty is organizing a party of Chicagoans to attend the coronation ceremonies of Czar Nicholas II. of Russia in Moscow next month.

Thursday, April 9.

Governor Altgeld has restored the rights of citizenship to John Miller, of Kewaunee, and John Wilson, of Chicago.

John Driski, 18 years old, was held to the criminal court at Chicago on a charge of burglary.

George Hall, formerly an instructor of the Chicago Y. M. C. A., was held up and probably fatally stabbed by two thugs at Denver.

Hilda, the 5-year-old daughter of Charles Johnson, of Creston, Ia., tried to climb into a large box. She had her head over the edge of the box when then lid came down, catching her head, and slowly strangled her to death.

William T. Adams (Oliver Optic) has just returned to Boston from a trip around the world.

A. J. Blethen has retired from the management of the Minneapolis Penny Press because the compositors refused to work with him. The employes will form a cooperative company and run the paper themselves.

Friday, April 10.

The New York Methodist conference voted down the proposition to admit women as lay delegates to the general conference.

Herman J. Dicks, 47 years old, was killed by a Chicago, Milwaukee and St. Paul suburban train at Chicago.

Schlatter, the healer, after fasting forty days on a ranch near Sorocco, N. M., was discovered by a crowd anxious to be healed and immediately disappeared, traveling westward on his white horse.

Henrietta Crossman, leading lady for the Frohmans, has begun suit for divorce at Youngstown, O., alleging non-support and drunkenness.

Annie Ross, 7 years old, who lived in the outskirts of Chicago, was run down and killed by an engine on the Chicago and Eastern Illinois.

Zella Nicolaus is hunting George Gould with blood in her eye. She forced her way into the Missouri Pacific offices at St. Louis, declaring that he had lied about her and must make a retraction. She said: "I wish I could lay hands on him. He would not look nearly as pretty as he thinks he does."

Saturday, April 11.

United States Senator Elkins is the father of a bill to place a discriminating duty of 10 per cent. on all goods imported into this country in vessels not sailing under the United States flag.

Troops B and K, of the Seventh cavalry, have been ordered transferred from Fort Sheridan to the department of Colorado.

Prince Hohenlohe, imperial German chancellor, has been in Paris incognito since last Monday, and the foreign correspondents are all agog.

King Menelek, of Abyssinia, is reported to be negotiating for an alliance with the dervishes.

In central and southern Kansas there is a general movement of tramps toward the mining districts of Colorado. Nine out of every ten say they are on their way to Cripple Creek. Hold-ups are of almost nightly occurrence.

Seventy-eight Missouri counties have selected delegates to the state convention, to be held at Sedalia April 15. Every county has adopted strong resolutions favoring free, unlimited and independent coinage of silver and gold at a ratio of 16 to 1.

Monday, April 13.

The Ohio miners' convention has adjourned. M. D. Ratchford, of Massillon, was re-elected president.

A collision occurred between two torpedo boats which were being tried by the German government officials on the river at Wilhelmshaven, in the vicinity of the naval station. One of the torpedo boats sank and five persons were drowned.

President Tyler's grandson has been indicted at Atlanta, Ga., for embezzlement. He admits the shortage, but denies that there is any crime in the case.

Emperor William of Germany is at Venice, where he was received by the king of Italy, the two monarchs embracing and kissing each other and the populace going wild with enthusiasm.

James Allen, the private at Fort Sheridan, near Chicago, who shot Private Call without a moment's warning, killing him, has been held for murder.

The liabilities of A. & E. Lane, leather merchants of Boston, who have assigned, are estimated at $1,500,000; assets, unknown.

NATIONAL LEGISLATURE.

Synopsis of Proceedings in Both Houses of Congress.

Washington, April 9. — Turpie addressed the senate on Cuba, holding that the fact that there were country stores there proved there were no bandits and that the presence of priests proved the rebels to be Christians. He roasted Sherman and Lodge for not being more radical in favor of the Cuban rebels. It was agreed that Peffer's resolution to investigate bond issues be taken up next Tuesday. The Indian appropriation was debated without action.

The house defeated the proposition to adopt the metric system of weights and measures and recommitted it. The District committee reported the District appropriation bill with the appropriations to religious institutions eliminated and in place thereof a grant of $94,700 for charity to be expended by the District commission, perhaps through public institutions, it being provided that none of it is to be under church control.

Washington, April 10.—In the senate Mantle of Montana, one of the five Republican senators who voted against considering the tariff bill, defended the course of the silver Republican senators, declaring that the Dingley bill was not framed as a patriotic measure. He urged that unsectional protection should be linked with free silverism. Some progress was made on the Indian appropriation bill. The calendar was cleared of all private pension bills after an hour specially devoted to pensions. Butler (Pop.) of North Carolina spoke in favor of government postal telegraph.

The house defeated the bill to abolish compulsory pilotage on coast trade sailing vessels. Fitzpatrick of Massachusetts denounced the A. P. A. in discussing the matter of appropriations to sectarian institutions. The District bill, from which this money had been eliminated, was passed. The "filled cheese" bill was considered without action, and the resolution calling for information on the Maybrick case adopted.

Washington, April 11.—In the senate Call presented resolutions requesting the president to intervene in the Mrs. Maybrick case in England and try to secure her release. Sherman protested that the senate had no business interfering and wanted to table the resolutions, but when Call proceeded to speak Sherman agreed to let the resolutions go to the judiciary committee. Hoar, in reply to questions from labor leaders as to what was being done to restrict the powers of United States judges, said a bill would be ready in a short time. A bill was passed providing for the exposition at Omaha in 1898, limiting the liability of the government to $200,000. The Indian bill was discussed without action. Adjourned to Monday.

The house debated the "filled cheese" bill and much opposition was developed to the tax features. No action. At the night session an attack was made on the practice of giving larger pensions than the law allows to officers' widows. Little business was done.

Washington, April 13.—The house passed the bill taxing "filled cheese" by a vote of 160 to 58. The only amendment adopted was a reduction of the license of retail dealers to $12 per year. The bill also taxes the product one cent a pound. Republicans voted for the bill, except Aldrich, Belknap, Cannon, Connolly and Lorimer, all of Illinois; Brumm, of Pennsylvania, Evans of Kentucky, Long of Kansas, McCall of Tennessee, Tracewell Indiana and Walker of Virginia. A resolution was adopted ordering a plan and estimate for the improvement of the Missouri river opposite Sioux City, Ia.

POWDER EXPLODES IN A MINE.

Six Men Blown Into Eternity While Putting in a Blast.

Butte, Mont., April 13.—By the explosion of 200 pounds of powder in a magazine on the 1,100 foot level of the St. Lawrence mine, six men lost their lives. They are: Con G. Lowney, has a wife and child in Michigan; John Quinlan, Ed Shields, James Dwyer; John McVeigh, has a wife and four children in England; Patrick O'Rouke.

Lowney and Quinlan were working in the shaft and had finished putting down a set of holes and gone to the magazine for powder. The other four men were working in the level by the magazine. Just when the explosion occurred is not known, as none is left to tell the tale. Lowney and Quinlan were killed instantly, and the others were probably suffocated by foul air. Logging, timbers and earth were piled in masses a distance of 100 feet from the explosion.

FORCED TO CONFESS AN ATROCITY.

The Story Annie Lamborn Now Tells About Her Father's Murder.

Leavenworth, Kan., April 13.—Detective Charles S. Chaffer, who is alleged to have forced the Lamborn children to confess having planned the murder of their father, B. F. Lamborn, and fix the crime on Thomas Davenport, has disappeared. To some people the statement of Annie L. Lamborn as to the manner in which she was forced to write the statement accusing Davenport of the murder read like the mere fabrication of her "smart lawyers." She has now, in the presence of her accused brother, confronted Alfred C. Lamborn, a half brother, and demanded to know why he had forced her to swear to a falsehood.

ASSASSINATION IN IOWA.

Three Persons Shot from Ambush, One of Whom, a Girl, Will Die.

New Hampton, April 13. — Herman Beak, a stonemason of this city, shot Mike Bartz and his son and daughter. Beak is a son-in-law of Bartz, who lives three miles from town. Beak's wife recently secured a divorce from him. He laid in wait in the brush for them while they were on their way home from church and discharged both barrels of a shotgun at them at short range. The girl will die and it is thought the boy will. Beak mistook the girl for his wife. He came to the city and gave himself up immediately after the shooting.

DEATH OF JOHN A. COCKERILL.

Noted Newspaper Man Dies Suddenly of Apoplexy in Egypt.

New York, April 11.—A special cablegram from Cairo, Egypt, says that Colonel John A. Cockerill, the well-known newspaper correspondent, died there last night of apoplexy in Shepherd's hotel.

John A. Cockerill was born at Dayton, O., in 1845. When the war broke out the lad entered the army as a drummer boy. After the war had ended young Cockerill became a printer, and did his first work on the Scion of Temperance. Afterward he was appointed a clerk of the senate. He next became a partner of Clement L. Vallandigham in the publication of the Dayton Empire, at that time the organ of the Montgomery county Democracy.

Later he was a reporter in Hamilton, where he attraced the attention of J. B. McCullagh, editor of the Cincinnati Enquier, who offered him a position on that paper. He afterward became managing editor. He subsequently edited the Washington Post, Baltimore Gazette, St. Louis Post-Dispatch, New York World, and Morning Advertiser. He went to Japan a year ago as the New York Herald's correspondent.

SOME OF THE MISSOURI RESULTS.

Democrats Manage to Knock Most of the Official Persimmons.

St. Louis, April 8.—Elections were held yesterday in many municipalities throughout Missouri. Party lines were not closely drawn, but in a majority of cities where such was the case the Democrats elected the whole or the greater part of their tickets. In a number of places the result was mixed, neither party gaining a majority of the offices. Local issues were at stake in still other cities and party lines were obliterated.

According to incomplete returns the Democrats carried Cuba, Bismarck, Marshfield, Higginsville, Monroe City and Nevada. The result was mixed at Wellsville, Golden City and Clinton. At the last named place the Democrats elected the mayor, marshal, treasurer and attorney, while the police judge, assessor and collector are Republican. Non-partisan tickets were in the field at Slater and Holden. In Fayette the Citizens' ticket was victorious. Carthage was carried by the Republicans, who elected every one on their ticket except one alderman.

The Democrats also carried Warrensburg, Knobnoster, Centralia, Mexico, Bowling Green, Moberly and La Plata, and the Republicans were successful in Jefferson City and Booneville. Cape Girardeau elected a Citizens' ticket.

CITY ELECTION AT DES MOINES.

Returns Show a Republican Victory by About 1,500 Majority.

Des Moines, April 7.—The city election passed off quietly. The vote polled was not large, considering the length and interest of the campaign. Returns so far show the election of John MacVicar, Republican, by a slight majority over C. C. Loomis, Democrat.

Complete returns from the Des Moines city election show that MacCivar, Republican, was elected mayor by a majority of 1,554. The remainder of the ticket was elected by majorities ranging from 8,000 to 4,000.

Dubuque, Ia., April 7.—The most exciting election in the history of this city ended last night in the overwhelming majority for T. T. Duffy for mayor, Independent. The issues were a "boodle council" and "good government." The Independents also elect the auditor, assessor and three of five aldermen.

Tickled Ingall's Neck.

Topeka, Kan., April 13.—John Curtis languishes in the insane asylum here because he tickled ex-Senator Ingalls on the back of the neck. Ingalls was walking down Atchison street in deep meditation, when Curtis slipped up behind him and tickled him on the neck. The ex-senator turned on him in rage and demanded to know why he should be subjected to this indignity on the public thoroughfare. The probate judge took notice of the incident, and, after an examination, decided that Curtis would not have done such a thing if in his right mind, and sent him to the asylum.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Annual Meeting of the National Christian Association on Thursday, May 14.

The Prince of Wales has been unanimously elected Grand Master of the Mark Masons for the ensuing year. He will be installed on June 2.

The love of God is as much displayed in his law as in his Gospel, for his law is the railing God has built around hell to prevent us from tumbling in.

In the School Board fight in East Liverpool, Ohio, on the Bible in the schools, the anti-Bible faction in the first and second wards were overwhelmingly defeated. In the other two wards the anti-Bible party carried the election.

The one who puts any other book on the same plane of authority with the Bible, or who says that a hymn is equally inspired with a Bible Psalm, is only taking a roundabout road to the landing where he labels himself an agnostic and his Bible a myth.

The time for the Annual Meeting is hurrying on. We urge every friend of the cause who contemplate a trip to Chicago during the year to plan to come at the time of this meeting, and encourage the workers by their presence and counsel. If you cannot be present then you can send your prayers and contributions. Brethren, pray earnestly for the mighty power of the Holy Spirit at our Annual Meeting.

The Annual Meeting for prayer, consultation, the election of officers and the transaction of other important business will be held at 221 West Madison St., Chicago, Wednesday, May 14, 1896, at 10:30 A. M. Come prepared also to attend the mass convention. Remember these meetings hold two evenings, viz, the evenings of May 13 and 14. Marked copies of the *Cynosure* will be sent you with a fuller notice than is here given. You are urgently invited to attend these meetings, but if you cannot be present, may not the Annual Meeting at least hear from you by letter?

EZRA T. MCINTIRE.

"For a quarter of a century," says Bro. E. T. McIntire, "I was related to secret societies, and as Paul said that he was a Pharisee of the Pharisees, so I was a lodgeite of the lodgeites. I joined the Masons at Plymouth, Maine; was a member of Putnam Lodge of Cambridge, Mass.; was a life member of the Cambridge Royal Arch Chapter, life member of De Molay Commandery, K. T., and life member of the Boston Lodge of Perfection. I was a twenty-first degree Mason and stood high in the Odd-fellow's order. Six years ago I found the Lord Jesus Christ. When he came into my heart the world went out. When I surrendered myself to Christ as Saviour and Lord, I found that an entire separation from my former ways was necessary."

Ezra T. McIntire says that he attended two lodge meetings after his conversion, but he felt out of place and soon parted company with them forever. He writes: "Our chaplain who read the mutilated Scriptures and our prayers, and repeated the burial service over the dead Masons, was a profligate who made sport of the Scriptures when out of the lodge, and drank and gambled and visited fast women. How could I attend a mock religious service conducted by such a man? These facts stirred my soul and awakened my conscience. And I heard the voice of God saying to me, 'Come out from among them and be ye separate, and touch not the unclean thing and I will receive you.' The number of breaches of the sixth and seventh commandments that are hidden from public view by the dark mantle of the lodge only the day of judgment will reveal. The lodge is the way to hell. The rule for the Christian is, 'Touch not, taste not, handle not.'"

Miss Flagg, associate editor of the *Woman's Voice*, says: "What politician ever says, it won't do to pass this or that measure or put up this or that candidate for office because it will alienate the religious element in the community." It is because the mass of Christian people do not make Bible principles their rule in politics as in other spheres of conduct. This leads politicians to say: "We must satisfy the saloon vote and then we can easily whip the church people into line."

The New York papers announce that Chauncey M. Depew, ex-Governor Flower and Bishop Potter were recently initiated into the 32nd degree of Scottish Rite Masonry. The ceremony took place at their hall on Madison Ave., and the degrees were conferred under the order of the supreme council of Freemasons. The meeting was presided over by Charles T. McClenachan, who is said to have more of the Masonic ritual committed to memory than any other man in New York. Mr. Depew will soon be on the top rung, there being only one degree higher than the 32nd.

It is now generally understood that too much autocracy is at the foundation of the division in the Salvation Army. Rules and regulations for the army here were made without consultation. One regulation made by the officers here against the use of tobacco was arbitrarily rescinded from England. The old General proposed to cut up this country into three divisions, joining each division to a section of Canada to destroy all national feeling.

"I do not need the *Cynosure*, for I have always been an opponent of the lodges. Send it to those who need conversion on that question," writes a friend. We will gladly do so if you will furnish the money. But how can you be alive to the danger from secret organizations, and not wish to keep track of the army confronting them, and know how the war is progressing? We are the only army that makes a specialty of resisting this evil, and the *Cynosure* is our battle flag. Your name would add one more to the ranks, and the enemy estimate the strength of the anti-secret movement by the number who support this banner.

Do you wait for your son to be a drunkard before you know the character of the saloon? Will you wait till he is a sworn and enslaved Mason before you know the character of that other agent of mischief, the lodge?

THE LODGE.

BY OLIVE C. BONNETT.

From north to south, from east to west,
Throughout our happy land;
In dark and hidden awfulness,
The secret lodges stand.

With oaths and passwords, signs and grips,
They strive to hide them e'er,
And make the "dogs and cowans" think
That naught but good is there.

With cable-tow and hoodwink dark,
With lambskin apron too,
They dance in solemn dignity,
Their heathen orgies through.

They shrink from light, and darkness love,
Because their deeds are ill;
With young and old, with good and bad,
Their lodges they do fill.

To "e'er conceal and ne'er reveal,"
Their watchword good and grand;
The preacher and the atheist,
Do here go hand in hand.

They must, in deeds of sin and shame,
Protect a "brother" dear;
Against all crimes, both small and great,
Their lips are sealed by fear.

The money wife and children need,
Hard-earned from day to day,
Within the greedy lodge's till
Must go, their dues to pay.

But "perjured villains" have revealed
The workings of their clan,
And evil doings in their dens
Are seen of God and man.

Oh! haste the day when we shall see
The glorious dawn begin;
When truth and right shall triumph e'er
Against the works of sin.

Brookville, Pa.

AN APPEAL TO FRIENDS ON THE PACIFIC COAST.

BY REV. P. B. WILLIAMS.

What can we say, my dear friends, to more thoroughly enlist you in the work of the National Christian Association. Certainly our weak efforts have been crowned with success sufficient to cause us all to rejoice, take courage and press the battle on. The enemy has been aroused within the past year from British America to Mexico.

Our conventions, though not attended by the masses as they should have been, have been reported by the leading dailies of the Coast, and in this manner have been the means of spreading the light to hundreds of thousands. The effect of our convention at Los Angeles, Jan. 16th, is far reaching. One of the leading pastors undertook to reply to our convention and its resolutions. His sermon should be printed in pamphlet form and freely circulated as Anti-masonic literature. Men have in leading papers undertaken to reply to our resolutions adopted at Los Angeles, California. Surely lodge men have been wounded sorely; that you can depend upon.

Now what we need is to keep the good work moving. This we can do in various ways. Let those who are subscribers to the *Cynosure* get others to take it, and watch your subscription that it does not expire. You can't afford to drop out of the ranks and know nothing of what is going on in this work of reform. Be sure and renew.

Arrange for lectures in the community where you reside. Attend all literary societies conducted properly, and get the lodge question discussed by the societies. If you do not feel competent to meet the lodge arguments, get some one who does. You will find when you get before the great White Throne, that the money you have spent in this cause has brought you as great or greater returns than any other.

Send out the *Lodge Lamp* by the hundred. It is inspiring to see lodge men read it and wince. How it does open their eyes. Talk your sentiments about the lodges as you do about the saloon or any other evil. Far too many speak of secret societies with bated breath. I wish we could enlist all the anti-lodge people in the large churches to speak out in meeting against the lodges, and especially criticise their pastors who have been initiated. This would soon create a sifting somewhere sure. Is it true that good men and women love their church more than they do Jesus? Rather than disturb their slumbering church they will displease the Saviour.

Portland, Ore.

WORK MORE, TALK LESS.

BY HENRY E. HUNTER.

In a recent issue of the *Cynosure* a pastor writing of "The Intolerance of the Lodge" and the injury it is doing to the church, adds: "What is to come of all this, what is duty under such circumstances, and what the Lord would have us to do requires a wiser head than I possess to determine." Perhaps I do not understand the subject, but it is certain no general would lead his army to battle and then hesitate and stop to decide what his duty was. Our ancestors, satisfied that their cause was a just and righteous one, never wavered nor lost heart but pushed onward to victory.

It is no longer any question of duty as to opposing the satanic power and influence of the lodge. No honest man capable of reading or reasoning, be he in the church or out, ought to question as to his duty. That organized bodies of men, many, it is true, dupes of leaders who are devils in human form, are allowed to gather in secret to plot against, not only their fellow citizens, but against the very foundation of their country's government, is a shame, a disgrace to both the nation and its people. The men who rushed to save the country in 1861 belonged to no one creed, party or State. So, too, should it be now when the country is again in danger, and there should be no wavering, no questioning as to this or that. There are others better qualified to speak on the subject, but one thing seems certain.

The secret lodge is a gigantic and a great danger to all who do not choose to follow its lead. The *Cynosure* is battling almost alone against this great evil. It is supported by a few hundred noble men in the field, but as yet victory seems far distant. Therefore, if our cause is just there should be more energy infused into the campaign. I do not refer to the *Cynosure* or its agents, for they are doing all they can do. At the same time the secret lodge cares little for the opposition of so few. The anti-secret army should be enlarged. How? There are many ways, but we need ammunition.

Almost every *Cynosure* contains more or less as to the murder of Morgan by Masons. It is an important subject, but the story has been told many times. Was Morgan the only Masonic victim? Are there no other similar cases? In brief, let me suggest that Messrs. Stoddard, Ronayne, Fenton, Williams, Butler, and fifty more furnish facts, dates and names in brief ten-line paragraphs, and let the *Cynosure* issue a special "hot-shot" number, and such a record of truth, showing secrecy in its true character, ought to and would do good. There are thousands of preachers, no doubt, who never read a word against secret societies. One copy of the *Cynosure* might open their eyes, and every pastor should see a copy, too.

How about the money? There are many wealthy men not in the lodge. Search them out, send the right man to them, state the case and—nothing was ever accomplished without trying, without effort. But that earnest, energetic effort is needed to oppose the monster of secrecy. About that there is no question.

Hinsdale, N. H., April 7, 1896.

TRUE CHARITY VS. MASONIC CHARITY.

BY E. RONAYNE, PAST MASTER KEYSTONE LODGE, NO. 639, CHICAGO.

To my mind one of the greatest mysteries, if not one of the greatest inconsistencies connected with the entire Masonic philosophy, is that professing Christians, and more especially Christian ministers, will bind themselves under terrible oaths and appalling penalties of death to "conform to and abide by all the laws, rules and regulations of the Master Mason's degree" without having at the time the slightest idea as to what those "laws, rules and regulations" may require.

Some excuse might be made for a mechanic, a merchant or even a lawyer for thus binding himself to a blind and life-long obedience to unknown laws, but what palliation can be offered for a minister of the Gospel when guilty of the same thing? And to make the matter still worse, if possible, when the Christian minister becomes somewhat acquainted with the ritual and religious philosophy of Freemasonry he is frequently heard to boast, that if compelled either to give up his church or his lodge he would give up the church. This evidently proves but one thing, and that is that the religion and religious ceremonies of Masonry are dearer to his heart and more congenial to his spiritual tastes and desires than is the religion of Christ and the services of the church. This, and this alone, is the only inference that can be drawn from this question, and no matter how much it may be twisted or distorted it can bear no other construction.

But what does Freemasonry teach? What social and moral virtue does it inculcate that can in the slightest degree render it acceptable to a professing Christian, much less to a Christian minister?

It pretends to teach benevolence and charity. But the benevolence and charity of Masonry are based upon a hideous oath, and it does not require a very great amount of intelligence to know that oaths and death penalties never did and never can make men benevolent, humane or charitable. In order to set things right there must be a new creation in and through the Lord Jesus Christ. The Master Mason *swears* on bended knees to "aid and assist" whom? All in distress, all cripples, all old men, all widows and orphans? Not at all; he simply swears to "aid and assist all *worthy* distressed brother Master Masons, their widows and orphans." If the poor Masonic brother is suffering the pangs of hunger or needs a night's lodging, he can go without for all Masonic oaths can do for him unless he stands clear on the books of the lodge, because the Mason is only sworn to assist a brother in distress if found *worthy*. And all the Masonic records of all the lodges and Grand Lodges in America can be searched in vain for a single by-law guaranteeing a sick benefit or death benefit to a poor, sick or deceased Freemason. You can find scores of *death penalties*—horrible and inhuman—in the Masonic ritual, but not a solitary death or sick benefit.

Tell me, my dear brother Mason, can you deny this, or will you assert that I am stretching a point in order to give force and strength to my argument? I would not misrepresent Freemasonry even if I could, for it is false and bad and misleading enough already and needs only that it be set forth just as it is in order to be judged at its true value.

But now look at the charity and benevolence of the Gospel of the Lord Jesus Christ whom Freemasonry ignores and rejects: "I say unto you, love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you, that ye may be the children of your Father," Matt. 5:44,45; and yet strange to say those who profess to be the children of the Father through faith in Christ, and who preach the Gospel of the Father, set more value upon the religion of Hiram Abiff and the charity of the lodge than they do upon the religion of Christ and the boundless charity of the Gospel.

But listen again: "Therefore, if thine enemy hunger, feed *him;* if he thirst, give *him* drink." Rom. 12:20. In Freemasonry it is: If a Master Mason is hungry, feed *him*, provided you find him worthy; and if a Mason's widow or orphan children are in distress, render *them* some little assistance, provided the husband and father died in good standing. The charity of the lodge is based upon a terrible oath and a blood-curdling death penalty, while the charity of the Gospel is based upon love—"the love of God shed abroad in the heart by the Holy Spirit" (Rom. 5:5); the one is baseless as the fabric of a vision, and as selfish as the unregenerate human heart can make it; the other is the voluntary action of "the new man which after God is created in righteousness and holiness of truth." Eph. 4:24.

The charity of the lodge (any lodge) is from *below* and reflects the character of the father of lies, while the charity of the Gospel is from above and reflects the grace, mercy and power of God in the face of Jesus Christ. God would have his children to imitate himself as it is said in Eph. 5:1,2, "Be ye therefore imitators of God as dear children and walk in love as Christ also hath

loved us and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor."

This is the very root and essence of charity set forth in the Gospel of the grace of God, while the benevolence and charity of Masonry are merely the pretended vaporings of an empty oath pronounced with the lips, with eyes blind-folded and body semi-nude, and which not one of them pretends even to live up to, and yet professedly Christian ministers are found to-day who will boast of their Masonic affiliations, and who will not even hesitate to deny the truth in order to shield themselves from merited censure, and to uphold the sham benevolence of Masonry.

104 Milton Ave, Chicago.

RELATION OF MAJOR TO MINOR SECRET ORDERS.

BY REV. A. MAYN.

It requires courage to beard the lion in his den. Some such courage must he have who, in these days of secret lodges, would dare to withstand them. Their very number is appalling. There are said to be at least 300 different orders in the world, one of which is said to have 600,000 members. Most of them are of very recent origin.

Perhaps the oldest and strongest secret order in our land is Freemasonry. Yet, even this order, according to Steinbrenner, a noted Masonic historian, had originally only one degree, and about 1725 two more degrees were added. But what a multitude of degrees have been manufactured since! And what a host of orders have come from the original stock! Odd-fellows, Knights of Pythias, etc., etc. The Odd-fellows began when Masonry received its deadly wound, which was healed.

There is good authority for saying that six Masons and six Odd-fellows organized the first lodge of Sons of Temperance. A. H. Kelly, leader of the Grange in Minnesota, says that its ritual was formed by leading Odd-fellows and Masons of the 32nd and 33d degrees. So doubtless with most of the other minor secret societies. Their object no doubt was to popularize the lodge; for when a man joins a minor secret lodge he seldom opposes the greater ones. An elder who had joined the Good Templars, confessed to me that uniting with this comparatively harmless institution had just this effect upon him.

Then may we not say that Masonry is responsible for the vast brood of minor orders which is overspreading our land? Is the influence of Freemasonry, then, favorable to morality, religion or patriotism? The whole question seems to hinge upon the correct answer to this; for if this must be answered in the negative, then all those societies which are more or less based upon this one are to be avoided.

But we are told there are a great many good men belonging to this order. Some of these men have never investigated the nature of the society, perhaps; while others see serious objections to it, but are deterred, by fear, from publicly opposing. We know this last to be true from the statement made by Charles G. Finney, who wrote letters in opposition to Masonry, which were published in the New York *Independent*. He gives us a letter which he received from a Mason.

DEAR SIR:—I merely write you as a man and professed Christian to say that you are doing God's service in your attacks upon the institution of Masonry. I am a Mason, but have long been convinced that it is a wicked, blasphemous institution, and that the church of Christ suffers from this source more than from any other. You know that the oaths and scenes of the lodge are most shamefully wicked; and a Christian man's character, if he leaves them, is not safe in the community where he lives. You can make what use you please of this; but, perhaps my name and place of residence had better not be made public, for I fear for my property and my person.

Perhaps if some of the good men of Bloomington would, they could write such a letter. I know a grocer in this city who told me that he considered the secret lodge the greatest enemy that the church had in Bloomington; yet he has never spoken against it in public, so far as I know. Perhaps some of our leading men—ministers and others, would do well to imitate President Finney. They would get some letters, undoubtedly, threatening their lives, as did he.

Some will say "we know nothing about Masonry." I say to them they may know if they will investigate. At the house of one Master Mason I found Richardson's Monitor; at the home of another I found Bernard's Light on Masonry, and at the home of another I found Avery Allyn's Ritual of Masonry revealing 32 degrees of that order. These Masons were posting themselves on the work of Masonry, doubtless, just as the lodge at Clarksburg, Indiana, wished to do when they sent a committee to the house of Mr. R. C———, who offered to borrow Morgan's exposition and agreed to leave $20 as security for its safe return. This I had from R. C———'s own lips.

Rev. Bernard, Rev. Avery Allyn, Rev. Henry Jones, Gen. Henry Sewall, a general of the Revolution, living in Augusta, Maine, Rev. John T. Stone and Rev. Noah Spaulding, of Vermont, Rev. Moses Thacher of Massachusetts and scores of others renounced Masonry after Morgan's abduction. One hundred and three seceding Masons met in Leroy, New York, and passed a declaration of independence, testifying to the truthfulness of Morgan's revelation; and many have testified the same before the courts in New York, Vermont, Rhode Island and Connecticut. About 1,400 persons signed a petition which was presented to the House of Representatives of Connecticut, in May, 1833.

A committee was appointed, which examined three respectable witnesses, all Freemasons, and they testified that the oath, as recorded in Allyn's Ritual, had been often administered in their presence. The committee reported the administrasion of these oaths as highly improper.

1. Because unauthorized by law.
2. Because they bind a person to disregard and violate the law.
3. Because they are in their natural tendency subversive of public morals and blasphemous.
4. Because the penalties attached to them are such as are entirely unknown to our law, and are forbidden both by the Constitution of the United States and by the constitution of this State.

Bloomington, Ind.

DID FREEMASONRY MURDER MORGAN?

BY ELDER J. L. BARLOW.

It was into the hands of men holding such opinions that Morgan had now fallen; and these men were backed and inspired by large bodies of men animated by the same spirit. With these men Morgan went on that ride to death, over a distance of 170 miles, continuing without rest to the unhappy prisoner from the 11th to the 14th of September, when he was taken across the Niagara river to be delivered to the Canada Masons who were expected to finish up this horrid work. This they at the last refused to do; when those who had him in charge were compelled to bring him back and put him into the old stone powder magazine belonging to Fort Niagara. From this, till the 17th of September, he was proved to have been in the fort. On the 21st he was not there, but subsequent investigations have given moral certainty to the fact that Morgan was taken from the fort by three Masons chosen for the purpose, and in the darkness of the night was sunk in Niagara river.

But it required many months to bring out the facts of that mysterious ride from Canandaigua to Youngstown. Every possible obstacle was thrown in the way of the committees by the Masons, many being deterred from acting on the committees by threats and other modes of intimidation; but this work was in the hands of men who were not to be swerved from their purpose. They at length, as evidence began to accumulate, asked the governor, De Witt Clinton, to aid them. He issued a proclamation on the subject, followed at intervals by two others, offering a reward for Morgan's discovery; offering also a free pardon to any one of the conspirators who would come forward and criminate his fellows. In this case no one exposed his partner or partners in guilt. All engaged were too well assured of their ultimate safety from high authorities in Masonry, if not from the governor himself, and the sequel proved that their confidence was well founded.

As a result of almost superhuman exertions by the citizens of Genesee and adjoining counties, that carriage with its victim was traced from Canandaigua to Victor, from Victor to Hanford's landing near Rochester, where another carriage appears on the scene, and a transfer is made; thence to Clarkson fifteen miles west on the Ridge road; thence on to the village of Gaines where they change horses, one Elihu Mather taking a team from the plow of his brother, James Mather, and himself driving on to Ridgeway, where Jeremiah Brown brings out his team, harnesses to the carriage, mounts the driver's seat and soon this mysterious carriage is again lost to view on its western way. Brown is warned to this work by a reverend gentleman from Rochester, who was afterwards indicted as one of the conspirators.

Near sunset of the 13th of Sept. the carriage is found at Wright's tavern, just north of Lockport, where it seems to have tarried for a little time, as it passed the toll house not far from Wright's near ten o'clock that evening, and Brown was recognized as driving. From Wright's to Mollineux's tavern is some six miles, where Eli Bruce, high sheriff of Niagara, joins the carriage and takes the direction of affairs and holds it until Morgan, just before day of the 14th, is shut up in the old magazine to await his death at the hands of Masonic enemies, which took place somewhere between the night of the 17th and that of the 21st of Sept., and was consummated by Richard Howard, Henry L. Valance, Colonel King and one or two others chosen by lot for that purpose.

The above is the merest outline of the work of the craft in carrying on and consummating this most dastardly crime; and had this murder been the all or even the worst phase of guilt attaching to the actors it might, in the lapse of years, perhaps, have been forgotten and forgiven; and now that the immediate agents have passed away, the remembrance of their crime would have been buried in their graves; but they struck at higher game than the life of a single man. They grappled with and prostrated in the dust the defenses of the whole people of the State. The whole grand machinery of the government for the protection of the people against oppression and wrong was overthrown and completely demoralized by the Masonic fraternity, from whose high places went forth the edict: "Morgan must die; and our agents in his taking off must and shall be protected against the Government in the holy work of inflicting the penalty of our outraged laws."

The spirit of the institution as manifested on this occasion is the spirit of the institution universal. What it did in New York, we have every reason, from its now revealed animus and laws, to believe it would do everywhere should occasion require, deterred only by the fear of consequences. We have now to show, not the murder of a mere individual, but the assassination of justice in her own home, and the sprinkling of her own blood on her own altars by the minions of Masonry. The attempts made then and to this day to clear the whole institution from the guilt of murder, by throwing it upon a few hot-heads of the order, have been completely nullified by the facts which were literally dragged into light during the investigations which followed, resisted at every step by the united strength of the whole fraternity.

Hagerdon's Mills, N. Y.

(*To be continued.*)

BLEEDING KANSAS.

BY S. C. HART.

The legal conditions of settlement on a "claim" in the Territory was to lay a foundation on the land selected, consisting of four logs, at least, (usually poles) and then "filing," that is, going to the U. S. land office of the District, and giving one's name, date and number of claim, and then within a specified time, six months or a year, erecting a house or habitation thereon and making settlement.

Just before the election about to take place Nov. 1854 armed bands entered the Territory and distributing themselves about the country proceeded to select claims, laying foundations of little poles, and even switches, so as to claim a residence and vote with a show of legality.

But the majority did not even that much, as history proves by the following: "On the day preceding that appointed for the election (Nov. 28th) the Blue Lodge voters began to cross over to Kansas." "They came in organized companies, well armed and carrying with them provisions and other equippage for a temporary stay in the Territory." "They were organized into com-

panies, and their destination decided before leaving Missouri.

"They came thus armed to vote, and for no other purpose, and in such overwhelming force of numbers as to completely overawe and outnumber the legal voters of the Territory at many precincts, where they took possession of the polls, elected many of the judges, intimidated others to resign, and refusing all oaths and regulations prescribed for the election, deposited their votes for General Whitfield and returned to Missouri." Whitfield was the pro-slavery candidate for delegate to Congress, and of course was elected. On the day before the election, the Missouri "Squatters held a meeting of the Squatters Association," at Leavenworth City.

This association, although a pro-slavery measure for their advantage, had, under pressure, pretended to cede to the Free State settlers the same rights. At this meeting, however, they seemed to recede from this position of seeming fairness to all settlers, and one McCrea interfered with the unfair proceedings of the meeting, on the ground of the exclusion of the Free State settlers from this right. At this, Clark, the chairman, called him a liar, and advancing toward him in a threatening manner was shot.

McCrea barely escaped the vengeance of the crowd; but having escaped, another man was accused falsely of furnishing him the pistol; and not leaving the Territory immediately, as commanded, was seized, carried over to Weston, Mo., stripped, half-shaved, tarred and feathered, ridden on a rail, and then sold to a Negro.

History again speaks as follows: "There were determined men controlling the National Administration, who had ordered that Kansas should become a slave Territory, and ultimately a slave State, and pushed to consummation the repudiation of the Missouri Compromise, and espoused the specious doctrine of Squatter Sovereignty." "With the whole power of the administration pledged to this iniquitous cause, these conspirators pursued their work....."

The election of March 30, 1855, was surrounded with every safeguard at Gov. Reeder's command to avoid a recurrence of the frauds of the fall before. But history speaks again thus: "Prior to the election, under the influences named, (see last quotations) the border Missouri counties had been thoroughly aroused, and organized through the Blue Lodges for an invasion into the Territory." "Companies were thus sent into every council district in the Territory, and into every representative district, but one being so distributed as to control the election in each district."

"They came openly in defiance of law with the avowed purpose of voting and for no other purpose. They were equally outspoken as to their determination to make Kansas a slave State." "They were armed, and came with provisions and tents." One thousand of these men camped at Lawrence, the evening before the election; but finding they were not all needed to overcome the Free State vote of that place, the surplus was distributed to other places.

"The Missourians said there would be no trouble if the citizens did not interfere with their voting; but they were determoned to vote peaceably if they could, but vote anyhow." "They said each one of them was prepared with eight rounds without loading, and would go to the ninth round with the butcher knife." And again history speaks of this election as follows: "While the written instructions to the Territorial Governor as well as the organic act itself forbade outside interference with the domestic affairs of the Territory, and while Gov. Reeder was intent on carrying out in good faith the instructions he had received.

Senator Atchison, with the full knowledge of his co-conspirators in the Senate and in the Cabinate, marshalled the Blue Lodges of western Missouri to a renewed raid upon the ballet boxes of the Territory, and harangued them nightly in phrase sufficiently profane and vulgar to reach the understanding and fire the heart of the lowest border "puke."

This Senator Atchison was once Vice President of the United States, chosen by the Senate to fill the place of King, I think, who had died. This election of course was also carried by the pro-slavery party, which now had the Legislature and State government fully in their own hands.

Lecompton, Kans.

(*To be continued.*)

INTERESTING OPEN LETTER FROM CAPTAIN J. G. HESTER, OF WASHINGTON, D. C.

My Christian Friend and Brother:—Wonderful indeed is the pen when it reaches its loftiest destination, becoming lips to the soul, moulding the voice of love into words for the eye and heart of distant friends and loved ones, dictated by the Vice Regent of God in his temple, the heart, a sweet "savour of life unto life," going forth as messengers of peace, ministering according to the will of God, never returning void but prospering and accomplishing the thing whereto they are sent. The edification and comfort received from your last letter made it such a messenger to me; over and over it has been read, still between the lines juices of the excellent spirit of the writer are wrung. May this feeble reply be in some measure a reflection of it, is my accompanying prayer.

Fellowship with kindred spirits in things of the Lord is one of the encouraging privileges that God in his goodness permits to cheer the pilgrim-stranger passing through the wilderness of sin, dotting with green spots the pathway of his heavenly citizens and giving them foretastes of the great and eternal feast just beyond. As Christians our salvation is sure and our destiny is one; we have one Lord, one faith, one baptism, one God and Father, joined by one spirit to one head—our risen and glorified Lord in heaven—and our citizenship (Politeuma) is in heaven where our Lord is.

I am thankful to say that in the main my communion with you in things pertaining to our royal heritage has been unbroken. But this intimate relationship requires us to protect and defend each other, and to "love one another as he has loved us;" and sometimes it requires us to perform duties from which the flesh shrinks. Suppose, for instance, I saw my brother blindfolded with a hoodwink and tied with a cabletow and Satan stealing stars from his crown, would I not be guilty of neglect of duty to stand silent and see him thus "suffer loss?"

To your faithful work for the Lord in preaching to the orphans under the fostering care of a secret society or under any circumstances, I say amen, thrice amen; and to the individuals who have contributed to the support of them, they have my commendation. It would seem, however, that the Christian, under his obligation as such, ought to be able to do good unto all men, and love his neighbors without the oaths of the lodge.

The *Christian Cynosure* you have been reading, which you say reminds you of a "poodle fice" barking at a railroad train running at full speed, has been twenty-eight years or more warning passengers on the mad train of secretism to escape for their lives ere they are dashed, hoodwinked, into the bridgeless chasm just ahead. Under its influence many have been rescued from the bondage of lodgery, and as far as I am informed, this "poodle" is booked by the help of God for a ceaseless howl until the light and truth shining from its pages shall have penetrated the dark realms of the "throne of iniquity" and freed the decoyed children of God from the unbeliever's yoke, from fellowship with unrighteousness, from communion with darkness, from concord with Beliel, from part with infidels, and untill the temple of God, the church, shall have separated from all agreement with the idols of oath-bondage.

In order to observe the beauty and strength of this "fice" we must lift the hoodwink and wipe away from our eyes the lodge dust thrown in them by Satan when he led us captive with a halter to the altar of Baal; we can then see that the "poodle" is in fact a lion's whelp, rapidly increasing in strength, fostered and fed by the Lion of the tribe of Juda. Men of faith are already beginning to enquire of God as David did: "Shall the throne of iniquity have fellowship with thee which frameth mischief by law," and to tell him how "They gather themselves together against the soul of the righteous and condemn the innocent blood." (Ps. 94:20,21.) Well does this last verse describe the wicked doings of that branch of oath-bound secretism known as the "Ku Klux Klan," for truly they gathered themselves together against the soul of the righteous and condemned the innocent blood.

During their reign of terror in portions of the South in the year of 1867, et seq., they gathered themselves in hideous disguises and broke open the houses of peaceable citizens at the dead hours of the night, and dragged innocent men out of bed from their terrified wives and children, carrying them from home to return no more alive. In some localities the terror was so great that the approach of night was like the shadow of death to the people. Men, women and children for safety left their humble homes and sought repose on the bosom of the earth in some forlorn spot in the wild woods, rather than risk at home the dangers of a midnight raid from the Knights of the Skull and Crossbones, whose garments were smoked over burning brimstone which their victims were required to smell as proof of the true character of their visitors, claiming as they did, that they were citizens of hell. It has been estimated that 3,400 lives were sacrificed by the Ku Kluk demon during this epidemic of secretism from the throne of iniquity.

Strange as it may seem, it is nevertheless true, at the very time this Ku Klux field of secretism in the South had ripened and gone to seed in cruel oppression, and while the prayers of the widows and orphans of their victims were ascending to God for help, suddenly in a distant city a lamp appeared filled with heavenly oil, and like "the dawn of day," Aurora, seemed to repeat the first four words of Jehovah "Let there be light." This divine begetting of the *Christian Cynosure* seals it as the child of prayer. The coincidence is like God, taking small things to confound the great. "Moving in a mysterious way his wonders to perform." Satan operated the Ku Klux; God heard and answered the prayers of their victims—ordained the *Cynosure*, which was not only to be God's battle-axe against this Ku Klux offspring, but was to be wielded against the mother-root and all her evil progeny since her immodest debut at Apple Tree Tavern in London, 1717 A.D.

Being born in a rumshop, she has always maintained intimate fellowship with the craftsmen of her native heath; in fact, an unwritten reciprocity exists between them whereby the rum-seller furnishes the refreshments and fun at their feasts, and the lodge is to shield him from legislative interference, and help him out when hauled up for Sunday selling. When, in some localities, secretism begins to lose caste with the temperance people and others, on account of the stench of the rum element in the lodge, they allow the deluded churchmen of the order, at their general convocation, to pass and publish in some good Christian paper a resolution promising the suspension of the rum-seller.

This sophistry of his own device pleases him and furnishes a soothing syrup for the offended olfactories of the ladies of the W. C. T. U., but as a rule they are easily appeased by their lodge husbands. It also removes the doubts and fears of coming candidates for lodge honors. The rum-seller meanwhile is undisturbed, knowing full well that Satan cannot cast out Beelzebub. It is sometimes difficult to tell which is the kite and which is the tail. But whether as kite or tail, the rum trade will flourish until secretism is put down.

The church will be lukewarm while secretists fill its high places. Rum rules the rulers of secretism, and secretism chooses the legislators. Truth travels slowly but it gets there. "It shall prosper in the thing whereto I sent it." God planted the *Cynosure* acorn twenty-eight years ago, and the refreshing shade of the oak is already being felt by many grateful souls in the land whom the truth has rescued and freed from the thralldom of oath-bound secretism.

When William Wilberforce entered the British Parliament and made his protest against the African Slave Trade and the Royal African Slave Company, he stood practically alone "facing a frowning world" of abuse and opposition on all sides; but forty-five years afterwards, he wiped his weeping eyes, bidding farewell to earth and time, he smiled at Satan's rage. Before he passed away the light and truth which he held up during a long lifetime, had drawn to his support the people, press, pulpit, Parliament and crown. Truth and justice was the base of his cause. Success crowned the labors of his life, and the first great battle of modern times against the crystalized wrongs of mankind for ages past was fought and won. This victory moved the dial of civilization forward, and the plane of the race was lifted to a higher sphere. Then the

great conflict of the age hove in sight, and the champions of human freedom entered the arena; in the front rank were seen such men as Drs. Rush, Hopkins and Clarkson, the great John Wesley and Whitfield the evangelist, followed later on by Smith, Garrison, Lovejoy, Hale, Giddings, Seward, Chase and Sumner.

The champions of slavery, exasperated at the boldness and success of the advocates of human freedom, trained ther guns on Sumter, and the flag went down with the shouts and jeers of a secession mob. This was the first proclamation of emancipation, which was afterwards made in earnest by Lincoln and sealed by the blood of a million men, and forever clinched at Appomattox by Grant, and four millions of slaves were lifted to the dignity of free men and citizens. Towards the zenith moved the star of freedom across the heavens and involuntary servitude became a thing of the past. Under the blaze of this meridian light of civilization, in this third and closing act in the drama of human freedom, shall not the church, the state and the family be freed from this leprous incbus—oath-bound secretism, the rum-seller's mainstay and prop?

The separation of light from darkness began with God in the beginning and has continued ever since to mark the moral order of his government, and will until the works and workers of darkness are eternally cast out, and light, life and love becomes the center and circumference of his eternal throne. As his children the Father would have us be in fellowship with himself; separated from darkness, "walking in the light as he is in the light." So he says: Be ye not unequally yoked together with unbelievers—come ye out from among them and be ye separate,—and ye shall be my sons and daughters. Separation is God's word for holiness, and for sanctification. Be ye holy as I am holy, is synonymous with, Be ye separate as I am separate. We cannot have fellowship with unbelievers in systems of darkness without dishonoring Him and suffering loss to ourselves. Separation is the sum of God's requirements. See 2 Cor. 6:14-18.

Separation brings persecution. "They that will live godly shall suffer persecution." It was a separated godly walk judging evil that banished John to Patmos; that cost John Baptist his head; that brought the gnashing teeth of evil doers against Stephen; that hounded Elijah over the earth until God lifted him on a whirlwind into heaven. But duty—obedience to God—separation from evil at all cost is best. We better suffer in the furnace with the "form of the fourth," than bow to idols of man's creation; better be with Noah's eight, than in company with the world's mighty men of renown; better be a Stephen kneeling before an open heaven praying for our enemies than kneeling at the altar of Baal swearing vengeance against ourselves or others; better live on locust and wild honey and die in prison than feast and dance with the Herods and Salomes of this world; better be the prepared worm doing the will of God, than the angry Jonah under the beating sun and vehement east wind of God's displeasure; better be a poodle fice barking at the mad train of proud secretism, than be a hoodwinked passenger on it.

But the Christian has the promise of God's presence in the midst of all his trials and tribulations. "Lo! I am with thee" ought to be sufficient to remove the fear of man, death, hell or devil and enable him to say as Watts did—

> "Should earth against my soul engage,
> And fiery darts be hurled,
> Then I can smile at Satan's rage
> And face a frowning world."

It will not be long, dear brother, till we will have shed our last tear, and like the immortal Watts, will have forever wiped our weeping eyes. It may be that this trembling left hand of mine may never again in like manner pen the warnings of a throbing heart impelled by a sense of duty. So in closing, let me ask you to read it with prayer, and if you find in it aught that seemeth not in love and duty, just bind it on your heart and bring it with you to our next meeting, which will probably be at the coming of our Lord in the air, and there spread it out before him with the tears of love that fell on its pages while penning it. Let me "suffer loss" before Him if guile is found in it.

Yours in Him, J. G. Hester.

Washington, D. C., April 2, 1896.

CORRESPONDENCE.

MISS WILLARD AT WASHINGTON.

Washington, D. C., April 15, 1896.

Editor Cynosure:—This has been a busy week with the members of the W. C. T. U., opening with the large afternoon meeting in the first Congregational church, which was both a rally and a farewell reception to Miss Frances E. Willard, president of the world's W. C. T. U., who will go to England for a long rest in a few days. Miss Willard said in the course of her address on the "Protection of the Home:" "Born of such a visitation of God's spirit as the world has not know since tongues of fire sat upon the wondering group at Pentecost, cradled in a faith high as the heart of a saint, and deep as the depths of a drunkard's despair, and baptized in the beauty of holiness, the crusade determined the ultimate goal of its teachable child, the Woman's Christian Temperance Union, which has the steadfast aim, and that none other than the regnancy of Christ not in form, but in fact; not in substance, but in essence; not ecclesiastically, but truly in the hearts of men. To this end its methods are varied, changing, manifold; but its unwavering faith these words express: 'Not by might, nor by power, but by my Spirit, saith the Lord of hosts.'

"When I consider the work already accomplished by the world's White Ribboners, the sacred meaning of our society is a thought wellnigh overwhelming. Your kind hands, that I feign would clasp, have been placed on the heads of little children, of whom we have half a million in our Loyal Temperance legions; they have given out total abstinence pledges to a million tempted men; they have pinned the ribbon, white as the talisman of purity, above the hearts of 10,000 prodigals; they have carried bread to the hungry, and broken the bread of life to those who were most hungry of all for that, although they knew it not. These hands have carried petitions for the protection of the home, for the preservation of the Sabbath, for the purification of the law, and during twenty-one years of such honest hard work as was almost never equalled, they have gathered not fewer than 20,000,000 names to those petitions.

"Your friendly faces have bent over the bedsides of the dying, for whose souls no one seemed to care; they have illumined with the light that never shone on sea or shore many a dark tenement house in attic and cellar; they have gleamed like stars of hope in the darkened slums of our great cities. If White Ribbon women had their way, and they intend to have it, the taint of alcohol and nicotine would not be on any lip, or in any atmosphere of city, town or village on this globe. If they had their way, and they intend to have it, no gambler could with impunity pursue his vile vocation. If you could have your way the keepers of the dramshop would become in every State and nation, as thank God he is already in so many, a legal outcast, a political Ishmaelite, a social pariah on the face of the earth, for you do not seek the regulation of the traffic, not its prohibition even, but its annihilation."

C. A. S.

THE MYSTIC BROTHERHOOD EXPOSED.

[The following article was written by M. N. Butler and sent to the New York *Voice*, but the editor returned it to the author, doubtless deeming it stronger meat than his constituency could properly digest.]

Editor Voice:—In your issue of Feb. 20th is a leading article, "The Mystic Brotherhood Exposed." This is a long step in the right direction and multitudes will hail with gladness a discussion of the relation of the secret lodge system and the saloon. Joseph Cook in one of his world read lectures said: "Two million of the voters of the country belong to secret societies and they are brothers of the whisky rings and gamblers, who obtain help from the lodges whenever they need it. Three-fourths of the public officials are members of secret societies because it is essential for office holders to have the support of these orders. The dangers of the oath-bound organizations is growing into frightful proportions."

Frances E. Willard, president of the W. C. T. U. of the United States, en-route to the Minneapolis convention, said: "I do not like secret societies and have no use for them." And in her annual address at Nashville she declared: "I have always been opposed to secret societies, and never more so than to-day." Then she begins another article on the subject with the positive statement: "My whole record is against secretism."

Mary Allen West, editor of the *Union Signal*, wrote: "I was brought up to believe secret societies wrong; graduated under Pres. J. Blanchard and have never swerved from his teachings and those of my father on this subject. I never belonged to any secret society and never shall."

If the *Voice* will send an intelligent representative to Kansas, Iowa, and other States, he will learn that three-fourths, if not nine-tenths of the secret lodgemen are opposed to prohibition. The *Voice* of July 4th declared: "Our fights should all be open and aboveboard." Let us look at this matter fairly and candidly. Even Freemasonry, the leading secret order of the land, was born in a grogshop, Apple Tree Tavern, London, England, in 1717, and has never arose above its low origin, as I now propose to prove most conslusively. The Missouri Masonic Grand Lodge records in its official reports the following startling facts:

"The fearful vice of intemperance is in the lodge. The Grand Master characterized in strong terms profanity and intemperance as the two great and henious offences commonly committed by Masons. Since engaged on this report we attended lodge and witnessed the work of the third degree. The lodge closed, and the brother who conferred the degree—an old Master—swore most profanely in the presence of the newly-made brother, and within a few feet of the holy altar. He then said socially, 'let us go round to the "monkeys."' We did not know what the 'monkeys' meant. Always giving ourselves the benefit of a doubt, we thought home a better place than the 'monkeys,' especially after a long, laborious lodge session. Taking the street car we went a little distance, thinking the while, if Masonry leads men at a late hour to see their ancestors, 'the monkeys.' Soon all was explained. There, over a brilliantly lighted, gilded palace of death, was a sign, 'The Monkeys.'

"Within the well-named place were those who resembled men, and once had been men, chattering and evidencing all the silly affinities possible to our supposed ancestry. The saloon was making 'monkeys' out of human beings, and reversing the development theory. To that 'monkey'-making shop our brethren went at a very late hour, when wife and family were wondering why does the lodge hold so long.

"A lady whose husband stands suspended for un-Masonic conduct said to us: 'My husband never drank a drop of liquor until he joined the Masons. They led him astray by their conviviality, and he fell into deep dissipation and ruin.' We know all the circumstances. This is only one of thousands, especially about the cities. Numbers are led off by the influence and example of older and more prominent brethren. Being less used to such dissipation and less stable in character, these younger brethren take a downward course and soon fall into utter disgrace. Then some of those who wrought this ruin will sit in judgment upon the fallen one, belching whisky fumes from a drunkard's stomach, while they vote aye for the condemnation of him whose greatest fault was that he could not carry quite as much steam as others."

"To those who never attended a Grand Lodge, and never studied certain aspects of its make-up, the above will be strange and startling. But we have for twenty years been observant of such conduct and cognizant of such conditions on the part of Grand Lodge representatives as to bring reproach upon the craft, and the blush of shame to the cheeks of good men and true. Some visit the haunts of vice and dissipation during the session, engaging in the low sensualities of brute beasts, spending means and time that should be devoted to the relief of distress, the service of God or in refreshment and sleep. The next day finds them stupid and dozing during business hours in the Grand Lodge. We have seen such, in their representative character, so full of whiskey that a good shake would cause a slosh to be heard like a barrel. We have heard prominent men in Grand Lodge deliver grand homilies upon morality and virtue. We have heard them indulge in profanity before leaving the room, and heard them propose a visit to the houses of

vice in thirty minutes after leaving the lodge. We have seen them start to the very places where virtue and purity never dwell. We have known of their return to the hotel at the most unseasonable hours and heard their licentious rehearsals of brothel scenes."

Then speaking of Masonic saloonkeepers, and there are many in every State, the report reads:

"Bro. Stedman thinks there is no room in Masonry for human vampires who fatten upon the life-blood of their fellowmen. We should say not; and yet we have plenty of human vampires, called Masons, who fatten upon our brethren, growing rich by impoverishing Masons, their wives and children. And after they have widowed and orphaned helpless ones, these vampires will vote for resolutions of condolence and sympathy tendered the families of these Masons whom they have robbed and murdered; yes, and they will wear mourning for thirty days, turn out in funeral procession and help bury those they have destroyed."

Think of a pious class leader so full of whisky "that a good shake would cause a slosh to be heard like a barrel." Imagine a devout old bishop indulging in "profanity before leaving" the conference room. Picture those learned divines going "to the very places where virtue and purity never dwell," then hearken to their "licentious rehersal of brothel scenes." What would be the respectability of such a church, and what are honest, conscientious, decent men and women to think of such an institution whose "prominent representatives" in every State are leading thousands down to "deep dissipation and ruin?"

We are giving you a legitimate discussion. The lodge and rum powers are kindred and affiliated evils. To combat one is to antagonize the other. The mixed society, low-twelve suppers, banquets, libations, late hours and dissipation generally is a standing stepping-tone and active feeder for the saloon and brothel. The ball room and theatre are not so corrupt and demoralizing as these gregarious lodge orgies and debaucheries, as are seen at the triennial conclaves, grand encampments and lodge assemblies. The newspapers publish and every observing person knows full well that the saloons, theaters, dance-houses and other disreputable places reap a rich harvest at these gatherings.

All lodges tend to vice and dissipation, some in one direction, some in another, and not a few in every possible direction of moral obloquy. And especially is Freemasonry the bulwark of the liquor traffic and licentiousness not only in Missouri but throughout the Union. Mary B. Willard, first editor of the *Union Signal*, said to Dr. Blanchard: "When my husband joined the Masonic lodge I though I should die." Rev. M. A. Gault writes: "Dr. John A. Brooks says he has gone back on Masonry and never expects to go inside the lodge again."

John P. St. John, in a published letter of April 1, 1885, virtually secedes. He says: "I was once a Mason, having passed to the Royal Arch degree; I have not been in a lodge for sixteen years; have paid no dues, and am in no manner connected with the order and never shall be again." Many leading temperance workers and prohibitionists when interviewed have expressed their firm belief that Freemasonry and oath-bound secretism thwarts prohibition and justice not in one State but everywhere. A clergyman in Bath, Me., was urging the prosecution of a saloon. He applied to an attorney who said to him, "Are you not a Mason?" The minister replied that he was. "Well," answered the attorney, "that saloonkeeper is a Mason and you had better let him alone." The case was dropped.

Do you not know that the men who murdered Haddock and Gambrell were lodge men? The grip and sign has cleared liquorites in the courts in every community; and when the prohibition press is ready to meet this issue that must be met to make prohibition ought else but a roaring farce, a sounding brass and tinkling cymbal, multitudes of well-authenticated instances will be adduced showing most conclusively the supreme folly of setting officials to suppressing the rum mills and houses of vice who are bound by horrible oaths and death penalties to criminals. "The Mystic Brotherhood Exposed" is patterned after the Knights of Pythias, to which Arensdorff belonged, and both are outcroppings of Freemasonry.

M. N. BUTLER.

Albany, Mo.

OUR STATE RELIGION.

WAHOO, Neb., April 13, 1896.

EDITOR CYNOSURE:—The following clippings are very big straws that show what direction the wind is blowing. We have a State religion, whose officers in their religious capacity assume the functions of the State and municipal authorities.

Now I am a Lutheran, but I have sense enough left and respect enough for my co-religionists of other faiths not to expect that the Lutheran presidents of synods or of conferences, assisted by other "grand officers," shall lay the corner-stones of public school buildings or any other public building with "Lutheran honors," i.e., according to the formulas used by the Lutheran clergy for laying corner-stones of churches, theological seminaries, deaconess institutes, asylums, orphanages and the like.

If a city mayor happens to be a Mason or a Lutheran, then let him perform such public functions as a public officer, and not as a representative and officer of a private organization.

But then further, education is impossible without religious influence of one kind or other. Now this Grand Master boasts that the extension and expansion of Masonry depends upon our public school system. This we hope is not true, for that would imply that Masonic religion is propagated through the public schools, and that thus this, the most sacred treasures of the American people, is turned into an infidel propaganda for the extermination of Christianity. And in that case the public schools would educate the American youth out of the churches in the land and into the lodges. That can certainly not be the experience of evangelical ministers.

Some time ago 2,500 people at Cheny, Wash., witnessed the laying of the corner-stone of the State Normal school.

"From time immemorial," said the Grand Master, "it has been the custom of the fraternity of Free and Accepted Masons to lay, when requested so to do, with their ancient forms the corner-stones of buildings being erected for the worship of God, for charitable objects or for the purpose of the administration of free education and government, and of no other buildings."

He introduced the grand orator of the day, E. Dempsie, who in an eloquent laudation of Masonry said:

> We are engaged in a work to day similar in character to that performed by our beloved order all down through the centuries. To the Masonic order rightfully belongs the prerogative to lay corner-stones of edifices of a sacred or public character. The impress of her sympathy and approval with, in and for every institution and thing which tends to perpetuate and adorn a good and lofty principle, thereby benefiting the race, is clearly manifest in the multitude of magnificent structures erected in times past, at which she performed the service of laying the corner-stone.....
>
> To-day the Masons of this State are glad to lay the corner-stone of this building. The purpose of it is in keeping with their tenets. They believe in a widespread dissemination of knowledge in its every branch.....
>
> To-day we lay the corner-stone of what is to be a beautiful building and intended for the noblest of objects. Our beloved order can engage in no work more congenial to them than to lay the corner-stones of educational institutions. Our country is the Eldorado of the nations; emigrants come to our shores from all parts of the world; many of them are ignorant, they have not had the advantages of free schools; we owe it to them as brothers, we owe it to our nation and the stability of our republican form of government, that we instruct them to know and appreciate what a government of the people, for the people, and by the people, means.

The *Voice of Masonry* says, "The corner-stone of the Eastern Illinois Normal school at Charleston is to be Masonically laid, probably in May. The ceremony will attract a large number of the craft and others. And here it is proper to say, there is no temporal interest of the people in which Freemasonry takes greater part than that of promoting the liberal arts and sciences."

S. M. HILL,

Principal of the Luther Academy, Wahoo, Neb.

DUTY OF WARNING OTHERS.

CISSNA PARK, Ill., April 8, 1896.

EDITOR CYNOSURE:—If we cross an unsafe bridge in the dark and narrowly escape death, is it not our duty to cry aloud and spare not and warn all who come after us of the danger?

It is the duty of everyone to expose the unfruitful works of darkness, and thus better serve the Master. Even those persons who formerly belonged to the lodge should expose them. Repentance in such a case is a leaving off and sorrowing for the sin of ever having belonged to a lodge. This latter is as necessary as the other. By pointing out to others the wrong of the orders is the best evidence of true repentance. There are many who have belonged to the Masonic and other secret orders who have ceased to affiliate with these orders, and they imagine that this is sufficient repentance to free them from their former guilt. But let me warn all such that in order to measure up to full Bible repentance they must acknowledge and confess the sin, and to do this they must reveal and expose the secrets of the snare, that others may be duly warned. Reader, have you done this? May God help you to do your whole duty.

J. S. HICKMAN.

TALKS TO YOUNG PEOPLE.

BY PROF. D. A. STRAW.

COMPANY HAS COME.

We are having a great deal of company these days, and I like company. I think all boys and girls do. It is true there are some who will steal off by themselves at every convenient opportunity, and have their happiest times when there are no other people with them, so that their friends think they are unsocial, but I believe they are often the most sympathetic souls, and have simply discovered other company than the human which is more responsive to their moods. We all like company.

You know how lonely one sometimes feels among a crowd of people who are all strangers, and all busy with their own affairs. The crowded city is awfully lonely to one who likes people to talk to about things he knows, when the things he knows are all ignored by the crowd who jostle him. Indeed an evening's social is one of the most lonely places to a boy who likes company, but finds himself a stranger to everybody, and everybody fully occupied with the friends that he knows. I always rather be somewhere else with a book that would talk with me than in such a social. Yes, it were far more sociable under a summer sky with the stars all smiling at me and playing hide-and-seek with me, and the dark hugging me up close and kindly, and the soft air patting me on the cheek, than to be alone among all those happy, harmonious people whose hearts were too full to admit a stranger.

So we are having a great deal of company now. Our congenial friends have come to see us, bringing the whole family with their bright, new dresses, with songs and laughter They play and dance and jump and fly, and all have something to say to me—and to you, for they are not my exclusive company. They are never exclusive. They are very largely strangers to each other, but they are so friendly that even the bashful ones come peeping into the convention. The pretty ones bow, the sweet ones smile, the frisky ones play their pranks and the homely ones sing and talk so interesting that we are all getting acquainted in a delightful way, and there is not an ugly one in the whole company.

Do not imagine now that I don't like people, because I do like birds and flowers and bugs in the ground, and frogs in their puddle. Oh, no; it makes one a great deal friendlier with the folks to be on speaking terms with all the things, and be able to introduce them to each other. I always did like boys and girls, and I do yet. A rainy day was never too long for us boys in the barn. I was always glad to see Blind Joe coming up the road, for I knew he would stop at our house and I would enjoy the curious way in which he would pick the things out of his peddler's pack and feel them over and tell the price. And I was glad he nearly always stayed to dinner, for it was interesting to see him eat and hear him tell how he knew so many things. Then he would look at his watch—with his fingers—and tell us what time it was.

I liked all the peddlers and tramps and hired men and emigrant families that came along just at night. But I liked sunshine and trees and creeks; and I learned to like the dark and the storm, thunder and lightning, and wind and hail, frost and snowbanks, memories of the past, fancies of a future that should be bigger. better, brighter, and God who is over it all and bringing all good in its time.

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HOW TO ADDRESS LETTERS.

A Few Rules For the Rudiments of Correspondence.

If you are addressing a business letter, send it to Mr. John Smith or to Messrs. John Smith & Co. If the letter be a social communication, address it to John Smith, Esq. The English rule is to address tradesmen as "mister,' and gentlemen and professional men as "esquire." But this rule won't work, for obvious reasons, in America. Address a letter to General Smith or to Dr. Smith, but never under any circumstances to Mrs. General Smith or Mrs. Dr. Smith. If such identification is necessary to a correct delivery, use an extra line and address to "Mrs. Smith, care of General Smith." If the letter be to a widow, and her identity be obscure without the title of her husband, then the obsolete form might be used of "Mrs. Mary Smith, widow of General John Smith." But such is not an imaginable case. There is no use of putting "for" or "to" before the name of a person addressed. In addressing a note to unmarried sisters the grammatical rule is to write, when the given names are not mentioned, "The Misses Smith," and, when the names are mentioned, to write "The Misses Mary and Sarah Smith." But "Misses Smith" has been adopted by general consent, and will do. To a man to whom the title of honorable is due the article may be used, as "The Hon. John Smith." But no man in America except the lieutenant governor of Massachusetts is entitled by law to such a mark of distinction. We accord it, however, very liberally, and maybe we are right. "His Excellency" is only given by law to the governor of Massachusetts. The president of the United States should be addressed in so many words, and the beginning of a letter to him should be simply "Mr. President," or "To the President of the United States, Sir."

How to Remove Freckles.

In these days, when outdoor sports are happily in vogue for both men and women, young ladies do not have the horror they formerly had of sunburn and freckles. Sometimes, however, it is desirable to remove the freckles, and in such cases this wash will be found efficacious: Take an ounce of lemon juice, a quarter of a dram of powdered borax and a half dram of sugar; mix and let the compound stand in a glass bottle for 48 hours. Then rub it on the face occasionally, and, lo! the freckles are gone.

How to Make a Delicious Coffee Cream.

Now, here is a coffee cream, for example, that is such a pleasant variety for those who are fond of coffee, and who isn't? For this use a pint of milk, sweet and fresh. Let it come to the boiling point and pour it over two ounces of ground coffee. All Mocha is the best. When you have stirred the milk and ground coffee together, put into an earthen vessel and set to draw, not boil, for ten minutes. Strain and add the well beaten yolks of 5 eggs and 2 tablespoonfuls of sugar. The eggs must be beaten very light, and after the whole is mixed beat all together vigorously for a few minutes. Pour the mixture into cups, which should be set in a pan that you can fill to nearly reach the tops of the cups, and which can also be covered with another pan—the double roasting pan is the best for this purpose. Pour in boiling water within an inch or so of the cup tops, cover the whole and let it stand where it will boil, but not hard. The success of these custards lies almost as much in the proper cooking as in the making. The cups should be taken from the water when the custard begins to thicken, usually ten minutes, and set to cool. Serve cold.

How to Take Care of the Chafing Dish.

It should not be forgotten by those who own them that chafing dishes need special care to keep them bright and attractive for the table. The pan should not be put in the water when washed, but the water put in it and the nickel surface carefully wiped and polished over with a piece of chamois. If particles of whatever has been cooked adhere to the sides, clean them off with grease and salt, then wash with clean, hot soapsuds, rinse and dry carefully.

How to Ascertain the State of the Lungs.

Persons who wish to ascertain the true state of their lungs are directed to draw in as much breath as they conveniently can. They are then to count as far as they are able in a slow and audible voice without drawing in more breath. The number of seconds they can continue counting must be carefully observed. A person with consumption cannot count more than 10 seconds, and frequently after 6 is exhausted. In pleurisy and pneumonia it ranges from 9 to 4 seconds. When the lungs are in a sound condition, it will vary from 20 to 35 seconds.

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Put a little sugar in the linen cloth used for a bandage, moisten the sugar with saliva and lay directly over the cut, binding as tightly as possible. The sugar will quickly stanch the flow of blood.

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221 W. Madison St., Chicago

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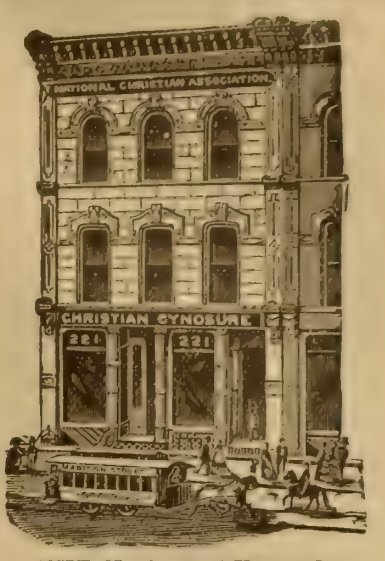

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To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

REV. M. A. GAULT, - - - Editor.
WM. I. PHILLIPS, - - - Publisher.

CHICAGO, THURSDAY, APRIL 23, 1896.

BIBLE IN THE PUBLIC SCHOOLS OF CHICAGO.

The conflict over the Bible in the public schools in this city will soon be renewed. The Chicago Woman's Educational Union has finished the publication of its volume entitled "Readings from the Bible," and the neat volume of near 200 pages is upon our table. It is composed of a choice selection of Bible verses appropriately arranged under 150 topics. The Woman's Union, of which Mrs. Elizabeth Blanchard Cook is president, has shown much wisdom and tact in the preparation of this volume, in the selection and arrangement of texts and topics. We think it should disarm the objectors to the promiscuous reading of the Bible in the schools and commend itself to every teacher as a most valuable textbook.

It is not meeting with general acceptance, however, for at a recent meeting of the Woman's Union a prominent member, Mrs. Healy, a Romanist, said: "It has often been said that Catholics are forbidden to read the Bible, hence we are ignorant of its teachings, and that we drove it out of the public schools. Let us understand each other. The church teaches that the most important part of the reading of the Bible is the correct interpretations of its truths, hence the first requisite to a Bible reader is a safe interpreter. The Bible does not interpret itself; the individual is yet to be born who can do it. The church can and does interpret it as the state does the constitution. Hence we believe that a translation must be sealed by the authority of the church before it becomes authentic."

A general discussion followed, in the course of which Mrs. Dewey, a teacher in the public schoos, said that the Bible had been disgraced by being kicked out of the schools, and that, as a rule, the children had very little respect for the book. A teacher in the high schools had told her that she was shocked at the dishonesty, wickedness and cheating which was daily apparent among the pupils, and she thought that this was owing in a great measure to the fact that Bible reading had been abolished.

THE CHRISTIAN HOME.

Rev. I. L. Buckwalter, of Lisbon, Iowa, sends us these excellent words on the importance of home training. We believe it a subject that lies at the foundation of all reform.

In the language of Theodore Cuyler I would say, "Would that I could burn it into the heart of every mother who reads these lines, that under God she is chiefly responsible for the moral and spiritual welfare of her household." Napoleon once said, "The greatest need of France is good mothers." So it may be truthfully said of America: what she needs more than anything else is God-fearing, faithful mothers. The moral influence of individual families on society at large is almost unlimited.

But it is evident to every observing mind, that home piety and good regulations in a majority of American homes have sadly fallen into decay. Hence the prevalent lawlessness and alarming decline in public morals. This should arouse every true Christian to enthusiasm, concentration of thought and prayer, that God would have mercy upon us and bless every family, and bring a deep conviction of responsibility upon the heart of every father and mother, that a great and fundamental reform might be brought about, that the religious tone of our families greatly improved in the wise control and cheerful, prompt obedience of the children; with love and the fear of God as the household motto.

Then it might be expected that the majority of the children in such families would be converted in very early life, as was the case with Adam Clark, Isaac Watts, Robert Hall, J. Edwards, Wm. Penn, T. Cuyler and A. Cookman, all of whom were converted before the age of fourteen years. Some of the brightest lights in Bible history, as Joseph, Moses, Miriam, Samuel, John the Baptist and Timothy, were brought very early to a pious life by the earnest and prayerful efforts of their devoted parents, who thought it their greatest glory (as it truly was, too) to have such noted sons and daughters.

CHURCH PURITY THE PRICE OF ETERNAL VIGILANCE.

It seems that a large congregation of the Dunkard church at Huntingdon, Pa., has had quite an agitation of the secret lodge question. A number of charges were presented against the elders for allowing Masonry to become so deeply rooted among the members, including some of the officers, that the church could not without help from the Annual Meeting renounce it.

Accordingly a committee was sent by the Annual Meeting of 1895 to the Huntingdon congregation, Jan. 22,23, 1896. The committee consisted of brethren W. R. Deeter, C. G. Lint, L. H. Dickey and L. W. Teeter. They reported, as published in the *Gospel Messenger*, that "after careful investigation, we found that the elders had acted promptly in the matter and had succeeded in removing Masonry entirely from the church. In our investigation we found those charged anxious to have their matters fully brought out. The church at large also showed a disposition to hold nothing back. The most open confessions were made by all charged, even going farther than the committee would have required. We found also that the elders are laboring to bring the church more into the general order and usages of the brotherhood. They see the propriety of doing so."

As an indication of the thoroughness with which this committee did its work, cards like the following were circulated and signed by every member of the congregation, male and female:

The charge of being in sympathy with secret societies having been brought against the Huntingdon church, I do hereby assert that I am not directly or indirectly connected with any secret society whatever.

Name .....

Address .....

Date .....

SECRET ORDERS IN POLITICS.

A dispatch from Detroit, Michigan, dated April 4, to the Washington *Times* furnishes strong proof of the dangerous and powerful influence in politics of the A. P. A., and that it is a force on the side of anti Christ. It says:

"W. H. J. Traynor, supreme president of the American Protective Association, has issued a circular to the order at large upon the political situation. In his circular Mr. Traynor declares that the A. P. A. controls the Presidential situation, and presents an exhaustive plan for the complete political organization of the order, from the primaries up.

"He urges the various State councils to send the representatives to the supreme council, which meets next month at Washington, pledged to such reforms as the subordinate members of the order most desired, thus avoiding the danger of strong partisans using the order for their own ends.

"Mr. Traynor makes a strong protest against the Marquette statue, and especially warns the order to oppose the resolution of Congressman Morse, of Massachusetts, 'acknowledging Almighty God as the source of all power and authority in civil government, our Lord Jesus Christ as the ruler of nations, and his revealed will as the supreme authority in civil affairs,' 'as a remarkable and dangerous proposal,' to place the affairs of state in the hands of the church.

"The writer concludes his letter with the declaration that the Venezuelan war scare was a misleading campaign dodge, and the Cuban and Armenian agitations, while advocated by those who are sincere, are mere subterfuges to kill time until after the Presidential elections, and to distract the attention of the people from much-needed measures of reform."

—A prominent business man of Joliet was to debate against the lodge in a debating club recently, and called for literature at this office. We hail such discussions as cheering evidence of the awakening of the public mind on this question.

PERSONAL MENTION.

—Rev. W. B. Stoddard expects to lecture at Huntingdon, Pa., early in May, and reach Chicago about the 12th.

—Rev. John J. Heckman, of Charleston, Texas, had a debate on the lodge question recently, and ordered a supply of literature from this office.

—Rev. E. L. Harris, of Delavan, Wis., writes: "I should be glad to be at the gathering of the friends of reform on May 14, but am too deaf to make it an object to attend. May the Master of reform be with you and make it the occasion of world-wide blessing."

—Personal liberty and municipal reform were discussed at a large meeting at the Metropolitan M. E. church, by Rev. Dr. Wilbur F. Crafts, of the National Bureau of Reform. Dr. Crafts said that there could be no such personal liberty in this country as that advocated by prodigals, and some politicians, because it would mean the liberty of the worst element to do just as they pleased regardless of the respectable element, which is an overwhelming majority.

—The most interesting reading we have found for a long time is a volume entitled "Bible Morning Glories," by Abbie C. Morrow, and published by T. B. Arnold, of this city. It is a book of 200 pages, comprising thirty-one chapters, each on some practical topic of Christian duty, and illustrated by very interesting and choice stories, making it a specially interesting book for young people. Indeed, we could not lay the book down until we finished reading it.

—The leading article in the March number of *Facts and Fiction* is "The Armenian Question," by Judge W. B. Hess, of Indiana. Judge Hess was consul general at Constantinople during President Harrison's administration, which gave him excellent opportunities for familiarizing himself with the conditions of the Armenians. He handles the subject with ungloved hands. Being a leading jurist in his State and an active, earnest church worker, he writes from a Christian and humanitarian standpoint.

—Sister Laura Day, of Hutchinson, Minn., sends us this cheering note. It is an inspiration to know that such devoted Christians are holding up our hands by their prayers and contributions: "I have been a constant subscriber and reader of the *Cynosure* ever since the second year of its publication. Next Friday I shall be 88 years old and I have become so much attached to the paper that you can safely count on me as a life subscriber. Wishing you great success in your noble work, I have the pleasure to remain yours in Christian love."

—The first of the series of papers on South Africa which Professor James Bryce, M. P., is to contribute to the *Century*, appears in the May number. He corrects the general impression that the country has little natural beauty. Portions of the highlands he compares to Switzerland and the White Mountains, and he says that one can never tire of the charm and variety of color in the landscape. Professor Bryce says that the Boers have retained to this day a passion for solitude that makes them desire to live many miles from any neighbor.

—Bro. S. F. Proctor, of Stout, Texas, is still in the battle against the secret lodge. He writes: "Permit me to say that I am more in love with the *Cynosure* than I was when I ordered my paper stopped a year ago. It truly fills a mission not filled by any other paper. It contained a report from Bro. P. B. Williams of a meeting where some were justified and some were sanctified. I enjoy the blessing and have for more than thirteen years. I praise the Lord that I can say with Paul, "I am crucified with Christ, nevertheless I live, yet, not I, but Christ liveth in me."

—Bro. W. M. Beden, of Hadley, Mich., writes: "A few weeks ago a lodge funeral was held in a large M. E. church across the street from my home. The house was nearly full and many thought the burial service beautiful and impressive, but it bore the same relation to a Christian service that a counterfeit dollar bears to a genuine. Next day a poor Christian woman was buried from the same church with scarcely enough attending for a corporal guard. Hadley is wholly lodge-ridden. Lodgists treat the *Cynosure* as if it was deadly poison. That little poem in a recent issue of the paper entitled 'Maccabees,'

seemed to hit very hard. I struck off, with my hand-press, a lot and distributed them, making the Maccabees squirm furiously. In the fall of 1893, when I was in my 77th year, I collected material for printing, and since that time have spent some of my time clipping the *Cynosure* or whatever I found good reform pieces in, and printing and distributing them. Sometimes it seems like casting pearls before swine, but I keep on and trust God for the result."

—Rev. C. W. Williams of New Orleans writes: "There are so many of my Christian brethren belong to Masonry, and many of my brother ministers have been swept into it, that I try every opportunity to preach against it, and will continue to preach against it until every Christian shall withdraw from it. The *Cynosure* should be strongly supported because of what it has done and is doing for the Master in opposing these works of darkness which are ruining the churches all over the country. Let us praise the Lord and take courage and trust him to fulfill his promise, 'Whatsoever ye shall ask in prayer believing ye shall receive.'"

—"About twenty years ago," says Bro. I. R. B. Arnold in a letter just received, "the Masons laid the corner-stone of the Chicago Custom House. The N. C. A. had several earnest young men at work giving Anti-masonic tracts to the multitudes on the streets. As a movable rallying point I carried all day a banner on which were printed the words: 'Down with Masonic favoritism. Up with equal rights.' In looking over my old papers on the Floating Chapel a few days ago I found the old banner, and I will bring it to the N. C. A. meeting in Chicago in May. It is badly soiled and torn, but may yet last longer than the building whose corner-stone was laid with such impressive heathen ceremonies twenty years ago."

DONATIONS TOWARD EXPENSE OF ANNUAL MEETING.

Previously acknowledged	$ 5.75
Joseph Morris	1.35
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There is time for many to send in something towards the expenses of our Annual Meeting series of conventions, but it must be soon if at all. Let as many as the Lord would have help, send their contributions at once.

SECRETARY P. B. WILLIAMS' APPOINTMENTS

IN IOWA, ILLINOIS, INDIANA, OHIO AND MISSOURI.

Blanchard, Iowa, Tuesday night, April 28, Rev. J. R. Wylie. Winterset, Iowa, Wednesday, Thursday and Friday nights, April 29, 30, and May 1, M. J. Boyce. Lisbon, Iowa, Sabbath, May 3, Union church, 10:30 A. M.; Lisbon Lutheran church, 2:30 P. M., either same place or Mt. Vernon at night, J. Bittinger. Morning Sun, Iowa, Monday night, May 4; Linton or Washington, Iowa, Wednesday night, May 6, Rev. J. B. Jackson. Elrick, Iowa, Tuesday night, May 5, M. M. Sprinkle.

Leaf River, Ill., Thursday, May 7; Egan City, Ill., Friday, May 8, John Caskey.

Frontier, Mich., Sabbath, May 10, Rev. I. N. Warfield.

Hamilton, Ind., Monday night, May 11, Rev. H. C. Foote. Harlan, Ind., Sabbath, May 17, Rev. E. C. Mason.

Bloomdale, Ohio, Monday night, May 18; Rising Sun, Ohio, Tuesday night, May 19, Rev. Mary Mullen. Lindsey, Ohio, Wednesday, May 20; Fremont, Ohio, Thursday, May 21, Rev. John Cronenberger. The treasurer of the Ohio State Association will arrange meetings from the 22d of May to June 1. Cridersville, Ohio, Tuesday, June 2, Rev. Ida L. Gage. (This is home.)

Blue Springs, Mo., Thursday, June 4, J. F. Baird.

Denison, Kan., Friday, June 5, J. A. Torrence. Lyons, Kansas, Saturday night, June 6, John Motter.

OUR ANNUAL MAY MEETINGS.

Because of the greater number of meetings to be held in May, it has been more difficult to make a definite program of all these exercises. In the next issue of the *Cynosure* the committee hopes to be able to announce the different churches at which meetings are to be held, their location and the speakers assigned to each.

There seems to be good ground for the belief that we shall be able to reach from three to five times as many at these meetings on the evenings of May 13 and 14 as on any similar occasion.

Will the religious and secular press which is in sympathy with our cause, call attention to the annual business meeting of our Association, Thursday, May 14, and the public addresses to be made during the evenings of the 13th and 14th? The readers of the *Cynosure* who can do so are urged to attend these meetings assured of opportunities for doing much good, and that their presence will be an encouraging inspiration to those who have been long and continuously in the thickest of the battle.

Those who find it impossible to attend are requested to send us words of counsel and cheer, and above all, brethren, pray that the truth as applied to secrecy may be sharper than a two-edged sword. J. M. Hitchcock, Chairman.

Reform News.

WORK IN THE EMPIRE STATE.

247 W. 36th St., New York,
April 16, 1896.

Editor Cynosure:—The transition from winter to summer in this city has been surprising. On the 7th there was a driving snow storm. To-day we have summer heat. The highest temperature reached yesterday was 78 degrees. Reforms sometimes are accomplished quickly. We are reminded that action and re-action are equal and opposite in direction. The work of the past week has been pleasant to me, and I believe helpful to the cause.

Sabbath was spent in Brooklyn. In the morning I preached at the request of Bro. Tamblyn, pastor of the Free Methodist church, to his people. This church maintains its strong testimony against all secret societies. There have been conversions and additions during the year. Both pastor and people feel much encouraged in God's gracious presence and blessing. In the afternoon I met with the Sabbath-school and responded to the superintendent's invitation to make a few remarks.

My evening service was with Swedish Lutheran friends. A fine church edifice has been erected during the past year at the corner of Third and Pacific avenues, at a cost of about $90,000. It was in this church that I spoke. Dr. Jacobson, the pastor in charge, made the arrangement. I have addressed this people on two former occasions, before they secured their new church home. It was a pleasure to see the advance made. There is a large membership; many poor, four hundred being servant girls. They have raised over $60,000 during the year past.

A new experience awaited me here. I got into a box; I mean a box pulpit. The place from which I spoke was reached by an ascent of twelve stairs. Suspended in this box about fifteen feet above the heads of my audience, I proceeded to unravel the misteries of the Masonic "pure theism" as set forth by Mackey and others. The audience was attentive. The pastor spoke of his appreciation, and gave a cordial invitation to return.

Our standard bearers here all appear in good heart. Several express a desire for another State convention to be held in the near future. Newburgh has been suggested as an appropriate place for such a gathering. It is thought that friends there could be enlisted to make such a gathering a success. State President Wallace is looking into the situation, and will report in due time. I should be glad to hear from friends interested. The usual list of *Cynosure* readers here is maintained with some additions.

To-morrow night I plan to sleep on the Atlantic Ocean, spend Sabbath at Boston headquarters and return to this city to attend a meeting of the United Presbyterian presbytery of New York, Tuesday. Tuesday evening I am advertised to lecture in the Second Reformed Presbyterian church.

On Wednesday I begin a series of lectures arranged for me in New Jersey, by Rev. W. M. Howe. The appointments are as follows: Wednesday evening, Fisher's Hall, Sergeantsville. Thursday evening, Bethel German Baptist Brethren church, Croton. Friday evening, Fisher's Hall, Sergeantsville. On the 26th I am to speak in the Amwell Baptist Brethren church in the country near. A neat handbill has been prepared, and is being thoroughly circulated. This bill I see contains flattering recomendations. The people reading will no doubt think that the great man is coming. Pray that God may manifest his presence and power, that the uncircumcised Philistines may be put to route and his name magnified. W. B. Stoddard.

ALMOST HAD TO MEET STALE MASONIC ARGUMENTS

IN THE SHAPE OF BAD EGGS.

Portland, Ore., April 7, 1896.

A recent letter from a friend at Latah, Washington, says, "You made one convert by your lecture at Tekoa, that we know of. Some young men brought eggs there to egg you, but an old Freemason got converted by your address, and he prevented them from throwing." How we do escape, sometimes, dangers that we never dream of!

While we were engaged in getting our team to drive home, it being very dark, two young men were standing not more than a rod away, and I heard one say, "If we had a box of rotten eggs wouldn't it be the very thing for him?" I walked out toward them and said, "Yes, come on with your spoiled eggs; they are befitting emblems of the rotteness of your lodges. They are the best arguments the lodges can produce." They took to their heels and down the street they ran. I yelled after them, "Run, you poor cowards!" and quoted, "The wicked flee when no man pursueth."

Last week we had the privilege of visiting father and mother Mathew at Canby. They were exceedingly well pleased to meet the agent once more. I am sure the pleasure was mutual. Their hearts are in the work, and were they younger I am sure the world would hear their voices ringing in clarion tones in behalf of this reform. Their race is nearly run. Very soon they shall hear the "Well done, good and faithful servant..... enter into the joy of thy Lord." And they may enjoy the privilege of looking from their glorious heaven of rest, and see the work in which they spent their short lives, ever advancing and blessing future generations. May their last days be full of peace and joy in the Holy Ghost.

A recent suicide here in Portland of a lady, called forth a brief editorial from the *Oregonian* editor as follows: "When a man spends all night at a lodge, and comes home and finds his wife has committed suicide on account of loneliness, he does not deserve the sympathy of the community."

Going to Oregon City last Saturday morning, I was met by Bro. I. D. Surfus, who conveyed me to Elwood, twenty miles into the interior toward Mt. Hood, where I had organized a church the first year I was on the coast. It was a pleasure to get back and address them after an absence of seven years. The appointment had been well circulated by Bro. W. T. Henderson and his son who teaches the school. I was greeted on Sabbath morning by a crowded house. They listened very attentively for an hour and three-quarters, and gave evidence of appreciation. One lodge man urged me to come to his place and speak, and offered to announce the meeting, secure a house and take care of me. I took his name and address, and if I live to get back from the East, I shall visit the place and speak.

I secured nine *Cynosure* subscriptions, distributed more than one hundred tracts, and left feeling that this Sabbath had been well spent. Those who were present at the services here in our little mission church say it was the most impressive service held in this part of the city for years. The church was crowded and the program well rendered. There is an excellent mission Sabbath-school. P. B. Williams.

A MAN OF THE WORLD

NO ONE IS ENTITLED TO RESPECT BECAUSE OF HIS MONEY.

Rev. Dr. Madison C. Peters Draws the Line Between Rich and Poor—Fame Cannot Satisfy the Soul—The Limit of Temporal Things Is This Life.

At the Bloomingdale Reformed church, New York, Sunday evening, April 12, Rev. Dr. Madison C. Peters took as his subject, "The Man of the World." The text was, "Men of the world which have their portion in this life" (Psalm xvii, 14).

If you are told of such and such a man that he is "a man of the world," the impression left on your mind is not merely that he is a man of sagacity, one who knows what he is about, who is thoroughly wide awake and up to business, for such characters are commended in the Scriptures, but the general purport of the expression will be allowed to be what is evidently David's meaning in the text, a man who has no spiritual yearnings, no holy aspirations, a mere earthworm, selfish, sordid, pleasure seeking and greedy of gain, whose supreme and only thought is how to make money and with it to have a "good time."

A man who simply lives to be rich, who toils for it in the day and dreams about it at night, who brings to his effort all noble gifts, who gives his brain and education and experience and friends and all things and much that is evil, all up to that end—it is not strange that he should succeed. It were strange if he did not.

The man and woman are to be pitied who go strutting about as if people owed special respect to them on account of their money. The poorest man in the world is the man who touches his fellowmen in the fewest points. The richest man in the world is he who has the most warm and glowing sympathies which connect him with all classes and conditions in this life.

Fame is a worldly portion which cannot satisfy the soul. Fame is "half disfame." It is the misery of being great, to be aimed at. "The great are a helpless mark for the coarse lies and vulgarities of a peering malice, and the sad, weak beast of envy always wounds those that attain distinction." Fame means the impossibility of privacy and rest. "Sweet," says the poet—

Sweet were the days when I was all unknown,
But when my name was lifted up the storm
Broke on the mountain, and I cared not for it.

"I swear," says the unhappy young queen in Shakespeare—

'Tis better to be lowly born
And range with humble livers in content
Than to be perched up in a glistening grief
And wear a golden sorrow.

Indeed, I hardly know which are most to be pitied, those who have madly desired this "world's portion" and wounded their consciences, and have, after all, failed to reach the poor glittering bubble, or those who have reached it, and at whose touch it has burst. Daniel Webster, that splendid orator and most versatile statesman of his time, who, aiming at the presidency, turned his back on his most righteous convictions, and of whom Whittier wrote:

So fallen! So lost! The light withdrawn
Which once he wore;
The gory from his gray hairs gone
Forevermore.

Revile him not! The tempter hath
A snare for all,
And pitying tears, not scorn and wrath,
Befit his fall!

Of all we loved and honored naught
Save power remains;
A fallen angel's pride of thought
Still strong in chains.

All else is gone. From those great eyes
The light has fled.
When faith is lost, when honor dies,
The man is dead.

It was frightful to fling away for ambition what was loftiest in purpose for it and yet in the end to lose it; but, after all, it would have been worthless—perhaps even more bitter, more empty, more unsatisfying—if he had obtained it for a few years. A man called at the White House just before the expiration of the second term of President Jackson. He sent a message in. The president came not. He sent a second time and a third time. After awhile the president came out in great indignation and said, "Gentlemen, people envy me in this White House, and they long to get here, but I tell you, at the end of the second term, I am glad to get out of it, for it is a perfect hell." Do you imagine that the great heart of Abraham Lincoln ever found a moment's happiness in the White House? And military glory? Is there not always "the spear of Mantinea in the side of Epaminondas?" Grant, the most successful soldier of the nineteenth century, was twice president of the United States, yet his cup was not full because he desired more money for his family, and to get it behold him on the summit of Mount MacGregor drawing his pen, now mightier than the sword, keeping death at bay for six months, while he snatched from the jaws of death the crowning victory of his matchless career—and yet Grant, who had had everything that life could give, died prematurely old, unhappy, discouraged and beaten.

Again, the pleasures of life are the world's portion, which cannot satisfy the soul. Byron, wealthy and brilliant, disappointed, sings:

Though gay companions o'er the bowl
Dispel awhile the sense of ill,
Though pleasure fill the maddening soul,
The heart, the heart, is lonely still.

Where is the man of pleasure who can truly say that his pleasures have been without alloy? Where is the heart that has not yearned for more than earth can furnish? We do not mean to decry the importance of temporal things. Win success. Wear it nobly. But do not exaggerate its worth. Remember its limit—this life. Sometimes, I charge you, lift the veil of your eternal future. Dwarf those perishing vanities by the sublime forms of the eternal verities; dim their glitter by the awful sunlight of that other world.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning April 26.
Comment by Rev. S. H. Doyle.

Topic.—Choose the good part.—Luke x, 38-42; Math. vi, 31-34.

The incident referred to in Luke of Christ in the home of His friends, Mary and Martha and Lazarus, is a beautiful one. But in studying Christ's language to Mary and Martha upon this occasion we must guard against seeing in them nothing but commendation for Mary and condemnation for Martha. Christ does not intend to hold up Martha as the embodiment of worldly mindedness in contrast with Mary as the embodiment of spiritual mindedness. Each is a type of a different class of Christians, but, though different in disposition, none the less Christians for that fact.

What was the good part that was chosen by Mary? She chose to sit at Jesus' feet. "She had a sister, who also sat at Jesus' feet." This was the place chosen by Mary. Oh, that we might all choose to sit at the feet of Christ, to hear the precious truths that fall from His lips rather than to have our minds filled only with self and the world, trying to feed our souls upon the husks which nourish us not. Mary chose also to hear Christ's word. "She heard His word." This was why she sat at His feet—that she might listen to Him as He spoke perhaps to His disciples, perhaps to her. The good part then chosen by Mary in receiving the Saviour was undivided devotion to His word, the feeding on the bread of life, which cometh by hearing. In the highest sense the good part is the spiritual reception of Christ Himself.

This should be the choice of all. Christ should be our first choice. "Seek ye first the kingdom of God and His righteousness." Many put temporal wants first, for fear they may be wanting, but God says if we seek first the kingdom of God these things shall be added unto us. We should trust God. We should take Him at His word, for "if God clothe the grass of the field, which today is and tomorrow is cast into the oven, shall He not much more clothe you, oh, ye of little faith?"

Mary's part was good because it could not be taken away from her. "Mary hath chosen that good part, which shall not be taken away from her." The most satisfying food apart from God must one day fail and forsake us; therefore let us seek the good part—Christ as the bread of life to our souls, of which bread, if a man eat, he shall never hunger.

Bible Readings.—Deut. vi, 5; Joshua xxiv, 14-21; Ruth i, 17, 18; I Sam. xii, 23-35; I Kings xviii, 21; Ps. xxvii, 4; xxxiv, 8; cxlv, 9; Prov. ii, 1-12; xxii, 1; John vi, 66-69; xv, 16; Phil. iii, 13, 14; I Thess. v, 15; III John xi; Jas. i, 5; I Pet. iii, 11; Rev. vii, 9-17.

Lookout Committee Glances.

Look out for the dangers that threaten your society.

Look out for the members who are growing cold.

Look out for those who neglect the participation clause.

Look out for the nervous, timid member. Give him or her all the help you possibly can in whatever way you can.

Look out for the associate members' welfare, and try, when they are fit, to induce them to "take the next step."

Look out, above, around and about your society; don't think it perfect.

Look into your own hearts. What needs purifying there? Are they Christ's every whit?

Look up to God for everything you need in your work, and He will guide and bless you.—Golden Link.

Lifted Higher.

A child lay dying and said plaintively: "Lift me higher! Lift me higher!" The father took the little one in his arms and lifted her up high as he could raise her, as she continued to plead with failing strength, "Lift me higher!" Soon she was gone, lifted out of her earthly father's trembling arms into the bosom of her Heavenly Father. On the child's grave they cut her name and the words, "Lifted higher!" God wants us all to come up to Him, to get closer to Him, to be lifted higher into life's better things.—J. R. Miller, D. D.

Cut a Little Deeper.

When a certain French soldier was wounded in battle, he looked up while under the surgeon's knife—he was wounded near the heart—and said, "Cut a little deeper and you will find the emperor." A speaker before a Tasmanian convention thus applied this story: "There are many people that do not understand the Christian Endeavor movement, but if they cut deep enough and get at the heart of it they will find the Lord Jesus Christ."—Exchange.

Creating a Home.

Six things are requisite to create a home. Integrity must be the architect and tidiness the upholsterer. It must be warmed by love and lighted with cheerfulness, and an honest purpose must be the ventilator, renewing the atmosphere and bringing in fresh salubrity day by day, while over all, as a protecting glory, nothing will suffice except the blessing of God.—Hamilton.

Jerusalem, the Golden.

Jerusalem, the golden,
With milk and honey blest,
Beneath thy contemplation
Sink heart and voice to rest!
E'en now by faith I see thee;
E'en here thy walls discern;
To thee my thoughts are kindled
And strive and pant and yearn!

Thou hast no shore, fair ocean!
Thou hast no time, bright day!
Dear fountain of refreshment
To pilgrims far away!
Upon the Rock of Ages
They raise thy holy tower;
Thine is the victor's laurel
And thine the golden dower.

With jasper glow thy bulwarks;
Thy streets with emerald blaze;
The sardius and the topaz
Unite in thee their rays;
Thine ageless walls are bounded
With amethyst unpriced.
The saints build up its fabric;
The cornerstone is Christ!
—Bernard of Cluny.

Stirring news is coming in during these days from all parts of the field. Has your information committee told you about it?

TOILERS OF FRANCE.

EVA M'DONALD VALESH STUDIES THE DETAILS OF THEIR LIFE.

Wages, Cost of Living and Recreation of the French Workers—Women Are Wage-makers and There Is Little Home Life. Economic and Political Organizations.

[Special Correspondence.]

Hyeres, France, March 16.—In order to understand either the economic or political phases of the labor movement in France one must take into account wages, cost of living and home life. There is no home life, in our acceptation of the term. Women continue factory work after marriage. They have few children, often only one, and that is sent into the country immediately after birth to be reared. The parents visit the child perhaps two or three times a year.

Women receive less wages than men, but their labor outside the home is considered an absolute necessity.

Wages for skilled mechanics range from 80 cents to $1.40 a day. Carpenters are paid from $1.25 to $1.40; cigar makers (usually women), 30 cents to 80 cents; machine weavers, 60 cents; hand weavers, $1.40 to $1.60; machinists, $1.25; printers, from 80 cents to $1.40, and other skilled trades at like rates. City laborers receive $20 a month and are given a hat and a pair of shoes each year. Laborers on government roads are paid still less.

Employment is not steady, except in government industries. There are periods of idleness and depression each year. When I was in Lyons, it was estimated that there were 14,000 people unemployed.

The cost of living is by no means so low as is generally supposed. The worker manages to live within his wages by omitting many articles of food which seem a necessity to the workman in the United States. To live on our standard costs as much as if not more than in the United States. Here are some of the prices given by workmen, and I verified them by inquiry at the stores:

Coffee, poor quality, per pound	60 to 80 cents
Butter, per pound	36 cents
Potatoes, per bushel	$1.95
Sugar, per pound	12 cents
Meat, roasts and steaks, per pound	20 to 40 cents
Meat, boiling and soup, per pound	15 cents
Eggs, per dozen	25 to 35 cents
Cheese, per pound	15 to 35 cents
Bread, good quality, per pound loaf	3 to 4 cents
Wine, vin ordinaire, per quart	8 to 15 cents

Vegetables and fruit, cheap in southern France, are almost unknown in other sections. Fish, on the coast, is about the same prices as in the United States.

This is the French workman's bill of fare from one end of the year to the other: Before starting to work at 6 in the morning he takes a bowl of black coffee and perhaps a piece of bread. From 12 to 2 he stops for the midday meal. He will then have soup, one or two vegetables, bread and perhaps a small piece of meat. He quits work at 6 in the evening. The evening meal will consist of bread, wine and cheese. Many workmen only taste meat two or three times a week. Wine is used to supply the stimulus which should come from good and plentiful food. The skilled workmen live on this standard. I have seen laborers and dockmen drink only coffee in the morning and make their dinner on a bit of black bread dipped in wine. The physical appearance of the workmen indicates plainly a lack of sufficient nourishment. They would soon succumb to the strain of factory life in America.

The skilled workman rents two rooms on the third or fourth floor and without conveniences for from $3 to $6 a month. Often there is no kitchen, for the food is bought ready cooked at some little shop in the vicinity. The rooms may be only sleeping quarters, for all social life centers about the cafes. Men and women spend their evenings in these cafes. There are wine drinking, smoking and much social diversion. In fact, there is plenty of amusement to be had at very low prices. The French

workman will stint himself for food, clothes or any other necessity in order to patronize the cafe. I do not mean by this that he spends much money in amusement or is addicted to drunkenness, but both men and women recognize social diversion as a vital element of existence.

Clothing, ready made, costs fully as much here as in the United States. Good qualities of woolen goods are more expensive. The French workman is rather noncommittal about the cost of his clothing. He shrugs his shoulders and says the pennies must be saved from time to time for clothes.

The political activity among the masses gives material for a most interesting study. In one city I saw the following rather striking notice posted on the front of the principal theater: "Grand public meeting of wageworkers. Free bread or an immediate revolution."

Similar placards in other cities indicated that organized workmen were making some very emphatic demands at their political meetings. There is a strong labor party, and its members thoroughly believe that through its agency class distinctions can be abolished and labor emancipated. The trade union members are leading spirits in the political movement, but they keep it entirely distinct from trade union affairs. The unions stand for the purely economic branch of agitation. There are sympathy and co-operation between the political and economic movements, but both work and organization are kept entirely separate.

The French temperament glories in dreams of a social order where "liberty, equality and fraternity" will be living realities instead of empty words. The motto is already stamped on every public building in France. The wageworkers have not forgotten who put it there, but they want more than empty words. They feel, however, that physical force will not accomplish all that they desire. They push the political reform as fast as possible and at the same time build up the trades unions, in order to get every possible concession from employers. The French now regard the trade union as the first requisite for industrial advancement. They quaintly remark that the political movement would be "inutile" without the trade union. Although enthusiasts about many things, they are practical enough to see that the wage system is not likely to be replaced by anything better during the lives of the present generation. Hence they appreciate the value of the trade union to those obliged to meet present conditions.

The labor party has at least 56 members in the national chamber of deputies. Most of this number are professional men who sympathize with the industrial programme. A few are actually workingmen. The movement has its disappointments here as elsewhere. In Dijon the labor people sorrowfully told me that they had elected a carpenter as deputy and paid 3,000 francs ($600) for his election expenses. He deserted the labor party after election.

In the political movement there is, of course, the intensely radical element that has no patience with the peaceful, educational work now going on. The extremists whisper of "immediate revolution" and "physical force." They admit themselves that their number is comparatively small and their influence limited. It is very interesting to hear one of them execrate the stupidity of the masses in preserving a peaceful attitude.

There is no doubt but the labor movement in France commands the respect and perhaps even the fear of the wealthier classes. This is the way the average French capitalist talks for publication:

"Yes, the labor movement is very powerful. It has so great a hold on the masses that we cannot ignore its existence. In fact, it is the part of wisdom to grant all reasonable demands. Of course there is danger of a revolution, accompanied by violence, but let us hope that peaceful measures will be used always."

How very odd it would be if the manager of an American trust were to talk in that conciliatory fashion.

I do not mean to give the impression that the unions adopt an offensive or belligerent attitude. On the contrary, the wageworkers accept inevitable evils with a very cheerful sort of philosophy.

In another letter I will show some of the contrasts presented by wealth and poverty in the most fertile and populous portions of France.

EVA MCDONALD-VALESH.

ALCOHOL DISGUISES.

INTOXICATING DRINKS SOLD IN DRUG STORES.

A Young Man's Experience With Cocoa Wine—Calisaya More Injurious Than Whisky—Women Drink Milk Punches. Forms In Which the Poison Is Imbibed.

Three drug stores in New York have licenses to sell drinks as freely as if they were saloons, and there probably isn't a drug store in town that doesn't sell in one form or another drinks that are known as jag producers. There has been an unusually strong demand for such masked drinks on Sundays this season. Cocoa wine and calisaya are perhaps the best known drinks of this class. Cocoa wine is about the strength of a good, stiff claret, but its effects are very different. It intoxicates sooner apparently, and the victim of too much cocoa wine has a vaulting ambition to do impossible things, and do them quickly.

"I had one experience with cocoa wine," said a drug clerk, "that I shall never forget or repeat. I am not a drinking man. Perhaps that explains somewhat the peculiar symptoms of my case. I took a glass of cocoa wine one evening because I felt all knocked out. It braced me at once, and I took another and a third. I don't know how much cocoa wine I did drink after that. I came down town, and on the way I collected two other men who had been drinking something stronger than cocoa wine. We were irresponsible, and we decided to walk across the bridge.

"When we reached the anchorage of one of the big cables that run close up to the New York tower, I decided that I wanted to go up to the top of the tower. If you have ever noticed those cables, you may form some idea of what a feat it would be for a sober man to climb up one of them in the daytime. I wasn't sober, and it was late. I am no athlete, but I learned afterward that I climbed about half way to the tower, swaying from side to side, and jeered by my drunken companions. A bridge policeman rescued me, and I haven't taken a drink of cocoa wine since."

Calisaya, now that it is one of the drinks to be found in many large soda fountains, has become a regular tipple for many men who wouldn't go into a barroom and order a drink of whisky or beer. It contains about 20 per cent of alcohol and possibilities that are limited only by the quantity drunk. It apparently affects the drinker more quickly than whisky, and men who know say that the calisaya habit is harder to break than the whisky habit. It is a habit that some men acquire when they have sworn off on whisky. The drink itself looks harmless, and it is obtained in a drug store. The man who drinks calisaya runs no risk of losing his reputation by dodging in and out of saloons.

"It is surprising to me," said a druggist, "that calisaya is sold almost altogether to men. There are lots of women who buy intoxicating drinks here of one sort and another, but I have never known any of them to buy calisaya. Most of my calisaya drinkers are men who have sworn off on whisky and who believe that they are not violating their swear off by drinking it. Three or four glasses of calisaya will intoxicate the average man. A confirmed whisky drinker will not accept calisaya as a substitute. My observation leads me to believe that it is more harmful than whisky as a regular drink. The strict enforcement of the excise laws on Sunday has given a boom to the calisaya business."

Up town drug stores have in many cases resorted to the country idea of selling whisky in their soda fountains under the name of "Don't Care." The label "Don't Care" has long been a popular joke in the country. There is a general belief in the rural districts that the women folks don't suspect what "Don't Care" stands for, and that the farmer who drinks vanilla avoids suspicion. This may be true, but it is doubtful. The "Don't Care" label has been added to many of the soda fountains along the Boulevard that are patronized by bicycle riders. Of course every drug store selling whisky in this way without a license is violating the law. The druggists who don't have "Don't Care" fountains, however, are cautious about serving whisky, and unless a man is known to them he may get vanilla or some other harmless drink in response to a demand for "Don't Care." There are also a number of large drug stores in this town that openly advertise milk punch and various wines for sale in their fountains, and such of them as are in the shopping district do a good business.

"It would surprise you to see the number and class of women who drink milk punches here," said a clerk in one of these drug stores. "It is a great bracer for a woman who has been shopping all day, and the habit is easily acquired. It is the most popular drink in our fountain, and I may say the most profitable one."

In addition to the cocoa wines, calisaya, milk punches and straight whisky that may be found in drug stores there are patent medicines that have a basis of alcohol, and may be drunk as a last resort. Some of these are malt tonics, and others are preparations of wine or whisky. They are more expensive than whisky straight, of course, and for that reason the number of people who drink them for their exhilarating effect is small. Druggists say that they have regular customers for these patent medicines, and frequently the men who use them are not aware that the basis of the tonic is alcohol in one form or another. —New York Sun.

Committees that "don't know what to do" would better saturate themselves with Christian Endeavor literature.

SABBATH SCHOOL.

LESSON V, SECOND QUARTER, INTERNATIONAL SERIES, MAY 3.

Text of the Lesson, Luke xvii, 5-19—Memory Verses, 17-19—Golden Text, Luke xvii, 5—Commentary by the Rev. D. M. Stearns.

5. "Increase our faith." We read in Rom. x, 17, that faith cometh by hearing and hearing by the word of God. If we firmly believe one word of God, that is faith in God. If we believe two words, that is more faith, and so on. Faith is not a feeling nor an emotion, but simply a firm and steadfast resting on what the God of truth has said, wholly regardless of our feelings or circumstances. Faith says, "I believe God that it shall be even as it was told me" (Acts xxvii, 25), even though as in the case of Paul everything seems against it.

6. "And the Lord said, If ye had faith as a grain of mustard seed." A mustard seed is a very small seed, but it has life in it which, when planted in the earth, will soon make itself manifest. The life of faith is the word of God, and this word planted in the soul will surely grow, but it must be planted. If only on the surface, like the seed by the wayside, the devil will catch it away. If on rocky or thorny soil, it will either wither or be choked, but received into an honest heart it will bear fruit to the glory of God.

7-9. This illustration of the servant doing what he was commanded seems intended to enforce obedience, simple and unquestioning. In verses 3 and 4 our Lord had said that they should forgive a brother seven times a day if necessary. To this they said, "Increase our faith," when it was not a matter of faith, but of simple and unquestioning obedience. Having been forgiven millions of offenses by Him, who laid down His life for us, and needing and receiving that forgiveness in greater or less degree continually, it is surely a small matter that we forgive others even seven times a day.

10. "We are unprofitable servants. We have done that which was our duty to do." Some who bear the name of Christ Jesus our Lord are often heard to say, "I ought to do this and that." And the most of their religion is doing what they feel they ought to do, but really have no heart for. They would not like to be considered unprofitable servants, but let them consider this word of our Lord. It is so different when the love of Christ constraineth (II Cor. v, 14). God did not give His Son and the Son did not give Himself because He ought to do it, but because He so loved.

11. "He passed through the midst of Samaria and Galilee." He was on His way to Jerusalem to die, and, although He knew that the Samaritans would not receive Him (Luke ix, 51-53), yet He loved them enough to give them the opportunity. He was, in a sense, ever laying down His life while on His way to Golgotha, where He actually laid it down. He pleased not Himself. He glorified God. He gave His life for His enemies. He desires, in the person of His followers, to be still passing through the midst of those who need Him whether they will have Him or not.

12. "There met Him ten men that were lepers, which stood afar off." He knew that He would meet these lepers, and probably entered that village that He might meet them. Ten is suggestive of one aspect of completeness, as in the ten virgins, and these lepers may stand for all the unclean whom Jesus came to heal.

13. "Jesus, Master, have mercy on us." A cry of real need and of utter helplessness. He helps those who have no helper, not those who can help themselves, as some say. He came not to call the righteous, but sinners. They that are whole, in their own estimation, will not be likely to call a physician. But sinking Peter, and unclean lepers, and helpless blind men, who plead nothing but their great need and His mercy will always get His ear, and find His heart full of compassion, and His arm strong to save.

14. "As they went they were cleansed." Here is a case of unquestioning obedience. They asked for health, and He told them to go and show themselves unto the priests according to law, as written in Lev. xiii and xiv, for He came not to destroy the law, but to fulfill it and to magnify it. In chapter v, 14, He first healed the leper and then sent him to the priest, but here the lepers are sent without being healed, and their cleansing came as they obeyed. There is always blessing in obedience.

15. "One of them, when he saw that he was healed, turned back, and with a loud voice glorified God." His heart is full. He cannot restrain his joy. He must stop and thank his Healer before he goes to the priest. Jesus is God manifest in the flesh. God in Christ has healed him. He will first thank God, and then, if still so commanded, show himself to the priest.

16. "And fell down on his face at His feet, giving Him thanks, and he was a Samaritan." Who so offereth praise glorifieth God (Ps. l, 23), and it is always a good thing to give thanks unto the Lord. How many times we ask Him for mercies, but not always do we return to give Him thanks. In trouble we cry unto the Lord, but in prosperity we oft fail to praise Him.

17. "And Jesus answering said, Were there not ten cleansed? But where are the nine?" He certainly looks for our gratitude, and in everything we are to give Him thanks (I Thess. v, 18). If we only believed the things that are freely given to us of God (I Cor. ii, 12), and that we are blessed with all spiritual blessings in Christ (Eph. i, 3), our hearts would be full of thanksgiving for ourselves and of petitions for others less favored. It is our privilege to be wholly at rest concerning ourselves once we are in Christ and to live wholly unto Him to bless others.

18. "There are not found that returned to give glory to God save this stranger." We might ask: Where are all those who trusted Him to save them? How many are in their daily life giving glory to God? But a more practical question for each one is, Has He healed me? And if so am I making it manifest in my life that I am not my own, but that I am bought with a price that I may glorify God in my body and spirit which are His? (I Cor. vi, 19, 20.) Am I obeying the command, "Whether, therefore, ye eat or drink or whatsoever ye do, do all to the glory of God?" (I Cor. x, 31.) Or am I content with a religiousness which shows itself to earthly priests without seeking chiefly and in all things the glory of God?

19. "And He said unto him, Arise, go thy way; thy faith hath made thee whole." The nine were cleansed from their leprosy, but this man goes away cleansed body and soul. The woman who touched the hem of His garment was healed of her infirmity, but when He said to her: "Daughter, be of good comfort. Thy faith hath made thee whole. Go in peace" (chapter viii, 48), there was something more than healing for the body.

SILVER AND BLAND.

WARCRY OF THE CONVENTION OF MISSOURI DEMOCRATS.

Angry Delegate Throws a Glass of Water in Another's Face—Colorado Democrats Also in Line for the White Metal and Their Leading Delegate to Chicago Speaks Significantly—North Dakota Republicans—Day of State Gatherings.

SEDALIA, Mo., April 16.—Excise Commissioner Nicholas M. Bell, a free silver delegate from St. Louis, dashing a glass full of water in the face of Charles O. Maffitt, chairman of the Democratic state central committee, was an exciting incident in yesterday's Democratic convention. The act was done as Maffitt leaned over the platform to address Bell, who had advanced toward him from the body of the hall. Temporary Chairman Hatch stepped between them and prevented a further show of hostilities, and Maffitt retreated with the water dripping from his clothes and face. Bell was formerly a "sound money man," but was selected as a free silver delegate, and at the convention worked in the interests of the Stone faction. The episode occurred during the heat of a fight for the recognition of Lionberger, a St. Louis gold delegate, as a member of the resolutions committee.

Maffitt Called Him a Turncoat.

Bell had unavailingly sought recognition of the chair, and finally advanced toward the platform. His discussion with Maffitt resulted in the latter exclaiming: "I'll warm your jacket in a little while." Shortly thereafter Bell got the ear of the chair and began a free silver speech. He had spoken a few moments and reached for a glass of water. As he did so Maffitt again leaned over the platform and, addressing Bell, said something that ended with the word "turncoat." No sooner had the word left Maffitt's lips than Bell dashed the contents of the full glass in the chairman's face.

Was a Free Silver Gathering.

The convention, as had been predicted, was a free silver gathering, and in the matter of state politics the Stone men dominated. As both factions were for free silver there was no fight on that question. The silver plank in the platform is as follows: "Resolved, That we demand the free and unlimited coinage of silver and gold into primary or redemption money at the ratio of 16 to 1 without waiting for the action or approval of any other government." Edward Butler, of St. Louis, was hissed when he spoke for the recognition of his fellow "gold" delegate in the credentials fight, and declared that the failure to recognize him would mean the loss of 5,000 votes to the Democracy of Missouri.

Reply to an Iowa Silver Man.

During the a telegram was read from Sheldon, Ia., signed by T. B. Stringfield, chairman of the silver committee of that state, saying: "Give us Horace Boies, of Iowa, and we will win." Cries of "No," "No," greeted the reading of the telegram and Colonel Hatch submitted the following response, which was ordered sent with a whoop: "Missouri has her own favorite son to present. She honors Governor Boies for his sterling Democracy and splendid personal character, and this convention heartily desires that the Democracy of the great state of Iowa will send Governor Boies at the head of a solid delegation to the national convention to aid Missouri in securing the nomination of the silver apostle, Richard P. Bland."

The "Dick" Bland Boom Started.

Governor Stone set the convention afire by presenting a resolution nominating Richard P. Bland delegate-at-large to Chicago as the foremost advocate of the white metal. Continuing he paid a glowing tribute to Band, mentioning him as the logical presidential candidate of the party. Pandemonium reigned and the resolution was adopted by a rising vote. Bland immediately arose, declared that it would be impossible for him to serve as delegate-at-large, and declined the honor. Nominations for delegates were then in order. The rules were suspended and Senators Vest and Cockrell and Governor Stone were unanimously elected delegates-at-large.

BRADLEY MADE FIRST CHOICE.

McKinley Men Come Out Very Well in the Kentucky Convention.

LOUISVILLE, April 17. — The Bradley slate was considerably damaged in the contest for delegates-at-large at the closing session of the Republican convention. A. R. Burnam, who has been a pronounced McKinley man, was chosen delegate by the second highest vote received by the candidates for these places. The other three delegates are Bradley men. The governor secured the indorsement of his presidential candidacy in the platform, but his satisfaction at this triumph over his opponents within the party of this state cannot be unalloyed, for the instructions are coupled with the provision that when his name shall be withdrawn the vote shall go to the Ohio champion of protection.

The McKinley men could hardly have asked more. The hottest fight of the convention occurred after three delegates had been chosen, on the question of negro representation on the delegation-at large, but it was ended in the colored brother's favor before the vote was half through.

The financial plank is as follows: "We are opposed to the free and unlimited coinage of silver, believing that it would involve the country in financial ruin. The gold dollar is the best dollar and less liable to fluctuations, and for these reasons and in order to conform our standard to that of other great commercial nations we favor it as the standard money of the United States and the maintaining on a parity with it every other dollar, whether of silver or paper."

NEBRASKA REPUBLICANS MEET.

Fight Started on Senator Thurston and a Warm Time Had.

OMAHA, April 16.—The state convention of Nebraska Republicans to select four delegates to the national convention convened in Omaha last night, 1,057 delegates being present. Notwithstanding the general concession that the body was unanimous for McKinley for president the session was by no means harmonious and a fight of considerable proportions developed early. The opposition did not figure in the organization.

Ex-Governor Crouse started the row by offering a resolution declaring that Thurston was trying to act the role of dictator. Senator Thurston was quick to reply, declaring his political career was free from any dishonorable act, and that he was ready to abide by the judgment of the people. The resolutions were tabled without discussion. This was the only demonstration of the opposition. The delegates were selected by acclamation and instructed to support McKinley.

The financial plank is as follows: "We pledge ourselves in advance to the platform of the forthcoming Republican national convention, believing that it will declare against the free and unlimited coinage of silver, and for a 'currency of gold, silver and paper, as sound as the government and as untarnished as its honor,' and for that American system of protection and reciprocity of which William McKinley is the best living exponent."

The A. P. A., under the lead of H. A. Thompson, of St. Louis, a member of the management of the Protectives, attempted to antagonize the indorsement of McKinley, but were told that it was too late and the movement was squelched.

New Jersey Republicans Speak Plainly.

TRENTON, April 17.—The New Jersey Republican convention did not instruct its delegates to the national convention, contenting itself with promising loyal support to the nominees of that convention. The platform plank on money is clean cut and declares for the single gold standard without qualifications. Of course protective tariff aud reciprocity are planks also.

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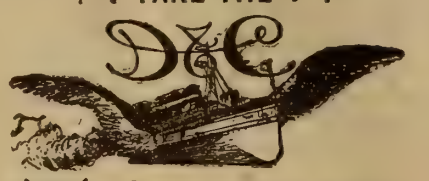

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THE PRAIRIE STATE.

NEWS OF INTEREST TO THE PEOPLE OF ILLINOIS.

Telegraphic Items Received from Various Portions of the State Which Will Let the Readers Know What Is Going On—Crimes, Casualties and Other Matters.

CHICAGO, April 20.—Two hangings will take place in Chicago May 15. The men who will be executed are: Nic Marzen, sentenced for the killing of Fritz Holzheuter. A. C. Fields, sentenced for the brutal murder of Mrs. Ellen Randolph. Marzen's attempt Saturday to induce Judge Smith to grant him a new trial was futile and his honor pronounced sentence on the man, fixing the day of the execution as May 15, the day on which A. C. Fields is to die on the scaffold.

Danger in Jumping the Rope.

ELGIN, Ills., April 20.—There seems to have been a mania prevalent among the school girls here of late for jumping the rope, the main feature being to outdo each other in high and long continued jumping. Miss Marguerite Ellis, 15 years of age, has just died after two weeks' terrible suffering from internal injuries caused by her attempt to excel in rope jumping on hard concrete walks. Another similar case, it is said, is likely to prove fatal.

Free Silver and Governor Altgeld.

SPRINGFIELD, Ills., April 16.—One of the liveliest conventions ever held in Sangamon county was the Democratic county convention held yesterday. The issue was free silver, the fight for which was led by General Alfred Orendorff and H. W. Clendenin, editor of the State Register. Free silver won—124 to 27. Resolutions were passed unanimously indorsing the administration of Governor Altgeld and recommending his renomination.

Supervisors Are Not Omnipotent.

TUSCOLA, Ills., April 18.—The suit of Miss Mamie Bunch, superintendent of the schools of Douglas county, has been decided, Judge Vail, of the circuit court, ordering the supervisors to pay her the salary they were withholding because she refused to produce vouchers from the teachers she had visited while attending to her duties. They had passed a resolution requiring her to do so, but she ignored it.

Freshet in New York.

SARATOGA, N. Y., April 18.—The hot wave is reducing the Adirondacks snow deposit to a freshet. Lakes, rivers and streams are unusually high and still rising. Schroon lake is higher than it has been at any time during the last twenty-seven years. At Glen Falls, Chestertown, Fort Edward, South Haricon, Warrensburg, Thurman, and other points the water is bursting its banks and threatens great destruction.

Democrats of Washington.

TACOMA, April 16.—The Democratic state convention adopted a free silver platform and indorsed Cleveland's administration. Delegates not instructed.

FELL FROM GRACE.

Railway Postal Clerk Arrested for Robbing the Mails.

CHICAGO, April 18.—Information from Milwaukee is to the effect that R. B. Smith, a railway postal clerk, who has resided in Chicago for three years and who has been in the service for thirteen years, was arrested Friday evening on a charge of rifling letters. Smith was taken at Milwaukee from the Chicago and Milwaukee train which arrives here nightly at 9:45 o'clock. The arrest is considered a remarkable one in railway mail circles, because only three weeks ago T. T. Brownell, who worked in the same car with Smith, was arrested on a similar charge. Smith, owing to his long service, has enjoyed an excellent reputation and has been considered a star man.

Complaints of letters lost between Chicago and Minneapolis have flooded the postoffice department for the last three months. Inspectors were placed at work two months ago, and it was only after continuous work they caught Brownell. With his arrest it was believed the stealing would stop. But it did not. Inspector Mayer was placed on the case. He suspected nearly every one else but Smith, but the other men passed safely through the traps set for them. He finally decided Smith was the guilty man. Friday morning he mailed a decoy letter at Minneapolis which he knew Smith would have to handle. When the train reached Milwaukee the pouch was searched and the letter was missing. Later Smith was brought to Chicago.

Want the Books Examined.

COLUMBUS, O., April 18.—T. C. Cunard and Hon. W. L. Phillips have applied to Auditor Gilbert for the appointment of an expert to examine the books of Treasurer James M. Moody and Auditor A. A. Whitney of Morrow county. The special committee appointed by the county to investigate the condition of these officers found $8,342 in the treasury. The reports of the auditor and treasurer shows there should have been only $15,931. This leaves an unexplained surplus of about $2,000, which is causing the good people of Morrow county much uneasiness.

Situation at Buluwayo.

LONDON, April 20.—The news from Buluwayo is that the town is still safe, though hourly expecting an attack or that the road by which help must come will be blocked by the Matabele.

THE MARKETS.

New York Financial.

NEW YORK, April 18.

Money on call was easy at 2½@3 per cent.; prime mercantile paper 5 @ 6 per cent.; sterling exchange dull, steady, with actual business in bankers' bills at 488½@488¾ for demand and 487¾@488 for sixty days; posted rates, 483¼@489 and 489½@490; commercial bills, 487.

Bar silver, 67¾; Mexican dollars, 54.

United States government bonds strong; new 4's registered, 116⅞; do coupons, 117⅞; 5's registered, 112½; 5's coupons, 113¾; 4's registered, 108¾; 4's coupons, 109¼; 2's registered, 95; Pacific 6 s of '97, 103.

Chicago Grain and Produce.

CHICAGO, April 17.

The following were the quotations on the Board of Trade today: Wheat—April, opened 65¾c, closed 66⅜c; May, opened 66¼c, closed 65⅞c; July, opened 67¼c, closed 67c. Corn—April, nominal, closed 29⅞c; May, opened 30⅜c, closed 30½c; July, opened 31½c, closed 31¼c. Oats—April, nominal, closed 19c; May, opened 20c, closed 19¾c; July, opened 20½c, closed 20¼c. Pork—April, opened $8.67½, closed $8.55; May, opened $8.72½, closed $8.60. Lard—April, opened $4.95, closed $4.90; May, opened $4.97½, closed $4.92½.

Produce: Butter—Extra creamery, 15c per lb.; extra dairy, 14c; fresh packing stock, 7@ c. Eggs—Fresh stock, 9½@10c per doz Live Poultry — Turkeys, 9@12c per lb; chickens, hens, 9c; roosters, 5@5½c; ducks, 11@12c; geese, $4.00@5.00 per doz. Potatoes—Burbanks, 17@20c per bu.; mixed, 14@18c. Sweet potatoes, $2.00@2.75 per bbl Apples—Fair to fancy, $2.50@3.75 per bbl. Cranberries—Jerseys, $5.00@6.50 per bbl. Honey—White clover, 13@14c per lb.; broken comb, 9@10c; extracted, 5@6c.

Chicago Live Stock.

CHICAGO, April 18.

Live Stock—Prices at the Union Stock Yards today ranged as follows: Hogs—Estimated receipts for the day, 11,000; sales ranged at $3.05@3 95 pigs, 3.65@3.95 light, $3.40@3.50 rough packing, $3.55@3.85 mixed, and $3.55@3.75 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 400; quotations ranged at $4.15@4.60 choice to extra shipping steers, $3.90@4.30 good to choice do., $3.70@4.00 fair to good, $3.40@3.75 common to medium do., $3.20@3.70 butchers' steers, $2.80@3.50 stockers, 3.25@3.90 feeders, $1.50@3.70 cows, $2.40@3.75 heifers, $2.00@3.55 bulls, $3.10@4.25 Texas steers, and $3.00@4.75 veal calves.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Apr. 13 to Apr. 18:

M E Brown, Mrs A Rosekrans, Chas Corrette, J M Jackson, M A Van Horn, J J Van Wagnen, Mrs E B Maltby, T Hudson, Mrs L D Whitten, Joseph Moore, Daniel Marshman, Ira Meeker, C M Candee, A J Sawyer, Laura Day, H F Dull, J S Davison, W Fenton, R T Doig, Rev Fr Westerkamp, George Hoskins, M B Park, James Kaho, F A Morrill, Solon Burroughs, J W McEowen, Robert B Bonar, Chas A Webb, Joseph Smith, J C Card.

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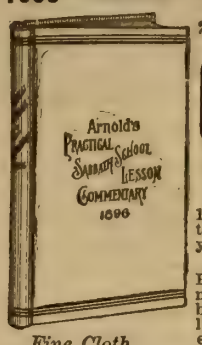

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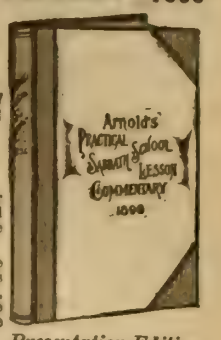

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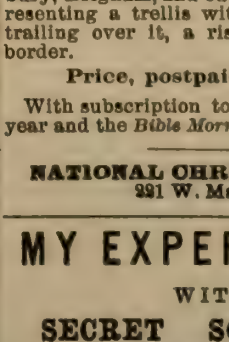

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WITH
SECRET SOCIETIES.
BY A TRAVELER.
With a Key to Masonry Illustrated

A new edition, greatly enlarged, has been issued, embracing chapters on the Language of Numbers, Secret Empires, and Good Men, containing more Experiences, and affording a deeper insight into the Hidden Language and Workings of Secret Clans, and of the counterfeit pretences of good men, than ever before published. The Key is an exposition, explanation and verification of modern Baalism with which all should be thoroughly acquainted. The price of the new edition is

Fifteen Cents,

but copies of the first edition will be forwarded for **Ten Cents.**

NATIONAL CHRISTIAN ASS'N.,
221 W. Madison St., Chicago.

FARM, FIELD AND GARDEN

THE WORKING TEAM.

Select Fast Walking Horses That Match In Strength and Size and Temperament.

A Country Gentleman correspondent, writing on farm teams, expresses himself as follows:

In selecting a team get the great power combined with ambition and speed in the walking gait. Nearly all farm work has to be done on a walk. With sufficient size and energy given I would rate teams in value for farm service in the order of their walking speed at their natural step. It is not the team that has the possible speed under constant urging, but the team with spontaneous activity. There is no place except plowing uncleared land where a slow gait is desirable. It is much preferable to hold a team in for this short job, if such is to be done, to urging them on all the rest of the year. The natural gait of the farm team should be not less than three miles an hour while at their work. This not only makes the team more profitable, but greatly increases the service of the driver.

It is important that this team be well mated in temperament and agility. One ambitious and one lazy horse make a most unpleasant team. They should be about equally matched in strength also, for there are many times when their strength will need to be tested. I am strongly in favor of large horses for farm work—not the clumsy, elephantine type, but large, muscular, spirited horses. I find them among high grade Percherons.

When a satisfactory team is once found, it must be kept. Then train your team. The real value of a team can be increased many times by proper training.

A horse learns by repetition. So there must be a system in his training. Have one word—and only one—for each command.

Subsoiling Discussed.

At the meeting of the Western New York Horticultural society Mr. Smith of Syracuse said that subsoiling on clay loams is almost indispensable, and this not only for fruit, but also for other crops, grains, grass, etc. It equalizes the moisture in the soil. Mr. Sealey says that on some kinds of soil there is no necessity of subsoiling for fruits. On clay soils it is of great value, and perhaps in a measure a substitute for underdraining. Mr. Smith, however, first underdrains, then plows and subsoils across the tile lines, in order to give the surplus water the best chance to escape into the drains.

Mr. Morrill of Michigan says that much depends on the balance of the operations. Sometimes he has noted evil effects from deep subsoiling in tile drained land. But usually, under good culture, subsoiling is of great value. Professor Roberts finds one objection to subsoiling in its first cost. With low prices of crops one cannot have a great many horses working the subsoil plow. It is a local question. Wherever subsoiling will pay tile draining will pay better.

Potash Salts.

Potash salts is the general name applied to a group of substances rich in potash that are mined about Stassfurt, Germany. The New England Homestead says: The cheapest form in the American market is kainit, finely ground, containing about 12 per cent of actual potash combined with sulphuric acid, so that 23 per cent of the mass is sulphate of potash. The next cheapest form in common use is muriate of potash, which contains 47 to 58 per cent of actual potash, according to grade, combined with muriatic acid or chlorine. The highest priced potash salt for fertilizing purposes is sulphate of potash, containing 50 per cent or more of pure potash united with about as much sulphuric acid. The sulphate appears to give rather better results than muriate on tobacco, potatoes, lettuce, etc., but on some soils not enough to warrant the extra cost. Potash salts are meeting a constantly increasing sale in America, where on most soils and for many crops an excess of potash proves to be necessary to profitable farming.

Using the Lister.

A writer in The Farm, Field and Fireside, who uses the lister exclusively and finds it entirely satisfactory and better than the planters still used by some of his neighbors, says:

My method is to start the lister as soon as oats are sowed and throw open last year's rows, of course leaving off the subsoiler and dropper. Then as soon as the ground is warm enough, which here is about the last week in April, commence planting. I then split the ridges just thrown up with the subsoiler set deep, about three inches below the level of the furrow made by the lister, and the dropper set to drop about 16 inches apart. As soon as I am through planting I commence to drag with a light plank drag, taking two rows at a time and driving on the ridges. After the first rain start the harrow and keep it going till the corn gets too big, and you may rest assured of an easy time cultivating corn if corn can be raised.

Fruit In Utah.

From the Utah station comes the report that Parker Earle, Sharpless and Thompson No. 7 have proved the best strawberries; Concord, Delaware, Early Victor and Massasoit, the best grapes; Early Rivers and Early St. John the best peaches; Mount Large and Early Richmond the best cherries. Late peaches and sweet cherries are too tender for that climate. Russian apricots are hardier and more productive, but not as large as others. Most trees in young orchards planted in clover, alfalfa or timothy died, while trees receiving clean culture all lived and thrived.

There is more catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address.

F. J. Cheney & Co., Toledo, O.

☞Sold by Druggests, 75c.

OLD COIN.

"I have a fifty-cent silver piece, coined in 1826, which my father kept as a memory-piece of the murder of Captain Wm. Morgan by the Freemasons."

So writes a friend of the *Cynosure*, who wants to sell it for all she can get. Anyone wishing to purchase can send their offer to the *Cynosure*, 221 West Madison street, Chicago.

SPECIMEN COPIES.

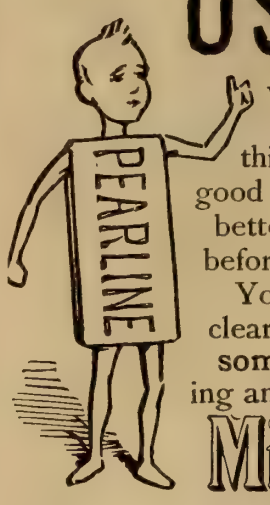
Any subscriber to the *Christian Cynosure* who would like a few specimen copies sent to friends, with a view to their subscribing, can be accommodated by sending us on a postal card the names and addresses to which they would like the paper sent.

Are Secret Societies a Blessing?

A pamphlet of 20 pages. 5c.

An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too."

USE NO SOAP



with Pearline. 'Twould be absurd. It isn't necessary. Pearline contains everything of a soapy nature that's needed or that's good to go with it. And Pearline is so much better than soap that it has the work all done before the soap begins to take any part.

You're simply throwing away money. It's a clear waste of soap—and soap may be good for something, though it isn't much use in washing and cleaning, when Pearline's around. 491

Millions NOW USE Pearline

THE NAME OF THE NEXT

PRESIDENT OF THE UNITED STATES

WILL BE ANNOUNCED IN THE

NEW YORK WEEKLY TRIBUNE,

OF NOVEMBER 4TH, 1896

Public interest will steadily increase, and the disappointment of the men whose votes turned the scale at the last election, with the results under the administration they elected, will make the campaign the most intensely exciting in the history of the country.

THE NEW YORK WEEKLY TRIBUNE,

the leading Republican family newspaper of the United States, will publish all the political news of the day, interesting to every American citizen regardless of party affiliations.

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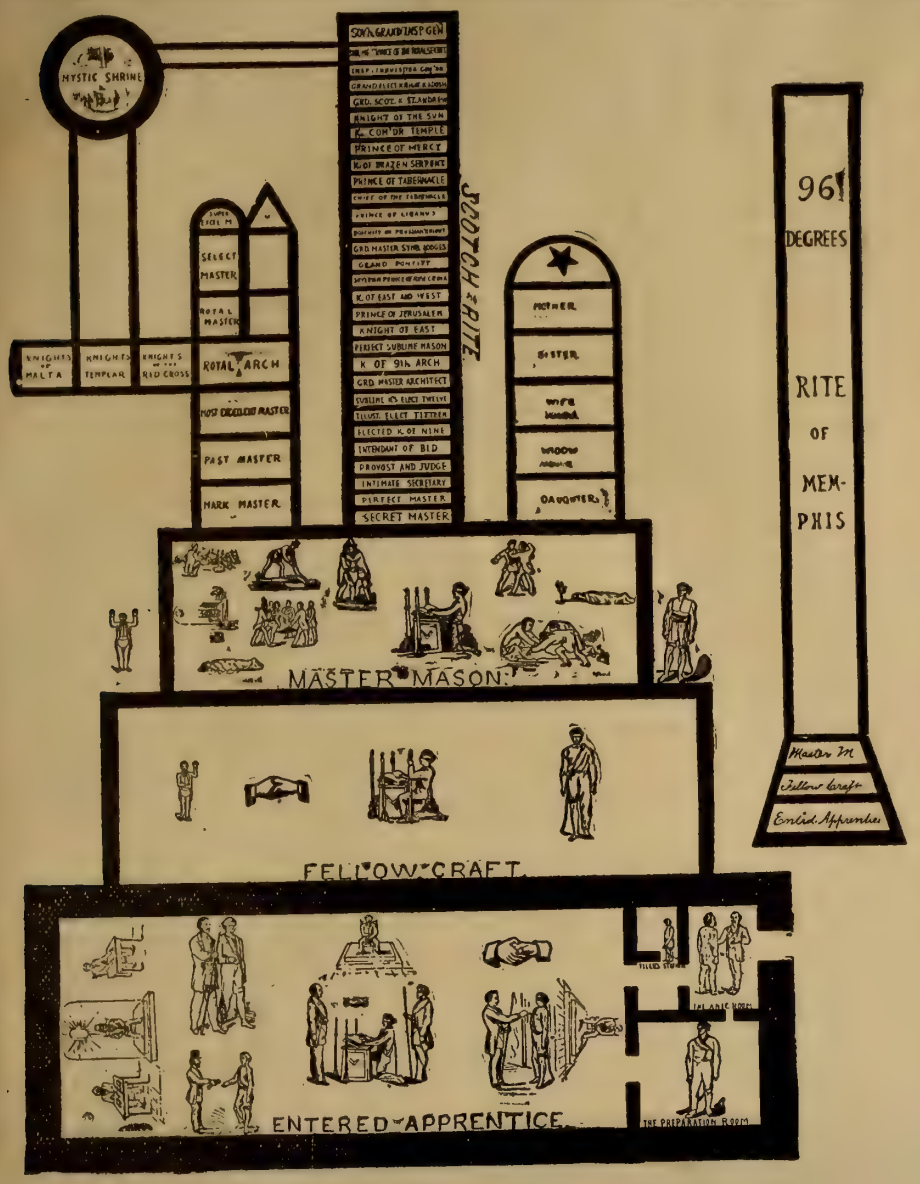
READ CAREFULLY! The movement is a 7 jeweled Elgin or Waltham with stem wind and stem set. To set the watch: Pull out the stem until it "clicks," when you can turn the hands at will. Press back in position to wind. By this arrangement you only need to open the watch to regulate it, and your movement is kept as nearly dust-proof as possible. The case is Silveroid (not silver), yet can hardly be told from solid silver. Will keep its color always. Is screw back and bezel, tight fitting, handsome and strong and will last a lifetime. Before the late reduction in price of this movement the retail figure was $12.00. **WE GUARANTEE** this watch to be perfect, and will refund the money if not exactly as represented. REMEMBER, this is not a Chronometer, nor will it regulate the sun, but it is a good, reliable timekeeper. Sent by express for $5.75. If wanted by mail add 25c. for postage.

This movement in a solid silver case, described as above, only $9.50. ☞

W. I. PHILLIPS, Publisher, 221 West Madison Street, Chicago, Ill.



MASONIC CHART.

ILLUSTRATING THE RELATION OF SOME OF THE DEGREES AND RITES IN FREEMASONRY TO EACH OTHER.

The accompanying chart represents one hundred and forty two degrees.

1. The American Rite of 13 degrees;
2. The Scotch Rite of 33 degrees;
3. The Egyptian Rite of 96 degrees.
4. The Mystic Shrine of one degree.
5. The Eastern Star of 5 degrees for Master Masons and for women. These are side degrees, and not genuine masonry.

The Symbolic degrees, or Blue Lodge of three degrees, are common to every Masonic rite, whether American, Scotch, or Egyptian, or whichever of the Masonic rites, named in Mackey's Masonic Encyclopedia one may choose to investigate.

This chart shows in the Blue Lodge the position of the Worshipful Master and some of the other officers of the lodge. Several positions of the candidate who is being initiated are also shown. In the Master Mason's degree is recognized the murder, burial and resurrection scene so full of religious significance to Freemasons.

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Secret Societies

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ON FREEMASONRY.

Freemasonry Illustrated. First three degrees. 376 pages cloth, 75c; paper, 40c.
The accuracy of these expositions attested by affidavits of Jacob O. Doesburg and others.

Freemasonry Illustrated. 640 pages, cloth, $1.00; paper, 75c.
A complete exposition of the Blue Lodge and Chapter consisting of seven degrees. Profusely illustrated.

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Scotch Rite Masonry Illustrated. 2 vols. Per vol., cloth, $1.00; paper, 65c.
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Vol. II comprises the degrees from 19th to 33rd inclusive, with the signs, grips, tokens and passwords from 1st to 33rd degree inclusive.

Hand-Book of Freemasonry. 274 pages, flexible cloth, 50c.
By E. Ronayne, Past Master of Keystone Lodge No. 639, Chicago. Gives the complete standard ritual of the first three degrees of Freemasonry.

Freemasonry Exposed. By Capt. William Morgan. 110 pages, paper, 25c.
The genuine old Morgan book republished.

Allyn's Ritual of Freemasonry. By Avery Allyn. Cloth, $5.00.
Contains the fully Illustrated Ritual of the Blue Lodge, Chapter Council and Commandery, 11 of the Scotch Rite Degrees, several Masonic side degrees and what is termed a Key to the Phi Beta Kappa, and the Orange Societies.

Duncan's Masonic Ritual and Monitor. Cloth, $2.50.
Profusely illustrated with explanatory engravings, and containing the ritual and work of the order for the seven degrees, including the Royal Arch. Though extensively used as an Instruction Book and one of the best in the market, it is not as accurate as "Freemasonry Illustrated."

Richardson's Monitor of Freemasonry. Cloth, $1.25; paper, 75c.
Contains the ceremonies of Lodges, Chapters, Encampments, etc. Illustrated. Although extensively used in conferring the higher degrees, it is not only very incomplete but inaccurate especially as regards the first seven degrees, and as to the higher degrees it gives but a description and general idea of the degrees rather than the full ritual.

Look to the East. A ritual of the first three Masonic Degrees by Ralph Lester. Cloth, $2.00.
Notwithstanding the high price this book is very inferior in every way to Freemasonry Illustrated or the Handbook of Freemasonry at a quarter the price.

Ecce Orienti. Pocket size, full roan, flap, $2.50.
The Complete Standard Ritual of the First Three Masonic Degrees in Cypher, with complete Floor Charts of Initiating, Passing and Raising a Candidate.

Cabala. Pocket size, full roan, flap, $2.50.
The Complete Standard Ritual of the Chapter Masonic Degrees; 4th to 7th inclusive, in Cypher. Giving the degrees of Mark Master, Past Master, Most Excellent Master and Royal Arch.

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The Complete Ritual of the Commandery Masonic Degrees, Knights of the Red Cross, Knight Templar and Knight of Malta, 11th to 13th degrees.

Nobles of the Mystic Shrine. Revised and enlarged edition, 40 pages, paper, 25c.
An Illustrated Ritual of the Nobles of the Mystic Shrine. This is a Side Masonic degree conferred only on Knights Templar and on Thirty wo degree Masons.

Thirteen Reasons why a Christian should not be a Freemason. By Rev. Robert Armstrong. 16 pages, 5c.

Freemasonry Contrary to the Christian Religion. By "Spectator," Atlanta, Ga. 16 pages, 5c.

Hon. Thurlow Weed on the Morgan Abduction. 16 pages 5c.
This is the legally attested statement of this eminent Christian journalist and statesman concerning the unlawful seizure and confinement of Capt. Morgan in Canandaigua jail, his removal to Fort Niagara and subsequent drowning in Lake Ontario.

Freemasonry a Fourfold Conspiracy. 16 pages, 5c.
Address of Pres. J. Blanchard. This is a most convincing argument against the lodge.

Mah-Hah-Bone; 589 pages; $1.00
Comprises the Hand Book, Master's Carpet and Freemasonry at a glance.

ON ODD-FELLOWSHIP.

Revised Odd-fellowship Illustrated. Cloth, $1.00: paper cover, 50cts.
The complete revised ritual of the Lodge Encampment and Rebekah (ladies) degrees, profusely illustrated, and guaranteed to be strictly accurate; with a sketch of origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by ex-President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge.

Odd-fellowship Judged by its own utterances; its doctrine and practice examined in light of God's Word. By Rev. J. H. Brockman. Cloth, 50c; paper cover, 25c.
This is an exceedingly interesting, clear discussion of the character of Odd-fellowship, in the form of a dialogue.

Sermon on Odd-fellowship and other secret societies, by Rev. J. Sarver, pastor of Evangelical Lutheran church. 10c. each.
This is a very clear argument against secretism of all forms and, the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers, is clearly shown by their confessed character as found in their own publications.

OTHER RITUALS.

Revised Knights of Pythias, Illustrated. Cloth, 50c: paper cover 25c.
An exact copy of the new official Ritual Adopted by the Supreme Lodge of the world, with the Secret work added and fully Illustrated.

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The full Illustrated Ritual of Ancient Order of the Orient or the Oriental degree. This is a side degree conferred mostly in Knights of Pythias lodges.

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A full and accurate exposition of the degrees of the lodge, temple and council.

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Edited by Rev. A. W. Geeslin. Illustrated with engravings.

Ritual of the Grand Army of the Republic. 10c. each.
The authorized ritual of 1868, with signs of recognition, pass-words, etc., and ritual of Machinists' and Blacksmiths' Union, (The two bound together.)

Knights of Labor Illustrated. 25c.
("Adelphon Kruptos.") The complete illustrated ritual of the order, including the "unwritten work."

Adoptive Masonry Illustrated. 20c. each.
A full and complete illustrated ritual of the five degrees of Female Freemasonry, by Thomas Lowe.

Red Men Illustrated. In cloth 50c. each, $2.00 per dozen postpaid.
The Complete Illustrated Ritual of the Improved Order of Red Men, comprising the Adoption Degree, Hunter's Degree, Warrior's Degree, Chief's Degree, with the Odes, etc.

The Foresters Illustrated. Paper. cover 25c. each, $2.00 per dozen.
The Complete Illustrated Ritual of the Foresters, with Installation Ceremonies.

United Sons of Industry Illustrated. 15c. each.
A full and complete illustrated ritual of the secret tradesunion of the above name, giving the signs, grips, passwords, etc.

Rituals and Secrets Illustrated. $1.00, each.
Composed of "Temple of Honor Illustrated, Adoptive Masonry Illustrated," "United Sons of Industry Illustrated," and "Secret Societies Illustrated."

MISCELLANEOUS.

History Nat'l Christian Association. 10c. each.
Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought, the Articles of Constitution and By-laws of the Association.

Secret Societies. Cloth 35c, paper 15c.
A discussion of their character and claims by Rev. David McDill, Pres. J. Blanchard and Rev. Edward Beecher.

The Master's Carpet or Masonry and Baal Worship Identical. Bound in fine cloth. 400 pages. 75c.
Explains the true source and meaning of every ceremony and symbol of the lodge.

Disloyal Secret Oaths. 5c.
By Joseph Cook, Boston. He quotes the law of Vermont which makes the administration of the Masonic oaths illegal. Joseph Cook's address is a national treatment of a national subject, and very valuable for reference.

Light on Freemasonry. By Elder D. Bernard, Cloth, $1.50. paper, 75c.

Finney on Masonry. Cloth 75c., paper 35c.
The character, claims and practical workings of Freemasonry. By ex-Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes.

Masonic Oaths Null and Void: or Freemasony Self-Convicted. 207 pages. Postpaid, 40c.
This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them.

Judge Whitney's Defence before the Grand Lodge of Illinois. 15c.
Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry.

General Washington Opposed to Secret Societies. 10c.
This is a re-publication of Governor Joseph Ritner's "Vindication of General Washington from the Stigma of Adherence to Secret Societies," communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason.

Morgan's Exposition, Abduction and Murder and Oaths of 33 degrees. 304 pages, cloth, $1.00,
"Composed of Freemasonry Exposed," by Capt. Wm. Morgan; "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's, Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees."

Sermon on Masonry. 5c. each.
By Rev. W. P. McNary, pastor of United Presbyterian church.

Oaths and Penalties of Freemasonry, as proved in court in New Berlin trials. 10c.
The New Berlin trials began in the attempt of Freemasons to prevent public initiation by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons swore to the truthful revelation of the oaths and penalties,

Grand Lodge Masonry. 5c. each
Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities.

Masonry a Work of Darkness, adverse to Christianity, and inimical to Republican Government. 15c.
By Rev. Lebbeus Armstrong (Presbyterian) a seceding Mason of 21 degrees.

Sermon on Masonry. 5c. each.
By Rev. J. Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio.

Story of the Gods. Postpaid, 10c.
By I. R. B. Arnold. Brief sketches from the mythology of Rome, Greece, Egypt, India, Persia, Phrygia, Scandinavia, Africa and America, showing the relations and unity of the past and present systems. The idolatrous worship of the Masonic lodge is thus clearly seen and understood.

Masonic Outrages. Postpaid, 20c.
Compiled by Rev. H. H. Hinman. Showing Masonic assualt on lives of seceders, on reputation, and on free speech; its interference with justice in courts, etc.

History of the Abduction and Murder of Capt. Wm. Morgan. 25c.
As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan.

The Anti-mason's Scrap-Book. 25c.
Consisting of 53 "Cynosure" tracts. In this book are the views of more than a score of men, many of them of distinguished ability, on the subject of secret societies.

The Image of the Beast; A Secret Empire; or Freemasonry a Subject of Prophecy. By Rev. Richard Horton. Third Edition. 200 pages, cloth, 60c.

Sermon on Secretism, 5c. each.
By Rev. R. Theo Cross, pastor Congregational church, Hamilton, N. Y. This is a very clear ayra of the objections to all secret societies, and to Masonry especially, that are apparent to all.

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HISTORY OF A WEEK.

Tuesday April 14.

All over the country yesterday the receipts of base ball games were devoted to a fund for a monument to the memory of Harry Wright, the veteran base ball player, who died recently.

The result of the meeting of Emperor William and King Humbert has been, say the European wiseacres, to renew the dreibund until 1902 on an offensive and defensive basis.

A Toledo undertaker is said to have discovered the old Egyptian method of preserving the bodies of the dead.

United States Consul Hammond, at Buda Pesth, transmits to the state department an interesting report upon the millennial exhibition at that place to commemorate the 1,000th anniversary of the foundation of Hungary.

While William Russell and his family were attending church at Chicago burglars entered their home and stole nearly $200 worth of silverware and clothing.

Wednesday April 15.

The New York Times has been sold to Adolph S. Ochs, proprietor of the Chattanooga Times.

A fine calla lily, dead black in color, is said to be in the possession of a woman at Switzer, Kan. The lily is described as being fourteen inches long and growing on a stem fourteen inches long and of natural, healthful growth.

Russia has decided to create a smaller monetary unit than the rouble. It will be a quarter of a dollar, and called a russ.

The body of an unidentified man was taken from the river near the Harrison street bridge, Chicago. He was six feet in height, weighed 200 pounds and was about 35 years old.

The question of the admission of women as delegates to the general conference of the Methodist Episcopal church has been practically settled in their favor. The vote to date is 6,937 in favor of the amendment and 2,187 against it. This gives the required majority, with 375 votes to spare.

Lyman Trumbull is expected to be out of bed within a week, unless some unlooked for complication should follow the surgical operation performed upon him.

Thursday, April 16.

Mrs. Clarissa Bump, aged 103 years, died at her home in North Bend, O.

Will Wood, who was implicated in the murder of Pearl Bryan, has been released and is a free man, the prosecution having no case against him that it cared to go to court with.

Ex-President Benjamin Harrison will preside at the annual contest of the Northern Oratorial association, which will be held at the Auditorium, Chicago, May 1.

Friday, April 17.

Major George A. Armes, U. S. A., retired, who achieved notoriety last May on account of his arrest for trouble with Lieutenant General Schofield, is being sued by his wife for divorce on the ground of ill temper and cruelty.

The first victim of the heat for the season is reported from Philadelphia, where George Sebala was overcome and died in a hospital.

Five hundred Italian immigrants, held at Ellis Island, New York harbor, for deportation made a break for freedom and were only restrained by the revolvers in the hands of their guards.

According to report Senator Tillman blushed at Denver when an aged female suffragist threw her arms around his neck and gave him a hearty kiss in the presence of 8,000 people.

Saturday, April 18.

John Hoey and William Burns were killed and John Wilson, Mat Connolly and John Dooley severely injured by the explosion of the converter in the works of the American Glucose company at Peoria, Ills., yesterday morning.

Nikola Tesla has by means of X rays seen through the bodies, bones and all, of three of his assistants placed in a line.

General Booth has cabled from London to New York instructing the officials in charge there to publish the letters in their possession in regard to the charges made by Ballington Booth against the general and his administration.

Five children were smothered to death by a fire in a four-story tenement block at Turner's Falls, Mass.

Bob Fitzsimmons and his pet lion came in contact with a live wire at Cleveland, and the lion, who was chained on the roof of the building, jumped over the side and was strangled by his chain. Bob was burned across the thighs and dazed for an hour.

The British budget, which was presented to the house of commons, gives the surplus for 1895-6 as £4,210,000. The estimate of expenditures for the current year is £100,047,000 and the calculated revenue £101,755,000.

Monday, April 20.

Despondent because of the accidental destruction of $100 Justice of the Peace Henry E. Bancroft, of Gloucester, N. J., committed suicide.

The supreme tribunal of the Knights of Pythias has decided that the law excluding gamblers and drunkards is not retroactive, and does not affect those who were members previous to its passage in 1894.

The Window Glass Workers' association, which is the wealthiest labor organization in the world, is talking of responding to the shut-down of glass factories by establishing co-operative factories.

The Conway Cabinet company, of Milwaukee, has made an assignment to Charles W. Norris. The company manufactured mantels, cabinets, etc.

It has finally been decided to hold the national encampment of the uniformed rank of the Knights of Pythias at Cleveland, O., Aug. 24 to 31.

The Pillsbury "A" mill, at Minneapolis, has just completed a remarkable six-day run, having made during that time 61,287 barrels, an average of over 10,300 barrels per day for the six days.

NATIONAL LEGISLATURE.

Synopsis of Proceedings in Both Houses of Congress.

WASHINGTON, April 15.—Yesterday was Senator Morrill's birthday. He is 86 and hale and hearty. The senate chaplain noted the fact in his prayer and the senate ordered the prayer put in the record. Morrill was warmly congratulated by many senators. The question of the resolutions to investigate bond issues came up and it was agreed that they should be considered at the conclusion of two speeches on the Dupont case, which was debated yesterday without action. Squire spoke for coast defenses.

In the house the fortifications appropriation bill carrying $11,384,613 in appropriations and authorized contracts, was passed without amendment, and the conference report on the legislative, executive and judicial appropriation bill taken up, the changes agreed to and the bill sent back to conference. The change in the fee system has not yet been settled.

WASHINGTON, April 16.—The house decided in favor of the sitting member in the Gorman vs. Latimer election contest from South Carolina. When the resolution on the appointment of managers of Soldiers' Homes was taken up Blue of Kansas antagonized General William B. Franklin as one manager, charging him with being a friend and supporter of Governor Smith, of the Leavenworth Home, whom Blue charged with drunkenness and other misdemeanors in office. Franklin was defended by Steele and others and the debate was a warm one, but was not completed.

The senate put in the day on the Dupont contested election case. A few bills of no general importance were passed.

WASHINGTON, April 17.—The resolution for an investigation of recent bond issues was taken up in the senate and Hill made a sensational and dramatic speech in opposition, in which he referred to all the newspapers scandals of late years connected with congress, and defended the administration. Gray spoke on the Dupont case.

Blue's fight against the reappointment of General William B. Franklin as a member of the board of managers of the National Home for Disabled Volunteers terminated unsuccessfully in the house. His amendment to substitute the name of General O. O. Howard for that of General Franklin was rejected—61 to 149. The resolution was adopted that appoints Franklin, Steele, Beal, Fessenden and Henderson the board of soldiers' home managers. A few minor bills were passed.

WASHINGTON, April 18.—After a dispute as to who was delaying business in the senate Vilas spoke against the resolution to open the Uncompahgre reservation to settlers. Then Hill gave another section of his speech on the bond inquiry, declaring that the Democrats should stand by the administration. The Pacific railways bill was introduced and Allen in the course of an acrimonious colloquy with Gear charged the latter with falsehood. The words ware demanded to be taken down, but a motion to let Allen proceed was carried. Hoar spoke in favor of the bond inquiry. Adjournment to Monday.

The house passed four pension bills at the day session, one for the widow of Rear Admiral Foote, $50 per month. At the night session the widow of General Vanderver, of Ohio, was granted a pension of $70 per month.

WASHINGTON, April 20.—The house paid tribute to the memory of the late Representative Cogswell of Massachusetts. The tributes to his memory reflected the high esteem in which he was held, and departed from the stock eulogies customarily delivered on such occassions. Before the eulogies began Cannon reported the general deficiency, the last appropriation bill. After the eulogies had been pronounced on Cogswell the house adjourned as a further mark of respect. During the session, Cannon, by an eloquent appeal, secured unanimous consent to the passage of a pension bill for a constituent of his. He made a personal appeal to Talbert of South Carolina, who had objected to the bill, with such effect that Talbert withdrew his objection, visibly touched by the pathos of the soldier's story as told by Cannon.

WENT DOWN IN A SQUALL.

Fishing Schooner Wrecked and Nine of Her Crew Lost.

NEW YORK, April 20.—A special to The Press from New Bedford, Mass., says: Nine Gloucester fishermen were lost off Long Island on Friday night when the fishing schooner J. W. Campbell, of Gloucester, was sunk in a squall. The seven survivers arrived here last night to tell the story. They were brought into port by the tug Gladiator from the schooner Norman, which picked them up after they had spent the entire night and day in an open boat without food. The names of those lost are: Captain Robert Smith, John McGuire, Frank Sylvia, Thomas Rogers, George Ela, William McAllister, Abel McCormey, George Graham and Charles Doherty—all of Gloucester. The sinking of the Campbell was remarkable in several respects. The fatal squall was one of the most sudden and terrific in the memory of the surviving seamen. It was all over in about a minute. It happened so quickly and there was so little warning that there was no time to avert calamity or provide for escape.

As it was it seems remarkable that there was a single survivor. The escape seemed but a trick of fate. When the squall struck her the vessel careened under the terrible blow and all realized that their lives were in danger. Seven of the sixteen sailors quickly clambered up the masts. No sooner had they done so than a second and far more powerful gust of wind struck the craft and seemed to lift it bodily out of the sea. Then, as if in a mighty grasp, the vessel was wrenched and given a sudden twist with such violence that the masts snapped off even with the deck, like toothpicks, and were hurled far away from the reach of the vortex made by the ship as she fell back into the water and sank like a piece of lead.

This is the story as told by the survivors. They left New York at 8 o'clock Friday night and the squall struck them soon afterward. There was not the slightest warning. The wind was blowing only about two knots and everything seemed favorable for a smooth trip. After the squall subsided the moon came out and by its light the seven survivors who still clung to the masts, in spite of the awful shock of being thrown through the air and striking the water as they did, were able to find a dory in which they climbed after bailing it out. All night long and all the next day they drifted helplessly about the sound without food or water. Then they were picked up by the schooner Normal.

WAR SITUATION IN CUBA.

As Claimed by Official Advices—Rebels Meet a Bloody Defeat.

HAVANA, April 20.—Lieutenant Colonel Elota, with the battalion of Luzon, engaged the insurgents near Cienfuegos in Santa Clara province. The insurgent band was a numerous one and hot fighting speedily ensued. The reports show that the Spaniards took the insurgents' position by a brilliant bayonet charge. The enemy left on the field eighty-six killed and carried off more than 200 wounded.

The amount of the Spanish loss is not stated in detail, but it is reported that Captain Laso, a doctor, one lieutenant, and eight guerrillaros were wounded. The next news from Pinar del Rio is awaited with eager interest, both by the Spanish authorities and by the sympathizers with the insurgents.

The columns within or west of the military line south from Mariel have been largely reinforced, and the military authorities announce their intention to force Maceo to fight or to come towards the line. The line they consider impregnable, and they believe that they will thus entrap Maceo.

Carlisle at Chicago.

CHICAGO, April 16.—Hon. John G. Carlisle spoke on the currency question at the Auditorium last night before an audience that filled the great hall to the utmost. The address was delivered under the auspices of the laboring men of Chicago, and they were there in full force, nearly three-quarters of the crowd being working men. Many local Democrats were anxious to obtain an interview with Carlisle on the political situation in Kentucky, but he firmly declined to talk politics in any way. He said that he had come to Chicago to make an address on the currency question, and that nothing could induce him to talk politics. His address was greeted with much applause and gave great satisfaction to his hearers.

MINE MAGAZINE BLOWS UP.

Seven Miners Sent to Eternity by the Blast and Six Badly Wounded.

NIEHAT, Mont., April 20.—An exposion occurred in the Broadway mine at 1:15 o'clock in the morning by which seven men lost their lives and six others are seriously hurt. The dead are: Frank Doran, W. J. Morrison, Hugh McKenzie, Dan O'Leary, D. H. Rose, John Cairns and James T. Gallagher. Seriously wound: Joseph Deroen, James Connelly, George Doran, Charles Smith, Mike Tobin and Matt Brown. Several others were bruised and cut.

The accident occurred in the powder magazine. Frank Doran was looking after the powder when the explosion occurred. It is supposed that his candle must have ignited some powder. He was found twenty feet from the magazine, in another drift, and must have seen the danger and tried to escape. The men had just finished eating their midnight luncheon and were on their way back to work. Thirty of them had to pass this magazine, and it exploded as about half of them were past. Those in the center were the dead and seriously wounded. The mine is badly caved in. Superintendent Cooney says there could not have been over thirty pounds of powder in the magazine at the time.

BIG COMBINATION IN SHOVELS.

Will Affect the Price of 400,000 Dozens of Those Utensils.

ANDERSON, Ind., April 20.—At a recent meeting in Boston two weeks ago the formation of a trust taking in the fourteen shovel fatories in the United States was begun and it has been completed here. The Anderson plant, owing to its location in the natural gas belt, seems to have forced the others to make a trust, as the shovels made here were made so cheaply that the prices became demoralized. The output determined upon will now not be over 400,000 dozen per annum, and all product will be handled from one place, either Anderson or Pittsburg.

Gone After a Gang of Smugglers.

SPOKANE, Wash., April 20—An organized gang of smugglers has been operating extensively on the Colville reservation, running contraband Chinamen across the Canadian border into the United States. Officials are after them.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Annual Meeting of the National Christian Association on Thursday, May 14. Read the Annual Meeting announcement on 9th page.

"I wouldn't be a minister and be a Mason," said a minister who had withdrawn from the lodge. The remark is suggestive.

If you could buy Masonry for what it is worth and sell it for what it claims to be worth you could found a college or buy a railroad.

Miss Willard and Miss Gordon sailed for England on the Paris, April 22. She is somewhat worn with her seven months arduous work in the South, and expects to rest until autumn.

Mrs. Sallie F. Chapin, of Charleston, S. C., died April 19th. She has long been denominated the Miss Willard of the South, her voice more than any other was heard from W. C. T. U. platforms in all the Southern States.

It seems that the women have lost the fight for representation in the M. E. Conference by eighteen votes in a total of over eight thousand. But we are sure the agitation will go on until all sex distinction both in church and state is blotted out. May God hasten the day.

We are sure that in the Lord's estimation, the strongest church is not the one having the most wealth, or the largest membership, or the largest building; but the church whose membership, whether large or small, are most in sympathy with Christs truth. And the broadest pulpit is the one from which the preacher is permitted to declare the most truth. A pulpit from which the minister is afraid to preach against the lodge, or the liquor power, or corruption in politics is woefully narrow.

The arrogant, selfish, domineering, grasping-for-power Masons are arranging to lay the cornerstone of the Eastern Illinois State Normal school at Charleston on May 27th. Will not the friends of light and of equal rights to all in that part of the State raise a protest that will be heard from the Mississippi to the Lake.

REV. P. B. WILLIAMS.

We know that *Cynosure* readers will be much gratified to see this portrait of one of the most eloquent and efficient lecturers of the National Christian Association. Born in Ohio in 1847 and entering the army in his fifteenth year he served his country nearly four years and was engaged in thirty-seven hard-fought battles in which he was four times wounded. At the age of twenty he was thoroughly converted and cast in his lot with the United Brethren church. In 1871 that staunch old anti secretist, Rev. Wm. Miller, of Ohio, signed his licence and sent him forth to preach the Gospel of Christ. He was an able and successful pastor of congregations at Lockington, Blanchester, West Elkton and Elida, Ohio; and at Zanesville and Indianapolis, Ind., and at Portland, Ore., and Vancouver, Wash.

Rev. P. B. Williams testifies that when he was converted to Christ it was as natural for him to hate Freemasonry and kindred societies as it was for him to breath. He was only eight years of age when his father died and his mother being poor and having a large family, young Williams was sent to live with an uncle who was an ardent Freemason and tried hard to drill it into his young nephew. In the army he was under its influence and frequently heard it lauded to the skies. With such a training and many of his relatives in the lodge it seems remarkable that Bro. Williams from the time of his conversion has always stood in the hottest of the battle against secret societies. He spent several years in evangelistic work, and has received into the church more than three thousand souls. He begins this week an extended lecture tour through Iowa, Illinois, Michigan, Indiana and Ohio.

A New Hampshire farmer, J. L. Galloway, has sued the A. P. A. lodge for $5,000 because they broke his leg while initiating him into that order. Why could not this professedly patriotic order evince its patriotism in some other way than by breaking men's limbs and endangering their lives by indulging in such heathen orgies.

Dr. S. P. Henson said at a dinner in the Coats house in Kansas City, when interrogated in regard to President Harper and the Chicago University: "For a long time I have kept silent about the manner in which Dr. Harper has been running this university as a breeding-place of agnosticism and a destroyer of the old faith in the Bible. The university is now surrounded by an atmosphere of mental and religious unrest. I would not think of sending a son or daughter of mine to this university. I would rather see a man like R. G. Ingersoll at the head of it than Dr. Harper."

Startling evidence is accumulating which proves that the politics of our country are being more and more controled by secret orders. The *Christian Nation* says that the Advisory Board of the A. P. A. has singled out Gov. McKinley to brand him as adverse to their order. The Cleveland *Leader* comes to his defense and announces that "Mr. McKinley is not a member of the ancient order of Hibernians nor of the A. P. A. However he is a Freemason, Knight Templar, Knight of Pythias, a G. A. R, a member of the Union Veteran Legion and of the Sons of the American Revolution, of the Loyal Legion and of a college fraternity.

Two elegant and interesting booklets of thirty-two pages each have recently been published by the N. C. A. The first was compiled by General Secretary W. I. Phillips, and entitled "Testimonies to Members of the Congregational Church." It was extensively circulated at the National Triennial Council of Congregational churches at Syracuse, N. Y., last autumn. The other entitled "Facts and Photographs," was published last week, and compiled by Director J. M. Hitchcock, and designed to be largely circulated at our Annual Meetings, May 13, 14. These booklets are printed upon excellent paper, and contain testimonies on the lodge question from a large number of the most prominent ministers, evangelists and Statesmen; some not heretofore published. They contain also the portraits of Revs. A. J. Gordon, R. A. Torrey, W. G. Moorehead, Joseph Cook, B. Carradine, M. C. Ranseen, Howard Crosby, Francis E. Willard, John Quincy Adams, William H. Seward, Charles G. Finney, Charles A. Blanchard, E. P. Goodwin, I. J. Lansing, D. L. Moody, Geo. F. Pentecost and Jonathan Blanchard. These books are admirable adopted not only for preservation as souvenirs of important meetings and as books for reference, but to put in the hands of friends to interest them in the anti-secret reform.

THE DAY OF PROMISE COMING.

AS SUNG BY GEO. W. CLARK.

Behold the day of promise comes,
Full of inspiration.
The glorious day by prophets sung
For the healing of the nations.
Old midnight errors flee away,
They soon will all be gone;
While angel voices seem to say,
The good time's coming on.

Chorus.—O the good time, the good time,
The good time's coming on,
Yes, the good time, the good time,
The good time's coming on.

Already in the golden East
The glorious light is dawning;
And watchmen from the mountain tops
Can see the blessed morning;
Thro'out the land their voices ring,
While all the world is wondering,
And e'en lodgemen begin to spring,
As they hear the thunders rumbling.—Chorus.

The captives now begin to rise,
And burst their chains asunder;
And politicians stand aghast,
In anxious fear and wonder.
The bondman shall no longer sigh
Beneath his galling fetters;
He's seen the dawn of freedom now,
And reads the golden letters.—Chorus.

And all the devil's distilleries
Shall burn and fall together;
Tobacco, brandy, beer and wine—
And all such whatsoever.
The world e'er long shall feel the fire,
And soon the poor besotter
To save himself from burning up,
Shall jump in the cooling water.—Chorus.

And men redeemed, no more shall bow
To oath-bound clan and cabal,
Nor trade-rings shake the nation's good,
But truth shall make all stable;
But rum, and ring, and cable-tow,
Sword, apron, sash and buckle,
Shall all at last to limbo go,
While honest hearts shall chuckle.—Chorus.

THIS, THAT AND THE OTHER.

BY. PROF. SIMPSON ELY.

One of the worst features of lodgery is its immunity from discussion. As long as discussion is shut off it is impossible to turn on the light.

Now and then an article against lodges is admitted into the columns of a religious paper, and just as we begin to rejoice that there is an editor sufficiently independent to let the question be ventilated we are informed that no more articles will appear. This was the course of the *Christian Standard* of Cincinnati some months ago, and, more recently, of the *Christian Oracle* in Chicago.

After a few articles pro and con appeared, the editor said, "the controversy was growing into an interminable and unprofitable one." Thus the discussion must stop! Meanwhile lodges are increasing as never before, and men are crowding into them, robbing the church of its membership and of the energy, time and money that should be devoted to it. Where I am now holding a series of Gospel meetings, just now the members are so occupied with some special work in the lodges, that they cannot attend the meetings with any regularity. The church is languishing and souls are dying, but the lodge must not be neglected! Thus a human, worldly institution, made up largely of sinful. godless men, is given precedence over the church! How long, O Lord, how long?

The *Oracle* sagely remarks: "It is our judgment that the best way for Christians to put down secret benevolent societies, as Masonry, Odd-fellowship, etc., is to fill the church of Christ so full of fraternity, and good works toward all men, especially to them who are of the household of faith, as to leave no room for such societies."

Thus the editor unwittingly admits that secret societies ought to be "put down." If they should be "put down" they must be wrong. If they are wrong then religious journals should be open to arguments against them. What though the controversy should be interminable? The warfare against sin must be an irrepressible conflict.

The *Oracle* confers an unmerited honor upon Masonry and Odd-fellowship, when it calls them benevolent. It were as well to call a fire insurance company benevolent. Masons and Odd-fellows pay a big price for all the material advantages that come to them. Pure benevolence expects nothing back. The lodge men are "in it" "for revenue only." One third of the vast sums of money paid by the Odd-fellows of Illinois goes to the needy members or their families. The other two-thirds pays for the lodge machinery. It takes the bulk of their offerings to oil its wheels. Benevolence indeed! The whole lodge system is born of selfishness and narrowness.

The *Oracle* advises the church to fill itself with fraternity and benevolence and thus "put down" the lodges. This is a most unkind reflection upon the church. It is the only truly benevolent society in the world, and it is a matter of wonder that it is accomplishing so much in this direction when so many of its members are mixed up with these worldly organizations, and thus dissipating the means that should flow into the treasury of the Lord. It would be much better for the *Oracle* to advise its lodge readers to cut loose from the worldly organizations, and make Christ and the church all in all to them. Then would the church be bright as the sun, fair as the moon, and terrible as an army with banners.

Recently I have met two preachers, each on his way to a neighboring town to lecture, one for the "Woodmen" and one for the "Workmen." The lodges feel that they have scored a great victory when they can initiate a preacher into their mysteries. They have forever stopped his mouth against them, and he gives them prestige among the people. It is too bad that the preachers suffer themselves to be "taken in."

The Masons claim that it is un-Masonic to ask anyone to become a Mason. And yet I have been frequently importuned to become a Mason. Our preacher, where I am now in a meeting, says that he has been begged again and again to become a member of the Masonic lodge. They have even gone so far as to assure him that his initiation shall be without money and without price. Thus far he has resolved to be a free man in Christ Jesus. I hope he may never be entangled with their yoke of bondage.

To-day in passing by the Methodist church in Cuba, Illinois, I noticed a stone in the most conspicuous part of the building bearing this inscription:

Good Faith Lodge,
No. 752,
I. O. O. F.

I am told on good authority that the Odd-fellows paid one hundred dollars for this privilege. How can that church in Cuba ever oppose the evils of lodgery? This is something new to me. It is a strange affair. Another stone in the rear of the auditorium has the inscription, together with the square and compass:

M. E. Church.
1886.

Thus this church is subordinated to the lodge. It gives the lodge the greatest prominence. If the Master were here would he not drive them out with a scourge of small cords?

It is a trick of the lodges to claim great antiquity. They think it gives them an air of respectability. Thus many claim that Masonry existed in Solomon's time. Others claim that Jesus and his most beloved disciple, John, belonged to the order. Of course these claims have no more foundation than the baseless fabric of a dream. The moment the "Workmen" launched their new lodge they dubbed it Ancient Order of United Workmen! Thus they herald a lie to the world. How can a thing just born be ancient? Tut, tut! Shame upon such pretensions!

Kirksville, Missouri.

MASONIC OATHS NOT BINDING.

BY REV. A. MAYN.

Many have felt that Masonic oaths are binding, and hence they are slow to reveal. They have been sworn "ever to hail and never reveal;" yet, though they abominate Masonry in their hearts, still they feel themselves bound by its oaths.

But an oath cannot be binding when there is deception practiced. This is practiced:

1. By assuring the candidate that Masonry will not interfere with his politics or his religion.

2. By swearing him to do that which is wrong. Why did Herod do wrong in keeping his oath made to the damsel? For the oath's sake he killed John the Baptist. His oath was a wicked one. Why were the forty men who swore that they would not eat till they had killed Paul justifiable in violating their oath? Because it was a wicked oath. So, all who have taken Masonic oaths are released as soon as they see that they are wicked oaths. A strong objection to all secret societies is this: a man throws himself in the way of temptation. He is to pray "lead us not into temptation;" then he must avoid temptation.

Is he asked about some of the ritual of a lodge, he may say yes, or he may laugh, or he may not answer at all. But unless he lies outright he is very apt to tell the secret, which he has sworn never to reveal. Once, on an Ohio river steamboat, I met with a colored Freemason who wore the badge on his coat. He took me to be one of that clan, and told me there was a man on board selling a book which revealed the secrets of Masonry. I inquired the name of the author of that book.

He said he could not remember.

Said I, "Was it Morgan?"

"Yes," said he, "that is the name."

Then, thought I, here is a Mason admitting the truth of Morgan's revelation. He further told me that he examined the book, and that the book-seller, seeing he was a Mason, asked him if it told the truth, "and," said he, "of course I denied it." Then, thought I, Masons feel bound to lie when cornered. Here let me say that the testimony of one seceding Mason concerning Masonry is worth more than that of one hundred who feel that they must ever conceal.

One seceder like Rev. Finney, or Rev. Stearns, or Ronayne of Chicago, comes out and faces all opposition at the risk of reputation and even life itself, while the others are sorely tempted to deny and thus to lie. I remember rallying a brother minister about his joining the Masons, referring to his initiation—being partially naked, the rope around his neck when he was made a Mason, and the oaths which he then took. Said I, "you know this is so." He never admitted it nor denied it, but only laughed. You know that was a little better than to lie.

Masons say that Freemasonry has nothing to do with politics. If so, why is it that three-fourths of the offices in the United States are filled by Masons, while they are not the twentieth part of the voters? They certainly help one another into office in a very sly way. This is according to the oath taken in one of the advanced degrees. Shall I say that the religion of Masonry is a false one? Many of its members so claim, and would leave the church rather than the lodge.

Said one just initiated into Royal Arch Masonry to a minister of the Christian church, who was also a Mason, "If that don't save a man, nothing will," referring to that degree. The minister himself told me this. But hear Masonic authors: Salem Town, whose work was endorsed by De Witt Clinton and many other leading Masons, says, "The principles of Freemasonry have the same co-eternal and unshaken foundations, contain and inculcate the same truths in substance, and propose the same ultimate end as the doctrines of Christianity." Page 53. Again: "The same system of faith and the same practical duties taught by Revelation are contained in and required by the Masonic institution." Page 174. "Speculative Masonry combines those great and fundamental principles which constitute the very essence of the Christian system." Page 37. "It is no secret that there is not a duty enjoined, nor a virtue required, in the volume of inspiration, but what is found in and taught by speculative Freemasonry." Page 31.

If this be true, it is no wonder that so many Masons say, "Masonry is as good a religion as I want." But is it true that Masonry is the same as Christianity? As in the Pantheon at Rome, Masonry would take in all the religions of the world. Her members are Jews, Christians, Pagans and Mohammedans. I suppose they leave their various views at the door of the lodge, as A. B. Grosh says of the votaries of Odd-fellowship. See Grosh's Manual of Odd-fellowship. So the Mason must leave Christ out of the lodge. The prayers used in the Masonic lodge must omit this sacred name, the name of Jesus. The minister referred to said, when asked if the Masons

prayed in the name of Christ, "It is common in the West to do so, but in the East it is not done." Of course it is only by sufferance that this is done.

From Albert G. Mackey, Past General Grand High Priest of the General Grand Chapter of the United States, I quote his definition: "Freemasonry is a system of morality veiled in allegory and illustrated by symbols." Again he says that "Free and Accepted Masons are taught to make use of the common gavel for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life; thereby filling our minds as living stones for that spiritual building, that house 'not made with hands, eternal in the heavens.'" Here we see no use for the blood of Christ nor for the influence of the Holy Spirit. The sinner must do the whole work. There are just twenty-five Landmarks of Masonry, he says. Landmark XIX reads thus: "That every Mason must believe in the existence of God as the Grand Architect of the universe—not a word about a Saviour. One of the emblems, "The Blazing Star", is said by Webb to be "commemorative of the star which appeared to guide the wise men of the East to the place of our Saviour's nativity. This, which is one of the ancient interpretations of the symbol, being considered as too sectarian in its character, and unsuitable to the universal religion of Masonry, has been omitted since the meeting of grand lecturers at Baltimore in 1842." Thus they exclude the very emblem of the Saviour out of the lodge.

Whitehall, Ind.

EXPERIENCES AS A FREEMASON.

BY E. RONAYNE, PAST MASTER KEYSTONE LODGE, NO. 639, CHICAGO.

There is one of two things about a public discussion of this nature, the speaker is either a fool or a knave. In the first place a man who has never been a member of a secret order cannot be posted upon the subject; in fact the discourse falls flat. On the other hand a man who at any time has been a member of any order and will deliberately divulge its secret workings is a traitor of the deepest dye and not worthy to be countenanced in any community. None but a fool or lunatic would do an act so base—the former, we are sorry to say, are not provided for by law, while the latter should be cared for by the State in which they live instead of being turned loose upon the public.—*Humboldt, Neb., paper.*

In relating my experiences as a Freemason I left the readers of the *Cynosure* and myself some time ago standing one night on the floor of a Master Mason's lodge in the city of Quebec about the beginning of 1859. Up to that night I had been diligently groping my way in darkness and gloom, "neither naked nor clothed, barefoot nor shod," with a hoodwink over my eyes and a rope around my neck, arm or body, looking for the wonderful and mysterious secret ignorantly supposed to be *only* in the possession of Freemasons; and now that I had reached the summit of Ancient Masonry I was cooly informed that the pretended Masonic secret was lost, and I must therefore be satisfied with receiving a *substitute* in the shape of a jumble of meaningless syllables called Mah-hah-bone and the lion's paw.

I have many a time since thought that the "lion," a grip of whose paw I received that night, must be nothing less than that "roaring lion going about seeking whom he may devour" (Pet. 5:8); and the more I examine the subject the more I am convinced of the truth of this, for as it was once said of slavery, that it was "the sum of all human villainies," so it can be asserted with an equal degree of truth that Freemasonry is the sum of all human falsehood, and hence must be without doubt a full-grown offspring of that lion above alluded to.

Having taken a mock oath that I would never reveal, but on the other hand would always conceal the lost Masonic secret, which must be rather a difficult thing to do under the circumstances, I certainly would have kept my promise as well as I could but I very soon discovered that even the poor excuse for a substitute they gave me was worse than no secret at all, as it had been published in book form in England in 1825, that is seven years before I was born, and that one Capt. Wm. Morgan had been murdered by the Masons of Western New York for publishing this very same substitute in 1826. At the time I became a Mason I was a member of Aughrim Lodge No. 535, of the Orange Association; and one of my brother Orangemen in particular was very much displeased that I joined the Freemasons, thinking that possibly I would soon grow tired of Orangeism and give all my time and energy to Freemasonry. He therefore used every effort possible to show me what a fabulous humbug Masonry was, and with this object especially in view brought me a book one evening, saying as he handed it to me, "Here, Ned, take and read this; I think you'll learn from it more real Freemasonry than little Billy Sweatman could impart to you in Harrington Lodge."

I took the book, hid it away so that none of my family could find it, and on examining it when I had a chance I found to my great surprise that it was the Masonic ritual word for word, revealing the substituted secret "Mah-hah-bone," "lion's paw" and all just as I had received it in the lodge, only couched in much better language. I have a copy of this book now before me which is styled "Manual of Freemasonry," by Richard Carlisle, and published first in London in 1825. I saw at once then that there was and that there is no secret whatever in Freemasonry, real or substituted; and of course so far as I individually was concerned the whole glamor surrounding the miserable farce was entirely gone.

And to make the matter still worse this same Richard Carlisle, who thus wrote out and published the alleged secrets of Masonry, was himself never initiated, passed or raised in a Masonic lodge, but as he declares in his preface, "it was communicated to him by Masons; it was confirmed by other Masons; it has been the Standard Manual of Masonry since it was first published in the *Republican* in 1825; it has made many Masons without the lodge initiation, and by its directions I have been assured," he says, "that men who were never in a lodge have successfully and profitably taught practical Masonry."

Soon after that I got a copy of Richardson's Monitor, revealing by means of correct wood-cuts all the so-called secrets, including the signs, grips and passwords of some twenty-eight or thirty Masonic degrees; and then shortly after coming up to Chicago I got hold of a copy of "Duncan's Ritual," giving the whole of Masonry up to and including the seventh or Royal Arch degree, word for word as it is in the Blue Lodge and chapter all through.

Now won't you please remember that when going into Masonry I covenanted and paid for secrets, great and mysterious, and I simply received a bogus substitute, and even that substituted secret had been published to the world seven years before I was born. How then can it be truthfully asserted that I have violated my Masonic obligation in publicly working the Masonic degrees and in publishing those degrees just as they are in the lodge? On the contrary I maintain that I was swindled, and so is every Masonic candidate swindled to-day, because what the lodge charges from $25 to $75 for can be purchased through any respectable book store for fifty cents.

Is it any wonder then that Masonry has the "lion's paw," yes, and the "lion's share" also, and that the "lion must surely be that "roaring lion going about seeking whom he may devour?" I paid $25 expecting to obtain a wonderful secret but instead received only a silly, clumsy substitute—the real simon pure article being lost—and then I'm accused of violating my obligation because I expose the swindle. Talk of "the sum of all human villainies;" why it is not possible for even Satan himself to invent anything that can beat Freemasonry.

104 Milton Ave., Chicago.

DID FREEMASONRY MURDER MORGAN?

BY ELDER J. L. BARLOW.

Your attention is now invited to the evidences which go to fasten this foul crime upon the order itself, and not upon a few isolated individuals. In the very beginning of judicial proceedings to bring the conspirators to trial we see the hand of the order stretched out to protect its agents. The grand jury in Genesee county had for its foreman a Dr. Butler, himself one of the conspirators. He was a Knight Templar and a large portion of the jury were Masons; and here the keynote of Masonic interference with justice, in these celebrated trials was struck, nor was it departed from until their close, near five years later.

This model juryman said to an associate on the jury, also a Templar, "A majority of the jury are Masons; we have got the stuff in our own hands; our friends must not be indicted." Mr. Stone says of this: "It was the first direct evidence yet disclosed that Freemasonry was, at least in that section of the State, endeavoring to impede the march of justice even in its very sanctuaries, and glad should I feel could it truly be said it was the last. But it so happened that the sheriffs of all the counties of that district of country were at that time Masons." "It was then the law that the grand jurors were selected and summoned by the sheriffs. And it generally occurred that large majorities of the juries so summoned were Masons, likewise. This was the fact in January of 1827 at the Niagara county general sessions. Eli Bruce, the sheriff, and one of the conspirators, summoned sixteen Masons on that grand jury."

We next see the institution in New York City. "In March, 1829, a man named Avery Allyn made affidavit in New York City, setting forth, among other things, that in March, 1828, he attended an encampment of Knights Templars at St. John's Hall for the purpose of perfecting himself in the higher degrees; that during the evening the Templar who officiated as prelate stated to him that they were certain of Morgan's death; that the person who had executed the penalty of his obligation upon him had been in that encampment and confessed himself to have been the one who gave him the fatal blow. Another Templar the same evening corroborated the statement, and both avowed that after consultations upon the subject they had furnished the man money and sent him to Europe."

Mr. Stone, after making this statement, goes on to express his entire disbelief in it, speaks of his efforts to unravel the matter and the conviction he arrived at, "that not one word of Allyn's statement was true," and that he so expressed himself, "times without number." Yet with a candor which does him infinite credit, he pursued his investigations and sums up as follows: "I have recently been informed in a manner which leaves not a particle of doubt in my own mind that Howard was in this city at or about the time mentioned." He then goes on to trace him from Buffalo to the village of Erie; thence through Pennsylvania and Maryland to Baltimore.

Here he engaged passage to go to a foreign port. That on going from his hotel to the ship he saw on board the ship the officer in pursuit of him, when he immediately turned away and took passage for Philadelphia, where he consulted a lawyer. From thence he went to New York City, where, says Mr. Stone, "I believe that he was at St. John's Hall; that some unworthy Masons of this city, but who they are I know not, did cherish and provide for him, knowing his situation and crime. I believe further, that he was taken across to Long Island by the aid of his Masonic friends here, and finally put on board a packet-ship bound for England from the lower extremity of Long Island at the entrance of the harbor at Sandy Hook." And thus by the aid and connivance of an encampment of Knights Templars one of the murderers of Morgan was spirited away, and justice was robbed of her lawful prey. The escape of Howard was a fatal blow to the prosecution so far as legal measures were concerned.

Mr. Stone in his 23d letter says: "The conspirators took very efficient measures for escaping indictments even for the minor offence of the abduction. The parties suspected disappeared; witnesses were spirited away; and when attempts were made to procure indictments, witnesses often declined to testify, alleging that they could not do so without criminating themselves." He then refers to Eli Bruce, whose first summoned grand jury for these matters for Niagara county contained sixteen Masons, and says: "Each successive grand jury summoned by him or under his orders while he continued in the sheriffalty was composed, a strong majority at least, of Masons." At the April general sessions of Niagara county, 1827, thirteen of the twenty-one persons present on the grand jury were Masons, one of whom was subsequently found to be an important witness, and another was afterwards indicted as an actor in the conspiracy.

This same jury had all the facts before them of

the abduction—and a statement as to the murder—had the testimony of the very witnesses whose statements caused indictments in other cases, and yet they had the audacity to draw up a presentment to the court "that they had discovered nothing which would authorize them to find a bill against any person; and also framed and sent a memorial to the governor in which they stated that there was not a shadow of testimony implicating Eli Bruce as guilty of, or accessory to, the abduction of Morgan, with the exception of one witness who was so contradicted, and whose general reputation was so bad, that they did not place any reliance upon it."

Mr. Stone goes on to say: "This, sir, forms but a single chapter of the deep and wide-spread iniquity which has impeded the march of justice in relation to the Morgan conspiracy, and there are more to come." Subsequent revelations proved that this grand jury was a band of perjurers, at least the Masonic portion of it.

Hagedorns Mills, N. Y.

(*To be continued.*)

BLEEDING KANSAS.

BY S. C. HART.

The fraud and lawlessness was so plain at the election of March 30, 1855, that wherever there was a contest or sufficient complaint to warrant it without at once arraying the whole pro-slavery horde against him, the governor refused certificates of election. The violent expulsion of election judges in some, and even *viva voce* voting in others, and irregular and plainly fraudulent returns in places, caused him to take the risk of throwing out the vote of seven Representative districts.

He ordered a new election in these districts for May 22d. The Missourians were not able to get back to this election and free-state men were elected. The first legislature met during the summer of 1855 at Pawnee, and the free-state men elected took their seats, or tried to, but were promptly expelled and the fraudulent ones seated. At this, Wakefield, one of the expelled members, as he was about to depart, made the following prophetic speech: "Gentlemen, this is a memorable day (4th of July) and may be more so. Your acts will be the means of lighting the watchfires of war in our land."

The free-state party now despaired of a fair election entirely, and set about organizing a rival Territorial government, hoping to make it continuous, whether allowed to exercise it or not, and to eventually prove these frauds and overthrow the bogus government of the Territory; and they planned better than they knew. As Gov. Reeder could neither be made a tool nor an ally of the bogus and lawless government he was removed July 28, before the legislature adjourned, and Secretary Woodson became acting governor, and had the honor of signing a batch of new bogus laws.

The pro-slavery party now having it all in their own hands proceeded to organize so-called "Law and Order" organizations and "Regulators" (which were nothing but vigilant committees) with which to harrass, intimidate and murder free-state men, and render it intolerable for Abolitionists already in the Territory and to deter others from coming to their help.

The "Law and Order" committee of the town of Atchison drafted a set of resolutions condemning the Abolitionists and declaring their intention of purging the town of all such. Every one refusing to sign them had the alternative of leaving the town forthwith or suffer the consequences. One Pardee Butler, a noble minister, went to town one evening preparatory to taking a boat next morning for the East where his family were. He was known by all the pro-slavery leaders as an outspoken Abolitionist, and as soon as he was discovered in town, Kelley, the author of these resolutions, and a postmaster and journalist there, presented the resolutions for him to sign. Of course he refused and condemned their whole proceeding in strong terms.

That night while Butler was sleeping the sleep of the just, Kelley was arranging in the secret chamber with his fellows to mob him. Next morning as Butler came downstairs at the hotel, he was confronted by a mob which seized and outrageously maltreated him for two hours. Then a vote was taken whether to hang or drown him, which was to hang him. But Kelley (as he related years afterward) made false return of the result and Butler was immediately dragged toward the river to be drowned.

Kelley still anxious for some reason to save Butler's life prevailed on the mob to paint the face of the black Abolitionist black and send him adrift on a raft. Accordingly a raft was hastily improvised, over which was placed a banner inscribed with tantalizing epithets, and his life threatened if he took it down. Mid the taunts and jeers of the mob he was turned out to the middle of the Missouri river and set adrift. He soon tore down the banner and with the staff paddled himself to shore six miles below and went back to his claim twelve miles from Atchison. A few days after, another man, who said he intended to vote for Kansas to be a free State, was nearly beaten to death by a "Law and Order" secret vigilance committee man.

Owing to these secret organizations, free-state men seemed to have no rights that they felt bound to respect, and resorted also to secret society tactics. One McLaughlin, after joining and familiarizing himself with one of them, gave it away. At this, one Collins, a member, threatened him. They met one day soon after, when Collins undertook to shoot McLaughlin but his gun missed fire. At this a friend of McLaughlin rushed up and shot Collins. McLaughlin fled to Atchison, the stronghold of the pro-slavery lodges in the Territory, where he was set up in business and remained in security. This broke up this secret society at least.

Near Blanton's Ridge, ten miles south of the town of Lawrence, Kan., one Coleman, a pro-slavery, and Dow, a free-state man, joined claims, and disputed about the line between them, when Buckley, a friend of Coleman's, raised his gun and threatened to shoot Dow. As Dow was leaving them Coleman shot him. Dow lay there till evening when "Old Man Branson," a friend of Dow's, took the body away. Coleman and Buckley fled—Coleman to Missouri and Buckley to Sheriff Jones at Lecompton. Jones, who had been postmaster at Weston, Mo., and one of the vilest of men, was appointed by the bogus legislature that met in July preceding this.

After Dow was buried the neighbors held an indignation meeting, at which Branson and others made threats against the life Coleman and Buckley, and the burning of their cabins was advocated by some but disapproved of generally. Still they were burned that night.

Lecompton, Kan.

(*To be continued.*)

—Preaching from the text, "Be not conformed to this world," Chas. G. Finney said: "The nearer you bring the church to the world, the more you annihilate the reasons that ought to stand out in view of the world, for their changing sides and coming over to the church. Unless you go right out from them, and show that you are not of them in any respect, and carry the church so far as to have a broad interval between saints and sinners, how can you make the ungodly feel that so great a change is necessary? Oh, if I had strength of body to go through the churches again, instead of preaching to convert sinners, I would preach to bring up the churches to the Gospel standard of holy living."

CORRESPONDENCE.

NATIONAL ARBITRATION CONVENTION.

WASHINGTON, D. C., April 22, 1896.

EDITOR CYNOSURE:—Probably no single gathering of private citizens ever held in this country contained as many men of prominence as are now here in attendance upon the National Arbitration conference, and certainly no gathering, public or private, ever met in this or any other country for a purpose more beneficial to their own country.

These are not a lot of cranks seeking notoriety, but representative, active business and professional men from thirty-eight States, each invited to attend this conference because of the knowledge and experience he has acquired as a representative man. Nothing could better indicate the strong, general sentiment in favor of arbitrating all international disputes other than those which effect the sovereignty of nations than this conference. That it will result in the adoption of a fixed policy of arbitration by the United States Government is believed to be certain. It is only a question of time. In addition to the more than three hundred delegates to this conference letters were received from many prominent men regretting their inability to attend and heartily endorsing the object aimed at.

The following is from a letter received from Miss Clara Barton: "I am happy to be able to say for the comfort of contributors that I hold the written word of the Porte, officially given through the minister of Foreign Affairs from the Grand Vizier, that not the slightest interference with any distribution within the province will be had. The official document was addressed and delivered to Sir Philip Currey, the British Ambassador, and by him passed to me. The decision is general and final without question or reservation, and settles all doubt." C. A. S.

ELDER BARLOW'S TESTIMONY CORROBORATED.

WALDRON, Mich., April 21, 1896.

EDITOR CYNOSURE:—In Bro. Barlow's article in *Cynosure* of April 16, he speaks of what one James Ganson said about the abduction of Morgan.

The same Ganson afterwards settled in Michigan, where now the city of Jackson stands, and one of the principal streets in the city is named after him. He has a son by the name of Hiram, living in the city of Allegan, Mich., an old man past eighty years, who in conversation with the undersigned about the abduction of Morgan, said his father knew as much about it as any man living; and after he (the son) had joined the Masons his father told him the whole circumstance, using the same words as used by Bro. Barlow.

He also said to me that his father was tried in court, and the last night of the trial the Masons had arranged that in case he was convicted to hurry him out of the back way of the court yard where stood a fast team of horses for the purpose of driving to the ferry, and fleeing to Canada.

ISAIAH MARTIN.

CHURCH ALLIANCE WITH BAAL.

BOSTON, Mass., April 20, 1896.

EDITOR CYNOSURE:—The tendency of our day is toward an alliance between the secret empire and the church. We were all pained to read in last Monday's papers of the desecration of God's house and his holy day on the Sabbath afternoon before. Tremont Temple Baptist congregation worships in Music Hall since their Temple was burned. They held an "Easter service." The pastor, Dr. Lorimer, was master of ceremonies.

Some 2,500 Knights Templars marched into the hall with their plumes, brass buttons, belts, epaulets, etc. The Y. P. S. C. E. chorus, by invitation, was there to lead the singing. The body of the hall was reserved for these two classes, the balcony was given to the members and visitors. The Endeavor chorus was supposed to represent the kingdom of light. The Masonic lodges certainly represented the kingdom of darkness. Dr. Lorimer, an ordained minister of Christ, was the high-priest of this composite religious worship.

The De Molay Commandery, through their commander, presented the Tremont congregation with a bronze pulpit lecturn, the figure of an angel whose arms supported an open Bible, costing about $1,500. Dr. Lorimer accepted this on behalf of the congregation, in an address in which he as falsely overrated the Masonic fraternity as he underrated and berated the opposition to it. He said:

EMINENT SIR:—I gratefully receive and commit to the keeping of the church this beautiful specimen of English ecclesiastical art. It is unique and chaste in design and admirable in execution. I am sure it will ever be prized, not only on account of its own intrinsic worth, but on account of the fealty it signifies on the part of Templarism to our common Christianity. For, while there is not a symbol of our order inscribed upon the gift, it will ever remain a token of the Templars' belief in the "Angel of the Covenant," and their devotion to the cross and crown of him whom the angel typified.

The Knights are attached to their organization, because of the principles it upholds and because of the enemies it makes—the character of the latter being a sufficient comment on the exalted worth and dignity of the former. Wherever ecclesiasticism would usurp authority over the conscience; wherever it would prohib-

it the Bible to the people and would bound and color education by church traditions and by the mythic tales of saints; wherever, likewise, political oppression would manacle freedom and gag the speech of independence, and, wherever the spirit of both these antagonisms, having by a singular metempsychosis revived in a belated Protestantism, would maliciously pursue all who cannot sympathize with the reckless proscription of all secret societies—there our fraternity is ex communicated or vilified.

Judged by its assailants, it is condemned because it cherishes the conviction that religion should govern everywhere; that the Bible ought to be free to all; that sectarianism in schools is to be deprecated; that patriotism is the prime duty of the citizen, and that some measure of reserve is advantageous to humanity and the sphinx a very desirable teacher to learn from in modern life. Convinced that the views held are enlightened and elevating, the Templar quietly pursues his way, answering not railing with railing, satisfied that the language of enemies is often more intemperate than their feelings, and that in the long run it will be sufficiently met and exposed by the march of events. He usually imitates Paul Louis Courier, who, when scandalously attacked by a French professor, calmly observed: "Fancy he must be vexed. He calls me Jacobin, rebel, thief, poisoner, forger, leper, madman, libeler, a horrible, filthy, grimacing rag picker. I gather what he wants to say. He means that he and I are not of the same opinion, and this is his only way of putting it."

I refer to this merely to accentuate the significance of this presentation. Acts mean more than words; and the act of De Molay Commandery is only another proof that Templarism sympathizes with the Gospel of Christ and desires that it should be freely preached to freemen everywhere, making freemen of all mankind.

The contention from the beginning has been against the corruption of God's worship with human devices. Cain brought a costly offering, but he was rejected because it was not appointed. Abel brought a lamb, which was accepted, because God had appointed it. Ahab instituted a religious feast in Israel. The prophet was sent to rebuke him for his temerity in devising a religious feast "after his own heart." The king of Babylon carried the ten tribes to Chaldea. Then he colonized the land of Israel with tribes, his heathen subjects. They were devoured by lions. Then the king, being advised that the God of that land must be placated, sent a few Jews to instruct them. The result was a mixed worship, that was the religion of Samaria. "They feared the Lord and served idols." To the Samaritan woman Christ said, "Ye worship ye know not what."

Dr. Lorimer repeated the Samaritan crime. Receiving the lecturn from the Masons, and conducting the Endeavor chorus in singing hymns, was certainly "fearing the Lord and serving Baal." God calls such conduct spiritual adultery. His people are guilty of playing the harlot in doing it. The spouse of Christ is guilty of committing adultery with Satan. The depth of the iniquity who can fathom! J. M. Foster.

A SOLDIER'S ATTACHMENT TO PRINCIPLE.

Unionville, Mo., April 21, 1896.

Editor Cynosure:—I have been trying to get a pension for about seven years and have so far failed. The first year I applied they wrote to me that my pension claim was completed. A year ago they sent me instructions to go before another board of doctors to be examined, which I did. Shortly after they directed me to go before another board in Iowa. This I declined to do, telling them that if they could not take the statement of nine doctors, I could not see that they would be satisfied with twelve.

I do not know what the trouble is. Soon after I was notified that my claim was complete, I was told by four G. A. R men that I never would get a pension unless I joined the Grand Army. I told each of them I could not conscientiously do that, and to sell my conscience for money I would not. The Grand Army rejected the name of Christ from their prayers and ceremonies. Christ says, "He that denieth me before man him will I deny before my Father which is in heaven;" and that he "is the way, the truth and the life;" and no man can come to God except through and by Christ. And if that is the only way I have to get a pension I must do without it. I stand politically and morally opposed to secret oath bound societies. I think every other man should when they see the effects of them in church and in the state.

Now if my principles honestly expressed will keep me from getting a pension, I will trust in God to do without it. But I want to say that the time is not far distant when a man will be ashamed to own that he ever was a Mason, because of the growing intelligence of the people on this question. My family doctor who was one of the first board, wanted me to apply for a pension twenty-five years ago. I thought I could get along without it, but when I became a charge to my family I thought it no more than just to claim my rights from the Government. But if uniting with secret societies is a condition of securing that right I must surrender it.

R. A. Cullor.

THAT'S WHAT THEY ARE FOR.

Hinsdale, N. H., April 21, 1896.

Editor Cynosure:—In Brattleboro, Vt., last week, a young and poor brakeman was sentenced to State prison for taking a coat not his own. Another boy was also, some time since, sent to prison for taking a bicycle.

This, no doubt, is according to law; but a year or so ago a bank teller in the same place went over into New Hampshire, passed forged checks and had plenty more. He was arrested but never even indicted or in any way punished.

Another owned furniture, etc., in a hotel. He set fire to the house, it was burned and he expected to get his insurance. He did not get it however, and was arrested and proved to be also a forger and thief. He was put in jail a short time, but was let out to attend important meetings. Neither of these men, who were old enough to know better were ever indicted or punished. They are free to-day, thanks to their lodge friends, while the two boys are imprisoned. Join the lodge if you would commit crimes and escape all punishment. Henry E. Hunter.

CASES OF LODGE SALVATION.

Eau Galle, Wis., April 18, 1896.

Editor Cynosure:—The lodge vampire continues to suck the life blood from the church in this locality. As I have watched the workings of the lodge, I am more than ever convinced that it is the arch enemy of the church. I will give you a few facts that have come under my observation. I will give them as published in the county paper at Durand. As an illustration of how the lodge saves men I quote this obituary notice:

Whereas, This lodge of Free and Accepted Masons has been called upon to pay the last sad rites to our brother and companion, Adam G. Kelton, who was called from this earthly tabernacle with little warning, and summoned into the presence of that supreme and all wise being whom Masons are taught to adore and reverence as a kind and beneficent Heavenly Father. And while it grieves us that we are called upon to make record of this loss to our Brotherhood and to our lodge, of one who so long has been in our councils with exemplary faithfulness, yet it is with pleasure we can truly say that he was one ever conspicious in kind deeds and fraternal greetings. He was one to whom the burdened heart could make known its troubles and find sympathy and relief.

With nature thus cheerful and kind, his deeds of charity were frequent and freely dispensed. A loving husband and indulgent father, he will be deeply and sadly mourned by those of his own fireside and board. Therefore be it

Resolved by this lodge that we do most deeply and sincerely sympathize with the family and relatives of our departed brother in their afflictive bereavement, and do with confidence believing, remind them that our Heavenly Father looks down with infinite compassion on the widow and fatherless in their distress, and that they may look forward to a joyful reunion "where the tears shall be wiped from all eyes."

Resolved, That these letters of sympathy and condolence be spread upon the records of this lodge, a copy presented to the family of our departed brother, and that the same be published in the papers of our city.

To see the hypocracy of this you should know this man's life and character and the circumstance connected with his death. If indulgent father means a drunken gambler, the above is right. He died after he had been in a drunken tremer for about a week at the marriage of his son. His wife was a professing Christian. But here is another instance.

To the officers and members of Durand Lodge No. 157. We, your committee, appointed to draft resolutions upon the death of Bro. S. M. Scott, respectfully submit the following:

Whereas, It has pleased the Divine Ruler of the universe to remove from our midst our worthy and beloved Bro. Sylvester M. Scott, who departed this life July 16, 1893, by whose sudden death this lodge has again been called to mourn the loss of a faithful and consistent member, a zealous worker, upright and just in all his dealings with all men, quiet and unassuming in manner, and ever prompt to respond to the call of duty, which makes us more united and more ready and willing to respond to the call of those in need. Therefore be it

Resolved, That the sympathy of this fraternity be extended to the bereaved companion of our departed brother, and also to the other relatives in this hour of their great sorrow and loss. We commend them to the watchful care and protection of "He who doth all things well."

Resolved, That these resolutions be spread upon the lodge records, and a copy thereof be transmitted to the widow of Bro. Scott. That our charter be draped in mourning for the space of thirty days; also that a copy be published in the Pepin County *Courier* and *Entering Wedge*.

You can imagine how this sounds for a man that kept a saloon for years in Durand and could count his victims by the hundred and died in a drunken debauch on the banks of the Knight's Creek in the town of Weston, fishing upon the Sabbath day.

In the name of God and humanity send some of you lectures against the lodge into this forsaken field. Jacob Fuller.

CIVILIZATION TO BE DEPLORED.

Goodwine, Ill., April 22, 1896.

Editor Cynosure:—A correspondent with whom I have had a discussion on the lodge question in our local paper, questions my statement that on the night of January 10, 1890, Rev. J. W. Johnston, a minister of the M. E. Church South, was killed at Huntington, West Virgina, while being initiated in the Royal Arch degree. I remember there was an account in the Chicago dailies of the sad affair at the time. Many of the details were also published in the Cincinnati *Enquirer*. My lodge opponent knows it to be a fact, but in accordance with lodge tactics is disposed to deny almost everything.

I have given the public the testimony of Charles Sumner, who said in substance, on the floor of the United States Senate, that Masonic lodges were largely responsible for the slaveholder's rebellion. A writer in the last *Arena* says of secret orders, "They will continue to exist while a high state of civilization blesses our land." Our prayer should be that the good Lord may deliver us from such a "high state of civilization." A civilization that swears men to have their throats cut across, hearts torn out, bowels removed and burnt to ashes if they ever reveal sham secrets that are now published to the world, and have been for more than half a century— such a civilization is the most hellish, damnable and barbarous anywhere recorded in history.

A writer in our town paper asks, what authority I have to assert that Masons administer such blasphemous, heaven-daring oaths? I referred him to Past Master Ronayne, of Keystone Lodge, Chicago, who has taken them, and as Grand Master administered them scores of times in regular Masonic lodges, and who, when converted to Christianity left the lodge forever, and renounced and revealed it. I have also referred him to Pres. Charles G. Finney, the distinguished evangelist, Christian lawyer, scholar and educator. Men who will not take the testimony of such witnesses would not believe though one should rise from the dead. J. S. Hickman.

LODGE INFLUENCE IN GOVERNMENT.

Salem, Oregon, April 18, 1896.

Editor Cynosure:—Perhaps you will recognize me as having once been an occasional contributor to the *Cynosure*. Writing has become laborious for me in my old age, and I could find but few in accord with me on the lodge question, so I have forborne offering you anything for more than a year, but I have not neglected to record occurrences which, in my opinion, constitute a chapter of horror. And they have forced upon me the conviction that the whole business and purpose of Freemasonry and Odd fellowship is to take mean, unmanly advantage of weaker men, women and children; and to this end they have secured for themselves the departments of our government, city, town, county, state and national, with all the salaries, rights, titles and privileges. And that is what is the matter with our government,

and why politics are such a filthy pool of fraud and treachery.

Is it hard to believe this? Yet I do believe that any man, anywhere in Christendom, can verify this fact in his own town or county. I know too, from an actual experience, and struggle of over six years that there is no Mason, no matter what may be his professions or position who will not strive by deception and intimidation to silence complaints and suppress investigation of the official crimes of brother Masons and Odd-fellows. Perhaps other secret orders would do the same if they could, but the whole ground is occupied by these two, and there are not half offices or plunder enough for them; and so long as they can hold all, and be our only government they are not likely to take in other partners. It is not properly a partnership between Masons and Odd-fellows for the former use the latter and give them only the crumbs. The conclusions to which these events have brought me, are

1. That Masonry is a system of knavery—a league between thieves.

2. That they have stolen our government through fraud and deceit, and use it for oppression and robbery. Joseph Cook well says, "You can't expect to get a hearing for hearsay. The Hartford Masons have furnished splendid proof of No. 1, but I think they have given me better proof than even this. But this fact alone would be, to very many minds, the chief attraction to the lodge. I am not sure but the cunning rogues have published this to recruit their forces in view of the municipal reform movement. No. 2 will do no better if the purpose is to draw men from the lodge or prevent their joining it. Mr. Ronayne is right when he says that our exposures sometimes help the craft.

What is to be done? Charge home upon them these two crimes and prove them, not in much hope of winning Masons from their sins, but to let the people know that one twentieth part of our voters or at the most one tenth part, have subverted our government and for fraudulent purposes, and basely defeat every effort at reform. Unless we are prepared to do this we might as well hang up our whistles and wait the day of the vengeance of God. Wm Adams

OUR WASTED RESOURCES.

Lecompton, Kan. April 20, 1896.

Editor Cynosure:—I perceive that reform in general is retarded in a measure by its friends. Especially so, in regard to the anti-secrecy reform. I am not referring particularly to long-standing delinquent subscribers, nor yet to the money wasted by our anti-secrecy friends in the filthy, wasteful use of tobacco that might better be abandoned and the money used for the glory of God in the saving of souls by the proper support of the Gospel of anti-secrecy.

But there is a luxury not so sweet as tobacco that can be more easily abandoned, and that is the surplus, secular newspaper and trashy story paper, to say nothing about the poisonous novel. "For every idle word that men shall speak they shall give an account thereof in the day of judgment." How much more then for the waste of time and money in the use of tobacco and reading of poor and bad literature. And by so doing we contribute of our means largely to the support and enrichment of people who are helping to make the world worse.

How often have I been pained in canvassing for good religious papers, to find that many parties were taking so many papers they couldn't read what they had, or were not able to take any more when they were taking more than one secular paper, may be three or four, but not able to take a Christian paper, especially the *Cynosure* or other such paper. I have suggested, as they belonged to an anti-secrecy church, or at least believed in the principle, why not discard some of the secular papers and help their friends and a good cause instead of bad men and bad causes. Oh, they could not do without their county, State and party paper, though all of them maybe were published by men more or less corrupt; whiskyites, lodgeites, infidels, licentious and what not.

They never stop to inquire or even think what wickedness they may be assisting, provided it is their party that is publishing the papers. What will your party be to you after you are in hell for letting the cause of righteousness suffer while assisting directly or indirectly the cause of unrighteousness? Ignorance of wrong-doing will not excuse any one in that great day provided they had the opportunity of knowing better and refused or neglected to find out the right thing to do. The *Cynosure* subscription list could just as well be fifty thousand inside of a year if friends of the cause would drop off useless and harmful superfluities, and the good work be increased tenfold, as to be hindered by the thoughtlessness and indifference of its friends.

S. C. Hart.

A MOTHER IN ISRAEL AT REST.

Alexandria, Neb., April 20, 1896.

Dear Cynosure:—Our beloved mother, Susannah Thompson Guthrie, died on Jan. 29, 1896, while visiting at the home of her daughter, Mrs. Dr. George Stuart, in North Henderson, Ills. She was born Feb. 18, 1819, in Antrim, Ireland, of Scotch-English parentage. When eight years old she removed to Paisley, Scotland, a short distance from Glasgow, and there, while in her young maidenhood she made a public profession of her faith in Christ her Saviour, and for over three score years she has followed him closely, for Christ has been her life, her inspiration, her hope and surety.

On Dec. 31, 1840, she was united in marriage to Andrew Guthrie, of Renfrewshire, Scotland. In April of 1849, they with their four eldest children left their quiet, peaceful home in bonny Scotia for a home across the Atlantic in Hamilton, Canada, and from thence in 1853, they moved to St. Helens, Wananosh township, Huron county, Canada, and in the fall of 1864 to Mercer county, Ill., and settled on a farm near Viola.

They left the farm in 1885, moving to Aledo, their county seat, and in the fall of 1891 they moved to Abingdon, Knox Co., to be with their two youngest children, Rev. Samuel L. and Jessie C., where they were attending Hedding College. And now these dear children, together with another dearly beloved daughter, the wife of Samuel L., mourn the loss and presence from the home of a most devoted mother. Seldom do we find a purer, nobler character, so gentle, kind and unselfish, so sympathetic, so true. She was held in great respect by all who knew her, and her image and worth is engraved in the hearts of her children and grandchildren.

Our mother was a reformer of the highest type, being in sympathy with all the great moral reforms of the day. Although a woman of limited education, she was a great Bible student, and was very conversant with the history of the church during the dark and troublous days of the Reformation and since, which helped, no doubt, to mould her character and make her the strong opponent of all evil, though it come masked in the robe of righteousness, and in such light she viewed the secret lodge system as "having a form of godliness but denying the power thereof." From early years, long before she had ever heard of the anti-secret reform, she had been a close observer of the pernicious influence of the lodge on communities where it was entrenched.

While in Canada she was made to feel its secret cunning power by its invading her happy home and drawing the husband into its secret councils, all unbeknown to the faithful wife, who was astonished and indignant when she found it out, and who, using her own words, "could have no peace of mind nor happiness" until that husband promised to leave the lodge, which he did and left within a year from the time he joined it. In later years when some of her near relatives joined these secret insurance fraternities, she was greatly grieved, feeling as she expressed it to the writer, that they were a step farther out from her now, and oh, how her heart yearned for them that they might be freed from the bondage of the lodge.

She would rarely ever go to hear a minister preach whom she knew belonged to the lodge. She said they could not work in two vineyards, and she could not conscientiously go to hear them and thus give them her influence. She was ever ready to speak against and reprove lodgery whenever opportunity offered, and to warn the young against being drawn into its snares. The lodge and the saloon were her abhorrence.

She was a member of the Woman's Christian Temperance Union, and thoroughly W. C. T. U. in spirit and in practice, always wearing her white ribbon badge which told of her consecration to God and the home. She was a very interested reader of the *Cynosure*, having been a reader since 1882, and she hailed the National Christian Association with delight.

She was patient and cheerful during her last illness of nearly four weeks. At noon the day of her death she called her little grandson, George, to her bedside and as he took her hand in his she said, "George, I want you to know I am going to the Lord's house," and then repeated in a feeble voice with the help of her daughter Jessie, "The Lord God is a sun and shield," etc. When asked what message she wanted to send to the absent children she said: "Christ. He is the only message I can send." She was a member of the United Presbyterian church of Aledo for nearly eleven years, bringing her letter from the Viola U. P. church where she had been a member for over twenty years.

After a short and impressive service at the home of her son-in-law, Dr. George Stuart, of North Henderson, the casket containing her loved remains was brought to Aledo, and the funeral service was held in the United Presbyterian church, conducted by her pastor, Rev. W. M. Storey, assisted by Dr. Davis of the Presbyterian, and Rev. Stocking of the Methodist church. The Scripture read was the seventh chapter of Revelations from the ninth verse. The text chosen was the fifteenth verse of the 116th Psalm. Her body was borne away to the beautiful Aledo cemetery and laid beside her beloved husband and son who had recently preceded her.

She left three sons and five daughters, twenty-nine grandchildren and seven great-grandchildren, her husband, two sons and nine grandchildren having preceded her to the Heavenly City.

Martha B. Park.

IMPRESSIVE CONTRAST.

CHRISTIAN ENDEAVORES' KNIGHTS TEMPLARS.

[Extracts from an address by Rev. J. P. Stoddard before a Congregational Association in Western Massachusetts.]

Quite recently we have had prominent specimens of each class in Boston. I refer to the international convention of Christian Endeavor and the twenty-sixth triennial conclave of the Knights Templars of the United States. Both bodies were composed of picked members, who may be supposed fairly to represent their constituency. The one came quietly, honoring the Sabbath day and seeking the sanctuaries of our holy religion, the companionship of the pure, and modestly joined in the worship and services of God's house. Their presence was a blessing and a help to every good cause in our city, and when they departed, only pleasant memories remained. Even railroad men and the police speak of them in highest terms of commendation. One saloon only decorated in honor of their coming, and was rewarded with a prayer meeting instead or patronage in its nefarious business. The Knights Templars arrived very largely on the Sabbath day. They brought car-loads of liquor instead of Bibles. There was one consignment of 22 000 bottles to the Parker House. I counted 148 saloons that welcomed them with elaborate decorations, and many haunts of social impurity hung out the banner: "Welcome to the Sir Templars."

Eminent Grand Commander Samuel C. Lawrence, the most noted rum-distiller in America, was in command; and from early morning until late at night our streets resounded with the blare of trumpets and fluttered with all the pageantry of mediaeval knighthood. What followed was in harmony with the advent of this decorated army of pleasure seekers.

Most of the pastors were absent at the time, but one who chanced to be present, in writing to the *New York Voice*, says, "It seems as if the whole body was a mass of drinking men. Not only men imbibed, but numbers of women, old and young, shared in the punches and various mixtures. Young men, also, not a few, who were not members of the order, were allowed to drink until they went reeling into the streets."

"Ye cannot serve God and Mammon." "Choose ye this day whom ye will serve." "If the Lord be God, follow him; but if Baal, follow him." "Know ye not, that to whom ye yield yourselves to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness."

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HOW TO MAKE BEDS.

Few Housemaids Take the Trouble to Do It Properly.

Nothing is more delicious than to creep wearily into sheets that are fresh and fragrant from clean water and oxygen. How restful to place the weary head on pillows that are thoroughly shaken, and how comfortable it is to draw around one bedclothes that are satisfactory, not too thick in one place and entirely untucked in another.

Every article should be taken off and laid separately over a chair, and a strong current of air should be allowed to circulate through the room before the clothes are replaced. The mattress should be turned daily and from end to end, as this insures it being worn more evenly, and they will not sink in the middle, which spoils the looks of any bed, no matter how beautiful its cover.

The new fashion of steel chain springs is a great improvement over the heavy old style spring, which, when once taken up stairs, was bound to remain there a long time. The careful housewife will cover the springs of her beds with linen, so that it may be taken off and washed. This saves the mattress all chance of rust marks from the metal. Clean newspapers will answer the same purpose.

It is only the hardiest sleepers who can enjoy their slumbers when, by a scanty supply of sheet, the blanket scratches face and neck. Narrow bed clothing is even worse, especially where the barbarous custom of sleeping two in a bed holds good. One drags the clothes one way, the other exhausts strength in clinging to them for dear life, and neither is comfortable. A simple remedy for this discomfort is to place one blanket lengthwise across the bed. In this way there is a double advantage—less weight on the shoulders and plenty of chance for a firm tucking up.

A restless child might be prevented from many a cold if blankets were placed across the bed. It is the careful watch of detail in home life that makes it differ from a hotel, and nothing is more satisfactory than a well made bed.

How to Care For Crystal.

Wash the glass, the decanters especially, in hot water, and rub them up when well rinsed with pieces of newspaper This answers much better than wiping them with cloth. If much stained, you will find that if torn up pieces of newspaper are put into the decanters with plenty of hot water, and then well shaken up, the glass will be as pure as the proverbial crystal. Glass windows always look better when cleaned in this way than when done by the more usual method.

How to Ventilate the Sleeping Rooms.

It has been proved, by actual experiment, that a layer of air lies against the walls which is subject to very little movement, even when there is a strong circulation in the middle of the room. It is therefore important that a bed should not be placed close to the wall. If kept there during the daytime, it should be moved at least several inches out into the room at night.

Alcoves and curtains should be avoided. In an alcove inclosed on three sides a lake of air forms which may be compared to the stagnant pools often observed along the margins of rivers.

While placing the bed, especially the head of it, where it will be shielded from the strongest draft, there should still be enough motion in the air in that vicinity to insure fresh supplies constantly throughout the night.

The prevailing lack of appetite for breakfast, as well as many cases of anæmia and worse diseases, are due to the breathing over and over again of the same air in restricted bedrooms, where beds are too often placed in alcoves or are shielded by curtains, which are far too seldom shaken out in the fresh air.

How to Press Seams.

An ingenious woman has discovered a new and satisfactory way of pressing seams.

A rolling pin is at the bottom of it. She has taken a rolling pin and split it in half, covering it as one would an ironing board. It presses the seams to perfection, as it supplies a curving, smooth surface, and yet one which remains firm beneath the weight of the iron.

How to Make Paper Oranges.

Select a pretty shade of orange tissue paper, cut pieces 5 by 9½ inches, using 5 inches for length. Draw this between thumb and finger until it is a fine crinkle, then sew up sides with silk, gather bottom half an inch from edge, wind silk around so it will not pull out, turn and stuff with cotton, gather top. Buy 2 yards of rubber stemming, cut this in 5 different lengths, run a fine wire inside stem, letting this come out about 2 inches, run this through top of orange and fasten around stem. Cut a leaf out of green paper, about 3 inches, crinkle in center, using 3 for an orange. Stick on to stem, letting ends hang down over orange. Five make a pretty bunch. Tie with ribbon.

How to Make Lemon Froth.

Soak 2 ounces of gelatin in a pint of cold water. When swollen, dissolve it in a pint of boiling water and add the rinds and the strained juice of 6 lemons. Let it stand until it is just beginning to set, then take out the rinds, and add the whites of 12 eggs, beaten to a stiff froth. When the egg is well beaten into the jelly, so that it looks like snow, turn it into a glass bowl, and serve.

A gentleman in Nashua, N. H., has for several years past been in the habit of taking Ayer's Sarsaparilla to tone up his system in the Spring. The result is that he finds himself stronger, happier, and better than he had been for many years before.

In cases where dandruff, scalp diseases, falling and grayness of the hair appear, do not neglect them, but apply a proper remedy and tonic like Hall's Hair Renewer.

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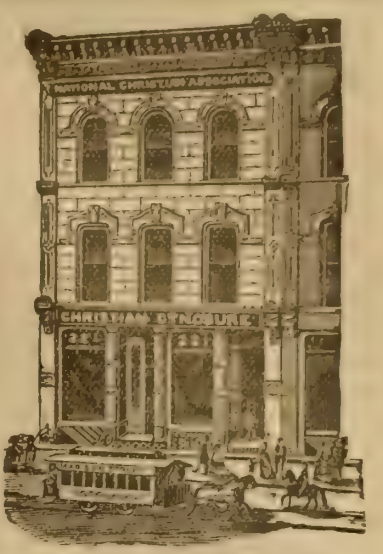

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The Christian Cynosure.

REV. M. A. GAULT, - - - Editor.
WM. I. PHILLIPS, - - - Publisher.

CHICAGO, THURSDAY, APRIL 30, 1896.

ANNUAL BUSINESS MEETING.

To the Corporate Members National Christian Association: —

The Annual Meeting of the National Christian Association, for the election of officers, prayer, consultation and the transaction of other important business, will be held at 221 West Madison St., Chicago, Wednesday, May 14, 1896, at 10:30 A. M. Come prepared also to attend the mass convention. Remember these meetings hold two evenings, viz., the evenings of May 13 and 14. (See program on 9th page.) You are urgently invited to attend these meetings, but if you cannot be present, may not those gathered at the Annual Meeting at least hear from you by letter?

W. I. Phillips, *Gen'l Sec'y.*

REV. DR. B. CARRADINE.

This noted Southern evangelist will spend fifteen days in Chicago in evangelistic services. He will give five days from May 12th to the 16th in Adams St. M. E church, and the remainder of the ten at the Western Ave. M. E church. He will have two services each day, at 10 A. M. and 7: 45 P. M. He will have a special singer with him, who will have charge of the music. Dr. Carradine has had marvelous success in his work—is a sweet spirited man of God. He is the author of several books. His great sermon, "Are Secret Societies a Blessing or a Curse," has been published in a number of additions and has had perhaps a wider circulation than any other anti-secret address.

TO INTEREST THE YOUNG IN OUR REFORM.

How shall young men be enlisted in the reform against ignorance and superstition as set forth and practiced in Freemasonry? This is an important question, and demands an intelligent and serious answer. It can only be done by instructing them in what Freemasonry is. We must give them the facts as published by intelligent and conscientious men who have gone through the initiation in some or all of the degrees, and have found it to be a wicked deception.

Young men should be well informed of the preparation for initiation. They must know that the candidate has his clothes stripped off, and a rope tied around his neck and blindfolded. Let them know that when they go into the lodge room they are marched around the room until they are brought before the Worshipful Master, and then they are required to kneel down upon their naked knee, and with their hand upon the Bible, take the most horrible and barbarous oaths. Impress them with the fact that these oaths are taken without any intention of keeping them.

What sane man would ever sware that he would have his throat cut across, and his tongue torn out by the roots, if he ever told that men claiming to be Freemasons, put him through such barbarous ceremonies. Yes give our young to understand that Freemasons when they initiate them teach them to commit perjury, for they swear them to do what they know they will not do unless they commit murder or suicide. Give this truth plain and simple to young men and the intelligent will turn from it as the most horrible delusion. Let them have the truth that they may be free.

A LODGE-RUINED HOME.

One of the saddest instances of how the lodge separates husband and wife and destroys the home is given in the Los Angeles *Times* of April 1. It reports that on the morning of March 31, in San Francisco, "The asphyxiated bodies of Mrs. Olga Deuss and her three little children were found by her husband, who was once a prosperous jeweler.

"Deuss said that he had been out to a lodge last night, returning about daylight to-day. Mrs. Deuss left a note to her husband, indicating her intention to commit suicide, and that her children must die with her. The marital relations of the pair had lately been unhappy. When he went out last night she dressed herself in her wedding gown and wrote to her husband these words, in German: 'As I loved you in life, so will I attend you step by step in death,' then she turned on every gas jet in the house, and gathered her three children about her bed and died.

"Dr. E. L. Mulligan was one of the first to answer the summons of the husband this morning. 'I shall never get the scene out of my eyes,' he said this afternoon. 'I have been a physician for many years, and have seen suffering and death in most of its forms. But I never saw a spectacle so awful in all its aspects as that which I saw this morning in that Guarerro-street home.'

"The woman seemed to be absorbed in her home and in her children. She was well provided for by her husband, although she was not in his company as much as she seemed to wish. He was very frequently away at night attending meetings of different societies. His continual absence from home disturbed the wife."

There is every evidence that this poor heart-broken mother was driven to despair and suicide by the thought that the lodge was absorbing her husband's interest and love, and building a wall of separation between herself and him whom she loved.

A LOST CAUSE.

The Knoxville, Ia , *Express* has the following as the summing up of the Masonic corner-stone laying. We wish Freemasons everywhere would lay the lesson to heart:

"The court house corner stone is numbered among the things that were. It is a 'lost cause.' Popular disapproval set its seal upon it and it has practically ceased to exist or to be talked of. The board of supervisors and the committee of arrangements had a meeting Monday, at which the Masons gracefully withdrew from the proposed ceremony, after which the committee was discharged. The probability is that nothing will be done toward any ceremonious laying of the stone. The stone itself will of course be changed for another, more modest in design and not so apt to breed discord, and it will be laid by a plain, ordinary stone mason in the regular way of business. The building will probably be just as substantial."

THE HEATHEN FORESTERS AND THEIR DISGRACEFUL INITIATIONS.

The following from the *Evening News*, of Hartford, Indiana, gives a glimps behind the curtains, and shows what is going on in thousands of lodge rooms nightly all over our land.

"There is more than appears on the surface in the announcement that Millard Caldwell had sworn out a warrant for the arrest of Henry O. Sonntag for assault and battery. Back of the affidavit is a funny situation that is the talk of the town, and which will be duly aired when the case comes to trial.

"Mr. Sonntag is some sort of a high muck-a-muck in the order of Foresters, a new secret order which was organized here some time ago by Chas. F. Lispenard, the detective who stirred up a mare's nest in Madison county about an alleged murder which seems never to have attracted the attention of the authorities. Mr. Lispenard induced twenty two citizens to pierce the mysteries which veil the order from the gaze of the common public, and the new secret society became one of Hartford City's institutions. Since Mr. Lispenard's departure the local members have taken up the work of extending the membership of the order, and last night advantage was taken of High Muck-a-Muck Sonntag's presence in the city to initiate several new candidates.

"Among these candidates were George P. Ayres and Millard Caldwell. Mr. Ayres had thought of joining the lodge at the time it was organized, but he had doubts about the ability of the organizer to acquaint him with the mysteries in all their richness, and he concluded to wait until he could be initiated with all the ceremony the order would stand. Mr. Sonntag, being way up in the order, struck Mr. Ayres as the man for the job, and last night he went through after instructing Mr. Sonntag to give him 'all the trimmings.' It seems that Mr. Sonntag took Mr. Ayres at his word and gave him all the 'trimmings' there were in sight, with the result that Mr. Ayres was unable to leave his bed this morning. Mr. Caldwell, who was initiated along with Mr. Ayres, seems not to have demanded any excess of 'trimmings,' but he got them just the same, until he jumped the game.

"It is owing to Mr. Caldwell throwing up his hand early in the game that the story of his initiation got to the public this morning. Had he remained until the game was out he, like Mr. Ayres, might be bedfast, and there would be nobody to tell the tale except Mr. Sonntag—and Mr. Sonntag is not telling tales out of school. Mr. Caldwell says that he and Mr. Ayres were blindfolded by Mr. Sonntag and his tribe of Foresters; their hands were tied behind their backs, their shoes and socks were removed, and then the game set in. First they were led over a rocky road, which while it was typical of man's earthly journey, was 'cruelly hard on the feet,' as Mr. Caldwell very vividly expresses it. 'We were led up and down on something that was rough as a hackie and had spikes in it besides,' says one of the victims of the Foresters, 'and it like to have killed us.'

"After traveling the 'rocky road' the candidates were given a spin through a tank of water

This picture will give our readers an idea of how the poor blindfolded victim is given this spin into a water tank. The sensation produced by this plunge is intensified when the water is charged with electricity.

in which a strong current of electricity was disporting itself. The instant their naked feet touched the water there were howls of pain that must have convinced even Mr. Sonntag that he had been to prodigal of his 'trimmings.' The current is alleged to have been strong enough to have electrocuted a cat. It was at this point that Mr. Caldwell concluded that he didn't want to be a Forester anyway, and he wouldn't play in the Forester's back yard any longer. He told the mystic crew that if they didn't let him out of the electric bath there would be 'damages to pay,' and the Foresters believed him, for they let him out of the lodge room.

"Mr. Ayres, either because he was too helpless to offer resistance or because his desire for 'trimmings' was still unsatisfied, went through the ordeal to the bitter end and was duly made a Forester. He went home an angry man, however, and when this morning, because of the shock to his system, he was unable to leave his bed he was still angrier. Mr. Caldwell also was angry. His knees still shook from the shock of the electric bath and he desired revenge. Accordingly he made an affidavit charging Henry O. Sonntag, the high muck-a-muck of the Foresters, with committing an assault and battery on George P. Ayres."

PERSONAL MENTION.

—President C. A. Blanchard will give addresses on the N. C. A. reform, at Ireton, Ia., May 23 and 24.

—Editor M. A. Gault will preach next Sabbath morning in the Big Woods Congregational church Du Page county.

—Rev. O. T. Lee last Thursday evening addressed a large audience in Glenwood, Minn., on the lodge question. It was before the Northwestern Special Conference of the Norwegian Synod which was in session at that time. There

were several lodge members as well as ministers and others present who took it all in. Sabbath evening the 19th inst. he spoke to a fair audience in the London church belonging to his own parish.

—Elder Rufus Smith and family say good by to Florida this week and start for the North. An interesting letter from him comes too late for this issue.

—Rev. W. B. Stoddard expects to return home next week, spend Sabbath, May 10th at the Brethren college, Huntingdon, Pa., and then on to Chicago.

—Rev. C. C. Potter and his brave coadjutors at Ireton are strong in the faith and embrace every opportunity to sound the trumpet of warning against the iniquitous lodge power.

—Rev. S. F. Porter our N. C. A. Missionary Agent preached the last two Sabbath at Kirkland, Ill. He visited our office this week on his way to North Dakota, where he will spend the summer doing missionary work.

—Rev. J. P. Stoddard writes: "A man intending to join the Freemasons one evening took the advice of his wife and called on me in the afternoon, and after talking to him an hour he said he was thoroughly convinced and would not go near the lodge.

—Rev. and Mrs. D B Gunn, our long and esteemed *Cynosure* contributers at Dorchester, Mass., will celebrate their 50th Marriage Anniversary, May 6. They will have the prayers and good wishes of a multitude of friends including the *Cynosure* readers.

—The Lincoln paper in the May *McClure's* will contain some very interesting unpublished letters and ancedotes, showing Lincoln's rare tact and sagacity as a political manager, even as a young man. It will also describe Lincoln's life in Washington as a member of Congress in 1847–1849, and reproduce from the newspaper in which it was reported at the time an important but not unknown speech of Lincoln's made in New England in 1848. A number of rare pictures will appear with the paper.

—A correspondent writes from a New England town: "Few have any idea of the entire control which the lodge has in this State. In this town one man with his clique have had en tire control for thirty-five years. And as a result very few men dare even vote against his wishes. Why even a prominent church deacon voted for the rum selling, dishonest candidate. For many years because of my opposition to the lodge I have suffered loss of money, and have been twice assaulted and the end is not yet. I hope in time to write out a record that will show what one man has suffered from secret conspirators. The public little knows how many towns are ruled by the lodge here in New England."

—Sister Jane A. Milligan of Portland, Ind., writes that her husband was one of the first subscribers for the *Cynosure*. She says: "We always considered it the best of our papers. It grew better all the time, and still grows better. Though my husband has passed to the other shore I still must have the paper. Probably mine is the only number that comes to this county. There are surely many more needed, for secret societies are running riot here at present. Several years ago there were a number of subscribers in the county and considerable anti-secret work done. The lodgemen kept rather quiet until within the last five years, but now they are running everything. I wish we could have a lecturer in Indiana."

ANNUAL MAY MEETINGS.

On the evenings of Wednesday, May 13th, and Thursday, May 14, meetings will be held in the Congregational church at Summerdale, of which Rev. Edgar Wylie is pastor; the Free Methodist church at Evanston, Rev. Kettles pastor; Chicago Avenue (Moody's church), Rev. R. A. Torrey pastor; United Presbyterian church, Englewood, Rev. Dr. Duff pastor; Free Methodist church, Ogden Avenue; United Presbyterian Paulina St. church, Dr. Meloy pastor; Swedish Luthern church, Rev. Dr. Ranseen pastor, and the United Presbyterian church of which Dr. Collins is the pastor.

The meeting at Summerdale will be held on Wednesday evening May 13, and will be addressed by Rev. Dr. Swarts pastor of the Methodist church at Morris, Ills. The meeting at Dr. Meloy's church will be held on Wednesday evening and will be addressed by Rev. Dr. W. T. Campbell, of Monmouth, Ill.; and the meeting at Chicago Aveune church will be held on Thursday evening, and will be addressed by Dr. P. S. Henson pastor of the First Baptist church, Chicago, and C. A. Blanchard president of Wheaton College. The committee think it wise to defer the final assignment of speakers at the other meetings until a later day.

All these meetings will be thoroughly advertized in their respective localities and the churches are expected to furnish attractive music. The booklet, "Facts and Photographs" just from the press is pronounced a gem of its kind, and is so attractive that its brief utterances must be read alike by friend and foe. This little volume is destined to be a helpful ministry in advertising the meetings and an eye opener to the evils of the lodge. The committee is greatly encouraged and ask that Christians everywhere continue to pray that God may open the hearts of the people to the reception of truth as he himself sees it.

J. M. Hitchcock.

DONATIONS—EXPENSES ANNUAL MEETING.

Previously reported	$30.55
Mrs Mary M. Shaw	10 00
J. McCleary	1 00
A. G. J.	.37
	$41 92

Reform News.

HOW TO GET OUT OF THE FOGG.

Sergeantsville, N. J., April 24, 1896.

Editor Cynosure:—I have thus far carried out the program given in my last letter. I found the New England work moving forward. The enemy has been especially stirred of late by the pointed tracts that father has so widely circulated. In no section of the country do the people read more than in New England. The concience may be arroused by the press as in no other way. There is much fruit from the seed sown. The outlook favors a much larger harvest in the near future.

After a Sabbath of rest at home in Boston, I took the steamer Precilla, via the Fall River line in return to New York. We should have landed in New York at seven o'clock Tuesday morning. The steamer anchored about twelve miles out of the harbor. There was a dense fog. It was unsafe to run. We must wait. Time past. It was after nine o'clock. I made enquiry as to prospects. The Captain said they had been compelled to wait for thirty-six hours before the fog would rise. It might rise in half an hour, but as there was no wind the prospect was not favorable. When the wind blew he said the fog would not remain long.

I thought our situation is that of many professed Christians and Christian churches. In the fog. Making no progress. Why? Because there was no agitation. They want no discussion of reform questions. Any wind that would dispell the fog is not desired. The boat was magnificent. The music fine. The accomodations the best, why not remain in the fog? Some of us thought there was to much to do to thus spend the time and so when small boats appeared that would carry us to land where we could get a train for New York we accepted the opportunity, left the fog-bound steamer and were soon on a N. Y. express out in God's sunlight.

I reached one hundred and ninteenth street New York about noon, found a meeting of presbytary of the United Presbyterians. I was given a seat as a consultitive member in this court, and privileged to meet many warm friends. This presbytary has grown much numerically since our first acquaintance. In the evening a pleasant hour was spent with those who gathered in the Second Reformed Presbyterian church to listen to my lecture.

Wednesday morning I took the train for Flemington N. J., and was there met by Bro. Howe and conveyed to this place. Bro. H has spent much time and effort in arranging the series of lectures I am giving. The attendance has been large. The prospect for large results encouraging. New Jersey is a small State. Its soil not so productive as some, but it contains many good people. Oh, that there were more workers! So many fields are ripe for reform harvest.

W. B. Stoddard.

MEETINGS IN OREGON.

Portland, Ore., April 20, 1896

Editor Cynosure:—On Wednesday the 8th I attended the United Presbyterian Presbytery at the First church in this city. Since the organization of the Puget Sound Presbytery, this body here has somewhat of the appearance of "a feeble folk." But, they are quite aggressive, and from each of the churches represented there radiates an influence for which Oregon may be thankful.

They are a reform church, and we hope to enlist a number of the pastors' in the coming convention this fall. Dr. H. F. Wallace is the president of our Association.

Thursday the 9th, I went to Marion and spoke in the Friends church to a fair audience. They manifested some interest in the subject. I was kindly entertained while there by Rev. B. F. Hinshaw and wife, and Mr. and Mrs. Doran, the hotel keepers. The next night I went to the Hayesville Baptist church near the Salem Fair Grounds. They had failed to get my letters, so I was not announced. I staid however and we got out the appointment for Saturday night. I spoke while it rained. We had a small audience, but they were quite appreciative. I was very kindly entertained here by Mr. and Mrs. Halbert.

On Sabbath I preached twice at the U. B. church, Salem, for pastor Reynolds, who was absent holding meetings at Waterloo in Linn county. Notwithstanding the storm it was a day long to be remembered. The presence of the Master was with us. I received two *Cynosure* subscriptions at Hayesville, and distributed a number of tracts at each point. I came to Portland on Monday.

On Tuesday Dr. Wallace met me at my home to talk over and arrange for the convention, to be held in this city some time in August. Let all the friends in Oregon and Washington begin *now* to get ready to attend.

I had a good visit to the Free Methodist Annual Conference, last Friday, at Greshams, Ore. I was introduced, invited to an advisory seat, and was requested by the Bishop and conference to address the body, on the line of our work. I spoke a little more than thirty minutes, after which business was resumed until 11:30, the hour for adjournment of conference. I was requested to preach at 2:30 P M., which I did. After which the Woman's Foreign Missionary Society held an interesting session, presided over by Mrs. B. F. Smalley, wife of the district elder.

I received at the conference ten *Cynosure* subscriptions. On Sabbath morning I went by special request, and preached at North Mt. Tabor Wesleyan Methodist church. I had a good audience and a splendid service. I received seven subscription and renewals to the *Cynosure*.

In the evening I spoke to a very good congregation in our home church, by request of the pastor Rev. L. F. Clark. We had a very enjoyable service. On Monday Rev. Walter Reynolds came down from Salem to visit me before I leave for the east. He preached a good discourse for us on Monday night. He is a young man of promise. Thursday, D. V., I start for Blanchard, Iowa.

P. B. Williams.

SECRETARY P. B. WILLIAMS' APPOINTMENTS

IN IOWA, ILLINOIS, INDIANA, OHIO AND MISSOURI.

Lisbon, Iowa, Sabbath, May 3,	10:00 A M
Lisbon, Iowa, Sabbath, May 3,	2:30 P M
Mt. Vernon, Iowa, Sabbath, May 3,	8:00 P M
Morning Sun, Iowa, Monday, May 4,	8:00 P M
Elrich, Iowa, Tuesday, May 5,	8:00 P M
Washington, Iowa, Wednesday, May 6,	8:00 P M
Leaf River, Ill., Thursday, May 7,	8:00 P M
Egan City, Ill., Friday, May 8,	8:00 P M
Frontier, Michigan, Sabbath, May 10.	
Hamilton, Indiana, Monday, May 11,	8:00 P M
Harlan, Indiana, Sabbath, May 17.	
Bloomdale, Ohio, Monday, May 18,	8:00 P M
Rising Sun, Ohio, Tuesday, May 19,	8:00 P M
Lindsey, Ohio, Wednesday, May 20,	8:00 P M
Fremont, Ohio, Thursday, May 21,	8:00 P M
Cridersville, Ohio, Tuesday, June 2,	8:00 P M
Blue Springs, Mo., Thursday, June 4,	8:00 P M
Denison, Kansas, Friday, June 5,	8:00 P M
Lyons, Kansas, Saturday, June 6,	8:00 P M

LIVE FOR PLEASURE.

THE DISSIPATIONS OF FASHIONABLE LIFE.

Rev. Dr. Madison C. Peters Points Out Its Hollowness—The Sin of Selfishness—The Blight of Frivolity—Physical Education of Women Disregarded.

The subject of Rev. Dr. Madison C. Peters' sermon on Sunday evening, April 19, at the Bloomingdale Reformed church, New York, was, "The Dissipations of Fashionable Life." The text was: "Ye have lived luxuriously on the earth and have taken your pleasure. Ye have nourished your hearts in a day of slaughter" (St. James v, 5).

St. James here presents to the conscience of his readers the sin of selfishness and the hollowness of living in and for pleasure. There is just as much to be said on the man's side as on the woman's, but the request of a woman that I preach on this subject leads me to say that if the fault indicated in the text could be corrected on the woman's side her influence would soon correct it on the other. It is to woman's side that I shall confine my remarks this day, leaving the man's side of the question for our consideration next Sunday morning.

Christianity is popularly regarded as opposed to pleasure. To be pious is considered a melancholy sort of thing. There is so much sorrow in the world that it needs all the mirth of womanhood to lighten it. But light heartedness is one thing; frivolity is another. It is the blight of frivolity which is seizing upon so many of our brightest women, with their great possibilities of noble womanhood, crushing out their fine aspirations after an unselfish life and turning their existence into the dreary mockery of a living death.

We must all have our times of sport, and we are never so old or so pious as to dispense with them altogether, but that which may be commended as an occasional recreation becomes very unwomanly if made the object of daily pursuit. "Have taken your pleasure" may be translated "have become sportive"—dissipated. Female dissipation is pleasure seeking, the love of admiration, devotedness to fashion, self indulgence and the like. These lead to extravagance, waste of time, frivolity of character, neglect of duty, unwomanliness of conduct, in a word, to a worldly, irreligious life. How undignified, careless and unChristian a life devoted to the whims of fashion and to the supreme demands of social life is, is expressed in Paul's judgment upon it when he says, "She that liveth in pleasure is dead while she liveth." Dead and yet alive. Living and yet dead. Dead to God, dead to any noble purpose, dead to all true womanhood. Dead, but not buried, and therefore a dead weight upon the living.

The life here described leads to extravagance—an increasing evil among us. Many a man in this city is forced to devote himself day and night to gain the wherewithal to keep sunshine in his home by the unlimited indulgence of a frivolous woman's fancies, whose heart is set upon show, dress, social distinction, newspaper notoriety, upon surpassing some rival, upon climbing a round more of the social ladder, and many a man to keep up the glare and glitter has abandoned his integrity and proves false to his ideal, for the sake of these paltry social bubbles. And here let me say that men are often to blame for the pleasure seeking, do nothing lives of their wives and daughters.

But, to return again to the dissipation of fashionable life, another objection to be found in it is the frequent sacrifice of health. The physical education of women is at the best too much disregarded. It is quite a luxury to see a society woman of 35 in the enjoyment of vigorous health, with a fresh, natural color. Before the school days are over the social dissipations begin. The lessons are learned with double diligence that the evening and afternoon may be given to pleasure. How frequently, when the winter is over, do we see young ladies pale and languid, as though recovering from a long sickness. Do you wonder why the number of healthy women in the higher circles is so small? And here is where the last clause of my text has its application. Living in this extravagant, self indulgent way, our lives come to be beastly, as beasts are fed in the stalls and fattened for the days when they are to be slaughtered, and so the highest characteristic of their nature is this—they are simply fit to be killed. Do we not find that many people in this city often spend their money in such a fashion that while it fattens their hearts it hastens the day of their doom?

Permit me now to make some suggestions: Act under a sense of your individual responsibility. Have an aim in life worthy of all that is deepest and strongest in woman's nature. Let a forgotten God and neglected duty trouble you more than an unfashionable bonnet or an ill fitting dress.

I don't know of anything that would more effectually cure the restlessness of our society women than children. Children are the poetry of the world, the fountains of love, the incarnations of the smile of God. If we could place at least two children in every home in this city, you would find therein perpetual benedictions. If you don't like children, you would never be happy in heaven, for they are all there.

A society woman, in her restlessness imagining herself sick, went to her physician. He gave her a prescription. She took it to the drug store to get it filled. The druggist returned it, saying he could not fill it. She read it, "Do something for somebody." Listen to the moans of suffering around you. Let your life henceforth be marked by tears of thankfulness and breathings of grateful love. Begin with some plain, petty practical duty immediately at hand, and in faithfulness to that duty you will soon be brought under the regenerating power of a holy purpose. "And so make life, death and the vast forever one grand, sweet song!"

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning May 3. Comment by Rev. S. H. Doyle.

TOPIC.—Be of good cheer.—John xvi, 22-33.

The words of our topical reference are found in that familiar address of Christ to His disciples just before He left them by His death upon the cross. He speaks to them, as was natural, of the troubles and sorrows that were to come upon them, and yet encourages them, telling them not to be troubled in heart, but to be of good cheer.

"Be of good cheer" amid tribulations. Christ did not comfort His disciples by telling them that they would not meet with trials and difficulties. It was not His intention to take them out of the world, and so long as they were in the world they were to have tribulation. It is the same today. Christianity does not remove us from sorrow or sorrow from us, but its mission in the world is to make it possible for men to be joyous, happy and cheerful amid the most sad and perplexing difficulties of life.

The Christian has reasons for being of good cheer amid sorrows and tribulations. For one reason, because they will not last always, and will be followed by joy. Christ said to His disciples, "Ye shall be sorrowful, but your sorrow shall be turned into joy." "Ye now therefore have sorrow, but I will see you again, and your hearts shall rejoice, and your joy no man taketh from you." "Weeping may endure for a night, but joy cometh in the morning." Again Christ has overcome the world, its troubles and its sorrows, and if we are in Christ we will also be able to overcome the world. "In the world ye shall have tribulation, but be of good cheer, I have overcome the world."

The Christian's joy is a peculiar joy, for the reason that it cannot be taken away from him. If we have found peace in Christ and joy in the Holy Ghost, nothing in this world can ever deprive us of these things. How fickle are the joys of this world. Ours one moment, the next they may have gone from us forever, but true Christ joy abides forever in this life and also in the life to come.

Let us cultivate more and more a spirit of Christian joy. Joy is attractive and contagious. Our happiness will bring sunshine into the lives of others. Our songs will cheer those whose spirits may be drooping low. Therefore let us be of good cheer, for Christ has overcome the world.

Bible Readings.—Ps. v, 11; Jer. xxxi, 15, 16; Hab. iii, 17-19; Math. v, 11, 12; Luke xv, 7, 10; John xiv, 1; Acts v, 41, 42; Rom. v, 3-5; xii, 12; Phil. iii, 1; iv, 4; I Thess. v, 16; Jas. i, 2, 3; I Pet. iv, 12-16.

Would Work For Christ.

The missionary spirit that is abroad in Christian Endeavor was manifested strikingly at a joyous service held by a Christian Endeavor society at St. Thomas, Ont. These three questions were asked at the consecration meeting: "1. How many would be willing, if they knew it to be the Lord's will, to go to a foreign mission field? 2. How many would like to go? 3. How many expect to go?" Notice had been given four weeks in advance that these questions would be asked. Of the 80 active members 35 answered affirmatively to the first question, 20 to the second and 9 to the third.

After Long Years.

After long years work is visible. In agriculture you cannot see the growth. Pass that country two months after, and there is a difference. We acquire firmness and experience incessantly. Every action, every word, every meal, is part of our trial and our discipline. We are assuredly ripening or else blighting. We are not conscious of those changes which go on quietly and gradually in the soul. We only count the shocks in our journey. Ambitions die; grace grows as life goes on.—Frederick W. Robertson.

We Have Not to Mourn.

We have not to mourn as they that have no hope, nor to be cast down toward the earth as they that have not a heaven to look up to, nor to be as they who have a servile yoke upon the neck, but rather as they that bear the cross after Christ and are able to fix their eyes upon him going before and thus by the love of him constraining them have ever in tribulation a joy of which the world knoweth not.—Isaac Williams.

Onward.

Our being is not quite buried in torpor and darkness. Already it is bursting out into light and expansion. Full it is of epochs and heroic crises. It feels itself called upon to act and to advance. And to this earth strife that presses upon us every day, to this solemn waiting, to this dim bordering upon the realm of boundless light, is there not a voice that says: "Onward! Onward forever?"—Orville Dewey.

Moral Principle.

A man that puts himself on the ground of moral principle, if the whole world be against him, is mightier than all of them. A man ought not to fear being in minorities, so that minorities are based on principles.—Beecher.

Christian Endeavor Briefs.

The meeting preceded by prayer is followed by power.

"Excelsior!" cries the Christian Endeavor youth, whose banner is a cross.

Glory in Christian Endeavor, if you will but glory more in the Christ Who is the life of Christian Endeavor.

The St. John's society, Wellington, New Zealand, has an honorary physician in its membership, who supplies advice and medicine gratuitously to the society's relief cases.

For the personal religious life the same faith is needed as for the great movements.

WOMEN AS WORKERS.

Greatest Success Achieved by Them In Library and Educational Occupations.

Nowhere else as in America has woman's sphere as a worker been so materially enlarged. With our advancing lines of civilization industries have multiplied and divided during the present century more than a hundredfold, and with the subdivisions of labor many kinds of work have been almost entirely handed over to the women. From the domestic and moral duties she has passed out into so many other occupations that it is hard to say from what pursuits she will be excluded.

First she began as a teacher in schools of the very lowest grade, and step by step she has advanced until now she is doing nearly all the educational work of this country with children under 16 years of age. Gradually she worked her way into colleges and universities, and she is now found fully installed as a regular professor in some of these seminaries of learning, and she fills the position as creditably as her fellow workers of the stronger sex. Such a thing would have been tolerated a century ago in but few communities.

Prior to her occupancy of the major portion of the educational field she had already begun to transact business on her own account in retail establishments in cities and towns, sometimes as proprietress, but most frequently as employee. By degrees these occupations have multiplied so rapidly that at the present time there are perhaps not less than 200 different occupations now successfully filled by women, and her work is not confined by any means to mere routine drudgery.

There is no doubt that women physicians are just as skillful, more sympathetic and as well informed as their brothers in the profession. Within the memory of many now living the time was that a woman regularly authorized to practice medicine would have been regarded as a freak of nature. But silently she came, and to stay, in that profession in which the snake is an emblem of medical knowledge, and now she is looked upon with as much favor as the male practitioner.

In law, too, she has made her appearance, and it will take some legislative enactment stronger than the Monroe doctrine to oust her from the courts.

On the side of directive power she has displayed in many fields of activity as much energy, skill and rare good judgment as men.

In literary and educational work she has doubtless achieved her greatest success. Women when placed alongside of men in managing large graded schools in this country have been equally as successful as the very best class of men, and in almost every large system of schools in the United States some of the supervisors are women of the highest executive ability.

They are performing a species of work that men cannot do very well. Not only this, many of the most efficient and intelligent librarians in the libraries of this country are women of rare ability, skill, tact, energy and practical directive power. Here in Kansas City a fair estimate puts the number of woman wage earners at not less than 12,000 persons, and perhaps as many as 15,000. Take this as a basis, and then extend it and apply it to the whole United States, and one can readily see what is meant by women workers.—Kansas City Journal.

Mme. Marie Cornelius.

Mme. Marie Cornelius, a well known painter of flowers and still life, has lately been the recipient of several distinguished honors. The French government has bought one of her pictures for one of the national museums, and has awarded her the purple of the Academical Palmes. Mme. Cornelius painted the exquisite fan which was Mme. Adam's offering to the Russian bazaar, lately held in the imperial palace at St. Petersburg, and which was purchased by the empress herself. Mme. Cornelius is an Alsatian by birth, but having left her country when it fell under German power, has now established herself in Paris, at 158 Rue St. Jacques, where in her studio she displays a collection of oil painted flowers which make her rank as a successful rival to Madeleine Lemaire.

Hetty Green's New Gown.

Hetty Green, who has ever been criticised for her "sloppy weather" appearance, has blossomed out into a spick and span new woman. She appeared in

court the other day clad in the latest cut of flowing skirt, and otherwise decked in up to date attire. The reporters state distinctly that Mrs. Green's new departure in the matter of dress has taken 20 years from her apparent age. This is indeed a change that should be far more grateful to the soul of the ordinary woman than any possible addition of greater wealth to great wealth. —New York Cor. Pittsburg Dispatch.

Lady Churchill on Skates.

The last we heard of Lady Randolph Churchill, says a New York exchange, she was winning universal admiration because of her fine cycling. Now word reaches this side of the Atlantic that she is the object of keenest admiration when on skates. It appears that her ladyship learned the art of perfect grace on the ice while in Canada, and that she has not since lost so much as one jot. At the rink in London recently she was seen in company with the champion skater of the world, and even under such circumstances her grace and art won universal plaudits.

Blind, but Not Speechless.

Mary Moody Emerson, the eccentric aunt of Ralph Waldo Emerson, did not hesitate to admonish others for the good of their souls. She would have scorned the recent dictate of fashion that pink ribbons are suitable for elderly ladies, and the charming latter day grandmamma who ventures to set off her fresh complexion and soft, white hair by touches of color would have aroused her ire. The story goes that Mrs. Thoreau called one day, wearing a bright flower on her bonnet, upon her eccentric neighbor. Miss Emerson closed her eyes, and after a short time remarked, "Mrs. Thoreau, have you observed that I have my eyes shut?"

"Yes, I have observed it," said the wondering Mrs. Thoreau.

"Perhaps you would like to know the reason?"

"Yes, I would," was the reply.

"Because I don't like to see people of our age guilty of such levity in dress." —New York Journal.

Ankle Bangles.

Among the many eccentricities of fashion which we have to report, both by way of warning as well as advice, may certainly be classed the novel introduction of ankle bangles. Now that bracelets are more or less banished from elegant attire, a sort of compensation has appeared in the shape of a chain, made either of gold or silver links, with a coin, amulet or heart pendant, worn as a bangle on the left ankle. Of course a low shoe is necessary for the due display of this extraordinary ornament, and we have been confidently assured that not colored, but only black silk stockings are to be worn with the same.—Philadelphia Times.

New Jackets.

The new features in jackets for young ladies are strapped seams and small pearl buttons. On the strap extending down from the shoulder on the sleeve there will be a dozen small pearl buttons on each of the three straps and six on the straps pointing upward from the wrist. The front is closed with hooks on the left side, and two pearl bullet buttons are set close together near the top and two about six inches above the edge below the waist.—Womankind.

Mrs. George C. Needham.

Mrs. George C. Needham, wife of the noted evangelist, preached in Lowell, Mass., not long since. Mrs. Needham is well known as a Bible student, a prolific writer and an accomplished speaker. She has spoken throughout the country at the various Bible conferences and in many prominent churches.

Before long an institute of female physicians is to be opened in St. Petersburg. The privileges given to women who have obtained the degree of doctor of medicine are to be greatly widened.

After an existence of 15 years the Woman's Exchange of Albany has been obliged to suspend business on account of lack of patronage.

THE DOUBLE TOAST.

REMARKABLE INCIDENT IN A NEW YORK GROGSHOP.

A Stranger Calls For Beer and Offers a Sentiment—Dashed His Glass to the Floor at Its Conclusion—A Drunkard Resolved to Forever Abstain.

The evening was a pleasant one, and the sidewalks were thronged with people. The stores were doing a splendid business. Especially was this true of the saloons. And the merry laughter and clinking of glasses would have been inducement enough to have drawn in a steadier head than mine was at such a time. So I yielded to the temptation and entered one of the less noisy of them. I immediately found myself in the midst of quite a mob of good natured if rather boisterous fellows and was soon laughing and talking and clinking glasses with the liveliest of them.

It was still early in the evening, so there were very few what you might call intoxicated persons in the barroom, though several drowsy individuals might be seen lolling here and there in the corners. But most were standing at the bar that occupied the whole of one end of the room and either drinking singly or taking turns in that most pernicious of all American customs, treating.

Several toasts were given and responded to, when a stranger, who, judging from his appearance, had seen better times and meant to again, stepped up to the bar, and, throwing down a half dollar, called for a glass of lager. The bartender took a glass from the rack, went over to the spigot and presently returned with a schooner three parts filled with lager and the rest with foam. The stranger lifted the glass, eyed it awhile critically, holding it up so he could see the bubbles as they ascended from the bottom; then, turning to the men who were bandying toasts, without raising the glass to his lips, in a clear voice he said:

"Gentlemen, I see no face in here tonight that I am familiar with, but if you will not think it an intrusion I have a toast in my mind that I'd like to give."

"Let 'er go, let 'er go!" shouted a maudlin voice from the corner, and as several others quickly added, "Certainly, let's hear it," still holding his glass in his hand, he began: "Well, gentlemen, this toast is in two parts. This is the first part:

"Here's to good liquor, all rosy and clear,
That has for its handmaids both good will and cheer;
That puts a new heart in the workingman's breast
And drives the black raven of care from her nest;
That loosens the tongue, and that lights up the eye
And gives a new meaning to 'sweet by and by;'
That makes dull wits clever, the deep ones profound
And Christian men brothers the happy year round."

"Good, very good!" shouted the voice from the corner, and "That's not bad!" came from some others, but as the stranger seemed about to depart, and, what was worse, without tasting the beverage whose virtues he had been extolling, they quickly spoke up:

"Hold on! Let's have the rest of it."

He paused an instant, as though from indecision, and then stepped back to the bar, relifted the glass, and, running his eyes over the men who were standing in expectant attitudes around him, in a voice of the greatest solemnity said:

"Well, gentlemen, since you wish it, here it is:

"But here's to that liquor, so rosy and clear,
That changes the home to a hovel most drear;
That drives forth the children to beg in the street
In winter and summer with rags and bare feet;
That causes the mothers to weep at the tubs
And blend their sad sighs with the sorrowful rubs:
That makes man an outcast, a menial, a slave,
And sends him at last to a vile drunkard's grave."

No sooner did the last word issue from his lips than, with a force that shattered it into 1,000 pieces, he dashed the glass against the rail at the foot of the bar, and, turning abruptly round, without saying another word or noticing the men who had formed a circle around him, he walked heavily out of the saloon. I don't think there was much more drinking done there that evening. A damper seemed to have been put upon the spirits of all present. I know I didn't remain long, and as I reached the pavement I heard a voice at my shoulder say, "I'll never touch another drop of liquor as long as I live!" I turned around; there stood the fellow who had been lolling in the corner. He was almost sober.—Christian Advocate.

The Mother of Vice.

It would be impossible to find anything which stands for so much loss to soul, body and estate as the public house. Even if we accept the best case that can be made for it in principle the fact is it is still a huge nuisance and misery, there is not a vice or disease or a disorder or a calamity of any kind that has not its frequent rise in the public house. The public house degrades, ruins and brutalizes a large proportion of the British people.—London Times.

Drunkards In America.

The Journal of Inebriety estimates the total number of drunkards in America at 1,600,000. There being about 25,000,000 of adults in this country, this means that 1 person out of every 15 drinks to excess and is consequently more or less of a drunkard. The journal thinks that this estimate is a very modest one and rather under the mark than above it.

Men Tea Bibbers.

It has always been supposed that women were the only victims of "tea drunkenness," but recent statistics show that this malady is very common among men, who suffer as much from it as women. The chief stimulant of many of the workers in factories is tea of the strongest kind, which is always kept on hand to allay the thirst created by the bad air.—Exchange.

The liquor dealer in Russia is described as a lawbreaker, a usurer and a promoter of drunkenness. No doubt can be entertained as to the fidelity of the description.

SABBATH SCHOOL.

LESSON VI, SECOND QUARTER, INTERNATIONAL SERIES, MAY 10.

Text of the Lesson, Luke xviii, 9-17—Memory Verses, 15-17—Golden Text, Luke xviii, 13—Commentary by the Rev. D. M. Stearns.

This is called a lesson on prayer, but it might be better called a lesson on how to enter the kingdom of God. The kingdom is mentioned at least seven or eight times in this chapter and the last part of the preceding one. The Pharisees were told that it was among them or in their midst, not within them (chapter xvii, 21, margin or R. V.), for it could not in any sense be in such Christ haters as they were, but it was in their very midst, in the person of the King, whom they were watching their opportunity to kill. Chapter xviii, in which our lesson is, tells us who can and who cannot enter this kingdom, which is yet to be set up on this earth. Self righteous Pharisees and rich idolaters, however moral, and all who love this present world cannot enter this kingdom, but helpless blind beggars and such as have the spirit of a little child, they can enter. The condition of things on earth will become more and more like the days of Noah and of Lot till the Son of Man shall come.

9. "And He spake this parable unto certain which trusted in themselves that they were righteous and despised others." The previous part of the chapter speaks of the coming of the Son of Man as a time when God shall avenge His own elect—that is, His elect Israel, for His elect church does not cry for vengeance, but the redemption of Israel is always associated with vengeance upon her enemies (Isa. xxxiv, 8; xxxv, 4; lxiii, 4). In verse 8 He asks if there shall be any faith on earth or the faith when this time comes. The church having been taken to meet her Lord before He comes to avenge His elect Israel, it will be a dark time. There will be many trusting in their own righteousness, but there will also be an afflicted and poor people who will trust in the Lord (Zeph. iii, 12).

10. "Two men went up into the temple to pray, the one a Pharisee and the other a publican." The Pharisees trusted in their own righteousness. It is written of them in Rom. x, 3, that being ignorant of God's righteousness, and going about to establish their own righteousness, they did not submit themselves unto the righteousness of God. Our Lord said to them that they would see Abraham, Isaac and Jacob, all the prophets, and many from north, south, east and west in the kingdom of God, but they themselves thrust out (Luke xiii, 28, 29). He also said that unless one had more righteousness than that of the scribes and Pharisees it would be impossible to enter the kingdom (Math. v, 20).

11, 12. This is the record of the Pharisee's so called prayer, as given by Him who reads our hearts, whose eyes are as a flame of fire. There is not one petition in it. He did not ask God for a simple thing, but just told God what a good fellow he was in his own estimation and how thankful he was for it. He mentioned four things that he did not do and two things that he did. There were thus just six things in his little talk with God about himself, and six is the number of man, as 666 is the number of the beast, the man who will be satan incarnate. There was no humility, no sense of sin, no knowledge of God nor of himself, yet he thought that he prayed, and no doubt went away feeling well pleased with himself. He is a picture of multitudes of religious people today who attend church regularly, but are no more saved than he was. In their own estimation they are not sinners, never were. They were born children of God by natural birth, or if not then, they think it was all made sure by infant baptism, and now they can tell you of what they are glad they are not, and of some good things which they do, and vainly think that all is well. They are followers of Cain, who despised God's way and loved his own.

13. "God be merciful to me a sinner." This is the substance of the prayer of the poor despised publican who would not lift up so much as his eyes to heaven, but smote upon a truly contrite breast, as he stood afar off and uttered these words from his heart. He had no righteousness, and he knew it, but he had plenty of sin, and he knew that too. He needed mercy, and he asked for it, and he pleaded nothing but his sin and God's redemption. His prayer might be rendered, "God be propitious to me," or "be reconciled to me because of atonement." He, like righteous Abel, acknowledged his sin and looked to a sacrifice.

14. "I tell you this man went down to his house justified." The man who wanted nothing and asked for nothing received nothing and went back to his house a poor, self righteous, lost soul, but the penitent publican who confessed his sin and asked for mercy received mercy and was instantly justified from all things from which he could not be justified by the law, for by the deeds of the law no one can be justified. But the righteousness of God, even Christ Himself and all His merits, is freely given to every penitent sinner who comes to Him (Acts xiii, 38, 39; Rom. iii, 19-24; x, 4; II Cor. v, 21).

15. "And they brought unto Him also infants that He would touch them, but when the disciples saw it they rebuked them." The disciples did not know Him even though they dwelt with Him. Even James and John had to be reproved more than once, and the night before He was crucified He had to say to another, "Have I been so long time with you, and yet hast thou not known me, Philip?" All of them seemed to censure Mary's apparent waste of precious ointment, but Jesus rebuked them and commended her. We need fear no one's censure if only we have His approval. Therefore let us covet that above all things.

16. "But Jesus called them unto Him and said, Suffer little children to come unto me and forbid them not, for of such is the kingdom of God." It is not their innocence He refers to, for all are born in sin, but they are helpers, dependent, empty, self unconscious, confiding, clinging. They are not wise and prudent, like the Pharisees, but they are utterly helpless, like the publicans, and the leper, and the blind men. The heirs of the kingdom are such as these. Their need is their strongest plea, and the great heart of compassion opens to them. See some of the precious words to all who, by faith in Christ Jesus, have become God's true little children, in such passages as I John ii, 12, 28.

17. "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." Unquestioning confidence in the word that is spoken and complete emptiness and need—these will open the door for the fullness of God. The blind men in the end of the chapter are the little children who enter in, but such as the rich young ruler, who is full to overflowing of his own possessions, these cannot enter in.

DEATH IN ITS PATH.

KANSAS VISITED AND EIGHT DEAD ARE THE RESULT.

Three Others Fatally Hurt and Seventeen More or Less Injured—Farming Community Swept by the Twisting Terror and Left Bare of Houses, Barns, Trees, Fences and Everything Movable.

TOPEKA, Kas., April 27.—Eight persons, at least, were killed outright; three fatally, and seventeen more or less, injured, and great destruction of property wrought by a cyclone which passed over Clay county Saturday night.

The list of the killed and injured, so far as their names are known, is as follows: Killed—Frank Peterson, wife and one daughter; Eli Balthazar and wife; Julius Trembly, Jesse Ham and Mrs. Halverson. Injured—Daughter of Frank Peterson, cannot live; Frank Wilkinson, cannot live; entire family of John Morris, badly mangled; six children of Eli Balthazar, more or less injured.

People on the Rock Island train from the north last evening brought partial details of the cyclone. It started about six miles south of Clifton and went in a northeasterly direction for twelve or fifteen miles, then lost its force by spreading. It passed about half way between Clifton and Morganville.

Pathway Marked by Devastation.

Its track varied from 150 yards to a quarter of a mile in width. It tore through a farming community and left nothing standing. Houses and barns were wrecked, trees torn up or broken, fences leveled and hay stacks blown in every direction. The cyclone was followed by a terrific rain storm which lasted several hours, flooding the devastated district. There had been indications of a heavy rain all day, with local showers, but nobody expected a storm. So far as learned the victims were in the houses and the most of them had retired. The storm struck Peter Anderson's house at 9:30 o'clock. This was about a mile from the starting point. The house was demolished in an instant. Every member of the Anderson family was injured. When they had excricated themselves from the debris they discovered that Anderson's grandchild was missing.

The dead body of the child was found in a ravine half a mile away. It evidently had been carried there by the wind. Anderson alarmed the neighbors who lived out of the track of the storm and search was commenced for victims. At noon yesterday it was thought that all the victims had been found. A large number of cattle and horses were killed, and fruit in the storm's track was ruined. It is impossible at this time to estimate the damage to buildings and other property. Heart-rending tales of suffering are told by persons who visited the scene of the storm. Many of the injured lay all night pinned down by wreckage or parayzed in the mud, while others crawled or hobbled across the country to neighbors' houses.

Wreck of the Morris Home.

In several instances people were lifted into the air by the cyclone and carried for a distance and then suddenly dropped. Buildings were lifted up and then hurled to the ground with force enough to demolish them. The wife and daughter of John Morris were reading when the shock came. The house was divided. The women managed to get out, when the wind picked them up, carried them 200 yards, and let them safely down on a pile of straw, just away from the storm's track. The people for miles around yesterday gathered at the different points where damage had been done and rendered assistance in every possible way.

Like a Roller Had Gone Over the Ground.

The conductor on the Rock Island train said that the track of the storm looked like a piece of ground which had been leveled with a roller. Half a dozen telegraph poles were torn down where the cyclone crossed the road. Telegraphic communication between Topeka and Clifton was cut off from the hour of the storm till 9 o'clock yesterday morning. It is expected that much damage was done in the vicinity of Palmer, Washington county, but the details cannot be learned.

GIVES THE SPANIARDS A SHOCK.

Maceo Demonstrates That Weyler's Trocha Is a Weak Barrier.

NEW YORK, April 27.—A dispatch to The World from Havana says: General Maceo has given the Spaniards a shock by sending Bermudez and Sainz across the trocha with 1,000 men. The Cuban leader himself has not yet tried to cross the eighteen-mile barrier of trenches, fences and forts which the captain general has thrown across the narrow path of Cuba to imprison the dread mulatto cavalry leader in the eastern end of the island and force him to surrender or fight.

HAVANA, April 27.—Spanish officials claim that the situation of Maceo grows more critical daily. It is asserted that it will be impossible for him to leave the vicinity of the Sierra mountains. The wounds of the men and horses are not properly cared for at the close of the various engagements, and as a result many of the men are said to suffer extreme pain.

CYCLONE BRINGS DEATH TO TWO.

Eleven Persons Caught in a Wrecked House—Four Others Badly Hurt.

ROANOKE, Va., April 25.—Yesterday afternoon a cyclone accompained by hail and a very heavy rainfall struck the city of Salem, seven miles west of here, and besides blowing down several barns, unroofing outhouses and uprooting trees, completely demolished two houses, in one of which a family of eight colored people resided, all of whom and three others were in the house at the time of the disaster.

Jane Harris and her 5-year-old son were taken dead from the ruins, and of the others four were badly injured, one 4-year-old girl being fatally hurt. The cloud, a dark funnel-shaped one, came up suddenly from the southwest, cutting a complete swath of about 150 feet wide wherever it passed.

British Fight the Matabele.

CAPE TOWN, April 25.—The British at Buluwayo have had a fight with the Matabele, in which, it is said, the enemy lost from 500 to 1,000. About half the force in Buluwayo stole out at midnight and attacked the Matabele surrounding the town. The savages had pickets thrown out, however, and the surprise intended was not successful. At one time the British came nea being surrounded, but they retreated in good order and reached town. The loss in killed and wounded is not known.

IOWA POPULISTS IN LINE.

Will Fight the Battle on the Omaha Platform—Weaver Presides.

DES MOINES, April 23.—The Populist state convention held here yesterday was one of the largest in the history of the party in Iowa. Chairman H. E. Taubeneck, of the national party, and General J. S. Coxey, of Ohio, and General Weaver, of Iowa, led to the interest of the day, and no doubt the large attendance was in part due to the presence of these men. The meeting was called to order in the morning by J. Anderson, of Winnebago county, chairman of the state committee. He introduced General Weaver as temporary chairman, who delivered an out-and-out free silver speech. He advised the union of all the silver forces.

At the afternoon session the permanent organization was made with A. W. C. Weeks, of Winterset, as chairman, and J. Belanges, of Des Moines, secretary. The platform was written by General Weaver and consists of a single resolution in favor of the union of all the reform forces in the country on the Omaha platform of four years ago, together with a recognition of the initiative and referendum. The delegates to the St. Louis convention are instructed to work for these ends. During the afternoon a number of speeches were made, keyed generally to this note. The delegates to the St. Louis convention were selected by the districts.

Delegates-at-large were chosen as follows: General Weaver; A. W. Weeks, Madison county; W. H. Robb, Union county; W. B. Emerson, Cass county; A. W. Ricker; F. F. Poe; Dr. Fisk, and J. E. Anderson, Winnebago county.

Hotel Men on the Grand Rounds.

SAN FRANCISCO, April 24.—Five hundred members of the Hotel Men's Mutual Benefit association arrived here yesterday afternoon by special train from southern California. The visitors will be entertained by the local hotel proprietors and shown the sights of the city. This evening a banquet in their honor will be given.

The Keystone State Entry.

HARRISBURG, Pa., April 24.—Representatives of the Republicans of Pennsylvania assembled here in convention yesterday and formally launched the boom of United States Senator M. S. Quay for the presidential nomination. This feat was accomplished amid scenes of much turbulence. Men ordinarily sedate lost their tempers and said harsh things to each other, and at least one distinguished gentleman made demonstrations of violence. The violent scenes were the result of the efforts of the anti-Quay delegates to secure the adoption of a resolution naming McKinley as the second choice of the convention. After an exciting debate the proposition was defeated by a vote of 178 to 65.

Pledged to the Nominee.

NEW HAVEN, April 23.—The Connecticut Republican convention adopted a platform, which, after indorsing protection and the Blaine idea of reciprocity, says this of finance: "We are unalterably opposed to the issue of unsecured paper currency, either by the government or the banks, the free coinage of silver at any ratio, and favor a single standard of value, and that standard gold. We believe that this policy, with a sound and stable currency upon a gold basis, will furnish sufficient revenue to meet all requirements of the government and properly support it." The electoral vote of Connecticut is pledged to whoever may be the nominee of the Republican national convention for the presidency, but no instructions are given.

DISEASE AND CURE.

FEW REFORMERS SEE THE REAL OBSTACLES IN THE WAY.

The Greatest Troubles In This Country Are Found In the Constitution and the Supreme Court—A Dreamer's Plea For the Better and Nobler.

[Special Correspondence.]

We are told that civilization is a march from the simple to the complex. Yet we know that all truth is extremely simple in itself and remains always the same, subject to no change whatsoever. It follows then that, no matter how complex human life may become in mere incidents, effects shall always radiate from the same causes, and evils shall invariably spring up from transgressions of the same eternal fundamental laws of God. Just as that applies to all human individuals so it applies to all nations, no matter what their political institutions may be. We have long assumed that ours are the best ever devised by men. Suppose they are. So much the worse for us if we expect that we shall on that account be able to neglect with impunity any of the common principles of honesty in our general relations toward each other. We should never forget that the higher we rise in the scale of life the greater our duties and responsibilities become. There is no sin without knowledge. And the greater our opportunities to do good the greater our sins if the opportunities are neglected. And, again, all that applies to nations as well as to individuals.

As for our political institutions, they were established in fear and trembling by the men of the time, under the most critical conditions in which a nation ever existed. We were exhausted by our Revolutionary war, fought by an infant nation that had not yet the power to derive any revenue, and was forced to pay expenses with worthless money, repudiated by everybody. We had to conciliate the jealousies of the old colonies which had become states, each one with the vain ambitions of an independent nation, and they all afraid of a central national power. The very men who made our constitution called it a series of compromises. It was really a combination fixed by the large property and slave holders of that time. We could hardly expect them to legislate against themselves and the traditions of centuries.

Perhaps the two most objectionable features of our constitution are:

First.—It cannot be amended through a mere majority vote of congress or the people. Instead of that about 20 per cent of the voters of the nation, grouped in our small states, can forever delay any change.

Second.—Five supreme judges can declare what the constitution means or what the men who made it meant, and thus cancel all legislative acts and virtually proclaim that we, the citizens of the nation, are a pack of schoolboys, unable to understand our constitution or the laws we wish congress to make.

Those two features alone are enough to make the best constitution perfectly worthless. It is the dead ruling the living, and five lawyers on top ruling both, the living and the dead.

In the presence of the above facts and considerations it is rather amusing to notice how prone we are to condemn any new idea by asserting that it is "un-American." Why deprive ourselves of any new inspirations that God may see fit to send to anybody? Whatever is good should belong even to us, Americans, and whatever is objectionable should not belong to us as a nation any more than to the rest.

The two constitutional contrivances we have mentioned are essentially American if anything is, and they will be the death of the nation if we don't get rid of them. Our plutocracy is one of the genuine products of our own institutions, and so is the political corruption of our cities. Shall we stick to them because we have produced them in forms more fatal than any other nation?

Perhaps one of our saddest predicaments is to see how few reformers realize the obstacles that our whole political system in nation and states presents to any economic reconstruction worth having. To demolish the two political machines of the old parties—that alone—do you know what it means? It means far more backbone than the great majority of voters are willing to exhibit, far more intellectual independence than we have imparted to the people so far. And that absence of independence and backbone shall last as long as the infatuation for our political system remains.

Politics! Economics! They are nothing but two aspects of the same phenomena, nothing but the frying pan and the handle. The two must stand or fall together. They are one and indivisible. It happens with the phenomena of nations what takes place with the blade of grass, which has two sides, totally inseparable.

Some of the republics of old Greece came pretty nearly solving the whole problem of the social compact in their best periods of life. They had mighty few laws, and each one was expressed in a few words perfectly understood by all their citizens. On certain given dates they marched to the polls to vote for this or that law. Their politics and economies were enveloped in the ballot they cast. What a few thousand voters could do 2,000 years ago a few millions could do today. Today we need yet fewer laws than the old Greeks. The latter had not yet grasped the law of equal rights in full. Only a few have so far grasped it today. As soon as the working masses see fit to learn it they shall be able to legislate without delegated legislative bodies. No politicians then. No political machines. No political corruption. All because of no privileges to anybody, and hence no robbery or humbug anywhere.

What a dream, some may say. Yes, and what about life today? Is it anything but a demon's dream? We would change the nature of the dream. That is all.

JOSE GROS.

Morristown, N. J.

Calls Attention to That Convention.

ST. JOSEPH, Mo., April 25.—W. T. Foster, chairman of the state committee of the National Silver party, has issued a long circular calling attention to the coming silver convention at St. Louis July 22. He denounces both of the old parties as touts of Wall street and the Rothschilds, and urges union with the Populists.

THE DEATH RECORD.

"BILLY" WILLIAMS, well known Indianian, at Warsaw, Ind.

General N. L. JEFFRIES, veteran of the late war, at Washington.

FRANK B. VOSBURG, well known retired hotel man, at Waupaca, Wis.

DAVID H. JEROME, ex-governor of Michigan, at Watkins Glen, N. Y.

Dr. PHINEAS G. C. HUNT, well-known dentist and prominent Mason, at Indianapolis, Ind.

GEORGE MUNROE the New York publisher, at his home in the Catskills.

Major C. G. FINNEY, ex-governor of Ohio, at San Buena Ventura, Cal.

Hon. MYRON E. KNIGHT, old time abolitionist, at Adrian, Mich.

THE PRAIRIE STATE.

NEWS OF INTEREST TO THE PEOPLE OF ILLINOIS.

Telegraphic Items Received from Various Portions of the State Which Will Let the Readers Know What Is Going On—Crimes, Casualties and Other Matters.

GENEVA, Ills., April 24.—The Kane county grand jury Thursday indicted Representative E. C. Hawley of Dundee on two counts for fraud, the charge being that of receiving money on deposit in his bank within thirty days of its failure. The case has aroused considerable interest, following as it does so closely after the famous Meadowcroft decision. True bills were also returned against F. W. Sheldon and George Jackson, members of the Chicago Market street gang, for burglary committed at Elgin.

Fatally Kicked by a Horse.

LINCOLN, Ills., April 24.—On Tuesday evening last as John Lampe, a prosperous farmer living near New Holland, was putting away his horses he was kicked in the stomach by one of them, causing injuries which caused his death Thursday night. He was 24 years of age and leaves a wife and infant child.

More Illinois Votes for McKinley.

LITCHFIELD, April 24.—The Republicans of the Eighteenth congressional district met in this city and nominated Hon. W. F. L. Hadley, of Madison county, for congress. The resolutions indorsed McKinley for president and when the resolutions were read there was cheering and hat throwing.

Struck Against Colored Men.

ALTON, Ills., April 27.—The white men engaged in building the State Street Electric railway went out on strike Friday morning. The cause of the strike was the refusal of the contractors to discharge the thirty colored men employed among the white laborers. The work on the line is at a standstill.

Miss Julia Stevenson's Marriage.

BLOOMINGTON, Ills., April 25.—The marriage of Miss Julia Stevenson, elder daughter of Vice-President Stevenson, and Rev. Martin D. Hardin, of Kentucky, son of Hon. P. Wat Hardin, will occur at New York avenue Presbyterian church, Washington, D. C., May 28.

Sixteenth Illinois District.

JACKSONVILLE, April 24.—The Sixteenth congressional district Republican convention instructed the delegates, A. C. Matthews, of Pittsfield, and S. McKnight, of Girard, for McKinley. General Rinaker was nominated for congress.

Flag Indictments Dead.

CHAMPAIGN, Ills., April 24.—The sheriff of this county failed to serve warrants on the governor and the trustees of the university during their stay here this week and it is believed the flag indictments are dead.

State Notes.

An epidemic of measles is raging at Arthur, Ills. Two deaths already have occurred and many serious cases are reported.

Joseph Medill, of the Chicago Tribune, has bought a farm of 108 acres in the country back of Wheaton, Ills. The price paid was in the neighborhood of $10,000. He will take immediate possession and build a summer home.

The annual meeting of the Illinois Humane society for the election of officers and miscellaneous business, including reports for the year ending April 30, 1896, will be held in the society's building, Chicago, Saturday, May 2, at 2:30 p. m.

George Rhoades was given a judgment for $3,000 at Marshall, Ills., against the Clark county supervisors because they refused to pay for his farm after it had been bought by a committee for a poor farm.

Mary Monahan, a pretty girl living at Arcola, Ills., has disappeared since Friday evening last and cannot be found. She is 16 years old. A young man is also missing.

Graves' Case Against Carlisle.

WASHINGTON, April 27.—The case of William Graves of New York city against Secretary Carlisle to compel the latter to award to him $4,500,000 of the recent issue of bonds to which Graves claims he is entitled through acceptance of his bids, will be heard in the district supreme court here next Saturday. The case came up before Judge Cole Saturday and was deferred at the request of the counsel for Graves, who wanted more time to examine Secretary Carlisle's reply. Assistant Attorney General Dickinson appeared for the secretary.

French Spoliation Claims.

WASHINGTON, April 27.—Senator Warren from the committee on claims, has reported an amendment to the sundry civil appropriation bill for the payment of the French spoliation claims which have been allowed by the court of claims. It carries an appropriation of $1,020,000.

THE MARKETS.

New York Financial.

NEW YORK, April 25.

Money on call easy at 2½ per cent.; prime mercantile paper 4½@5½ per cent.; sterling exchange steady, with actual business in bankers' bills at 488½@488¾ for demand and 487½@487¾ for sixty days; posted rates, 488@488½ and 489@489½; commercial bills, 486¾.

Bar silver, 67⅞; Mexican dollars, 54.

United States government bonds firm; new 4's registered, 117¾; do coupons, 118¾; 5's registered, 112½; 5's coupons, 113¾; 4's registered, 108¾; 4's coupons, 109½; 2's registered, 95; Pacific 6's of '97, 103.

Chicago Grain and Produce.

CHICAGO, April 25.

The following were the quotations on the Board of Trade today: Wheat—April, opened 63½c, closed 63½c; May, opened 63½c, closed 63½c; July, opened 64¾c, closed 64⅞c. Corn—April, nominal, closed 29⅜c; May, opened 29⅝c, closed 29⅝c; July, opened 30¾c, closed 30¾c. Oats—April, nominal, closed 19c; May, opened 19¼c, closed 19¼c; July, opened 19⅞c, closed 19⅞c. Pork—April, opened $8.52½, closed $8.37½; May, opened $8.52½, closed $8.37½. Lard—April, opened $4.80, closed $4.85; May, opened $4.85, closed $4.80.

Produce: Butter—Extra creamery, 13½c per lb.; extra dairy, 12½@13c; fresh packing stock, 7c. Eggs—Fresh stock, 9@9½c per doz. Live Poultry — Turkeys, 8@10c per lb.; chickens, hens, 8½c; roosters, 5@5½c; ducks, 10c; geese, $4.00@5.00 per doz. Potatoes—Burbanks, 17@20c per bu.; mixed, 14@18c. Sweet potatoes $1.00@2.00 per bbl. Apples—Fair to fancy, $2.50@3.75 per bbl. Cranberries—Jerseys, $5.00@7.00 per bbl. Honey—White clover, 13@14c per lb.; broken comb, 9@10c; extracted, 5@6c.

Chicago Live Stock.

CHICAGO, April 24.

Live Stock—Prices at the Union Stock Yards today ranged as follows: Hogs—Estimated receipts for the day, 18,000; sales ranged at $2.95@3.80 pigs, $3.55@3.80 light, $3.25@3.35 rough packing, $3.45@3.70 mixed and $3.40@3.60 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 100; quotations ranged at $4.15@4.60 choice to extra shipping steers, $3.90@4.30 good to choice do., $3.70@4.00 fair to good, $3.40@3.75 common to medium do., $3.20@3.70 butchers' steers, $2.80@3.50 stockers, 3.25@3.90 feeders, $1.50@3.70 cows, $2.40@3.75 heifers, $2.00@3.55 bulls, $3.10@4.25 Texas steers, and $3.00@4.75 veal calves.

Milwaukee Grain.

MILWAUKEE, April 25.

Wheat—No. 2 spring, 64c; No. 1 northern, 66c; May, 64c. Corn—No. 3, 29½c. Oats—No. 2 white, 20c; No. 3 do, 20@21¼c. Barley—No. 2, 31½c; samples, 27½@32½c. Rye—No. 1, 39c.

St. Louis Grain.

ST. LOUIS, April 25.

Wheat—No. 2 red cash elevator, 63c bid; on track, 69c; options unsettled; May, 57¼c; July, 60½c; August, 62c. Corn—No. 2 cash, 26¾c; May, 26¾@26¾c; July, 27¾c; September, 29¼c. Oats—No. 2 cash, 17⅜c; May, 17¾c; July, 18⅝@18¾c. Rye—Elevator, 37c; track, 38.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Apr. 20 to Apr. 25:

Rev W B Stoddard, Rev P Sjoblom, M Moscrip, W Schroeder, D W Leonard, Rev C Nicholson, Rev A Wilson, Rev P B Williams 2, Rev J P Stoddard, Alvin Acker, Thos H Nichols, Mrs M Neubauer, A L Bell, J C Berg, W M Dean, Mrs M A Goodwin, Thomas Armstrong, A C Lane, Joseph Garn, Andrew Gilliam, Stephen Gates, Rev J F Crozier, Rev J R Baird, M Woodward, M L Cullor, J G Hester, Samuel Blanchard, Harvey Minton, M N Butler.

The Detroit and Cleveland Steam Navigation Company's steamers are now running daily (except Sunday) between Detroit and Cleveland. When traveling East or West, North or South, try to arrange to take advantage of these luxurious steamers between Michigan and Ohio. If you are contemplating a summer outing, write A. A. Schantz, G. P. A., Detroit, Mich., for illustrated pamphlet, which gives full information of a trip to Mackinac via the Coast Line.

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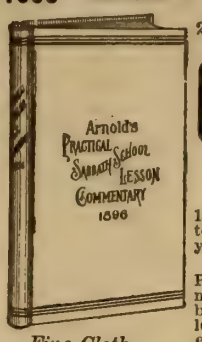

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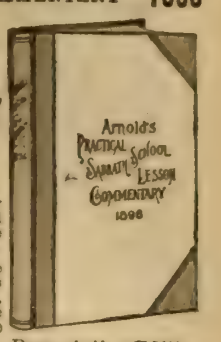

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FARM FIELD AND GARDEN

IRRIGATION WATER SUPPLIES.

Gravity Supplies From Different Sources. Pumping Plants.

In an exhaustive article on water supplies for irrigation in The Irrigation Age the different classes of water supplies are grouped in two main divisions: 1. Gravity supplies. 2. Pumping plants. A gravity supply is any water supply which has sufficient head or elevation to enable the water to flow and be discharged upon the land where it is to be used for irrigation without the application of power for raising it above its level at the point of diversion. A pumping plant for irrigation is used only where the land to be watered lies at such an elevation that the supply of water proposed for its irrigation cannot reach it without being raised by means of power.

Gravity supplies for irrigation come from a number of different sources, the principal of which are: 1. Flow of natural streams. 2. Underflow of rivers or creeks. 3. Storage reservoirs. 4. Springs and swamp lands. 5. Artesian wells.

Pumping plants may be erected to pump water from any of the above sources when the water from them is to be used on lands which are higher than can be reached by gravity flow unaided, but this is seldom done, as water supplies of the above character are generally valuable on lands lying below their level.

Pumping plants for irrigation purposes are profitably employed in raising water from wells only, and in other cases are very rare and exceptional, being used only where a small quantity of water is required for land above a regular gravity system, or where hydraulic power is available as a motive power.

No inflexible statement can be made saying that any one of the sources of gravity supply named above is the best, nor is it possible to arrange them in the order in which they are to be preferred without the addition of some qualifying expression. It may be said, however, that where a supply can be obtained by simply diverting the water from a running stream which contains a sufficient supply of unappropriated water this is the wisest thing to be done rather than to search for a source of supply, which will require considerable money for its development.

Gasoline Engines on the Farm.

Professor Hays of the Minnesota station is enthusiastic on the subject of gasoline engines for farm use. He has the following to say concerning their advantages:

There is no need of hauling a lot of water, kindling a fire and waiting for the engine to fire up. In summer the water can be left in the water jacket, while in winter only a few pailfuls are needed to fill the jacket. Comparatively little attention is needed around the engine while the work progresses. The man who attends the engine can assist around the feed grinder or thrashing machine. Another valuable fact regarding gas engines is that they do not eat oats except when in motion. Unlike wind power, gas is always on hand when wanted. It can be adapted to more purposes than tread power because larger sizes can be used. Instead of having a windmill do part of the work, tread power another and steam thrashing engine another, the gas engine will fit in on many large farms to do the whole work.

Professor Hays believes that gasoline engines are going to do much of the thrashing now being done by steam engines, and that their usefulness is very likely to be extended to the field.

Trees For the Prairies.

Trees for the prairies of the northwest which have proved best at the South Dakota experiment station are: Deciduous—white elm, green ash, wild black cherry, bur oak, black walnut, white birch, box elder, laurel leaved willow, cottonwood for street or lowland groves, balm of gilead as specimen tree. Evergreens—Scotch pine, red cedar, white spruce. Those most injured by frost are European larch, walnut, oak and ash. This larch, the willow and cottonwood are no good for planting in groves on high prairie. Not injured by late spring frosts—wild black cherry, white birch, white elm, Scotch pine, red cedar and cottonwood. Trees vary widely in ability to withstand drought.

Crimson Clover.

From the Delaware station comes the information that there are five varieties of crimson clover, Trifolium incarnatum. They differ in regard to the size of the plants and in hardiness. Four varieties produce crimson blossoms. The fifth differs in the color of the flowers, which are white. A liberal application of potash to the soil produces a great increase in the growth of crimson clover. The imported seed cannot be relied upon to give a satisfactory growth, and farmers in this state will not use it.

Agricultural Brevities.

Professor Henry says that "Wisconsin lies too far north for a profitable growth of Kaffir corn."

The story of the beet sugar industry in Utah, which has just closed its fifth and most prosperous campaign, shows what can be done even in the face of great difficulties. Nebraska beet sugar factories are also a success.

Underdrainage helps in dry as well as wet seasons.

The strawberry thrives wonderfully with irrigation.

An important thing in growing alfalfa is that the soil be well drained.

An Ohio farmer sows winter rye in the spring on the waste places in pasture fields.

A correspondent of the Kansas Farmer writes that he has found that the chinch bug will pass over fields where red clover is growing and will not attack them, while they destroy grain on land not seeded with clover. This is a very important point.

There is more catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address.

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PAST AND PRESENT.

IN WHAT THE DEBT OF THE LATTER TO THE FORMER CONSISTS.

Difficulty of Justly Locating the Creditors of Today's Debtors—The Creating of Wealth, Its Present Holders and the Question of Its Redistribution.

The student of history often reminds us of our great debt to the past. He tells us of the great achievements in thought and the great discoveries which, beginning at a very remote period and coming down to our own day, make it easy for us to go to the treasure house of knowledge and in a very short time take from it the harvest of centuries.

Why our indebtedness is brought up so often is not apparent, for no matter how willing we may be to acknowledge it, nor how good our intention may be to settle up, we cannot pay. Our creditors cannot come into court and present their claim.

Our heritage from the past is in a somewhat different shape from what we generally suppose it to be. It is not tangible material, but exists as a mass of ideas. Thoughts, not things, are our legacy. There can be no property in thought, and were it possible for the claimants to present their claims in court, they would be nonsuited. Even if admitted, the claims of the creditors of the present could not be considered until those of a more remote past had been acted upon; a continual referring back would be the order, until "the first man" was reached.

Apart from any obligation in the matter, we must admit that ideas come from the past. Material things, with very few exceptions, do not. When we speak of the wealth around us as being the product of 20 centuries, we are using a meaningless phrase. In knowledge and skill we are "the heirs of all the ages." The manners and methods of wealth production are the result of centuries, but the wealth itself is not. With the exception of a few works of art, and here and there a few buildings whose present value would not pay for the repairing done on them, all wealth has been produced by those of the present time.

That the existing wealth has grown up like the trees in a forest, the slow growth of hundreds of years, is the crude general conception. Factories, houses, ships and the like are thoughtlessly compared to the tree that adds to its height and bulk year by year.

Another illustration can be drawn from nature with which wealth production can be compared and that is to a river. The water in the stream flows continually to the sea. The river is the same, but the water that fills the river bed changes continually. This example shows us the scientific view. But why, the reader may ask, is this distinction made? Why is not one illustration as good as another?

Because on a correct conception of this point the whole argument of how to get better conditions rests. The superficial think a great fortune is an entity, a something that has accumulated for the longest time, and is not subject to the conditions under which it was acquired. From this it is argued that to put those in possession of the present mass of wealth who now have none will settle the question for all time.

According to the scientific view the large fortunes are the result of a process of abstraction, which, if abolished, would bring about the desired condition. Just as a river can have its course diverted so can the result of wealth accumulation be given direction by changing the process of distribution and making the product flow into another and different channel.

Holding this comparison in view will show us how far we would be from a correct solution when we would seize upon the mass of wealth now in existence. Besides were the wealth seized and appropriated and the real cause of injustice left as it is, it might not be long before a continuance of the seizing process would be necessary. The job, being imperfectly done, would like all other botch work have to be tinkered again and again, and all because the knowledge of the evil was lacking in the first place.

To prove the truth of what I termed the scientific view, I need only quote the census returns. The total wealth existing, the amount created each year and the amount saved are all given. The total wealth is $70,000,000,000. The annual production is $12,000,000,000, and has been that amount for a number of years. This positively demonstrates a replacing of practically the whole wealth every six years. The richest millionaire could not hold out one generation did not the stream of wealth run into his strong box continuously. The course of that stream once changed and the supply cut off a melting of the great fortunes will quickly follow. The actual wealth possessed is not what counts, but the special privileges which recreate and replace that wealth every year.

HENRY COHEN.

What A Woman Can Do.

Last week I cleared, after paying all expenses, $355.85; the month previous, $260, and have at the same time attended to other duties. I believe any energetic person can do equally as well, as I have had very little experience. The Dish Washer is just lovely and every family wants one, which makes selling very easy. I do no canvassing. People hear about the Dish Washer and come or send for one. It is strange that a good, cheap Dish Washer has never before been put on the market. The Mound City Dish Washer fills this bill. With it you can wash and dry the dishes for a family of ten in two minutes without wetting your hands. As soon as people see the Washer work they want one. You can make more money and make it quicker than with any household article on the market. I feel convinced that any lady or gentleman can make from $10 to $14 per day around home. You can get full particulars by addressing THE MOUND CITY DISH WASHER CO., St. Louis, Mo. They help you get started, then you can make money awful fast. A. L. C.

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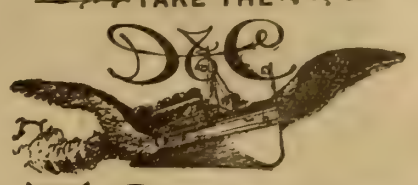

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HISTORY OF A WEEK.

Tuesday April 21.

Ex-Consul Waller says the long confinement in a French prison has so seriously affected his eyesight that total blindness may follow.

St. Petersburg police have a report from Ust Yausk denying the story that Explorer Nansen has reached the north pole and was returning.

Heliograph signals were successfully employed in sending messages from the Auditorium tower, Chicago, to Clyde, nearly ten miles away, by members of the Second regiment, I. N. G., on detached signal service duty.

Home rule for Cuba it is positively stated will go into effect soon. The act of the Spanish cortes providing therefor was signed by the Queen Christine in March, 1895.

Over 700 miners have been and will be this week laid off in the Ishpeming, Mich., mining district.

New South Wales is abolishing customs taxation and adopting the free trade policy.

Wednesday April 22.

Baron Hirsch, whose fame is world-wide for his skill as a financier and his philanthropy, died near Vienna yesterday, aged 63. He was best known in this country for his work in relieving the distress of Russian Jews oppressed by our great ally. He was a great friend of schools and in those and other benefactions spent money literally by the millions.

Herman Bansemer, of New York city, who was arrested in Chicago two weeks ago on a charge of forgery and taken back east, committed suicide in the Tombs. The autopsy showed that he died of arsenical poisoning.

Robert P. Burkhalter, treasurer of the University of Chicago Oratorical association, has received word from ex-President Harrison that the latter will be unable to preside at the coming meeting of the Northern Oratorical league.

The London Times has a dispatch from Paris which says that Pere Hyacinthe, the distinguished protesting priest, formerly Abbe Charles Loyson, will marry Laura, daughter of the late William Bucknell, an American. Pere Hyacinthe is 68 years old.

Thursday, April 23.

According to the Chicago bureau of vital statistics the death total for March was 1,988 and the ratio per thousand 1.24. The ratio for the corresponding month in 1895 was 1.33

Mason & Davis, the oldest stove manufacturing firm at Chicago, has failed. Liabilities, $107,383

Warrants have been issued by Judge Jewett at Meridian, Miss., for the arrest of Charles and John Torrance, Lewis Smith, Arnott Smith, Frank Bellson, Press Love, Charles Weatherford and Charles McNice, who are charged with the crime of whitecaping.

The American National bank, at Denver, has decided to liquidate, owing to poor business. All the depositors will be paid in full, probably.

One of the jurors in a divorce case before the district court at Denver is a woman.

Friday, April 24.

Three ex-Americaines were presented at the last "drawing room," which was held by the princess of Wales, instead of the queen They were Marlborough's duchess, nee Vanderbilt; Mrs. Curzon, nee Leiter, and Lady Bennet, whose native place was Tacoma.

According to figures received at Cleveland the women have lost the fight for representation in the conference of the Methodist church by eighteen votes in a total of over 8,000.

The French cabinet has resigned again and France has her not infrequent ministerial crisis on hand.

A dispatch from Mitchellstown, near Cork, announces the death there of the Fenian leader, J. S. Casey, who was one of the originators of the land league.

Foreign insurance companies doing business in Missouri received premiums last year amounting in the aggregate to $11,648,384.

Saturday, April 25.

Arbor day was duly celebrated in a number of states yesterday, among them Iowa, Minnesota and Ohio.

Obituary: At Albion, Ind., George Washington Black, aged 89. At Whitehall, Ills., Judge L. T. Black, aged 85. At Elkhart, Ind., Joseph Puterbaugh, aged 72.

In view of the appointment of a Mussulman governor of Zeitoun, the ambassadors of the powers have formally demanded that the Turkish government respect its engagements and appoint a Christian governor.

Martin Bernaud, a merchant at Scott, La., was found dead in bed with his hands and feet securely tied and his mouth gagged. His safe was empty and $7,000 had been taken away. The autopsy showed there were fifty-two stilletto wounds about Bernaud's neck and breast.

While A. B. Walker's cutter, Ailsa, was becalmed off the coast of Morocco on her way to England, after taking part in the Mediterranean regattas, she was attacked by the Riffians, who fired upon her. A timely breeze enabled the yacht to escape.

Monday, April 27.

An equestrian statue of General Grant was unveiled Saturday at Brooklyn with a fine parade and appropriate ceremonies.

The Iowa Odd Fellows Orphans' Home committee has been enjoined from locating the home elsewhere than at Jefferson until further orders.

The committee in charge of the laying of the corner-stone of the eastern Illinois State Normal school, at Charleston, has set May 27 as the day.

The supreme court of Maschusetts has declared the law unconstitutional that gave veterans the right of way under certain limitations to all vacant offices in city or state.

Mrs. Ludwig, insane, was arrested at Laramie, Wyo., while en route to kill the governor because of the action of the state land board in dispossessing her of some land.

NATIONAL LEGISLATURE.

ynopsis of Proceedings in Both Houses of Congress.

WASHINGTON, April 23.—The senate passed a resolution asking information as to the arrest of Rev. Diaz in Cuba. Mitchell spoke in favor of pensioning veterans of certain Indian wars. The Cockrell amendment to the Indian appropriations continuing for two years appropriations for sectarian schools for Indians was agreed to—38 to 24. The president sent in vetoes of two pension bills, one for a photographer not connected with the army, who was wounded while taking photographs, and the other for the widow of a soldier of the Mexican war for whom a pension was voted because she was poor.

The house seated Goodwin in place of Cobb from the Fifth Alabama district and began consideration of Pickler's pension bill which, as Pickler said, "liberalizes" the pension laws so as to give pensions to deserters and dishonorably discharged soldiers who served ninety days, and to other heretofore excluded; it also makes it easier to obtain a pension.

WASHINGTON, April 24.—The senate disposed of a few minor bills and after declining to set a time for the consideration of Call's resolution to send a fleet to Cuba proceeded with the Indian bill. There was a long debate for an amendment intended to stop outlawry in Indian territory, but it was ruled out on a point of order as general legislation. The bill was passed and the sundry civil bill taken up. An executive session was held.

The house adopted a resolution calling for information regarding the arrest of Rev. Diaz in Cuba. The pension bill was debated, McClellan of New York (General George B. McClellan's son) opposing it among others. Debate lasted all day and was pending at adjournment.

WASHINGTON, April 25.—The senate gave the day to the sundry civil appropriation bill without completing it. The debate was largely of a formal character. Contrary to custom the adjournment was taken to today instead of Monday. During the debate it developed that though congress had appropriated $100,000 for the expenses of the Venezuelan commission that body couldn't get enough to pay its rent because the treasury comptroller ruled that it could not be used for that purpose in the District. Peffer modified his bond sale resolutions by elimating the imputations they contained on official honor.

The house proceeded with the Pickler pension bill and the whole day was consumed in the discussion of that measure. The debate was of litte interest. The feature was the opposition of Connolly (Rep.) of Illinois to the section of the bill which granted pensions to the Confederate soldiers who deserted and joined the Union ranks ninety days before Lee's surrender. Outside of this the only business done was the passage of a few private pension bills, both at the day and night session.

WASHINGTON, April 27.—So great is the congestion of business in the postoffice here, owing to shipment of seeds by congressmen to their constituents, that the senate adopted a resolution asking the postmaster general to remedy the trouble. Sherman tried to have the bill taken up relating to fruit brandies and alcohol used in the arts. Chandler and Platt gave warning that consideration of the bill would bring up the whole question of the tariff. Sherman persisted and a vote was taken defeating Sherman's purpose—22 to 27. The sundry civil bill, amended in some particulars and increased in amount of appropriation from $30,000,000 to $37,000,000, was passed. Chandler asked for early action on the resolution to investigate Alabama elections and Allen (Pop.) stated that all the Populists would vote for it, thus securing its passage, if it were taken up. An executive session was held.

The house put in the day and held a night session until 10 p. m. on the Pickler pension bill. During the afternoon eulogies were pronounced on the late Representative Crain, of Texas.

CRIPPLE CREEK SWEPT BY FIRE.

Great Mining Camp Nearly Destroyed Through a Courtesan's Anger.

CRIPPLE CREEK, Colo., April 27.—An angry courtesan threw a lamp at her lover, and $1,000,000 worth of property was destroyed in three hours. The lamp hit the stove, igniting the oil and setting fire to the furniture. In a few minutes the building was in flames. This was Cough's dance hall on Myers avenue near Third street. In a very short time the adjoining buildings had caught despite the efforts of the fire department. It soon became evident that the conflagration was to be a big one, but no one thought it would reach such an area. Every minute added fury to the flames. The heat became so intense that buildings on the north side of Meyers street took fire. Then it was that occupants of stores and offices saw the true danger and began to make preparations to save their possessions.

Every wagon in town was pressed into service, and goods were hauled away. Not a tenth part of the goods were saved. By the time the postoffice had caught it became evident that the only way to stop the progress of the fire was to blow up the buildings with dynamite. This was done under the supervision of the firemen and a number of buildings had to be sacrificed before the fire had reached them. The fire started about 1 o'clock p. m. and by 4 p. m. it had demolished the blocks, except a few buildings, between Third and Fifth streets on Meyers, and between Third and Fifth streets on Bennett, stopping close of the New Midland depot and warehouse, between Third and Fifth on Carr. Nearly all the buildings between Third and Fifth on Eaton were destroyed.

The burnt district is to be rebuilt at once with brick and stone buildings. The property on Meyers avenue was occupied in the most part by demi-monde and saloons. The two variety theatres, Topic and Hollangs, were there, and innumerable dance halls. Several accidents of a minor character occurred, but none was fatal. Grace Clifton was badly burned about the face and hands. J. Anderson, while placing a charge of dynamite under the Sisters hospital to blow it up, had a leg torn off by a premature explosion. The postoffice, on Bennett avenue, is a total wreck, only the vault standing. Twenty thousand letters and thousands of packages were destroyed.

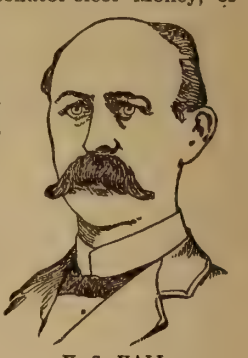
The total insurance will reach about $250,000.

The council having granted permission to build wooden houses in the burned district, to be removed within sixty days and give place to brick and stone, twenty-five buildings have been put up, the work going on at night by the light of the moon. The first house up was a dance hall and the second a saloon. Three thousand persons are homeless.

ROW AT THE CAPITOL.

Hall and Money Have a Lively Fight Which May Not End There.

WASHINGTON, April 24.—Blood was spilt in the Capitol yesterday. More may follow, and a killing is not improbable. Representative and Senator-elect Money, of Mississippi, and Representative Hall, of Missouri, were the chief actors. Money is a free silverite. Hall is for "sound money." Hall came out ahead this time. But Money has the record of being a desperate man, and the fact that he was unarmed is the only reason why he did not kill his opponent. The currency question was not the cause of the fight, although there has been bad blood between the two since Hall joined the "sound money" forces.



U. S. HALL.

The fight took place in the house naval committee room. There was an informal discussion between the two and other representatives on the subject of the reorganization of the navy. Money had remarked that the engineers, paymasters and surgeons wanted more rank, pay and command.

"The man who says that doesn't believe it," said Hall, who is very tall and broad-shouldered, looking at Money, who is slender and medium height, across the table.

"You're a liar yourself," cried Money hotly.

Crash! An inkstand from Hall's hand straight toward Money's head. The Mississippian dodged and the inkstand, after sprinkling everybody else present with ink, buried itself in the wall. Money grabbed a heavy iron paper-weight and sent it with electric speed toward Hall's head. The Missourian saw it coming and dodged just in time to save his life, while the weight crashed through the back of a heavy chair. As he dodged he snatched another inkstand from the table and flung it forward so swiftly that, ere Money could dodge, it caught him just below his right temple and knocked him from his chair to the floor.

From a gash several inches long blood spurted forth, while smaller streams flowed from several punctures made by pieces of the heavy inkstand, which broke in several parts. Hall then sprang for Money, who staggered to his feet, but Felix McCloskey, of New York (the committee's messenger), and several members jumped between the two men and stopped the fight.

Hall was taken to the end of the room. Money was led to a committee room below, leaving a trail of blood on the white stairfloor and steps. News of the fight sped quickly through the Capitol, and a crowd soon choked the corridors leading to the naval room, and when the tall Missourian came out followed him to the door of the house, into which he went and took his seat.

So far as Hall is concerned the matter would probably end where it is, but Money is full of the hot southern blood. He is reputed to have killed his man, as his son did some time ago. Conservative members who know him express the belief that there will be shooting before long, either in a duel or after a simple warning from Money to Hall to arm himself for the first meeting. Both men are fearless and unless one is taken unawares a decidedly lively and fierce conflict is probable. A physician dressed Money's wounds. After half an hour's work Money was taken to his hotel with his head and all of his face, save his eyes and nose, covered with bandages.

Elwood Tinplate Plant Sold.

CINCINNATI, April 25.—The Elwood Tinplate company has transferred all its properties, patents, stock contracts, etc., to the American Tinplate company, of West Virginia, with offices at Cincinnati. The plant at Elwood, Ind., is the largest in the world, with sixteen hot and fourteen cold sheet mills, thirty-six turning stacks and a capacity of 2,000 cases daily.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Annual Meeting of the National Christian Association on Thursday, May 14. Read the Annual Meeting announcement on 9th page.

For organized and systematized meanness, parading and boasting insolence, and profane swearing and lying, Freemasonry goes beyond everything.

Read in this issue "Dr. Lorimers Compromise with Baal." Paul withstood Peter to the face because he was to be blamed. Are not the exceptional ministers who maintain a scandalous connection with the ungodly lodge more to be blamed? Should they not be in some way withstood?

Bishop Warren is right in repudiating secret societies, but wrong, though rather humerously so, in calling marriage an exception in which he adheres to his membership. Marriage is not a secret society at all like those in question. To class it with them is to dishonor marriage and confuse the subject besides.

The Lord is wonderfully opening up the way for the presentation of the anti-secret cause in this city at the coming Annual Meeting. From Chairman Hitchcock's letter on our ninth page it will be seen that some of the largest and most influential churches of Chicago will be opened for speakers on the lodge question. The committee are using every means to thoroughly advertise these meetings.

The *Lodge Lamp* has entered thousands of homes during the past year into which the *Cynosure* has never gone. Like a small boat it can sail up the tributary streams of public sentiment where the financial depth is too shallow to float the *Cynosure*. The low price of the *Lodge Lamp*, twenty cents a year, affords friends of the cause a cheap means of circulating literature, and we hope an increasing number will avail themselves of it.

PROF. E. F. BARTHOLOMEW, D. D.

We are glad here to present our readers with an excellent picture of the professor of English Literature and Philosophy in Augustana College and Theological Seminary at Rock Island. He was born at Sunbury, Pa., March 24, 1846, and graduated from Penna College in 1871. From 1871 till 1874 he was principal of the High School at Kahoka, Mo. He was then nine years professor of sciences in Carthage College, Illinois. In 1883 he traveled in the Sandwich Islands. He was then four years president of Carthage College. Then after spending two years studying in the University of Berlin, Germany, and traveling over Europe, he returned and took up his present work as professor in Augustana College. He is a natural born teacher, a fine classical scholar and an impressive orator.

Prof. Bartholomew has often spoken and written on the secret lodge question, and is well known as a thorough going reformer. He has written these strong words: "The secret lodge is contrary to the moral constitution and Divine order of things, and its general tendency is to create discord. The principle of secrecy is a subtle poison in the home fountain, a centrifugal force in society, a menace to the State. The lodge perverts the Biblical idea of brotherhood. *Universal brotherhood* and not exclusive fraternity is the Divine conception of man's relation to his fellow man. Love pure and philanthropic is Christ's fundamental law of society. The lodge system is organized on the basis of selfishness, and therefore is contrary to the Divine plan. Social and civil institutions can prove a blessing to mankind only as they are in harmony with God's system of government. The lodge in foundation and general tendency is contrary to the Divine plan, and so must be regarded an enemy of mankind."

Mothers, do you embrace every opportunity to warn your sons against the danger from lodge associations? You do not shut your eyes to any other thing that affects the welfare of your sons. Are you neglecting to understand anything else that threatens to influence their character? Can blindness everywhere else be folly, and yet wisdom at the door to the lodge?

"Ye cannot drink the cup of the Lord and the cup of devils. Ye cannot be partakers of the Lord's table and the table of devils." 1 Cor. 10: 21. The Masonic banquet has reference to idolatry which in the same chapter is referred to as the worship of devils. The fifth libation is in shocking contrast to the cup of the Lord. The Scriptural word "cannot" is very strong. The impression made by the facts themselves are also strong.

Some of our readers think they see clearly the favoritism of the lodge in the trial of the murders of poor Pearl Bryan during the past two weeks at Newport, Ky. Of the three young men implicated, Jackson, Walling and Wood, it appears that Jackson has no connection with the lodge. And from the beginning a manifest effort has been to fasten upon him the main guilt. But late testimony indicates that Walling who is a Freemason was the chief actor in the crime.

Paul may plant and Apollos water but God alone can give the increase. Brethren, please remember that all our efforts to impress the truth upon the hearts of the people at our Annual Meeting will be unavailing unless the Lord in whose hand are the hearts of all flesh bless these means. Will you not pray earnestly that the weather may be favorable, that all obsticles may be removed and that the Divine Spirit may accompany the truth.

Paster Master Ronayne who is watching closely the political situation says of the late Springfield Convention: "The boast is frequently made that many if not the majority of our alleged best men are Masons and this may possibly be true but then all will admit that they are Freemasons for what is in it—Freemasons for revenue only. This point could not be better exemplified than at the recent Republican Convention held at Springfield, Ill. The leading men—the manipulators of States and caucuses, were every one of them Freemasons. All the Nominees without exception are Masons, and of course it is to the interest of the politicians to keep Masonry booming as from it, and through it, they expect to obtain their due share of the political fodder. They care for Masonry only so far as it brings grist to their mill, and hence they take an interest in keeping up the miserable sham, because that through lodge influence they manage to secure nominations and obtain votes; the rank and file of the lodge are fooled but the politician is benefited and so the fraud is kept up. But what about the preacher? Why does he boom Freemasonry?

THE MASON'S WIFE.

Why stays he still, the lonely hours
Drag by in solemn silence deep,
Save the low ticking of the clock,
While I my lonely vigil keep.

The old clock in the corner there
Has told the hour of midnight drear,
But still he lingers at the lodge,
While lonely I wait him here.

Yes, to the Mason's lodge he's gone,
There swearing ever to conceal
From me, his loving, faithful wife,
What they may there to him reveal.

God's word of truth has plainly said,
They twain shall ever be as one;
One's joys the other's joys shall be,
Shall share alike in shade or sun.

But in his breast he ever holds
A casket I may never see,
May never here its contents know,
'Tis all securely kept from me.

I hear his footsteps coming now,
I'll haste with loving words to greet,
I'll ask no questions, but, ah me,
Where is our converse once so sweet?

WHY A WOMAN CANNOT BE A FREEMASON.

BY ELIZABETH E. FLAGG.

This is one of the problems that has perplexed the feminine mind—I will not say for centuries, but ever since the first Grand Lodge of Free and Accepted Masons met at the old Apple Tree Tavern in London in 1717. Many reasons have been assigned, all more or less unsatisfactory, why women cannot don the lambskin apron like their husbands and brothers. One especially popular way of settling the question why the whole female sex should be thus arbitrarily excluded from the privileges and honors of Masonry, is the alledged utter impossibility of their keeping a secret. Yet history tells us of a hundred secrets of state let out by a man to one unguardedly revealed by a woman. And did not ancient Athens erect a statue to Læna who when put to the torture to make her tell the names of those concerned in a certain conspiracy, bit out her tongue in order that the pain should not force her to betray her friend? Where in masculine annals can we find a parallel?

Standard Masonic writers like Mackey and Morris, tell us that the reason why a woman cannot with propriety become a Mason is because "the tongue of scandal" would begin to wag against her, and she would be exposed to the evil speeches of a "censorious world," the moment she stepped behind the mysterious tyled door. This is a strange thing certainly to be said of an institution teaching "the purest morality."

But passing this by as one of the unexplained "mysteries" of Masonry, the fact remains that in spite of such tender and touching solicitude on their behalf, this illogical and ungrateful sex refuses to be satisfied. There are wives and mothers who will obstinately persist in thinking that scenes and associations unfit for them are also unfit for their husbands and sons. And they are very apt to ask embarrassing questions, as for instance, how it happens that a woman cannot cross the threshold of a Masonic lodge-room, even in the company of her nearest male relative, without incurring horrible scandal, while she can go to church meetings, and town meetings, and legislative meetings, and gatherings of every sort, religious, benevolent or political, without running the smallest risk of a damaged reputation.

But this problem which has baffled us ever since we were out of pinafores, has been solved by Rob. Morris in his "Lights and Shadows of Masonry," in such a delightfully plain easy fashion that the only wonder is why every woman hasn't been bright enough to think it out for herself.

"Why can't women be Masons?" asks this Masonic sage, and then he gives the answer with an ease only equalled by the proverbial "rolling off a log:"—"Because they are not men!" The sphinx riddle has found its Oedipus at last. Women can't be Masons because they are not men. This explains the whole thing. And the beauty of it is, it is so perfectly unanswerable.

What a weapon this would be for our anti-suffrage friends. Why can't woman have the ballot? Because she is not a man. I don't know what Miss Anthony or Mrs. Livermore, or anybody else, could possibly say to that. It is simply a knock-down argument. And in the matter of women's preaching it would be even better than to quote St. Paul, for the Scriptures can be explained away much more easily than the stubborn fact of sex.

If instead of long and labored arguments on woman's rights, we could just put the whole thing in a nut-shell, how much time and breath as well as ink and newspaper space could be saved. The rumseller who does not want women to vote because he fears ruin to his business as a result, need not rack his head for negative arguments. He has one—a clincher, ready made to hand, and easy to throw at a moment's notice: "Because they are not men."

The instances are numberless to which this method of getting round difficulties of this nature could be made to apply, and shut the mouths of cavilling objectors for all time. It is elastic as a politician's conscience, and will bear an indefinite amount of stretching to suit special cases. But it is one the lodge will not often be called upon to use, for the reason that sensible, Christian women greatly prefer to be left outside the lodge than to enter where their Master is thrust out. It is certainly fortunate as we women cannot change our sex any more than the leopard his spot or the Ethiopian his skin that we have no desire to be what we can't be. And while we are glad to have the important question, "Why a woman cannot be made a Mason," set to rest in such a plain and highly satisfactory manner by the highest Masonic authority, our friends of the Mystic Tie may rest assured that we shall never knock for admittance at the portals of Masonry when our Redeemer has set before us "an open door that no man can shut."

218 Columbus Ave, Boston.

DR. LORIMER'S COMPROMISE WITH BAAL.

BY REV. WM. FENTON.

The fact of the Satanic prelacy of over 3,000 Freemasons at the Masonic celebration of Easter day by Rev. G. C. Lorimer, D. D., the distinguished pastor of the Baptist church, Tremont Temple, Boston, is alarmingly confirmatory of the conviction that the day is rapidly approaching when the man of sin, the son of perdition, will be revealed; which the apostle declares will take place before the Lord comes. (See 2 Thess. 2d chapter).

The secret society people, bishops, pastors and laity seem to be set on fire of hell to get possession of the churches. The Lutherans find it to be an awful conflict to fight against the secretists who are determined to rend heaven and earth for a foothold in their churches.

The Masonic mystagogue, Rev. S. G. Smith, D. D., pastor of the "People's church" of this city, said in his own pulpit, while speaking in favor of secret societies, that four men out of every five that you meet belong to a secret society. And the unanimity and harmony that exists amongst the different secret societies is a very significant fact, while many are made to feel that none can buy or sell without receiving the mark of a secret society. (See Rev. 13:16,17, in connection with the image of the beast—paganism.)

Freemason Lorimer, says that it was in obedience to the wishes of his mother that he, at the age of 21, joined the Freemasons. Many years ago, at the time he was pastor of the First Baptist church of Chicago, I being a member of that same church visited him alone at his residence, the Southern Hotel, for the purpose of carrying out the instructions of the Saviour in the matter of discipline, and said to him:

"Are you a Freemason?"

His reply was, "yes, and a Knight Templar." My next question was:

"Do you regard the Masonic obligation to be binding upon your conscience?" That question he took as a personal insult, for, of course, he said the Masonic obligation is binding upon a Mason.

At this point in the interview he called in a brother Mason of his to witness what was said. I held the Masonic Ritualist before his eyes and read aloud to him a part of the Masonic lecture upon the first degree of Masonry:

"There he stands without our portals, on the threshold of this new Masonic life, in darkness, helplessness and ignorance. Having been wandering amid the errors and covered over with pollutions of the outer and profane world, he comes inquiringly to our doors seeking the new birth, and asking a withdrawal of the vail which conceals divine truth from his uninitiated sight." pp. 22,23.

To which he exclaimed, "that is all right, we are all seeking after the new birth," and he expressed his regrets that he could not spare more time from his pastoral duties in the First Baptist church to attend to Freemasonry. Now we see from this that Lorimer utterly disregards one of the first principles of the Baptist denomination, namely, that the visible church should consist of none but regenerated members. That is, while he speaks as a Mason—Masonically, in defence of Masonry; and, while he is thus speaking, holds that a Baptist if he join the Masons must renounce his confession of having been born again, made when he joined the Baptist church, and seek the new birth in the Masonic lodge.

Thus it is plain, that Satan, having failed to seduce Jesus Christ the son of man, to the worship of himself, he, through his obedient servant Lorimer, succeeds, by lying and fraud, in kidnapping men and destroying their souls by means of a false worship. And anti-Christ, like a false christ, through Masonry, and his servant Lorimer will "if possible, deceive the very elect." Matt. 24:24. For doubtless many true Christians are deceived by Lorimer and would be ultimately lost thereby, if it were possible.

It will be remembered that on Easter day of 1895 Lorimer had 1,500 of his brother Masons assembled in his church for Masonic worship, at which time he said that if the Masons are excommunicated from the churches in a body he will go with them. Now is not "the man of sin," "the son of perdition, already revealed" in Paris, France, where there are Masons in Masonic temples worshipping their god—the devil—openly with the mask of secrecy laid aside?

Here is a Freemason Methodist pastor in this city who tells me that Christians ought to leave such churches as would exclude Freemasons from their fellowship. And what is this but the natural sequence of devil worship practiced by souls abandoned of God?

How much farther can these and such like pastors go before Christians will heed the voice of God and "Have no fellowship with the unfruitful works of darkness?" God is very patient with his people, but he will not always allow them to prostitute their souls in fellowship with devil worshippers of secret lodges. The new dispensation intensifies the righteous retribution of God's wrath upon the ungodly revealed in the Old Testament.

In the Old Testament God commanded ALL the people to say amen to his curse upon the man who put an abominable worship in a secret place. (Deut. 27:15.) And most assuredly the same principle holds in this new dispensation. Like the woman, having lost her virtue, wiped her mouth, and said it is nothing, secret society people declare that their lodge is nothing wrong; but, we find upon examination that all that we examine have a false worship which is an abomination to the Lord in a secret place, and are we not bound by God's Word to say in our hearts the amen to God's curse upon these spiritual fornicators? Surely we must feel the amen in our hearts if we be true to God.

St. Paul, Minn.

THREE TOWN MEETINGS.

BY H. E. HUNTER.

Twenty-five years ago, in a southwestern New Hampshire village, a long closed church was reorganized. There were two other churches, but this one had never been strong. But the place had grown in population, and a very popular preacher was induced after his Sabbath labors were over in a large Vermont town to come over and help build up a new society.

He was an agreeable, highly finished gentleman, with smooth oily language and a shiny silk hat, and preached also the agreeable theory that somehow, somewhere and in some way all humanity would eventually be saved. It was a popular belief, and about everyone soon attended that church, i. e., of the class that never had gone anywhere. Several wealthy men who never went

to any church contributed cash liberally and even attended services a few times. Personal magnetism and other pleasant ways of the preacher soon got nearly every young man to attend and the church flourished, and soon had a larger congregation than both the other churches.

It was much talked about. Some week day evenings the preacher came over and attended another service with his brothers behind duly tyled doors, and though that was not much mentioned, in due time nearly every young man in town in good financial standing was taken into the sscret temple of worship.

So much for introduction. Years passed; other pastors came and went, and in 1893-4 a bright young student was engaged to act as pastor. New Hampshire had and yet has a prohibitory liquor law. But for forty years the secret clique had defied any and all laws. The re-organized church, though some objected, as a rule went with the lodge, and in time it was controlled, in fact made the personal plaything of a man who, as a deacon in the church, still was the leading liquor seller, and had as a reward for his secret services, and also, by aid of others than his own church, been elected first selectman of the town.

The young preacher knew little of the town; he advocated temperance and did not enjoy the odor of whiskey and tobacco which filled the church, when, at times the selectman, rum seller, and his brother, inspected the church and kept an eye on its managment. Finally the deacon plainly told the pastor that he should cease his support of the church unless he ceased plain preaching against intemperance.

The pastor was a man and he told the selectman that he could preach without his money and he did. And the rum selling deacon who, as a reward for paying about one-fourth of the church's income, had been allowed to run it for his own purposes, withdrew his support, resigned his positions, and all his clique followed. But others came in; the preacher went on and seemed to have much support.

For twenty years a liquor and gambling saloon had been open on the main street. A hotel, two drug stores, and two or three other places had violated the State law, and sold liquor under protection of the secret ring. Other saloons existed in the north part of the town. And now a supposed wave of reform came. The State Organization led by an ex-Governor held meetings; the young pastor worked with courage and energy, and in March 1894 matters culminated by the election of a new board of selectmen, which the good pastor and others believed were for temperance and reform.

Three members made up "the board." One was an honest sound farmer, to be relied on; another known as of the old ring, but the third, the one man, even though hunting and playing games on Sabbath was yet believed to be a true man, and a temperance man, ready to do his duty and enforce the State laws. Believing this, and that they had got rid of "the rum board" and were sure of reform, the people forgot the trickery of past years, forgot the power of organized secrecy and they expected much of the great Reform Victory. But, in brief they found they had been cheated.

Their new first Selectman soon after being sworn in, declared that "probably they would not close the drug stores." The hotel "could not run without a bar" so they might not trouble them; in fact, within a week he was taking orders from the ex-deacon-selectman and a constant visitor to the ones who had formerly ruled the town.

Next a notorious fellow, who for years had been a nuisance in the courts, until he finally had been debarred from bringing more cases before them; this fellow was engaged to watch and prosecute the particular rumsellers at the north part of the town. This party had been a tool for the secret clique for years, had no churches to lose but was simply employed by the ring. It is useless to say that the best class of citizens had been tricked and cheated. The "first selectman," elected as an honest man, a temperance man and a moral man, turned out a traitor, a tool of the lodge boss. In fact after a short time the one square man on the board was told by the others that, "he could go home; if wanted they'd send for him."

The town lost much money from the ignorance or intentional acts of their reform selectmen. Every liquor place increased its sales and new ones were opened. The town's "Agent" worked the liquor sellers and was paid by the selectmen. To enforce the law he protected the dealers and the selectmen cared for those in the village proper. The young preacher had departed and things were going on in the old way as another town meeting approached.

Hinsdale, N. H.

DID FREEMASONRY MURDER MORGAN?

BY ELDER J. L. BARLOW.

One fact must here be stated in behalf of the Masonic fraternity, and I give it in Mr. Stone's own words, lest my hearers should charge me with an attempt at blackguarding the craft.

"Toward the close of March (1827) the storm raged so fiercely against the fraternity that a few of its members at Batavia offered a reward of one hundred dollars for the discovery of those who set fire to Miller's office. This prodigious effort was made seven months after the transaction, and after those in the secret very well knew the offender was safe from arrest." The next grand jury for Niagara county, summoned by this same Bruce, was so decidedly Masonic that it was deemed entirely useless to make any complaint before it.

In his 25th letter Mr. Stone convicts the Grand Lodge of New York, of which body he was a member, of the crime of voting from its treasury one hundred dollars to assist this same Bruce in his persecutions from the Anti-masons. He had asked for a donation of $250. They voted him the $100 as already stated, and the other $150 was made up from contributions made by individuals in New York City. He goes on to say, after endeavoring to show that some of the members might have thought Bruce a persecuted man, "there were, moreover, in the Grand Lodge at the time numbers of the leading members of the order who could not have been ignorant of the real nature of the transaction, nor of the relation of Bruce to the Morgan tragedy. Under these circumstances, when I saw that appropriation my own course was taken, and I have never crossed the threshold of a lodge-room since."

Mr. Stone's 27th letter is taken up with the trial of eleven persons in Ontario county, in May 1827. They were indicted for a conspiracy to abduct and carry off Morgan for which they were known to be guilty, and yet a verdict of "Not Guilty" was reached though much new and important testimony was elicited as to the disposition of Morgan. At this court, however, Eli Bruce, and three others were indicted for this conspiracy. The testimony produced to this grand jury would have warranted the indictment of Col. King, as one of those most deeply involved in the great crime (that is in the murder of Morgan). But he had fled to one of the farther extremities of the then territory of Arkansas. The Governor being applied to appointed two officers, Bates and Garlinghouse to go after him.

These, armed with the proper papers from the War Department to the Commandant of the military post, where he was, went after him. They reached the fort, presented their papers, and demanded help to arrest King who was then there. Capt. Hyde, the officer in command, was a Mason, and at once refused to assist, or to furnish assistance, or even furnish a guard for his removal, but sent an officer to King to warn him to flee, which he did, and justice was again cheated of her rightful prey. Capt. Hyde was reported to the War Department, ordered under arrest and ordered to repair to New York for trial, but he wasn't tried.

During the May following, King suddenly returned to his home and announced to the officers who had failed to find him, his readiness "to transact any business they might have with him." After expressing the general surprise at the return of King, Mr. Stone speaks of his giving bail for his appearance at the next term of the court, and then unaccountably leaves him. This is a remarkable omission on the part of Col. Stone, which surprises me.

From a report made by Hon. John C. Spencer to an Anti-masonic Convention. I supply the following remarkable fact as a sequel to the King affair. I have already referred to King's being under heavy bond to appear for trial. Mr. Spencer says: "The next day after hearing that Bruce had testified to the fact that King accompanied him in the carriage which contained Morgan, and had crossed the Niagara River with him, Col. King suddenly died, as was said, in an apoplectic fit," and thus another of the murderers passes from our view, suddenly, mysteriously; but how? Did he die by his own hand, or was he helped out of the way by his brethren of the Mystic Tie through a fear that on his trial he might let in some light on the guilt of individuals or of the order? God knows. When Mr. Spencer gives his account he speaks in a guarded way, well calculated to suggest inquiry, "Col King died suddenly in an apoplectic fit, as was said." You may form your own conclusions. I have taken the liberty to form some for myself.

In 1829, an occurrence took place characteristic of Masonic subtlety and insincerity. Political Anti-masonry was running high threatening not only destruction to Masonry, but the entire overthrow of existing political parties, when during the month of March, "a convention of delegates from the several Masonic bodies of Monroe county was held at Rochester. Forty delegates were present, representing lodges, chapters, and an encampment of Templars." They discussed the situation and made an address to the public, ostensibly surrendering their charters and relinquishing the institution of Masonry altogether. This they did, not that Masonry was wrong; and denying the justice of the denunciations against them, condemning in solemn terms the abduction and probable murder of Morgan and declaring the offense as obnoxious to the principles of Masonry, to the laws of the country and to the laws of God.

In doing this they claimed great magnanimity in giving up what was dear to them for the benefit of the community at large. They had much to say as to the "absurd imputations," and "extraordinary charges.....against the fraternity," and in another paragraph asserted that they felt and knew that they were the proscribed and devoted victims of an unholy ostracism."

Hagedorns Mills, N. Y.

(*To be continued.*)

TALLY ONE FOR DEACON PUGH.

In the *Advance* of Jan. 30th, Deacon Pugh sensibly meets the trite lodge criticism that its charity excells that of the church. He says:

"I was confined to the bed three weeks. Good pastor Lovewell was there often, but not one of your church members came near me. The Odd-fellows called and sent some one to watch with me every night for two weeks. What do you think of that, Deacon Pugh?"

"Just this, that the church members were inexcusably remiss, and that the Odd-fellows were paid for what they did."

"Oh, no!"

"But don't you keep up your dues in the lodge?"

"Yes, but——." It was a church member that had thrown down the gauntlet to me.

The Odd-fellows, Masons and other such orders are continually held up, in the church and out, as examples of generosity and kindness. I have even heard it from the pulpit. Why don't they talk about the goodness and benevolence of the insurance companies? A Mason became a Christian. "I don't attend lodge any more." he said to me one day, "but I keep up my dues." He was a shrewd business man. Why don't we hold up log-rollers as examples to Christians? "You help roll my logs and I'll help roll yours."

This is not saying anything about log-rollers, or Masons, or Odd-fellows, only about "examples."

DEACON PUGH.

Pure despotism is a strange government for Americans to swear loyal obedience to, yet Masonry plainly claims that its government is absolute and a pure despotism.

President Charles Kendall Adams, of the University of Wisconsin, is spending a fortnight at Lookout Mountain Inn, Chattanooga, Tenn., for the benefit of his health. He had a severe attack of grip, which confined him to his room during a part of February and March, but he is now rapidly regaining his strength and expects to return to Madison about April 20th.

IMPORTANT AND INTERESTING DISCUSSION.

REMARKABLE ILLUSTRATION OF THE POWER OF THE SECRET LODGE TO PARALYZE A CHRISTIAN MINISTER'S CONSCIENCE.

The following interesting and spicy discussion of the lodge question was carried on for a time in the columns of the *Oracle* of this city. It was between two ministers in the Christian or Disciples church; Rev. Lawrence Wright, a popular Evangelist of Cleghorn, Iowa, and Rev. J. A. Pollard, of Nehawka, Nebraska. But when Bro. Wright began to turn the light strongly upon the lodge it was too brilliant for the *Oracle* and it was obliged to call a halt. The discussion began with the following:

THE QUESTION.

Pray, tell me by what law of propriety any Christian should take the following oath: "I will always hail, ever conceal and never reveal any of the secret arts, parts or points of the hidden mysteries of Ancient ——, which have been heretofore, may at this time or shall at any future period be communicated to me as such, to any person or persons whomsoever, except it be to a true and lawful brother ——, or within a regularly constituted lodge of ——," etc. "Binding myself under no less a penalty than that of having my throat cut across, my tongue torn out by its roots, and buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly or willingly violate this my solemn oath and obligation as an Entered Apprentice. So help me God and keep me steadfast in the due performance of the same."

Griswold, Ia. LAWRENCE WRIGHT.

FOR BROTHER WRIGHT.

EDITOR OF THE ORACLE:—I would like to ask Bro. Lawrence Wright by what law of propriety a Christian can cause to be printed for the mis-information of the public, the pretended revelations in regard to secret societies, of one who is either a liar or a perjurer. If that "Oath" he published in the *Oracle* of Jan. 30th be one that is really taken, the one who revealed it is a self-confessed perjurer; for he could only know of it by having taken it. If it be a fabrication, he is a liar, and the truth is not in him. Does Bro. Wright wish to stand sponsor to such a man in either case?

How does he know that secret societies leave out the name of the Lord Jesus Christ entirely? Has he been a member of them all, so that he can "speak by the card" in regard to them all? I have seen in the list of books published by one denomination pretended exposes of various secret societies. What other purpose can they have than to minister to the prurient curiosity of those who would like to learn the secrets but are unwilling or unable to assume the responsibilities of membership in these orders? Perhaps Bro. Wright secured his information from such sources as these. J. A. POLLARD.

Nehawka, Neb., Feb. 1, 1896.

REPLY TO BROTHER POLLARD.

EDITOR ORACLE:—In your issue of Feb. 6th, Bro. Pollard, under the heading "For Bro. Wright" makes reference to my article of Jan. 30th and says, "I would like to ask Bro. Lawrence Wright, by what law of propriety a Christian can cause to be printed for the mis-information of the public the pretended revelations in regard to secret societies of one, who is either a liar or a perjurer."

Now, Bro. Pollard, I am sure I have no interest in mis-representing any body or any thing, or in causing to be printed any "mis-information" or "pretended revelations." If I have done so please inform me. I am not only willing but am anxious to be corrected; for Jesus says "The truth shall make you free."

Now, Bro. Pollard, in order that I may know just how to proceed in reference to the matter, I will ask you a few questions, which can be answered very briefly and which, if properly answered, may lead a good many into the light.

1. Have you taken the first three degrees in Freemasonry?

2. Will you deny that the oath referred to in my article is a part of the obligation of an Entered Apprentice?

3. Will you deny that in the second degree the candidate binds himself under the penalty of having his left breast torn open, and his heart plucked out, and in the third degree re-binds himself under the penalty of having his body severed in twain and his bowels taken out?

4. Will you deny that the candidate in taking the Master Mason's degree is blindfolded, knocked down or forcibly thrown into a canvas, thus representing Hiram Abiff; that a mock burial then takes place, after which the candidate is raised to his feet and receives from the Worshipful Master the word "Mah-hah-bone;" that the password of the first degree is "Boaz," of the second is "Shibboleth and Jachin" and in the third the words are "Tubal Cain and Mah-hah-bone."

5. I have before me an expose of Odd-fellowship. It represents the candidate as follows: The candidate to be initiated is blindfolded, a chain is entwined about his shoulders, brought under his arms and tied behind, and he drawn up to a stake. He is then led blindfolded around the room until he is brought in front of a coffined skeleton. After instructions here he is next led to the "Venerable Warden," when the blinds are removed, and where the following conversation takes place:

Conductor—Assist him (the Warden) to arise.

Warden—Stand! presumptuous mortal. How old art thou?

Candidate answers.

Warden—What trade, profession or calling hast thou?

Candidate answers.

Warden—Canst thou keep a secret?

Candidate answers.

Warden—Ah! but wilt thou?

Candidate answers.

The Warden then gives him the necessary instructions. Further on in this degree the candidate is instructed in the mysteries, (?) which consist of the entersign, countersign, passwords and the grip. The password is Fides, to be lettered for working purposes as follows: F. I.—D. E. S. Now, Bro. Pollard, are you a member of the Odd-fellows? Will you deny the above as being correct?

Are you a member of the Order of Knights of Pythias? Will you deny that the candidate in being initiated into this Order is brought before a coffined skeleton, where he, having the blindfold or hoodwink taken from his eyes, takes, while kneeling the solemn obligation of the rank of "Page," after which he is instructed and receives the password which is "Friendship."

Now, my brother, will you kindly answer all the above questions and oblige, one who is not in search of simply "The Degree of Truth," but desires simply the truth, the whole truth and nothing but the truth? Kindly submitted.

Minburn, Ia., Feb. 15. LAWRENCE WRIGHT.

REPLY TO BROTHER WRIGHT.

EDITOR ORACLE:—I do not see that Bro. Wright has answered my question in regard to "what law of propriety" caused him to print what purports to be the Entered Apprentice obligation.

In reply to his questions I will say that I have "taken the first three degrees in Freemasonry; I am also a member of the Odd-fellows. I am not a member of the Order of Knights of Pythias.

I certainly will neither deny nor affirm the correctness of the statements Bro. Wright makes in regard to the secrets of secret societies. I am astonished that he asks me to do so. Surely he does not realize what he asks. I would suffer the pangs of unsatisfied curiosity a long time before I would undertake to persuade a Knight of Pythias, for example, to violate his obligation by revealing to me either directly or indirectly any of the secrets of the order.

As I said before, the person who originated these expositions was either a liar or a perjurer. By causing them or parts of them to be printed, Bro. Wright assumes a part of the responsibility. When I read his first article I supposed it was done through inadvertence. By enlarging his "revelations" now, after his attention has been called to the matter, he bars his back to carry the whole responsibility.

There are thousands of Disciples, preachers and others, members of one or more of the three societies named, who will testify to Bro. Wright that there is nothing in either of them that would conflict with one's duty as a Christian or as a citizen.

If Bro. Wright desires more light, and the whole truth, in regard to these matters, I advise him to apply for membership in the nearest lodge, and then, if he can pass the ballot, he can learn it in a more satisfactory manner than from these "expositions."

I am also surprised that such stuff should be admitted to the columns of the *Oracle*.

Very truly, J. A. POLLARD.

Nehawka, Neb., Feb. 29, 1896.

REPLY TO BROTHER POLLARD.

DEAR EDITOR:—In the *Oracle* of March 15, I see Bro. Pollard's answer to my questions. Three he answers directly, the others indirectly. Why did he not answer *all* of them as frankly as the three? The reason is so apparent that no explanation is necessary. He says: "I certainly will neither deny or affirm the correctness of the statements Bro. Wright makes in regard to the secrets of secret societies." And yet he says in his article of Feb. 1st. "I would like to ask Bro. Lawrence Wright by what law of propriety a Christian can cause to be printed for the *mis-information* of the public the *pretended* revelations." Now if the statement was true, how in the name of common sense could the public be *mis-informed?* A man blind in one eye and sorely afflicted in the other can see the above is a denial of my statement, and yet he says, "I certainly will neither deny or affirm"—

He says: "If Bro. Wright desires more light and the whole truth in regard to these matters, I advise him to apply for membership in the nearest lodge." Now Bro. P. you are certainly very charitable (?) to advise me to pay all the way from twelve to fifty dollars for something that can be had for from fifty cents to one dollar. I have the exposition of Odd-fellowship before me, have examined it thoroughly and am prepared to say that it is as exact as if it had been copied word for word from the book used in the lodge.

He says: "There are thousands of Disciples, preachers and others, members of one or more of the three societies named, who will testify to Bro. Wright that there is nothing in either of them that would conflict with one's duty as a Christian or as a citizen." That reminds me very much of the strong (?) arguments set forth by our religious neighbors to prove that sprinkling is baptism.

When I began preaching my curiosity with reference to secret societies was aroused by a discussion between Bro. M. E. Harlan and Bro. Marion Boles. The discussion took place in Berean Hall in Drake University. Bro. Painter, Brown, Moffett and many others engaged in the discussion, which proved to be very strong and enthusiastic. I afterwards prepared a sermon on secret societies and one morning before a large audience, I gave an exposition of them and just "everlastingly" curried them from first to last. There were many of the members present who were members of secret orders. To my great surprise after the sermon several of my own brethren came and said to me, "Bro. Wright, never make a fool of yourself that way again. There is not a word of truth in what you said about secret societies."

Of course coming from my own worthy (?) brethren in the church it rather "shook me up" and I thought possibly I had "*mis-informed the public,*" so I made up my mind to keep still about secret societies. I did so for several years, but finally through the persuasion of friends I consented to be blindfolded and taken over the rough road from Jerusalem to Jericho. Now I know what I said that morning about secret societies was every word true. Of course that places those brethren and all others who say the "*pretended revelations*" are not true in rather an embarrassing position, but that is not my fault.

Bro. Pollard says the one who reveals these things is a "self-confessed perjurer." That my brother is just where so many are mistaken. They think they have no right to reveal any thing because they are sworn, and that too, under blood-curdling penalties, never to reveal the secrets etc. The things you were sworn to keep secret were not revealed unto you until you were pledged to keep them and defend them, therefore you did not know what they were nor whether it would be right for you to make such a pledge. Why then did you make it? Simply because of your faith in the "Worshipful Master," who informed you "upon the honor of a man and a Mason that in the obligation there is nothing which can conflict with any of those exalted duties you

may owe to God, your country, your neighbor, your family or yourself."

Now if there is any thing in your obligations which does conflict with any of the above mentioned duties, then you are no longer bound by your contract. If a failure on your part renders their obligation to you null and void, certainly a failure on their part renders your obligation to them null and void.

Every Master Mason binds himself under the penalty of having his throat cut, his tongue torn out by the roots in the first degree, his left breast torn open and his heart plucked out in the second, his body severed in twain, his bowels taken out and burned to ashes in the third. Now Bro. P. who is going to do this throat cutting, tongue pulling, etc.? What would Jesus Christ think of a Christian (?) engaged in such a performance? What would Uncle Sam think of it? What would your neighbor, wife, family and yourself think of such a performance? And yet you said—"So help me God and keep me steadfast in the due performance of the same." Now Bro. P. isn't that a nice performance for a Christian? and then think of calling upon God to help in it. Now if that does not conflict with the duty we owe to God, our country and our neighbor I should like to know of a case that would.

Bro. Pollard says in his conclusion that he is surprised that such "*stuff*" should be admitted to the columns of the *Oracle*. I should think he would be ashamed of these performances and many others, especially of the clause respecting adultry and other abominable things that would curdle the blood of a North American Indian, and put to shame a Hindoo.

How much better is a Master Mason's wife, mother, sister or daughter than any other man's wife, mother, sister or daughter? Where does Jesus Christ justify illicit carnal intercourse with the latter more than with the former? And yet one clause of the Master Mason's obligation is as follows: "Furthermore, that I will not have illicit carnal intercourse with a Master Mason's wife, mother, sister or daughter, I knowing them to be such; nor suffer it to be done by others if in my power to prevent it."

I regard the whole affair as a wicked, contemptible fraud, full of gross immorality, and beneath the dignity of a gentleman. Every preacher in the land ought to take a firm stand against such evils instead of being ensnared by them.

The minister here is a Mason. He says he regrets that he ever paid one dollar in that direction. I met with a brother at Washington Chapel who came over from De Soto. He was a member of two secret societies. He says: "I have reached the conclusion that it is no place for a Christian. The preacher at Griswold said: "I never expect to pay another cent to the lodge. I have felt for some time that it was no place for a Christian minister."

I am sure when a Christian has paid all the Lord requires in his work that he will not have one cent to pay into Odd-fellowship which excludes the name of Christ from its opening prayer simply because it would be offensive to many of the good (?) Odd-fellows. Masonry also excludes the name of Jesus Christ. What business has a Christian in any institution that recognizes God but ignores the name of Jesus Christ?

What excuse can a Christian render to Jesus Christ at the judgment for having entered his charities in the name of Masonry or Odd-fellowship, which excludes his name, instead of in the name of Christ? Col. 2:17 Paul says, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

Now Bro. Pollard don't try to crawl out by insinuating that our worthy editor is to blame for allowing such "*stuff*" to be printed in the *Oracle*. Is it not a shame and a disgrace for "thousands of Disciples, preachers and others" to go through with such performances as would disgrace the columns of the *Oracle?*

Come dear brethren, get out of such bondage and be free men in Christ Jesus, who is our Prophet, Priest and King.

Kindly submitted,
LAWRENCE WRIGHT.

Cleghorn, Ia., March 24 '96.

Should a man take a solemn oath without knowing what he is to swear?

REFORM NEWS.

FROM OUR TENNESSEE COLPORTEUR.

McNAIRY, Tenn., April 27, 1896.

DEAR CYNOSURE:—I am not less interested in the anti-secrecy reform than I was when reporting work oftener. I have lectured several times in the last few months, and my preaching is on reformatory lines generally. I have preached or lectured at Corinth, Boonville, Verona, Shannon and Okolona, all in Mississippi, and sometimes to white and sometimes to colored congregations.

I am now working nearer home. Yesterday (Sabbath) I preached at Henderson, Tenn., having three appointments. At the colored M. E. church I gave a showing of the character of Freemasonry to some extent. And I have an arrangement with the pastor, Rev. P. T. Wedington, to give an address on that subject at an early date. He has a fine congregation and I anticipate success here to the cause of truth. The pastor and some others are *Cynosure* readers. I shall distribute to-day about all I have remaining of anti-secrecy literature, and could use to good advantage to the cause much more in this village of fourteen hundred inhabitants.

I would be very glad indeed to be present at the coming Annual Meeting, but for want of means I will have to plod on as best I can relying on the Lord. I am thankful in behalf of this Southern, lodge-riden country, that so many students in various places visited by Pres. C. A. Blanchard, and Rev. S. F. Porter, have had the best chance for light on this important subject. Yet the impression is strong on my mind, that some one ought to be sustained in this field, so as to give at least one hundred and fifty lectures in a year in as many different places. And it could be done for about two hundred dollars besides what he would get in subscriptions for the *Cynosure*. But if a man must stop to sell books to sustain himself with the lodge influence against his business, and then if men go back on their orders because of this lodge opposition, it makes it quite up hill work for a reformer. I hope the Annual Meeting will take into consideration the matter of employing a lecturer for this part of the country. I pray that the Holy Spirit may greatly move those who attend the Annual Meeting.

C. POWERS.

EN ROUTE FOR THE EAST.

OGDEN, Utah, April 25, 1896.

EDITOR CYNOSURE:—On the evening of the 23d, after saying good bye to loved ones, I boarded the Union Pacific train for the East. This is the noted scenic route along the great Columbia river. Between Portland and The Dalles, we pass the famous Lanterrelle Falls, Bridal Veil Falls, Horse Tail Falls and Multanomah Falls. The last named being quite a stream dropping eight hundred feet, turning to spray, which scarcely wets the person as it falls, but finally returns to a stream capable of turning machinery.

We pass the Cascade Locks, Hood River and The Dalles. Before reaching Pendleton we diverged to Walla Walla for the purpose of tapping that city and section in the interest of this direct line to the East. In reaching Pendleton from Walla Walla, a spur of the Blue Mountains must be crossed. We arrived at Pendleton at 6:15 next morning. The train stops for breakfast at Meacham, passing Grand Rounds Valley, Baker City and the mining fields of Eastern Oregon, stopping for dinner at Huntington, Glenn's Ferry for supper, reaching Pocatella at 2:30 A. M. where I changed cars for Ogden and Salt Lake.

We passed down the famous Bear River Canon after daylight. When one looks out and down as we pass along, he does not wonder at the constant signals along the way, "slow" and "slow down." We arrived at Ogden at an early hour reaching Salt Lake City at about 9 A. M. I took the street car and ran out three miles to Camp Douglas, founded in 1862. Here the tourist has a beautiful view of the city and valley.

Lying out before the eye is a beautiful city of fifty thousand people, with some most magnificent buildings. The Great Salt Lake, resembling a sea of glass, is in full view. As far as the eye can look is one of the most beautiful valleys the eye ever beheld, interspersed here and there with magnificent towns and villages. There are two car lines to Camp Douglas. So I went back another way, which brought me in direct contact with the main part of the city.

I visited the great Morman Tabernacle, which I was informed by the guide, will seat 11,000 people. Its a wonderful work to say the least. I could not help noticing how reticent the Mormons were about confessing their church relations. On the train I asked a gentleman whether he was a Christian. Without any hesitation he answered, yes. When I asked what church he represented, with much hesitancy he answered, "The Mormon." Another one at Salt Lake was in earnest conversation about the great structures of the Mormon church.

I said: "I presume you are a member?"

He said, "Yes, but I had rather work for a man who never heard the Gospel than for many of these would be pious Mormons." At the same time he was trying hard to induce me to purchase Mormon photos and scenery.

I asked him (after looking at a hundred or more), "Why don't you have a picture of the Mountain Meadow Massacre?"

He answered, "I have a book up at the house, my daughter got somewhere in the East, giving a full description of that, and I believe it. John D. Lee paid the penalty of that crime, and one of our bishops should have suffered the same fate."

After trying to enlist him in the *Cynosure* I left him, and took the train back to Ogden, where I am at present writing in the Union Depot. Not the best place in the world to write a letter, especially for the press. I have two hours to wait for the Omaha train.

P. B. WILLIAMS.

—Bro. Joseph Smith, of Corinna, Me., cheers us with these kind words: "I am still much in love with the *Cynosure*. I have been a subscriber and reaber of its pages for seventeen consecutive years. How suppose you that I can do without it in these days of its increasing power and brilliancy? I regard it as one of the greatest lever lifting powers that has come into use since the dawn of this century, for lifting and enlightening men from the dark pits of secrecy and iniquity, with the exception of perhaps that power that burst asunder the bands of American slavery. God bless the co-workers that stand behind it.

CORRESPONDENCE.

OUR COMING ANNUAL MEETING.

CHICAGO, April 29, 1896.

EDITOR CYNOSURE:—It is only a little more than one week to the Annual Meeting of the National Christian Association to be held here in Chicago on May 14th. The friends of good government and a pure Christianity will be here to deliberate as to the best methods to be adopted during the coming year, to counteract the harmful influence of secret societies, especially that of Freemasonry, and the important question is what ought to be said and done on that important occasion?

There is no doubt but that secret societies and especially that climax of all hypocricies, the Masonic institution is corrupting justice in our courts and sucking the very life blood out of the small remnant of real Christian truth that is still left in our Protestant churches, and what can be done during the coming year to stem this evil tide of infidelity and to turn the thoughts of men to the Gospel of God and to the just and honest administration of law throughout the country? In answering this question I would once more call special attention to the two main features of the Masonic system.

1. It is a religious philosophy, or religious institution which knowingly, wilfully and wickedly rejects and dispises the name, the ministry and the Gospel of the Lord Jesus Christ, and hence it is and it must be diametrically anti-Christian. It is not at all necessary to furnish proof by quoting Masonic authors as to this point because it has been amply set forth time and again so that none but an ignoramus or an idiot will even try to dispute the assertion.

This point then with regard to Freemasonry must be clearly established by being thoroughly discussed at the forthcoming Annual Meeting. It must be a discussion of, and a contrast between,

the false devil-inspired religion of Hiram Abiff the son of the widow, the identical Baal worship of paganism, and the true, pure loving and heaven born Gospel of the Lord Jesus Christ the Son of God.

Masonry tells us that Hiram died guarding a silly senseless so-called secret; while the Gospel of God joyously proclaims the ever blessed truth that Jesus died out of love for lost and helpless humanity and to enable a dead and dying race to obtain everlasting life. "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life. For God sent not his Son into the world to condemn the world but that the world through him might be saved." (John 3: 16, 17.) The conflict is between Hiram, the son of the widow, and Jesus the Son of God; between the darkness of Satan, and the light of the glory of the Gospel of Christ. Let this be shown up in all its fulness and power at the approaching meeting. And then,

2. Let it be made thoroughly manifest that Freemasonry, as a so-called secret system with its fearful oaths and horrible penalties of death is in direct conflict with the spirit and genius of the free institutions of this grand and glorious republic. Let it be conclusively demonstrated that the awful oaths of the Masonic lodges are absolutely illegal and ought to be abolished by national and State legislation, and that the horrible death penalties set forth in the Masonic degrees are directly opposed to our Constitution, inhuman beyond expression and if inflicted (as they ought to be) would necessarily involve a wholesale assassination of some of our best and noblest citizens.

Half-way measures will not do, namby pamby arguments are useless, strike hard and strike to destroy when you strike Freemasonry or else do not strike at all. And as you do this at your approaching Annual Meeting ask God to help you to keep it up during the coming year, for assuredly the conflict is of the Lord and he will certainly give you the victory. E. RONAYNE,

Past Master Keystone Lodge, No. 639, Chicago.

MR. MC KINLEY A METHODIST AND A MASON.

INGRAM, Pa., April 28, 1896.

EDITOR CYNOSURE:—In the Pittsburgh *Commercial Gazette* of April 16th, we find a statement given to the Associated Press, by the editor of the Cleveland *Leader*, a paper, which, it is claimed, more nearly represents Mr. Mc Kinley than any other paper in the United States. And in this statement, we have the following:

"Moreover Mr. Mc Kinley is not a member of the Ancient Order of Hybernians, nor of the American Protective Association. However he is a Freemason and has been for many years; he is a Knight Templar, a Knight of Pythias, a Comrade of the Grand Army of the Republic, a member of the Union Veteran Legion, of the Sons of the American Revolution, of the Loyal Legion and of a College Fraternity. And these are the only secret societies with which Mr. Mc-Kinley has any connection."

We think Mr. Mc Kinley is certainly connected with a sufficient number of secret societies. He must be well acquainted with all the hidden and crafty methods which may seem necessary for the accomplishment of his political designs; but how he has been able to maintain a conscience void of offence toward God, in taking the profane oaths and assuming the unlawful obligations required in joining these societies is to us a mystery. And while he does not belong to all the secret societies in this land, it appears from the above statement that he is and has for many years been connected with the very worst one, namely, the Masonic society.

The editor of the Cleveland *Leader* also states in the same connection that Mr. Mc Kinley is "a member of the Methodist Episcopal church and has been a member of that denomination nearly all his life." Now as we suppose that the editor makes these statements with the consent and authority of Mr. Mc Kinley, we are led to the conclusion that Mr. Mc Kinley is willing for the public to know that he is both a *Methodist* and a *Mason*, and that he supposes such knowledge may be favorable to his political aspirations. But we have to say that it is one thing to be a Methodist and a Mason but another thing to be a true *Christian* and a Mason.

We believe that many Methodists are true Christians, but we do not believe that a sincere and intelligent Christian can be at the same time a sincere and intelligent Mason, or that a sincere and intelligent Mason can be a true Christian even if he is a Methodist. If Mr. Mc Kinley had studied his Testament as carefully as he has his tariff, he would know that there is an irreconcilable antagonism between Masonry and Christianity and that he who is sincere in the former, must be a hypocrite in the latter.

Mr. Mc Kinley is a candidate for nomination by the Republican party to the high office of President of these United States. If he should receive the nomination, we believe that many professing Christians and even some who testify against Masonry and other secret societies, intend to support him by their votes. To such we would in all sincerity, propose the following question. Is a man qualified for the impartial administration of a government over all the citizens of a country when he is bound by secret obligations requiring special friendship and favoritism to a part of the citizens of that country? Mr. Mc Kinley has made the following declaration in the Masonic lodge:

"I furthermore promise and swear that I will not give the grand hailing sign of distress of a Master Mason except in real distress.....and should I ever see it given by a worthy brother in distress or hear the words accompanying it, I will fly to his relief, should there be a greater probability of saving his life than losing my own."

But what if this worthy brother is in distress on account of the commission of some great crime? Is Mr. Mc Kinley then bound by his oath to fly to his relief? Most undoubtedly he is. For he has made this promise *absolutely*—

"With a firm and steadfast resolution to keep and perform the same without any equivocation, mental reservation, or secret evation of mind whatever."

No good Christian or citizen would make such a promise without not merely a mental but a verbal and express reservation to cases where the distress of a brother does not arise from crime.

If Mr. Mc Kinley is a Royal Arch Mason, as he doubtless is, then he has made the following declaration in the lodge:

"I furthermore promise and swear that I will assist a companion Royal Arch Mason, when engaged in any difficulty and will espouse his cause so far as to extricate him from the same, whether he be right or wrong."

Is a man who has made and still adheres to promises like the above, fit to rule over a people who are entitled to equal rights and to an impartial administration of the powers of the government? Shall our government during the next four years be dominated and controlled by the united power of the saloon and the lodge?

WM. WISHART.

MORE ABOUT DEACON PHILO CARPENTER.

LOS ANGELES, Cal., April 22, 1896.

DEAR CYNOSURE:—As a by no means unfriendly critic, I trust I may be allowed to correct one or two errors regarding the late Dea. Philo Carpenter, found in the issue of April 16th which has just come to hand. It is of lesser consequence that so far as appears, he was not the builder of the "second frame building in Chicago;" his building was of a better and more enduring kind. But refering to notes taken down from Father Carpenter himself, and often gone over with him to insure their accuracy, I find that, though he "commenced talking up Sabbath-school as soon as he arrived," it was not until the succeeding month, (August 19, 1832) that he organized and took charge of the first Sabbath-school in Chicago.

Yet of scarcely less interest is it to note the genesis of that series of Sabbath services which in unbroken sequence has come down through all the subsequent history of Chicago, inaugurated on the first Sabbath after his arrival. At the second prayer meeting held the second evening after landing, in answer to his question whether there was any meeting on the Sabbath, he was told by the good Methodist brother at whose house the meeting was held, that there were "no meetings either on Sabbath or week days." With him to find a need was to set about provision for it, and the result of his effort appeared in the gathering on that next Sabbath.

No noted pulpit orator was there, and doubtless the service was in close keeping with like assemblages of disciples in earlier New Testament times; but, as Father Carpenter used to tell us, they "read from the Scriptures; each 'improved his talent,' and all thought it a capital meeting." Little did they think of the relation that meeting would bear to the religious history of a city which before the close of the century would number two million souls.

One more item in the line of correction, regards the interesting report by Pres. Blanchard of his recent lecturing tour. It was to his two surviving daughters, Mrs. Cheney and Mrs. Hildreth, that Dea. Carpenter committed the trust fund referred to as coupled with my name. My own connection with it has been of the honorary sort, however with something of work in the endeavor to carry out plans agreed upon by the trustees. With the accomplishment of such as were projected while yet Mrs. Hildreth was with us, that connection will cease. EDWARD HILDRETH.

TALKS TO YOUNG PEOPLE.

BY PROF. D. A. STRAW.

SOME THINGS WORTH KEEPING.

"When I was a boy." This is the way you often hear it: "When I was a boy we used to show some respect to older people." "When I was a boy the youngsters had to take off their hats when an old man spoke to them, and answer him courteously when he had finished. Then children waited till the second table if there was company, and got their piece of pie last if they got it at all. They had to keep still when other people were talking. And if they did not do as they were told, they got birch or hickory well laid on till they changed their minds and could obey orders. If they did not mind the teacher their jackets were tanned, and the dressing was repeated when they got home at night."

Now when you hear an old gentleman talking like that, you understand what he thinks of present-day manners and customs of boys and girls, and the common methods of treating them. And perhaps you think that he does not like you, and that he is crotchety and ill-natured. You are glad that you do not live in such a time,—that you were not a boy "when he was a boy." For it is awfully hard for a hungry child to wait till the second table when the house is all filled with the flavor of turkey, and the best of the goodies are brought from the store room and the top shelf. Yes, it is. And boys and girls can behave themselves without whipping if they are kept good natured. Yes, they can. And boys can have more fun than standing and holding their hats when old people go by. That's a fact.

Yes, you're glad, and I'm glad that when you are a boy the boy has a better chance than when he was a boy, for it's true that boys are about the most loved and most cared for of all the crops that we raise—except girls. I believe it is much better exercise for a boy to sit on a wheel, than to be set on with a whip; that pies and peaches and pictures are more to his taste than pills and punishment; that castoria is not half so bad as castor oil. Rubber boots and overcoats are much more comfortable in bad weather than rags, roundabouts and "stomping" to keep a boy warm. Polished settees are easier than board benches. Horse hoes are handier than hand hoes for hard ground and haste.

But have not you noticed that some boys in these days of sugar and soft seats are uncomfortably saucy? And have not you noticed that the ones who are considerate and courteous are the ones that you and I as well as the old people like best? And have not you observed that manliness and sturdiness come from helpfulness and self-denial? Have not you found that defense to others makes you more congenial to yourself? In the stories that you like best, have not the greatest men reverenced a greater?

I notice in my hot-bed that the plants that have very rich soil and too much protection grow rapidly but are soft, lank and worthless. And I cannet recall any of our heroic men who were hot-bed plants in their boyhood. I have observed that a dandelion has a disposition to spread himself and lie down on all the ground he can cover, but I have not observed that any of my neighbors have any great love for him.

Kindliness, courtesy, helpfulness, heartiness, respect and reverence are worth too much to lose when anyone is a boy.

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HOW TO USE UP COLD MEAT.

Economical and Appetizing Dishes From Scraps That Are Left.

Lamb, beef or veal is delicious when warmed over with curry sauce. Remove all the fat and skin from the meat, cut into thin slices and season with salt and pepper. Put into a saucepan 3 tablespoonfuls of butter, half an onion cut fine and a spoonful of tomato catchup. Cook slowly two minutes, then add 2 tablespoonfuls of flour and a heaping teaspoonful of curry powder. Stir until smooth, gradually add a pint of stock and cook five minutes. Strain the sauce into a spider, add the sliced meat and cook 15 minutes. Serve with rice balls.

Meat nuts make a dainty as well as appetizing dish. Put in a saucepan and place over the fire a cup of cold meat chopped fine, a tablespoonful of bread crumbs, the same quantity of butter, some salt and cayenne pepper, a teaspoonful of onion juice and an egg. When the mixture has become heated through, turn into a shallow dish to cool and then form into balls the size of an English walnut. Dip them into beaten egg and then into crumbs and fry in hot lard. Serve them on a platter with the following sauce: Put over the fire in a saucepan 2 tablespoonfuls of butter, and when hot stir in 2 tablespoonfuls of flour, half an onion, a piece of mace, a tablespoonful of tomato catchup and a scant pint of white stock. Cook slowly 15 minutes and strain; add 2 tablespoonfuls of cream and the yolks of 2 eggs, stir constantly until boiling and pour over the meat nuts.

How to Act at Table.

Do not eat hurriedly or bolt your food; it is vulgar as well as being bad for digestion. A knife should not be held by the blade nor a fork by the prongs. Grasp both knife and fork by the handle. Never eat anything with the knife blade, which was made for cutting only; the fork was designed for carrying food to the mouth. Always be polite and pleasant to those with whom you are dining and endeavor to anticipate their wants. Do not reach across the table for the salt, bread, etc.; if they are not close beside you, ask your neighbor or a servant for them politely.

How to Be Friends With Your Mother-in-law.

If a man be very well supplied with sense and his mother-in-law be a reasonable woman, they will usually get along without any friction. But sometimes even sensible persons bearing this relationship to one another will clash. When you find that there is likely to be a disagreement, and if you wish to avoid it, don't make the mistake of entering into an argument of the subject. Talk, when a man and woman disagree, never mended matters yet. The best way is to silently seem to acquiesce. You can have your own way just as much without a proclamation as with one. When your mother-in-law makes a plan for your family which does not please you, don't adopt it, but don't talk about it. If one of her plans be good, do not reject it just because it is hers. Firmness without discussion will bring any mother-in-law to a proper condition of subjection. Why there should be a natural antagonism between mothers and sons in law it is impossible to say, but there is no doubt of it. Tact and consideration on the part of the man will nearly always reduce this friction to a minimum, but there are some women with whom to get along smoothly requires that a man should have, to quote M. Honore de Balzac, "the wit of a young page and the wisdom of an old devil."

How to Prevent Wrinkles.

Wrinkles, of course, cannot be entirely prevented, but there is no use having as many as most people in middle life and old age are decorated with. One does not think any the better or clearer for wrinkling up the forehead and screwing up the eyes, and yet nine people out of ten contract this habit in early youth. This indulgence soon fixes the wrinkles, and they never go away. The habit, too, of making faces indicative of the various emotions contributes a great many of these spoilers of beauty. A placid expression is certainly very much more lovely either in man or woman than one disturbed by useless grimaces. An even temper and a patient mind will do wonders in the way of smoothing out the wrinkled brow of care.

How to Roast and Broil Meat.

Meats to be roasted or broiled should be given a great amount of heat at first, so that the surface may become hardened and the juices retained in the meat. When roasting, always have the bottom of the pan covered with water. Do not baste until your meat is nicely browned or you will toughen it.

How to Make Artificial Coral.

Melt together 4 parts of yellow rosin and 1 of vermilion. Dip the twigs, stems, carvings, etc., in it, and then dry without touching. The effect is very pretty.

How to Cure Sore Throat.

Take a lump of rosin as large as a walnut, put it into an old teapot, pour boiling water on it, put the lid on, put the spout to your mouth, and the steam will cure the inflammation.

As it is a well-established fact that catarrh is a blood-disease, medical men are quite generally prescribing Ayer's Sarsaparilla for this most loathsome and dangerous complaint. Where this treatment is perseveringly followed, a thorough cure is invariably the result.

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221 W. Madison St., Chicago

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The Christian Cynosure.

REV. M. A. GAULT, - - - EDITOR.
WM. I. PHILLIPS, - - - PUBLISHER.

CHICAGO, THURSDAY, MAY 7, 1896.

ANNUAL BUSINESS MEETING.

TO THE CORPORATE MEMBERS NATIONAL CHRISTIAN ASSOCIATION:—

The Annual Meeting of the National Christian Association, for the election of officers, prayer, consultation and the transaction of other important business, will be held at 221 West Madison St., Chicago, Wednesday, May 14, 1896, at 10:30 A. M. Come prepared also to attend the mass convention. Remember these meetings hold two evenings, viz., the evenings of May 13 and 14. (See program on 9th page.) You are urgently invited to attend these meetings, but if you cannot be present, may not those gathered at the Annual Meeting at least hear from you by letter?

W. I. PHILLIPS, *Gen'l Sec'y.*

THE LODGE QUESTION IN RUSSIA.

The following item from a New York paper, shows that secret orders in Europe are becoming a formidable danger. When one of the greatest nations like that of Russia as well as other European nations find it necessary to repress these orders, it is surely time for our Government to take warning and nip the evil in the bud before the nation's life is threatened:

A curious sect, called the Skopitz, which is widely spread over Russia and in particular the government of the south, Bessarabia and Roumania, has again been the object of vigorous repressive measures on the part of the authorities. Members of this sect marry among each other, but, making use of medical knowledge, adhere so strictly to the doctrines of Malthus that the government is becoming alarmed. Forty-two of these sectaries have just been tried at Perm. The ringleader has been sentenced to six years' hard labor in Siberia, and twenty-seven of the others have been exiled. All the other governments are preparing to take proceedings against these sectaries, but have great difficulty in ascertaining the constitution of these secret associations.

It seems that this sect is a religion and that its constitution is kept secret. The same may be said of Freemasonry and kindred orders which are capable of menacing the safety of Government. This is well illustrated in the enlarged edition of "Experiences with Secret Societies," and the application is amply verified by numerous incidents chronicled in the daily press.

MORE ABOUT THE FORESTERS INITIATION.

The Hartford, Indiana *Evening News* contains some further developements of the interesting case published in last *Cynosure* in which a Forrester entered suit for damages for injuries received while being initiated in a lodge in that town. It says:

"Although the assault and battery charge against Henry O. Sonntag, the deputy supreme chief ranger of the Order of Foresters, was expected to be settled last night, nothing was done in the matter. It is understood that the lodge proposes to defend Mr. Sonntag and has employed Attorney Dave Fouts to take charge of the case. The defense will be that Mr. Sonntag was not guilty of assault and battery on the occasion of the initiation of Messrs. Ayres and Caldwell into the secret order.

" 'One of our make-believe ordeals,' said the Son of Malta, 'was to brand the candidate with a red-hot iron. The blind-folded and bare-backed candidate stood in awful expectancy while his torturers busied themselves with their implements. He could hear the crackling of flames and the clanking of the branding iron. At the command to prepare for the ordeal he shivered and set his jaws, and when, instead of the expected red-hot iron a large chunk of ice was clapped on his—let us say bare back, he howled as loudly as if it had really been the iron. It may have been the same way with the candidates the other night. If it had been intimated to them that they were to undergo an electric shock, it would be an easy matter to make them believe it, blindfolded as they were.'

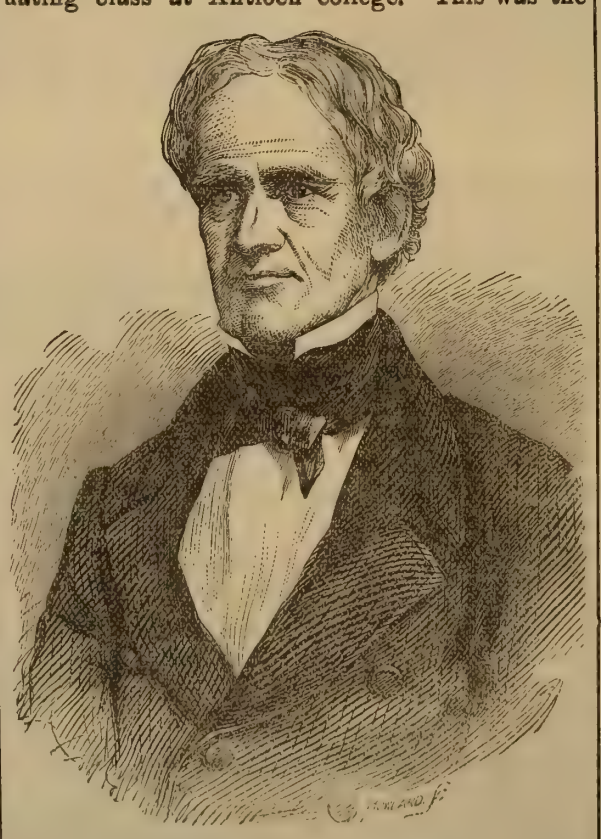
"Mr. Ayres, however, is sure that nothing short of an electric battery would account for the manner in which he was electrified. He says it was not a bath, as has been stated. It was a sheet of moist zinc through which passed a current of electricity and the effect as he describes it was excruciating.

"When the case comes up for trial there will be some interesting developments. Prosecutor Hindman will have some of the Foresters on the witness stand and compel them to testify as to the nature of their implements of torture. A belief is said to prevail among the Foresters that the statutes exempt members of their society and three other secret societies from giving testimony in the courts which will tend to expose the secrets of their order. Lawyers say this is a mistaken idea. The statutes make it an offense under certain circumstances to wear the badges of an order of which one is not a menber, but they do not exempt members from telling the truth on the witness stand. If they did, justice might be defeated in a hundred ways. Men might organize a society with an impressive ritual and other accessories and the real object might be the commission of crime. If the members were permitted to refuse to testify on the ground that it would be a violation of their obligation it is easy to see where such exemption would lead.

"It is an extraordinary case and no one hereabouts can recall another like it. It will be watched with interest and its outcome awaited with anxiety by some and curiosity by others. The prosecution says it will press the case vigorously."

HORACE MANN.

"One hundred years ago to-day," says last Monday's Chicago *News Record*, "in Franklin, Mass., Horace Mann was born. His life was too full of devotion to humanity for him to be forgotten. 'Be ashamed to die until you have won some victory for humanity,' he said to his graduating class at Antioch college. This was the



keynote of his own existence, and, actuated by his own hard experiences in the way of knowledge, he left the greatest impress of his time upon the cause of education. As student, lawyer, educator, Abolitionist and politician he remained always close to his charge, and while secretary of the Massachusetts State board of education he did perhaps his fullest work. He said of this time, between June, 1837, and May, 1848, when he tendered his resignation to the board: 'I labored in this cause an average of not less than fifteen hours a day; from the beginning to the end of this period I never took a single day for relaxation, and months and months together passed without my withdrawing a single evening to call upon a friend.' In these busy years his influences for education were impressed upon the statutes of the old Bay State; he instituted the normal school; he established county educational conventions; he did much to abrogate corporal punishment in schools, and by his lectures and writings he awakened an interest in education such as never before had been aroused.

"Observances of such anniversaries as this of Horace Mann are not only commendable, as in keeping with the influences of the man's life, but in this particular case the observance appeals to a youug generation which is more susceptible to the spirit of gratitude and quicker to respond to its benignity than are many of larger growth."

Another fact in the life of this American apostle of education which appeals powerfully to the rising generation is the strong testimony he uttered on the secret society question. Horace Mann once wrote:

"Why do all languages ascribe an open countenance to a brave and high-souled man, but a close, shy, disguised, secretive one to villains? To what class do the secretive animals belong—the fox, the tiger, the cat, the snake? Should brutes imitate men as in Esop's time, would not those form the secret societies?.....Where do gamblers live? Where do counterfeiters ply their trade? Where does licentiousness breed its pollutions? Do these seek daylight, the open street, the market place, the common resorts of virtuous men? No, they all belong as by the tie of natural affinity, to the order of secret societies."

GOVERNMENT AND RELIGION.

Rev. J. F. Crozier of Marchand, Pa., a long and tried friend of the *Cynosure*, is writing a series of articles in a Pennsylvania paper in which he shows how impossible it is for civil government to be neutral in regard to religion.

He says: "We have been administering our government, in certain respects, directly contrary to the requirements of our Constitution, e. g.: The first amendment forbids any law respecting an establishment of religion or prohibiting the free exercise thereof. And yet, in the very face of this constitutional guarantee, in the exercise of governmental authority we prohibit the free exercise of religion. We will not permit a Mohammedan or Mormon to practice his plural marriage, and yet polygamy is a part of their religion. We will not permit the Hindoos to practice their rites of the suttee and juggernaut or to throw their little children to the crocodiles, and yet all these things are a part of the Hindoo religion. They are all to them sacred, religious rites and acts, which they conscientiously perform as such. And yet our government, in the face of our first constitutional amendment, will absolutely prohibit them, thus preventing the free exercise of religion. And why does she do so? You will doubtless answer, because all these things are immoralities which must be suppressed by the civil authority. Precisely so! But by what standard of morality are they adjudged immoral? Not by the Mohammedan or Mormon standard, for Mohammedan and Mormon morality justify and encourage plural marriage; not by the Hindoo or Buddhistic standard, for Hindoo morality justifies and encourages the suttee, the juggernaut and the offering of their children in sacrifice to their heathen gods. They are immoralities because they are condemned by Christian morality. Yes! But whence do we get our Christian morality? From the Christian religion, of course."

PERSONAL MENTION.

—Pres. C. A. Blanchard is announced to lecture at Warranville in the M. E. church, Friday evening this week on the secret society question.

—Bro. Ch. E. Malmstrom has moved from Los Angeles, Cal., to Mapleton, Utah. He writes, "I appreciate the *Cynosure* very much, and wish to write an article brief, positive and conclusive, proving Joseph Smith a false prophet. May God speed you in the great work of exposing secret organizations."

—Bro. W. B. Stoddard writes, "The six meetings that I held in Hunterdon county, N. J., were well attended. The meeting held in Amwell Brethren church Sabbath evening being especially large. Such an audience had not been in the church since the coming of the present pastor. Much discussion was occasioned and it is believed good was accomplished."

—Editor M. A. Gault preached last Sabbath morning to a fine congregation in the Big Woods Congregational church on the influence of the lodge to displace Christ and his church. He was the guest of Mr. and Mrs. Calvin Steck, staunch friends of the cause in that congregation. The pastor of this church, Rev. Robert Paxton, is

much beloved by his people who are grieved because he expects soon to remove to Minnesota for climatic reasons.

—The *Mennonite* of Quakertown, Pa., says, "Rev. W. B. Stoddard, eastern agent of the National Christian Association, recently visited several of our congregations in Pennsylvania. On Sabbath evening, March 29th, he spoke in the Hereford church to a large audience. In the morning of the same day he spoke in the Schwenkfelder church at Kraussdale."

—Dr. J. C. Yoder, of Lancaster, Pa., sends us the *Semi weekly News* of Huntingdon, Pa., containing the following marked item: "The funeral of Elmer D. Bowman took place from his brother's residence, 1019 Moore St., Saturday morning. The remains were taken on Seashore express at 8: 30 A. M. and interred in the Dunkard cemetery in Germany valley. Deceased was a member of the German Baptist church, and a steady, industrious young man. He joined the Improved Order of Heptasophs of this place last October and carried an insurance certificate for $3,000."

—Jacob Fuller of Eau Galle, Wis., writes: "The lodge element rules the roost in this place. A minister who is a Freemason can stay the full limit of the disciplin, five years. But if he is not a Mason, he can only stay from one to three years, provided he wears the muzzle, otherwise he must pack his books in a box and skip. Our Presiding elder knows the ropes. Durand has not had a revival for over two years. The lodge is on top and taking in members constantly, while the church is losing them. If the Presiding elders and church officials could be persuaded to give up the lodge there would follow a great reformation in the church. "Like priest, like people."

—Mrs. Calista Stout, of Townville, Pa., writes: "My heart and prayers are with you in this work, and I wish I could help you with money. I accepted Christ as my Saviour when I was a young girl over fifty years ago. The church I united with was opposed to secret societies, and in that way I had my attention called to this evil. I have always felt that they were an evil that is sapping the life of the church. If the money that is used by church members for their lodges was used for the upbuilding of the kingdom of Christ, what a power for good it would be. I think they and the liquor traffic and tobacco are three of the greatest evils of our nation. There is no church around here that is not honey-combed with secret orders."

—The Cissna Park, Ill., *Arena* publishes this notice of a lecture advocating secret societies. The "John Hancock" referred to is our good Bro. James S. Hickman, who has been stirring up the orders through the columns of the *Arena*: "Rev. J. W. Nye, of Vermillion, Edgar Co., this State, will lecture in Tortat's Hall Tuesday evening, Feb. 25, under the auspices of Park Lodge 205, K. of P. The subject will be 'Pythianism.' The reverend gentleman is an active member of the United Brethern church; liberal in his views and should be heard by all; special invitation to John Hancock and others who are still groping in the benighted condition of anti-fraternal howlers, railing against what they cannot understand. This lecture will be free as Gospel; in fact, freer, as no collection will be in order."

—Bro. Benjamin Ulsh of Bowie, Texas, writes us from that faraway land: "I have been a subscriber and reader of the *Cynosure* for nearly thirty years. It was then a fortnightly, coming only once in two weeks. Ezra A. Cook & Co. were the publishers at that time. I was then living in Silver Lake, Indiana. In 1876 I had Bro. J. P. Stoddard come and lecture from the 16th of September to the 25th. I had the appointments all carefully published. I conveyed Bro. Stoddard between 150 and 200 miles to fill all these appointments. Eternity alone will reveal the great good done by the able lectures of Bro. Stoddard. In 1878 I had Bro. Edmond Ronayne come and turn the lodge inside out, at three different points. He is a master workman, and the work was also very well done. May God bless these dear servants of Christ and all those laboring in this great reform. I am nearly 72 years old and in feeble health, but my faith is strong in the Lord. I have distributed a great many tracts in Indiana. I distributed some three thousand pages on the day of the laying of the corner-stone of the court house in Warsaw, Ind. I have also distributed all that was sent to me here in Texas. This is a stronghold of secretism and will need a Stoddard and Ronayne before much good can be done."

DONATIONS—EXPENSES ANNUAL MEETING.

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M. L. Warcester	4.45
	$56.87

THE ANNUAL MEETING.

In just one week from the date of the issue of this *Cynosure* and we shall be in the midst of the business prescribed by the constitution of the National Christian Association for its best interest. The lecturers and field agents from the Atlantic to the Pacific slope, will convene at Carpenter Hall on Thursday May 14th, to give account of their stewardship and lend the inspiration of their success to the occasion.

Reports from the president, secretary, treasurer and other officers will be made and officers elected for the ensuing year. A convocation of anti-secretists from such widely different sections of the country and an open interchange of thought as to the most successful methods will be of great help to all in attendance.

Mass meetings to be held in the different churches, for the purpose of instructing the people on the lines of secrecy continue to promise beyond our most sanguine expectations.

The first of these meetings will be held at the Second United Presbyterian church, Englewood, Rev. J. A. Duff pastor, on Tuesday evening, May 12th, and will be addressed by President C. A. Blanchard of Wheaton College, and Rev. M. A. Gault, editor *Cynosure*.

The second in this series of meetings will be held at Wheaton College, on Wednesday, May 13th, at 11 o'clock A. M., and will be addressed by Dr. E. F. Bartholomew, professor of English literature in the Augustana College at Rock Island, Ill.

On Wednesday evening, May 13th, at 7:45 o'clock, meetings will be held as follows: At the Congregational church at Summerdale, Rev. Edgar B. Wylie pastor, addresses by Rev. Samuel H. Swarts, pastor M. E. church, Morris, Ills., and Rev. P. B. Williams our Pacific coast agent.

First United Presbyterian church, cor. Monroe and Paulina Sts., Rev. W. T. Meloy pastor, addresses by Rev. W. T. Campbell, D. D., of Monmouth, Ills., and President C. A. Blanchard of Wheaton College.

Humboldt Park Free Methodist church, 220 Mozart St. near Armitage Ave., Rev. J. D. Kelsey pastor, addresses by I. R. B. Arnold illustrated with stereopticon views, and Edmond Ronayne, Past Master of Keystone Lodge, Chicago.

Second Free Methodist church, 48 and 50 Lexington Ave., Rev. S. K. J. Chesbro pastor, addresses by Rev. W. B. Stoddard and Rev. M. A. Gault.

On Thursday evening May 14, Chicago Avenue (Moody's) church, Rev. R A. Torrey pastor; addresses by Rev. P. S. Henson, D. D., pastor First Baptist church, Chicago, and President C. A. Blanchard, Wheaton College.

Gethsemane church, cor. May and Huron Sts., Rev. M. C. Ranseen pastor, addresses by Prof. E. F. Bartholomew, of Augustana College, Rock Island, and Rev. P. B. Williams, agent.

Fourth United Presbyterian church, 1080 West Polk St., Rev. J. A. Collins pastor, addresses by Dr. W. T. Campbell, and Edmond Ronayne.

First Congregational church, corner of Ann and Washington Sts., Rev. Dr. E. P. Goodwin pastor, Thursday evening May 14. Addresses by Rev. Samuel H. Swarts and others.

The committee, so far as practicable will adhere to the above programme, but exigencies may arise to justify some slight modification in the assignment of speakers. Arrangements have been made by which the pastors of these churches will be copiously supplied with the booklet, "Facts and Photographs," supplemented with dodgers and with such advertising material and with such a corps of lecturers the committee confidently hopes a thorough canvass may be made of the respective communities and large audiences secured. Cordially, J. M. Hitchcock.

WAVES IN IOWA STARTED BY THE PACIFIC COAST AGENT.

Blanchard, Iowa, April 29, 1896.

I arrived at Blanchard, Iowa, April 27. Rev. J. R. Wylie met me at the train, and welcomed me to his home. After four nights of unrest on train, I enjoyed a good sleep and felt much refreshed. The next day was quite stormy which prevented us from having a large crowd. But to the small audience I spoke as best I could, and felt that my labor was not in vain.

There is a very intelligent Christian people here. The editor of the *Cynosure* has many old friends at Blanchard. Rev. Mr. Wylie and family have a strong hold on the effections of this good people. I was very kindly entertained by the pastor and wife, and Bro. Sharp and wife. I shall long remember my first experience in Iowa anti-secrecy work. I am now enroute for Winterset.

WINTERSET IOWA MEETINGS.

Bro. M. J. Boyce tried hard to secure the court house for me to speak in. Failing to do so, after having it promised, he tried the churches, but failed. As a last resort, he billed me to speak at the Douglas Center schoolhouse, five miles N. W. of the town.

He met me at the train which arrived at 7:10 P. M., on the evening of the 29th, and the driving was "like the driving of Jehu" to get me to his home, get supper and get to the appointment on time.

We "made it" all right, and was greeted by a fair audience although the weather was quite threatening. Quite a number of lodgemen were out from Winterset, and bustled around and declared that I should have either the court house or their lodge room to speak in at Winterset on Friday night. I said, "Gentleman, you can secure the Court House for me if you will, for it is evident that the lodgemen are running this part of the country."

We went to town the next day, and it did not take me long to decide, that it was a "still hunt" the lodgemen were on. They were coming out to the schoolhouse again sure to hear me, but the threatening storm, or some anticipated "fun" by initiating candidates made their presence exceeding scarce. The country lodgemen were out in force however, and behaved very well. They were rather a good-natured, jolly set, and took their medicine like good fellows.

The last night we had the best audience of all. The best people of the community gave their hearty approval of our work. Presbyterians, United Presbyterians, Baptists, United Brethren, and no church people, bid me God speed. Bro. M. J. Boyce deserves special mention, for his zeal in the cause. His heart is in the work. His convictions are freely expressed and defended intelligently. He and his good wife made my stay with them most agreeable, and pleasant.

Bro. Lindsey and wife and Bro. Poindexter and wife showed me no little kindness. I secured one subscription to the *Cynosure* and one to the *Lodge Lamp*. On Saturday morning I came to Des Moines where I am at present writing. In a few minutes more, I will be off for Lisbon where I am to speak three times on Sabbath.

P. B. Williams.

SECRETARY P. B. WILLIAMS' APPOINTMENTS

IN ILLINOIS, INDIANA, OHIO AND MISSOURI.

Leaf River, Ill., Thursday, May 7,	8: 00 P M
Egan City, Ill., Friday, May 8,	8: 00 P M
Frontier, Michigan, Sabbath, May 10.	
Hamilton, Indiana, Monday, May 11,	8: 00 P M
Harlan, Indiana, Sabbath, May 17.	
Bloomdale, Ohio, Monday, May 18,	8: 00 P M
Rising Sun, Ohio, Tuesday, May 19,	8: 00 P M
Lindsey, Ohio, Wednesday, May 20,	8: 00 P M
Fremont, Ohio, Thursday, May 21,	8: 00 P M
Cridersville, Ohio, Tuesday, June 2,	8: 00 P M
Blue Springs, Mo., Thursday, June 4,	8: 00 P M
Denison, Kansas, Friday, June 5,	8: 00 P M
Lyons, Kansas, Saturday, June 6,	8: 00 P M

IS IT REAL PROGRESS?

WHILE THE BENEFITS FALL ONLY TO A FEW IT CANNOT BE.

What Is Boasted Civilization and Scientific Advancement to Those Whose Toil Is Unrequited and Whose Miseries Increase?—But the Laborer Is Thinking.

[Special Correspondence.]

Some of the ordinary newspaper items of the present day read like paragraphs out of "Arabian Nights" or some other chronicle of miraculous oriental lore. Indeed there is scarcely a wonder in that ancient potpourri of magic, from the raising up of rare treasures to instantaneous transportation over incalculable distances, that cannot be duplicated in some degree by modern science. They are photographing the very brains, bones and marrow of a man, performing all sorts of unexpected miracles by means of electrical currents and vacuums, taking pictures in the dark and upsetting all the old accepted theories of life and natural manifestations. There seems to be no limit to the possibilities of electricity or to the existence of undiscovered forces in the universe. The mightiest achievements of man are yet in the future.

And, of course, the natural inference is that the human race will be greatly benefited with every new discovery. While complete inactivity would be unendurable to man, yet he has invariably endeavored to seek out the easiest way of doing things. "Along the line of the least resistance" is a universal law. The enforced toil of millions has been a deep horror through many a dark century. The time came when the evoluting brain of man searching ceaselessly among the mysteries of nature brought to light the "great white giant," steam; the world's educator, the printing press; the world's leveler, gunpowder. Then, it was believed, the grievous burdens of mankind would be vastly lightened. The wonderful labor saving machinery which followed close upon these discoveries would seem to indicate that all humanity might soon be at leisure. A millennium seemed about to dawn.

But time went on, and the condition of workingmen was in no way improved. Rather it was made more unbearable by the existence of new and wonderful luxuries and comforts beyond their reach, but whose enjoyment by a favored few they must witness every day of their lives. They saw the gulf between classes widening and growing deeper and blacker day by day. The thinkers of the day began to wonder why the supposed blessings did not bless, and a genuine spirit of investigation sprang up. But just then a godly man rose up and wrote a book. In this he showed that nothing in societary arrangements could be blamed in the least, for all the existing misery was in accordance with the divine plan of God himself. He had so created his children that a certain number of them must perish by war, pestilence and starvation that the rest might live in comparative comfort. It was the will of the Creator, to which all must bow in silent acquiescence. The poor were told how foolish it was for them to object to being starved and worked to death when it was the divine will, and the rich turned to their increased luxuries and dissipations with clear consciences and renewed zest. So the cause of the poor toiler was laid away to rest, where it slumbered peacefully for over 100 years.

But the wretchedness grew and grew and became more and more unendurable, not so much because of an actual deterioration in the condition of the common people as that they had caught the spirit of the fast moving age; they possessed keener and higher needs and aspirations; the possibilities for greater development and enjoyment of life abounded on every side; the old, half barbarous manner of existence was no longer to be borne, and discontent and restlessness and rebellion swelled and seethed below the surface like pent up gases, and here and there great fires burst forth and rocked the earth.

The old methods of pacification no longer sufficed to keep the masses quiet. Suppression did not suppress, and pacifications did not pacify. The old idea of God's mighty mistake in creating too meager a world for his children was no longer potent to quell the deep restlessness of the people.

With every new discovery and invention the situation has become more dangerous and precarious. The gulfs have grown wider, the spirit of revolt more desperate, and now the great social problem is something seemingly so vast and intricate no one knows exactly how to take hold of it or where to begin. The very poor have long since ceased to rejoice when science gives a new truth to the world. The achievements already attained have been so little to them, merely points of light to show the ever widening difference between classes. A boon to mankind in general is no boon to the individual, especially when it is out of his reach. The sick boy who cannot afford to telegraph for his mother, the poor mother herself who cannot afford to fly to his bedside, the toiler who must stand a slave to his machine until he dies at his post—these can see no blessings in the inventions and discoveries of the age. With unchanged social systems and institutions all the wonderful improvements that can be imagined promise no more to the great masses of mankind.

The new X rays seem to open up a marvelous field of unknown works and investigations. There need be no doubt hereafter as to the nature and location of disease, and life may be almost indefinitely prolonged. Yet this, perhaps the greatest discovery of a great century of discoveries, may after all benefit but a handful of people. The masses, unable to procure the elaborate and expensive service necessary, will suffer on and die, when they must, as before.

But with every such discovery the problem grows more intricate and the solution more imperative. The people grow keener sighted and more rebellious. Mighty wrongs glow more vividly under the new rays; causes and localities of social diseases are brought out as strongly as faults in the physical system. And the search for remedies is earnest and sincere, as it never was before. More theories and schemes for the improvement of social conditions have been offered in the last quarter of a century than in any previous 200 years. The eager looking about for some means of quelling the tumult is general. The rich do so in pure self defense, the philosophers from a true spirit of justice and fraternity. The former offer just so much as the people may be cajoled into accepting; the latter are willing to concede everything, but are puzzled to know how to bring into practical realization any plan of real justice, and both have almost insurmountable difficulties in their way.

Civilization consists of the collective knowledge, experience, achievements of all bygone generations, and with every new truth gained it should grow greater and brighter and more fitted to bless humanity. But until each step gained sets all mankind so much farther forward it cannot really advance. How this is to be done is the problem of the age. Perhaps no one theorist has all of the truth, but sincere and earnest investigation and a keen desire to solve the questions justly are powerful forces for the work. Any plan that promises equal freedom and equitable exchange of the products of man's talent, skill and strength is along the right line. As laborers come to be thinkers the outlook grows brighter.

Chicago. LIZZIE M. HOLMES.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning May 10 Comment by Rev. S. H. Doyle.

TOPIC.—Serving Christ in our homes.—Rom. xii, 9-18.

The injunctions contained in the passage quoted above are a part of some particular precepts laid down by the apostle as following obedience to the general command not to be conformed to this world, but to be transformed by the renewing of our minds that we may know and do the will of God, which is perfect. These injunctions apply equally to all phases of Christian life—life in the church, in society, in business and also to Christian life in the home.

There is no place where a Christian is put so strongly to test as in the home. It is so much easier to give way to the petty annoyances of life in the home than when the world is looking upon us, and there is such a tendency to think it unnecessary to be as kind and courteous to the members of our homes as to friends, neighbors or total strangers. This is a mistake. The members of our homes are parts of us and of our lives, and no consideration should cause us to neglect those actions and attentions which manifest love and sympathy.

In the passage composing the topical reference Paul lays down many injunctions which, if put into practice, will be productive of Christianity in the home.

1. Love. "Let love be without dissimulation." Love comes first, because it is the primary grace out of which the other graces commended naturally flow. Love is to be without dissimulation—that is, without hypocrisy. It is to be sincere and true, and not to consist of words merely. To serve God and Christ in the home there must be this pure and sincere love. How much joy and happiness and peace abound when there is love at home.

2. Kindness. "Be kindly affectioned, one to another" (verse 10). The word here used expresses the affection that exists between parents and children. Kindness is love in action. It is the manifestation of love. In many homes there is love, but it is not manifested. The husband loves his wife, children love their parents, but there is an absence of those little nameless deeds of kindness which speak of the love in the heart. There should not only be love in the home; it should be manifested.

3. Hope, patience, prayer (verse 12). These graces seem intwined together, and if found united in a home will without fail bring joy and blessing to it.

4. Sympathy. "Rejoice with them that do rejoice and weep with them that weep" (verse 15). How lovely is genuine sympathy in the home! How much like Christ is the one who feels the joys and sorrows of his loved ones as if they were his own!

5. Unity of mind. "Be of the same mind one toward another" (verse 16). How essential is unity of mind, oneness in feeling, interest and object, to the happiness of the home.

6. Peace. Nothing so beautifies home life as peace. Nothing so mars it as strife, discord and contention. Let us study the things which make for peace in the home.

Bible Readings.—Gen. vii, 1; Mark ix, 50; Rom. xiv, 14-19; I Cor. i, 10; Phil. ii, 1-5; Eph. iv, 31, 32; v, 1; Col. iii, 12-25; I Tim. i, 5; v, 4; Titus ii, 1-6; Heb. xiii, 1; I. Pet. i, 22; iii, 8, 9; iv, 8, 9.

Seek Church Approval.

Writing upon the subject of the various forms of work possible to a Christian Endeavor union, President Clark uses these words: "Whatever work you undertake as unions, for missions, citizenship, evangelism or anything else, always and everywhere seek the approval of your churches. In 99 cases out of 100 it will be given, and in the hundredth case do not do it."

The Growing Good of the World.

The growing good of the world is partly dependent on unhistoric acts, and that things are not so ill with you and me as they might have been is half owing to the number who lived faithfully a hidden life and rest in unvisited tombs.—George Eliot.

Chains and Beads Fashionable.

Chains are extremely fashionable this year, and the jewelers in Paris are showing them in great variety, but the fine gold chain, with a single pearl every four or five inches, has the preference. A pretty chain of a fanciful description is composed of pearls set alternately with olive shaped beads of dull chased gold. Some chains are made of small black agate beads, also separated at intervals by single pearls. There is a decided fancy for these black agate beads, which are deemed—not without reason—extremely becoming to the complexion. Necklaces are made of them, their simplicity relieved by the addition of a diamond clasp. A row of black beads, divided on either side by a long S in diamonds, makes a beautiful ornament for the throat.

In the gold chains pink coral beads are sometimes substituted for pearls. Chains are also made of black or blue steel—a metal in as high favor as ever—the pearls introduced as in those of the more precious metal. They are not only used for watches and eyeglasses, but chain purses and other knickknacks, such as pencil cases, tiny powder boxes, mirrors and charms, are suspended from them. These, however, must not be worn openly. It is considered a breach of good breeding to have a bunch of valuable trinkets dangling about the person—to say nothing of the danger of such a proceeding—and it must be hidden either in the breast pocket of the coat or beneath the folds of the dress.—Manufacturing Jeweler.

Parliament's Typewriters.

Miss May H. Ashworth is at the head of a typewriting department introduced in May, 1895, for the benefit of the members of the English house of commons. She has a staff of five young women, who are proficient typewriters and stenographers. Some of them are also expert linguists. The nature of the work required is thus described by Miss Ashworth: "There are many occasions when a member of parliament wants some letters, or a speech, or a note to his constituents typewritten, and when he does we are at his service. He may also have a foreign letter, written in a language with which he is not conversant. Again we are at his service. Or he may be in a great hurry and have several letters to write. So he sends for one of my staff, dictates them to her, and they are written down as quickly as he speaks."

This employment of women in the British house of commons is an innovation that attracts most attention. One day after the head clerk had written dictated letters for an old member he rushed out of the room, seized the arm of a friend, and dragging him in cried excitedly: "Just think of it! This young lady has written ten letters for me in five minutes. It's marvelous! Simply marvelous!"

A Literary Critic on Sleeves.

As to sleeves, the fashions come slowly up this way, and do not seem to be settled by universal woman's suffrage. For the majority of women are not tall and shapely, and only the shapely and the tall can wear with decorum sleeves which make every woman under 5 feet 8 look at least as broad as she is long. On bicycles short ladies so clad are indeed unlovely objects, not to mention the resistance which such sleeves oppose to the wind. Why women to whom they are grossly unbecoming—the vast majority—submit to the tyranny of these sleeves, I know not. Who would be free themselves must use the scissors if dressmakers won't. Friends of the enfranchisement of women should reflect on this topic, which offers arguments to the adversary.—Andrew Lang in Longman's Magazine.

Won Her Degree.

Miss Ida H. Hyde of Chicago, formerly fellow in biology at Bryn Mawr, has just taken the degree of doctor of philosophy magna cum laude at the University of Heidelberg. Miss Hyde was admitted to the lectures at Heidelberg upon the presentation of her thesis—the preparation of which was begun under Dr. Thomas Hunt Morgan, professor of biology at Bryn Mawr—and has studied there for two years, holding the Phœbe Hunt fellowship of the Association of Collegiate Alumnæ for part of this time. She also held the European fellowship of the association for 1893-4, during which she studied at the University of Strasburg.

Dinner Flowers.

The fashion which prevailed some time ago of presenting expensive bouquets to one's lady guests at a dinner has entirely gone out. Now a few flowers arranged in a loose bunch are some-

times given, but anything more is considered in bad taste. At a recent dinner given by a prominent society woman vases filled with pink roses were placed here and there around the tall candelabra, which occupied the center of the round table, and two loose, long stemmed roses, laid carelessly over one another, were at each lady's place.

She Is a Candidate.

Mrs. Margaret L. Watson, secretary of the Texas Equal Rights association, is a candidate for city secretary of Beaumont, Tex. Mrs. Mariana T. Folsom writes from Edna, Tex.: "The lawyers have decided that there is no law against a woman's holding the office. Influential men, both white and colored, are working for her election. Her character and popularity are such as to make the canvass very interesting for her opponents. The impetus given to the discussion of the woman question in Texas is marvelous."

Mrs. Lease's Plans.

Mrs. Mary E. Lease has declined a call to the pastorate of the Central Christian church of Wichita, Kan. "It will take me a year," she said the other day, "to fill my engagements in the American lecture field, and then I expect to take a trip around the world. Keir Hardie, the well known Scottish Socialist, has invited me to Glasgow. I have accepted and likely will make the first speech of my foreign tour in that city. I hope to remain abroad two years. Then I may settle down to preaching."

Massillon Women.

At the Republican primary election last month in Massillon, O., 200 women voted. Their efforts were rewarded by the election of Mrs. Ella O. Shoemaker on the school board by a majority of 38. This is the largest vote ever polled by women in Massillon. Mrs. Shoemaker is vice president of the Equal Rights association. Mrs. K. B. Foke is president of the association and Miss E. L. Folger recording secretary.

Commanding an Army of Ants.

In one part of China where orange trees grow in great numbers whole armies of ants are marshaled to fight the worms that sometimes spoil the crop. The Chinamen catch the ants by holding a bladder to the opening of their nests and then carrying them to the orchard, where they are placed among the branches of the orange trees. Here they form colonies, and bamboo poles are laid to allow them to pass from tree to tree and demolish the worms.

A Wee Wheelwoman.

Little Miss Wise, the 4½-year-old daughter of A. A. Wise of Indianapolis, is one of the teeny weeny bicycle riders of the land. The wheel she rides was made expressly for her, and she handles

it with the ease and grace of an old and experienced cyclist. She is the picture of health and happiness, and the gentle exercise of riding the wheel appears in her case to be as beneficial as it is pleasing.—L. A. W. Bulletin.

Walter's Way.

Little Walter had two apples, for his sister Alice and himself to take to school. He kept the larger one and gave his sister the other, saying, "You know you were born before I was, and have had lots more things."—Youth's Companion.

Drink Brings Danger.

Write it on the liquor store,
Write it on the prison door,
Write it on the ginshop fine,
Write, aye write this truthful line,
"Where there's drink there's danger."

Write it on the workhouse gate,
Write it on the schoolboy's slate,
Write it on the copy book
That the young may at it look,
"Where there's drink there's danger."

Write it on the churchyard mound
Where the drink slain dead are found,
Write it on the gallows high,
Write it for all passersby,
"Where there's drink there's danger."

Write it on our ships that sail,
Borne along by steam and gale,
Write it in large letters plain
O'er our land and past the main,
"Where there's drink there's danger."

Write it on the Christian dome,
Sixty thousand drunkards roam
Year by year from God and right,
Proving with relentless might
"Where there's drink there's danger."
—John C. Newson in Catholic Standard.

PAYS TO BE TEMPERANCE.

Story of Ben, the Colored Man, Teaches an Important Lesson.

"Say, Ben, do you ever drink whisky?"

"No, boy, not now. I used ter, though. Mighty sorry to say it too."

"What made you stop?"

"Well, I used ter spend heaps o' my wages on whisky, till one day a missionary man come along and held a meeting in de church. He talked temp'rance, and give it to us fellers pretty strong, I tell yer."

"What did he say?"

"Oh, heaps of things. I really can't rec'lect all. But one thing made a deep impression on my mind. He said it was a shame for us poor working folks to spend our money for whisky when our chilluns needed it for shoes. He said we gave so much money to the whisky seller that he could afford to buy tenderloin steak every day, and turkey and goose whenever he had a mind ter, while the best we could do was to buy a few cents' worth of liver. That was true, sure 'nough. I'd had nothing but liver for a month past, and couldn't afford that every day. He said the whisky seller's family could dress in silk, and ride around in coaches, and wear patent leather shoes, while our chilluns went barefoot and dressed in caliker dresses. Dat's a fact. Mine did. He reckoned up how much we spent in a year for whisky, and I 'clare for it I was 'shamed, and when he asked us to come and sign de pledge, promising 'fore God never to drink whisky no mo' again, I up and signed purty quick. Den he told us how whisky burned up our insides, and showed us pictures how our stomachs looked all burned and red from whisky, and I said to myself, 'Yer ole feule, yer might have saved yer money and yer good looks, too, if you'd only been temp'rance. What yer got ter show for it now? Only a burnt up stomach.'"

"And haven't you drank any since?"

"No, boy, I've saved my money, and now I live in a nice house, and my chilluns go to school, and we don't have to depend on liver no mo'. I tell yer, boys, it pays to be temp'rance."

He was right. What do you think about it?—Youth's Temperance Banner.

Won't Advertise Whisky.

All contracts for whisky advertisements in The Ledger have expired, and from this date no whisky advertisement shall appear in these columns at any price. If the saloon people desire to expiate on the merits (?) of any peculiar brand of their damnation, they can look elsewhere for a medium through which to extol its virtues. The Ledger makes no claim to sanctification, but when a saloon keeper tells us that a $6 ad. in The Ledger has sold for him $1,200 worth of whisky it makes us feel that we have been in a small measure responsible for the damage done, and we promise to "sin no more."—Murray (Ky.) Ledger.

Washington on Intoxicants.

In the provincial army, when general charges of drunkenness were made against the Virginia troops, there was no word against Washington personally. He had, moreover, thus early deplored it as a serious vice, forbidden it by stringent orders, and applied a hundred lashes to every man found drunk. Still later he wrote that "ginshops served to ruin the proprietor and those who make the most frequent application to them," and in advising his nephew he adds, "Refrain from drink, which is the source of all evil and the ruin of half the workmen of this country."—Ladies' Home Journal.

Temperance Cause In England.

England has not enjoyed any drastic temperance legislation within the last quarter century, but during that time justices of the peace have been given jurisdiction over off beer licenses. It has been made illegal to hold an election upon licensed premises, or to pay wages in drink or in public houses. Wales and Ireland have been blessed with Sunday closing. Sentiment has been created. Even the queen has stamped the seal of her approval upon the principle of prohibition for foreign natives and for Bechuanaland.

MODERATE DRINKING.

The Pirate That Caused the Wreck of the Ship Immortal Soul.

Dr. Joseph Cook, in a lecture in Boston some time ago, depicted the wreck of a soul by alcohol and closed with this impassioned peroration:

"Then came a sigh of the storm, a groaning of waves, a booming of blackness and a red, crooked thunderbolt shot wrathfully into the suck of the sea where the ship went down.

"And I asked the names of those rocks, and was told, God's stern and immutable laws.

"And I asked the name of that ship, and they said, Immortal Soul.

"And I asked why its crew brought it there, and they said, Their Captain Conscience and Helmsman Reason were dead.

"And I asked how they died, and they said, By one single shot from the Pirate Alcohol; by one charmed ball of moderate drinking!

"On this topic, over which we sleep, we shall some day cease to dream."—Union Signal.

SABBATH SCHOOL.

LESSON VII, SECOND QUARTER, INTERNATIONAL SERIES, MAY 17.

Text of the Lesson, Luke xix, 11-27—Memory Verses, 13-15—Golden Text, Luke xvi, 10—Commentary by the Rev. D. M. Stearns.

11. The topic is still "The Kingdom," for it may be said to be the topic of the whole Bible. He has passed through Jericho, healing three blind men and saving Zaccheus and is now on His way to Jerusalem to die. They think, however, that the kingdom is now about to come, and they had some grounds for thinking so, for John the Baptist, and the twelve, and the seventy, and Jesus Himself had all preached that the kingdom was at hand. Why, then, should it not immediately appear? Why should He not, as son of David, do what the prophets and Gabriel had said He would do, sit on the throne of David and reign over the house of Jacob forever? (Isa. ix, 6, 7; Jer. iii, 17, 18; Luke i, 32, 33.)

12. He speaks of a nobleman going into a far country to receive a kingdom and to return. Well, the sons of Herod may have gone away to Rome to receive the kingdom, which then included Jerusalem, but what had that to do with Jesus Christ, the Son of David? He was then present. He had to the satisfaction of His followers proved Himself to be the Son of David. Was He speaking of His going away and returning? Yes, even so, for the nation that He came to be King over was about to kill Him, and this would involve a postponement of the kingdom till His return in power and glory. Now was His time to suffer and die, and the heavens must receive Him until the times of restoration of all things spoken by the prophets (Acts iii, 19, 21).

13. "Occupy till I come." This is his message to his servants, whom he called, and to whom he gave each a pound. This parable differs somewhat from that of the talents in Math. xxv, for there the talents are bestowed according to the ability of each, but the ground covered is virtually the same. We know that every true servant of Christ, every true believer, has received the Holy Spirit, has received salvation, and this not for Himself alone, but that He may therewith bless others and glorify His Lord. The boundaries of this age in which we live, the time of the postponement of the kingdom, the time of the formation of His body, the church, are His going away and His return.

14. This describes the attitude of the nation—that is, the rulers representing the nation—toward Him. It became fully manifest when they cried to Pilate, "We have no king but Cæsar." It was foreshadowed in the hatred of Joseph's brethren, but as truly as they afterward saw Joseph on the throne and bowed down to him, so shall those who crucified Christ yet see Him exalted as King of the Jews, even King of Kings and Lord of Lords. The attitude of the Jews here spoken of as His citizens is also the attitude of the vast majority of those who have heard of Him. But, sadder still, it seems to be the attitude of many who profess to be saved by Him. They are willing to let Him be to them Jesus, their Saviour, but not willing to let Him be their Lord and Master.

15. He will return in due time, and He will first reckon with His servants as to their faithfulness in His absence. The judgment seat of Christ, mentioned only in Rom. xiv, 10, II Cor. v, 10, seems to be only for believers, those whose judgment for sin was forever settled in the sufferings of their substitute on Calvary. They will appear before Him to receive their rewards for service and their places in His kingdom. See I Cor. iii, 11-15; Rev. xxii, 12; Luke xiv, 14; II John viii. The first of these passages indicates the possibility of being saved and yet being unrewarded; the others incite to such service as shall be rewarded. That the saints shall share the kingdom with Him is seen in Dan. vii, 27; Ps. cxlix; John xvii, 22; I Cor. vi, 2.

16, 17. Here is a faithful servant, and his place in the kingdom will be to rule over ten cities. Although he had not a large sphere, he had been a good servant. He had walked uprightly before God and had lived unto Him. He had been a faithful servant and had sought to please His master, and not people.

18, 19. Here is another good servant who is to rule over five cities, for the pound in his hands had gained five pounds. Perhaps he had not such opportunities as the first, but he had been faithful, and the Lord finds no fault with him, but rewards him according to his labors. Observe that neither of these servants takes any credit to himself. They do not say I gained ten pounds, or I gained five pounds, but they say to their Lord, "Thy pound hath gained ten pounds, or five pounds." Paul says, "I labored more abundantly than they all, yet not I, but the grace of God which was with me" (I Cor. xv, 10), and again, "It is God who worketh in you both to will and to do of His good pleasure" (Phil. ii, 13, and Heb. xiii, 21).

20, 21. Here is a wicked servant who does not know his lord, for he calls him an austere man, a hard and unjust master. He had made no use of the pound intrusted to him. He had not lived for his master and for his master's benefit, but for himself. He had never enjoyed his Master's service, but rather felt it a bondage to belong to him. How many there are who talk just so! If not in words, their lives talk that way? Are they saved? God only knows. The New Testament says that Lot was a righteous man, but the Old Testament story would never lead us to think so. We are not to judge before the time until the Lord come.

22, 23. He should have had his Lord's return ever before him, and the great fact of a time of reckoning, and that would have made him a better servant. There is no more quickening, sanctifying, inspiring truth than that of the Lord's return and its possibility at any time. There is no more deadening thing than to say, "My Lord delayeth His coming. He will not come in my day anyway."

24-26. Thus this unfaithful servant loses his pound. The pound, therefore, could not mean salvation, for God does not give salvation and then take it away (John x, 27, 28). A child of God by faith in Christ Jesus can never cease to be a child of God, but a child of God may be a selfish, disobedient child as to his service and thus lose his rewards, but he himself saved, yet so as by fire (I Cor. iii, 15).

27. These were openly His enemies all through, and their doom is fixed. The Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, Who shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power (II Thess. i, 7-9). These shall go away into everlasting punishment, but the righteous into life eternal (Math. xxv, 46).

M'KINLEY INDORSED.

CLOSE OF THE BIG CONVENTION AT SPRINGFIELD.

Prairie State Republicans Shelve Their Senior Senator's Boom and with Great Enthusiasm Declare for the Major—Cullom Man Moves to Make It Unanimous, Which Is Done with Acclaim.

SPRINGFIELD, May 1.—Illinois has no favorite son of the Republican persuasion; at least she has none that she wants to put forward for presidential honors this year. Even Senator Cullom practically admits this, for he it was stated authorized a motion by one of his friends that the indorsement of William McKinley, of

JOHN R. TANNER.

Ohio, be by acclamation. At any rate that is the way the indorsement was made—by very enthusiastic acclamation, too.

At Wednesday's session John R. Tanner received the nomination for governor on the first ballot and W. A. Northcott was nominated for lieutenant governor. The first thing when the convention resumed its session yesterday was the filling of the ticket down to and including attorney general.

This was done, the contest being decidedly spirited, with the following result: Secretary of state, James A. Rose; auditor, James S. McCullough; treasurer, Henry L. Hertz; attorney general, E. C. Aiken. Then came what was to be the tug of war, but what was in fact "too easy" for one of the contestants—the question of instructions. Fuller offered the following resolution; "That the delegates elected by this convention to the national convention at St. Louis be instructed to present and support the Hon. Shelby M. Cullom for president." This raised the roof, in the matter of applause, which was uproarious for five minutes.

The Great Issue Made Up.

Fuller spoke to his resolution, with great eloquence telling why Illinois should stand by Shelby M. Cullom. Sol Bethea, of Lee county, then moved that the name of William McKinley be substituted for that of Cullom. Then the McKinleyites got in their lung work and made it wild and uproarious for four minutes actual time. W. J. Calhoun spoke in favor of this and painted McKinley in glowing colors. "William McKinley," he concluded, "is the leading man of the hour." The uproarious cheering was renewed as he ceased to speak. Delegates and visitors in the galleries got upon the chairs, threw their hats in the air and yelled like madmen.

Madden of Chicago offered an amendment in the following words: "And in case the Hon. William McKinley fails to be nominated the delegates-at-large from Illinois to the national convention be instructed to express their confidence in the ability of Thomas B. Reed, of Maine, or W. B. Allison, of Iowa, and that either would be acceptable as the standard bearer of the party." This raised, principally, objections. Some more speeches were made and debate closed. A motion to lay the resolution on the table was lost and the temper of the convention was indicated in the vote.

CULLOM FORCES SURRENDER.

Move to Make It Unanimous for McKinley—Woman on the Ticket.

It was so plainly McKinley that a motion came from the Cullom side—said to have been prompted by Cullom himself—that the resolution indorsing McKinley be adopted by acclamation. Upon hearing this motion from the Cullom forces the McKinley followers broke out again. Martin B. Madden, in behalf of the delegates from Cook county, seconded the motion, which was put and carried with the wildest scene of enthusiasm.

When the uproar following the adoption of the McKinley resolutions had ceased the committee on delegates-at-large reported the names of E. W. Patterson, editor of the Chicago Tribune; William Penn Nixon, editor of The Inter Ocean; Joseph W. Fifer, of Bloomington, and D. T. Littler, of Springfield. Samuel Raymond, of Chicago, offered a minority report substituting the names of ex-Governor Richard J. Oglesby for that of D. T. Littler, and that of Mayor Swift in place of William Penn Nixon. The convention agreed to drop Littler, but retained The Inter Ocean man. So that ex-Governor Oglesby is one of the delegates-at-large.

Alternates are as follows: C. M. Pepper and J. W. Ellsworth, of Chicago; Pleasant P. Chapman, Johnson county, and the Rev. Jordan Chavis (colored), Quincy. The presidential electors-at-large are: Rabbi E. G. Hirsch, of Chicago, and Hon. Horace D. Clark, of Mattoon.

The following are the state university trustees nominated: Mrs. Mary Turner Carriel, Jacksonville; F. M. McKay, Chicago; T. J. Smith, Champaign.

The platform is a standard Republican declaration. It approves the Monroe doctrine, expresses sympathy for the Cuban rebels, denounces the Democratic administration, stands for "sound money" (as per the plank printed yesterday), demands tariff protection, favors the amendment of the state constitution so that three amendments may be voted on at one election, arraigns Governor Altgeld, and favors a state constitutional amendment to permit the enactment of laws to regulate the relations of capital and labor.

At the conclusion of the state convention delegates from the three supreme court divisions of the state met in three separate conventions and nominated clerks for the supreme court and appellate court. The nominations were as follows: Northern grand division—Christopher Matter, of Cook county, for supreme court clerk, and C. C. Duffy, of La Salle county, for clerk of the appellate court; Central grand division—A. C. Cadwallader, of Logan county, for supreme court clerk, and E. C. Hippard, of Clark county, for clerk of the appellate court; Southern grand division—E. E. Mabery, of Wayne county, for supreme court clerk, and Morris Emmerson, of Jefferson county, for clerk of the appellate court.

SOMEBODY WAS MISTAKEN.

For the Michigan Democracy Comes Out in Favor of "Sound Money."

DETROIT, April 30.—"Sound money" had won a complete victory when the Michigan Democratic state convention adjourned shortly after 8 o'clock last night. On the questions which were most closely contested this victory was accomplished by the narrow margin of 58 majority out of a total of some 800 votes. The administration men obtained the organization, adopted their resolutions entire and elected all their candidates for delegates-at-large and alternates. The free silver contingent took its defeat hard, but there is no anticipation of any bolt to speak of, although such talk was indulged in by a few of the radicals. They assert that had the delegates all acted independently, according to their convictions, without so much "assistance from federal office-holders," and also without the use of the unit rule in many counties, the convention would certainly have gone on record for free silver.

The administration men are jubilant over the results, which were reached without being attended by a bolt of their opponents. There was considerable disorder at times and much hot personal debate but nothing approaching an actual row. Not only did the sound money men get the delegates-at-large, but they also got the district delegates in seven districts and one of them in an eighth, giving them fifteen of the twenty-four.

The delegates-at-large are: Elliott G. Stevenson, Thomas A. E. Weadock, R. R. Blacker and Peter White. The finance plank of the platform is as follows: "On the finance question we recognize that this administration stands upon and has consistently carried out the national Democratic platform of 1892, * * * which decided that the parity of the metals in our currency shall be maintained. The platform of the national convention should be the doctrine of Democrats until a new platform is formed by another national convention. To the national convention to be held July 7 we remit this subject."

TOWN IS NO MORE.

Cripple Creek Has Another Fire Accompanied with Loss of Life.

CRIPPLE CREEK, April 30.—This place has again been the sport of the flames and at this writing the fire has burned itself out and there is not a building left standing in the business section of the city; only a few residences on the outskirts remain, and thousands are homeless. But this latest blaze has the additional horror of loss of life, one person being known to have perished while nearly a score have been wounded, some perhaps fatally.

Buildings in advance of the fire were blown up in a futile attempt to check its speed. All about the burning blocks the streets were jammed. Charges of fifty pounds and more of powder were put in. One explosion threw debris high into the air and its falling felled men right and left. When the smoke cleared away the streets were covered with men unable to rise. Others rushed to their assistance. Before the unfortunates could be dragged back a second charge went off and half a dozen other men were added to the list. The crowd surged forward and all were taken away as the flames began to consume the building.

George Griffith's head was blown nearly off and he died in half an hour. The others, while seriously hurt, may all recover.

SHAH OF PERSIA ASSASSINATED

Caught by His Slayer as He Was Entering a Shrine and Shot.

LONDON, May 2.—A dispatch from Teheran, Persia, announcing that the shah had been assassinated has been confirmed. It appears that he was just entering the shrine of Shah Abdul Azim when a Sayyid from Korman sprang forward and shot him, instantly killing him. The assassin was arrested. Nasier-Ed-Din, the shah of Persia, was born April 24, 1829, and succeeded to the throne on Sept. 10, 1848, on the death of his father.

It is known that the shah was arranging for a great celebration of his accession on May 6. At the Persian legation in this city the opinion is expressed that the murder was the deed of a fanatic, and was not the outcome of an especially designed movement. But according to a dispatch which has been received here from Teheran, via St. Petersburg, the assassin was a member of the Babi secret society; a criminal association which has hitherto made attempts upon the shah's life with a shot from a revolver.

Street Car Strike at Milwaukee.

MILWAUKEE, May 4.—A strike of the 900 employes of the Milwalkee Electric Railway and Light Co., was inaugurated last night, and as each car was run into the barns motorman and conductor left it not to returu until the demands of the union for increased pay, recognition of the employes' organization, and several minor concessions are granted. The Electric Railway Co. has seen that a strike was to occur and has been quietly arranging to fill the strikers' places.

Up to midnight 100 special policemen had been sworn in, and more will go on duty today. The sheriff will have a large force of special deputies on duty.

Gresham Rests with His Comrades.

WASHINGTON, May 4.—The remains of General Walter Q. Gresham arrived here Saturday accompanied by the wife and son of the late secretary of state. They were reinterred in Arlington cemetery among the comrades of his army career, President Cleveland, and Secretaries Lamont, Olney, Carlisle and Herbert, General Miles and Pension Commissioner Lochren were present. Eight soldiers were the coffin bearers and at the end an army bugler sounded "taps."

Dr. Herz's Extradition Refused.

LONDON, May 2.—The extradition of Dr. Cornelius Herz, the Panama lobbyist, who has been under arrest at his home at Bournemouth at the instance of the French government for over three years past, and who at the time of his arrest and ever since has been lying in bed ill with diabetes and heart disease, was definitely refused Saturday.

How Potato Pancakes Are Made.

Boil six medium sized potatoes in salted water until thoroughly cooked; mash them and set aside to cool; then add 3 well beaten eggs, a quart of milk and flour enough to make a pancake batter. Bake quickly on a well greased griddle and serve very hot.

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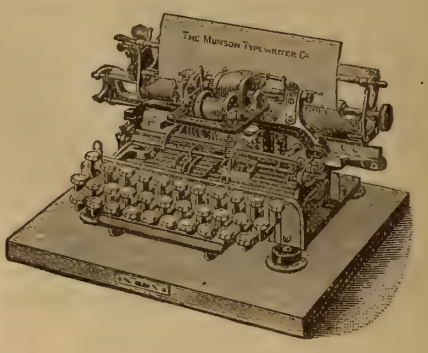

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LODGE ON IMMIGRATION.

Summary of the Senator's Argument For Further Restriction.

Senator Lodge of Massachusetts, in a speech in the senate the other day, when the resolution for additional immigration laws was under consideration, said that by existing law paupers, diseased persons, convicts and contract laborers are now unable to gain admission to the United States. By the bill under consideration it was proposed to have a new class of excluded immigrants—namely, the totally ignorant. Two questions arose in connection with the bill, first, as to the merits of this particular form of restriction, and, secondly, as to the general policy of restricting immigration at all. It was found as a result of investigation that the illiteracy test would bear most heavily upon the Italians, Russians, Poles, Hungarians, Greeks and Asiatics, and very lightly or not at all upon English speaking immigrants, or Germans, Scandinavians and French.

"The races which would suffer most seriously by exclusion under the proposed bill," he said, "furnish the immigrants who do not go to the west or south, where immigration is needed, but who remain on the Atlantic seaboard, where immigration is not needed, and where their presence is most injurious and undesirable.

"The immigrants excluded by the illiteracy test are those who remain for the most part in congested masses in our great cities. They furnish a large proportion of the population of the slums.

"If," he continued, "we have any regard for the welfare, the wages or the standard of life of American workingmen, we should take immediate steps to restrict foreign immigration. There is no danger, at present at all events, to our workingmen from the coming of skilled mechanics or of trained and educated men with a settled occupation or pursuit, for immigrants of this class will never seek to lower the standard of American life and wages. On the contrary, they desire the same standard for themselves.

"But there is an appalling danger to the American wage earner from the flood of low, unskilled, ignorant, foreign labor which has poured into the country for some years past, and which not only takes lower wages, but accepts a standard of life and living so low that the American workingman cannot compete with it.

"The injury of unrestricted immigration to American wages and American standards of living is sufficiently plain and is bad enough, but the danger which this immigration threatens to the quality of our citizenship is far worse.

"The danger has begun. It is small as yet, comparatively speaking, but it is large enough to warn us to act while there is yet time and while it can be done easily and efficiently. There lies the peril at the portals of our land, there is pressing in the tide of unrestricted immigration. The time has certainly come, if not to stop, at least to check, to sift and to restrict those immigrants."

Those Alien Machinists.

Walter Ainsworth, Henry Longworth, Thomas Ryder Marsh and Walter Draper, saloon passengers on the Britannic, who were discovered by Immigration Inspector Bock of Ellis Island about two months ago to be contract laborers, have been given a limited entry to the country.

Dobson & Barlow of Bolton, England, had contracted with the men to set up improved roller cotton gins for Stoddard, Haserick, Richards & Co. of Boston. The machines are such as are used in Egypt for ginning long staple cotton.

In the printed contracts the men agreed "to do various mechanical work," in addition to setting up machines, after which they were to return to England. They were excluded by Commissioner of Immigration Senner. The Boston firm spent several thousands of dollars in fighting the case.

The treasury department upheld Dr. Senner, but it was agreed between the treasury department and the defendants that the original English contract should be destroyed and a new contract drawn, specifying that the men shall be employed only for the special work of setting up the machinery and shall then return to England.

Labor Day In Ohio.

It is proposed to change Ohio Labor day from the first Monday in September to the last Saturday in August.—Dayton Herald.

THE MARKETS.

New York Financial.

NEW YORK, May 2.

Money on call easy at 2¼ per cent.; prime mercantile paper 4½@5½ per cent.; sterling exchange steady, with actual business in bankers' bills at 488¾@489 for demand and 487¾@488 for sixty days; posted rates, 488½@489 and 489½@490; commercial bills, 487.

Bar silver, 68; Mexican dollars, 54.

United States government bonds firm; new 4's registered, 117½; do coupons, 117¾; 5's registered, 112½; 5's coupons, 112½; 4's registered, 108¾; 4's coupons, 110; 2's registered, 94½; Pacific 6's of '97, 103½.

Chicago Grain and Produce.

CHICAGO, May 2.

The following were the quotations on the Board of Trade today: Wheat—May, opened 60⅝c, closed 60c; June, opened 61¾c, closed 61¼c; July, opened 62⅛c, closed 62c. Corn—May, opened 28⅛c, closed 28¼c; July, opened 29⅝c, closed 29⅝c; September, opened 31c, closed 31c. Oats — May, opened 17⅜c, closed 17¾c; June, nominal, closed 18¼c; July, opened 18⅝c, closed 18¾c. Pork—May, opened $7.85, closed $7.92½; July, opened $8.02½, closed $8.02½. Lard — May, opened, $4.70, closed $4.77½; July, opened $4.85, closed $4.87½.

Produce: Butter—Extra creamery, 15c per lb.; extra dairy, 12½@13c; fresh packing stock 7c. Eggs—Fresh stock, 8½@9c per doz. Live Poultry — Turkeys, 8@10c per lb.; chickens, hens, 8@8½c; roosters, 5@5½c; ducks, 9@10c; geese, $4.00@5.00 per doz. Potatoes—Burbanks, 15@17c per bu.; mixed, 12@14c. Sweet potatoes, $1.00@2.00 per bbl. Apples—Fair to fancy, $2.00@3.50 per bbl. Cranberries—Jerseys, $5.00@7.00 per bbl. Honey—White clover, 13@14c per lb.; broken comb, 9@10c; extracted, 5@6c.

East Buffalo.

EAST BUFFALO, May 2.

Dunning & Stevens, Live Stock Commission Merchants, East Buffalo, N. Y., quote as follows:

Cattle—Receipts, 3 cars; market dull for all but desirable steers and heavy butcher grades; cows and heifers overdone. Hogs—Receipts, 30 cars; market steady; Yorkers, $3.65@3.70; mediums and mixed, $3.60@3.65; heavy, $3.50@3.60; pigs, $3.70@3.75; stags and roughs, $2.00@3.00. Sheep and Lambs—Receipts, 30 cars; markets 50 cents lower at the close; bulk sales good handy lambs, $4.70@4.90; few early, $5.00@5.10; export stock again slumpy; heavy lambs, $4.40@4.60; very dull.

Chicago Live Stock.

CHICAGO, May 2.

Live Stock—Prices at the Union Stock Yards today ranged as follows: Hogs—Estimated receipts for the day, 16,500; sales ranged at $2.80@3.55 pigs, $3.35@3.60 light, $3.05@3.20 rough packing, $3.25@3.50 mixed and $3.25@3.45 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 600; quotations ranged at $4.05@4.45 choice to extra shipping steers, $3.90@4.25 good to choice do., $3.65@4.00 fair to good, $3.35@3.75 common to medium do., $3.30@3.80 butchers' steers, $2.90@3.60 stockers, 3.25@3.95 feeders, $1.80@3.80 cows, $2.60@4.00 heifers, $2.00@3.55 bulls, $2.85@4.00 Texas steers, and $3.00@4.75 veal calves.

Sheep and Lambs—Estimated receipts for the day, 6,000; sales ranged at $3.00@3.70 westerns, $3.60@3.60 Texans, $2.50@3.85 natives, and $3.50@5.00 lambs.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Apr. 27 to May 2:

Rev P B Williams, J W Shay, Peter Caulkett, Rev C D Darling, Rev Thomas Billings, Rev A Tornell, Rev Alfred Bergin, Rev L M Skunes, Rev Hans Ostgulen, A B Yoder, C M Strickler, James Mathews, H Van Blarcom, Wm Pinckney, Rev W B Stoddard, W D Lowrey, F J Lung, Rev James P Stoddard, John Shuh, Freeman Manter, Rev Charles Clyde, A Wheeler, R W Kirkwood, P T Thurber.

The Detroit and Cleveland Steam Navigation Company's steamers are now running daily (except Sunday) between Detroit and Cleveland. When traveling East or West, North or South, try to arrange to take advantage of these luxurious steamers between Michigan and Ohio. If you are contemplating a summer outing, write A. A. Schantz, G. P. A., Detroit, Mich., for illustrated pamphlet, which gives full information of a trip to Mackinac via the Coast Line.

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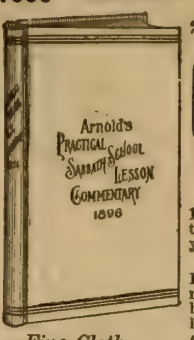

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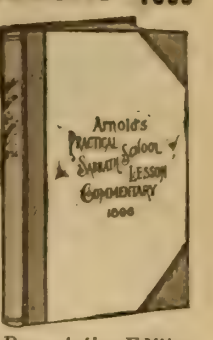

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The Stone Immigration Bill.

The Stone bill has been frequently explained, and is well understood. In brief it provides for the inspection of intending immigrants at the ports of embarkation by the consuls of the United States. Before immigrants can be admitted on board vessels coming to the United States they must show a certificate from the United States consul nearest the section of country they come from, declaring them to be entitled to admission to this country under the present laws.

In speaking of the measure to a Washington correspondent the other day Congressman Stone said: "I do not believe there will be much trouble in getting the bill through the house, for the sentiment, I find, is very largely in favor of it. Charges have been made that it will be impracticable, and that some foreign governments will not permit their citizens to undergo a consular inspection or will not permit United States consuls to exercise that function. This would mean, I take it, that immigration from such countries would be stopped. There are some governments who, you know, are very much opposed to their people emigrating to the United States. It seems to me that if this bill became a law it would be to the advantage of those governments, as they could prevent their people securing the necessary consular certificates."

To Employ All Convicts.

It is proposed to secure the assistance and co-operation of all labor organizations in agitating the matter of ridding the country of convict labor and at the same time to build the Nicaraguan canal.

The idea originated with J. F. Stout and other members of the Amalgamated Council of Building Trades of Cincinnati. Mr. Stout said:

"It is proposed to have all convicts who are ablebodied and whose terms of sentence range from seven years to life contribute their labor toward the construction of the Nicaraguan canal. Let this work proceed, not by private contract and for private profit, but under a commission appointed by congress.

"All such convicts who give good service and prove themselves worthy shall, at the expiration of their terms, receive a tract of land in Nicaragua as a reward.

"Our object is twofold—to finish the great Nicaraguan canal, which would be the grandest monument to labor in the history of the world, and to prove that the labor people of this country are only too willing to aid the convict element, so long as it does not contribute to the gain of corporations as against the employment of organized labor."

Saying "No."

Learn to say no, and it will be of more use to you than to be able to read Latin.—Spurgeon.

Heart Work.

The true culture of personal beauty is not external; it is heart work.—J. R. Miller.

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BOTTOM FALLACIES.

IN THEM VITAL PRINCIPLES OF THE TRUE LIFE ARE IGNORED.

Errors We Have Followed and Taught Because We Did Not Acknowledge Scientific Principles and the Ethics of True Christianity—Land Monopoly the Root.

[Special Correspondence.]

The world of thought is today more than ever like a witch's caldron, where a great many herbs and elements are boiling over to form a decoction with which to mystify and puzzle the brains of the ignorant. Here we are, many of us, and each one comes with his patent medicine to be poured into our modern caldron of ideas for the purpose of social reconstruction, a reconstruction which can only take place through the implicit or explicit consensus of the people, the very ones whom we confuse as much as possible with the greatest multiplicity of plans for the suppression of all our many evils. And yet all evils spring up from a primal cause such as greed or selfishness, personal with every one of us and collectively as embodied in wrong human laws.

For about 6,000 years we have tried to build up the human individual by simply appealing to him as a mere atom in flesh and spirit, and we have miserably failed. That mere atom in spirit and flesh grows more and more selfish as civilization advances, and there is a very good reason for it, that of selfishness glorified in law, made respectable by law, by laws of oppression and privilege and sin, the result of wrong teachings, civil as well as religious, by the school and the church, taken all in all.

All social compacts are bound to rest on piratical principles as long as land monopoly is the cornerstone of the whole industrial fabric. Civilization becomes then a mere question of who shall humbug, who shall climb on somebody else's shoulders through legislative privileges, directly or indirectly giving to some the power to literally kick the rest out of their natural right to live and work on earth without paying tribute to anybody. Has education, civil or religious, taught men the abomination of land monopoly, perpetuated and intensified through the course of centuries with countless laws of privilege and oppression under false pretenses of public good? Far from that, the whole tendency of such education has been to infuse respect for all law, no matter how vile in itself, with the barbarous assumption that we can be individually good, in spite of the laws of iniquity we may see fit to make, or with the still more idiotic supposition that the Power who created men failed to give them the faculty of legislating in accordance with the eternal unchangeable laws of righteousness, "of equal rights," that alone are worthy of respect, that alone deserve obedience on the part of men, high or low, on earth as well as in heaven!

All the disagreements among modern reformers, with the many aberrations here and there which come to perplex most men, and make many of them despair of ever discriminating between truth and error, between right and wrong, all spring up from that fatalistic education of ours, forever trying to split a hair into two hairs, to complicate what is simple, to darken what is naturally bright and glorious, to expect to do tomorrow what we should do today, and thus justify our own blunders day by day. No faith, no hope in the potentialities of the race if we should see fit to abide by and accept the order of the universe as well as the beauty of honesty and ethics in our industrial relations, which means ethics and honesty in land distribution instead of the banditti kind to which we have always stuck with the tenacity of demons or reprobates.

Have we not taught men that the poverty and degradation of the masses are inevitable? That alone justifies that accumulation of wealth among the few which can only be accomplished through our laws of wholesale land robbery, more criminal today than ever, as they are bound to be in proportion as population increases and as long as we insist upon disregarding the most basic natural right of men, that of equal opportunities in the enjoyment of God's planet, for everybody to have a good seat around the Father's table in the banquet of life and joy reflected by those words of Christ, "My peace I give unto you, the peace that passeth all understanding!"

Have we ever had that peace, any of us, for any length of time? Is it possible for any of us to have it in the midst of the wholesale degradation of so many of our brethren everywhere, a degradation which we try to justify by supposing that we, toward the top, or not yet at the bottom, happen to be a little better than the next, sunk below lower levels of despair?

There is somewhere something like eternal justice, which follows every one of us in poverty or wealth, down to the humblest and up to the highest positions we may attain, often more so in the latter than in the former, and the same applies to nations and to churches. God is no respecter of persons or groups of them, and the moral law applies to the group, by which ever name it may be known. "Put them in fear, O Lord, that the nations may know themselves to be but men."

The nation implies government or social compact and so a certain common concensus among men. If that fails to bow to ethics, then it happens to the collective organization just what took place with that heavenly revolt in which a certain number of angels tried to dispense with the moral law, the law of equal rights, and they had to quit the regions of eternal bliss. Suppose that to be but a tradition. It applies to men and nations anyhow. Bliss among them is only possible through the highest principles of ethics applied to the social group, no matter how large or small, and without which we can have but wretched individuals, as shown by human history so far. JOSE GROS.

Examine Yourself.

When you find yourself inclined to think ill of anybody else, you would do well to make a close examination of your own moral state.—American Friend.

$100 Reward $100.

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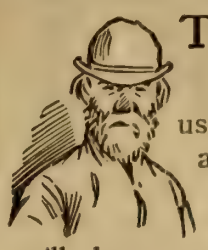
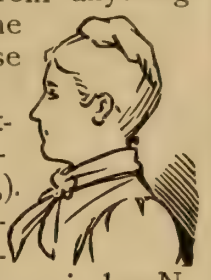


These stopped using soap, long ago. This one stopped because — well, we'll have to guess why. Perhaps, because it gave him too much work to do. That's what **everybody** thinks, for that matter, when there's nothing but soap at hand, and there's a good deal of dirt to be removed from anything.



But this one stopped because she had found something better than soap—Pearline (no use soap). Something easier, quicker, simpler, more economical. No rubbing to speak of, no wear—easy work and money saved, whether it's washing clothes or cleaning house. 492

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1 Iron Standard, with Base.
1 Package Assorted Nails.
1 Package 4-8 Wire Clinch Nails.
1 Package 5-8 Wire Clinch Nails.
1 Package 6-8 Wire Clinch Nails.
6 Pairs Star Heel Plates.
½ lb Copper Rivets and Burrs.
1 Steel Punch.
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1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

All these tools are full-sized, practical, neat, and cheap; not mere toys. They enable any person to do his own half-soling, boot, shoe, rubber, harness, and tinware repairing.

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HISTORY OF A WEEK.

Tuesday April 28.

The Spanish minister of finance, Senor Juan Navarro Reverter, has notified the cabinet of the necessity of relief measures on account of the prolonged drought, which has caused a rapid rise in the price of cereals, also injuring live stock.

The Russian ambassador at London has officially informed the British government that there is not a word of truth in the special correspondents' report of a Russo-Chinese secret treaty.

It is believed at Cripple Creek, Colo., that the fire that cost the town $1,000,000 was the work of incendiaries who had planned to rob the banks.

M. Meline has been asked by President Faure to reconstruct the broken-up French cabinet.

People in Cleveland gave a "calico" ball to raise money to save the neck of a miscreant who murdered his wife.

Wednesday April 29.

Troops B and K of the Seventh United States cavalry bade farewell to Fort Sheridan yesterday morning and started by train for Arizona.

The Old Dominion line steamer Wyanoke fouled with the bow of the U. S. S. Columbia and sank in sixty feet of water. No one was lost with her.

The total of the river and harbor bill as reported to the senate is $12,624,550.

H. P. Brosnihan, a conductor on the Illinois Central railroad, dropped dead as he was crossing the track at One Hundred and Seventh street, Chicago. Apoplexy was the cause.

The body of a man, supposed to be John Bolt, was found in the Chicago river at the Twelfth street bridge. The body is that of a man 60 years of age and 5 feet 6 inches in height.

Of the 19,084,659 acres of land contained in Scotland, not quite 4,500,000 are in a state of cultivation.

Thursday, April 30.

Tivoli's famous waterfalls are now utilized to provide electric power for lighting Rome. The power is conveyed eighteen miles over the wires, and in the day time is used to drive the street cars.

The Spaniards have captured the American schooner Competitor loaded with arms and ammunition for the Cuban rebels.

Friday, May 1.

Rev. Dr. Brown has resigned the pastorate of the First Congregational church, San Francisco, because the Bay conference disfellowshipped him on account of the Miss Overman scandal. His congregation protested, but he insisted on going.

The illness of the Russian czarowitz has taken a sudden turn for the worse.

The Republicans of Arizona have split on the McKinley question, but a majority of the delegates stayed in the hall and elected McKinley delegates to St. Louis and declared for free silver.

William Taylor, one of the miscreants who murdered the Meeks family in Linn county, Mo., was duly hanged yesterday at Carrollton. There was no turbulence. The sheriff did the hanging. The other brother, George, will be hanged—when he is caught again.

Saturday, May 2.

Phylloxera has broken out among the vines in Uruguay.

Ex-Representative Bourke Cockran was seriously hurt by being run into while riding a bicycle at New York.

The total catch of seals in the North Atlantic for the season just closed was 207,000.

The German reichstag, by a vote of 200 to 39, has adopted a motion to prohibit options on grain and grain products on the exchange.

Governor Levi P. Morton will touch a button tonight in New York and a big cannon will be discharged in Union square in San Francisco. This will announce the opening of the electrical exhibition in New York city.

The distress owing to the drought in the northwest provinces of India is unexampled. It is estimated that 200,000 persons are employed on relief work.

Monday, May 4.

W. C. Bohannon, of St. Louis, is running for president with the Lord's Prayer as a platform.

An ex-alderman of Chicago is said to be recruiting a regiment in that city to help the Cuban rebels.

It is called an open secret at New York that McKinley men have obtained control of the New York Times.

George S. Coe, the well-known New York banker, is dead at his home in Englewood, N. J., from a stroke of apoplexy.

Eva Booth has sailed for England preliminary to taking charge of Salvation Army affairs in Canada.

The statue to General Hancock at the national capital will be unveiled May 12, President Cleveland presiding and Senator Palmer making the oration.

A company said to have $20,000,000 capital is going to build a model manufacturing town between Orange and Elizabeth, N. J.

NATIONAL LEGISLATURE.

Synopsis of Proceedings in Both Houses of Congress.

WASHINGTON, April 30.—The senate adopted a resolution accepting the statue of Pere Marquette, about which there has been so much opposition. Palmer of Illinois, Mitchell of Wisconsin, and Vilas spoke in favor of the resolution and there was no opposition. The naval appropriation was taken up, but nearly the whole time of the session was used by speeches by Teller and Sherman on the silver ques- Teller declared that if the Republican party adopted a gold platform at St. Louis he would leave it. Stewart made another silver speech.

The house spent the day in further discussion of the bankruptcy bill, but no action was taken. During the debate Dockery said that the appropriations this session, including contracts, would reach $605,000,000.

WASHINGTON, May 1.—The senate spent another day on the naval appropriation bill without completing it. Gorman further opposed the item of four battleships and expressed the opinion that the appropriations already made would consume the balance in the treasury. Allen made a speech of over three hours arraigning the two old parties.

The general debate on the bankruptcy bill was continued and concluded in the house. Today the bill will be open to amendment under the five-minute rule and the final vote will be taken at 4 o'clock tomorrow. The friends of the measure are very sanguine that it will pass by a safe majority. Bailey of Texas gave notice that he would offer as a substitute his voluntary bankruptcy bill.

WASHINGTON, May 2.—The senate passed a bill granting $75,000 for the expenses of arbitrating the claims of British sealers against this country. Butler introduced a bill to make the Mexican and Japanese silver pieces of 371¼ grains of silver legal tender in this country, and said that if it was not passed he would advise North Carolina to pass a bill of that nature. The Gorman amendment cutting the number of battleships in the naval bill to two was adopted—31 to 27. Hill and Tillman occupied most of the session with a lively debate, in which Tillman again attacked the administration and declared he would bolt if the Chicago convention adopted a gold platform. It was agreed to vote finally on the naval bill before adjournment today.

The house put in the day on the bankruptcy bill. Bills were introduced to prevent Canadian labor from competing with our own and to prevent convict-made goods from competing with those made by free labor. At the evening session one private pension bill was favorably acted upon.

WASHINGTON, May 4.—The senate passed the naval appropriation bill substantially as it passed the house, the only important change being the reduction of the number of battleships to two. A committee amendment providing for thirteen torpedo boats was agreed to. The house had fifteen, but the speed was only twenty-six knots, which the senate has increased to thirty. An executive session was held.

The house passed the bankruptcy bill—157 to 81. The bill is the one called the Henderson bill, and has been before congress for several years. The bill appropriating $75,000 for the Behring sea seal arbitration was also passed.

WOMEN HAVE THE COMMITTEE.

Report in Their Favor to Be Made to the Methodist Conference.

CLEVELAND, May 4.—Aside from the episcopal address, which was read by Bishop Warren, of Denver, there was nothing of especial interest in the second day's proceedings of the Methodist Episcopal general conference. The four women delegates, who are likely to prove a bone of contention, continued to occupy their seats and vote the same as male delegates. A committee has considered their case and the fight of the conference will be precipitated by its report. The "committee on eligibility," as it is called, devoted the entire afternoon to considering this matter and the women were opposed very warmly.

One argument against permitting the women to keep the seats they occupy was that it would be in violation of the constitution; doubly so because at the last general conference an amendment had been proposed to the constitution, that amendment having been submitted to the annual conference in the meantime and defeated. The committee met again at night, and it was learned that the vote was taken and resulted 20 to 11 in favor of the women.

At a meeting of laymen it was decided by a vote of 67 to 15 to demand equal representation in future conferences for laymen and ministers. A meeting of laymen to discuss the time limit for clergymen developed a great divergence of view and a committee was appointed to consider the matter. Yesterday the proceedings of the conference were entirely devotional. Most of the city pulpits were filled by members of the conference, and that body held a session to listen to a sermon by Bishop Fowler, which was an arraignment of the "higher critics" of the Bible.

Increase of the Public Debt.

WASHINGTON, May 2.—The monthly statement of the public debt issued by the treasury shows that on April 30 the debt, less cash in the treasury, was $948,287,670, an increase for the month of $5,945,417. This is accounted for in part by a decrease of $1,551,087 in the amount of cash in the treasury and an increase of nearly $5,000,000 in the amount of bonds delivered under the last sale.

Labor Day in Europe.

LONDON, May 1.—Labor day passed as quietly as usual here. The only incident out of the usual run was a gathering of socialists in Hyde Park. But the attendance was small, and there was nothing more than the disorder natural to such assemblages. Reports from other large European cities say everything was quiet.

NEWS OF INTEREST TO THE PEOPLE OF ILLINOIS.

Telegraphic Items Received from Various Portions of the State Which Will Let the Readers Know What Is Going On—Crimes, Casualties and Other Matters.

CHICAGO, May 1.—Three footpads, heavily armed and threatening death to their victims if resistance was offered, maintained a reign of terror on Milwaukee avenue viaduct, near Fulton street, shortly before midnight Thursday night. They held up and robbed four wayfarers in less than fifteen minutes. The first victim was a Pole; he had 25 cents and the highwaymen got it. Then another man yielded his watch and chain. Charles Hamilton, 183 West Ohio street, was stopped next, and his watch, chain, hat, coat, vest and shoes were taken. A fourth victim was mulcted out of $40, and the robbers left the scene. The robbed men, in the order of their misfortunes, hastened to the Kinzie street bridge, and Daniel Riggio, the tender, sent in a call for the police, but too late to cause any arrests. Only one of the victims gave his name.

Blood Poison from a Toadstool.

MASCOUTAH, Ills., May 4.—Mrs. Mary Smith of Belleville was gathering mushrooms one day this week and accidentally took up a toadstool and crushed it in her hand. Unthoughtedly she touched an open scratch on her face with her hand and blood poison set in two days later. Her face was badly swollen and she died in agony Friday night.

Chicago Iron Workers Strike.

CHICAGO, May 2.—About 300 structural iron workers employed principally on the various elevated roads in course of construction struck yesterday for an increase of wages, as it was stated that they would do in these dispatches yesterday.

Furnace Shut Down.

MOLINE, Ills., May 1.—Furnace No. 2 at the Union Malleable Iron works closed Friday for the season, throwing 100 men out of employment. The works have been running full handed since last August.

State Notes.

The Chicago Gas Light and Coke company, having just found that the Woman's Hospital had been using its gas for ten years without paying a cent, rendered a bill of $10,800. President Lincoln then compromised by accepting $1,000.

Letters of administration on the estate of Edwin Pardridge, late of Chicago, have been granted to the widow. The estate is scheduled at $1,000,000, of which $800,000 is in real estate. The heirs are Mrs. Pardridge and five children.

Walter Henning, recently from Brightwood, Ind., was drowned in the Kaskaskia river, near Vandalia, Ills.

The Illinois division of the T. P. A., at a meeting at Peoria, elected Warren Sutliff president and Frank H. Putnam secretary, both of Peoria.

A house in Tenth street, Waukegan, Ills., is firmly believed to be haunted by people of that town.

Deputy Sheriff Sloane, of Danville, Ills., is holding Eugene Mitchell awaiting advices from Weir City, Kan., where Mitchell, according to his own story, killed a man.

Macon county, Ills., Democracy has declared for Altgeld and free silver.

INTERVIEW WITH JOHN C. NEW.

Says It Looks as if McKinley Would Be Nominated on First Ballot.

INDIANAPOLIS, May 2.—"General Harrison is not now a candidate, and has not been since he wrote his letter," said General John C. New Friday evening. "In view of the action of the Republicans of Vermont and Illinois," continued General New, "it looks as if William McKinley would be nominated on the first ballot, if not by acclamation. If this is what the Republicans of the nation want, it is agreeable to the friends of General Harrison."

It seems probable that the anti-McKinley people will abandon the fight against instructions in this state. They will hold a conference Monday, and until after that meeting it will not be definitely known what course they will pursue. While General Harrison has indicated that he does not want the nomination, he does not want to see it go to McKinley, and it has been his wish that his own state might support Senator Allison, or any one but McKinley. He declined to discuss the situation Friday, but his personal friends say he feels that it will not be worth while to carry the fight further.

Kruger Is Merciful.

PRETORIA, April 30.—President Kruger has announced that he will set aside the sentence of hanging in the cases of the four members of the Uitlander reform committee, but has not decided what punishment he will impose.

Booth-Tucker Summoned by His Wife.

NEW YORK, May 2.—Commander Booth-Tucker has received a telegram from his wife, who is ill in San Francisco, asking him to come there at once.

THE DEATH RECORD.

Ex-State Senator CONRAD SECREST, at Watseka, Ills.

JOHN BURLL, pioneer Iowa citizen, at Clinton, Ia.

F. E. CHURCHILL, wealthy resident of Burlington, Ia.

JAMES MITCHELL, chairman of the New York Stock exchange for many years, at Brooklyn, N. Y.

Captain THOMAS BALL, sheriff of Iron county, at Crystal Falls, Mich.

Mrs. CYNTAIA SMITH, one of the oldest residents of Marshall county, Ind.

PHILIP D. BORDER, widely known in textile circles at Fall River, Mass.

M. R. FAY, for many years city clerk of Peoria, Ills.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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ANNIVERSARY

"NATIONAL CHRISTIAN ASSOCIATION"

May 13th and 14th, 1896.

* * * *

Annual Business Meeting, for election of officers, hearing reports of secretary, treasurer, field agents, and hearing from friends present, and for transaction of necessary business, will be held in the building of the Association, 221 West Madison Street, on Thursday morning, May 14th, at 10:30 o'clock.

WHEATON COLLEGE CHAPEL, Wheaton, Ill., Wednesday forenoon, May 13th, from 11 to 12 o'clock, an address by E. F. Bartholomew, D. D., Professor of English Literature in Augustana College, Rock Island, on the subject of Secret Societies. Prof. Bartholomew has traveled extensively at home and abroad, and few men have had equal opportunities for acquainting themselves with the practical workings of the Lodge.

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Wednesday Evening, May 13, 1896, 7:45 p. m.

2nd UNITED PRESBYTERIAN CHURCH, 65th and Honore St., Englewood, Rev. J. A. Duff, pastor, addresses by Pres. C. A. Blanchard, Wheaton College, and Rev. M. A. Gault, editor "Christian Cynosure."

SUMMERDALE CONGREGATIONAL CHURCH, Summerdale (on C. & N. W. R. R.), Chicago, addresses by Rev. Sam'l H. Swarts, of M. E. Church, Morris, Ill., and Rev. E. B. Wylie, pastor of the church, and others.

HUMBOLDT PARK FREE METHODIST CHURCH, 220 Mozart St. near Armitage Ave., addresses by I. R. B. Arnold illustrated with stereopticon views, and Edmond Ronayne, Past Master of Keystone Lodge, Chicago.

FIRST UNITED PRESBYTERIAN CHURCH, cor. Monroe and Paulina Sts., Rev. W. T. Meloy, pastor, addresses by Rev. W. T. Campbell, D. D., of Monmouth, Ill., and Rev. Thomas D. Wallace, D. D., pastor Eighth Presbyterian Church, Chicago.

SECOND FREE METHODIST CHURCH, 48 and 50 Lexington Ave., Rev. S. K. J. Chesbro, pastor, addresses by Rev. W. B. Stoddard, Washington, D. C. and Rev. Wm. Fenton, St. Paul, Minn.

GETHSEMANE CHURCH, cor. May and Huron Streets, Rev. M. C. Ranseen, pastor, addresses by Prof. E. F. Bartholomew, of Augustana College, Rock Island, and Rev. P. B. Williams, Portland, Ore.

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Thursday Evening, May 14, 1896, 7:45 p. m.

CHICAGO AVENUE (Moody's) CHURCH, Rev. R. A. Torrey, pastor; addresses by Rev. P. S. Henson, D. D., pastor First Baptist Church, Chicago, and President C. A. Blanchard, Wheaton College.

FOURTH UNITED PRESBYTERIAN CHURCH, 1080 West Polk St., Rev. J. A. Collins, pastor, addresses by Rev. W. T. Campbell, D. D., pastor of College Church, Monmouth, Ill., and Edmond Ronayne, Past Master, Keystone Lodge, A. F. and A. M., Chicago.

FIRST CONGREGATIONAL CHURCH, cor. of Ann and Washington Sts., Rev. Dr. E. P. Goodwin, pastor, addresses by Rev. Sam'l H. Swarts, D. D., Hon. Wm. J. Onahan, and Rev. E. P. Goodwin, D. D.

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You say times are hard and it is impossible to get subscribers. Remember that according to your faith it will be unto you. All things are possible to him that believeth. How many times have you earnestly endeavored to get your neighbor to subscribe?

If you cannot induce your friends to subscribe for the *Cynosure*, can you not hand or mail them the paper after you have read it, marking some articles which will interest them? If all our readers would do this it would double the circulation and influence of the paper.

A father or mother should resent it as an outrage when a sheet like the *Star* is sent from time to time to their boy. How many traps are set for the boys? The editor of the *Star* must have a large income from the money sent him by mere boys. It is a far reaching and subtil devise of the devil to capture the boys.

The *Star*, the boys secret society organ at Oak Park shines with a baleful light to lure boys away from home and lead them to keep secrets from their parents. A boy who takes his first start in relations to the outside world by obligating himself to keep unknown secrets from his father and mother begins life badly.

The Grand Council of the A. P. A. began in this city on Tuesday this week. The indications are that the order will be torn into factions over the endorsement of McKinley. It is charged that the officers have been paid large bribes to throw the order against McKinley, and it is claimed that their opposition to him has been without authority from the Association. There is much discussion as to its future policy in politics and legislation.

"A call for the union of Christian reform forces" on our second page should be carefully read by all. The writer, Rev. Lucien C. Kimball, is lecturer and agent of the National Reform Association for New England. He voices the heartfelt desire of every intelligent Christian reformer when he says, that what is needed is some such unity of movement in reform work as is illustrated by the W. C. T. U.—a movement that will unite "all Christian reformers into one single organization, with departments covering every phase of Christian reform; thus bringing all the earnest aggressive Christians together in one army and presenting an undivided front to every enemy of Christ."

The moral law or the Ten Commandments constitute the only perfect law ever given to the world. They are the only law that will perfectly secure the rights of men. Just in proportion as government deviates from that standard of legislation some one will get hurt. Our rights and liberties are unsafe in the hands of any government or ruler that ignore this Divine standard. Government must recognize this standard or else it must trample upon somebody's rights.

Human life is cheaper in the United States than in any country in Europe except in Italy and Spain. According to carefully compiled statistics of the Chicago *Tribune*, suicides have increased in United States from 2,040 in 1890 to 5,759 in 1895, and murders from 4,290 in 1890 to 10,500 in 1895. Last year only one murderer out of 175 was executed. Is it any wonder that human life is cheap when the murderer has 174 chances out of 175 of escaping the death penalty?

We boast of free speech but dare not mention treasonable Masonry. We congratulate ourselves on religious freedom, and a pulpit protected, yet warn the preacher not to mention the sin of Masonry. We abhor religious persecution, but if a preacher so much as hints that a lodge is not so good as a church, we call a meeting and ask him to resign, and then do what we can to shut all other pulpits against him, or at least allow it to be done, like Saul standing by and consenting to the stoning.

Will any one tell us whether he ever saw two Masons who agreed as to what the things were that must be kept secret? One member of a certain lodge, thought it a violation of the oath, to intimate that the obligations were taken on the Bible. It would be as interesting as a game, to take twenty Masons and set them writing separately what they supposed to be lodge secrets. The product would be liable to show a charming variety. Some might plead that nothing was secret that had been so often exposed.

The statement made last year by Gen. Hawley that the next President of United States would have an A. P. A. brand on him, is not likely to be realized. William E. Curtis says in last Monday's *Record:* "There are three factions in the association, and each will struggle for the control of its future policy. One faction is determined to obtain a declaration against McKinley. Another is equally determined to obtain a declaration for him, while the third believes that the association should not take an active part in the election of executive officers, but should confine its labors to securing the election of proper men to the state and national legislature, and accomplish its object through the enactment of laws rather than the exercise of executive power. In other words, they wish to divorce the association from politics and direct its entire influence to legislation that shall be secured by the aid of members of all political parties."

THE BLOODY BALLOT.

TUNE—"*Hebron.*"

"Father in heaven! thy kingdom come!"
This is the prayer we Christians pray;
And yet we vote the demon Rum
Over thy kingdom sovereign sway.

"No drunkard ever enters here!"
Sounds forth from heaven its fearful knell;
And yet we vote, from year to year,
To plunge the drunkard down to hell!

By votes we run the devil's still!
By votes we kill God's living grain!
By votes the drunkard's cup we fill,
And doom him to eternal pain.

Who casts those votes? Thou, voter, thou!
Thy ballot damns these drunken souls!
Thy brother's blood is on it now,
Dropped, red and reeking, at the polls!

—*From Clark's Reform Song Book.*

A CALL FOR THE UNION OF CHRISTIAN REFORM FORCES.

BY REV. LUCIEN C. KIMBALL.

You have kindly asked me to answer in a short article this question, "Do you think that the National Reform Issue can be carried, separate and apart from the Anti-secret Issue?" I am very glad to answer the question as seems to me right, but please understand that I only express my personal opinions, and that the National Reform Association ought not in any way to be held responsible for what I say. This is a pertinent question and one of great interest and importance. It does not and can not stand by itself but it involves in its answer many other Christian Reform Organizations. Several statements need here to be made before we proceed to the direct answer.

1. Let me say that I am loyal to the Christian church so far as she is loyal to Christ. If the church was doing her full duty there would be no need of these outside Christian Reform movements. They are just as much a part of the church's work as the Communion Service or the conversion of souls. But we all agree that the church is not doing her duty in these lines. So it is the privilege of earnest Christians to organize and push forward such work. The only question is, "What is the best way to proceed?"

These two societies have been in existence for upwards of thirty years, and judging from the past, there is little human probability that either one of them will soon attain the object in view, if their work goes on in the same way in which it has heretofore. This is not saying that both of these societies have not done much good in the vigorous Christian protest which they have continued to offer all these years against the secularization of the government and nation and even of Christianity itself, for that seems to be the result of secret society life and teaching, no matter what the leaders may claim as the aim and object. But it is true and must be admitted by the friends of these two Reform movements that the great mass of the people, even the Christian people, are still unreached and unmoved by all these strenuous efforts.

I say strenuous efforts, for a more Godly, courageous and earnest set of Christian Reformers never have battled in any unpopular movement to benefit their fellow men, than these men and women who have pushed the National Reform and the Anti-secret Issues these last three decades. Some friends may say that as soldiers of the cross we are not to question or doubt the results but simply to do our part and leave the rest with God.

This is all true, but no doubt God would be pleased to see the various Christian Reform forces unite and to thus give them a more speedy victory. When one comes to think of it, there is something very unnatural and unreasonable that Christian Reformers should divide themselves up into various little companies, each giving its strength and force to a single phase of Christian Reform, as for example, the Anti-secret Association, the National Reform Association, the half dozen Temperance societies, the Peace and Arbitration movement, the Sabbath Reforms and so on, ad infinitum.

The women have taught us a grand lesson in the Woman's Christian Temperance Union movement. Instead of spending their force in just one phase of Reform work they have gradually expanded in their conception of the Christian life until in all their Departments they nearly cover the whole circle of Christian Reforms. Observe that I say, have nearly covered.

Now what is needed in my estimation is some such unity of movement, on the part of all Christian Reformers, into one single Organization with Departments covering every phase of Christian Reforms. Thus bringing all the earnest aggressive Christians together in one army and presenting an undivided front to every enemy of Christ.

There is no conceivable reason why a real Christian should not be in full interest and in perfect accord with the whole circle of Christian Reforms. It is perfectly absurd for a person to claim to be a Christian Reformer who is right only on one phase of Reform, for example, who is an ardent Anti-secretist but takes no interest in or is even opposed to having the government administered on broad tolerant Christian principles, and vice versa a National Reformer who is not opposed to lodge rule is a bundle of contradictions too intricate to analyze.

What more can we say of a Sabbath Reformer who refuses to open his mouth about the desecration of the Sabbath by our government and the myriads of clubs and societies; or of the Temperance advocate who takes no interest in the social purity question. Such a person is a one sided, a distorted Christian, far from the perfect pattern, that all around Reformer, Christ Jesus, who was always right on every phase of human life.

And I have noticed this too, that these single barrelled Reformers are usually so distorted in their views that they are of very little help even in the narrow field of their chosen interest. There are Reformers and Reformers. But "a Christian Reformer" is a misnomer, for a person unless such a one is right on, and intensely interested in, every phase of Christian Reform, which aims to magnify the Lord Jesus and elevate human life nearer to the Gospel standard. The fact that so many Christian ministers and people are blind to certain phases of Christian Reforms is a sure indication that they are not yet filled with Christ.

A fully consecrated Christian takes as naturally to every Christian Reform as a duck does to the water or a hungry child to its food. I am, then, for a union of Christian Reform forces, and if by such a union a few single issue Reformers drop out, let them go, without discouragement. Very likely they will come back to the ranks full Reformers and if not their departure would be little weakness. Bring all these scattered forces together in the name of Christian Unity and name the Union "The Christian Reform Association." Let the motto be "In essentials unity; in non essentials liberty."

Let the whole country be organized into State and county branches, holding yearly and quarterly conventions in which the whole circle of Christian Reforms shall be discussed and pressed home on the attention of the people.

Every Christian Reformer, whether he is yet up to the high standard where he can heartily indorse every reform or not, ought to, at least, be willing to encourage a fair open Christian discussion on every such theme. This I believe to be the stronghold of Christian Reform to day, organized conventions and mass meetings where all Christians join in free discussion of every question which concerns individual and organized Christian life.

From my various work and experience here in New England, I believe such a union of forces possible and the time ripe for the effort. All that is required is for the leaders of each separate Reform movement to get together and agree on such a broad, common Christian basis as is outlined above and put the ball in motion by organizing the country for aggressive work by such a system of conventions.

There would be no need of disbanding or discontinuing or in any way interfering with all the present separate Reform movements. Let them each work on as heretofore and do what they can, and may God bless and strengthen every such noble band of workers until he shall lead them all into a single united body, each one a regiment in the mighty army of God, led by the World's Great Reformer, Christ Jesus.

In closing let me repeat what I said at the beginning. All this Christian Reform work is the legitimate work of the church. She ought to do it. But until she can be roused to do her duty it is the privilege of earnest Christians to organize and push such Reforms forward both inside and outside the church. I hope in the future to discuss the question, the relation of the church to Christian Reforms and of Christian Reformers to the church.

Middlefield, Mass.

TOWN MEETING NO. II.

BY H. E. HUNTER.

Few who have not experienced it, realize the almost unlimited power and influence of one man in some small towns. Such a man becomes, especially when a large employer of other men, either a great benefactor or the opposite. When however, after years of low and cunning trickery, aided by the silent and secret lodge methods, favored with money and troubled by no moral qualms, such a person has gained control over the average citizen he becomes almost if not in fact the ruler.

So too when in large mills or smaller establishments the managers have all been trained in lodge methods the man who wants work must train in the same company or he gets none. And when added to all the rest the church of Rome uses its influence, nothing but a revolution can ever enforce the laws of the State itself.

The second town meeting occurred in March, 1895, and so thoroughly had the town been mismanaged that it was an easy matter to what? To elect a new, clean Board? Not at all. No such thing had been known in years. To elect three honest men, men with courage to treat all alike and serve the town to the best of their ability? Why not? Because of the trickery and deception of those who might be men but would not. Some one will ask if no honest man was ever elected? Yes, one as a rule, and two who served the boss, lodge, devil, at any rate who always were for open saloons, and keeping their ring in entire control.

As said Reform in 1894 failed, so in 1895 the same men were elected as in the year before except that a son was put in place of his father. It would be a waste of space to tell how for years under the worse than Tweed regime all law has been a dead letter if the ruling clique so chose. As one instance the Town Library has been in the control of one family from its inception twenty years or so ago. It is managed as are all public affairs that are given over to one clique, ring or man. So with the health laws men were elected year after year because they could be trusted *not* to enforce the law.

It is however of the prohibitory law and its "enforcement," that we would speak. The New Hampshire law is prohibitory, and it is a crime to use or rent buildings for the sale of liquor. At one time the Vermont people, anxious to close saloons just across the river but in New Hampshire, asked their Governor to personally try to influence the New Hampshire Governor to enforce the law. Few ever knew why nothing was done but the fact was the two Governors were lodge brothers and Masonry never yet did anything to hinder liquor selling or drinking.

But as New Hampshire officials, who are practically every one lodgemen would not enforce the law, and as the selectmen (with their chairman being the principal rumseller) were not likely to do much, a Law and Order League was formed at Concord the capital of the State. Even though honest, and no decent person doubts their honesty, this League stood no show with the Lodge legions, certainly those in some parts of the state being against the liquor law. But what chance has such a league in a county where every official, and in a town where nearly every man is under the silent and secret lodge dominion? What show has law, order, decency or honesty in a town wholly given over to an organized ring of secret tricksters?

And it was such a ring following out the tactics of former years that deceived people with the "reform" selectmen of 1894 The two tools of the ring on that Board as stated, appointed as their agent a fellow whose record was simply shameful, and then by aid of professed moral men the State League was induced to also trust him, so that as were the people tricked and de-

ceived in their selectmen so were the Law and Order League imposed upon by the "agent" of the town who professed to enforce the law while really carrying out the secret orders of his real employers the rum and lodge combination.

As a result he was paid by the town large sums for services (pretended prosecution of rum sellers), when no one doubts he was protecting them and being well paid also by them. Having no property, no character he was a fit tool for his masters, for the infamous leader who for thirty years has given his time to the destruction of all law, honor and justice in the town. One instance, where the "agent" collected $200 and turned over $10 to the State, shows just how the people and State were tricked and robbed.

But with 1895 the "agent" and the "reform board" closed their services and the "old Board" the Rum board came back to its own. The plucky little temperance preacher had gone, the rum-selling, ex-deacon first selectman was welcomed again to his church, and no doubt now pays cash as a matter of course to spread the mantle of respectability (if it has such a thing) over his record. And that record is one of unquestioning obedience to the behests of a lodge boss too cowardly to himself carry out the secret conspiracies he has planned.

In 1885 a town officer, a defaulter went wholly unpunished. A few years later another official was charged with stealing over $6,000. By many he was believed to be a victim of a secret conspiracy, that he was punished for daring to speak, for asserting his right to have an opinion of his own. He was both a Mason and Odd-fellow but the case was one possible only in a New Hampshire one-man ruled town. He was never arrested, never prosecuted, but after having for a lifetime been a trusted, respected, leading citizen his business was broken up, he was ruined and driven out of town without any legal warrant. There were "hearings" wholly under lodge auspices. Experts came to investigate his accounts, but following the local procedure the secret power reported the expert as drunk and his report was *said* to be worthless. Remember all this was done *not* by the courts but by leaders in the lodge, not by those at home, who knew facts, but by lodge conspirators from far off counties.

Hinsdale, N. H.

DID FREEMASONRY MURDER MORGAN?

BY ELDER J. L. BARLOW.

Mr. Stone thought that if Anti-masons had been really honest and sincere in their efforts against the Order, this renunciation should have satisfied them, but he is compelled to acknowledge that the Anti-masons were right in looking upon this renouncing proclamation as a make-believe transaction because among those who signed this address "were several of those known to have been implicated, at least in a knowledge of the conspiracy," and who had been active agents in its work.

The chapter and encampment in Rochester, employed and paid the traitor, Johns, who reported regularly to the encampment, which sent some of its members to Batavia and Canandaigua to carry out their plans. Members of that chapter aided to force their victim, Morgan, into the hack at Canandaigua, and this chapter and encampment sent on to Niagara some of their members, when the hearts of the conspirators there began to fail them just before the murder. And yet some of these very men signed that address, saying among other things, "the act was an offence alike to the laws of God and man;" and one of these men, Jacob Gould, attested his own, if not the sincerity of others, by taking his seat in the Grand Lodge the very next year.

In 1829 Eli Bruce had another trial, and was proven guilty of a part in the conspiracy. John Whitney and James Gillis were tried at the same term, on the same charge. Whitney was convicted, and sentenced to the county jail for one year and three months. Gillis was discharged because the jury did not agree. Eli Bruce was convicted and sentenced to jail two years and four months, where during the "whole term of his imprisonment, he was visited by Freemasons from every part of the United States, who repaired to his cell as to that of a martyr suffering for the conscientious discharge of some high and imperative duty.

Notwithstanding the atrocity of his guilt so clearly established by the testimony of his deputy and his own evidence, yet crowds daily thronged around him, testifying their sympathy and respect. Every comfort that the laws would allow were provided for him; and even ladies of character waited upon him in person, with delicacies prepared by their own hands." "Three months after the outrage Bruce was elected Scribe of the Chapter at Lockport, upon the express ground that he was entitled to the office from his exertions in the case of Morgan." "Col. King," already alluded to, "was elected and installed High Priest of the chapter at Lewiston, at the moment when he held Morgan a prisoner in a solitary cell seven miles distant, and had murder in his heart," elected and installed by men who knew of, were consenting to, and actual participators in the outrage.

Orsamus Turner, a witness in the case of the people vs. Ezekiel Jewett, one of the conspirators, refusing to answer a question was sentenced to pay a fine of $250, and imprisonment for thirty days in jail. "During his confinement he was also supplied by his Masonic friends with every luxury that the country could furnish, and that money could procure; he was constantly visited by his Masonic brethren, and their wives and daughters, and at the expiration of his term of imprisonment was conducted from the jail to his residence in a coach and four, with attending Masons, shouting at the triumph of crime over justice."

At the same Court in 1830, Sol. C. Wright and Jeremiah Brown were tried, and clearly proven guilty, yet the jury after being out thirty-six hours came into court with a verdict of not guilty, to the astonishment of Bench, Bar and people. "It was understood that ten of the jurors were for convicting the defendants, but the two obstinate members declared that they would stay out and die before they would consent to a verdict of guilty; and the ten accommodating gentlemen yielded. While this jury was out a Mason was detected in conveying provisions wrapped in a cloak to the two 'faithful' members. He was arraigned before the court and promptly punished."

During the excitement the editor of *The Craftsman*, a Masonic paper, published in Rochester, was tried for libel and the jury could not agree. Four of them were Masons. Another trial, with another jury brought him in guilty and he was fined.

Mr. Stone in addition refers to trials in Washington Co., where Masonry again embarrassed the Courts, and sums up as follows: "It was on this occasion asserted, and I have never heard the assertion contradicted that the Masons present on the trial held their obligations to be paramount to the laws of the land; and even had the hardihood, not only to set at defiance, but to brave the court in terms, and when solemnly sworn to answer such questions as should be put to them, refused peremptorily to answer at all."

But one of the outrageous abuses of the forms of law by the Craft was seen in the outrage on Elder Geo. Witherell, of Hartford, Washington Co. He was a seceding and a renouncing Mason. This aroused the rage of the Craft, till after many persecutions his house was visited one night by two ruffianly Masons armed with a long knife. They at length found the bed of Mrs. Witherell—the Elder was fortunately absent—and grasping her by the throat, exclaimed: "You damned perjured scoundrel, you shall suffer the penalties of your obligations." The other held a dark lantern, and the dirk or knife. On discovering that the Elder was absent, they left the house.

When these facts became known, the Masons began a system of detraction calculated to destroy the characters of Mrs. Witherell and her son. They under the advice of friends prepared affidavits of the facts, and called one after the other upon two Royal Arch justices to administer the oath, which they refused to do "for want of jurisdiction and because they would not administer an extra judicial oath!" Another justice was found to perform the task, who had never taken some sixty or more of these extra judicial oaths, as had those scrupulous justices, and who therefore could not be so well acquainted with the nature of such oaths as they.

After these affidavits were given to the public, a most extraordinary conspiracy was formed and carried out by those Royal Arch justices, with other Masons, which was nothing more or less than to find some one to stand trial for the outrage, under a sworn accusation made by a Col. John Hillibut, a Royal Arch Mason, who swore that he believed the facts sworn to by Mrs. W. and her son were true; while another Royal Arch Mason "swore that he was informed that it was rumored or reported or suspected that Alonzo Hyde was one of the persons implicated," while every person engaged in this transaction knew that the said Hyde had never been suspected. He was however arrested, but permitted to go at large, while the Elder and his family were taken into custody, and shut up in separate apartments, on the usual pretext. On the trial of course nothing was brought in evidence to convict young Hyde and he was discharged, while the abused family were pronounced infamous and unworthy of credit, and so published in all the Masonic papers of the State.

Mr. Stone, though unwilling at first, to believe the story of which the above is only an outline, was at length compelled to give it full credit, and says: "Of the conduct of the Masons there can be but one opinion."

Hagedorns Mills, N. Y.

(*To be continued.*)

WAS JUDAS AT THE LORD'S SUPPER?

BY REV. JOHN BROWN, A. M.

The advocates of indiscriminate communion plead, that Judas was present at the Lord's supper, and that this is an example for our imitation. But, if Judas was present, he was present in the character of a disciple. No one suspected Judas; but each suspected himself, Matt. 26: 22. The church is not responsible for the secret hypocrite. It is not her province to judge the heart; but she may, and ought to judge the profession and the life.

During the paschal feast, Jesus intimated, that one of his disciples should betray him. The question arose among them, which of them should be the traitor? Jesus answered the question in general terms, Matt. 26: 23. All the four Evangelists record the fact, that Judas was present at the passover. From Luke, it would appear, that he was also present at the Lord's supper, Luke 22: 15–21. But John would seem to intimate that, he went out, immediately, after receiving the sop, at the close of the paschal feast, and that consequently, he was not present, when the Lord's supper was instituted, John 13: 26–30.

How are we to harmonize Luke with John? Are we at liberty to read Luke 22: 19, 20, parenthetically? or, are we to admit that the Evangelists do not, scrupulously, observe the order of time? Slight differences, however, do not affect the facts—on the contrary they confirm them because they shew that there was no collusion between the sacred writers. Had an impostor written the New Testament, he would have written everything grammatically, and mathematically, exact.

But did not the Lord know the heart of Judas? How then could he admit him into the church—into the ministry—into the apostleship? Because he wished to be an example to the officers of his kingdom, not to act on their secret knowledge; but on facts substantiated by evidence, Matt. 18: 16; 2 Cor. 13: 1. But what of Peter? No church would have been warranted to exclude Peter; because, though he denied his Lord and Master, with oaths and imprecations, under a momentary impulse, when in danger of his life, yet, he sincerely repented, and "wept bitterly" for what he had done.

Judas also repented. What was the difference between the repentance of Judas, and the repentance of Peter? The repentance of Judas was the sorrow of the world which worketh death—the repentance of despair, and he went and hanged himself. But the repentance of Peter was repentance unto life—godly sorrow which worketh repentance unto salvation—repentance not to be repented of. From this subject we may learn.

1. That we ought to be very zealous for the purity of the churches. A church of Christ is not an open common; but "a garden inclosed—a spring shut up—a fountain sealed"—a congregation of visible saints. She ought to receive none but visible saints; nor ought they to be retained any longer than their saintship is visible. "For what fellowship hath righteousness with unrighteousness? and what communion hath light with

darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? Wherefore come out from among them, and be ye separate, saith the Lord," 2 Cor. 6: 14–17.

2. We ought to be very careful in purifying the church, not to root up the wheat with the darnel by mistake. Zeal is good, but mercy must be mixed with judgment. Even the incestuous person who has been cast out of the Corinthian church, and who for a time lived in gross immorality, was to be received back, on repentance, and comforted lest he should be "swallowed up of overmuch sorrow." The discipline of the church is designed for "the salvation of the spirit" as well as "the destruction of the flesh."

P. S.—I am inclined to believe, that Judas was not present at the Lord's supper—that when Jesus gave the sop to him, saying "that thou doest, do quickly," he thereby gave him the hint to retire—that Judas went out immediately at the conclusion of the passover, and before the Lord's supper commenced, and made arrangements with the chief priests and elders for the betrayal of his Lord—and that Jesus in his absence instituted the Lord's supper and administered it to the eleven.

Clear Lake, Iowa.

BLEEDING KANSAS.

BY S. C. HART.

Pro slavery spies soon carried the threats of Branson to Buckley at Lecompton, who, with Sheriff Jones and posse proceeded to Bransons neighborhood to arrest him for threatening Buckley's life. One Smith and "Sam Wood," of Lawrence, got "wind" of it and went down, but too late to warn Branson. He was arrested by a posse of twelve or fifteen men whom they divided into squads and started off in different directions to confuse those who might be watching or intent on pursuing them.

Sam Wood and Smith and others collected at the cabin of Major Abbott between Bransons and Lawrence to devise ways and means. A company about equal to the posse was finally gathered there, and seeing the whole posse coming, having united their squads again, they hastily secreted themselves by the wayside and surprised Sheriff Jones and his posse so completely that Branson, whom they had placed on a bare-backed old mule, rode over to his friends, the posse not daring to raise a gun. While the beligerants were parleying, Branson rode on to Abbotts cabin, and was so sore and stiff from the rough handling and sharp-backed ride that he couldn't get off till Mrs. Abbott helped him.

This daring and dangerous act took place on Nov. 26, 1855. Abbott had purchased a six pound howitzer at New York City and shipped it to Kansas City. It was brought to Lawrence in December following this incident. This "Abbott Howitzer" was usually called "Old Sacramento." After Bransons rescue he was taken to Lawrence for safety, the rescuers entering with the pomp of victors. No one but Major Abbott could play the drum well, and he dismounted, taking the drum, and with martial music and great pomp they entered the town. As the news and noise spread, crowds gathered and were addressed by Wood and Abbott at considerable length.

This was carried quickly by pro-slavery spies to Lecompton, and other pro slavery headquarters; and although all this was done without the connivance of the people or authorities of Lawrence, Wood and Smith always acting on their own responsibility, vengeance was vowed upon that town. Wilson Shanon had been appointed Governor of Kansas and had assumed the duties of his office September 3d preceding this, and two days after the adjournment of the bogus Legislature.

After the rescue of Branson, Sheriff Jones demanded 3,000 troops with which to enforce the law against Lawrence. At his demand, Gov. Shanon issued a proclamation calling upon General Richardson at Tecumseh to assemble the militia and report to Sheriff Jones at Lecompton. Shanon, in his proclamation, among many other things said, that "Reliable information has reached me that an armed military force is now in Lawrence and vicinity in open rebellion against the laws of the Territory, and that they have determined that no process in the hands of the Sheriff of that county shall be executed," etc.

At this call the Missouri "Border Ruffians" bounded to arms under Atchison of Blue Lodge fame, and others of like character, who raised men and money sufficient to invade Kansas. The Free State men, also, took to arms at the call and formed militia companies and hastened to the protection of Lawrence, many, not getting into companies went in squads. So quick were the movements of the pro-slavery forces as if, previous to the proclamation, they had been apprised of the intended raid, that many Free State men had to run the gauntlet to get in.

Old John Brown had been in the Territory only a few weeks, and, hearing of the intended attack, hastened with four of his sons (who had preceded him to the Territory) to the assistance of Lawrence. On his way he had to cross a bridge near Lawrence which was guarded by twenty-five pro-slavery men in a log house near the bridge. Brown and his boys had a wagon, with arms, ammunition and provisions and were each armed with two revolvers, knife and gun and went across the bridge without molestation, as the guards looked curiously after them.

Shanon's proclamation was published in the pro-slavery papers along the border, but was not furnished the Free State papers at Topeka and Lawrence, and it was not known in Lawrence till the Missouri invaders were near the city. Samuel C. Pomeroy and others tried to get to Kansas City after the Abbott Howitzer. Pomeroy was taken prisoner and taken to the enemy's camp. The canon was, however, hastened to Lawrence forty miles by one Buffum. While the canon was on the way, earthworks were thrown up, and five redoubts formed, one with bastions for the canon and another, the largest and strongest of logs, with ditch around and earth thrown up around the outside intended as a citadel for the women and children.

Blue Lodge Atchison was now on the north across the Kansas river at Lawrence with 100 Missouri riflemen to prevent escape or re-inforcements. Still they kept arriving till Lawrence had a force of 700 men and "Old Sacramento" in its defense. Charles Robinson was appointed, by the "Committee of Safety," as Commander-in chief, with James H. Lane second. When John Brown arrived at the very last he declined any command, except the command of a small company from about Osawatomie. All communications to Gov. Shanon were intercepted and the town apparently left to its fate.

Lecompton, Kan.

(To be continued.)

REFORM NEWS.

GOOD MEETINGS AT LISBON, IOWA.

LISBON, Iowa, May 4, 1896

EDITOR CYNOSURE:—On Saturday night May 2, I landed at Lisbon at 11 o'clock and was met by J. Bittinger, who entertained me most royally. Sabbath morning Bro. Simon Cole, of Union, came and conveyed me five miles, where I spoke at 11 A. M. to a fair audience. The discourse on secret societies was well received. I learned afterward that one man drove forty miles to be present. He also attended at Lisbon in the afternoon. I received three *Cynosure* subscriptions at Union.

Bro. William Graver took me to Lisbon in the afternoon where I spoke in the Evangelical Lutheran church to a good audiance of the best people in Lisbon. Of the seven pastors of the town, six were out to hear me. Everyone, so far as I could learn, gave their hearty approval. Not one of them I believe belongs to any lodge. Dr. I. K. Statton, of the liberal U. B. church, came forward and heartily commended me and my work, saying, that he was no more in favor of secret societies than he ever was. He admitted that my arguments are unanswerable.

Rev. I. L. Buckwalter, a staunch anti-secretist for years, a reader of the *Cynosure* since its start, introduced me very neatly, after Rev. Randall of the United Evangelical church had led in prayer. I spoke an hour and a half. The meeting was an uplift to the anti-secret sentiment of the place. We received a good collection and secured two subscriptions to the *Cynosure*. That hero of a thousand battles, Rev. John Dorcas was present to assist your agent with his amens, prayers and money. There are quite a number who will do to tie to at Lisbon. My brief visit to the place will long be remembered. I preached for them again in the evening. I am off for Morning Sun.

MORNING SUN AND PALO ALTO.

At Morning Sun I spoke in the Reformed Presbyterian church, Dr. Trumbull, pastor. Rev. T. P. Robb was also present. There was a fair audience, not so large as should be where there are three anti-secrecy churches. The trouble is, those who needed the address could not be induced to attend. Only a few lodgemen were present. To the great credit of the town there are not so many lodgemen in it as in very many towns of like size. My address was listened to with marked attention by all present, and the approval of the large majority was apparent. Bro. M. M. Sprinkle, of Etrick, came and took me out home after the meeting at Morning Sun.

I spoke the next night at Palo Alto Methodist Protestant church, to a large audience. The house was comfortably filled. Quite a number were on the outside looking in at the door and windows. Here we had an excellent meeting. Success attended our efforts. I am confident there are men there who will be kept out of the lodges by that address who otherwise would have joined.

I secured three *Cynosure* subscriptions at this place. Some came eighteen miles to hear me, and claimed that they were well repaid. The pastor of the church and another young minister was present and gave their approval to what we said.

There is a strong anti-secrecy sentiment in the community, which makes a lecturer feel perfectly at home. The Sprinkles showed me special kindness in conveying me from place to place. It was much like getting home to get with them. As I had enjoyed the company of Millard and his sister, Mrs. Dotson, in a number of meetings in Washington last summer, I was very glad to meet them again. To-morrow night I am to be at Washington, Ia. P. B. WILLIAMS.

THE ROYAL ARCANUM.

ST. PAUL, Minn., April 28, 1896.

EDITOR CYNOSURE:—We were strangers to each other sitting together in the same seat in the railway car. I said to him:

Are you a Christian, sir?

No, was his reply.

Do you belong to a secret society?

Yes.

To which one do you belong?

The Royal Arcanum.

Is there a religion in that society?

Yes.

You have then prayers and singing in the lodge?

Yes.

And the Bible?

Yes.

And a chaplain?

Yes.

And a burial service?

Yes.

And a ritual?

Yes.

Have you the ritual with you?

No, it is in my trunk.

Is the name of Jesus Christ in the ritual?

Yes, the ritual is taken from the Bible.

Did you ever read the word mysteries in the ritual?

Yes.

And the words Ancient Mysteries?

Yes.

Is not that religion sufficient for a man?

Yes, if it is lived up to.

What does it cost to belong to that society?

Five dollars a year; but I have an insurance for three thousand dollars, and it has cost me twenty-five dollars and forty cents for the last year.

What was your object in joining that society?

Insurance, but I have found the fraternal relationship to be of great value.

Should not its religion be the most important feature in the society?

Friendship and brotherly kindness is religion.

We then had some conversation concerning the

new birth, and what Christ has said about it. And I found him utterly in the dark as to the true religion. I tried to show him the abomination of the Ancient Mysteries by calling his attention to their character as described in the history of paganism. His replies to my questions are of great importance; because, there are active members of churches belonging to that fra-

(*Continued on 9th page.*)

CORRESPONDENCE.

A WOLF IN SHEEPS CLOTHING.

GLIDDEN, Ia., April 28, 1896.

EDITOR CYNOSURE:—We had a lecture recently in this town in Armstrong Hall, by Rev. J. A. Cahill. His subject was, "The Principles and Advantages of Secret Fraternal Societies, and Answers to Objections. I presumed I would have an opportunity to offer a few objections, but when he began he said that if any one had questions to ask, they might ask them in six months, and he would answer them in a year.

He spoke of the Odd fellows, United Workmen, Modern Woodmen, Knights of Pythias and Freemasons. He belonged to the Woodmen and Workmen and took it for granted that the others were good. He knew a man severely injured in a logging camp and his society nursed him for over a year. What could the church do more than that. He classed the order above the church, and yet he is a Presbyterian. He said charity was love, and in this the lodges excelled. They always care for their sick and suffering poor.

He severely condemned a society in Chicago that made a business of abusing Masons and other secretists. He earnestly exhorted the young people present to join some of these secret orders. He claimed that it would be the best way to provide for ones family in the future for they were always sure of the benefits when the father or husband died. Now is it not a shame that the Presbyterian church will tolerate one of its ministers thus prostituting himself to the service of Baal? A. J. LOUDENBACK.

BRO. WILLIAMS AT LISBON, IOWA.

LISBON, Ia., May 5, 1896.

EDITOR CYNOSURE:—According to previous arrangements, Rev. P. B. Williams, of Portland, Ore., delivered an anti-secrecy lecture Sabbath, May 3d, in the Lutheran church at Lisbon, Ia. Mr. Williams is a very good and argumentative speaker. And gave evidence that he had deep and pious convictions on this subject. And that he was not afraid to deliver them to the people, with enthusiastic earnestness. Only a few points can be given in this short notice. He is well posted, and faithfully laid open the laws and underlying principles of the secret lodge system. Especially of Masonry and Odd-fellowship, and their general demoralizing influence upon Christian society.

He showed clearly that Christ's words were true; "by their fruits ye shall know them." In doing this he quoted largely from their own standard works, as well as from Anti-secrecy books. And gave a number of instances where, in the courts in criminal cases, justice had been entirely defeated by their secret influence, as they had sworn to do; that is, "to defend their brethren whether right or wrong." We all know that a candidate for membership is assured at the door of the lodge, that there is nothing in the lodge, and its secret workings that interferes with his obligations to his family, to his church or to the state.

On these very sacred points he showed most clearly, with a master hand, that the lodge rules and practices, in many points did most seriously interfere with a man's obligations, to all three of these Divine institutions. It was also made clear that in all of the major secret orders, the name of Christ, "who said no man can come unto the Father, but by me," was relegated out of their ritualism and prayer. Thus setting up a universal, Deistical religion, that can never save any man from his sins. These things, with much more that was given, ought to be enough to arouse every man, and induce him carefully to investigate the nature and workings of these orders, before he places himself completely into their hands, under an oath, or a binding pledge, to rigidly obey all orders, and to ever conceal and never reveal, anything that may be said or done inside of the lodge.

By his ability as an orator, he gave evidence that he was the right man in the right place. And by the blessing of God, for "Christ says without me ye can do nothing," he will surely be a tower of strength to the cause in the lecture field. He had a fair and appreciative audience. All the pastors of the town were present and seemed to be fully in accord with the sentiments of the address. None of them, be it said to their praise, belong to any secret order.

Bro. Williams also in the evening of the same day, preached a very good, instructive and encouraging Gospel sermon. No doubt some good will result from such a faithful statement of the truth. I. L. BUCKWALTER.

A GOLDEN WEDDING.

BOSTON, May 7, 1896.

EDITOR CYNOSURE:—A noteworthy event was the golden wedding of Rev. and Mrs. D. B. Gunn last evening at the home of their children, Rev. and Mrs. J. W. Brigham in Dorchester. A large number of friends testified by their presence and cheerful faces to the high esteem in which this happy couple is held by their neighbors and coworkers in the Master's cause. Fifty years of holy matrimony seemed to set lightly upon them in a union which no man or even death had dared to put asunder.

It was a typical gathering with appropriate refreshments for the heart, mind and body, without an elaborate programme to detract from the general freedom and interchange of kind actions and words in which old and young participated with a zest. A brief poem written for the occasion by one who attended the silver wedding of this couple and a few impromptu remarks lent dignity and variety to the occasion without interupting the "feast of thought and flow of soul" which was a marked characteristic of the evening.

The moments and even the hours sped quickly and not until ten and a half o'clock did Mrs. Stoddard and myself speak the parting "good night" to the treasurer of the New England Christian Association and his accomplished bride who in fifty years of loving devotion to Christ, to the church and to her companion, has proved a helpmeet indeed during the arduous and self denying labors of the Gospel ministry. The social pleasure of the evening and the genial acquaintances formed in those brief hours will long be remembered with gratitude to those to whom we are indebted for this green spot on the homeward journey. J. P. STODDARD.

DR. TALMAGE'S AUDIENCES.

WASHINGTON, D. C., May 6, 1896.

EDITOR CYNOSURE:—Dr. Talmage preached the annual sermon before the Washington Bible Society, and notwithstanding that the weather was decidedly threatening the seating capacity of the hall in which he preached, which is claimed to be 4,500, was tested by the congregation—perhaps audience would be more proper—which went to hear him. His sermon was especially addressed to the arguments of those who deny the inspiration of the Bible.

A hall was secured because the church was not large enough to accommodate half the people who wished to hear the sermon. Owing to the overcrowded condition of the First Presbyterian church where Dr. Talmage preaches, there is again considerable talk about some arrangement to have him preach at least once every Sabbath in some large public hall. There is no probability, with summer almost upon us, that anything will come out of this talk before next fall, but it would not surprise me to see something of the kind then.

It has been suggested that Dr. Talmage could continue to preach once each Sabbath in the First Presbyterian church, and every Sabbath afternoon (which would not interfere with the regular services in any of the other churches) in the largest obtainable hall. It will be much easier to get Dr. Talmage's consent to an engagement of this kind than that of the business managers of the First church, who will, of course, have to be consulted about it. C. A. S.

"THERE MUST BE JUBILEE IN HELL."

GENEVA, Ohio, May 4, 1896.

EDITOR CYNOSURE:—On the occasion of the celebration of the seventy-seventh anniversary of the setting up of I. O. O. F. idolatry in U. S. A. conducted in the Disciples' church in this city, the Rev. Sawtell, speaker for the evening, and pastor of the flock of disciples here, improved the opportunity to play Bombasticus for the orders of O. F.s and Rebekahs, that turned out in mass; the "Brethren" bespangled, bedangled, and horse-collared, and gew-gawed, ready to be ear-tickled, back-scratched, and sky-rocketed up to the Grand Lodge above.

You are too well acquainted with the vaporing and gasconade indulged in by their priests of Baal on such occasions while offering incense on the altar of their god, to need a description here. The topic for the occasion was, "The Truth." His first position taken was, that it is doubtful if any organization, (the church and Odd-fellowship included) possessed all truth. Then after gyrating the order above the common walks of life, quite on the verge of heaven, until his own head evidently began to swim in the dizzy hights; though he had just said, the blessings of Odd-fellowship were confined to earth, the speaker became so enwraped in vision of the celestial possibilities of his order, with hand uplifted like that of the angel proclaiming the close of time, he shouted, "no man can go through all the degrees of Odd-fellowship, up into the Canton of the Patriarchs Militant, and obey the teachings of each and all of them, and be anything else than a Christian!"

To say nothing about the contradiction of this last, to his first statement, the readers of the *Cynosure* all know their religion and worship is a Christless one from beginning to end. Odd-fellowship does not require "all men to honor the Son as they honor the Father,"—does not recognize him as the only divinely authorized High Priest,—does not give him his rightful place as the offering made for sin,—does not regard his as "the only name given among men whereby we must be saved"—rejects him from its authorized prayers—ignores him as God's Anointed One, in every department of their counterfeit religion. Yet, and yet, this recreant among a people who profess to take the New Testament for their guide and creed, speaking only as it speaks, and silent where it is silent; proclaimed in the ears of his congregation, and a score of Deists, that the teachings of Odd-fellowship if obeyed, could not fail to make this through-ticketed, lock-jawed dupe, of a false religion, anything else than a Christian.

At the close of his farrago, I requested the privilege of asking the Rev. a few questions. "I am not here to answer questions" was the curt reply. Then I asked the favor of occupying the pulpit for ten minutes. This was also denied me. I then appealed to the "Order" to grant my request. Some of them were willing to grant it, others opposed it. Whereupon, one of Mother Becca's little daughters arose, and said, I as a Re-e-e Bek-ah, protest against having our minds disturbed, and the pleasing impressions made there by our Brother's speach, destroyed by the intended ten minutes in the pulpit. A low murmer of applause followed this "let us alone" song of the Siren,

> As wavelets die along the shore,
> When winds have ceased, and storms are o'er.

The preacher evidently anxious to begin to praise the Lord, began to give out the hymn, which I interrupted by requesting his pulpit the next Sabbath evening. This he said he was willing to do if "the brethren" were. And in the meantime called on the choir and the congregation to sing,

> "There is sight for the blinded,
> There is freedom for the slave
> Will you come to the Lord."

And the piano banged—the choir sang—the preacher came down from the pulpit, yelling "will you come, will you come to the Lord." But no one came, while your "special" stood near the "mystic man" thinking that,

> "There must be jubilee in hell,
> When deeds of darkness take so well."

Some of the members of the "Order" were disgusted with the exhibition of meanness and cowardice of their orator, and the ex-mayor of the

city, a deist, and leading O. F. at the close of the meeting offered me the use of their hall at any time that I might wish to deliver a lecture on O. F. secretism. The preacher hastened to the door to greet the three-linkers as they passed out, and as I passed, he offered me his hand, which to his utter astonishment, I hooked in the initiatory grip. The worst feature of the insult to me on that evening is in the fact, that the very house in which I was denied ten minutes use of, was bought with my money at the first, pledging every dollar of my property for payment, (though relieved afterward of part of the debt,) and have given the church twenty-eight years of the best of my life, together with about $1,200 for running expenses. Yet only one of my brethren dared to peep in my behalf, the rest looking on, seeing their aged foster-father, thus bamboozled by these linkers and their pulpit parrot. And now I tremble lest when they die, magnanimity will die with them. Though I have passed my seventy-second birthday, I am young and yours for the fight.

E. BRAKEMAN.

FREEMASONRY EXAMINED.

CHICAGO, May 4, 1896.

EDITOR CYNOSURE:—Two conflicting and contradictory statements are made concerning Freemasonry. All the Manuals as well as the different rituals of its various degrees assert with the greatest positiveness that "Freemasonry is a peculiar system of Morality veiled in allegory and illustrated by symbols," that Masons are moral builders erecting a structure in which the God of Israel shall dwell forever," that "The speculative Mason is engaged in the construction of a spiritual temple in his heart pure and spotless fit for the dwelling place of Him who is the author of purity, where God is to be worshipped in spirit and in truth, and whence every evil thought and unruly passion are to be banished," and that the three symbolic degrees of Ancient Craft Masonry thus "form a perfect and harmonious whole nor can it be conceived that anything can be suggested more which the soul of man requires."

On the other hand all seceding Masons and all intelligent Christians who have carefully studied the Masonic philosophy, including the most successful and eminent of our Evangelists and Christian teachers, as well as the great majority of the leading statesmen of our country, all declare with wonderful unanimity that Freemasonry, in whole and in part, is one of the greatest humbugs, one of the most gigantic frauds, if not the greatest burlesque upon common sense of all modern times. They declare with unanimous voice that its pretended *benevolence* is a sham, that its so-called *morality* is simply immorality disguised, that its religion is Christless, pagan, and hence necessarily impure, that its terrible oaths and horrible and inhuman penalties of death, are diametrically opposed to the spirit and genius of our free institutions, contrary to our constitution and laws, and ought to have no place under our republican form of government.

Now both these statements pro and con as I have said above are in direct conflict, the one with the other, and the question now before us is which of them is true? Is there any standard by which these two contradictory statements can be judged and judged impartially, and if so what is it? Let us first of all submit our question to the standard of enlightened human intelligence.

If, as is claimed for Freemasonry, it is "a system of morality," if "Masons are moral builders erecting a spiritual temple in the heart pure and spotless," if it "cannot be conceived that anything besides Masonry can be suggested as requisite for the soul of man," and if "by living in strict obedience to the obligations and precepts of the fraternity the individual Mason is free from sin," would not common sense suggest and emphasise the suggestion in the strongest manner possible, that its moral teaching ought to be communicated to all indiscriminately, and that every man and woman in the land without any exception ought to be made acquainted with its alleged divine teaching.

If Freemasonry is a strictly moral institution why impose a most horrible oath upon every candidate to "forever conceal" that morality, and why bind every candidate under a most appalling death penalty "never to reveal its divine and soul-saving truth to mortal man except he be a Freemason? Will some intelligent Mason answer this question? I submit it especially to the candid intelligence of some professed minister of the Gospel who is also a Mason. What can you reply to this question my brother? Or do you not admit candidly that if Freemasonry is even only one-half as good as its Grand High Priests and Grand Masters would make it out to be, it is the very climax of folly to compel its candidates to take a horrible oath to keep it a secret?

You are preaching the Gospel of the grace of God. You tell your people that that Gospel is "the power of God unto salvation to every one that believeth," that Christ is the only foundation of the sinner's hope and that "other foundation can no man lay;" but do you swear them not to tell anybody as you have done in the lodge? You teach your people that believers in the Lord Jesus Christ and none else are "living stones built up a spiritual house," and "built upon the foundation of the apostles and prophets Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together groweth into an holy temple in the Lord," and the apostle adds, "In whom (Christ Jesus) ye also"—not profane, infidel and worldly-minded Masons, but true believers in the Lord Jesus Christ—"are builded together for an habitation of God through the Spirit." (Eph. 2:20-22.)

You teach all this my dear brother, and much more of the same divine character to your people, you assure them, or you ought to at least, that the true church of Christ collectively, and the bodies of true believers in particular, constitute the only "dwelling place of the Most High" upon earth during this Gospel age, but why not swear them to keep it secret as you have done in Freemasonry? (2 Cor. 6:16; 1 Cor. 3:16.) (1 Cor. 6: 19.) If you believe this yourself, and if you teach this doctrine to your congregation what do you do with the above authoratative statements concerning Freemasonry? You cannot surely believe and live up to both. You cannot serve God and Mammon. Either the Gospel of Christ is true or Freemasonry is true, both cannot be true, because the one is diametrically opposed to the other.

Freemasonry as you know, entirely ignores and rejects the Lord Jesus Christ, but yet it pretends to prepare its members by a spurious morality for a place in "the celestial lodge above," while the Gospel of God most emphatically declares that "neither is there salvation in any other, for there is no other name"—Freemasonry or anything else—"under heaven given among men whereby we must be saved" except the precious name of Him whom Masonry wilfully rejects—the name of the Lord Jesus Christ.

What will you do with this my dear brother. You know you must meet the Lord Jesus by and by face to face, and what account will you be able to render of your stewardship? You are now in the conditiou that Peter once was in. You have been "following the Lord afar off" for some time; you are now "sitting in the seat of the scornful," the Masonic lodge, and warming yourself at the enemy's fire, and as long as you continue a member of that system of pagan philosophy, you are indirectly cursing and swearing that you do not know the Lord Jesus.

Am I speaking harshly? but I don't mean to be harsh, I simply want to be truthful, and you know my brother that I am speaking the truth for I have been there and I know whereof I affirm. And now I respectfully submit my case and re-affirm my question as above: If Freemasonry is even only one-half as good, as moral, and as necessary for human welfare as its votaries claim it is, why the necessity of swearing horrible oaths backed up by the deadliest of death penalties never to reveal its goodness or high grade morality to any living being whatever? Or if it be a proper thing to swear to "ever conceal and never reveal" the alleged morality and divine precepts of the Masonic lodge why would it not be equally proper to swear every Christian brother and sister in the church to "ever conceal and never reveal" any of the true moral teaching or divine principles of the Gospel of the Lord Jesus Christ?

I respectfully await an honest reply from some intelligent Mason, and at the same time venture the suggestion that there must be something wrong somewhere, either in the Masonic ritual and symbolism, or else in the precepts of the Lord Jesus and the divine teaching of the Holy Spirit. If however the alleged moral teaching and pretended "divine truth" of Freemasonry be equal to, or as good as, that inculcated by the Gospel we have no need of the former because we have all the fulness of God in the latter, but on the other hand if Freemasonry contradicts the Gospel and sets up another standard or another "foundation" by which it alleges that man can save himself then surely we must reject Masonry because only "he that believeth on the SON hath everlasting life, and he that believeth not the SON shall not see life." (John 3:36)

E. RONAYNE.

Past Master Keystone Lodge, No. 639, Chicago.

TALKS TO YOUNG PEOPLE.

BY PROF. D. A. STRAW.

THE PHILOSOPHY OF PRIVATION.

Have any of you ever been called spoiled children? I hope not, for I have no admiration for that sort. A spoiled child usually means one who has been too much indulged, so that he has become unappreciative of his favors. When one comes into this condition ordinary life is too tame for him. Good plain food is to him insipid. It must be more highly spiced and flavored. Comfortable tasty clothes are to her too homely. They must be more loud. Ordinary work is too dull, ordinary pastime is too flat. Faithful friends are all too slow for such a youth. A spoiled child, a dissipated youth, a disappointed man, and a ruined old age, these are four degrees of the same thing.

Spoiled children, spoiled boys, spoiled men and spoiled nations all tell the same story—the story of over-indulgence. The speculator with bottomless purse is in danger of buying a homestead in the bottomless pit. The student in college with great wit, wind and wallet is always tempted to take the degree W. B., Bachelor of Worthlessness. The poet whose genius charms and captivates "and gives to airy nothing a local habitation and a name," has sometimes felt the wealth of fame so great that he could dispense with virtue. Many a beautiful voice or charming face has wrecked its owner. You may catch a fish in your hand but the next instant he may be gone; then look out that your eagerness does not plunge you in after him.

It seems, then, in kindness to the race, or in pity for our weakness, that God hid the gold mostly down deep in the rocks. He uncovers just a little of it here and there as a hint of the treasures he has laid away for his children, but dares not give us yet lest we be spoiled by them. All the rubies, pearls and diamonds that human hands have held are but as the chance grain of shot that is picked up in a cornfield; for every one that is found, a carload have been scattered from the hunter's muzzles. He has gems enough hidden away in the earth to build a palace for every saint that has walked upon it. Men search and dig but only find a few, and life is largely a scramble to see who shall possess these few. The spoiled child never gets enough things nor a sufficient quantity.

So the pot of gold and the rainbow ribbon are placed beyond men's reach. God places the colors on the evening sky more brilliant than painter's pallet ever bore, but he hangs those tapestries high beyond the reach of greedy fingers. The moon would be a great investment for a stock company to appropriate but it is hung too far out for the speculators to secure a good title deed to it. The sun is a tremendous ball abounding in rich metals already smelted, but with no means by which the "promoter" can get to it to stake out his mine.

Never mind, boys and girls, if some of you see nice things that you cannot get. It is God's plan not to spoil you. He has plenty of treasures for you and me when we are trained enough to be self-denying. Why, think of a boy who had not learned to restrain his appetite getting into heaven where there are twelve kinds of fruit. And the girl who was self-indulgent would make a great spectacle with the jewelry she would put on if she got where the gates are pearl and the streets are gold. What would happen to us when we get our inheritance if we should be self-indulgent when "all things" are ours?

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HOW TO MAKE OLD CLOTHES NEW.

With the Help of the Tailor and a Little Ammonia.

If a suit of clothes be of good material and be well made, it can be made to last with some care a very long time and do a great share of service. It is best when clothes are not in use to fold them carefully and put them away where dust will not get at them. Hanging clothes in a wardrobe is not nearly so satisfactory. At the end of the season, when a man lays aside an old suit, he sees the shining elbows and the bulging knees and the grease spots here and there and says to himself, "Well, this is the end of them!" Go slow, good man; have a little patience. Brush the old garments carefully, sponge out the grease spots with a little ammonia and then carefully fold up the old "duds" and lay them away. When the next season comes, take them out, send them to be pressed, and when they come back you will be surprised. The shining elbows no longer glisten in the light, the knees are once more in shape, and you have a suit of clothes almost as good as new—better than new in that they have been tried and have been found trustworthy; not so good as new because, alas, you cannot go on performing this operation indefinitely.

How to Make the Hair Wave.

Soft, natural looking waves of hair are made by rolling the hair over large, soft papers or kid curlers, rolling from the top of the curl toward the end. The hair should be wet and left on the rolls over night. If that is not done, pinch the curls with a hot iron. If you wish to have the hair set out around the face, turn the teeth of your side combs toward the face, not away from it. Catch them through the end of your waves and you can fluff the hair as little or as much as you choose.

How to Clean Carpets Without Taking Them Up.

A clean barrel which will hold 12 gallons is required. Put into the barrel 8 gallons of lukewarm water (soft water is best); then add half a pint of ammonia. Take an iron kettle and put in 8 pints of water and 6 ounces of soap bark, which you will find at a druggist's. Boil 20 minutes, then strain into the barrel. Shave very thin 6 bars of good soap and put in a boiler with a gallon of water and boil until the soap is all dissolved; then add a pound of pulverized borax and boil ten minutes, stirring all the time; then pour it into the boiler and add 8 gallons of soft water; stir well and let it stand until cool, and it is then ready for use. Brussels carpets can be cleaned nicely with this soap; also ingrain carpets which are soiled, if they have no dust under them. Take 2 pails of water. With a brush put on a little of this soap and scrub with warm water one breadth not over a yard in length at one time. Then with another brush and the clean water scrub it over to rinse it; then proceed with the rest until you have cleaned the whole. It should be done on a sunny day unless you have heat in the room.

An excellent scheme for cleaning ingrain carpets and art squares is to shake the carpets free from dust, then spread them on the bare floor, make a good suds with this soap, and with a stiff brush scrub the carpet, a breadth at a time. After you have cleaned the piece have a pail of clean water and scrub it well to get the suds out. This takes out grease and dirt. It is equally good for cleaning children's and men's clothing. Lay the garment on a clean board and scrub with a small brush, which you can purchase for a dime; then rinse.

How to Clean White Chamois Gloves.

Make a lather with castile soap and warm water in which you have put a spoonful of ammonia to each quart. When the water is tepid, put the gloves in it, let them soak for a quarter of an hour, then press them in your hands, but do not wring them. Rinse in fresh cold water with a little ammonia added. Press the gloves in a towel. Dry in the open air, after previously blowing to puff them out.

How to Make a Match Holder.

A very thin piece of board 8 inches long by 6 deep. Cover with tan colored linen or chamois, and across the bottom a 2 inch band of sandpaper is pasted. A spray of yellow roses can be painted, having it run down to the sandpaper and also within the tiny tumblers, one for matches and one for burned ends, which are tied on with yellow ribbon.

To insure the strength of the ribbon in holding glasses in place, they are passed through slits in the linen before it is pasted on the board. Tiny yellow flowers are painted on tumblers. A brass ring, covered with silk crochet, is secured at the top by a loop of the linen, which is held by glue. Cover the back with a thin white cardboard, which will give it a nice finish.

How to Make English Crumpets.

For English crumpets take a quart of warm milk, a teaspoonful of salt, a half cupful of yeast and flour enough for a not very thick batter. When light, add half a cup of melted butter and let stand 20 minutes. Bake in muffin rings or cups.

Don't wear false hair while it is possible to retain your own. Ayer's Hair Vigor, the best dressing, nourishes and invigorates the hair roots, cures scalp diseases, prevents the hair from coming out or turning gray, and promotes a new and luxuriant growth.

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THE A. P. A. IN POLITICS.

No one who is abreast of the times can fail to see that our country is fast going under secret society rule. A dispatch from St. Louis announces the fact that the A. P. A. will make a determined fight on McKinley, who is not a member of their order. Judge H. D. Stevens, the president of the advisory board, went to St. Louis to establish headquarters for that purpose. He says 150 members of the A. P. A. will be in attendance as delegates to the national Republican convention in that city. They propose defeating him in the convention, but in the event he should be nominated they will turn the entire vote of the organization against him.

HOW IT LOOKS TO AN M. E. PASTOR.

A prominent M. E minister of Illinois writes us his impression of Dr. Lorimer's Easter Sunday, Knight Templar fiasco as follows:

"We have read much of sham and cant, designed to beguile the ignorant, but we have never read any, that surpasses that of Dr. Lorimer, on Easter Sunday, in Boston, when he played his part upon the stage, of what he seems pleased to call 'Templarism.'

"What is Templarism? Does it, after a most ludicrous preparation, shocking to all modesty, begin with the candidate giving an account of what he had passed through, and then stating—'I then took the cup (the upper part of the human skull) in my hand, and repeated after the Grand Commander, the following obligation: This pure wine I now take in testimony of my belief in the mortality of the body and the immortality of the soul—and may this libation appear as a witness against me both here and hereafter, and as the sins of the world were laid upon the head of the Saviour, so may all the sins committed by the person whose skull this was, be heaped upon my head, in addition to my own, should I ever, knowingly or willingly, violate or transgress any obligation that I have heretofore taken, take at this time, or shall at any future period take, in relation to any degree of Masonry or order of Knighthood. So help me God.'

"How can any man having a proper conception of moral character associate this sham and cant with Christianity, which is based upon the most intelligent convictions of truth? The occasion was the presentation of a bronze pulpit lecturn, by the Knight Templars to a Baptist congregation. If we mistake not the great Baptist church will repudiate such ignorance and superstition."

SPIRITUAL ADULTRY.

Rev. J. M. Foster preached in his Boston pulpit on Sabbath, April 12th, a strong sermon from Nehemiah 9:38, "And because of all this we make a sure covenant and write it, and our princes, Levites and priests seal unto it." The occasion of their covenanting was their sin against God and his judgments that had come upon them. The word covenant means to choose judiciously, to eat sparingly, to divide. The parties to the covenant are to be chosen accordind to God's Word and the terms are his revealed will. Both the old and new covenants were confirmed by a feast. The sacrificial victim was divided and the covenanters passed between the parts, Jer. 34:18. The covenant was written and signed and sworn, and thus made sure. In Jer. 50:1-5 we learn respecting our own day, that Babylon, which is Rome Papal shall fall; Bel, which is Islam, shall be confounded, and Merodach, which is the secret empire, shall be broken in pieces. Then shall God's people set their faces Zionward, saying, "Come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." The secret empire is a serpent. Jesuitry, organized in 1540, is the head. Masonry, organized in 1717, is the body. And the A. P. A., organized within a few years, is the tail of the serpent. The tail may lash and crack about the head. But there is no danger of inflicting permanent or serious injury. They may be mutually self-destructive. God dashes the potsherds of the earth against each other, breaking them to shivers. Edom and Moab and Ammon conspired against Judah. Jehoshaphat went out against them in the wilderness of Tekoa. But Ammon and Moab destroyed Edom; and they slew each other until not one was left alive. But Satan, the god of the secret empire, will not allow this if he can avoid it.

THE AGE OF THE WORLD.

Bro. H. M. Hugunin, a former editor of this paper, has been making a special study of the world's chronology from Jewish, Pagan and Christian sources. He gives us the following as his most satisfactory solution of the age of our world:

	YEARS.
From the creation of man to the Deluge...	1656
To the calling of Abraham.....	427
To the Exodus.....	430
Israel in the wilderness.....	40
To the death of Joshua, about.....	24
Time of the Judges.....	450
To the foundation of the Temple.....	65½
To the dedication of the Temple.....	7½
To the founding of Rome.....	252
To the Battle of Marathon.....	262
To the birth of Alexander the Great.....	134
To the destruction af Carthage.....	210
To the first campaign of Cæsar.....	66
To the birth of Christ.....	80
	4104
To the reign of Constantine.....	306
To the destruction of Western Rome.....	170
	4580
To the flight of Mohammed.....	146
To the crowning of Charlemagne.....	178
To the first crusade.....	295
To the founding of the Turkish Empire....	204
To the taking of Constantinople.....	154
To the edict of Nantes.....	145
To the death of Charles XII of Sweden....	120
To the restoration of the Bourbons in France	97
To the present year (1896).....	81
Total age of the world.....	6,000

"TIMES OF THE GENTILES."

In the common version of the "Acts," Paul says, God gave unto Israel "judges about the space of four hundred and fifty years, until Samuel the prophet," Acts 13: 20.

This passage in disputed in the Revised version and Wesleys. Bishop Ussher makes the time of the judges about 350 years, and Smith's Bible Dictionary about 340 years. But Josephus and the Vatican and Syriac versions confirm the Authorized version; and the Diaglott (the result of seven years rigid study) also confirms the A. V., and adds: "The date given here is at variance with the statement found in 1 Kings 6: 1. The text in Kings has been corrupted by substituting the Hebrew character daleth for hay (he), which is very similar in form. This would make 580 years, instead of 480, from the exode to the building of the Temple, and exactly agree with Paul's chronology."

ODD-FELLOWS DESECRATE THE LORD'S DAY.

St. Paul, Minn., never witnessed worse profination of the Sabbath than on April 26, when the Odd-fellows celebrated their seventy-seventh anniversary. The order marched to the People's church, about a thousand strong, in full regalia, presenting says the St. Paul press a most imposing sight. Wherever they appeared the streets were lined with spectators. The auditorium of the church was reserved for the guests, who filled nearly every seat, excepting those in the wings occupied by the Rebekah lodges and the families of Odd-fellows. Several hundred of them were present, and in the main body of the great edifice the preacher had a solid Odd-fellow congregation to address. Dr. Smith read the parable of the Good Samaritan, taking occasion to explain that when he spoke on this subject a year ago and referred to the "thieves of the Eighth ward" he meant to cast no reflection on any residents of that ward, but on intruders, marauders and parasites, who, like the thieves of Jericho, had no residence nor families nor occupations there, but preyed on the prosperity of good citizens. He took his text from 1 Chron. 9: 27: "And they lodged round about the house of God."

"It may not be known that when Christianity was born in this world lodges were scattered all through the Roman empire. Both among Greeks and Romans there were special religious societies, protective associations and guilds of countless variety."

The preacher then stated that the first Christian churches were merely lodges and nothing more. Christianity met in secret, and had its signs, grips and passwords. For instance, one Christian would say: "I believe in God," and another would add the alternate clause, "Father of heaven and earth." Constantine found Christianity such a great political problem that he raised the order supreme among the other brotherhoods and made it official throughout the world. The original relation of Christianity and the lodge was more than vital; they were identical.

Dr. Smith tried to show that the church could not to-day supply the uses of the lodge. "An obligation of the early lodge," he said, "was that if a man did not work he should not eat. The discipline was very severe. Members had to practice religion in their business six days of the week. If that discipline could be enforced now every church in St. Paul would have to elect new officers.

THE PRESS A REFORM AGENCY.

Most assuredly we are living in the reading age of the world. From the levers and bolts and cranks of the printing press is going forth the greatest power to mould and reform public sentiment. We wish our readers to weigh these words of Rev. Chas. H. Rawson, editor of the *Sunday School Weekly* of this city:

The newspaper not a mean of reform? Happy it is for our civilization that such an idea was not generally discovered till now. Those moral upheavals which have shaken empires into republics and demolished the thrones of usurpers and tyrants in all the earth, accomplished their work through the potent influences of the press. If free speech be the lever, the printing press surely is the fulcrum, without which it could do little toward lifting the standard of human rights to a higher plain of civilization and enlightment. This is precisely why absolute monarchies always have hated and sought to control or destroy the newspaper. "Once upon a time," even in our own free America, pro slavery men understood this and acted upon it by smashing abolition presses, while often allowing abolitionists themselves to escape. Not a mean of reform, who says this? He has outgrown the earth, heaven is barred against him, and hell does not want him. Expose him to the world's ridicule in the pillory of creation. The newspaper not a mean of reform? Indeed, this cannot, and, as long as our pen can scratch a letter, it shall not be true. Lift the world up higher, higher, is the only true motto for any newspaper.

WOMEN'S DISCUSSION OF THE LODGE QUESTION.

One would hardly expect to find a discussion of the secret lodge question in the "*Western Poultry News.*" And yet as an illustration of how this question is coming to the fore, we notice for some time the ladies have been carrying on quite a practical discussion of the issue in that journal. Here is a sample letter from "Carrie," of Santa Anna, Texas:

"MY DEAR MRS. MICKEL:—I agree with Mrs. Thomas that it is real nice in our editor to give us space in his interesting paper in which to ventilate our ideas, and as the lodge is suggested as a subject, I will give my opinion. Yes, Mrs. Thomas, I fear there are not only a few, but scores of wives, who object to being pushed aside while there are men of the very lowest morals who are brought home for wife to prepare a supper for, and as soon as supper is bolted get up and ask, while getting into coats and hats, 'Ma, you are not afraid to stay at home with our babies till I get back, are you?' knowing all the while that if you expected to be eaten alive you would suffer untold tortures before you would admit you were afraid, when you knew he was going, anyway. They also add, before starting, 'I shan't be gone long to-night,' while the wife mentally says, 'Not longer than twelve or one o'clock, I suppose,' and shows a smiling face while she closes the door and stifles a sob to hide her heartache from the little ones who are waiting to be put to bed.

"The hubby usually has a very innocent and solemn expression on his face on Lodge night too,

as if his strength was not equal to the demands made upon it. I wonder sometimes if they think their wives are so dense as to not learn their different facial expressions, especially when she sees these same expressions from one to three nights out of every month for fifteen more or less years. I will add, before going further, that this does not apply to my John, for really he is an exception to the Lodge-going husbands. I will add, however, that when he joined the Masons the lodge where he joined was in a 'tight' (and some of the members have been tight off and on ever since, though he has not) for means to carry it on, and he, as well as some others, paid their dues for a hundred years in advance. Are you astonished? I assure you I was.

"My father, and I suppose all my male relatives and some of the females, who are old enough, belong to some lodge or other and some of them two or three—Masonic, Odd-fellows and mercy knows what else—and that alone is sufficient for me to be an anti-lodge woman, if there were no other reasons, and believe there are abundant reasons in my opinion why I think the Lodge a nuisance. If there were fewer Lodges to be maintained there would be more means with which to relieve distress when it appears. If each man (I say man, because women are usually admitted free, and in this day of fraud that which is obtained free is of very little value) would take the money, the initiation fees, monthly dues and incidental expenses pertaining to the different Lodges and invest the same in some profitable business. say steer yearlings or poultry, for instance, I feel confident that the family (and it is always for the benefit of the family that a man joins the Lodge, never for himself; oh, no!) would come nearer realizing something from the money invested than if the same amount was put into the different Lodges which are so generously supported by our husband.

"How much more independent would the family feel when sickness comes, as it is almost certain to do sooner or later, to have their own means of support than to have to go to the Lodge for assistance. I have known a few deserving families assisted by Lodge brothers and have known equally as many relieved by men who were never inside a Lodge room. As for myself, if I should ever need assistance, which I hardly think at all likely, though we never know what is in the future, still, if I should, I would prefer being assisted by some one who is not a member of any Lodge, for then I should look upon it as a 'good will' gift and not given because there was an oath almost demanding it.

"No, Mrs. Thomas, I do not think any wife would object to helping prepare for an entertainment where all the family could go for a pleasant evening, but it is very humiliating to work till you are all over in a tremble and then have the husband come in and give you a 'cold, clammy' kiss and start off to the 'blow outs,' as you so aptly term them, to be associated, as we so well know they will be, with men whose intellect and morals are not fitted to associate with the stable boy.

"No, Mrs. Thomas, I don't approve of Lodges. I expect some of the husbands will give me a scorching, but I am not a 'new woman,' consequently can have the last word. I trust some one else will give their opinion, too, and not let me be alone."

PERSONAL MENTION.

—Rev. A. J. McFarland D. D., of Beaver Falls, Pa., has been lecturing and preaching recently in New York City.

—Rev. P. B Williams says of James R. Sharp, of Blanchard, Ia: "That man is everlastingly posted. He is the best posted layman I have found in any church."

—If you have a friend whom you wish to interest without discussing the subject with him, why not have a few tracts, and now and then mail him your daily paper enclosing one?

—Mrs. M. B. Park of Alexandria, Neb., writes: "The dear *Cynosure* "Our Pole Star" is getting better all the time. Its Christian Endeavor and S. S. lesson discussions are especially helpful to us."

—Rev. J. R. Wylie, of Blanchard, writes that an hour before Bro. P. B. Williams lectured there a terrble storm came on; but for this there would have been a large audience. The lecture was of a high order. A Mason's wife who was present spoke in high praise of it. Bro. Wylie expects soon to write up the lodges of Blanchard for our readers.

—The *Preacher's Magazine* for May is a valuable and interesting number and deserves careful attention. Fifteen cents a copy, $1 50 per year. Wilbur B. Ketcham, Publisher, 2 Cooper Union, N. Y.

—Secretary P. B Williams made the *Cynosure* office a brief call Saturday A. M as he passed through the city en route to Frontier, Mich. He is the embodiment of health, faith and enthusiasm in the work. He reports his Washington, Iowa, meeting as the best in the State.

—A Western pastor writes: "Do not let up on Dr. Lorimer. He is the chief of humbugs. How can intelligent people stand such nonsense. It is enough to bring shame and contempt upon the house of God. Turn on the ex-rays and let the people see through the hypocrit.

—Bro. Geo. W. Pritts, of Scottdale, Penn., writes: "I still think the *Cynosure* is the best paper I am getting. I would not like to be without it. If I had the means I would like to send it to hundreds of people all over the country to inform them of the evils of secret lodges. Let us still trust in the Lord to devise means to overthrow this terrible evil. I trust you will get hundreds of subscribers; for the paper ought to be in every home.

—Rev. J F. Crozier, of Marchand, Pa., writes: "When asked what effect the Religious Amendment of our National Constitution will have on secret societies, my answer has always been, that it depends on whether secret societies are sanctioned by the Bible or not. If they are the Amendment will sustain them. If not, they must go down before it, as everything else that is immoral. I then give my opinion and testimony on the subject."

—Rev. Wm. Fenton of St. Paul, writes: "I am feeling somewhat encouraged and God willing, will attend the Annual Meeting. The First Swedish Lutheran church of this city undertook the disciplin of fourteen of its members for being members of secret societies. Last Sabbath the ban of excommunication was publicly executed upon six refractory members, upon which occasion one of the six arose in the congregation and signified his intention of abandoning the lodge and remaining in the church. And now one of the remaining five is seriously considering the matter of leaving the lodge and returning to the church. Let the churches be encouraged to do right, fear God and obey his Word and all will be well. God will have a separate people, and his name, his honor, his word and his church will be exalted in the earth."

—In referring to one of the large denominations of our land Bro. E L. Meaden, of Delaware, Ia., writes us these strong words of warning: "Truly it is a fallen church. The handwriting of God is upon the wall against her. She has folded that viper Freemasonry to her breast and by it received her death sting. Her greatness is of this world, her wisdom is carnal. Her very publications taste of the stagnation of death to those that are born of the Spirit of God. Jesus says, 'By their fruits ye shall know them.' Jesus Christ has all power in heaven and on earth and he will subdue all enemies and put them under his feet. It is in his power I rest, in his power I trust and under his protection I am safe. *Woe, woe, woe* be unto the inhabitants of the earth because of the plagues that are yet to come. Lodgery, that is the beast and his image will be cast into the lake of fire that burneth for ever and ever."

—Elder Rufus Smith is now again in Maryville, Mo., where he feels at home with old friends and neighbors. He wrote to us the day before he left Fairbanks, Florida: "The *Cynosure* of April 16th is before me and I feel that it is the last that will ever come to me in Florida. I think it has done me more good than any one paper I can think of. I was much comforted by the faithfulness of the good people of Knoxville, Iowa, in preventing the Masons from laying their Court House corner-stone. I was also inspired by seeing that face of Philo Carpenter. I hope you will let your readers see it once a year till Jesus comes; and also repeat the story of what he did for the Master. I expect to meet him on the streets of the New Jerusalem. I will say Brother Philo! Do you remember 221 West Madison street, Chicago? Then I will tell him what a grand move it was to donate that building to the National Christian Association. How I would like to attend the Annual Meeting but cannot see how it is possible."

—Rev. Amos J. Bailey, superintendent of the Congregational Home Missionary Society at Seattle, Wash., writes: "The Seattle Association of Congregational churches and ministers met May 5 and 6 in the Edgewater church. The program was a good one, and the parts were all taken. On the topic, 'Only one in six of our men in our churches—why?' The writer of the paper prepared the way for a lively discussion of the secret society question by offering as one reason why men are not in the churches, that they are in the secret societies instead. Many short speeches were made, some denouncing secret societies, and some apologizing for them. But the sentiment of all was that, as things are, membership in the secret societies does keep many men out of the churches. One remedy suggested was to devise some means by which the benefits of insurance and 'sick benefits' may be provided by the church. The discussion would not have satisfied an old war-horse in the anti-secret society movement; but it was a hopeful sign of progress to those who understand that most reforms reach the frontier slowly, and take possession of the people only in a limited way when discussion is first introduced."

REFORM NEWS (*Continued from 5th page*).

ternity who stoutly affirm that the Royal Arcanum is not a religious institution, but simply a mutual benefit and insurance society. But this young man has now disclosed the fact that that institution has an abominable religion in a secret place—a religious compound of paganism and Christianity—an abomination in the sight of God. (Deut. 27:15) Is not God's curse upon the man who put it there? If a Christian joins that fraternity does he not find himself "unequally yoked with lying hypocrites as well as unbelievers?

If another member of the order says that they are not answered truly, then let the question be settled by showing us the ritual; until then the word of one member of the order is as good to us as that of another and we shall believe that the Royal Arcanum is but another of the many traps and snares of the devil to entrap and utterly ruin the souls of men by means of a false religion, and defeat, if possible, the plan of God to save his people. W. FENTON.

BOSTON MINISTERS MEETING.

BOSTON, Mass., May 4, 1896.

EDITOR CYNOSURE:—Some at least of your readers will be interested to know that the topic at this mornings ministers meeting in Dr. Harshey's church was the relation of secret fraternal societies to the church of Christ. After an introductory essay of twenty minutes in justification of the orders the question went to the house where there was no lack of speakers. The pros and cons were given in brief and the discussion became so interesting that time was extended. Everything was in excellent spirit and it was quite evident that our Presbyterian brethren within and without the lodge are capable of receiving as well as giving "hard hits" and keeping perfectly "sweet."

Doubtless there was a difference of opinion as to which made the best defence, but for one I was gratified with even a partial ventilation of the subject. Rev. S. McNaugher of the First R. P. church was chosen president for the next six months and the session closed by singing the 100th Psalm. JAMES P. STODDARD.

SECRETARY P. B. WILLIAMS' APPOINTMENTS

IN INDIANA, OHIO AND MISSOURI.

Harlan, Indiana, Sabbath, May 17.	
Bloomdale, Ohio, Monday, May 18,	8:00 P M
Rising Sun, Ohio, Tuesday, May 19,	8:00 P M
Lindsey, Ohio, Wednesday, May 20,	8:00 P M
Fremont, Ohio, Thursday, May 21,	8:00 P M
Cridersville, Ohio, Tuesday, June 2,	8:00 P M
Blue Springs, Mo., Thursday, June 4,	8:00 P M
Denison, Kansas, Friday, June 5,	8:00 P M
Lyons, Kansas, Saturday, June 6,	8:00 P M

THE VITAL STRUGGLE

IT IS BEING MADE BY THE HALF STARVED CLOTHING WORKERS.

A Condition In Chicago Which Is a Disgrace to a So Called Christian Civilization—Noble Work of Hull House—From Azure Skies to Smoke and Strife.

[Special Correspondence.]

From the breezy mountain tops, where the pure air and azure skies clear away all vapors from mind and spirit, and where but faint echoes from the busy world beyond come up to us in our lofty solitude, down to the fog, smoke, confusion and contention of a great city is a wonderful step. Thirty years ago the accomplishment of such a journey was the event of a lifetime. Today it is a swift transformation scene, so rapidly do we glide along that old trail which was once the scene of much that was tragical, pathetic and heroic. Up there our sight grows far and intense gazing across vast stretches of rugged valley to great, dim mountains in the distance. We learn to look to nature for inspiration and within for new thoughts. The majestic calm of grandeur and loneliness gives a new tone to our natures. When we reach the peopled centers again, we seem sadly out of tune with the commotion and stir of populous life.

Not that one is entirely free from the sorrows of civilization among the free, solitary mountains. Poverty makes its curse felt there, as in the busiest centers. All around are marvelous treasures locked safely away from man's spoliation, for no one there commands enough of the wealth already produced to open the mighty doors of rock. The scattered ranchers live hard, lonely lives, because they cannot exchange their own productions for those that would bless and refine them. Miners hang about their rude cabins gloomy and idle, since silver does not pay for its own digging. There are children who are barely clad and coarsely fed, who know little of instruction or amusement as city children know them. Yet they wander over the hills and rocks free as the goats and burros that are their companions, and fear no "foreman" or rattling machine. Every one has sufficient of something to eat and some sort of a shelter over his head. The terrible stress of industrialism is not felt in its intensity as here.

Once in the midst of the turmoil, the clash and clamor of the eternal struggle strikes upon the unaccustomed ear with startling force. The various trades are battling step by step for every inch wrested from the grasp of capital, the building trades have several fights on hand, and other important contests are under way. But the most desperately waged war is being fought between that ever abused class which is constantly sinking to the lowest standard compatible with human existence, and the employers. There is nothing so pitiable, so despairing, so weighted with misery as a strike among the sewing people. It is so like the desperate struggle of some dying creature—hunted and worn to the last remnant of its strength.

The noble women of the Hull House have taken up their cause with the earnestness and zeal which characterize their work. They know and feel the suffering of these poor, patient workers as no one else besides the workers themselves can. From pure love of humanity these women give freely of their time, labor and substance. Beginning with the desire to improve the minds and morals of the commonest workers, they have come by rapid transpositions to deal with economic conditions almost entirely. They have realized that brains and bodies worn to exhaustion and never sufficiently nourished are poor subjects upon which to make mental and moral experiments.

And what terrible conditions they have found among the garment workers! Think of what they have seen where the stitchers herd together and fight death hour by hour with the points of their needles! In their investigations they have found men working early and late for $3 a week, women for $1, and children for 30 cents! Five dollars per week for men has been deemed good wages during the past winter, and women who could earn $3 were counted fortunate. Think of the cost of rent, fuel, the coarsest of food and the poorest of clothing, and try to imagine the lives these workers lead! I used to think I was drawing dark pictures 12 years age in describing the realities of factory life as it existed then, but they were not half so dark as they appear today. The endurance of these patient toilers is something wonderful.

But at last they have been moved to resistance here as their brother workers were in the east, though not so directly for an increase of prices as against the threatened destruction of their union. The manufacturers, not satisfied with having their work done at starvation rates, would treat their employees with the lordly insolence of old feudal barons and crush out every attempt at organization on the part of the workers for their own defense. They must remain completely at their mercy and assert no rights that are not graciously given to them.

The union, which is still young, has been some little defense at least against utter ruin. It promises to be more of a barrier in the future if it can be preserved. It has secured better work rooms and greater security against fraud. It has created a feeling of fraternity, an aspiration, some degree of understanding of the spirit of independence. The mere existence of a union gives its members hope, courage and a desire for better things. With a well established union no class of workers need be utterly hopeless. With none there is scarcely a refuge this side of the pauper's grave that awaits them. As one of the ladies of the Hull House expressed it, "The destruction of their union means utter chaos to them." But this the manufacturers have resolutely set out to do. With some 16,000 workers staving out for the bare right to unite in their own interests, they have determined at any cost to defeat them. Should the strike fail, nothing in the world stands between their rapacity, or the "necessities of commerce," as they express it, and their wretched employees. The very desperateness of the situation renders the strikers courageous, for now they have nothing but a hope. Before they struck they had a pittance and hard toil. To yield would mean starvation and drudgery without hope, so in want and suffering they are still waging their grim and silent warfare.

The Hull House workers have investigated their claims and the position of the manufacturers thoroughly and are satisfied that today, as it has been for years, no class of workers is as poorly paid as these, the makers of clothing, and they openly charge the manufacturers with the responsibility of the deaths of men, women and children through want and privation because of their haughty refusal to treat with the union or submit to a board of arbitration. A "citizens' committee," having its inception at the Hull House, was organized early in the strike for the purpose of providing for the most extreme necessities.

Statements and appeals have been issued, to which liberal responses have been made. But the newspapers are of late very silent on the subject, and interest is dying out, though the suffering goes on. Many do not know but that the trouble is settled or that the great need has passed away in some indefinable way. But the poverty is more bitter than ever, and the imperativeness of holding out more decided. Those who believe in the principle of union in action against the encroachments of capital cannot afford to see this union destroyed. The poverty and wretchedness of the slaves of the needle have become proverbial. Let there be no greater depths into which they shall sink in these days of universal enlightenment and progress.

LIZZIE M. HOLMES.

Chicago.

Powers of Trades Unions.

The Maine principle which governs the trade union in its relation to the employer has received a new interpretation at the hands of the courts. Judge Clement of the supreme court of Kings county, N. Y., in the case of Bandmaster Lucien Conterno against the Musical Mutual Protective union of Brooklyn has handed down a decision which supports the right of a union to control the action of its members.

Mr. Conterno denied the right of the union to dictate the employment or the dismissal of his employees. So, under the rules of the union, he was called to account. In August he was before the union court, Alexander Bremmer, presiding, solemnly indicted, found guilty and fined $100. Still continuing "defiant and contumacious," he was again tried, in December, for having failed as a member of the union to obey the orders of its court and suspended from membership.

Conterno then sued the union for $5,000 damages, alleging that he would lose that amount by the enforced violation of his own 12 months' contract with the nonunion men. His counsel obtained a temporary injunction forbidding the union from interfering with the work of the union men in Conterno's band, or taking any action prejudicial to his interests.

Counsel for the union moved on Feb. 14, before Judge Clement, for the vacation of the injunction and of the whole suit. The court granted the order.

Canadians Will Cut Loose.

At a meeting of the executive committee of the Knights of Labor and other prominent labor men held in Ottawa it was decided to form a Canadian federation of labor having no connection with the United States labor organizations and to organize at once. Canadians believe there is no longer anything to be gained by their connection with the international association, since the alien law as enforced by the United States prevents a Canadian member of affiliated bodies from obtaining employment in the States.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning May 17. Comment by Rev. S. H. Doyle.

TOPIC.—How God rewards those that do his will.—Math. xxv, 31-46. (A union meeting with the juniors suggested, to be led by the junior superintendent.)

In the lesson for our study and application we have before us a picture of the grand concluding act of the several judgments described in the discourses immediately preceding. The picture drawn is not a parable or an allegory, but a solemn, awful reality. The words were spoken by the Lord Jesus Himself, who is to be the Judge of the world, only two days before His death for the world.

The beginning of the rewards of God to those who do His will consists in their separation from those who have not done His will. In this world the wheat and tares grow together, but in the judgment the separation takes place. All nations shall be gathered before Christ, the Judge. Then He shall separate one from another as the shepherd separateth the sheep from the goats. To one He shall say, "Come, ye blessed of my Father," and to the other, "Depart from me, ye cursed." This is the separation.

To one class of those who stand before Christ in the day of judgment He will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Here is the last and greatest reward of those who serve God—of those who do His will. It is a place prepared for them from all eternity—heaven! God rewards those who serve Him in this life. He gives them peace of conscience, joy in the Holy Ghost, blessed fellowship and communion with Christ and His saints, contentedness in various conditions and surroundings of life, but the great reward held out by the Bible to all those who are faithful to Christ is heaven. And when we study the Bible and learn what it has to say about heaven, we can realize to some extent the joy and happiness laid up for those who are faithful to God. Yet we cannot realize all, for "eye hath not seen, nor ear heard, neither hath it entered into the heart of man" what God has in store for those who love Him and serve Him.

The condition of the reward is that we serve Him. "Inasmuch as ye did it," says Christ. "Not every one that sayeth 'Lord, Lord,' shall enter into the kingdom of heaven, but he that doeth the will of My Father who is in heaven." Are we doing God's will? Are we serving Him by serving those whom He has made and for whom His Son died?

Bible Readings.—II Chron. xv, 7; Ps. xxxi, 23; Prov. xi, 18; xxv, 21, 22; Dan. xii, 3; Math. xix, 21; John xiv, 1-3; I Cor. ix, 24, 25; II Tim. iv, 7, 8; Heb. xi, 24-26; Jas. i, 12; I Pet. v, 1-4; Rev. ii, 10; xxi, 7; xxii, 12.

To Get to Heaven.

Here is a Christian Endeavor testimony given by a Chinese Endeavorer in a meeting of a Chinese Christian Endeavor society on our Pacific coast. There is first rate philosophy in it.

"I will explain how to go to heaven. Remember how I found the way to cook. First I make some cake. I do not know how much eggs and how much sugar. Sometimes good and sometimes bad. After while I ask friend all about make cake. He good cook. He tell me how much eggs, how much flour and how long bake. Then I have no trouble. So ask Jesus how to go to heaven. He tell me and I have no trouble."—Golden Rule.

The Advance of the Bible.

The advance of the Bible among the nations is marvelous. Five hundred millions of people who 100 years ago knew almost nothing about it now have the exalted privilege of studying it in their own language. It will not take 50 years more for this book of God to become the light of all the homes of earth.—Philadelphia Methodist.

Sufficient Unto the Day.

Do not carry tomorrow's burden today, for the morrow shall carry its own. Sufficient unto each day are the burdens thereof, and according to each day's need shall strength be given to those who ask it.—Reformed Church Messenger.

Broaden Your Sympathies.

Broaden your sympathies by personal contact with and earnest service of all classes and conditions of men.—Christian Leader (Universalist).

The Difference.

The irreligious man is an imperfect creature. The irreligious woman is a monster. — Professor John Stuart Blackie.

Bad Man's Example.

A bad man's example often does more good than a good man's precept.—Christian Instructor.

Three Graces.

A "means of grace" that brings no grace is a disgrace.—Christian Standard.

The Saviour.

I've found a joy in sorrow, a secret balm for pain,
A beautiful tomorrow of sunshine after rain.
I've found a branch of healing near every bitter spring,
A whispered promise stealing o'er every broken string.

I've found a glad hosannah for every woe and wail,
A handful of sweet manna when grapes of Eshcol fail.
I've found a Rock of Ages when desert wells are dry,
And after weary stages I've found an Elim nigh;

An Elim with its coolness, its fountains and its shade,
A blessing in its fullness when buds of promise fade.
O'er tears of soft contrition I've seen a rainbow light,
A glory and fruition so near, yet out of sight.

My Saviour, thee possessing, I have the joy, the balm,
The healing and the blessing, the sunshine and the psalm,
The promise for the fearful, the Elim for the faint,
The rainbow for the tearful, the glory for the saint!

—Selected.

Mrs. Livermore.

A reception was given to Mrs. Mary A. Livermore by the Massachusetts army nurses on March 18 at the headquarters of the Woman's Relief corps in Boston. Distinguished guests were present. The

Massachusetts Army Nurses' association, auxiliary to the national association, was formed, with Mrs. Fannie T. Hazen of Cambridge as president; Mrs. Jane M. Worrall of Boston and Mrs. Ellen W. Dowling of Melrose, vice presidents; Mrs. Marguerite Hamilton of Wakefield, secretary; Miss Mary J. Putnam, treasurer. Mrs. Livermore was elected an honorary member, with the privilege of voting on all questions. It was decided to send greetings to Miss Clara Barton, with an invitation to her to become an honorary member.—Boston Woman's Journal.

The Club Movement.

Mrs. Ellen M. Henrotin contributes an interesting sketch of "The General Federation of Women's Clubs" to The Review of Reviews. The club movement among American women began about 40 years ago. Women realized that the progress of industry and art threatened to wrest from them the opportunity of earning a livelihood because they were not fitted in mind and body to cope successfully with the revolutionized conditions, and they began to reach vaguely for some educational force outside the club. Here study soon ceased to satisfy, and practical work was undertaken. By a process of gradual evolution the clubs enlarged their scope until the club calendar covered civics, economics, reform and education. In addition the financial element has crept in. Many of the women's clubs are almost business corporations, so large is their income and so important their financial management. The responsibility of handling money for others is an excellent training for women. The general federation is the latest development of the great movement for voluntary association.

Newest Mourning Bonnets.

The widow's bonnet in mourning continues to be either the Mary Stuart or the capote, shape simply covered with English crape, having the white ruching in front and with dull black ties. The veil of course hides all but the extreme edge of the bonnet. For lighter mourning, where no veil is worn, the small poke shapes are seen having their edges defined with dull jet and decorated with high loops of dull black ribbon. The silk bonnets, no matter how light the mourning may be, are no longer counted good form. The French milliners are using quantities of dull jet and much silk crape upon crape bonnets, but this rather elaborate style of trimming for mourning is not counted good form by either the English or American milliners. One rule always stands—a mourning bonnet should always have ties of the dull shade of black ribbon.—Ladies' Home Journal.

Women Physicians Wanted.

The Women's Society For the Promotion of the Welfare of the Insane, in New York, is endeavoring to have women members added to the state commission in lunacy and boards of managers of state hospitals, as well as having women physicians appointed to serve in the hospitals.

Dr. Phœbe J. B. Waite and Dr. Amelia Wright of New York city made an argument before the assembly general laws committee.

They advocate a material change in the administration of the state hospitals and propose that the commission shall be increased from three to five members, two of whom shall be women; that there shall be two physicians on the commission, one of whom shall be a woman; two lay members, one of whom shall be a woman, in addition to a member who shall be a practical business man.

Forty Resolute Women.

According to accounts in western newspapers, No Man's Land, once the refuge of criminals in the southwest, because none of the surrounding states or territorial courts had jurisdiction over it, has been changed into a rich agricultural and stock country, largely through the work of 40 resolute women, who are now in charge of the 38 public schools of Beaver county. Seven of these young women teachers met in Beaver City recently and organized the Panhandle Cattle company, intending to invest their surplus earnings from teaching in the cattle business. Probably the 40 young women in that territory will join in this enterprise. Over 30 of them have taken claims of 160 acres each on the Beaver river, and will till the soil in summer and teach in winter. They receive $30 per month for teaching a six months' term.

ALCOHOL AND CRIME.

Voluntary Intoxication Is Neither an Excuse or Palliation For Misdeeds.

The court of appeals, through Justice Morris, recently pronounced a most wholesome doctrine of criminal law in passing on a murder case that involved the question of how far a crime may be excused because of the intoxication of the defendant. There is a perverted sense of charity in some quarters that pleads for mercy for a man who robs, shoots, cuts, assaults or otherwise offends while drunk. It is urged that the drink habit is a disease, that the influence of strong liquor is to make a man an irresponsible agent and therefore that intoxication must in criminal matters be likened to insanity and must be extended quite the same as a palliation of the offense. This doctrine is plainly dangerous, tending at once to increase both drunkenness and crime. It has obtained a certain vogue in some of the lower courts, and this, it is urged, has spread a belief among the criminal classes that liquor is regarded by the law as an excuse for all sorts of offenses. The holding by the court of appeals is of such force and expressed with so much certainty that it should be spread abroad as widely as possible to check the unfortunate tendency that all too plainly exists. Justice Morris, in upholding the action of the court below, said:

"We hold emphatically as the law of the District of Columbia that volvntary intoxication is neither an excuse nor a palliation for crime. Voluntary intoxication is itself a crime, at least in morals, if not always in law. It is always at least a vice. And it would be subversive of all law and all morals if the commission of one vice or crime could be permitted to operate as an excuse or palliation for another crime."

This is definite language that may be understood by all, whether versed in the law or not. It is an eminently wise decision, and it gives the courts of inferior jurisdiction in the District ample ground for some effective reformatory work. The process should begin in the police court, where drunkenness and petty crime commonly go hand in hand. It should follow the course of justice through the grand jury to the criminal courts in special term, and so on up to the tribunals of last resort. When men are brought to a clear, definite understanding that intoxication is held by the law to aggravate instead of to excuse a crime committed under the influence of liquor, they may be less easily tempted by the bottle.—Washington Star.

WHY BERNHARDT LOOKS YOUNG.

She Has Always Abstained From Wine and Other Alcoholics.

Sarah Bernhardt, who at 60 looks like a woman of 40, attributes the preservation of her youthful charms to the fact that she has always abstained from wine and from alcoholic contrivances of any sort. This item is commended to the attention of those "great dailies" of the metropolis that have been scolding and railing at the board of education for instructing school children in the evil effects of alcohol. By the way, from the zeal with which the average New York editor advocates the unrestrained sale of liquors on Sunday, and from the spirit with which he resents the instruction of young boys and girls in the deleterious effects of wines and beers and whiskies, one would imagine that alcohol and all the things made from it are among the most beneficent agencies of civilization.

The writer has no intention of posing as an advocate of total abstinence, but it is just as well to remind people now and then that every sensible man, even the "moderate drinker," recognizes that about nine-tenths of the evils of the world are directly traceable to strong drink.—New York Illustrated American.

Can Drink or Let It Alone.

The man who can drink or let it alone is again with us. He is a genial sort of a fellow, and it might be harsh to roll him together as a scroll or to boil him in oil, or bake him over a slow fire, as he deserves. He feels sorry for the slave to rum. "Why," says he, "all you need is the will power. When I want to quit, I will surely quit." The day will come when he will quit, sure enough. The coroner will be notified when the time comes, and there'll be a nice inquest with home comforts and all modern improvements, and if our friend is rich the verdict will be that he died of heart failure. If he is poor, it will be that he died of alcoholism. The man who can drink or let it alone is worth studying. —Heyworth Reporter.

A Standing Disgrace.

The bishop of London recently, in introducing the temperance delegation to the prime minister, pointed out that, whereas it takes 1,000 people to support a baker's shop, and 700 or 800 to maintain a butcher, both dealing in the necessaries of life, there is in many parts of Great Britain a public house to every 100 or 120 inhabitants. This is a standing disgrace to the country.—Exchange.

Fire Among Powder.

I know much is said about the prudent use of ardent spirits, but we might as well speak of the prudent use of the plague, of fire handed prudently around among powder, of poison taken prudently every day, or of vipers and serpents introduced prudently into our dwellings, to glide about as a matter of courtesy to visitors and of amusement to our children.—Lyman Beecher.

Notes About Drink.

Of 711 inquests held in the southwestern district of London last year 85 had verdicts of excessive drinking.

The collector of revenues at Sitka wants the sale of liquor licensed in Alaska—where at present such sale is illegal—and has been before the senate committee on territories.

SABBATH SCHOOL.

LESSON VIII, SECOND QUARTER, INTERNATIONAL SERIES, MAY 24.

Text of the Lesson, Luke xx, 9-19—Memory Verses, 13-16—Golden Text, Luke xx, 17—Commentary by the Rev. D. M. Stearns.

9. "A certain man planted a vineyard and let it forth to husbandmen and went into a far country for a long time." Our last lesson seemed to have a special reference to the present age or the time between Israel's rejection of their King and His return to take the kingdom. This parable seems rather to cover the whole history of Israel, including their treatment of the prophets and their rejection of the King.

10-12. This account of the treatment of His servants will cover the whole period of the prophets. The fruit He desired was righteousness, and that Israel should make Him a name among the nations of the earth, that all nations might know Him for their good. But read the story in Isa. v, 7-25, and in Ezek. xiii, and see what they gave Him instead of righteousness. As to their beating and shamefully treating the servants, just listen to a few testimonies: "Asa was wroth with the seer and put him in a prison house." "Zedekiah came near and smote Micaiah upon the cheek." "And they conspired against him (Zechariah) and stoned him with stones at the commandment of the king in the court of the house of the Lord." "Then Pashur smote Jeremiah, the prophet, and put him in the stocks." "Then took they Jeremiah and cast him into the dungeon" (II Chron. xvi, 10; xviii, 23; xxiv, 21; Jer. xx, 2; xxxviii, 6). No wonder that James by the Spirit writes, "Take my brethren, the prophets who have spoken in the name of the Lord, for an example of suffering affliction and of patience (Jas. v, 10). The Lord is now looking for the fruit of the Spirit in those who have become branches in Him who is the True Vine, and through whom He desires to bear much fruit to the glory of God. Does He find it? If not, why? Let each answer for himself unto the Lord.

13. "Then said the lord of the vineyard: What shall I do? I will send my beloved son. It may be they will reverence him when they see him." In Isa. v, 4, He asks, What could have been done more to My vineyard that I have not done in it? And here at a much farther stage He asks, What shall I do? Then determines to send His Beloved Son, not to punish, as well He might, but to save and bless even such rebellious ones. God, who once spoke by the prophets, hath at last spoken by His Beloved Son, to whom He gave this title both at His baptism and at His transfiguration. Behold what manner of love, what long suffering, what forbearance, what yearning over the erring and rebellious ones. Hear Him, even through the prophets: "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? (Hos. xi, 8.)

14. "This is the heir; come let us kill him, that the inheritance may be ours." Joseph's brethren said: "This dreamer cometh. Come now, therefore, and let us slay him and cast him into some pit" (Gen. xxxvii, 19, 20). It seems impossible that human nature could be guilty of the baseness of Joseph's brethren, and of the brethren of our Lord, the Jews, who treated Him as He here describes. Think of men enjoying property that cost them nothing, then of their refusing to thank the owner by rendering him some fruit, then of their actually conspiring to kill the owner and take the property into their own hands.

15. "So they cast him out of the vineyard and killed him. What, therefore, shall the lord of the vineyard do unto them?" Our Lord describes what He knew they would actually do, for He had often foretold it. What an illustration of the fact that the carnal mind is enmity against God. But, believer, let us apply it; let us see ourselves in this awful picture. The Lord Jesus has bought us for His peculiar property that He may be glorified in us. Now, is He enthroned in the heart that He has bought for Himself, or is He as good as cast out? Lest we be as guilty or more guilty than the Jews, let us give Him cheerfully the whole being for His pleasure (Rom. xii, 1, 2).

16. "He shall come and destroy these husbandmen and shall give the vineyard to others." In Math. xxi, 43, the words are, "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." Israel, having failed to receive her King, has been for the present set aside as a nation, while God is gathering out of all nations a people for His name who shall be joined to Christ and return with Him when He shall come in glory for the restoration of Israel and of all things spoken by the prophets. The great question for the church and for every individual believer is, Am I bearing fruit unto God?

17. "What is this, then, that is written, the stone which the builders rejected, the same is become the head of the corner?" This is from Ps. cxviii, 22, and points to the time when the nation shall say, "Blessed be He that cometh in the name of the Lord" (Math. xxiii, 39; Ps. cxviii, 26). "It shall be said in that day: Lo, this is our God! We have waited for Him, and He will save us. This is the Lord. We have waited for Him. We will be glad and rejoice in His salvation" (Isa. xxv. 9). Our Lord was always calling attention to what was written. He had implicit confidence in the Scriptures. He always appealed to them. He made people answer their own questions by His. "What is written? How readest thou?"

18. "Whosoever shall fall upon that stone shall be broken, but on whomsoever it shall fall it will grind him to powder." This takes us back to Isa. viii, 14, 15, where we read that He shall be to some a sanctuary, but to others a stone of stumbling and a rock of offense. In Isa. xxviii, 16, we read that He is a sure and tried foundation stone as well as a precious corner. The whole is summed up in I Pet. ii, 4-8. The grinding to powder probably refers to Dan. ii, 35, and the time of His coming to judge the nations. He is now a place of refuge and a sure foundation to all who receive Him. He is a rock of offense to all who will not have Him, but when He comes in glory He will surely crush all His enemies.

19. "And the chief priests and the scribes the same hour sought to lay hands on Him." They had long before determined to kill Him, but now their hour is drawing nigh, and yet they cannot lay a finger on Him until God's appointed time. Then He will let them take Him, that their wicked hands may accomplish that which the counsel of God determined before to be done (Acts iv, 27, 28). Not even satan himself can touch a child of God without God's permission, and there must be a needs be for all that comes to every child of God (Ezek. xiv, 23.)

IN LINE FOR M'KINLEY

INDIANA REPUBLICANS THREE TO ONE FOR THE MAJOR.

About the Way the Viva Voce Vote Stood and No One Called for a Division—What the Platform Says on the Currency—Harrison Stays Away.

INDIANAPOLIS, May 8.—"Believing, as we do, in a protective tariff, the leading issue before the people, we favor the nomination as president of the United States of the man who perfectly represents a protective tariff and the cardinal principles of the Republican party; a man who has devoted his life to the defense of his country in war and in peace. * * * A man who, with the resistless shibboleth, 'Protection and prosperity,' has challenged the attention of the commercial world and won the support of every patriotic workingman of our country; whose life and work, open as a book, are in themselves a platform, and whose very name is magic. That loyal American citizen, soldier, statesman and Christian gentleman is William McKinley, of Ohio; and the delegates to the Republican national convention selected by this body are directed to cast their vote for William McKinley as frequently and continuously as there is any hope of his nomination." That was the reply the Indiana Republican convention gave to the question: "Instructions or no instructions?"

And it was done without trouble. There was no "fight," and so well had the individual delegates known what was going to happen that as soon as it was done it was forgotten—it had simply been a matter of course with the vast majority of delegates. They were like the young woman who when asked by the preacher if she would "take this man for her wedded husband" said: "Why that's what I came for." The platform embodying the instructions was adopted by a viva voce vote and without division, the chairman's decision that the motion to adopt had carried being received without a challenge. General Harrison did not make his eagerly-expected speech to the delegates and did not visit the convention at all.

Plank on the National Finances.

The great question, which was no question and never had been a question except in the minds of the wiseacres, being settled the next matter of interest in the convention is what it said as to finances. The financial plank is as follows: "We are firm and emphatic in our demand for honest money. We believe that our money should not be inferior to the money of the most enlightened nations of the earth. We are unalterably opposed to every scheme that threatens to debase or depreciate our currency. We favor the use of silver as currency, but to the extent only and under such regulations that its parity with gold can be maintained, and in consequence are opposed to the free, unlimited and independent coinage of silver at a ratio of 16 to 1." As to the rest of the declaration it is a standard Republican one on pensions, tariff, immigration, etc.

It took six ballots to nominate a candidate for governor, and when he came to the front he was not one of those who had been looked upon as a winner. Mount was the man by the following vote which was made unanimous on motion of Griffin: Mount, 763; Friffin, 302; Doxey, 251—rest of the votes scattering. Attempts to adjourn were defeated and W. L. Haggard, of Tippecanoe county, was nominated for lieutenant governor; W. D. Owen, of Cass, for secretary of state; A. C. Dailey, of Boone, for auditor; Fred J. Scholtz for treasurer.

DEMOCRATS OF NEW JERSEY.

Strong for the Gold Standard and Cleveland Administration.

TRENTON, May 8.—The Democratic convention met here and elected four delegates-at-large to the national convention at Chicago as follows: United States Senator James Smith, Jr., of Essex county; ex-United States Senator Rufus Blodgett, of Monmouth; ex-State Chairman Allan L. McDermott, of Hudson, and ex-Judge Albert Tallman, of Gloucester. The election of sixteen district delegates was also ratified. The platform adopted declared strongly for a gold money standard, and warmly indorsed the administration of President Cleveland.

The fact that Cleveland has not expressed himself as willing to accept the nomination was the only thing that prevented an effort to instruct the delegates for his renomination. The Cleveland sentiment in the convention was strong and the effort might have proved successful had it been made. No effort was made to instruct the delegates, but much enthusiasm was evoked by the chairman's mention in his speech of the name of ex-Governor Russell, of Massachusetts. Among the elegates from the southern portion of the state the sentiment is largely for ex-Governor Pattison, of Pennsylvania.

Thirty Thousand Dollar Fire at Peoria.

PEORIA, Ills., May 11.—Fire destroyed the principal business block in Wyoming, Stark county, including the following buildings: G. G. Davis, drugs; L. Fuicks, clothing; H. J. Cosgrove, grocer, and W. G. Snyder, meats. Loss, $30,000; insurance, $17,000. Several firemen were slightly injured.

Sale of a Railway Ordered.

SPRINGFIELD, Ills., May 8. — In the United States circuit court Judge Allen entered an order for the sale of the Jacksonville, Louisville and St. Louis railroad on Wednesday, June 10, 1896, at Jacksonville under a decree of foreclosure.

How A Woman Paid Her Debts.

A lady in Lexington says: "I am out of debt, and thanks to the Dishwasher business In the past six weeks I have made $530 00. Every housekeeper wants a Dishwasher, and any intelligent person can sell them with big profit to himself. The Dishwasher is lovely; you can wash and dry the family dishes in two minutes, and without wetting your hands. You can get particulars by addressing The Mound City Dishwasher Co., St. Louis, Mo. There is big money in the business for an agent. I expect to clear $4 000 the coming year. I need the money; why not make it. MISS C. E.

The Detroit and Cleveland Steam Navigation Company's steamers are now running daily (except Sunday) between Detroit and Cleveland When traveling East or West, North or South, try to arrange to take advantage of these luxurious steamers between Michigan and Ohio. If you are contemplating a summer outing, write A A. Schantz, G. P. A., Detroit, Mich., for illustrated pamphlet, which gives full information of a trip to Mackinac via the Coast Line.

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1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
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4 Harness Needles.
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1 Bar Solder.
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THE PRAIRIE STATE.

NEWS OF INTEREST TO THE PEOPLE OF ILLINOIS.

Telegraphic Items Received from Various Portions of the State Which Will Let the Readers Know What Is Going On—Crimes, Casualties and Other Matters.

SPRINGFIELD, Ills., 6.—There is trouble in the Uniform Rank, Knights of Pythias, over the action of the supreme officers changing the biennial session of the supreme lodge from Minneapolis, where it was located by the supreme lodge at the biennial meeting in 1894, to Cleveland because the railroads would not give the knights the same rate of 1 cent per mile that they offered the Grand Army of the Republic. The Grand Army meets at St. Paul the first week in September, and the Knights of Pythias could have changed their date to one week later and secured the desired rate. But this Supreme Chancellor Ritchie and Major General Carnahan of the Uniform Rank declined to do.

Major General Carnahan issued no orders, however, for the holding of the encampment, and in consequence no national encampment will be held this year. The state assembly of the officers is to be held at Chicago May 18, when they will decide whether they will attend the brigade encampment at Minneapolis or the one at Cleveland, or whether they will hold one in this state. The action of the supreme officers in making the change from Minneapolis to Cleveland is being generally condemned. The matter will come up at the next meeting of the supreme lodge. If the action of the supreme officers is sustained the national encampments of the uniform rank will probably be done away with.

GAS EXPLOSION AT PEORIA.

Four Persons Hurt and Considerable Property Destroyed.

PEORIA, Ills., May 11.—A gas explosion Friday caused $6,000 damage to the commission house of Thomas & Co. and seriously injured A. N. Thomas, Thomas Ballantine, Miss Lou Drake and James Brehm. South Washington streeet is being paved and the gas company is running mains to all the buildings. In the Thomas & Co. building they neglected to place a plug on the end of the main. The gas escaped rapidly, and finally reached the banana room, in which a fire is constantly kept. There was an explosion, heard for many blocks.

A. N. Thomas, the proprietor, was blown through a plate glass window, but fortunately was not seriously injured. Thomas Ballantine, city editor of The Journal, was badly injured by falling glass and a big desk which dropped on his legs. He was weak from the loss of blood and was removed to his home. Miss Lou Drake, the stenographer, was badly cut about the head by falling glass, and James Brehm, the shipping clerk, was badly burned and bruised. His case is the most critical, but it is though he will recover.

Report on Illinois Wheat.

SPRINGFIELD, May 11.—The Illinois state board of agriculture has issued a crop bulletin as follows: Growing wheat, northern section, 96 per cent, a seasonable average; central, 90 per cent; southern, 83. The small area seed last fall will reduce the crop. The crop looks better since the spring rains. Old chinch bugs are doing much damage in many sections. Hard rains are badly needed to kill them The Hessian fly has done no damage yet.

QUIET DAY AT MILWAUKEE.

No Cars Run and No Rioting—State Arbitration Board at Work.

MILWAUKEE, May 11.—Expressed fears of disturbance yesterday, growing out of the street railway strike, were unfounded. The day was the quietest Sunday Milwaukee has seen in months. No cars were run and there was no rioting. The strikers, nearly 1,000 in number, paraded the streets in the morning, and in the afternoon a committee of the union stated its case to the state board of arbitration.

Today the company will be heard. The strike, however, is believed to be practically over. The company has all the men it requires to operate its cars and refuses to treat with the strikers in any way.

Sentenced to Death.

HAVANA, May 11.—The five men caught with the American filibuster Competitor were found guilty and sentenced to death by the court martial that tried them. The Spanish government has been asked to approve the sentences. The men sentenced are: Alfredo Laborde, said to be the leader of the party and claiming American citizenship; Dr. Elias Bedia, also claiming American citizenship; William Gildea, said to be a British subject; John Melton, a native of Kansas; Teodoro Mata. This places the fate of the men in the hands of the authorities at Madrid and insures that they will not be executed without an order from the Spanish government. James Creelman, correspondent of the New York World, and Frederick W. Lawrence, correspondent of the New York Journal, who were ordered out of the island, have sailed for New York.

B'Nai B'rith in Session.

COLUMBUS, O., May 11.—The district grand lodge of the Independent Order of B'Nai B'rith, comprising Ohio, Indiana, Missouri, Colorado and New Mexico, convened here with about seventy delegates in attendance.

THE MARKETS.

New York Financial.

NEW YORK, May 9.

Money on call easy at 3 per cent.; prime mercantile paper 4@5½ per cent.; sterling exchange firm, with actual business in bankers bills at 488¾@489 for demand and 487¾@488 for sixty days; posted rates, 488½@489 and 489½@490; commercial bills, 487.

Bar silver, 67⅞; Mexican dollars, 53⅝.

United States government bonds steady; new 4's registered, 117¼; do coupons, 117⅞; 5's registered, 112⅝; 5's coupons, 112⅝; 4's registered, 110; 4's coupons, 110; 2's registered, 94¼; Pacific 6's of '97, 103⅞

Chicago Grain and Produce.

CHICAGO, May 9.

The following were the quotations on the Board of Trade today: Wheat—May, opened 62c, closed 62¼c; June, opened 63c, closed 63¼c; July, opened 63½c closed 63¾c. Corn—May, opened 28⅝c, closed 28¾c; July, opened 29⅞c, closed 30¼c; September, opened 31c, closed 31⅜c. Oats—May opened 18⅝c, closed 18⅝c; June, opened 19¼c, closed 19⅜c; July, opened 19⅜c, closed 19¾c. Pork—May, nominal, closed $7.57½; July, opened $7.75, closed $7.70. Lard—May, nominal, closed $4.55; July, opened $4.75, closed $4.62½.

Produce: Butter—Extra creamery, 15½c per lb.; extra dairy 13c; fresh packing stock 7c. Eggs—Fresh stock, 8c per doz Live Poultry—Turkeys, 8@10c per lb; chickens, hens, 8½c; roosters, 5@5½c; ducks, 9@10c; geese, $4.00@5.00 per doz. Potatoes—Burbanks, 13@17c per bu.; mixed, 12@14c. Sweet potatoes $1.00@3.00 per bbl Apples—Fair to fancy, $2.00@3.50 per bbl. Cranberries—Jerseys, $5.00@7.00 per bbl. Honey—White clover, 13@14c per lb.; broken comb, 9@10c; extracted, 5@6c.

St. Louis Grain.

ST. LOUIS, May 9.

Wheat—No. 2 red, 69½@71c on track; elevator lots nominal; May, 58¾c; July, 60⅞@61c; August, 60⅞@61c. Corn—No. 2 cash, 26¼c; May, 26c; July, 27¼c; September, 28¾c. Oats—Cash, 18c; May, 18c; July, 18¾c. Rye—Quiet; 87c east track.

Milwaukee Grain.

MILWAUKEE, May 9.

Wheat—No. 2 spring, 65c; No. 1 northern, 65½c; July, 63⅜c. Corn—No 3, 2 c. Oats—No. 2 white 20⅝c; No. 3 do, 21¼@21¼c. Barley—No. 2, 32c; samples, 30@33¾c. Rye—No. 1, 38c.

Detroit Grain.

DETROIT, May 9.

Wheat—Cash white 70c bid; cash red 68½c; May, 68½c; July, 66¼c; August, 65¾c.

SUBSCRIPTION LET'TERS.

The following have made remittances to the *Cynosure* from May 4 to May 9:

J B Fischer, Rev W B Stoddard, Rev P B Williams 6, Geo H Busch, Rev O Powers, J C Cozier, W McClelland, Rev J P Stoddard, O M Lewis, Samuel Studebaker, W Fenton, L B Skeel, E W Hicks, Hiram W Utter, J S Pope, Marcus Moore, Benj J Butler, Rev E Martens, Margaret Subbs, Wm Cheetham, T Kingsnorth, R M Fonda, James H Stett, W O Shaw, Alex Mooney.

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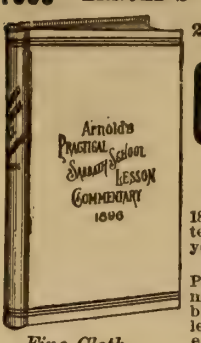

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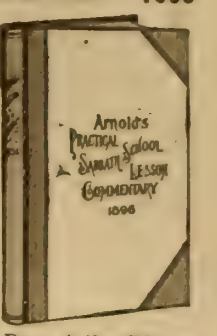

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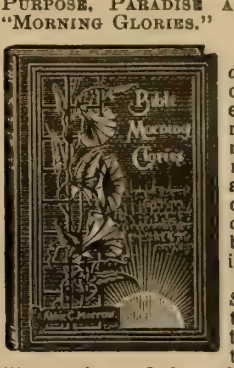

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CŒUR D'ALENE AND BULL HILL MINERS OF THE WESTERN FEDERATION.

The Horny Handed Sons Who Will Assemble at Denver—A Fragment of Unpublished History About the Fortification of Ironclad Mountain.

[Special Correspondence.]

The convention of the Western Federation of Miners, which meets in Denver on May 11, will bring together a number of wageworkers who have taken part in two of the great labor struggles of the last five years. I refer to those of Cœur d'Alene and Bull hill. The Cœur d'Alene strike, coming at the same time as the Homestead trouble, was overshadowed by the latter. It reached its height on the same day that General Snowden marched into Homestead at the head of the state militia of Pennsylvania. When the governor of Idaho declared martial law, he found only 196 state troops. Thirty volunteers were added to this number, so the secretary of war was called on for regulars, and in the shortest time 1,000 of them were hurried into the Cœur d'Alene. This brought the strike to an end. The New York Nation, commenting on the affair, said that was the result of letting states like Idaho come into the Union. Since The Nation does not quite understand the labor question, its failure to grasp what a labor revolt means is not surprising.

Among the active spirits in this strike was Edward Boyce. He put in some time behind the bars for the part he took in the fight. His fellow citizens showed their opinion of the court by electing him state senator. In the Idaho legislature he served with credit. He is now the general organizer of the federation, and has gone as far as Alaska organizing. He is young, redheaded, but not enthusiastic, and it must be said stronger because of the lack of the latter quality. Enthusiasm is not a lasting factor. It is much like the fire of pine shavings, and dies out as quickly. What we need is men who have outlived the illusions of life which make enthusiasm possible. Then we can get good work out of them, work that is useful and enduring. Such a man is Boyce. I have great hopes of him.

The Bull hill strike or Cripple Creek trouble, as it has been called, was remarkable for the fact, the first time in history, I believe, where the governor of a state called out the militia to protect the miners from the deputy sheriffs whom the mine owners had brought up from Denver. A visitor who recently went to Bull hill gives the following very interesting account of the last day of the campaign:

"There were but two possible ways of ascending Bull hill from the deputies' camp. The direct but more difficult route was guarded by 200 miners, to whose assistance the others could have gone in 15 minutes. The deputy commander chose the easier route, via Ironclad mountain, as the miners had foreseen. Had the invaders numbered 11,000 instead of 1,100 they would never have reached Altman alive. Over the spot where they must pass two mines had been laid, the larger of which contained over a ton of powder and 2,500 railroad spikes. From these magazines of death wires ran to the summit of the hill above, where two separate batteries, for double precaution, were in charge of the electrician and guarded by 20 crack shots armed with winchesters. A quarter of a mile farther up, concealed in the wood on Little Bull hill, lay 225 riflemen, while the men with shotguns and side arms only were so placed as to fall in on the flank should the deputies, by any accident, succeed in passing the powder mines. It must have been a moment of intense interest when the full deputy army of 1,100 men moved up the slope of Ironclad and approached the deadly mines. Luckily for them the militia had arrived the night before with instructions from Governor Waite to stop hostilities. The militia commander rode over the hill and met the deputy army when it was within 200 yards of the mines. He ordered them to retire, and they obeyed promptly." It had taken them three months to screw their courage up to the sticking point.

The men who form these unions are very different from us of the cities who often go home as soon as the "militia dudes" turn the corner. Nor do they receive the soldiers with "addresses" of welcome, although none will deny that their welcome has all the elements of warmth. These men are accustomed to the use of explosives, and a stick of giant powder is as familiar to them as a plug of tobacco.

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HENRY COHEN.

Denver.

Ohio Miners.

At the Ohio miners' convention in Columbus M. D. Ratchford of Massillon was re-elected president, William Richards of Shawnee vice president and T. L. Lewis of Bridgeport secretary-treasurer. The new executive board consists of H. A. Lanning, Hocking Valley subdistrict; H. L. Wilson, Jackson subdistrict; R. A. Pollard, Massillon subdistrict; James McKee, Columbiana subdistrict.

The question of striking the arbitration feature out of the constitution was referred to the national organization.

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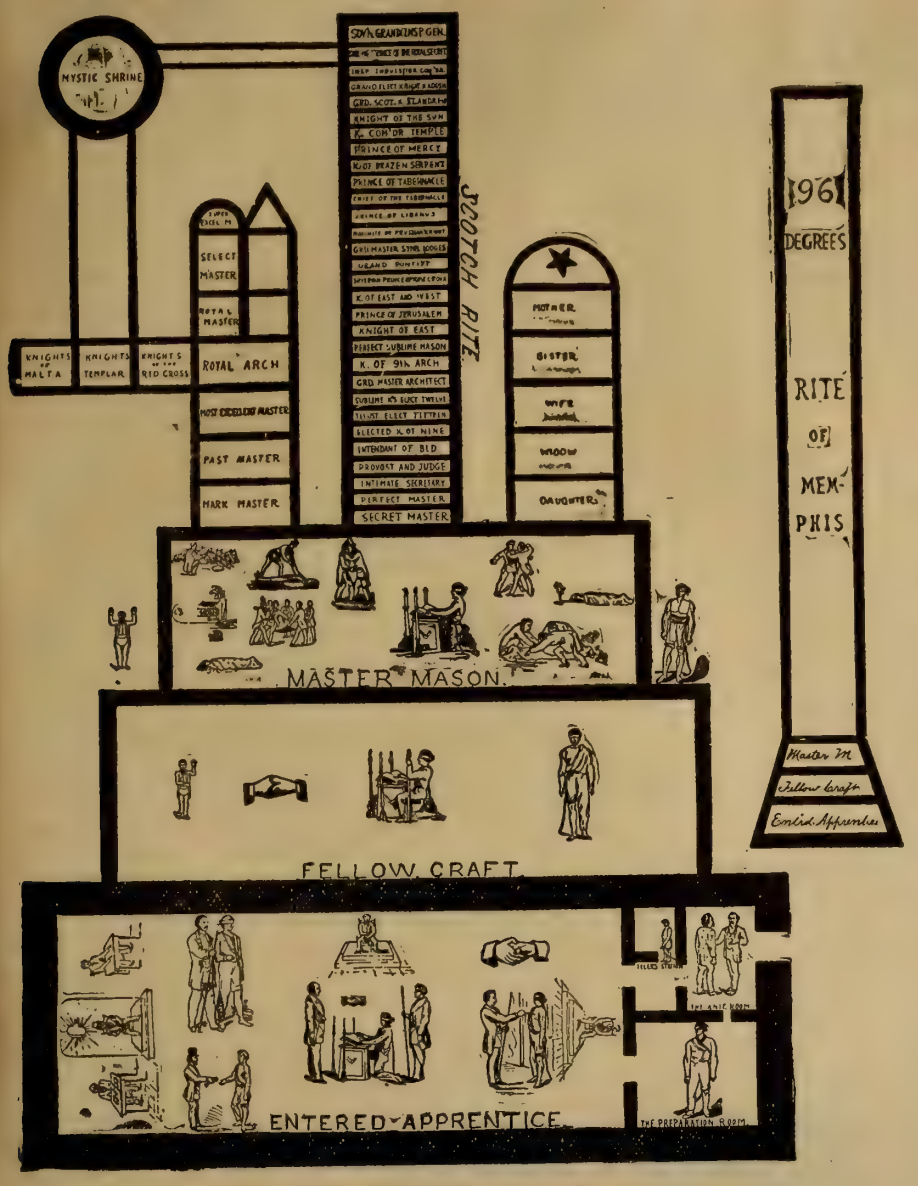

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HISTORY OF A WEEK.

Tuesday May 5.

Rev. Dr. Nathan E. Wood, of Boston, has withdrawn from the Salvation Army Auxiliary League, because he has just found out that it is a military organization as to discipline.

The body of Fannie Kohout, 22 years old, who had been missing at Chicago since Friday, was found in the pond at Douglas park.

Henrietta Peters, 2½ years old, fell from the fourth flat of a building at Chicago and died two hours later.

Baron de Hirsch's will leaves $5,000,000 for charities to Moravia.

The four leading theatres of Denver gave performances for the benefit of the Cripple Creek sufferers. About $1,000 was netted.

The 10,000 employes of the Adams Express company threaten to strike because compelled to sign an agreement releasing the express company from all liability in case they are injured while on duty.

Wednesday May 6.

Fifty Osage Indians are taking the Keeley cure in Oklahoma.

Senator Stewart announces the wedding of his daughter, Isabelle, to Francis L. Payson for May 16 at 1 o'clock. The date and time are understood to have been selected by the senator, who is superstitious and thinks 16 to 1 auspicious.

Mrs. H. Eastby and her daughter Clara have started from Spokane to walk to New York. They live on a farm near Spokane and hope to make enough money in the venture to lift a mortgage.

The federal supreme court has decided that telegraph companies are liable to damages for delayed messages.

Thursday, May 7.

Colonel North, the so-called "Nitrate king," while presiding at a meeting at the Nitrate company's offices, in the Woolpack building, London, fainted in his chair and expired at 4 o'clock yesterday afternoon.

The Salvation Army is planning to form a cavalry company of both lads and lassies.

A bill has been favorably reported to the United States senate authorizing the purchase of the toll roads in Yosemite National park and making them free to the public.

The American Trading company (limited), of New York, is in the hands of a receiver. Liabilities, $526,807; nominal assets, $701,845; actual assets, $242,329.

French excavators at Delphi have unearthed a life-size bronze statue of a bearded man, the largest yet discovered. The date of the work is 500 B. C. The statue is holding the bridle of a horse, and portions of the horse's figure have also been found.

According to a Portland. Me., dispatch Speaker Reed has positively refused to accept a renomination for congress.

Friday, May 8.

Chairman Carter has called the Republican national convention to meet at the Southern hotel, St Louis, Wednesday, June 10 next, to attend to the preliminaries of the Republican national convention, which opens on the 16th.

Graduates at Chicago of Hanover college, Hanover, Ind., have organized an alumni association. John M. Coulter was elected president and Robert B. McCain corresponding secretary.

The father of the convicted murderer, W. W. Lancoast, who is sentenced to be hanged in North Dakota, died of grief at Wooster, O. His wife is also at the point of death because of their son's disgrace.

A combine is reported to have been formed by 110 leading millers under the name of the North American Milling company. Leading Minneapolis mills are members and the price of flour is to be advanced at once.

Saturday, May 9.

Dr. Leach, an American Protestant missionary, his wife, and his infant son were the victims of murder for revenge at Sfax, Algiers. Three natives have been arrested.

Judge Maynard, of Boston, Mass., disposed of fifty divorce cases in six hours.

A man supposed to be John H. Wilson, from some place in Virginia, died suddenly at Columbus, Ind., and in a belt about his waist was found $10,865 in cash.

In attempting to stop a circus train to save a wreck near Topeka, Kas., the engineer applied the air brake so suddenly that half a dozen people were injured in the shake-up. Mrs. Lapeart, wife of the proprietor of the circus, is in a precarious condition.

Monday, May 4.

Heavy rains have fallen in Kansas and Nebraska and the wheat crop is feeling in better spirits.

Fire in the United States rug factory at Cincinnati inflicted damage of $60,000; insurance light.

Mrs. Augusta F. Hilgedick, wife of a prominent farmer of Faxon township, Sibley county, Minn., was drowned in Minnesota river together with her small son, whom she attempted to save.

In experimental firing at a turret under circumstances, except as to distance, similar to one on a war vessel the naval officers at the Indian Head proving grounds knocked the turret "out" with the 12-inch gun.

The Nashville American has been placed in the hands of a receiver. The paper is seventy years old.

NATIONAL LEGISLATURE.

Synopsis of Proceedings in Both Houses of Congress.

WASHINGTON, May 7.—Outside of determining what to do with the bond resolution which it was agreed should be voted on at 4 p. m. today, the senate did little business. Some progress was made on the river and harbor bill and some Cuban resolutions were referred. The bond investigation will be made by the senate finance committee. It was reported from the conference on the legislative appropriation that salaries for district attorneys and marshals had been agreed upon.

The house, after adopting the resolution to adjourn May 18, proceeded to consider private pension bills and passed seventy-two in five and a half hours. Among them were bills granting the widow of the late Secretary Walter Q. Gresham a pension of $100 per month; to Elizabeth Walts Kearney, daughter of General Phil Kearney, $25 per month; to the widow of the late Senator George F. Spicer, of Alabama, $30 per month; to General James C. Parrott, $50 per month; to the widow of General James H. Blunt, of Kansas, $75 per month, and to General Nathan Kimball, $100. An attempt to reduce Mrs. Gresham's pension to $50 per month failed.

WASHINGTON, May 8.—In the senate during debate on the bond resolution Vest declared that the officeholders and postmasters in Michigan controlled the late Democratic convention and forced a gold plank into the platform. Palmer spoke against the resolution and Hill concluded his speech, when the resolution was adopted—51 to 6—the latter being Caffrey, Faulkner, Gray, Hill, Mitchell of Wisconsin, and Palmer. The river and harbor bill was considered without action. Little other business was done.

An act passed to amend the bill creating the court of appeals was all the business done by the house. Pickler, angry at the refusal of the house Wednesday to remain in session to pass private pension bills, obstructed business with points of no quorum and threatened to continue that line.

WASHINGTON, May 9.—The river and harbor bill was completed in the senate with the exception of the item for a deep sea harbor on the Pacific coast. This has aroused keen opposition, two California senators opposing the proposed contract for a harbor at Santa Monica bay on the ground that it is a project fostered by the Southern Pacific railroad and against public sentiment. The bill for the erection of a bridge across the Detroit river at Detroit was postponed until next session.

The members of the house voted themselves $100 per month for clerks' hire during the recesses of congress by making the clerk's salaries run the whole year instead of during the sessions. It had the support of Cannon, chairman of the appropriations committee, but was opposed by Dingley, the floor leader of the majority. An analysis of the vote shows that 114 Republicans, 15 Democrats, and 1 silverite voted for it, and 53 Republicans, 58 Democrats, and 1 Populist against it. A few bills of no general interest were passed, together with some pension bills, and a night session was held for further consideration of pensions. Adjourned to Monday.

At the night session twenty-two private pension bills were passed and the seventy-two favorably acted upon Wednesday in committee were reported formally to the house.

WASHINGTON, May 11.—In the senate the paragraph of the river and harbor bill for a deep water harbor at Santa Monica bay, Cal., is still uncompleted. The California senators are fighting this paragraph on the ground that it is a Southern Pacific railway scheme. Dubois introduced a resolution prohibiting the sale of any more bonds without the consent of congress. It went over on objection. The bill to pension the widow of Captain Allaback, vetoed by the president, was reported with the recommendation that it pass over the veto.

A resolution was adopted inquiring how many aliens are employed in the departments. Bills were passed: Giving to the evidence of private soldiers the same weight as that of officers in pension cases; amending the pension law of 1890 so that the absence of an honorable discharge shall not be a bar to pension, provided there is no charge of desertion; amending the pension laws so as to make mustering into service prima facie evidence of sound body and mind.

FIRE FIENDS FURY.

It Descends on the Lumber District at Ashland, Wis.

ASHLAND, Wis., May 11.—The most fierce and rapid destruction of property by fire that Ashland has ever seen occurred Saturday, accompanied by loss of life. Nearly $500,000 worth of property was destroyed, consisting of lumber, valuable docks and lumber plants. The Shore Mill plant, about the finest on the bay, is a mass of ruins. The entire system of docks is being slowly burned to the water's edge. Twelve million feet of lumber on these docks have been reduced to ashes, and the east dock of Durfee's plant, with the millions of feet of lumber piled thereupon, has been consumed by the resistless flames. Shore's loss amounts to $295,000. Durfee's loss on the dock is about $25,000, and the lumber on his dock burned was worth $80,000.

The Shore mill was worth $115,000, the dock system $100,000 and the lumber destroyed $80,000. The lumber on Durfee's dock was owned mostly by outside parties. The North Wisconsin Lumber company, of Hayward, Wis., owned 3,000,000 feet, worth $40,000, that was destroyed, and the Haynes Lumber company, of Orienta, Wis., 1,000,000. Other losses were the Ketcham Lumber company, of Chicago; Barnett Reynold, of Superior; Sawyer & Tuxbury, of Tonawanda; Silverthorne, of Buffalo, and Charles Crogster, J. F. Vandosoer and N. Boutin, of this city. Most of these were well covered with insurance. Shore's insurance on lumber and mill was about 80 per cent. of loss. Durfee's mill and the immense Keystone lumber plant caught fire several times, but was saved and at 3 o'clock the fire was under control.

The saddest part of the story of the fire is that three lives were lost as follows: Peter Engeman, John Nolander and Ole Olson. The body of Peter Engeman has been taken from the bay. His clothes took fire early in the day, and 1,000 people saw him plunge into the water to escape the flames surrounding and enveloping him. The total loss is $478,000, and the insurance $350,000. About 400 men are thrown out of employment by the fire.

AGREE TO DIFFER.

Decision of the Methodist Committee on Eligibility of Women.

CLEVELAND, May 8.—By a vote of 425 to 98 the Methodist general conference decided that the four women delegates might retain their seats. This does not mean that the women have won a complete victory. The decision was reached simply as the result of a compromise, and with the understanding that it should not prejudice the claims of women in the future or establish a precedent for future conferences to follow. But by the same vote by which the women were given seats the conference also decided to submit to the annual conferences a proposed amendment to the constitution providing that hereafter all general conference delegates shall be over 25 years of age, and that they shall have been members of the Methodist church for at least five years prior to their election.

It also provides that no conference shall be debarred from at least one ministerial and one lay delegate. This constitutional amendment is to be submitted to the annual conferences and must receive a three-fourths vote to be adopted. The amendment is construed to mean that women as well as men will be eligible as lay delegates, the word "laymen" not being used. The members of the committee on eligibility who signed the compromise report were evidently of the opinion that the question could be settled by the general conference, as it was only one which involved the proper interpretation of the constitution. However, it was deemed better to let the annual conferences decide the matter, hence the proposed change in the constiiution was submitted.

BIG SCOOP FOR CIVIL SERVICE.

Well-Nigh 30,000 Employes Brought Under the Reform Rules.

WASHINGTON, May 7.—Almost thirty thousand government employes were brought with one sweep under the protection of the civil service yesterday by the issuance of an order by President Cleveland making a general revision of civil service rules. The order is the most important since the inauguration of the system, more than a decade ago. It takes effect immediately. Its practical extent is the classification of all government employes below the rank of those subject to nomination by the president and confirmation by the senate and above the grades of laborers or workmen, with a few exceptions.

The order has long been in contemplation, and its promulgation is the result of an immense amount of correspondence and conference between the president, the civil service commissioners and the heads of the various departments. The new rules add 29,399 positions to the classified list, increasing the number of classified positions from 55,736 to 85,135. The number of classified places which are excepted from examination has been reduced from 2,099 to 775, being mainly positions as cashiers in the customs, postal and internal revenue services. Indians employed in minor capacities in the Indian service are necessarily put in the excepted list.

Almost all of the positions in Washington which have heretofore been excepted have been included in the competitive list. The only classified positions in Washington which will be excepted from examination under the new rules will be private secretaries or confidential clerks (not exceeding two) to the president and to the head of each of the eight executive departments. No positions will hereafter be subject to non-competitive examination, except in the cases of Indians employed in a teaching capacity in the Indian service.

CLOSING CHAPTOR OF A FAKE.

The One Making the Philosopher's Stone Out of Roentgen's Rays.

ST. PAUL,, May 11.—A fatal accident occurred to Charles Johnson and George Minear, of Fairfield, Ia. They had been manufacturing gold with the X rays, their remarkable discovery. Having a quantity of the metal transformed they were preparing to cast it into bricks when they met their death by a large crucible of molten gold falling upon them.

They stumbled while carrying it, the liquid metal flowed over their heads, hardening instantly and smothering both to death. In removing the gold the faces of the victims showed but little disfigurement, but perfect casts of their features had been made.

State Notes.

Heavy rains are reported from various parts of Illinois, breaking the drought and destroying millions of chich bugs that threatened to destroy the growing crops.

During April Governor Altgeld of Illinois honored fourteen requisitions from governors of other states, issued eight requisions upon governors of other states, restored the rights of citizenship to thirty-six criminals and granted thirteen pardons.

Laura Bartholme, aged 6 years, was killed by an electric car in Joliet. Ills.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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"If meat cause my brother to offend" or stumble, does not the lodge banquet set forth such meat in abundance?

Rev. W. B. Stoddard is spending a week in Chicago gathering up some of the fruits of the Annual Meeting.

Rev. Wm. Fenton, of St. Paul, Minn., addressed a good audience Monday evening in the Swedish Lutheran church, corner West Erie and May streets, Rev. Andrew Johnson pastor.

The report of the Treasurer of the N. C. A. and interesting letters to the Annual Meeting, and other important matter we are obliged to lay over till our next issue.

Who will say that the Anti-secret movement is not making progress when such prominent pastors as Dr. P. S. Henson, Dr. J. L. Withrow, Dr. E. P. Goodwin, Rev. S. H. Swarts and Rev. Geo. C. Needham publicly identify with it. Surely the upper currents are moving and they will prevail.

The Mission Hall on the third floor of the N. C. A. building, where the Annual Meeting was held this year was free from the din of the Madison street cars, and much more comfortable than the noisy hall below. It was just such a room as any one might, with pleasure, invite their friends to meet in.

The address by Prof. E. F. Bartholomew, D. D., Wednesday noon in the Wheaton College chapel, in connection with the Annual Meeting was listened to by a large audience of students, professors and citizens, and all pronounced it a logical and masterly argument on the lodge question.

"Neither let us tempt Christ as some of them also tempted and were destroyed of serpents." 1 Cor. 10: 9. What if Christ should accept the challenge given by suppressing his name, kneeling at a profane altar, dishonoring his Book, and helping his enemies?

REV. BENJAMIN F. WORRELL

The supporters of the anti-secrecy movement are a band of picked men who hold a strategic point upon the field of moral conflict. The integrity of the entire battle line depends upon their immovableness from the position taken. The fall of one, therefore, is not an incident of battle merely, it is a catastrophe, and were it not for faith we would say a calamity. But this latter word is inappropriate since we have heard a voice out of heaven that speaks of the blessedness of rest and of the crown laid up until the Lord come. The one whose portrait appears above was of this picked band. He fell asleep in Jesus March 17, 1896. It seems fitting that the sketch of his career, which will be found on our eighth page, should be given to *Cynosure* readers.

That was a sensible girl who declined joining the Daughters of Temperance saying, "It is quite unnecessary for one to join any organization of the daughters, as I am about to join one of the sons in a few weeks." It is fair to presume that her husband did not wear a Masonic halter long after his marriage with her.

"Now walkest thou not charitably," said Paul. What kind of charity toward weak brethren do those church members, and even ministers show who selfishly adhere to the lodge whose infamy is a stumbling block to their Christian brethren, and whose influence causes their worldly Masonic brethren to stumble into ruin?

About the best test of a religion is how much does it honor and exalt Christ. Does it make him all in all? Some grades of religion makes him supreme in the home and in the church but ignores him in politics. So long as in ten thousand secret lodge rooms men are trained by Christless prayers and ceremonies to ignore Christ it would be strange if the same influence would not ignore him in politics.

Since the organization of the National Christian Association at Pittsburgh, Pa., in 1868, it has made steady and substantial progress. That God is in the movement no one familiar with its history can doubt. And each year is multiplying the reasons why every worker in the cause should thank God and take courage.

President Charles A. Blanchard said in one of his Annual Meeting addresses, "The greatest need in moral reforms is reform pastors. The whole truth lovingly proclaimed in pulpits is acording to the divine plan. We would not ordinarily advise a pastor to enter the lecture field. In our reform we need pastors first, lecturers second."

Any of our discouraged, despondent workers would have experienced a great uplift if they had been at the meeting in the Moody church last Thursday evening and had seen the large enthusiastic audience applauding to the echo the addresses of Dr. Henson and President Blanchard. Each spoke for nearly an hour and held the closest attention of the large congregation.

Dr. P. S. Henson said at the Moody church Thursday evening, "Many sentamentalists in our day would have criticised Elijah for his severe dealing with the false religionists of Baal. Were they not in earnest when they cut themselves with knives until the blood ran? Were they not sincere? Did they not believe in God? Were they not praying men and did they not persevere in prayer when they prayed all day?

Evangelist Geo. C. Needham, who presided at the Moody church meeting said at the close of Pres. Blanchard's address. "I am an Irishman and always say what I mean. The whole lodge business from top to bottom is of the devil. I tried in vain to make an impression in a Pennsylvania town till I found it was full of lodges. That is my experience everywhere. I never knew a minister or evangelist who was a lodge man and who had any true success in winning souls for Christ. The Lord does not employ such instruments."

We had no idea of encouraging the playing of games by *Cynosure* readers until that staid, reliable, radical paper, the *Christian Instructor*, began to advocate them. The game it encourages was first proposed by a Southern editor. It is played as follows: Take a sheet of clean white paper and write on it in plain hand a note requesting a renewal of your paper. Then enclose this in an envelope with a bank check paying for all back subscription and a year in advance and address this to the *Cynosure*. The game will be found even more interesting when played by new subscribers.

A DAY DREAM.

BY REV. B. F. WORRELL.

My pulse accelerates its beat,
When in that crisp and faithful sheet,
The *Christian Cynosure*,
I read what lodgemen do and say,
What homage to the devil pay
In pagan rites obscure.

In wakeful dreams I see and hear
What fills my inmost soul with fear
Both for the church and state—
When judge and juror are "Sir Knights,"
And act as though men had no rights
Outside the tyler's gate.

Events that come on silent wing,
E'en now their shadows darkly fling
O'er Zion's templed crest
A Jonathan, in time of need,
Some thought him rash—his country freed,
And gave his people rest.

With quickened mental eyes I see
A Gospel teacher on one knee
Lassoed by crafty hands;
One foot is bare, the other shod,
Hoodwinked, he craves the aid of God
To keep unknown commands.

He at a Christless altar bows,
And binds his soul with fearful vows
The outcome to abide,
If he should ever print or speak,
And thereby seal of silence break,
Like Morgan e'er he died.

And now the rogue who killed Abiff
Grows bold and knocks the preacher stiff
With rubber setting maul.
Within a grave plumb six feet deep
The man of God pretends to sleep
Through searching and roll-call.

The rascals, Jubelo, la, lum,
Have met their fate; 'twas quickly done
By men sworn to obey.
The craft now try, but try in vain,
To resurrect the preacher slain—
The putrid flesh gives way,

The master next with lion grip,
Which never lets his victim slip,
But drags him from death's throne,
The shammer lifts by hand to back
And then supplies the only lack
The magic ma-ha-bone.

Assured, on oath, of timely aid
To widows' sons in lodge-room made
Should they in crime be caught,
The preacher to his charge returns
By way of altars whereon burns
A fire from Tartarus brought.

At church he rises to explain
The wedge-shaped trinket on his chain,
Suggestive of a stone,
Whereon initials as appears
Were cut more than two thousand years
E'er English words were known.

For Hiram, Tyrian, widow's son,
'Tis said, sent to King Solomon
By language without sound
A clue whereby the missing stone
Might for a certainty be known
When in the rubbish found.

But when for truth a yarn he told
About good Enoch's plate of gold
With Massoretic points—
I started from my waking dream
As one who had a specter seen
Unhinged in all his joints.

Rantone. Ill., Aug. 26, 1879.

MASONRY'S FALSE CLAIM TO ANTIQUITY.

BY REV. A. MAYN.

The falsehood which Masonry teaches concerning its origin and history is another serious objection to it. Bradley a Masonic writer says, Masonry must, therefore, have existed and flourished among the Tyreans, nearly in the same degree as among the Jews. Again he says "we are informed by several ancient historians, that Masonry did flourish in Egypt soon after this period." He says "in turning over the historic pages of Persia, every Mason will behold many of his principles cordially received and cherished. The first thing taught them the worship of the gods." Mr. Town, in his 12th chapter says: "To every person conversant with ancient history, it is evident that certain persons in most of the eastern nations were in possession of what was termed mysteries, or a mysterious science, studiously concealed from the promiscuous multitude." Town also says "some of the ancient fathers, who were Masons, labored abundantly to prove from the ancient mysteries, that the knowledge of the true God had been preserved and transmitted down from the first ages in perfect accord with the Christian religion." He says: "Oregon was so charmed with the ancient mysteries that he taught them in conjunction with Christianity." Whether so or not Paul was not on his side, for he says, "have no fellowship with the unfruitful works of darkness, but rather reprove them, for it is a shame to speak of those things which are done of them in secret."

Adam Clark, McKnight and Matthew Henry say that Paul probably referred to the Eleusinian mysteries. Mr. Rollin, the historian says: "When the time of their initiation arrived they were brought into the temple and to inspire the greater reverence and terror, the ceremony was performed in the night. Wonderful things passed on the occasion. Visions were seen and voices were heard of an extraordinary kind. A sudden splendor dispelled the darkness of the place, and disappearing immediately added new horrors to the gloom. Apparitions, claps of thunder, earthquakes improved the terror and amazement; while the persons admitted, stupid, sweating through fear, heard trembling, the mysterious volumes read to him..... These nocturnal disorders were attended with many disorders which the severe law of silence imposed on the person initiated prevented from coming to light. "The votaries were enjoined on peril of instant death to observe the most profound secrecy respecting everything that passed."

Now this beats jumping on rubber spikes by the Knights of Pythias, the apparition of the skeleton and coffin by the Odd-fellows, or stamping the feet and clapping the hands by the Masons when the bandage is removed from the candidate's eyes during the initiation, in obedience to the command, "Let there be light!" It even beats the confusion of the blindfolded candidate among the E. Clampsis Vitis, who expressing a wish to see his brother, has the bandage removed and beholds a large picture of a donkey.

But the so-called Greek fraternity beat this when they initiated Mortimer Legget and put him to death in the initiation. In the initiation of most, if not all of the secret societies there is an element of ridicule which keep up the interest, especially among the most ignorant. Think, if you will, of an educated minister of the Gospel walking about the room, divested of pants with one naked foot and one naked shoulder, and having a rope around his neck, led as a calf by the butchers, and having a bandage over his eyes, seeking light of a set of men some of whom are drunkards or infidels or at least "lovers of pleasure more than lovers of God." Could you have the same respect for this minister on the next Sabbath upon hearing him expound the Word of God?

Whitehall, Ind.

DID FREEMASONRY MURDER MORGAN?

BY ELDER J. L. BARLOW.

In the case of Elisha Adams, one intimately connected with Morgan's tragic fate, eleven of the jury were ready to render a verdict of guilty, but the twelfth man knew more than all the rest and would never consent. This man when tested proved to be the only Mason on the panel. Timothy Shaw and Wm. Miller were next tried and brought in not guilty; and yet Timothy Shaw was actually one of the eight first sent to put Morgan to death, and was one of the five seen by Josiah Tryon on their return from Youngstown, after Morgan had been incarcerated there. These facts I have directly from Josiah Shaw, a brother of Timothy, who now lives in Eau Claire, Wis., and Josiah Tryon who was living in Lewiston, when I lectured there a few years since.

It may add to the interest of these reminiscences to state right here that when in Lockport a few years since, I fell in company with a Mr. Richardson who was one of the jurors on the trials of the conspirators there; from whom I gathered enough, if I needed it, to satisfy me of the truth of the foregoing statements. Also at the close of a lecture at Eagle Harbor, I was introduced to a gentleman who told me that when a lad he worked for James Mather, and was ploughing with the team which was taken from him, fed, hitched to the carriage in which Morgan was riding to his watery grave, and driven on west by his employer's brother, Elihu Mather. He also told me that both these brothers died fools.

Once more: I have already spoken of the Lewiston Committee, whose labors were so successful in bringing that conspiracy to light, and which would have convicted and punished the conspirators and murderers, but for the perjury of Masonic witnesses and jurors, and the lawless efforts of the Masonic fraternity to defeat and overthrow the ends of justice. Among the members of that committee from the town of Victor was Dr. Elijah Sedgwick, who in 1870 was a member of the Baptist church in Bloomingdale, Ill., when I was pastor there, and so far as I know is living yet. I mention these things to show that I do not depend for my facts upon the partially forgotten records of fifty years ago, but have been brought into contact with some of the actors in those stirring scenes I have narrated.

From the testimony of Gen. Jon. K. Barlow, of Bethany, Genesee county, we learn that he attended a lodge and chapter of Masons early in August, before the abduction, where the matter of the coming revelations was under discussion, Rev. Lucius Smith was Master of the lodge and High Priest of the chapter. From this body a committee had been sent to like bodies in Rochester, Buffalo and possibly Canandiagua. In their report the committee declared that they had been to Rochester, assembled the chapter and told them that Morgan was about to print their secrets, whereupon the High Priest of that chapter rose, pulled off his coat, stripped up his sleeves and said: "Bring me the man that dare do that thing, and I will show you what to do with him."

It is in evidence also that a committee was sent to the High Priest at Lockport, where the chapter was also convened on the same matter. Another witness testified that he was present at a meeting of the lodge in Lockport where measures were proposed to suppress Morgan's book.

Hagedorns Mills, N. Y.

(To be continued.)

THE SALVATION ARMY.

BY REV. H. H. HINMAN.

The recent disruption of the Salvation Army and the separation in work, if not of fellowship, of the members of the Booth family seems to me the natural if not the meritable result of attempting to do Christian work by methods which have no warrant in the Sacred Scriptures.

The Salvation Army was military in its organization and was, it seems to me, a practical endorsement to militarism. The evils of Jesuitism and of Freemasonry are, to some extent at least, inherent in the methods of the Salvation Army. Paul "fought the good fight;" but it was purely a moral conflict, and he surely would never have consented to be called "General," or even Commander" Paul. The highest title to which Peter aspired was that of "elder," and the Divine Lord said "call no man your master, for one is your master, even Christ, and all ye are brethren."

Reconstruction will not help the matter unless all military features of the system be abandoned. Let us hope and pray that these godly men and women may find a more excellent way.

Beloit, Ala.

THE UNITED STATES IN PROPHECY.

BY C. A. S. TEMPLE.

The United States are given a real, a conspicuous and most honorable place in that great compendium of New Testament prophecy, "the Apocalypse." In Rev. 12:14, under that significant cognomen, The Wilderness, we find our glorious land honored as at once, The Asylum, The Protector and The Nursery of "the woman," the church of God. Says the inspired narrator—"To the woman was given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time and times and a half, from the face of the serpent.

When New England and nearly the whole of this now "goodly land," was a vast, "waste,

howling wilderness," "the woman"—the Church of God embarked on board the Mayflower, found at once, at Plymouth Rock—protection from the dragon who desired and sought only her destruction. See verse 15, same chapter—"The Serpent cast out of his mouth water as a flood after the woman that he might cause her to be carried away of the flood." Just exactly the experience of "the woman," from the time she became established in her "wilderness" home. From the first, every device which the combined powers of earth and hell could concoct, has been put forward to confuse and mislead "the woman," and to turn as many of her people, as possible, away from the truth.

Prominent among those devices was the loose and meaningless interpretations of Bible doctrine. But in time, "the earth opened her mouth" and that "flood" disappeared. Then, at the time of the American Revolution, there came a deluge of atheistic literature. Voltaire, Hume, Tom Paine and others, did their utmost to flood all Christendom, and New England in particular, with the foulest exhalations from their debauched and polluted brains! But that was too gross for the mass of even skeptics and unbelievers, while little atteution was paid to it by Christians, of any name. Thus again, "the earth opened her mouth" and again the great enemy was foiled.

From these, and other similar experiences, the enemy seems to have learned, at least cunning, if not wisdom. Not far from the close of the last century, he adopted a scheme, so specious, that for a time, he seemed to "deceive even the very elect." With all the care and art and skill which craft and cunning could devise, Unitarianism was brought forward, at first as a cultured, "progressive" phase, in the study of evangelical truth. For a time its hideous, cloven foot was carefully concealed, while its baleful, deadening influence, almost unperceived, ran riot, even within the church itself! By this means, the faith of great numbers was undermined, and in New England especially, many churches were carried over to the enemy. By some sly hocus pocus, Harvard College, and later Cambridge Divinity School were both slipped away from their original Puritan foundations, and taken bodily over to the Unitarian camp, where they still remain.

Every orthodox Congregational church in Boston, but one, the Old South, renounced the faith. Many churches in the country towns followed their example. For a time it seemed as if the divine promise, "I will never leave thee, nor forsake thee," had been either forgotten or ignored by the Master. But "when the transgressors had come to the full," "the earth opens her mouth," and their career was arrested. "There were giants in those days." Lyman Beecher, Woods, Stuart, Griffin, Hopkins, Emmons, and a host of others, "of like precious faith"—stood forth and breasted the tide of cultured, gilded and disguised infidelity. Unitarianism was scotched, and outside its own family circle, it has since had but little influence.

Just then, like a Phœnix, Andover Theological Seminary arose among the surrounding spiritual desolations, and for many years furnished a large quota of able and faithful "witnesses for Christ." Meantime, churches which had been wavering in their faith, now, once more stood forth boldly for "the faith of the Gospel," and churches founded on the rock, Christ Jesus, sprang up here and there. Even Boston was soon dotted over and over with churches which "were not ashamed of the Gospel of Christ." Thus again, "the old serpent" was baffled. "The woman" was not "carried away of that flood."

But he is at it again. This time he is "pouring the flood" upon Andover Seminary itself! Many Congregational churches in the vicinity of that Seminary, and some more remote, are earnest sharers in the "wetting down." In fact, many Congregational churches all over the land would seem to be in love with the present, great defection in that Seminary. There, and now, the hobby is—"Probation after death," "Progressive Orthodoxy," Advanced Theology," "The Higher Criticism," and other like, stilted, pompous tomfooleries. Even Universalism is stealthily creeping in, and is welcomed too, and taught by leading professors there. It is quietly working its way into many Congregational churches outside the Seminary, while as there, in many Congregational pulpits, every feature of the evangelical faith is more or less tinkered, or modified, or ignored, until it has passed the ordeal of "The Higher Criticism," "the truth as it is in Jesus," is too crude, to unseasonable for "this progressive age."

While the Congregational body seems to suffer most from this new onslaught by the great enemy, other bodies suffer with it. Briggsism, whatever that may be, appears in full sympathy with the Andover defection, to be spreading its baleful influence in the Presbyterian family, and even the Baptist, Episcopal and Methodist branches of the church are not unnoticed by the old serpent. Never before has the outpouring of the great "flood" been so general, or so severely felt. A fearful paralysis seems to have seized upon the whole body of the Christian church. Pulpits which once literally rung with the discussion of the great, fundamental truths of the Gospel, are now either silent thereon, or give them only a very "uncertain sound."

The command of the Master, Matt. 28:13, "Teach them all things, whatsoever I taught you,"is "progressively," if not even contemptously ignored.

By this, the reward—"Lo, I am with you always," etc., is of course forfeited and lost. No revivals of "pure and undefiled religion ever attest the acceptance, by the Master, or the sanction by the Divine Spirit, of such unfaithfulness. Thus this criminal truckling, this downright toadyism of our now popular preachers, is bearing its legitimate, its bitter fruit. It is begetting indifference, and but too often contempt in the minds of men, for the truth and the ordinances of God. (How can such preachers be ministers of God? See 2 John 5:7.)

All over the land the cry goes up that houses of worship which once were well filled with worshippers, are now not half filled. By far the majority in the congregations are women, while the minority are mostly elderly or old men. The seats where once were the youths and young men are now generally either vacant or nearly so. A conspicuous feature and result of the almost everywhere "progressive" rule. This last venture of "the old serpent," combines—openly or covertly—all that was pernicious or devilish in all its predecessors, and is, of course, more subtle, more malignant, more mischievous, more dangerous than them all.

Lebanon Springs, N. Y.

TOWN MEETING NO. III.

BY H. E. HUNTER.

And the now first councilman did all that his master asked. He "discovered" what was required and lodgemen were told and kindly circulated whatever it was desired that the people should believe. In one case a business was broken up and the now selectman got a valuable monopoly for a very low price. He hesitated at nothing and when his master wished, utterly refused to act as a sworn officer and allowed the laws of health as well as other laws to be violated. In fact he carried out, as he does to-day the behests of his master and helps to destroy all who do not bow to the Grand Chief Conspirator. Hence, though while a councilman arrested in other towns for being drunk, even when a deacon, while at all times a dishonest man his hold upon the town is not likely to be broken so long as manhood is afraid to assert itself, so long as the low character of a people lead them to vote for and elect such men to office. Character! Looking at a town's record shows its character—"Actions speak louder than words."

The rumseller councilman backed by his masters and all the power of secret conspirators now carries on the largest store in the place. For years a man, peculiar but good-hearted, a war veteran had drank much at times but been a helper of this councilman. Last fall he entered the store and wanted liquor. He was refused and after some talk the councilman and one or more assistants threw their customer out upon the hard sidewalk. Thence the owner of the block loaded him on his wagon and carried him home where for months he was confined in bed. At last he got around, is able to go on two crutches but is crippled for life. He began a suit but of course had to employ Masonic lawyers. (There are few if any others in N. H.)

But election was coming. He had sued for only $2,000 instead of five times that sum. He was not a Mason (few poor men are), but the rumseller was, as many rumsellers are. Indeed he had been made a "Sir Knight" for naturally he is going to be a Senator if not Governor in due time. And his brother "Sirs" with all the influence of lodgery arose to help their unlucky brother. One poor crippled fellow has little chance when half a hundred well-dressed, oily-tongued lodgites "act as friends" to him. The spring election was but a few weeks off and the crippled veteran needing money could not withstand the advice of the disinterested brethren of the rumseller. Hence he settled it is said for $750.

Turn back now a few months, Under U. S. lisence but defying the N. H. State prohibitory liquor law at least a dozen parties were selling liquor in the town during the summer of 1895. Yet in spite of the protection of both town and county officers and the silent and secret aid of various organizations—even though the "Agent" was a traitor like his employer, the "reform" councilmen yet the Law and Order League did raid and prosecute and cause to be fined several of the leading liquor dealers, some of them needed but one more arrest to land them in prison.

Hinsdale, N. H.

BLEEDING KANSAS.

BY S. C. HART.

It was probably fortunate for Lawrence that Pomeroy was a prisoner in the army of the Missouri invaders to counsel the officers in the interests of peace, showing them that the proclamation was not a call to the State of Missouri for militia but only to Kansas. And that only for the purpose of insuring certain arrests and not for one State to invade another, nor to destroy a city, a few of whose citizens had, on their own responsibility, engaged in something wrong, unauthorized and unknown to its authorities.

Anyway, action was delayed till the town was fortified and until communication was finally opened with Gov. Shanon. Meantime, not being clear as to his duties in the case, Shanon had sent to Washington for instructions, and to Col. Sumner at Fort Leavenworth for U. S. troops, and to Jones, after ascertaining the strength and preparation at Lawrence, to hold on, as the pro-slavery force was not sufficiently armed and equipped for the attack, implying that it was probably a needless undertaking anyway.

Jones vigorously protested, from Lecompton, against delay, and Sumner at Leavenworth against moving without orders from Washington; and the Missourians were waiting on their officers. So in the deadlock Lawrence was growing formidable; and the pro-slavery officers, who were allowed to enter the town so as to avoid any pretext for an attack, were doubtless convinced that there would be more danger than glory in helping Jones "wipe out Lawrence."

When Shanon reached the camp of the army he found them nearly all Missourians, the rank and file of whom were as ignorant of the danger of an attack on Lawrence as he had been at the start. They were in a "delirium, coming from exposure, lack of food and plentiful supplies of strong drink, verging on '*mania a potu.*'" In their drunken condition now, and suffering on account of the cold weather, it was difficult to restrain them from an immediate attack.

They were well-nigh uncontrollable, and he dispatched a messenger to Col. Sumner to come at once with U. S. troops to prevent any encounter between the two forces which he was satisfied would result in the destruction of the pro-slavery forces. They were so enraged at his sending for troops to prevent an attack that they undertook to intercept the courier who bore the letter to Col. Sumner and it could not be sent till two o'clock in the night time.

Shanon now tried to get Lawrence to send another committee to confer with him, but realizing their strength and blamelessness in the whole affair they sent him word if he had any business with Lawrence, to come then and attend it. Being furnished an escort from Lawrence he visited the town, and tried to get them to surrender their arms as a basis of peace. This was positively refused. He and the officers with him were so enlightened on the situation that they went back to counsel peace, when they found the camp about

to raise the black flag and march upon Lawrence on their own account.

Shanon worked all day December 7th to avert the shedding of the pro-slavery men's blood, and finally agreed to the terms of the Free State men to disband the pro-slavery army and send it home and not to use any but resident militia in the future, in maintaining peace, the Free State militia to have equal privileges with the pro-slavery resident militia, Pomeroy to be released and Free State violaters to submit to arrest by legal authority and to be tried, at Lawrence, as soon as arrested, and on conviction to be released on bail.

Peace being declared Sheriff Jones and the drunken army and some officers raged for a while; but a storm broke in upon them that night that settled their decision to hurry home, the weather becoming furious in a very short time, raining, freezing and snowing. In the treaty of peace which the representatives of both parties signed the following appears: "We wish it understood that we do not herein express any opinion as to the validity of the enactments of the Territorial Legislature." Signed: Wilson Shanon, Gov. Charles Robinson, Jas. H. Lane.

This referred to the bogus Legislature elected by the frauds of March 30 preceding and which had passed a batch of obnoxious laws in July. Sheriff Jones and a few of his kind denounced Shanon as a traitor, after he had disbanded the army and gone and swore they would fight yet.

Toward the conclusion of the "war" one Barber, who had come to the defense of Lawrence, with a brother-in-law and brother started to their claims some miles from Lawrence to see about their families. They avoided the main army but encountered a squad from Lecompton, two of whom left the main party and intercepted them. Hot words ensued and firing resulted, when both parties rode off. After a few moments, Barber, the only unarmed one among them, said with a sickly smile, "I believe that fellow hit me," and falling off soon expired. George W. Clark, one of the attacking party was accused of the murder. This was the only casualty of the "Wakarusa War."

Barber was taken to Lawrence that night and when his grief stricken wife was brought in next morning, it was with difficulty that the Free State men were restrained from going out to the camp of the invaders for relentless slaughter.

The pro-slavery army had barely got home when the undaunted Free State men held their election to ratify the Constitution formulated at conventions held during the summer. The weather being severe, this election was not interfered with, except at Leavenworth, where the pro-slavery mob destroyed the ballot box and Free State paper. They cast 1,731 votes for it, only Free State men voting, of course, and it was declared ratified.

On December 22d they met in Lawrence and nominated a full State ticket. An election was appointed for January 15, hoping that cold weather would again favor them, which was the case, but, withal resulted in considerable violence.

Lecompton, Kans.

(To be continued.)

MORE ABOUT SECRET SOCIETIES.

Recently we had occasion to say something concerning the secret society mania. It has brought us many commendatory letters, and not a few have called in person to thank us for the article.

In the last number of the *Christian Advocate* the editor says that while in Kansas a few months ago, he met the secretary of the Kansas conference, who said he knew a man who belonged to forty-eight lodges, several of which he founded, and another who was enrolled in twenty-two. He was in Leavenworth one day when the funeral of a prominent citizen took place, and twenty-six lodges were represented in the procession. He had died from suicide, but whether it was the result of the struggle to attend so many lodges, or being unable to pay his dues, or from domestic troubles because of neglect of his family, the editor was unable to determine.

The editor of the *Advocate* says: "There are men in New York and Brooklyn who are away during the entire day, and spend scarce an evening a month at home, their time being dissipated at the clubs."—*California Voice.*

ANNUAL MEETING OF THE NATIONAL CHRISTIAN ASSOCIATION.

A RALLYING OF PROMINENT LEADERS, AND A POPULAR HEARING UNPRECEDENTED IN THE HISTORY OF THE MOVEMENT.

The annual meeting of our Association last Thursday, and the mass meeting held in the various churches on Wednesday and Thursday evenings were encouraging and successful, even past our expectations. In many features these meetings indicated a high water mark never before reached in the history of the movement.

In the number of popular and influential churches of Chicago opened for the proclamation of this truth, in the number of persons reached by anti-secret addresses and literature, in the number of leading pastors and influential men who came to the front in these meetings and boldly avowed their sympathy for the cause, and in inspiring reports from workers in the field, giving accounts of successful meetings and conventions from the Atlantic to the Pacific—this meeting certainly surpassed any previous annual meeting of the Association.

On Wednesday evening, mass meetings were held in six of the churches and each meeting was addressed by two speakers, and so far as we have heard only one speaker, Rev. T. D. Wallace, D. D., of the Eighth Presbyterian church, failed to come to time, and he was detained by sickness in his family.

In the Englewood United Presbyterian church, Rev. J. A. Duff, pastor, a large audience gathered, and after devotional exercises led by the pastor, addresses were given by the writer and by Pres. C. A. Blanchard of Wheaton College. In the Summerdale Congregational church a good audience gathered, and were addressed by the President of the National Christian Association, Rev. Samuel H. Swarts, and the pastor, Rev. E B Wylie.

A large audience crowded the Humboldt Park Free Methodist church, which was addressed by Rev. I. R. B. Arnold and Past Master Edmond Ronayne. Rev. W. T. Campbell, D. D., of Monmouth, Ill., addressed a fine audience in the First United Presbyterian church, Dr. W. T. Meloy, pastor. It was Dr. T. D. Wallace who was also to speak at this meeting, but was detained. At the Second Free Methodist church, Lexington avenue, Rev. W. B. Stoddard, of Washington, D. C., and Rev. William Fenton, of St. Paul, Minn., addressed an interested audience. At the Gethsemane Lutheran church, Rev. M. C. Ranseen, pastor, a good audience gathered which was addressed by Prof. E. F. Bartholomew, of Augustana College, Rock Island, and Rev. P. B. Williams of Portland, Oregon.

In a later issue we hope to give a fuller report of these meetings. They were a new departure, and reached a hundred times more people than the former method of having the speakers address one audience in a single place. This new plan, so admirably successful, was first proposed by Rev. E. B. Wylie, Secretary of the Board, and who under God is largely entitled to the credit of securing such a grand hearing for the principles of our reform. Great credit is also due General Secretary W. I. Phillips and Chairman J. M. Hitchcock, whose untiring labors in announcing and arranging the meetings contributed chiefly to their success.

Thursday the day of the Annual Meeting was clear and bright. The hour of half past ten found an unusual number of the N. C. A. officers, members and friends gathered in the "upper room," on the third floor of the memorable Carpenter Building just over the *Cynosure* office. The hall has long been used by the oldest Chinese Mission in Chicago. It is comfortably carpeted and seated with chairs, and the walls are handsomely adorned with pictures and mottoes.

General Secretary W. I. Phillips called the meeting to order and Rev. J. A. Collins was elected President, pro. tem. Prayer was offered by Prof. E. F. Bartholomew, D. D. The calling of the roll by the Secretary, Mary C. Baker, found the following corporate members of the Association present: Ezra A. Cook, Prof. H. F. Kletzing, Prof. E. Whipple, Pres. C. A. Blanchard, Editor P. W. Radabaugh, Rev. W. O. Dinius, Publisher T. B. Arnold, Sec. W. B. Stoddard, Editor M. A. Gault, Rev. W. H. Chandler, Rev. A. W. Parry, Mrs. N. E. Kellogg, Mrs. M. C. Baker, Rev. J. A. Collins, Prof. E. F. Bartholomew, D. D., Rev. I. R. B. Arnold, Rev. Thos. M. Chalmers, Past Master Edmond Ronayne, Rev. E B. Wylie, Gen. Sec. W. I. Phillips, Judge Zearing, J. M. Hitchcock, Rev. Sam'l. H. Swarts, Mrs. M. A. Gault, Rev. W. T. Campbell, D. D., Rev. P. B. Williams.

The reports of the General and Field Secretaries were read and considered. They are published in this issue, and were inspiring to all as they indicated more effectual work done and a more prosperous financial condition than for years past. The Field Secretaries supplimented their reports by statements of interesting and encouraging features of their work.

At the noon hour all repaired to a large restaurant half a block below the N. C. A. building where all partook of a sumptuous dinner and enjoyed a delightful season of social converse.

The afternoon session was spent in finishing the hearing and considering of the reports of Field Secretaries, the election of officers, reading of letters from those unable to attend, and listening to words of cheer from many who were present. The following officers were elected for the ensuing year: President, Rev. Sam'l. H. Swarts, of Morris, Ill.; Vice-president, Rev. W. T. Campbell, D. D., of Monmouth; Recording Secretary Mrs. M. C. Baker of Chicago, and for General Secretary and Treasurer, W. I. Phillips. All of the eleven Directors were re-elected. Interesting reports were read from the New England Secretary, Rev. James P. Stoddard, of Boston, and from the New Hampshire Secretary, Rev. S. C. Kimball. A large number of cheering letters were read by the General Secretary from those unable to be present, among which were the following:

H. H. Hinman, Miss E. E. Flagg, Mrs. Hattie E. Powers, Mrs. A. C. Hand, Rev. Cyrus Smith, M. L. Worcester, Rev. J. L. Barlow, H. Curtis, Woodruff Post, Rev. J. L. Buckwalter, J. N. Lloyd, C. G. F. Miller. C. B. Knight, Rev. Warren Whiting, S. S. Palmer, Elder Rufus Smith J. A. Conant, Rev. Calvin W. Pritchard and Elder S. C. Kimball.

The meeting closed with brief addresses from many present, emphatic sentences from which we give in another column.

Thursday evening, mass meetings were held in Moody's church, Chicago Ave., in the Fourth United Presbyterian church, Rev. J. A. Collins pastor, and in the First Congregational church, Rev. Dr. E. P. Goodwin pastor.

Rev. P. S. Henson, D. D., and Pres. C. A. Blanchard addressed a large and enthusiastic audience at the Moody church. Evangelist Needham presided and gave strong testimony against the lodge. The audience applauded the speakers to the echo. The meeting was a grand success. At Dr. Goodwin's church there was a fair audience. Dr. J. L. Withrow, pastor of the Third Presbyterian church, led in prayer and made some pointed remarks. Addresses were then delivered by Rev. Samuel H Swarts, D. D., Hon. Wm. J. Onahan and Rev. E. P. Goodwin, D. D.

At Dr. Collins' church a deeply interested audience was addressed by Dr. W. T. Campbell, of Monmouth, and by Edmond Ronayne, of Chicago. Thus ended the grandest series of meetings ever held in this city in the interests of the anti-secret movement.

REPORT OF THE BOARD OF DIRECTORS.

Brethren and Sisters of the National Christian Association:

At your meeting one year ago the following Executive Board was elected: T. B. Arnold, Chicago; C. A. Blanchard, Wheaton, Ill.; E. A. Cook, Chicago; J. A. Collins, Chicago; W. O. Dinius, Chicago; J. M. Hitchcock, Chicago; C. J. Holmes, Chicago; P. W. Radabaugh, Western Springs, Ill; Eliott Whipple, Wheaton, Ill.; E. B. Wylie, Summerdale, Ill.; H. F. Kletzing, Naperville, Ill.

May 15, 1895, the new Board was organized as follows: President, Charles A. Blanchard, chairman; Professor H. F. Kletzing, vice-chairman; Rev. Edgar B. Wylie, secretary. Committees were constituted as follows: Finance and auditing, Prof. Eliott Whipple, Prof. H. A. Fischer, Mr. J. M. Hitchcock; Buildings and other real estate, W. I. Phillips, W. B. Stoddard, E. A. Cook, C. J. Holmes; Publications, P. W. Radabaugh, E A. Cook, M. A. Gault, T. B. Arnold,

W. I. Phillips; Field work and conventions, Prof. Eliott Whipple, Prof. H. A. Fischer, Mr. S. M. Hitchcock, Rev. W. O. Dinius, Dr. J. A. Collins.

1. It is with great thankfulness that we record the marked blessing of God in the financial support of the year. Notwithstanding the continued monetary depression, which has affected all concerns like our own, there has been a marked degree of prosperity both in ability to support the work afield and in an enlarged and strengthened endowment. Your Board has had direct answer to prayer for funds to prosecute the work entrusted to them. The treasurer's report will present the details of the year's finances.

2. The buildings in Chicago and in Washington, D. C., have been kept in good repair, and have been a source of revenue, besides furnishing the headquarters of the Association in Chicago and of the Eastern agent in Washington. The Eastern agent reports of the property in Washington that the receipts from rents are but slightly less than last year. The same can be said of the Chicago property.

3. The confidence which the Board placed in Rev. M. A. Gault has been rewarded during the year by his interesting devotion to the *Cynosure*. He has infused into its columns a tender yet fearless spirit. Candor has characterized his work and the keen edge of truth has been made to cut instead of bruising or tearing. The list of contributors has increased so that many religious bodies have been represented. From private correspondence it has been evident that the organ of your Association has grown in favor with the old and new readers. Mr. Gault has, in addition to the editorship, done valuable work on the field.

For nearly a score of years Prof. S. C. Kimball has published a clean and very useful monthly paper—the *Christian Witness*—which till recently was the official organ of the New Hampshire and Maine Association's auxilary to the National Christian Association. On April 11th ult., the mailing list of the *Witness*, by action of the Board of Directors, was transferred to this Association. The central organ will not only be read by many who formerly read the *Witness* but we have the promise of the assistance of Prof. Kimball in the columns of the *Cynosure*.

The *Lodge Lamp* has been published monthly and has found entrance where a more expensive paper would not. There is no doubt of the wisdom of this monthly as a forerunner of the principal organ of the Association. Those desiring to bring the gist of the lodge question before the people will find the *Lamp* exceedingly helpful.

New editions of some standard tracts have been published and three new publications have been issued: "Testimonies of Congregationalists," 5,000; "Facts and Photographs," 10,000; "Masonry as Related to Temperance," 2,000.

4. The reports which have appeared in the columns of the *Cynosure* during the year have shown a characteristic activity on the part of the agents of the various fields. We shall listen to the personal reports of these brethren from the outposts with greatest interest, as in former years. Men who not only entertain truth but put it forth into action are sure to receive an appreciative audience on this annual occasion.

The visit of President Charles A. Blanchard to the South merits special notice and should in its issue cause much thankfulness. The various institutions of learning visited by him seemed appreciative and the interest shown in the question of secret societies gave promise of much good from the visit, which was made possible by funds provided for that express purpose by the will of Dea. Philo Carpenter.

Dr. Casper W. Hiatt wrote from Cleveland, O., in '91: "The paramount evil of the lodge is its antagonism to Jesus the Lord and Saviour. This very fact suggests the remedy which is Christ himself." The conventions during the year have been evangelical in their character. The lecturers are more and more confining themselves to the fact of the blasphemy of the lodges. The world's heresy has always been the putting aside of the Christ. It is therefore gratifying that several churches are open for meetings during this week for the discussion of the reform championed by this Association.

The growing alliance between the more evangelical churches and this Association is evidenced by the generous reception of President Blanchard at the great conference of Christian workers at Northfield, Mass., last summer.

It is evident that we have come to that point in the reform when our methods may be more co-operative, i. e., place should be afforded the exponents of the various important reforms on our programs. We should have distinctively Christian sermons at our anti-secret conventions as the great evangelical conference at Northfield is to have a distinctive anti-secret lecture in its program. There should be more reciprocity among the organizations which are striving to bring in the kingdom of God.

In exchange for the courtesy extended us by others allowing us to say on their platform what we like, we should grant the same privilege and not demand that those who speak for us shall invariably present some phase of the secrecy problem. While it seems to have been wise and unavoidable in past years to adhere in convention work exclusively to the one question of secretism, it now appears to us that the time has come for an endeavor for greater reciprocity in our conventions, and especially would we urge alliance with that rapidly increasing host which contends for a pure church and a Bible intact as it came from the hands of inspired men.

The aim of such and the aim of this Association are one and inseparable. The timely article by Rev. Lucian C. Kimball, in to-day's issue of the *Cynosure*, written by request of our editor shows the prevalence East and West of the feeling that whenever and wherever it is possible there should be greater co operation among the various reform movements.

In closing our report we wish to recognize the goodness of God, Father, Son and Holy Spirit, in the work of the past year. Thankful for the way we have been led, and hopful for the future, we respectfully submit the record of our stewardship.

CHARLES A. BLANCHARD, *Chairman.*
EDGAR B. WYLIE, *Secretary.*

GLEAMS FROM THE ANNUAL MEETING.

CAUGHT WITH THE REPORTER'S PENCIL.

Rev. I. R. B. Arnold.—There is a large amount of preaching but too little instruction. The preaching of righteousness in actual life is the crying need of our times.

Prof. E. F. Bartholomew, D. D.—This movement against secret societies must prevail because it is God's way, and institutions built on God's Word will alone succeed. The Christ of God is the only foundation.

Edmond Ronayne.—The Government of the United States is run by Freemasons and Roman Catholics. They hold the offices and control our politics.

Secretary W. I. Phillips.—Popery through the power of Jesuitism rules our great cities. Here in Chicago they hold the large majority of offices.

Rev. Samuel H. Swarts.—There is no dearth of religion, but a dearth of loyalty to Christ. In our work let us honor Christ by exalting him to the supreme place. I do not sympathize with the A. P. A.'s in getting up a scare about Romanists taking this country because they constitute only a small proportion of our citizens.

Rev. J. A Collins—Let us not use any of Satans tactics in opposing evil. We cannot dispell darkness with darkness, but with light. Our method must be to bring every institution to the standard of divine truth.

Ezra A. Cook.—There are some in lodges who hold offices for the purpose of preventing the lodges from doing their worst. If it were not for some good men in these lodges, they would soon plunge the nation in anarchy and revolution.

Rev. Wm. Feton.—We should treat the lodge question and every other question from the Bible point of view. The prophets and Apostles contended for what we also strive. Evil changes its name and form, but not its nature.

Mrs. N. E. Kellogg.—We should always remember that the most serious feature of secret societies is their religious aspect. By trusting in them men are cut off from the only Saviour.

Mrs. M. C. Baker.—Moses' rod swallowed up those of the magicians. There were demons which the disciples could not cast out, but nothing is too hard for Christ.

Rev. W. B. Stoddard.—I do not think either popery or Freemasonry rules our government. But the vast ruling majority of our population are ungodly and we can scarcely see that either of these powers sways the multitude as a despot.

Dr. P. S. Henson.—See that your religion is the true religion. Satan's chief concern to-day is to substitute a false religion for the true. See that all your prayers are offered in the name of Christ. See that you have no fellowship that excludes a portion of your fellow men.

Dr. E. P. Goodwin.—Human nature is selfish. Selfishness is behind secret organizations. Manhood is manhood in whatever rank or condition. These societies divide men selfishly. It is not of God to say I will help one and not another in equal need. What we need is to have selfishness rooted out instead of nurtured. Secret societies foster it. They will not assist in the matter of getting nearer God's likeness.

Hon. Wm. J. Onahan.—I am glad of this opportunity to express my entire sympathy with the purposes of this meeting, and of the National Christian Association.

Rev. W. T. Campbell, D. D.—In our town the Freemasons and other lodges proposed to lay the corner-stone of our new court house. A few of us raised a protest and prevented them. I preached a series of sermons recently to my congregation on the dangerous influence of secret societies. I find it best to meet lodge members in the spirit of Christ; show them the better way, and that your aim is to win them for Christ.

Pres. C. A. Blanchard. — Freemasonry more than doubled its membership between 1860 and 1865. Soldiers entered the lodges by the thousand when they saw its favoritism in the army. There is abundant evidence to show that it often turned victory into defeat and greatly prolonged the war. For many years Freemasons have not increased their membership, and a worse class of men now enter the lodge and good men are leaving it. This is largely due to our agitation.

Rev. P. B. Williams.—I believe that this is the Lord's work and is essential to the preservation of both church and state. The A. P. A is a dangerous institution. Their ostensible object is to meet the encroachments of Rome, but like every other anti-Christian force they are grasping for power, and trying to enthrone a political party.

—Rev. S. F. Porter, our N. C. A. missionary agent, has been requested to hold Gospel services and Sabbath-schools at Christine and Hickson, North Dakota. These towns are on the Milwaukee and St. Paul railroad and have no churches or Sabbath-schools. Bro. Porter has concluded to set up the Gospel standard here, and with the Lord's blessing there will be ingatherings of precious souls. His address for the summer will be Box 118, Hickson, N. D.

—Have you proved all things? How fast are you holding to that which is good?

CORRESPONDENCE.

JOINING THE WORSHIP OF BAAL.

ALEXANDRIA, Neb., May 4, 1896.

EDITOR CYNOSURE:—Evanvelist J. C. Redding from York, Neb., closed a two weeks' revival service in our town last night. He spoke in the opera house and had the hearty co-operation of the four pastors, for these meetings had been made a subject of prayer by many for weeks. The evangelist spoke twice nearly every day and four times on Sabbaths and had a crowded house almost every night, and as a result last Sabbath morning about fifty persons answered to questions put to them by the evangelist, expressing their desire to be counted on the Lord's side. Several of these were lodgemen who seldom went to church.

Rev. Redding is a wonderful man, full of wit and humor, and preaches some very plain truths, but he has plainly shown that he is on a two-fold mission, working for the lodge as well as the church. He wore a Knight of Pythias badge at his first meeting and most of the time; also the Odd-fellow badge and Christian Endeavor part of the time. During his second meeting when he was upbraiding the people for giving so little to Christ, he said men would give more to their lodges than they did to God, but he gave the most to God. He said he belonged to three or

four lodges and kept his dues paid up in all of them, but he gave the chunk to God.

He told them in his sermons that the lodge could not save them. They must go to the church for salvation. The lodge never rescued a fallen man or woman and no other organization but the church can do that, he said. On Saturday evening he gave his lecture on the history of his life, and at the close he began to laud the secret lodges. He said in part that all the secret and friendship part of the lodges was founded on David and Jonathan, and he compared the church and the lodge. He said if a lodge member was expelled, the lodges of that order were all notified and he could not get into any of them until he made restitution; but if a member were turned out of the church, the other churches would hold out their hands to them saying, come to us, we want you, we need you.

He said some folks say a Mason was never hung, but he said if a Mason were guilty he would be hung. He said not to mind the small-eyed, narrow-minded cranks who speak against the lodges, for they wanted something to chew. We are greatly grieved that a man capable of doing so much good, should turn aside to modern Baal worship and laud these orders which are keeping the church in the condition it is in.

But we are thankful that there are a few anti-secret cranks in this country and they rejoice for the souls that have professed Christ during these meetings, but they cannot approve the methods the evangelist uses to this end, and we hope and pray that those souls who are in bondage to the lodge will get such a clear view of their duty to God that they will leave these Christless institutions. Yours for a pure Gospel that maketh free, MARTHA B. PARK.

A COMBINATION OF EVILS.

ALBANY, Mo., May 11, 1896.

EDITOR CYNOSURE:—In a recent issue of that excellent paper, the New York *Witness*, drinking, dancing, theater-going, smoking, joining oath-bound secret societies, voting for license, the Sunday newspapers, etc., are mentioned as inconsistent with a Christian life yet the editor would not permit through his columns a fair and legitimate discussion of some of these kindred and affiliated evils. There are organized cesspools of vice in every community that breed sin and criminality as the dread malaria spreads disease and death. I refer to those gregarious associations of ministers and blackguards, classleaders and scoffers, church members and worldlings, temperance orators and whiskey drinkers, prohibitionists and liquor sellers, found in fraternal fellowship all over the land.

This mixed society, questionable associations, low-twelve suppers, banquets, libations, late hours and dissipation generally is a continual feeder and stepping-stone to the saloons, gambling hell and brothel. The open theater and ball room are not so demoralizing as these clandestine orgies and debaucheries convening almost nightly. The moral, social and physical filth of the nation militates to these encampments, conclaves and re-unions and the great newspapers publish, and every well informed person knows that the saloons, theatres, dance houses, gambling joints and brothels reap a rich harvest at these gatherings.

It is simply appalling at the toughs, thugs and criminals that make the rounds of these convocations. Their four days drinking, gambling, carousing and licentiousness are bringing to the country boys and girls all the naked vices of the city slums. I attended a conclave at a country town where the police reported more than fifty fallen women plying their business, scattering moral and physical contagion. Think of farmers' sons, wives and daughters everywhere brought into association and close contact with the vilest of the *demi monde*. One week of such riot and revelry will undo the work of a dozen campmeetings or a score of "card signing" revivals.

Then the wholesale Sabbath desecration of these "society" funerals, parades, picnics, installations, grand encampments and triennial conclaves. The legitimate business of the writer has given him a most thorough and extensive knowledge of these matters not only all over the West but farther East as well. When a small boy my Sabbath-school superintendent and teacher would say: "Now, scholars, you must not run, or associate, with naughty bad boys that swear, lie, cheat, go fishing on Sabbath and say bad words, if you do you cannot help becoming just like them."

When I grew up I found that this superintendent and teacher were both sworn brethren of men who chew, drank, gambled and sold liquor—the worst men in that place, who seldom had a pure thought or word.

Is it any wonder when I saw them parading with such company the saying of a smart man would come to my mind: "If you want to train up a child in the way he should go, just go that way yourself once in a great while."

The Missouri Masonic Grand Lodge Report for 1881 says: "Our Grand Lodge will not permit a man with one eye to be made a Mason, while there are Masons by thousands in Missouri, who are as morally impotent as the man found at the pool of Bethesda. Much ado is made about some slight physical defect, while many are received into, and retained by lodges who are burdened with moral enormities sufficient to sink character into deeper damnation than Dives, with all except those who are like them. A well dressed athlete in vice, festering with corruption, deodorized by money, can take many degrees, pay his dues, and go on a triennial bum," etc.

Another report says: "No Mason will question the declaration that thousands of the craft in these lands are constantly violating the moral law. To such an extent is the moral law disregarded that there are thousands of professed Masons who are practical atheists. Often they do not wait to leave the Holy of Holies where they were made Masons before belching out profanities that would make the devil blush, or cause the cheek of darkness to turn pale. We have heard such oftrepeated." M. N. BUTLER.

BEWARE OF FALSE PROPHETS.

DE KALB, Ia., May 14, 1896.

EDITOR CYNOSURE:—Evil men and seducers shall wax worse and worse, deceiving and being deceived." Spiritual seducers do the most harm of any class, because their work is among Christians. They are the enemy in the camp of the Lord, and in appearant innocency, they seduce many leading them into a compromising way where they may be at peace with popular sin, instead of "abhoring that which is evil" and showing it by faith.

They may now be further deceived and "fellowship the unfruitful works of darkness," which God forbids. They would thus bear the fruit of "spiritual wickedness in high places." "Spiritual wickedness in high places," is religion corrupted by those high in authority and in many instances they are those confided in by thousands for the right leading in religion and righteousness in church matters. Consequently it is of vast importance and of eternal interest that we pay strict attention to the words of Jesus in his sermon on the mount. He says: "Beware of false prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves." Mat. 7: 15, 16. This caution has the force of an infinite command and of infallable wisdom, but to obey is to be counted uncharitable by many; to disobey is to walk "in the counsel of the ungodly" in a deluding degree and offend Christ.

In these "perilous times of the last days," seducers must be most deceptive and sly in the light of the ninteenth century or they could not deceive and allure the people into the "paths of the destroyer," as men of like character did in "the dark ages." Consequently the priests of Baal are more crafty now than they were in the days of Elijah, and the religion they spiritually corrupt is no better than that practiced by Ahab and his followers.

It seems that the more light and intelligence there is, the more crafty Satan works, by his seducing agents, to modernize and make popular, "in high places" of the church, the principles of heathen and ancient Baal worship. And the more light people sin against, the greater and greater the abomination. In the eighth chapter of Ezekiel on this line we are told of greater and greater abominations. See 6, 13, 14, verses.

"And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east;" and they worshiped the sun toward the east. Ezekiel 8: 16. It is well known that as a rule they worship, in secret lodges, "toward the east." And when they worship in the church their backs are to the temple and their faces in the wrong direction, in principle. The Lord says of their Christless prayers, and those who would knowingly and willfully seduce brethren into the greater abomination of a compromise with spiritual adultery: "Though they cry in mine ears with a loud voice, yet will I not hear them." Ezekiel 8: 18.

May all learn to come out from every worldly alliance, "worship God," only, and avoid every appearance of evil for the thinnest point of the devil's wedge has been introduced that it may unobservedly shorten the step between the church and the lodge. Is not the church the right organization to promote Christian endeavor?

CYRUS SMITH.

RECOLLECTIONS OF THE MORGAN AGITATION.

The following letter was received recently by chairman J. M. Hitchcock from his oldest sister. Sylvania, Ohio. He permits us to publish it as it gives some interesting reminiscences of the Morgan times.

DEAR BROTHER:—I was born in the town of Schodack, Rensselaer Co., N. Y., Feb. 3, 1821. So that at the time of the Morgan murder I could not have been quite six years old. I am not sure that I can recall the exact time when the news of his abduction was first broken in our home, but my memory is acute on the great interest and anxiety manifested about that time, my father, Elisha B. Hitchcock, being one of the first Anti-masons in the town.

My mother, I had never noticed much being so moved by any matter before. My father's mother also; they seemed kindred spirits. I remember, at one time, hearing her say with emphasis, "I think every Mason is a mean man!" At that time it was not well understood that many on the outside know far more of the spirit of secretism, than most persons who have been behind tyled doors.

Wm. Canfield, an elderly gentleman, living a few miles distant having embraced the Anti-secret cause, came occasionally to visit father to consult what was wise to do according to the light they had. As to the mail, I remember, that "The *National Observer*" was a regular visitor at our home, while "*Niles' Register*" was due as often, at the home of his brother living but a short distance away. After the labors of the day, it was not uncommon for them to meet, watch for new developments, discuss the situation, make arrangements for Anti-masonic Meetings, Conventions, etc.

This agitation continued a long time—a few years, perhaps. It was then that the services of "Thurlow Weed" came to be appreciated, for his readiness, ever to help in what they believed to be the right direction.

I remember well, at one time helping my brother older than myself, though frail, saw wood with a cross-cut saw for the family use, while our father was absent at an Anti-masonic Convention, and although I am now in my seventy-sixth year, I feel that my strength is equal to what it then was. My judgment more mature; and, if need be, I am ready, not only to saw wood, but to do what my hands find to do, for the total extinction of the spirit of secrecy, root and branch.

ELIZA HITCHCOCK CANDEE.

HUNTINGDON GERMAN BAPTISTS ARE FAITHFUL.

HUNTINGDON, Pa., May 9, 1896.

EDITOR CHRISTIAN CYNOSURE:—I note in the issue of your paper of May 7th, reference to the death of Elmer D. Bowman. He is reported to have belonged to the Improved Order of Heptasophs, and also to the German Baptist church at the time of his death. Last fall he was admitted as a member of the church here, on condition that he would withdraw from the Heptasophs. He agreed to the conditions, and on the 21st of January last signed the following statement: "I do hereby assert that I am not directly or indirectly connected with any secret society whatever." Our church is very careful to keep its members out of all secret societies. J. C. REIFF.

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HOW TO TEST DIAMONDS.

Use a Grindstone on Them For Ten Minutes.

The simplest test is to hold the stone firmly against a wet, rapidly revolving grindstone from five to ten minutes. If the least mark appears upon the piece it is not a diamond, for if it were a diamond, so far from any mark being produced on it, it would be likely, on the other hand, to make a deep impression on the grindstone. The same test may be made with emery paper, or an emery wheel, neither of which, although harder than a grindstone, will make any impression upon a diamond.

This is a good thing for one to remember in these days of manufactured diamonds. The paste article is made with such care that it sometimes tests the skill of the expert to distinguish the genuine from the bogus, but if the grindstone is brought into play there can be no room for doubt. Some people think that if they rub a stone against glass and it makes a deep impression it is a diamond. Some paste articles will scratch glass and the imitation of sapphires, rubies and emeralds will do the same.

Regarding the hardness of diamonds, an expert says: "In 1861 I made an experiment. The stone here was a round piece of Brazilian bort, with a radiated internal structure. It was kept on a polishing wheel made of hard iron with a diameter of one foot for 7½ hours a day for nine months, the wheel turning at the rate of 2,500 to 3,000 revolutions per minute, and giving three feet of traveling surface to the stone. The total distance traversed was 170,000 miles, or about seven times the circumference of the globe, but the result was the polishing of only about one square centimeter of surface. With an ordinary diamond fully 100 times as much would have been accomplished."

How to Give a Dinner at a Restaurant.

First, friends, never ask your guests what they are going to have. Order it yourself. You can, however, ask if your guests have any preference—for instance, in ices. Endeavor to find out beforehand what they prefer, or if they have any antipathies. Aim to order those things that are peculiar to the season. Never speak to the waiter in a loud tone. Shellfish should be placed before you alive before cooking for your inspection. If the dinner is given in a large dining room, be careful to seat the ladies so they will command a good view of the room.

How Warp Prints Are Manufactured.

Warp prints are made on two classes of warps, single and double, black and white. The various ground shades are obtained with the filling, producing either a solid color, glace or chameleon, while the multicolored patterns are produced in domestic silks by a roller system of printing, and in some of the foreign silks by block printing, the latter giving a more detailed and perfect design.

A variety of silks seemingly differing from each other in pattern and effect can be made from one of these warp print designs. A rose pattern printed on a white warp and woven with light blue filling would be a plain type of taffeta chine. The same design on a black warp and black filling, or black warp and peacock blue filling, would produce a changeable and a black ground. On a white warp with white filling brightened up by a Jacquard design, the chine seems to have lost all its former individuality and becomes a brocaded chine taffeta. This duplication of patterns is quite common in low priced goods.

How to Make a Cold Meat Relish.

An excellent sauce to serve with cold meat is made from grated horse radish, the yolk of an egg and whipped cream. Squeeze every particle of vinegar from 3 tablespoonfuls of horse radish and mix thoroughly with the yolk of an egg and a half teaspoonful of salt. Add 6 tablespoonfuls of whipped cream and mix again. Serve on a small dish by itself or put on a platter with cold meat or poultry, arranging the slices about it with a border of parsley.

How to Take Care of the Complexion.

A noted French dermatologist recommends a certain number of hours' sleep at night, with an afternoon siesta each day, as the best and only sure remedy for a faded complexion. One or two Turkish baths a week, with a great deal of rest, will transform sallowness into freshness and color. A veil worn on the street, especially in the springtime, prevents the fine dust playing havoc with the skin. The face should be washed every night with pure soap and hot water and dried with a soft flannel cloth. Nearly all cosmetics are harmful and should be eschewed. Rice powder is healing and healthy, but it should be carefully removed from the face before retiring.

How to Preserve Natural Flowers.

Dip the flowers in melted paraffin and withdraw instantly. The mixture should be only warm enough to preserve its fluidity, and the flower should be held by the stem and given one quick turn in the fluid to get rid of air bubbles. Of course the flowers should be free from all except the natural moisture.

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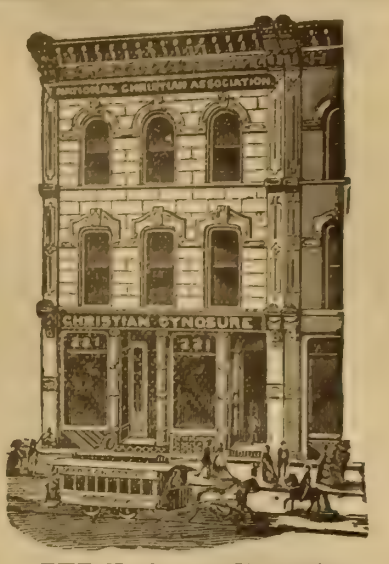

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WISCONSIN.—Pres., J. B. Galloway, Ponette; Sec., Isaiah Faris, Vernon; Treas. W. Wood, Baraboo.

The Christian Cynosure.

REV. M. A. GAULT, - - - EDITOR.
WM. I. PHILLIPS, - - - PUBLISHER.

CHICAGO, THURSDAY, MAY 21, 1896.

A FAITHFUL TESTIMONY.

Bro. J. B. Bailey, formerly of Opechee, Mich., has thus admirably condensed his objections to secret societies:

As a servant of God, I respectfully call your attention to the following facts in respect to secret societies—institutions which have obtained, and are now exerting, a wide and powerful influence in our churches, in all our civil institutions and on all our social relations:

1. Secret societies strip man of his manhood.
2. They enslave men.
3. They take away from man liberty of conscience and liberty of speech.
4. They profane the ordinance of the oath. There is not an oath taken by secret societies but what involves a breach of the third commandment. (See also Matt. 5: 33–37; Jas. 5: 12; Lev. 5: 45) Hence it follows that the oath, in itself, is sin.
5. Secret societies recognize no religion but the universal religion of nature.
6. All societies which impose an oath or obligation of secrecy are directly opposed to the teachings of our Saviour. (See Matt. 5: 16; John 18: 20.)
7. They are dangerous to society.
8. Christ, the King of kings, the world's Redeemer, is excluded from the secret lodges, etc.
9. They are condemned by God's holy Word, and we are warned not to join with them. (See Eph. 5: 11–13; 2 Cor. 6: 14–18.)
10. Secret societies originated with the devil and must end with him.

Therefore, come out from among them. Have no fellowship with them. If you remain in any of them after reading these facts, then you sin willfully, deliberately and presumptuously, because you sin with your eyes open.

REV. BENJAMIN F. WORRELL.

Rev. Benjamin F. Worrell was born in Columbia, Lancaster county, Pa., August 26, 1821, and died at his home in Chicago, Ill., March 17, 1896. He was a descendant of both English Quakers and French Huguenots. His father was a Friend until well advanced in years, when on removing from Columbia to Norristown, he, with his family, united with the Presbyterian church in that place for the reason that there was no society of Friends there.

He learned the printer's trade in Norristown, Pa., where he remained until he reached his majority and then with his parents removed to Farmington, Ohio. Here he entered upon collegiate studies which were terminated by the burning of the institution in which he studied. Soon after this he came to Chicago upon the invitation of Rev. Jas. B. Walker, D D , and became the publisher and associate editor of the *Prairie Herald*, a weekly paper owned by Dr. Walker. The files of this paper, a part of which I have, bear testimony to father's interest in temperance reform, his hatred of the system of slavery and also to his poetic gifts.

During his early manhood, while living in Chicago, he was an active member of the Third Presbyterian church until strife arose concerning the proper attitude of the church to maintain in relation to the discussion of the slavery question, then he became one of about thirty men who withdrew from the Presbyterian church and organized the First Congregational church of Chicago. His zeal for the right, as God gave him to see the right, coupled with his marked gift as a speaker attracted attention and some men prominent in the Congregational church urged upon him the work of the Gospel ministry as a duty. Into this work he finally entered, under the profound conviction that God had called him to it. He was ordained by a council of churches at Prairie City, Ill., in the fall of 1857. Dr. Edward Beecher, of Galesburg, Ill., was the Moderator of the council.

The next twenty-four years of his life were spent in Illinois, where he not only served churches as a pastor but his country as a patriot with pen and voice, earning from some the epithet of "black abolitionist," receiving from others abiding love, not alone for his personal loyalty to truth, but because he expressed with fiery fluency what they could but dimly feel. He came to Kansas from Illinois in 1881, and was pastor of the Congregational church at Olathe two years. Thereafter he preached in Wesleyan churches, returning to Illinois in 1887 when he united with Chicago Presbytery and became stated supply for two small churches under the care of that body, until bodily infirmities compelled him to cease regular work.

During his thirty-three years of ministerial life he was a witness against the lodge system because he was one of the children of light. His interest and activity in this reform increased after the close of the war. He studied N. C. A. literature, and the abundant confirmatory testimony to be found in such publications as lodgemen make, thus making himself master of the principles underlying lodgery. In argument against secretism he urged as the head and front of its offending that it is spiritually antagonistic to the religion of Jesus Christ and to true civil liberty. That the lodge should rob both church and home of men, consequently of their time, talents and money, he saw as simply the outworking of its nature. It was a source of perpetual astonishment to him that men who possessed the Bible could be divorced from God's institutions and infatuated with the "dreary nonsense" of the lodge. This he believed explicable only by reference to the crafty power of the adversary of men's souls.

Because of his convictions and the courage of them he was hated and persecuted by the lodge spirit. While pastor at Rantone, Ill., he preached on secret societies one Sabbath after the Freemasons of the place had celebrated St. John's day, having the M. E pastor as orator in-chief. J. Blanchard once said, "If one intends to kill an ox he doesn't stand behind and prick him in the flanks with a darning needle, but strikes him between the eyes with a sledge hammer." His sermon at Rantone was a sledge hammer blow. One member went to the church treasurer promptly at the close of the service and took his name from the roll of subscribers. Bro. Worrell said Bro. Jones came to thank him for the sermon, saying he had taken two degrees of Freemasonry but that he would never go a step further into the lodge. This was Bro. Worrell's reward.

Odd-fellowship is an expurgated edition of Masonry. But the vicious quality is not wholly eliminated.

REPORT OF THE GENERAL SECRETARY.

Several occurrences in our history the past year make it noteworthy and mark an advance.

The address at Mr. Moody's Conference at Northfield, Mass., on "The Church and the Lodge," was before 1,500 Christian workers, one-third of whom were pastors, and all of them were Bible students. It was an audience, in some respects, the most important that has ever listened to one of our representatives. This address by Pres. C. A. Blanchard has not only appeared in one magazine and in a number of newspapers, but it has had a circulation of 20,000 copies in tract form. The known results of this one address make it an eventful occurrence.

The National Triennial Council of Congregationalists for the second time appointed a committee to report on the secret society question. Another discussion will be had at their next Triennial Council. Every pastor and every church clerk of the Congregational denomination has been supplied with our literature.

All the pastors of the Baptist church, the Disciples of Christ, all the Presbyterian pastors, Mennonite pastors, Free Methodist pastors, and many of the Methodist Episcopal pastors, and ministers of the Friends church have also been supplied with literature. This has brought us into touch with new friends, and we have, I trust, been a source of strength and help to many.

A pastor of a leading church in a large city wrote: "I hail with delight the revolt against these secret institutions." We have received many cheering letters.

The series of meetings being held in ten important centers in our city, in connection with your present Annual Meeting, is a great event in our history. Those taking part represent eight different denominations, and are such men as Revs. and Drs. P. S. Henson of the First Baptist church, Thos. D. Wallace of the Eighth Presbyterian church, E P. Goodwin of the First Congregational church, J. L. Withrow of the Third Presbyterian church, Past Master E Ronayne, all of Chicago; W. T. Campbell, pastor Monmouth College United Presbyterian church, Prof. E. F. Bartholomew of Augustana College, Pres. C. A. Blanchard of Wheaton College, Sam'l H. Swarts of the Methodist Episcopal church, of Morris, Ill., and many others, who take this occasion to lift up the standard of Jesus Christ against false and idolatrous systems in our own land. Such an event is significant.

Our State and district conventions have averaged one per month, and have been held in Oregon, Tennessee, Illinois, Iowa, Ohio, Pennsylvania, California, Maine, New Hampshire, Massachusetts and Minnesota, and each have had features of special interest.

In the Illinois Convention the half day given to the Woman's Anti-secrecy Conference was a marked success.

In California two conventions were held so as to reach both Northern and Southern California. A State Association was formed. Some conventions were marked for the number of seceders taking part. This was especially true of the New England Convention.

In no year, so far as my knowledge extends, has there been as many made free from lodge bondage as this year. About one hundred were reported from the Pacific coast; many from different portions of the land.

It is noteworthy that Gen. Booth issued an edict the past year forbidding members of the Salvation Army becoming members of, or belonging to, secret societies. There are doubtless Freemasons in the army, but they are such in opposition to General Booth, for I heard him say that no member of the army could remain a Freemason.

At a consecration meeting of Christians on New Year's eve in Chicago, at which some 2,000 were present, the leader in a very impressive manner set forth the necessity of Christians leaving all secret lodges. Many accepted the exhortation to come out and to be separate from these worldly institutions.

An audience of from four to five thousand has been addressed in the Chicago Auditorium by John Alexander Dowie several times on separation from all secret lodges.

A Chicago minister said that there were 20,000 legal voters, members of his church, who were anti-secretists, in this county of Cook alone.

A Lutheran pastor of Ft. Wayne, Ind., wrote, "God speed the fight against lodgery. The fight is not a hopeless one. The lodge does not yet own the world. In behalf of the 60,000 Lutherans of the Joint Synod of Ohio and other States, I bid you God speed!" The Missouri Lutheran Synod is especially faithful and represents a large and respectable constituency.

We remember that there are churches and denominations numbering at least one and a half million Christian people in America that have declared that membership in secret societies is inconsistent with membership in the Christian church; that such mixed membership is a sin to be purged out of the Christian body and separated from the communion table. We have reason to be thankful and to be of good courage.

Rev. Sam'l. F. Porter continued his work in the South as usual, but confined his visiting of colleges chiefly to North Carolina. Some four thousand students of Southern colleges in the different States have been supplied with literature from this office.

You will be interested to learn that we have sent out some 500,000 pages of *Lodge Lamps*, and 1,000,000 pages of printed matter in tracts and books, and about 3,000,000 pages of *Cynosure* matter during the past year.

This literature has borne some fruit. Pastors have written their thanks for the timely arrival of the *Christian Cynosure* or little *Lodge Lamp*. One pastor said the *Lodge Lamp* came just in time to prevent his entering the Masonic lodge. Now he should investigate. He sent for and received more light.

Rev. H. Hammond, of Bolton College, Tenn.,

wrote: "Thank you for your kindness and favors given me. Since I have taken your paper I don't see how I can do without it. If I had not been taking the *Christian Cynosure* my district would be filled with secret societies, most especially the Freemasons. By my reading the *Christian Cynosure* I have made it my business to fight them and tell all I know; so thank God I keep them from setting up any lodge within ten miles of me. When any man comes in to set up a lodge, my neighbors come to see me and get my advice. I am an ex slave. I am getting old but I am trying to preach the pure Gospel."

The foreign work has continued as usual. A new order for $50 worth of literature for India has just been received.

We have supplied to some extent, sample copies of the *Cynosure* to the different missionaries of South America, Mexico, Japan, Guatemala, West Africa, India, China, Turkey, Syria, Persia and Siam; besides sending to some pastors in England, Chili, Germany and the Sandwich Islands.

Spiritual minded missionaries are deeply interested in our work, and amazed at the blindness of some of our own pastors to its importance.

An old missionary of the Transvaal, South Africa, Rev. Wm. Hazenberg, sent $25 as a donation to the movement in this country, and expressed his regret that he himself could do so little for his adopted country, Africa, in this needed work.

It is very fitting to acknowledge the co-operation and very helpful services of Pres. C. A. Blanchard, Director J. M. Hitchcock and many others who have contributed to make this an exceptional year to this Association.

Editor M. A. Gault has given some twenty days to field service which has been very helpful to the cause; this has been in addition of course to his work upon the *Cynosure*

The published letters of Agents S. F. Porter, J. P. Stoddard, Wm. Fenton, W. B. Stoddard, P. B. Williams, S. C. Kimball; and colporteurs C. Powers and Jasper Tucker, as well as the reports from the "Beacon Light" in Washington, D. C., of Bro. and Sister Powers, have all been letters and reports of real interest, because reports of real battles in the mightiest conflicts of the present time.

The real object of this Association is not simply the destruction of secret lodges, but witnessing to men that there is no other name given under heaven by which they can be saved than that of Jesus Christ, and that whosoever believes in him shall be saved.

I take pleasure in calling your attention to the following illustrations of the above fact that while Agent W. B. Stoddard has delivered 57 anti-secrecy addresses, that men might have their faith destroyed in the *lodge religion*, he has also preached 91 sermons during the year pointing men to Jesus, the Lamb of God that taketh away the sins of the world.

Agent P. B. Williams lectured against *secret oaths* and *worships* 147 times, but preached Christ 248 times; and not a few found Jesus Christ as a Saviour in his meetings.

All have had fruitage in seeing the weak encouraged, the ignorant instructed, and some Christians helped to a higher plane of holy living and power in God.

The events of the year should encourage to prayer and faithful testimony.

Respectfully submitted,

W. I. PHILLIPS.

Chicago, May 14, 1896.

REPORT FROM REV. J. P. STODDARD.

BOSTON, Mass., May 7, 1896.

Brethren beloved in the faith and labors of the Gospel of Christ, Greeting:

It would give me pleasure to meet you in your annual gathering, but it is not expedient for me to do so at this time. The loss will be mine, not yours, as I could add little to the strength of your purpose or wisdom of your counsels. If in your brief and busy session you find time for a word of cheer and record, I will say that first and best of all God has been and is still with us in the New England field, and his people are slowly ranging themselves on the side of the church against the secret orders. An indifference, begotten of ignorance and prejudice, is giving way before the advent of light and knowledge, and convictions enthralled by fear and consciences bewildered by conflicting testimony are asserting their liberty as the sons of God. Fugitives from the despotic rule of the lodge find shelter and friends to welcome and encourage them in their escape from Sodom to the land of freedom, while the lodge has less power to do them harm.

The opposition has lost much of its prestige among ministers and Christian people, and is more circumspect since it is under the inspection of fearless critics who note and publish their excesses. Many thoughtful men and women throughout this city and beyond its limits are constantly on the alert, circulating information, and who are prepared at any time to expose the sophistry and demonstrate the villainy of the lodge. In this quiet way very much has been done to checkmate its movements and save the young men from its snares.

The meeting of the Christian Endeavor society, followed soon after by the Knight Templars' conclave, in this city furnished an excellent opportunity for comparison, resulting very greatly to the advantage of our cause. Many hitherto incredulous were compelled to accept the testimony of their own eyes. The expulsion of Dr. F. C. Jackson from Hartford Lodge for disregarding his Masonic oath and giving true testimony against his Masonic brother, M. K. Griswold, was a revelation of what Masonry *demands* of her votaries, that turned attention to the work of the craft in our civil courts.

An effort on the part of eleven Masonic lodges in Worcester to secure extraordinary privileges by a special act in the Legislature gave an opportunity to sound a note of warning which appealed to a large class of intelligent, patriotic citizens not specially concerned with ecclesiastical or spiritual matters.

When it was heralded by the press that the Knight Templars were expected to take a conspicuous part in connection with the dedication of Tremont Temple, it was the signal for many and vigorous protests from all parts of the country, resulting in the omission of any feature of Masonic heathenism from the program of services finally adopted in the dedication of that magnificent house of worship.

By these and similar tests it has been fairly proven that the patriotic and Christian heart of New England is loyal to civil justice and the Christian faith, despite the influence of these night schools, teaching treason and justice to God; and that should the final test come, under present conditions, the result, as in the case of slavery, would be an overwhelming majority on the side of liberty, equal rights, and the Gospel of Christ for all alike.

We shall press on in the work as God opens the way, seeking wisely to improve every opportunity to reach and inform the people. We feel the need of suitable accommodations for carrying on the work in what seems the most effective way for New England, but we do not despair of obtaining a building where a hall can be opened for meetings, a reading room and accommodations for domestic purposes, thus saving largely in expenses and bringing us in closer contact with the people than is possible under present conditions.

I note with deep interest the increased activity in the general field and what I have reason to believe is a thorough and efficient management in the business of the N. C. A. The *Cynosure* is royally speaking in no uncertain language and sustaining its record as the champion of reform. I have no doubt that your meeting together will result in a closer and more intelligent union in the work which is one from sea to sea, so that a victory at any point is an advance in the whole line of conflict.

My earnest prayer is that you who meet and we who are afar off may be filled with the Holy Spirit, so that we shall be all of one body of whom Christ is the living Head. Your brother in Christ,

JAMES P. STODDARD.

REPORT OF THE EASTERN SECRETARY.

To the brethren and friends assembled in Annual Meeting at Chicago, May 14, 1895.

DEAR FRIENDS:—Your agent for the Eastern district is glad to bring a good report from the field in which he has labored during the past year. Manifold have been the evidences that the mighty Jehovah has been supplimenting our feeble efforts to destroy the works of darkness. Never have felt more the need of superhuman aid, and never have we been permitted to achieve greater victories.

I find on consulting my memorandum that I have been permitted to deliver 148 addresses to audiances ranging from 25 to 1,000 persons. Two thousand three hundred and seventy-seven is the number of calls recorded. Five hundred and ninty-two the number of *Cynosure* subscriptions obtained. Cash collections on the field $357.36. Amount for *Cynosure* subscriptions obtained $717.95. In connection with the holding of State conventions, collections have been received amounting to over $300. Such collections have been largely used in defraying expenses incident to State conventions. A small balance remains in State Treasuries. The expenses of traveling and in the field have been $364.24.

The income from the Washington building has given some support to our work, but not as much as in former years. Compairing the report I bring to-day with that of one year ago I find a marked advance in the number of addresses given, the number of calls made, and the number of *Cynosure* subscriptions obtained. The expenses have been about $50 more. The cash receipts a little in advance. The conventions have never been so largely attended. The number of those known to have renounced their lodge affiliations is increasing. Many who have had little or no knowledge of the N. C. A. are now working with us.

Never have we seen the lodges more numerous or terrible in their evil affects. Never have we seen the opposition awakened to greater activity. Never has the day of the vengeance of our God been so near at hand. The forces of light are marching forward to victory. Thus encouraged we are trying to do our little part.

W. B. STODDARD.

REPORT OF REV. WM. FENTON.

ST. PAUL, Minn., May 4, 1896.

DEAR BRETHREN OF THE NATIONAL CHRISTIAN ASSOCIATION:—Since your last meeting I have spoken in churches and halls thirty-three times besides a few times in prayer and conference meetings and in the open air. One State convention has been held on the 5th and 6th of November, 1895, in Minneapolis. Some tracts have been distributed of which no account has been kept. The expenses, not including the expenses of the State convention, have been $51.68

The collections, not including the collections taken at the convention, but including $20 paid by the Norwegian Lutheran church at Canton, South Dakota, for my services and travelling expenses, $42 68.

Expenses of the State convention, $56.20. Collections of the State convention including the $25 sent from the N. C. A., $37 25.

Total expenses up to date, $105 52. Total collections up to date, $79.93

I have taken thirty-five names for the *Christian Cynosure;* twenty of them paid $23 25; fifteen of them remain unpaid; some of which never will pay. I have taken three names for the *Lodge Lamp* and received 60c. I have sold books to the amount of about $21 50, besides a few sold at my own house of which no account has been kept.

Respectfully submitted, W. FENTON.

REPORT OF REV. P. B. WILLIAMS.

In submitting this, my annual report, I wish first of all to acknowledge the goodness of our Heavenly Father in giving life and health to pursue the work of the year.

The following is a synopsis of my work for the year:

Anti-secrecy addresses, 147; Addresses on other subjects, 248; total, 395.

Cynosures, 298; Receipts for same, $117.65; Collections, $263.81; Expenses, $487 30.

Resp'y submitted, P. B. WILLIAMS.

SECRETARY P. B. WILLIAMS' APPOINTMENTS

IN OHIO, MISSOURI AND KANSAS.

Fremont, Ohio, Thursday, May 21,	8:00 P M
Cridersville, Ohio, Tuesday, June 2,	8:00 P M
Blue Springs, Mo., Thursday, June 4,	8:00 P M
Denison, Kansas, Friday, June 5,	8:00 P M
Lyons, Kansas, Saturday, June 6,	8:00 P M

WOMAN'S WORLD.

MISS CORNELIA G. CROSBY, THE QUEEN OF ANGLERS.

Latest In Ribbon Trimmings—English Women In Politics—Mrs. Cleveland's Memory—About Gloves—Walls of Summer Houses—Mrs. Carson Loves the Ocean.

Miss Cornelia G. Crosby, or, as she is better known in the sporting world, "Fly Rod," with her cabin and guides, her live fish and mounted game, was unquestionably one of the greatest attractions at the sportsmen's exposition recently held at Madison Square Garden, New York.

The cabin which held Miss Crosby's hunting and fishing treasures and trophies was brought piecemeal from the Maine woods and erected by stalwart, bronzed fellows, who spent their odd moments exploring the novel mysteries of Broadway and the Bowery, for Miss Crosby's guides were new to the metropolis.

The live fish, numbering 100 trout and salmon that disported themselves in the five tanks close to the cabin, were brought down from the Rangeley lake region in a special fish car sent from Washington for that purpose, a compliment from the United States to "Fly Rod" perfectly unique of its kind.

Miss Crosby is very proud of the fact that she has been self supporting and independent from girlhood. Her education has been largely of that interesting, desultory character gleaned from daily, loving intercourse with nature. The only conventional item in it seems to have been a year spent at St Catherine's school at Augusta, Me., where she numbered among her school friends James G. Blaine's daughter Alice. She does not appear to envy girls whose training

MISS "FLY ROD."

has been of the more fashionable order, for she has found nature and people, her guides and the woods satisfactory substitutes for both teachers and libraries.

In talking over her fishing exploits recently to a friend Miss Crosby said:

"I fail to see how women can be happy who live so far from nature as do most dwellers in cities. There is no reason in the world why women should not do their fair share of hunting, fishing and tramping, and be all the better and stronger for it. I feel nearer heaven in the woods than in a house, some way.

"The pine woods and nervous prostration never go well together," she continued, "and a woman hasn't time to fret when she is taking a trout on the fly. I really doubt whether there is any sport in the world half so delightful as angling or half so graceful and healthful for our sex. What gems sparkle as the gleam of a 'speckled beauty' darting through limpid water, or where is the collection of china or lace as interesting as a well filled flybook?

"And, another thing, while fishing you are out of doors in the sunshine, coloring your cheeks and strengthening your muscles.

"I first went out in the Maine woods to live because the doctors told me that I was dying with consumption and my only chance for life was to be in the sunshine. You see it was a very good chance," the stalwart Maine girl said laughing as she straightened up her splendidly proportioned body, 6 feet tall and supple as a young forest tree.

Miss Crosby's voice is deep and vibrating, and gives the impression that it would send a ringing shout over hills and meadows, and her hand grasp is almost painful in its intense cordiality, a clasp that would convert a skeptical guide into a devoted friend.

Miss "Fly Rod," as she is sometimes quaintly called by the guides, who are her stanch friends and admirers, spends most of her time hunting and fishing in and about the Rangeley lakes in the upper hunting region of Maine. When she grows tired of rifle and rod, or perhaps on stormy days, she lounges in her hammock or in the cozy corner of her cabin and writes delightful stories of the forests and rivers for outing magazines and papers, signing her favorite nom de plume.—M. A. Fauton in Chicago Record.

Latest In Ribbon Trimming.

Figured dresden or chine ribbons are used for belts, crush collars and bows. Bretelles of ribbon, also called suspenders, end on the shoulders in a simple bowknot or an upright bow of three loops and four notched ends. Bracelet cuffs on elbow sleeves are merely a plain or twisted band of ribbon ending in a bow at the back. A new decoration of two inch ribbon starts from the shoulder under a bowknot, follows the arm size to the bust, is caught there with a large fancy button, turned and brought straight across the bust to tie in a bow of four loops and two ends, all short. Another idea is not long from Paris and is carried out in a six inch ribbon for bretelles, back and front, crush collar, ditto belt, bow at back of each and on the shoulders. In front one bretelle finishes under a knot of ribbon, from which fall two long ends. The other bretelle is finished with a fan of seven inch lace held by a rhinestone button. Epaulet ruffles of lace are fastened under the bretelles just at the top of the shoulders, and a folded band of the ribbon across the upper part of the front has a fall, called a bib, of the lace, with two buttons at each side confining the band. The quantities necessary are three yards of lace, five buttons and ten yards of ribbon. Even ribbon as narrow as three inches may be used if preferred. The plain and printed gold ribbons are used for belts in widths of 1½ to 2 inches with a gilt or enameled buckle or tied in a tiny bowknot in front. These last well without tarnishing if not allowed to become damp. They should also be kept wrapped in tissue paper when not in use, as should steel buckles and clasps. A fancy button centering a bow of ribbon, lace rosette, etc., is much newer than a tie over of the same goods. Ribbons are never amiss on summer or evening gowns.—Ladies' Home Journal.

English Women In Politics.

The position of English women in politics finds no parallel here outside of the states of Wyoming, Colorado and Kansas. English women vote on every question but the selection of members of parliament. That right is within sight. Each of the three great parties has a woman's league actively working with it. Its place is recognized, and certain parts of the canvass, such as house to house visiting, are largely in its hands.

This work the political secretary organizes. She has her district, her subcommittees, her political methods. In her books she has enrolled the name of every voter in her district, his occupation, his residence, his political affiliations. Of this individual she keeps constant trace. She chases him from lodging house to lodging house. In the record of two years one restless person has moved his trunk 18 times, yet her finger was upon him. She visits his wife, pets the children, offers a recipe for a stew, captures the family confidence and all to gain or keep a vote.

She holds public meetings once a month in connection with the masculine organization and helps to provide entertainment, speakers or perhaps speaks herself.

Here is a woman in the thick of machine politics, a new woman, a woman bachelor. She is little, demure, cherry cheeked, low voiced, conventional in manner to the point of preciseness, and with those pretensions to fashionable costuming that Americans recognize as English. She could not sufficiently express her surprise that her position and her work should appear so novel to an American.—Mary Gay Humphreys in Scribner's.

Mrs. Cleveland's Memory.

A trait that has added greatly to Mrs. Cleveland's popularity is her wonderful memory for faces and names. A woman visiting Washington during the past winter was most anxious to see Mrs. Cleveland. Upon inquiry she found that the only way in which this could be accomplished was to attend the public reception. This she accordingly did, but when she found herself in the procession composed of the queer medley of people who usually attend these functions she was greatly embarrassed. Beside her in the line was an old woman fresh from her stand in the market, who had left a basket of produce outside. In front was a cowboy from the prairies in slouch hat and top boots. Near by she saw an old woman flower seller with her basket of half faded carnations in her hand.

When at length she reached Mrs. Cleveland, she said a few words of her distress at being one of such a company. Mrs. Cleveland was all graciousness. "If you will tell me your name and address," she said, with one of her bewitching smiles, "I will send you a card to my private reception. You will find that pleasanter, I think."

The visitor told her where she was staying, and was much pleased at her pleasant reception; but it did not occur to her as possible that the president's wife would remember the card. What then was her astonishment to receive the invitation the next morning! When she attended the private reception, her cup of bliss was quite full when Mrs. Cleveland recognized her and called her by name.

About Gloves.

According to the good women who set the standards of manners in the early Victorian era, a lady might be known by her gloves. If they were fleckless and flawless, she was presumably so. If their two buttons were neatly sewed on and their fingers free from rents, she was a neat and commendable person.

Nowadays, when makers put startling reds, blinding violets and noisy shades of green on the market to tempt the unwary, it is harder to live up to the glove standard of good breeding. Mere neatness does not suffice. One must escape the color pitfalls.

Tans, unless they are of the blood orange hues that sometimes masquerade under that name, are generally safe. The wise woman, however, is careful how she buys bright shades of tan, as they are apt to become positively glaring in contrast with gowns. Mode color is safer for general wear. Gray, of course, is always charming when worn with frocks of harmonizing colors. Black gloves are "distinguished" looking with all colors except black. Lemon color, with inconspicuous stitching, is a favorite for afternoon "dress" affairs. It may be added that heavy stitching, except upon heavy dogskin gloves, is inappropriate and inelegant.

Walls of Summer Houses.

During recent years the fashion of using narrow boards, tongued and grooved, in preference to plaster for the walls and ceiling of summer cottages has become very general. For one thing it is cheaper, and for another it puts a limit on the damage that can be done by a leaking roof during the winter months, when the house is closed.

New ways of decorating rooms finished in this manner are constantly suggesting themselves to the fertile mind. Matting tacked neatly on the walls from floor to ceiling gives a clean, cool look to a room. The soft gray green denim, of which one sees so much nowadays, has a delightfully summery look and makes a charming background for etchings and photographs in simple frames. Common burlaps have been used with good effect for a wall covering in its natural color, and in other cases has been given a coat or two of paint of some shade preferred. Old rose and sage green are among the colors that it will take well. The delft craze has led to the use of common blue and white bedticking and checked gingham for walls. Either of these materials is effective in a simple dining room, with blue plates and a few pictures hung upon it.—New York Journal.

Mrs. Carson Loves the Ocean.

What do you think of using an ocean steamer as a regular boarding place? It strikes one as rather odd, for most persons who cross the ocean are glad enough to get on shore again at the end of a week or ten days. Yet one of New York city's papers told recently of a woman who has crossed on the big Cunarder Lucania almost every trip since the first time she sailed away from her home port. Before that the lady had crossed on other ships that pleased her, but the Lucania has been her home for two years. In it she has made 46 voyages over the Atlantic. She has the same cabin always, and it is fitted up with the familiar things one keeps about in one's room, so that it seems very homelike to her. She rarely leaves the ship when it is in port, though she has occasionally done so. The officers on the Lucania and the stewards and servants are so used to their regular passenger that on the three occasions on which she has failed to cross they have much missed her and felt as if all was not right aboard the ship. The lady, whose name is Mrs. Carson, likes the salt air and the ocean breezes, and as she has neither husband nor children there is no reason to prevent her from making her home afloat.

Forgetting Disagreeable Things.

Blessed is the man or woman who has the happy faculty of forgetting disagreeable things. Harrowing scenes will now and then obtrude themselves upon one's vision, but why should you hang them upon the walls of memory's picture gallery?—Workman.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning May 24. Comment by Rev. S. H. Doyle.

TOPIC.—Christ's widening kingdom.—Isa. xi, 1-10. (A missionary topic.)

The kingdom of Christ is a constantly widening kingdom. At first but the grain of mustard seed, it has grown until it has become a mighty tree, whose branches overshadow the whole earth. It is still to extend and widen until He shall reign from sea to sea and throughout the uttermost parts of the earth.

In the Scriptural reference before us we have a beautiful portrayal of the origin and character of the Ruler of the kingdom, and also a graphic description of the kingdom itself. Let us notice:

1. The King (Isa. xi, 1-5), "Then shall come forth a rod out of the stem of Jesse; a branch shall grow out of his roots." As from the root of a tree cut down there may come a fresh branch that will grow and flourish, so from the "stem" or stock of Jesse, cut down and for ages hidden out of sight, shall suddenly come a young, green sapling, destined to reach the fullness of life. Here is the human origin of the Messiah. "The Spirit of the Lord shall rest upon him" (verse 2). Here is His divine power. He is also described as wise, having both intellectual and moral apprehension; as righteous, judging the poor in righteousness; as powerful, smiting the earth with the rod of His mouth, which is the word of God, the sword of the Spirit, and as faithful. These characteristics of the Messiah bespeak the success and the prosperity of His kingdom.

2. The Kingdom (verses 6-9). It is to be a kingdom of peace, illustrated by the figure of the wild and ferocious animals associating in fellowship with the weak and gentle ones—the wolf and the lamb, the leopard and the kid, the calf

and the young lion, "and a little child shall lead them." The animal creation is still to be under the control of man, and his control is to be increased, for the most ferocious beasts are to be led by a little child. Glorious consummation when the gospel of Christ shall bring such peace to the earth! It is to be a widening kingdom. "The earth shall be full of the knowledge of the Lord as the waters cover the sea." The waters completely fill the sea. The truth in Jesus shall completely fill the earth. No land so remote, no clime so cold or so hot, no barbarism so rude, no prejudice so strong, but that the gospel of Christ shall cover it with its widening power. Let us rejoice in such a fact. Let us as Endeavor societies and as individual Christians do all in our power to hasten the day when "the earth shall be filled with the knowledge of the Lord, as the waters cover the sea."

Bible Readings.—Ps. xxii, 27, 28; ciii, 19; Dan. ii, 44; vii, 14, 27; Mic. iv, 1-3; Isa. ii, 2, 3; ix, 5, 6; lii, 7; Math. xiii, 31-34; xxviii, 19, 20; Mark iv, 30-32; John xii, 32; xviii, 36; Rev. ii, 10; xi, 15; xx, 4.

Renouncing Sin.

There is a great temptation to excuse your sins to yourself. None of your excuses is such as you would dare to offer on the day of judgment. Instead of excusing your sins and trying to palliate them, strive earnestly to break off from them. Make the resolute attempt upon the very first sin to which you are tempted. Set yourself against sin, and call for the Spirit's power to help you conquer it. Conversion means renouncing of sin, and no one has even begun to serve Jesus Christ until he has declared war upon his favorite appetites and lusts and passions.—Rev. T. L. Cuyler in Evangelist.

The Great Thought.

"Give me a great thought that I may quicken myself with it," was the language of Herder to his son during his last illness. How significant was that request! Surely the great thought which he needed was God. When the crisis comes, there is but one person that will answer.—Christian Work.

Even In the Hour of Trial.

Why should we be care stricken? What business have we to be sad in the sunshine? We have nothing to do with the past, nothing to do with the future, we have to do with the present only, and that even in the hour of trial we are by God's grace strong enough to bear.—Canon Farrar.

Dwelling In Unity.

The ideal Christian home must be composite, produced by the dwelling together in unity of ideal Christians.—Sunday School Journal.

Christian Endeavor Notes.

All the members of a large family in Ireland belong to the Christian Endeavor society in its various branches.

A young woman Endeavorer of Santiago, Chile, the president of her society, last year raised more than $1,000 by her own efforts for missionary and benevolent purposes.

The power of the Penny Dreadful over the telegraph messenger is now disputed by Christian Endeavor, a society having been formed at Sheffield, England, among these boys.

A royal campaign of righteousness was that waged by the Christian Endeavor young men of Beverly, Mass., who conducted 100 simultaneous cottage prayer meetings on a single evening.

The international character of Christian Endeavor is manifested anew by the fact that the British national council has invited the international convention of 1900 to meet in the city of London.

Consecration can read the whole Bible into the Christian Endeavor pledge.

You cannot work best for your own church until you have learned that your church is not the church.

Says a Welsh missionary veteran, "We have the Christian Endeavor society in nearly every mission station and would not now be without one."

A GREWSOME PARADE

VICTIMS OF RUM MARCH IN GHASTLY PROCESSION.

Millions of Unfortunates on Their Pilgrimage of Sorrow—Gray Hairs and Sunny Locks Mingle In the Despairing Throng. Sad and Awful Spectacle.

The following is from a graphic and eloquent address delivered by Mr. Peter M. Hawkins of Baton Rouge before the Keeley Help club of that place.

There are in the United States 140,000 liquor saloons. If formed into a street, with saloons on each side, allowing 20 feet to each saloon, they would make a street 265 miles long. Let us imagine them brought together into such a street, and let us suppose that the moderate drinkers and their families are marching into it at the upper end, and let us see what that street turns out in one year.

What army is that which comes marching down the street in solid columns, five abreast, extending 570 miles? It is the army of 5,000,000 men and women who daily and constantly go to saloons for intoxicating drinks as a beverage. Marching 20 miles a day, it will take them more than 28 days to go by.

Now they are gone, and close in their rear comes another army, marching five abreast and 60 miles in length. In it there are 530,000 confirmed drunkards. They are men and women who have lost control of their appetites, who are in the regular habit of getting drunk and making beasts of themselves. Marching two abreast, the army is 150 miles in length. Scan them closely. There are gray haired men and fair haired boys. There are, alas! many women in that army, sunk to deeper depths than the men, because of the greater heights from which they fell. It will take them seven days to go by. It is a sad and sickening sight, but do not turn away yet, for here comes another army—100,000 criminals. From jails and prisons and penitentiaries they come. At the head of the army comes a long line of persons whose hands are besmeared with human blood. With ropes around their necks, they are on their way to the gallows. Others are going to prison for life. Every crime known to our laws has been committed by these persons while under the influence of drink.

But hark! Whence come those yells, and who are those bound with strong chains and guarded by strong men that go raging by? They are raving maniacs, made such by drink. Their eyes are tormented with awful sights, and their ears ring with awful sounds. Slimy reptiles crawl over their bodies, and fiends from hell torment them before their time. They are gone now, and we breathe more freely.

But what gloom is this that pervades the air, and what is that long line of black coming slowly down the street? It is the line of funeral processions. One hundred thousand who have died the drunkard's death are being carried to their graves. Drunkards do not have many friends to mourn their loss, and we can put 30 of their funeral processions into a mile. We have thus a procession 3,333 miles in length. It will take a good share of the year for them to go by, for funeral processions move slowly. Look into the coffins as they go by. See the dead drunkards. Some died of delirium tremens, and the lines of terror are still plainly marked on their faces. Some froze to death by the roadside, too drunk to reach their homes; some stumbled from the wharf and were drowned; some wandered into the woods and died; some blew their own brains out; some were fearfully stabbed in drunken brawls; some were roasted in burning buildings; some were crushed to shapeless masses under the cars. They died in various ways, but strong drink killed them all, and on their tombstones—if they have any—may be fitly inscribed, "He died a drunkard's death."

Close behind them comes another long line of funeral processions—we know not how many—but they are more numerously attended by mourning friends. They contain the remains of those who have met death through carelessness and cruelty of drunken men. Some died of broken hearts; some were foully murdered; some were burned to death in buildings set on fire by drunken men; some were horribly mangled on the railroad because of drunken engineers or flagmen; some were blown up on a steamboat because a drunken captain ran a race with a rival boat.

But here comes another army—the children, innocent ones, upon whom have been visited the iniquities of their fathers. How many are there? Two hundred thousand. Marching two abreast, they extend up the street 30 miles. Each one must bear through life the stigma of being a drunkard's child. They are reduced to poverty, want and beggary. They live in ignorance and vice. Some of the children are moaning with hunger, and some are shivering with the cold, for they have not enough rags to keep them warm. A large number of them are idiots, made so before they were born by brutal drunken fathers, and worse than all the rest many of them have inherited a love for liquor, and are growing up to take the places and do the deeds of their fathers. They will fill the ranks of the awful army of drunkards that moves in unbroken columns down to death. It has taken nearly a year for the street to empty itself of its year's work, and close in the rear comes the vanguard of the next year's supply. And if this is what liquor does in our land in one year, what must be its results in the world through the long century?—New Orleans Christian Advocate.

Emancipation of the Workingman.

One of the notable advances of the last quarter century has been the gradual emancipation of the higher classes of journeymen tradesmen, railway employees, etc., from the curse of drunkenness. It has come about so silently as to be hardly noticeable to many, but the change is very real and very important.—Chicago Times-Herald.

A man who was charged in a London court last week with being intoxicated is credited with saying that "he would not think any one drunk unless he ran against a lamppost."

SABBATH SCHOOL.

LESSON IX, SECOND QUARTER, INTERNATIONAL SERIES, MAY 31.

Text of the Lesson, Luke xxi, 20-36—Memory Verses, 34-36—Golden Text, Luke xxi, 33—Commentary by the Rev. D. M. Stearns.

20. "Ye shall see Jerusalem compassed with armies." One day as He was leaving the temple they sought to call His attention to the great stones and gifts, but He said that the time would come when not one stone would be left on another. They afterward asked Him about this, and He then told them of the approaching destruction of Jerusalem and of this whole age till He shall come again.

21. "Then let them which are in Judæa flee to the mountains." Sometimes we are to stand and endure and die, and sometimes we are to flee. He will tell us when to stand still and when to go forward if we have ears to hear. Let us ever "watch the way," and "watch to see what He will say" (Nah. ii, 1; Hab. ii, 1). Ezek. xxii, 17-22, has had a fulfillment, but like many another prediction, the great fill-full-ment is yet to come.

22. "For these be the days of vengeance." Such passages as Deut. xxviii, 25, 48; Dan. ix, 26, were then fulfilled, but we read elsewhere that the days of vengeance will be associated with Israel's redemption, not with the destruction of Jerusalem. When the Lord shall appear in His glory, He shall build up Zion (Ps. cii, 16).

23. "There shall be great distress in the land, and wrath upon this people." It is written concerning their being carried to Babylon that "they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy" (II Chron. xxxvi, 16).

24. "Jerusalem shall be trodden down of the gentiles until the times of the gentiles be fulfilled." She is still trodden down. Therefore we are still in the times of the gentiles, but she is arising from her desolations. Therefore the times of the gentiles are nearly fulfilled. Read with this Rom. xi, 25, and consider that in some little measure the blindness is passing from Israel, and therefore the fullness of the gentiles (the church or body of Christ gathered from the gentiles) must be approaching completion. Notice another "until" in Acts iii, 21.

25, 26. "The powers of heaven shall be shaken." This is the time of the great tribulation at the end of this age to which we have already referred. It is mentioned in Hag. ii, 6, 7, as follows: "Yet once it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land, and I will shake all nations, and the desire of all nations shall come." In Heb. xii, 27, we read that the aim of all this is "that those things which cannot be shaken may remain." Resting on the firm foundation of the Rock of Ages we can say, "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea" (Ps. xlvi, 2).

27. "And then shall they see the Son of Man coming in a cloud with power and great glory." In Math. xxiv, 29, 30, we read that this shall be immediately after the tribulation of those days. Isa. xxxv, 4, says: "Behold your God will come with vengeance, even God with a recompense.

28. "Your redemption draweth nigh." That is, the redemption of Israel as a nation, for while individual Jews are now converted as individual gentiles by looking to Jesus by faith the nation will be converted as a nation only when they look upon Him as He shall come in His glory. This is fully described in Zech. xii, 10, to xiii, 1.

29, 30. "Behold the fig tree and all the trees." He now called their attention to nature and to the way that they knew that summer was nigh. Israel is God's fig tree as well as His vine. Hear Joel i, 7, "He hath laid my vine waste and barked my fig tree." The fig tree that Jesus cursed as He entered the city one day, which was full of leaves, but had no fruit, was a symbol of Israel full of profession, but without righteousness. The fig leaf aprons of Adam and Eve were very suggestive of their efforts to regain that which they had lost, but they had to lay them aside and accept the coats of skins, God's provision by sacrifice, for without shedding of blood is no remission (Heb. ix, 22; Lev. xvii, 11).

31. "Know ye that the kingdom of God is nigh at hand." We may not know the day or hour, but we may know from signs as plain as the leaves upon the trees that the event is approaching. Our Lord associates the redemption of Israel and the kingdom of God. Why should we ever separate them and talk of the kingdom as being now here, when there cannot be a kingdom of God on earth apart from Israel as a center? So long as the throne of David is vacant the kingdom has not come.

32. "Verily I say unto you, This generation shall not pass away till all be fulfilled." Generation means a race or people, and the continued existence and marvelous preservation of the Jews as a people is evident proof of the fulfillment in due time of every word of God. The pronoun "this" may be and is elsewhere translated "that," so that there is a possibility that the saying means "that generation," the generation that shall witness the beginning of those things shall also see the end of them.

33. "Heaven and earth shall pass away, but my words shall not pass away." "The word of our God shall stand forever" (Isa. xl, 8). "The word of the Lord endureth forever" (I Pet. i, 25). "The heavens, being on fire, shall be dissolved (or loosed from bondage) and the elements shall melt with fervent heat. Nevertheless we, according to His promise, look for new heavens and a new earth wherein dwelleth righteousness" (II Pet. iii, 12, 13).

34. "Take heed to yourselves lest that day come upon you unawares." We are to avoid all entanglements of earth lest we be overcome and taken unawares. This life is a warfare with the powers of darkness, and we need to have on the whole armor of God (Eph. vi, 11, 12).

35. "For as a snare shall it come on all them that dwell on the face of the whole earth." The believer in Christ does not dwell on the earth; he is only a sojourner here day by day. He is a citizen of heaven, and his thoughts and affections are there, on things above, not on things on the earth.

36. "Watch ye, therefore, and pray always that ye may be accounted worthy to escape all these things." If some may escape the great tribulation, then surely the church which is His body shall escape it. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth" (Rev. iii, 10). If Jesus Himself shall pass through the tribulation, then His body shall, but otherwise not.

Bottlebinding.

You can't judge of the quality of a book by the binding, nor tell the contents by the title. You look for the name of the author before you buy the book. The name of Robert Louis Stevenson (for instance) on the back guarantees the inside of the book, whatever the outside may be.

There's a parallel between books and bottles. The binding, or wrapper, of a bottle is no guide to the quality of the medicine the bottle contains. The title on the bottle is no warrant for confidence in the contents. It all depends on the author's name. Never mind who made the bottle. Who made the medicine? That's the question.

Think of this when buying Sarsaparilla. It isn't the binding of the bottle or the name of the medicine that you 're to go by. That's only printer's ink and paper! The question is, who made the medicine? What's the author's name? When you see Ayer's name on a Sarsaparilla bottle, that's enough. The name Ayer guarantees the best, and has done so for **50** years.

ILLINOIS MELANGE.

ITEMS OF SPECIAL INTEREST TO OUR OWN PEOPLE.

Some of the Principal Happenings of the Week Reported by Telegraph and Placed for Convenience of Our Readers—Matters of Interest.

CHICAGO, May 15.—Chairman Hitch, of che Republican state central committee, has appointed his executive committee. Charles S. Rannells, of Jacksonville, was chosen chairman. Contrary to expectations, however, Dr. L. S. Wilcox, of Champaign, was, for some reason or other, left off the committee, although it was the announced intention of the leaders before the committee was chosen to name the man from Champaign as a member of it. The following is the full executive committee as chosen by Chairman Hitch:

Charles S. Rannells, chairman, Jacksonville; James Pease, Chicago; Ira C. Copley, Aurora; James McKinney, Aledo; Howard O. Hilton, Rockford; Charles S. Deneen, Chicago; Dr. W. A. Stoker, Centralia; Adam Wolf, Chicago; Ralph F. Bradford, Pontiac; Charles P. Hitch, Paris; James R. B. Van Cleave, Chicago; James H. Gilbert Chicago.

CAUGHT THOSE BANK ROBBERS.

Bank Cashier and a Drug Clerk Looted the Institution at Buffalo, Ill.

SPRINGFIELD, May 18.—The men who robbed the State Bank of Buffalo, this county, last Thursday have been captured and have made a full confession. They are Carl Kloppenburg, the cashier of the bank, and Joseph Kloppenburg, a drug clerk of this city, sons of August Kloppenburg, a wealthy citizen of Springfield. Carl Kloppenburg confessed to Sheriff Baxter the entire story. He states that he and his brother put the job up two weeks ago. Joseph was to ride out to Buffalo, fifteen miles distant, on his wheel, enter the bank at the noon hour when Carl was alone in the bank, secure the money, bind and gag the cashier and return to this city.

The programme was carried out to the letter, but was so flimsily done that many people not only saw Joseph Kloppenburg, but recognized that he was disguised and very poorly, too. Carl is in jail here and will plead guilty. Joseph is out on bond secured by his father. There is a third man in the case who has not yet been arrested. The amount stolen is over $1,500. The money was found in Joseph Kloppenburg's room at the drug store here and turned over to the bank officials.

LADIES RUN THE CARS.

Many Rockford Passengers Pay 50 Cents and a Dollar to Ride.

ROCKFORD, Ills., May 16.—Saturday was tolley day in Rockford, the society ladies of the city of Rockford taking charge and running the cars of the City Railway company. The receipts are to go the Ladaies' Union Aid Society, the great charitable organization of the town. Every car in the service was run out and merchants who bought the advertising privilege on them decorated them very handsomely.

Everybody in the city rode, and more passengers paid 50 cents or $1 for the trip than a nickel. The ladies enjoyed the novelty of the affair immensely and will net a big sum. There were no accidents and the ladies did not go off duty until midnight. It was a great success in every respect.

Illinois Republican Committee.

CHICAGO, May 13.—The state Republican committee met yesterday at the Great Northern hotel to elect a chairman and the result was the selection of Charles P. Hitch, of Paris, who is an old and tried friend of John R. Tanner, the nominee for governor.

State Notes.

William Rowland, a real estate dealer who lived at Central avenue and Pine street, Norwood Park (Chicago), was run down and instantly killed by a Northwestern express train near Norwood Park.

Chester Gray, a saw mill employe of Darlington, Ills., who held up Francis Brasco, an old soldier, was tracked and captured by the aid of bloodhounds.

Governor Altgeld has accepted an invitation to attend the laying of the corner stone of the new eastern Illinois normal school at Charleston May 27 and to deliver an address there.

The Illinois state A. O. H. elected the following officers: President, J. T. Keating, Chicago; vice president, E. J. Kelly, Ottawa; secretary, D. McGlynn, East St. Louis: treasurer, James Costello.

The buildings in the county fair grounds south of Wheaton, Ills., caught fire and all except the grand stand and art building were destroyed; no insurance.

The Rockford (Ills.) Watch company has made an assignment. Irvin French was named as the assignee. Reorganization is hoped for.

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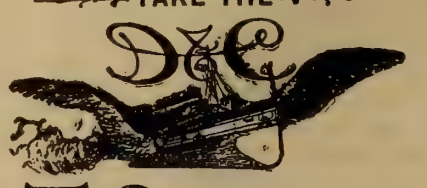

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W. I. PHILLIPS, Publisher,

CHRISTIAN CYNOSURE, 231 West Madison St., Chicago.

DEATH IN A FURY

Rides the Cyclone and Strews His Path with Slain.

TEXAS TOWN VISITED BY HAVOC.

Scores Killed By the Rotary Terror and Other Scores Wounded—Two Buildings Required to Contain Those Picked Out of the Wreck—Ten Corpses Found in a Creek—People Frantic with Grief.

FORT WORTH, Tex., May 16.—A special to the Gazette from Sherman, Tex., says: A most disastrous cyclone struck Sherman at 4:30 o'clock yesterday afternoon, wiping out the entire western end of the town. The loss of life is appalling. The dead are estimated at between thirty and forty. This is a very conservative estimate. Many more are fatally or seriously injured. At 5 o'clock last evening twelve bodies were lying cold in death in the county court house, and as many more were scattered about across the desolated west end of the city. No accurate estimate can as yet be placed on the loss of life and property. The work of rescue and search for the missing goes on. The business part of the town is deserted and in the greatest excitement. The Western Union office is overflowed with anxious ones sending messages and inquiring the fate of other towns.

Cut a Path 100 Yards Wide.

Every available wagon, buggy and horse is in use by searchers and workers on the field of death. As time grows later reports of greater loss of life and property arrive. Many stories of miraculous escapes are told. The Sherman court house being insufficient to hold the dead and wounded the vacant Moore building on the south square was utilized, fifteen colored people, dead or dying, being placed there. The highest excitement prevails and the greatest difficulty is experinced in getting the names of the victims and accurate reports. The storm struck Sherman on the southwest corner of the city and cleared a path 100 yards wide along the west end of the town. Houses, trees, fences, and everything went before the terrible force of the cyclone. The negro part of the town suffered the most severely. There are probably thirty negroes killed.

Ten Bodies Found in a Creek.

Ten bodies have been picked up in Post Oak creek. The flood of rain which attended the storm was severe. The town is a mass of mud and floating debris. There is much difficulty in finding the dead and injured. Captain T. F. Ely's house was demolished and his wife and two children had miraculous escapes. Captain B. Berge's residence was also leveled to the ground, but fortunately the family was away from home. Frank Ryan, manager of the Sherman base ball team, had his house blown off its foundation and completely turned around. His wife and two children escaped serious injury.

FURTHER DETAILS OF THE HAVOC.

Sixty Dead and 100 Wounded Now the Figure—Property Damage,

FORT WORTH, Tex., May 16.—Later details of the horror at Sherman are as follows: The number of missing is large and includes a great many children, and it is quite probable that the most of them are dead. It is very conservative to estimate that the list of fatalities will reach sixty, while the injured will reach 100. At least fifty houses are totally wrecked. Most of them are small cottages, except in Fairview and Washington avenues, where the handsome residences of L. F. Ely, Captain J. C. Stalter, Mrs. Pat Mattingly and James Falls also succumbed. The loss will reach at least $150,000, and but little if any of it was covered by cyclone insurance.

The list of killed, white, as far as reported by the authorities at this writing is as follows: Mrs. Otto Baldinger and two children; Mrs. I. L. Burns and two children, Johnnie, aged 8, and Grover, aged 10; John Ames and wife and two children; Rev. J. S. Shearer; Mrs. Luke Montgomery and two children—another is also missing; William Hamilton, farmer; Mrs. George Anderson and an infant daughter; Mary Belle Jenkins; D. L. Pierce and son Tom, aged 14; Mrs. Dave Herring and two children; an unknown woman and two little white children, about 4 and 6 years of age.

DEVASTATION WAS WIDESPREAD.

Church Demolished Over the Heads of 150 People Gathered Therein.

KANSAS CITY, May 18.—A special to the Journal fram Concordia, Kas., says: Another cyclone visited north central Kansas yesterday afternoon. It is impossible to gather the details because the telegraph wires on the Missouri Pacific and Grand Island railroads are down. The cyclone started in the northern part of Clay county, seven or eight miles south of the little town of Palmer, and passed in a northerly direction through Riley county and into Marshall and Nemaha counties. It crossed the Blue River at the junction of the Missouri Pacific and Union Pacific railroads and passed near the town of Axtell. The little hamlet of Bodaville, in Riley county, was entirely swept away. Several are reported killed there and many injured, but nothing can be learned definitely.

THE MARKETS.

New York Financial.

NEW YORK, May 16.

Money on call easy at 2½ per cent.; prime mercantile paper 4@5½ per cent.; sterling exchange steady, with actual business in bankers' bills at 488½@488¾ for demand and 487½@487¾ for sixty days; posted rates, 488@489 and 489½@490; commercial bills, 486¾.

Bar silver, 67⅞; Mexican dollars, 53½.

United States government bonds steady; new 4's registered, 117½; do. coupons, 117½; 5's registered, 112⅝; do. coupons, 112⅝; 4's registered, 108⅞; 4's coupons. 109¾; 2's registered, 94½; Pacific 6's of '97, 103⅝c.

Chicago Grain and Produce.

CHICAGO, May 16.

The following were the quotations on the Board of Trade today: Wheat—May, opened 60⅞c, closed 61⅛c; June opened 61⅝c, closed 61⅞c; July, opened 62¼c, closed 62⅜c. Corn—May, opened 28⅜c, closed 28½c; July, opened 29½c, closed 29⅝c; September, opened 30¾c, closed 30⅞c. Oats—May, nominal, closed 19c; July, opened 19⅜c, closed 19½c; September, opened 19¾c, closed 19¾c. Pork—May, nominal, closed $7.62½; July, opened $7.62½, closed $7.72½. Lard—May, nominal, closed $4.60; July, opened $4.65, closed $4.65.

Produce: Butter—Extra creamery, 15c per lb.; extra dairy, 13c: fresh packing stock, 7c. Eggs — Fresh stock, 7½@8c per dozen. Live Poultry—Turkeys, 8@10c per lb; chickens (hens), 8½c; roosters, 5@5½c; ducks, 9@10c; geese, $4.00@5.00 per dozen. Potatoes—Burbanks, 12@15 per bushel; mixed, 10@12c. New potatoes, $1.50@3.00 per bbl. Apples—Fair to fancy, $2.00@3.50 per bbl. Honey—White clover, 13@14c per lb; broken comb, 9@10c; extracted, $5@6c.

Chicago Live Stock.

CHICAGO, May 16.

Live Stock—Prices at the Union Stock Yards today ranged as follows: Hogs—Estimated receipts for the day, 15,000; sales ranged at $2.80@3.50 pigs, $3.25@3.50 light, $3.05@3.15 rough packing, $3.20@3.47½ mixed and $3.20@3.45 heavy packing and shipping lots.

Cattle — Estimated receipts for the day, 100; quotations ranged at $4.05@4.35 choice to extra shipping steers, $3.90@4.15 good to choice do., $3.75@4.10 fair to good, $3.50@3.85 common to medium do., $3.35@3.80 butchers' steers, $2.90@3.60 stockers, $3.25@3.90 feeders, $1.65@3.70 cows, $2.60@3.90 heifers, $2 00@3.60 bulls, $2.85@4.00 Texas steers, and $3.00@4.60 veal calves.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from May 11 to May 16:

John Bradley, Mrs R Kenodle, Hattie E Powers, Robt Garber, E C Neal, Wm Swartz, Em Christophersen, T J Williams, A J McFarland, Rev E F Wm Stellhorn, D L Garver, J W Margrave, A F Brockman, E M Curtis, W M Howie, J H Curtis, John Clair, S J Peter, E F Harter, R Wait, Mrs E Talcott, Rev P B Williams, Rev W B Stoddard, Deacon Moses Pierce, M Caldwell, John Manville, Rev Samuel Jamison, John Compher, G K Robbins, W H Parker, H W Utter, Mrs Calista Stout, Mrs H R Tinkham, Rev W Fenton.

The Detroit and Cleveland Steam Navigation Company's steamers are now running daily (except Sunday) between Detroit and Cleveland When traveling East or West, North or South, try to arrange to take advantage of these luxurious steamers between Michigan and Ohio. If you are contemplating a summer outing, write A A. Schantz, G. P. A. Detroit, Mich., for illustrated pamphlet, which gives full information of a trip to Mackinac via the Coast Line.

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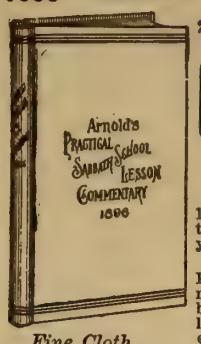

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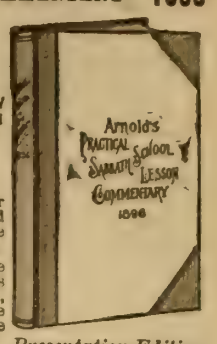

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IMMIGRATION AFFAIRS.

Proposed Changes In Our Laws—What Recent Statistics Show.

The statistics of illiteracy as bearing on immigration show that a law excluding illiterate immigrants will bar out chiefly those from southern Europe. Indiscriminate immigration, which was countenanced and welcomed 50 years ago, has within the last 20 years been recognized and treated as an evil. Our laws close our seaports, or endeavor to at least, against paupers, criminals, the contract laborers, the insane and the Chinese. It is now proposed by the McCall bill to add to the excluded classes every male person over 16 years of age who is unable to read and write his own language, except the parents of persons now living or hereafter admitted to this country.

Such a measure applied heretofore would have kept out from one-half to one-third of the immigrants to this country from Portugal, Italy, Hungary, Poland, Austria, Greece, Russia and Roumania, while it would have excluded but an inconsiderable percentage from England, Scotland, Ireland, Germany, Norway and Sweden and northern Europe generally.

Fifteen thousand Italian emigrants are about to leave Naples for New York, says a cable dispatch from Rome. Greater numbers of immigrants have already landed at Ellis island this year than in the corresponding period of the last three years. Every day at Ellis island workmen are busy preparing to receive the rush that promises to break all the records. The pens are overcrowded and have been for several weeks. A large force of men is at work enlarging the accommodations, and extra cleaners are employed to keep the buildings in proper condition. The figures for the last three years show clearly how the tide of immigration is setting in. The following table tells the tale:

	1894.	1895.	1896.
February	6,841	7,190	11,822
March	14,452	14,842	20,050
April	26,681	28,457	—

The figures for April of this year promise to exceed the record for many years. The first three days of April saw 3,170 immigrants land. During the period from March 15 to April 1 there were landed at the island 22,111 aliens, double the number of last year.

Life Insurance and a Home.

A committee appointed by the New York Central Labor union visited Professor Gould of the committee on separate dwellings of the improved housing council at the United Charities building to confer with him as to his plans. Professor Gould said that one part of the plans of the council was the building of cheap homes for working people along the lines of rapid transit.

The main feature, he said, was that it was also a plan of insurance by which an endowment policy for 20 years is taken out. At the end of that time the house becomes the property of the policy holder, and if the policy holder is a married man and dies before the 20 years the house becomes the property of his wife in lieu of insurance.

The committee expressed unanimous approval of the plan and will recommend that workingmen generally co-operate with Professor Gould and the organization he represents.

Omaha's Labor Temple.

That the Labor temple is to be a permanent institution in Omaha is shown by the action of the labor unions at present interested. The Typographical union took the lead in providing a considerable sum to assist in maintaining the temple. The Central Labor union followed. The board of directors are taking steps to make the temple not only self sustaining, but a paying institution. A large number of labor unions which withdrew at the commencement of the fight are again arranging for hall room, while new unions are arranging for hall room, so that it is only a matter of a very short time before every night in the month will be filled with tenants of the hall. A series of entertainments is to be inaugurated, which it is expected will yield a comfortable sum for the maintenance of the temple, and other plans promise equal results.

Education In Unions.

A cause for rejoicing among workingmen is the advancement of the cause of education among labor unions. It is a matter of congratulation to the workingmen that so many unions are beginning to advance their members intellectually. Membership in a labor union merely for a combination of force against employers will never advance the workingman to the standard to which he should attain. In order to successfully compete with employers in a fair, honest manner, the workingman must have an understanding at least equal to that of the employer. Education alone can give this understanding, and the educational entertainments, lectures and discussions which are becoming general among Omaha labor unions are the foundation for the education of the workingman.—Omaha World-Herald.

Men the First Consideration.

All we have is the product of labor. There is something besides wealth and sweatshops and department stores and 20 story buildings in civilization. For my part, if the threat of the manufacturers to leave Chicago is true, I would rather that the grass should grow in the streets of Chicago and that the tallest building should crumble into dust than that they should remain and exist on the oppression and degradation of our fellow men.—Clarence S. Darrow.

Stove Workers' Wages Settled.

The wages of the members of the Iron Molders' Union of North America will, it has been decided, remain the same as they are at present. The settlement of the scale was due to the conference between officials of the union and officials of the Stove Manufacturers' National Defense association held recently at Cincinnati.

How to Remove Oil Stains.

Stains made by sewing machine oil may be removed by rubbing the soiled fabric with lard, letting it stand several hours and washing with cold water and soap.

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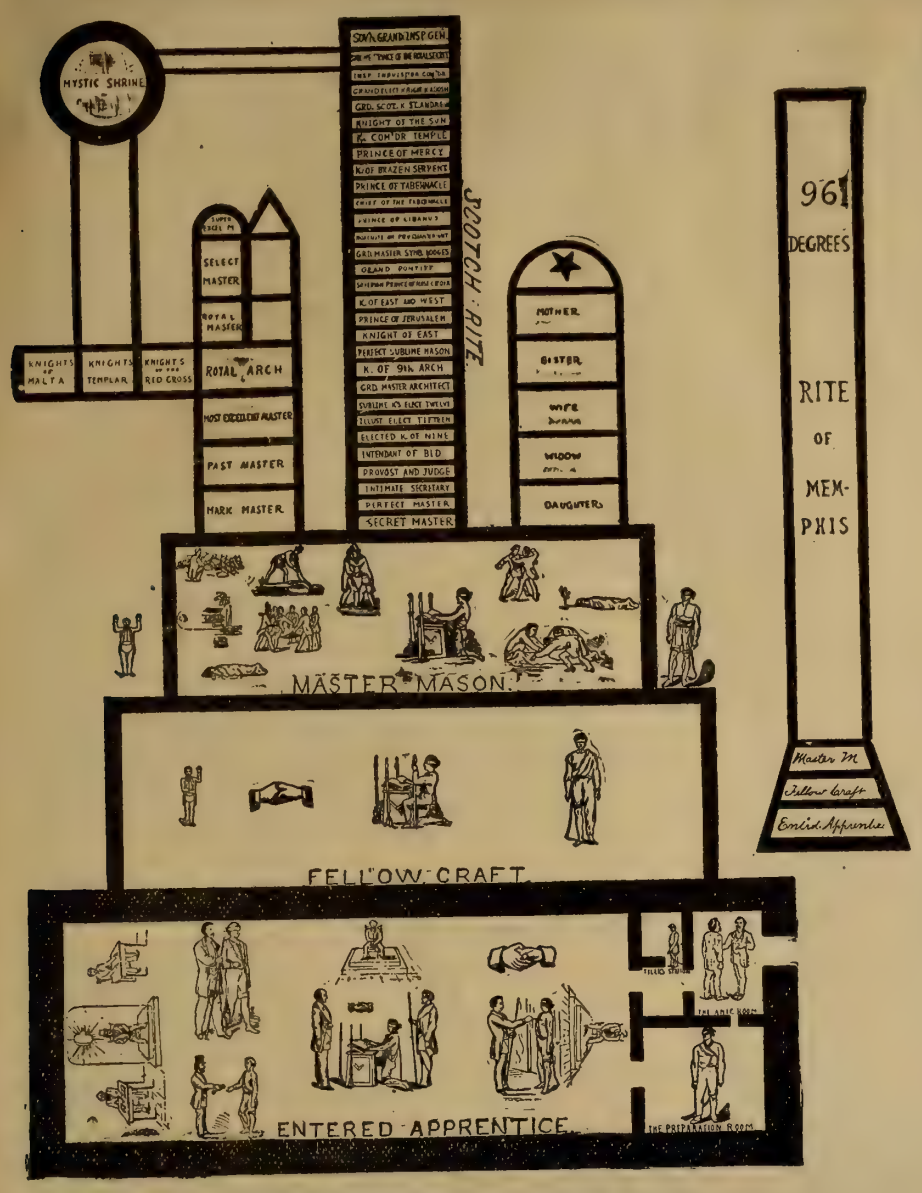

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By Joseph Cook, Boston. He quotes the law of Vermont which makes the administration of the Masonic oaths illegal. Joseph Cook's address is a national treatment of a national subject, and very valuable for reference.

Light on Freemasonry. By Elder D. Bernard, Cloth, $1.50. paper, 75c.

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The character, claims and practical workings of Freemasonry. By ex-Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes.

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This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them.

Judge Whitney's Defence before the Grand Lodge of Illinois. 15c.
Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry.

General Washington Opposed to Secret Societies. 10c.
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Morgan's Exposition, Abduction and Murder and Oaths of 33 degrees. 304 pages, cloth, $1.00,
"Composed of Freemasonry Exposed," by Capt. Wm. Morgan; "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's, Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees."

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The New Berlin trials began in the attempt of Freemasons to prevent public initiation by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons swore to the truthful revelation of the oaths and penalties,

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HISTORY OF A WEEK.

Tuesday, May 12.

John Flynn, 18 years old, an employe in the stock yards, committed suicide by drowning in the Chicago river. He warned his companions of his intention, but they thought he was joking.

A train loaded with troops destined for the island of Madagascar collided between Adelia and Vesoulbe-Iman, Algiers, with another train. Five officers were killed and three officers and the crew of the train were injured.

The supreme court of Minnesota has filed a decision declaring the Keeley cure law to be unconstitutional. This is the law which authorizes county commisioners to pay for inebriates taking the Keeley cure.

While fishing in Bingham Lake, Minnesota, H. Dickman and Jacob Epp were drowned. Their boat sprung a leak and sank in fifteen feet of water. Epp was drowned in an attempt to save his companion.

A big forest fire is burning fiercely at Oswayo, near Bradford, Pa. The Emery Oil company has lost thirteen rigs. A big gang of men is fighting the fire.

Wednesday, May 13.

Ten days ago Dr. Coney, in a street encounter at Yankton, S. D., with Commodore Coulson, the best known steamboat man on the upper Missouri River, bit the latter on the finger. Gangrene set in and Coulson is not expected to live.

Joseph Raymond escaped from the county hospital while insane at Omaha, Neb., and it required the combined force of five men to capture and return him. All were badly bitten.

D. A. Fawcett, ex-postmaster of LaGrange, Ind., and editor of the LaGrange Democrat, is missing and creditors have gobbled his plant.

The Washington Salvation Army is organizing a bicycle brigade.

Mrs. Franklin MacVeagh's diamond crescent, which disappeared about two weeks ago on the night of a reception given at Chicago, has been "restored" to its owner, Mr. MacVeagh's offer of $500 being effective.

The great carpet mill at Mount Holly, N. J., owned by W. J. Sloan, of New York, and operated by C. H. Mast & Son, was burned. Loss, $400,000.

Thursday, May 14.

Ex-Representative Tarsney, of Missouri, has been nominated to the senate for the position of associate justice of the supreme court of Oklahoma.

Annie Shudy is missing from her home at Chicago and not a word has been heard of her whereabouts since May 7.

Word was received at Wheeling, W. Va., of the accidental drowning at sea of Henry G. Davis, Jr., brother-in-law of Senator Elkins.

Mr. and Mrs. Henry E. Abbey are reported to have separated.

Ottumwa, Ia ,has a week-old babe which weighs but 2½ pounds.

Gus Kepler was fined $100 at Chicago for having a slot machine in his cigar store.

The strike of the firemen at Armour's plant, Kansas City, remains in statu quo. The strikers have made no further move as yet in their attempted boycott against the concern's goods.

The Columbia Match company, established at St. Louis in 1891 to fight the "trust," as the Diamond Match company is known, has been absorbed by its competitor.

Friday, May 15.

Mrs. Sarah Haviland, who murdered her three children while under hypnotic influence, has been pardoned by Governor Rich, of Michigan. The murder took place near Lansing.

Natural gas has been discovered near Ardmore, I. T.

A gigantic iron trade pool is said to be in existence owing to the price of bolts and nuts increasing 50 per cent.

While leading a choir in a church at Pleasant Valley, Ind., Miss Agnes Salmon was suddenly stricken dumb.

The Odd Fellows Temple company at Cincinnati has made an assignment to Marcus Worth. The assets are estimated at $550,000 and liabilities at $260,000.

Benjamin Harrison McKee, grandson of General Harrison and son of J. H. McKee and Mrs. Mamie Harrison McKee, is seriously ill at Saratoga with pneumonia.

The body of an unidentified man was found in the south lagoon in Jackson Park, Chicago. The man was about 50 years old, 5 feet 10 inches in height, and had a beard that measured 1 foot 9 inches in length. His clothing was of good quality.

Saturday, May 16.

The split in the Congregational churches of New York and Brooklyn caused by the Beecher trial was healed Thursday when the New York and Brooklyn conferences joined the Manhattan conference.

A fire which did damage at Hazleton, Pa., amounting to over $70,000, originated in the big general store of A. J. Hairr, the largest of the kind in that locality. The store was destroyed. Loss on stock, $60,000; insurance, $50,000; loss on building, $10,000; fully insured.

Citizens of Walla Walla, Wash., have presented to Dr. D. K. Pearsons a gold-headed cane made of wood from the first apple tree planted in that state. The gift is in token of Dr. Pearson's service for Whitman college.

Benjamin Harrison McKee, who is ill with pneumonia, is improving.

A cave-in occurred at the opal mines near Queretaro, Mex., and ten men were buried with earth and stones. Four of the miners were killed and several of the others injured.

Monday, May 18.

Isidor P. Smith, a veteran fireman of Chicago, took hold of an electric light wire disregarding the warning of another fireman and was dead in an instant.

Atlanta has a celebrated bloodhound on its police force. While the convention of chiefs of police was going on the hound was tested and to the disgust of Atlanta "cops" left the trail of a negro for that of a hog.

Louis Schaller, a newly married man of Marion, Ills., who forged the name of James M. Burkhard to a note and then tried to get money on it at the bank of Marion to pay for his first set of furniture, was convicted and given a term at Chester penitentiary.

Mrs. Sadie Burke, who keeps boarders in her flat at Chicago, shot a man named Todd fatally because she thought he was going out to see another woman, so it is claimed.

Henry Bolln, the ex-treasurer who looted the treasury of Omaha, has been sentenced to nineteen years at hard labor in the penitentiary and to pay a fine of $211,000. Bolln is 55 years of age now.

OUR NATIONAL SOLONS.

Doings in the Senate and House of Representatives.

WASHINGTON, May 14.—The senate passed the river and harbor bill 57 to 9—carrying $12,200,000 direct appropriations and authorizing continuing contracts aggregating $64,000,000; also a bill for appointment of guardians to pensioners in the District who squander their money through vicious habits; a bill authorizing the building of a bridge across the Mississippi at St. Louis; including as entitled to pension veterans of several Indian wars; making a year's residence in a territory requsite for a divorce: authorizing a life-saving station near Port Huron, Mich., and a railway bridge across the Illinois near Grafton, Ills.; gaving all the remaining condemned cannon to the National G. A. R.

The house spent the day on the Rinaker-Downing contest from the Sixteenth Illinois district, sending the case back to the committee with instructions to recount the ballots. The vote was 139 to 35—the Republican minority filibustering for time to prevent action. Speaker Reed counted quorum several times and had the satisfaction of receiving Democratic applause.

WASHINGTON, May 15.—Gibson of Maryland and Nelson of Minnesota spoke in the senate against the bill restricting immigration, the former taking the ground that the chief backer of the bill was the A. P. A. and its object a blow at Roman Catholicism and the latter insisting that this as a nation of immigrants owed too much to immigration to shut our doors now. The balance of the day was devoted to debate on the Dupont contested election case from Delaware. Sixty pension bills were passed which cleared the calendar of all except the vetoed one.

The house under the special order devoted the whole day to private pension bills. They were disposed of at the rate of about one every five minutes, fifty-eight in all being favorably acted upon before adjournment. Among them were bills granting pensions to the widow of General O. M. Poe, $50; widow of General Jameson, $50; widow of General John Newton, $75; widow of United States Senator George E. Spenser, of Alabama, $50, and ex-Representative Smalls, of South Carolina, $30. The senate amendments to the river and harbor bill were disagreed to, but Hepburn raised a point of order against this action and the speaker said he would decide it today.

WASHINGTON, May 16.—By a vote of 31 to 30 the senate yesterday determined that Henry A. Dupont was not entitled to a seat in the senate from the state of Delaware. This closed a long and animated controversy, which had become one of the most notable contests of its kind in the history of the senate.

The house passed 100 private pension bills at the day session. Howard of Alabama denied in a personal explanation that he was drunk five months ago in the house as reported by newspaper correspondents. The night session failed for want of a quorum.

MISSOURI REPUBLICANS

Some Near Having a Row Over Who Should Sit in the Convention,

ST. JOSEPH, May 13.—It took a strong force of police to prevent the Filley and Kerens forces from engaging in a riot at the state convention yesterday. The Filley managers had given tickets of admission only to their own friends while the local managers, Kerens' friends, had done the same thing. The consequence was that the hall was in the possession of Kerens men, who refused to open it until Filley came to terms. To prevent a forcible entry the police were called. An agreement was finally reached and two hours later than the time set the hall was thrown open.

Bartholdt was made temporary chairman and a hot fight ensued in the credentials committee over contesting delegations during which the convention waited, listening to speeches meanwhile. The platform proposed stands for standard Republican views and on the money question is opposed to the independent free coinage by this country of silver at the 16-to-1 ratio. McKinley is eulogized, and the delegates instructed to vote for him for president of the United States.

The credentials committee reported for the Filley delegates and they were seated. The temporary organization was made permanent and the platform as outlined above adopted. Filley was made state chairman and a delegate-at-large to St. Louis. The Filley men, in fact, control the convention.

ST. JOSEPH, May 14.—The delegates-at-large to St. Louis elected by the Republican state convention, which did not adjourn until 4:30 a. m., are as follows in full: Chauncey I. Filley, of St. Louis; ex-Representative Niedringhaus, of St. Louis; Major William Warner, of Kansas City, and J. H. Bothwell, of Sedalia.

NO BISHOP ELECTED YET.

Buttz Now Leading and Bowen Out of Sight in the Rear.

CLEVELAND, May 18.—The Methodist Episcopal general conference spent all Saturday's session in a vain attempt to elect one of the two bishops who are to be chosen. Five ballots were taken. The only result has been to narrow the contest down to practically three candidates—Dr. Buttz, president of Drew Theological seminary; Dr. C. C. McCabe, the missionary secretary, and Dr. Earl Cranston, the senior agent of the Book Concern at Cincinnati. Dr. Buttz and Dr. McCabe are now the leading candidates, and both of them might be elected, but for the feeling which is growing that both bishops should not come from the east.

The last ballot was as follows: Buttz,280; McCabe, 270: Cranston, 263;Hamilton, 100, and Bowen, 87. While the votes were being counted the conference proceeded with the transation of routine business. The most important action taken was in connection with the report of the committee on itineracy. The bishop had recommended that two of the questions usually asked of ministers when they were ordained inquiring if they are in debt or are addicted to the use of tobacco be stricken from the rules. The conference refused to change the rules.

The incident of the day's session was the appearance on the floor of ex-Governor McKinley, who had consented on invitation to deliver an address at Central armory on "George Washington." The ex-governor was given a cordial reception and was the recipient of considerable applause. He spent some little time shaking hands with the bishops and delegates.

IN MEMORY OF A WAR HERO.

Equestrian Statue of General Hancock Unveiled at Washington.

WASHINGTON, May 13.—The president, vice-president, many senators and representatives, other national officials and a large delegation from the diplomatic corps witnessed the unveiling yesterday of the handsome equestrian statue of General W. S. Hancock. The statue was unveiled by the general's grandson, and a military parade of United States troops preceded the ceremony. The orator of the day was Senator Palmer, of Illinois. His address was devoted to a eulogy of the manly and soldierly qualities of General Hancock, and contained a beautiful tribute to the general's wife, who was his biographer.

Another address, a brief one, was delivered by President Cleveland.

CONVENTIONS OF PROHIBITIONISTS.

Cold Water Men in Council in Iowa and Wisconsin.

DES MOINES, May 14.—The Prohibition state convention was held here yesterday, 200 delegates in attendance. W. K. Brown, of Guthrie county, presided. The platform of 1895 was reaffirmed. The following delegates-at-large were selected: B. F. Wright, of Floyd county; J. H. Harvey, of Dallas; Levi Marshall, of Jefferson; J. M. Woodward, of Woodbury; Mrs. L. A. Bennett, of Marshall; Mrs. A. E. McMurray, of Polk; T. G. Orwig, of Polk; A. C. Bondurant, of Polk; Rev. G. M. Adams, of Powesheik, and P. D. Smith, of Jones.

The convention nominated the following state ticket: Secretary of state, William G. Wright, of Story county; auditor, J.W. Wonders; treasurer, E. J. Bye, of Cedar; judge of the supreme court, Samuel Holmes, of Fremont; reporter of the supreme court, Miss Belle Mix, of Des Moines; railroad commissioner, William S. Pickle, of Lyon: attorney general, F. M. Ford, of Woodbury.

EAU CLAIRE, Wis., May 14.—The Prohibition state convention was called to order yesterday afternoon. Captain J. F. Cleghorn, of Clinton, was made chairman, and Dr. Mosely, of Tomah, secretary. A platform will likely be adopted for prohibition only. Rev. E. L. Eaton, of Racine, is talked of for governor.

Colorado Republicans.

PUEBLO, May 15.—Soon after 2 o'clock Chairman Howbert, of the state committee, called the nearly 300 delegates to the state Republican convention to order and the convention was formally opened.

The convention declared for bimetallism and protection—free silver the paramount issue. Teller was chosen to head the delegation. No instructions, except obedience to his directions.

Fatally Hurt on the Drainage Canal.

CHICAGO, May 15.—During a short but violent wind storm yesterday a derrick on the drainage canal at Sag Bridge, a few miles from this city was blown down and ten men injured, three of whom will die. The fatally injured are: H. J. Kuetsch, legs cut, chest crushed and internal injuries; E. M. Lantz, skull fractured; Patrick Roach, four ribs broken and internal injuries.

Hanged Four Children and Herself.

LOUISVILEE, May 14.—A special to The Times from Ripley, O., says: A widow named Fitzpatrick, living near here, Thursday morning hanged her four children and herself. It is supposed that the woman became suddenly insane.

Gold Reserve Continues to Shrink.

WASHINGTON, May 14.—The treasury yesterday lost $1,511,900 in gold coin and $24,000 in bars, which leaves the true amount of the gold reserve $114,486,881.

California "Prohibs" for Free Silver.

STOCKTON, Cal., May 15.—The state Prohibition convention has adopted a platform declaring for free coinage of silver at the ratio of 16 to 1 and protesting against the passage of the refunding bill by congress.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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This is truely a week of important meetings. The Prohibition Convention meets in Pittsburgh, the Presbyterian General Assembly in Saratoga, the United Presbyterian Assembly in Xenia, Ohio; the M. E General Conference in Cleveland, the Covenanter Synod in Cincinnati, and the Southern Presbyterians in Memphis, Tenn.

The *Cynosure* wishes to express its appreciation of the kind interest manifested by friends of the cause in Wisconsin in arranging meetings for Rev. Wm. Fenton on his way home from the Annual Meeting. He left us last week for Milwaukee and Vernon, Wis. He also had invitations to hold meetings at Rio and other points in that vicinity.

Dr. Lorimer says that Dr. Colver was opposed to "many things dear to the average worldly heart." Freemasonry was one of them. His opposition was based on knowledge, for he had been a Freemason. Like many other ministers who have once been in the lodge, he knew it to be an evil. His testimony was explicit and emphatic. His joy when he felt himself free from Masonic entanglement, was the height of exultation. He was a good and useful man, whose example respecting "many things dear to the average worldly heart," could be safely and wisely followed.

The Los Angeles (Cal.) *Times* of May 15, publishes an article headed "Masonic Sensation," announcing that the Masons of San Francisco have suddenly awakened to the fact that the trusteeship of the Masonic Cemetery Association shows a shortage of nearly half a million dollars. The management of the Association has been criminally negligent, in that the greatest extravagence has characterized the expenditures The monthly meetings of the board, for example, were most regularly attended, and every member faithfully drew his $10 for so doing. It is very hazardous in these times to bind one's self in financial relations with members of secret combinations whose governing spirit is to take unfair advantage of their fellows.

HOWARD CROSBY, D. D.

The distinguished preacher and reformer, whose picture looks out from this page, died a few years ago in New York City, where, since 1863, he had been pastor of the Fourth Avenue Presbyterian church. He was born in 1826 in New York, and graduated at the New York University, of which he afterward was President. For a number of years he was professor of Greek in Rutgers College.

No minister in history commanded greater influence in the Presbyterian church than Howard Crosby. He acquired his reputation as a reformer while president and the most active member of the society for the prevention of crime. He was unbiased by a desire for popularity. Though accused of compromising on the liquor question, yet he was a strong advocate of the enforcement of law. He was emphatic in his condemnation of the secret lodge. He once said: "We have no hesitation in writing secret societies among the quackeries of earth. The secret lodge system belongs to despotisms and not to democracies. Whatever in it is not babyish is dangerous."

Prohibitionists are having much discussion over a single issue platform. Many say let us have only a liquor plank and one line of division. As in sorting potatoes let us have but two heeps and then the work will be easy. But prohibition polititians should remember that Prohibitionists, unlike potatoes, have consciences which regard God's law as a unite. The Ten Commandments is the model political platform which God framed. Why did God not give one plank at a time, as the dominant issue, and withhold the others until this one was carried? Because they constitute a unit. They stand or fall together. They cannot be carried in sections any more than the levee on the lower Mississippi can be secured in sections. If one section breaks, the country is flooded the same as if the whole were leveled. So he that offendeth in one point is guilty of all.

One of the best sermons we ever heard was by Bishop Bowman, before a Missouri Conference a few years ago. Now the M. E General Conference at Cleveland recommends that he and Bishop Foster be retired at the end of the conference "as non-effective." The recommendation was adopted with few dissenting votes. Before the vote was taken Bishop Foster asked permission to leave the hall, and Bishop Bowman remarked: "I have just learned for the first time in my life that I am non-effective." The New York *Witness* says: "Long ago some very bad children showed great disrespect to an old gentleman by the name of Elisha. What happened? Why, 'there came forth two she-bears out of the wood and tear forty and two children of them.' Honestly, I would rather be a *boy* and be chewed up by a she-bear than be a *man* and vote to drive into obscurity two such grand old men as Bishops Foster and Bowman."

It seems that the day is approaching when many ministers will willingly exchange the church of Christ for the lodge. The Iowa *Odd-fellow* devoted to the interests of that order, recently published this statement: "In a recent address to the students of the Union Theological Seminary, the Rev. Charles Thompson, of the Madison Ave., Presbyterian church of New York, used the following remarkable language: 'This is an age of common sense. A man of the present time says to himself: "I belong to a lodge. When I get sick the members come to see me. If I need it, nurses are supplied. If I die, my wife is cared for. Take the church. It is dark all the week. There is some fine preaching and elegant singing on Sabbaths, but what is that to the treatment I get from the lodge? The church does not come into my home. The lodge does. It is more Christian, after all. I'll stick to the lodge." The feeling that stirs such a man is wide-spread right here in New York. I know it in general among the middle classes. It is not wild. It is not socialistic. It is reasonable and truly religious.' The above words are in marked contrast to those uttered by the so-called divines who seek to antagonize Odd-fellowship and kindred institutions." When one of the most prominent ministers in the Presbyterian church can use such language we are not surprised that three devoted and talented ministers in that communion recently severed their connection with it, and entered the communion of the Covenanter church.

SHALL MYSTIC BANDS . . ?

TUNE.—"*Hymn of the Pilgrim soul.*"

Shall mystic bands with cruel hands,
Usurp and govern all the lands,
From sea to sea—from pole to pole?
Shall men profane God's name in vain,
In secret lodge for lust of gain,
And sell the body with the soul?

Must all our youth ignore the truth,
And bow before this Baal—forsooth—
Where grip and sign and oaths abound?
And fealty bear; nor ever dare
To call in question any share
Of all these secrets, so profound?

Let light now shine, with power Divine,
To overthrow the base design
Of those who toil the young to gain;
Who strongly bind the noble mind
In slavery's chains—until they find
They seek for liberty in vain.

Then let us wake; our freedom take,
And all an earnest effort make,
To save our land from this dire foe
Who walks at night, afraid of light,
And does such deeds beyond our sight
As no good man would dare to do.

—*Geo. W. Clark.*

THE BIBLE AND SECRET SOCIETIES.

BY REV. C B. EBEY.

I would not be true to my vows as a Christian minister, to my obligations as a member of the church of Christ, to my responsibility as a husband and father, to my country as a loyal citizen and to myself as a redeemed man, should I fail to take my position and open my mouth in defence of the truth when called upon.

The Scriptures are the expression of the mind of God, the mandate of his will, the epitome of his law, the outshining of his love. Its inspired pages tell of creation and re-creation, of the first Adam in Eden and the second Adam in Gethsemena. Therein we read of the confusion of tongues at Babel and of every man understanding plainly at Pentecost. It is fearful in its denunciations of sin and iniquity. Duplicity, crookedness, craftiness and deeds of darkness find no place of refuge within its open pages.

Mercy, truth and grace abound therein. Like the sun it shines in open unhidden splendor. There is no effort at concealment of sin. Jacob's craftiness, Noah's drunkenness, David's adultery and murder, and Peter's instability are all faithfully recorded. It is the book of truth, and truth never wears a mask, neither seeks the darkness of the lodge or the gloominess of the cloister. Truth talks to us on every side, shines upon us from the stars, laughs at us from the babbling brook, breathes upon us in the wind. A light illuminating the pathway of life. A hammer breaking in pieces the flinty rock. A staff upon which we may safely lean.

An aged Swiss minister once said in my hearing: "God's Word is like the rod which Moses held in his hand. The Lord said unto him 'What is that in thine hand?' He answered, "A rod." The Lord said, 'Cast it upon the ground.' He did so; it turned to a snake. The Lord said, 'Take it up again.' He obeyed; it turned to a rod again.' The clergyman remarked, "So it is with the Word of God; hold it in your hand and it proves the staff of life, yea a rod to lean upon even while passing through "the valley and shadow of death;" but cast it carelessly or wickedly at your feet and it will turn to a serpent, and sting you all through eternity."

The Bible is the record of truth. Let us search its pages for the outline and ritual of a secret oath-bound lodge. The pentatuch, the records of the Judges and Kings are searched in vain. The temple is reared by skillful hands, yea, Solomon's Temple. Its massive walls are reared, its marble floors go down, its costly ornamentation is put in proper order. The impressive dedication takes place. But in vain do we listen for the words "Who comes there?" or "I furthermore promise and swear to ever hail and ever conceal and never reveal.....under no less a penalty than to have my throat cut from ear to ear and my tongue torn out by the roots."

That wondrous record of the man of Nazareth is penned. Amid all his painful afflictions we hear no grand hailing signal of distress. The beautiful psalms of David are filled with loud acclaims of praise to him "Who ruleth over all," and this sacred writer calls upon "sun, moon and stars, vapor, hail and snow, mountains and hills, beasts of the field and creeping things, young men and maidens, yea, everything that hath breath to praise the Lord; but when we repeat those words so dear to the Craftsman's heart "Hail Masonry divine" we must go elsewhere than to the Book of God. The greater and lesser prophets give no word of aproval or note of commendation for—that which is hidden or secret. That faithful prophet of God, Ezekial, evidently refers to these secret conclaves of hell, which sap our churches of their spiritual life, our homes of their husbands and fathers, and our missionary treasuries of their needed dollars. In his striking account of digging into the walls as recorded in chapter eight.

Los Angeles, Cal.

CHILDREN OBEY YOUR PARENTS.

BY REV. J. M FOSTER.

The foundation of civil and political life is in the home. Patriotism is nursed at the fireside. Children taught to obey their parents will become law-abiding and faithful citizens. Filial duties well performed are the necessary preparation for the proper exercise of civil and political privileges. What are they?

Children should entertain respectful and reverential thoughts respecting their parents. "Keep thy heart with all diligence," said David to Solomon, "for out of it are the issues of life." The thoughts of a child toward his parents are the soul of his obedience. If they are not right, his obedience is a lifeless body. "He shall turn the hearts of the children to the father." If a child despise his parents in his heart, his obedience is a shadow without the substance. Every child is bound to entertain the most respectful and reverential thoughts concerning his parents, and concerning parental character. He is to remember and regard his parents as standing in the most venerable and the most endearing of all earthly relations to him; as those to whom, under God, he owes his being and the great mass of his blessings.

He is to regard them as the persons, to whose kindness, care and government, he has been committed by God himself. He is to consider them as the best of all friends; the most affectionate, the most faithful, the most confidential, the most persevering, the most watchful, the most unwearied." His affections towards them ought ever to be reverential, grateful, warm and full of kindness. Whatever his plans or purposes are, he ought invariably to feel that they will be most safely, and in every case of any importance should be regularly entrusted to them for advice and direction.

Parents, unless when under the immediate influence of some strong passion or prejudice, very rarely oppose, designedly, the real interests of their children. Almost all the counsels, injunctions and reproofs which they give, and which the children at times consider unkind, are given, intentionally at least, for their good, and ought to be regarded only in this manner. Children are bound to fix in their minds a habitual sense of the superior station and wisdom of their parents, and of their own inferiority in all these respects.

Their thoughts and affections towards them ought universally to spring from this sense of their superiority; a superiority originated by the creating hand of God, and consummated by his most holy law. To this sense ought all their views to be conformed. The beginnings of irreverence, the first tendencies towards disadvantageous, light, disrespectful apprehensions concerning them, they are bound to crush in the bud, and to cultivate with watchful care every affectionate and respectful emotion.

Boston, Mass.

ANTIQUITY OF FREEMASONRY.

BY REV. A. MAYN.

Doubtless there is much in the Eleusinian mysteries which looks like Masonry, yet there are strong reasons for believing that Speculative Masonry reaches no farther back than to 1717. It was about that time that men of all professions were received into the lodge of working Masons and the tools—trowel, compasses, square, etc., were used as symbols. Before that Masons were working Masons, and constituted a guild or working lodge. There was the guild of carpenters, the guild of silversmiths, and many others. But about 1717 they passed from a working lodge to a speculating lodge. Hence they are called Speculative Masons. Some Masonic writers claim that John the Baptist and John the Evangelist and Solomon and many others of the ancients were Freemasons. Some have claimed even God himself was a Mason.

Hear what Dr. Dalcho, the compiler of the Book of Constitutions for South Carolina, says: "Neither Adam, nor Noah, nor Nimrod, nor Moses, nor Joshua, nor David, nor Solomon, nor Hiram, nor St. John the Baptist, nor St. John the Evangelist, were Freemasons. Hypothesis in history is absurd." When Solomon and Hiram figure largely in the rites and ceremonies of Masonry, then if they never were Masons, may we not see that Freemasonry is an imposture.

Mr. Evans, editor of the *Masonic Monthly* takes the position that all the upper degrees of Masonry are an imposture. He shows that Mr. Oliver a Masonic author asserts that one of the Grand Lodges in London gave charters about the middle of the 18th century to the Masonic lodges in France and that these manufactured about 1,000 degrees and passed them off as very ancient. Does this speak well for the Christianity of Masonry?

Again secret societies generally claim to be benevolent. Let a lame or blind man or a one-armed man or a very poor man apply and he will be rejected. No woman can be a Freemason. Do none of these ever need the exercise of benevolence? If a man fail to pay his monthly dues, and die, his widow has no just claim on the lodge. Even the Entered Apprentice and Fellow Craft Masons are not allowed to march in a Masonic funeral procession, nor even to be buried with the honors of Masonry, So says Albert G. Mackey page 200 of his Manual of the Lodge.

Is this just treatment of members of these degrees? Have they not paid for the benefits of Masonry perhaps they were not able to pay for the Master's degree, death comes and they cannot be honored! A man with a large family has been paying his dues to the lodge for many years—he dies—they bury him and generally do not present the bill of funeral expenses to the widow, (though we have known one instance where they did), and then call this benevolence, whereas it is but an act of justice. Shall I say how justice may be thawarted in our courts by the Masonic lodge? The signs are given slyly and the uninitiated would never suspect that any corruption of justice were attempted while men testify falsely and jurors and judges for the sake of sworn brothers violate their civil oaths. If they respect their Masonic oaths, they are compelled to take such a course.

Whitehall, Ind.

A NEW ENGLAND TOWN.

BY H E HUNTER.

(*Concluded*)

Last fall a certain great Boston daily paper celebrated its coming under sole control of a Romanist by publishing an "Exposure" of the State Law and Order League. For weeks its reporters traversed the State, and pages of falsehoods were duly published. Though the League is personally managed by ex-Gov. D. H. Goodell and other leading and honorable temperance men, yet it was held up as a blackmailing association.

The "Agent" who had carried out the secret instructions of his employers and who through the same trickery had for a time acted for the League was duly "exposed" but it was claimed that all his rascality and dishonesty was simply evidence of the character of the League and its officials. The whole scheme was a "put-up-job" intended to ruin the influence of the only organization that had ever succeeded in enforcing the plain law of New Hampshire; the law *the people* made and endorsed and rumsellers and lodgemen hated.

One frosty morning three strangers came to town, took breakfast, and then promptly arrested four leading liquor sellers, among them the coun-

cilman. Other officers had attended to those in another part of the town. In court all plead guilty, but the councilman turned pale when informed that prison awaited him. But justice is lenient at times, and after making oath not to again violate the law and paying—the four altogether—some $600 fines they were allowed to return home. What of it? It is true liquor is not now sold so openly as before but where the churches are ruled by those who think more of a secret society than of their moral duties, and dare not be men even the law of the State is useless.

In Littleton, N. H., there were eighteen liquor places. There are none now for the people vote as they talk. They uphold the laws of the State. The third town meeting was held on Tuesday, March 10, 1896, and the rumselling, cripple-making councilman and all his fellows, every one lodgemen, were triumphantly re-elected. Not a voter dared ask why town expenses had nearly doubled in some instances; not one asked why a man who spent half he earned for the councilman's liquor also had to have asisstance from the town by the same official as "overseer of the poor."

Nor did the professing Christians who voted for secrecy and rum probably even think of what their acts were doing for the town and its people. At a later school meeting things were the same and the same class of men were in every instance elected.

A town is just what its citizens choose to make it. After the death of Abraham Lincoln one of his cabinet said, "God reigns, and the Republic is safe." So, too, with truth it may be said, the lodge reigns in New Hampshire and the people are at its mercy.

Hinsdale, N. H.

DID FREEMASONRY MURDER MORGAN?

BY ELDER J. L. BARLOW.

On the 10th of Feb., 1827, a proposition was made in the Grand Royal Arch Chapter, to offer a reward of a thousand dollars for the apprehension of Morgans murderers. This was salted down and the like sum was set apart to help the conspirators to escape the clutches of the law. Nor was this all. In the same year Howard, one of the murderers received money and other assistance to escape to England, from a New York Encampment. In autum of the same year, $100 was appropriated from the funds of Jerusalem Chapter of New York City, for the benefit of the "western sufferers," as the conspirators were called. Money for the same object was raised by one of the encampments of this city (N. Y.). I have likewise abundant reason to believe that other lodges and chapters of this city contributed to the same object; and the sum of $500 was subsequently applied to the same benevolent purposes by the Grand Lodge." Mr. Stone goes on to say "In all instances, the master spirits knew well enough the true state of the case; and both in Grand Lodge and Grand Chapter, at the times of making the appropriations, numbers of the conspirators were themselves present,—wearing the lamb-skin emblems of innocence, and taking part in the proceedings."

It is true, Mr. Stone tries to make it appear that many, if not a majority of those voting these supplies really thought the "western sufferers" were innocent men, yet the facts which he so fairly gives compel him to reason as follows: "but grant for the sake of argument, that a majority of the members of those bodies, at the time of making those appropriations, did suppose the accused were innocent, they must have soon been undeceived. Upon what principle, then, are we to account for their subsequent conduct? Trials of the conspirators were occurring every few months, and volumes of appalling testimony were following each other in rapid succession placing the innocence of the accused, and of numerous unknown accomplices, entirely out of the question;—but no example was made of any of these.

In the earlier part of the excitement several members of the order were tried for the conspiracy, and convicted by their own confessions—but none of these even to this day, have been expelled from lodge or chapter. Several more have been convicted, after warmly contested trials, who with the former, have served out their respective terms of imprisonment—but none of these have been expelled. Witnesses have stood mute, braving the authority of the civil law, even in the presence of the highest of our criminal tribunals, but none of these have been expelled.

Other witnesses have refused to testify, expressly upon the ground that in doing so, they must criminate themselves,—neither have these been expelled. Witnesses have testified falsely, as their subsequent examinations have fully proved,—neither have these been expelled. It has been proved in court over and over again, that measures for the abduction of Morgan, were concerted in the lodges and chapters of the West, but the warrants for such lodges and chapters have never been recalled. Indeed there has never yet been uttered from the walls of either lodge or chapter, from the highest to the lowest, an expression of real censure, or of honest indignation, against any individual, however clearly it may have been known that he was engaged in depriving a free citizen of his liberty and putting him to death in cold-blood!"

What a fearful indictment is this! While Mr. Stone says he does not intend to inculpate all the lodges and chapters of the State as accessories to the abduction after the fact; yet he does not hesitate to say: "The characters of all the lodges and chapters of the State have been compromised by the grand bodies in which all are supposed to be represented." He afterward pertinently inquires of Masons who still adhere to the institution, "do they require more light to enable them to perceive that the institution is no longer entitled to the countenance or support of good men and just?" This is putting the matter in as mild form as it will bear.

Hagedorns Mills, N. Y.

(*To be continued.*)

BLEEDING KANSAS.

BY S. C. HART.

A HORRIBLE TRAGEDY.

The severe weather that had protected the Free State election of Dec. 15th was still continued at the election of Jan. 15th following. But they did not come out so well this time. At Leavenworth the Pro-slavery mayor issued an order forbidding the election. But it was held secretly and not exactly in "due form," the ballots being deposited in an old stocking.

Learning that there was Pro-slavery interference with the election at the Pro slavery town of Easton, twelve miles west of Leavenworth, a party of leading Free State men, consisting of Capt. R. P. Brown, Adams, Green, Byrd, and two or three others, went over to Easton. An attack had been made by Pro-slavery men on the polls in which one of their number, a Mr. Cook, was mortally wounded. Several more fights occurred in each of which the Pro-slavery party were worsted. By this means the election was prolonged, till on the morning of the 18th of Jan., the Leavenworth party started back meeting the "Kickapoo Rangers," a company of resident Pro-slavery Militia of the town of Kickapoo, and a company from Leavenworth on their way to Easton to avenge the death of Cook.

The Leavenworth party who were in a wagon, were immediately taken prisoners and taken back to Easton where they were confined in a store and guarded for a time by a noisy, drunken set of Pro-slavery soldiers. Their spite seemed to be particularly concentrated upon Capt. Brown, who, many of them having known, had learned to fear at Leavenworth. They finally managed to get Brown into an adjoining building away from his comrades, and organized a court for his trial. The Pro-slavery commander seeing it was impossible to control the mob any longer, permitted all but Brown and Byrd to escape. While Byrd was being examined as a witness against Brown in the trial, the mob outside led by Robert Gibson broke in the door, and rushing upon Brown, Gibson struck him on the head with a hatchet, mortally wounding him.

One Cole McCrea, at whose home Brown's family was staying, tells the following: "After the assault they tossed the body of Brown into a lumber wagon and drove on to Merrill Smith's saloon on Salt Creek (about nine miles—writer). The rough wagon, driven over frozen ground, made the wounded man groan, when the ruffian kicked him in the face, neck and breast to make him keep still. Eli Moore putting his foot to Brown's cheek turned his head so as to put tobacco spit in the wound, saying as he did so, 'that will ease any d—— Abolitionist.' Thus abused and kept in the bed of the wagon for seven hours, they drove over to my cabin.

"Coming up so that the tail-end of the wagon came opposite the cabin door which they flung open, said 'Here's Brown.' Two of them then dragged the body out by the feet, letting it fall on the hard frozen ground with a dull thud, which, echoing in the faithful, loving heart of his wife she fell insensible to the floor.

"The men dragged the body into the cabin as far as the knees, when they staggered upsetting the water pail and then left. There being nobody there but the wives and little children, Mrs. McCrea was not able to get the body in so as to shut the door that bitter cold night, Jan. 18, 1856. After a while a Tennesseean by the name of Brown happened along and got the body clear in.

"Brown lived about three hours after they brought him home. His wife awoke to consciousness a helpless maniac, and her brother was summoned from Michigan who took her away with him."

A few days after the election a Pro-slavery mob attacked the house of Mr. Minard where the election was held at Easton. But he barricaded the doors so they could not break in, and he lived to take part in the subsequent Free State movements, and serve in an official capacity. Gov. Shanon went to Washington on Jan. 5 to see the President about the interests of himself and the Territory. As he was about to start he received a letter from J. W. Clark in answer to which, among other things, he said:

"I shall urge upon the President the policy of stationing a company of U. S. troops in Lecompton, or such other places in that region as you may all think best. I shall also urge upon him the policy of quietly stationing a company at Topeka about the middle of February next. The Free State government, you know, is to be inaugurated on March 4th, and the legislature at that time will commence its session..... I desire to see and talk with the leading men of the South in relation to matters in the Territory. I wish to post them on the real state of things out here (in Kansas), and what the South must do the coming year or lose all dominion in a few years in the affairs of the Republic."

This same Clark also received a letter from Whitfield dated March 1, 1856, some of which is as follows:

"I have sent....some seeds.....which having to pass through that Hell Hole (Lawrence) it is reasonable to suppose that they will nearly all be stolen.....Shanon is with you I hope by this time with full and ample power to put down the Abolitionists in the Territory. I have labored hard every day since I left Kansas to induce Southern men to go to Kansas..... I must confess, Reeder and his Ab.'s give me some trouble..... We think here that Mr. Pierce comes up to the scratch nobly..... One thing certain, Clark, if they (the Abolitionists) attempt to fight Uncle Sam's boys, the ball is open and civil war is inevitable, and I will be there to take a hand in it."

Ex-Gov. Reeder was in Washington contesting Whitfield's seat in Congress at the time Shanon was there.

Lecompton, Kan.

MASONRY.

Announcement is made of the plans of the new Masonic University. The land was secured some time ago in Beaver County, Pa., and now there is talk as to the scope of the proposed institution. Is it to equal Harvard or Yale? Is it for the children of Masons exclusively, or will it receive any youth? Are its instructors to be "the initiated" solely? It concerns Masons most of all what regulations are made for this school. The whole system concerns the public.

Masonry is a religion of selfishness and unrighteousness. It clothes itself in pomp, and gives to its officers high-sounding and sacrilegious titles. Is it fitted to make any deep impression upon the rising generation? Much is made of George Washington's connection with it. The voluble guide on the Mount Vernon boat will not fail to point out for the tourist the place in

Alexandria where Washington's lodge met. But the facts have all been brought out. Joseph Ritner was thrice elected Governor of Pennsylvania. He died at Carlisle, Oct. 16, 1869. He thoroughly investigated the matter of Washington and the lodge. He found that Washington ceased in 1768 regular attendance on the Masonic lodge; that he was never Grand Master or Master of a lodge; that in 1781, as appears by the records of King David's Lodge, Newport, Rhode Island, it was not agreeable to Washington to be addressed even as a private Mason, and that all the letters purporting to be written by him to lodges are spurious.....

Now the dread of utterance against the lodge is less marked than before the war. It is again on the defensive, as it was in the early part of this century. Men can keep their leadership in the Methodist Episcopal church, and yet speak of it as Bishop H. W. Warren has done. He wrote not long ago: "You can best judge of my opinion of secret orders by my own course in life. I have belonged to several such organizations, including Freemasons. I do not belong to them now, and shall never belong to any secret society again, save one which has only two members, namely, myself and wife." And while the lodge may count among its devotees here and there a Protestant Episcopal bishop, or a Congregational or Presbyterian pastor, their characters are somewhat discounted when the fact of active Masonic life is brought home to them.....

At Northfield, Mass., this summer, place was made for Pres. Blanchard, of Wheaton College, Ill., who spoke as usual strong, faithful words against the lodge. This is no time for denominations that have a testimony against Masonry to deal lightly with it. Let it be so that men tangled in it will yield the church rather than the lodge. Give them their choice, and let the church keep herself pure from a system that in its principles is directly in the face of the Gospel which reveals to man the righteousness of faith by Jesus Christ.—*Prof. D. B. Willson in Christian Nation.*

REFORM NEWS.

BROTHER WILLIAMS' MEETINGS IN OHIO.

HARLAN, Ohio, May, 20, 1896.

EDITOR CYNOSURE:— Bro. James Renner and wife, of Hamilton, Ind., drove me to Metz, Ind., where we were very kindly received by the pastor, Rev. H. C. Foote. He gave me a good audience; very attentive, and appreciative. Bro. Foote and his family have a firm hold on the affections of the people. I received a number of subscriptions to the *Cynosure* here.

Bro. Renner brought me the next morning to Pleasant Lake where I took the train for Sherwood, Ohio, where I spoke at (Oak Grove church) on the evening of the 12th, to a fair audience, owing to threatening weather the house was not filled. Several took the *Cynosure*. Here we had a number of ministers besides the pastor, Rev. A. E. Ritter, who were not afraid nor ashamed to sanction what I said against secret orders. Rev. Ritter and family treated me very kindly. He drove me to Bryam, Ohio, fourteen miles after the lecture so I could get the early train to Chicago to attend the Annual Meeting. We arrived at Bryam seven minutes ahead of the train. I arrived in Chicago by early breakfast time, losing another whole night's sleep.

The Annual Meeting was a success. It was inspiring to meet the heroes and heroines of a thousand battles, and interchange thought and experiences in the struggle for the freedom of our race. It will be of interest I know to the many readers of the *Cynosure* on the coast, to know that as to the number of appointments made and filled our district is ahead. We want to take courage and press the battle on. I spoke in the Gethsemane church, Rev. M. C. Ranseen pastor, and listened to some excellent addresses by Prof. Bartholomew, D. D., Dr. Henson, of the Baptist church, and Pres. C. A. Blanchard, of Wheaton College.

On Friday morning I started for Zanesville, and at Ft. Wayne I was met by Rev. John Freeman, and conveyed to his home at Zanesville. Here I met the dear friends of other years. Having served them as pastor for two years, from 1877 to 1878. Among the tried and true friends here I mention, Wm. Hoverstock, the Bowmans, Hoopingarners, Merchants, Walkers, Michæls, and many others. The pastor had drummed up a fair crowd considering that twenty-four hours was all the notice he had of my coming. I spoke for an hour and thirty minutes.

This is the point where I went through the Anti-masonic fight while pastor. I sent for Bro. Ronayne who came and worked the three degrees publicly. Of course it stirred his Satanic majesty. His emissaries committed deeds of violence for which they will have to answer in the great day. They remember me still. The next morning while I was waiting in the hack for other passengers, a lodgeman on board said:

"Driver, watch out this morning or you'll be 'held up' by the outfit you have on hand."

I said to him, "Can you say Mah-ha-bone this morning?" and added, "if we get enough men we might open a lodge in this closed hack."

He said: "You may get the men, but I don't know about the brains."

I said: "My dear sir, you are greatly mistaken if you think it requires brains to start a lodge. It's about the last thing you need."

He then discovered that he had business back in the store. I called on some very dear friends in Ft. Wayne. I went to Auburn Junction in the evening, where I was met by Rev. E. C. Mason and was conveyed to Bro. Criders' for supper. Here I met Dr. Kiracofe, editor of the *Christian Conservator.*

I spoke at Hopewell in the evening to only a fair audience. There was a thunder storm that prevented many from coming. The address was well received by most of the congregation. At Harlan, Sabbath morning, I preached to a full house, and in the evening lectured to a crowd, that would have been much greater had the house been larger. The aisles were filled with chairs, some were standing and many were outside of the church. The house is a new one, good sized and reflects great credit on pastor and people. Rev. E. C. Mason is a grand success in church work and is an expert in working up appointments for a moral reform lecturer. His whole soul is against secret societies. He preaches against it right along in his revival work and his preaching tells for good.

There were five of my dear friends drove eighteen miles from Payne, Ohio, to see me and hear me at this point. Of course I was glad to see them. They are my spiritual children, and I expect to meet them by and by when the toils of life are over. I received six *Cynosure* subscriptions here.

AT BLOOMDALE

we had a fair audience. I spoke in the United Brethren church, Miss Mary Mullen, pastor. The liberals have a church in the place, also the Lutherans and Methodist Episcopals. We should have had a larger crowd. What they lacked in numbers, they made up in appreciation. The pastor conducted the devotional exercises, and then introduced the speaker. A few lodge men were present. Here, I met brother and sister Blair and their daughter whom I met eleven years ago at the Portage Camp Meeting. They entertained me during my stay at Bloomdale.

Rev. D. O. Tussing, the presiding elder, arrived the next day and conveyed me to

RISING SUN, OHIO,

where Miss Mullen had worked up a very good congregation for me in the church of God. There were quite a number of lodge men out here. They listened with marked attention. Rev. Peter Urchel lives here. He is a seceding Oddfellow, and is a host for righteousness. He conducted the devotional exercises inviting the elder to lead in prayer.

It is worthy of note here, that when the division came in the U. B. church, Rev. Tussing, his brother, Rev. John French and one or two more were all the ministers who remained with the church. Now, they have thirty-nine ministers and one thousand members or more. The Lord has wonderfully blest their labors. They preach a complete Gospel fearlessly exposing sin in all its forms. Bro. Urchel surprised the audience at the close by not taking any collection. The expenses were met in full without it. The meeting was appreciated. The elder remarked, "We might as well have secured you thirty places to speak as well as four." The next day I went to

FREMONT, OHIO,

and found my way to father Reynolds, where I was very kindly received and entertained. I spoke here in the fine, new U. B. church, Rev. John Cronenberger, pastor. I had a peculiar audience at this place. About half of the audience were lodge people. Before I had spoken a half hour, they began vacating, and when I closed, there were only a few lodge men left in the house. They started in with a bold front, saying, "We will arrest him if he misrepresents us." One of two things is certain, either they changed their minds, or I did not misrepresent them. I certainly gave them all the opportunity they needed for I challenged them publicly.

And the next day I leisurely came out of Fremont, visiting the grave of President and Mrs. Hayes, near where I spoke. Rev. John Cronenberger is a very promising young minister, true as steel, intelligently exposing and opposing all evil. He, like Bro. Mason, of Harlon, Indiana, left a good business to obey the higher orders. On the 21st I spoke at

BETHEL U. B. CHURCH,

near Lindsey, Rev. Cronenberger pastor, to a large and appreciative audience. A few took the *Cynosure* for a year. Now I find it impossible to make Fowlerville, Mich., and Senecaville, Ohio, and must adjust matters the best I can.

P. B. WILLIAMS.

SUPPRESSING A PROPER INQUIRY.

FALL RIVER, Mass, May 20, 1896.

EDITOR CYNOSURE:—I am here as delegate from the Shawmut Congregationalist church in Boston, attending our State Association. Dr. Smith Baker presides with dignity over the deliberations, and his rulings are with perfect fairness. The attendance is large, comprising many of the ablest ministers in the connection. The general work of the church, home and foreign, has been ably reported and discussed. But what will especially interest your readers is the following paper presented by your New England Secretary to the business committee, and by its chairman Dr. Jubb, read at a full session:

WHEREAS, The churches within the bounds of this association are brought into contact with numerous secret organizations; and

WHEREAS, Men and ministers of ability and piety differ in the estimate of the utility and character of these orders and their influence upon the church and the cause of Christ; and

WHEREAS, It is incumbent on the church and her ministry to speak and act intelligently upon questions affecting the prosperity of Zion and the integrity of her members, therefore

Resolved, That a committee be appointed by this association to report at its next annual session on the influence of secret orders upon the progress and work of the church, and to recommend what course a local church should adopt in executing its commission as the judicial and executive body of Christ in the world.

Instantly Rev. George E. Lovejoy moved that it be laid upon the table, and gave as a reason that such a committee had been before the General Council at Syracuse and no good had been accomplished, as the motion was seconded, all debate was cut off and the motion passed by a feeble vote.

I was somewhat disappointed at the time, but am now convinced that it was the wise ordering of One who sees the end from the beginning. No such summary proceedings have been adopted in any other instance, and the case was so marked that everyone noted it. In circulating literature and talking with members I hear such expressions as "It was cowardly." "It's time that such proceedings were stopped." "That is a proper inquiry and it was a shame to treat it in that way," etc. I will, D. V., write you more fully later.

J. P. STODDARD.

LETTER FROM W. B. STODDARD.

CHICAGO, May 13, 1896.

EDITOR CYNOSURE:—I improve the opportunity just before meeting with friends and bretheren in the Annual Meeting to report the recent past. Sabbath was very pleasantly spent at Huntingdon, Pa. I found there many warm friends and was encouraged in the receipt of several new subscriptions to the *Cynosure*. I was the guest of the Bretheren college. There are some two hundred young men and women in attendance.

Oppertunity was given for three addresses on Sabbath.

The attendance was large. The interest was all that could be desired. The president and many members of the faculty assured me of their sympathy, and requested that I return in the near future. Brief stops were made at Turtle Creek, Wilkinsburg and Pittsburg, Pa. A nights ride brought me to this city in time to fill the appointment made for Bro. Fenton and myself in the Second Free Methodist church. The Free Methodist friends are extending their borders here. There has been great advance since my first knowledge of their work here. Our meeting was one of the series arranged by Secretary Phillips to be held in connection with the annual gathering. While the attendance at our meeting was not so large as that at others there is reason to believe that good was accomplished. After I had presented the friends with a description of the so-called grand lodge on earth with the aid of my chart, Bro. Fenton pictured with his chart the so-called grand lodge above. He clearly showed, quoting standard Masonic authority, that Masonic worship is offered to the devil. So the grand lodge hereafter, wherever it may be, will be such a place as the devil will provide for his own. W. B. STODDARD.

CORRESPONDENCE.

CASES OF LODGE CHARITY.

ALBION, Ind., May 20, 1896.

EDITOR CYNOSURE:—Some years ago Dora Comparret, an Odd-fellow in regular standing, became destitute and helpless. He was placed at the Bradley Hotel, and his expenses paid for by Noble Co., at the rate of $3 per week.

Now Thos. B. Felkner, a member of the Masonic order is taken to the County Poor House and supported at public expense. These are samples of lodge benevolence in the face of the oft-repeated boast that they never allow their members to go to the Poor House.

A most remarkable and ridiculous case came into our circuit court at its March term. Two sons and an only daughter of the late George Harvey undertook to contest his will. Without being tedious it is sufficient to say that the audience and jury were simply astounded at the silly, if not false testimony of those three witnesses. The contention finally simmered down to swearing that the deceased was of unsound mind, on account of his sentiments in regard to secret societies and mainly because he took and read the *Christian Cynosure*.

And yet that daughter, Mrs. Jane Beamer, during the period of years referred to in her oath, was buying anti-secret books of the writer and reading the *Cynosure* and actively soliciting lectures in her neighborhood. She invited me to speak at her school house and lodged me and contributed one dollar for my lecture, and yet she swore that her father (more conservative than she) was of unsound mind on that account. Finally some of the papers of the deceased were found enclosed in a copy of the *Cynosure*, used only as wrapping paper. The lawyers made quite a hubbub of that, and Judge Adair allowed that copy to go to the jury as evidence in the case.

Seeing that George Harvey's sanity would be amply sustained, and amazed at their own wickedness after swearing they had all left the Wesleyan Methodist church, one grandson swearing that he was a hypocrite in the church, they abandoned the whole effort. If the reading of the *Cynosure* makes a man of unsound mind, and all his family relations rational, it is a very peculiar paper. S. L. COOK.

LETTERS TO THE ANNUAL MEETING.

Rev. L. N. Stratton, D. D., Pecatonica, Ill.—As Christ wept over the sad fate of Jerusalem, I bemoan the sad fate of those who are "blind leaders of the blind, and know not at what they stumble." I lament their hastening doom. It must come. He that puts in his life at "sowing to the wind, shall reap to the whirlwind." Nothing but a miracle of grace can avert an eternal calamity, and prevent undying remorse and anguish.

Hoping for your highest prosperity, and most abundant success, and that I may meet with you at some later period, I am most truly yours in bonds of the best of brotherhoods.

Rev. W. M. Howie, Seattle, Wash.—I would enjoy being present at your Annual Meeting, but distance, time and lack of money will not permit. I hope you will have a profitable time, and plan how to storm and shatter the strongholds of the secret empire.

Like all other cities this is one of many lodges. We have discovered members of oath-bound secret societies in our ministers meeting. Several are lodgemen, but a good many are opposed.

Elder J. L. Barlow, Hagedorns Mills, N. Y.—Dearly beloved, I exceedingly regret that circumstances prevent my meeting with you on this occasion. It would give me great pleasure to look into your faces once more, and to hear your voices and receive the warm hand-clasp of the veterans, as well as from the new recruits who are falling into the ranks now so fast depleting. But as this is denied me, I write you a line that you may know that if not with you in body, I shall be in spirit.

Ours has been, and may still be, a long and hard fight, but victory lies before us. Let Immanuel be our watchword as we trace our last campaign and gird ourselves for the new one coming on, and be sure if we be with God he will be with us, and where he is, victory is assured.

Miss E. E. Flagg, 218 Columbus Ave., Boston, Mass.—Brethren and Sisters Beloved: While I cannot in person gaze on your faces and hear your earnest words for the truth, allow these few lines of Christian greeting to testify that I am present with you in spirit, and rejoice in all the grand work that has been done by our noble standard bearers during the past year.

Never before have I so fully realized "the good hand of the Lord" upon us in going on before, opening doors hitherto closed, and making the constantly increasing selfishness and arrogance of the lodge power contribute to its own coming destruction. We surely have reason to take fresh heart and courage, and hear in every new development on this line a direct command from Jehovah to "go forward." With many prayers that the Lord will so baptize the convention with his Spirit that an influence will go out therefrom, shaking the secret kingdom of Satan this coming year as never before.

J. A. Conant, Willimantic, Conn.—It would give me much pleasure to meet with the noble God-fearing men who will assemble in your city on the 14th inst. Yea, I should esteem it an honor to be thus permitted and receive the profit and enthusiasm which would come to me in listening to the many encouraging words which will be spoken to those who love the simple truth in its purity as it emanates from God the Father of our Lord Jesus Christ through those who are inspired by the Holy Ghost.

Duty never calls but in one direction at the same time, so it seems my duty to forego the pleasure of attending this Annual Meeting. I have been much interested in the many efforts being put forth to make said meeting a power for good, especially in Chicago, by appointing meetings in different parts of the city on the evenings of May 13th and 14th.

I trust the plans and arrangements are in harmony with suggestions by the Holy Spirit. If so, and the brethren come together imbued by Him, wise counsels must prevail, and plans for another year's campaign will prove successful. That this may be the result is the prayer of your brother in Christ.

Rev. H. H. Hinman writes from Beloit, Alabama.—Long distance and lack of means, and not want of interest, will prevent my attendance at your Annual Meeting. I am as much as ever impressed with the great importance of your work and should be remiss in duty if I did not bid you an earnest God speed.

Here in this South land, where I am laboring, we see a different state of things from that in most parts of the country. The people in the towns and cities are largely connected with the secret orders. The ministry, both white and colored, are largely subservient to their dictation. Here among the plantation people the poverty is so great and the ignorance so dense, that even secret societies has not obtained a foothold. Nine-tenths of the people are colored and of the adults five-sixths are unable to read. But the younger people are making steady advancement.

First of all, we give them the Gospel of Christ and in our schools and churches we do not fail to emphasize the importance of supreme loyalty to him and the danger of all unholy associations. May the Spirit of the Lord guide you in your counsels and give success to your efforts.

Elder Rufus Smith, Maryville, Mo.—Not being able to meet with you I find it in my heart to send you a contribution for the extension of this God ordained reform. I am trying all I can to oppose these secret powers. I have found one argument they cannot stand. Freemasons are inclined to go to the Bible for proof that God is the founder of their institution, and they say we are all one, while your churches are all divided. They say we, like the churches, have some hard cases among us but that cannot be helped.

We have worked long enough in the South to find out that the lodge rules there. But the Bible is sufficient to overthrow them. We try to show them from the Bible that,

1. Their union is not in Christ, therefore it must be in Satan.

2. There is not a word in the Bible proving that Christ is the author of secret societies.

3. There is no authority in the Bible for divisions in the church.

4. God is the author and builder of his own church. See Matt. 16: 18, 2 Cor. 12: 18, Eph. 2: 21, 22.

I show them that God alone can take members into his church. I show them also how wicked men get into religious societies—in the same way that they get into secret lodges, by means appointed by men. No, there is no Bible for any secret lodge or divided church.

LETTER FROM REV. R. N. COUNTER.

No. 1015 EAST 12 STREET, KANSAS CITY, MO., May 12, 1896.

EDITOR CYNOSURE:—I have not written to you for some time. I have had little to relate, but a series of mishaps and sad circumstances. I have been weary, and tired, and sad, and even hungry since I last wrote you; but amid all the Lord has kept me true to the convictions of right against might.

I have been in Kansas City, Missouri, over a year with my oldest son who is engaged in business. I am yet in the field as a servant of the Lord Jesus Christ. We have in this city a number of colored churches. I spoke for the Master in six or eight of them and after making the rounds my doctrine was so unpopular I was boycotted from their pulpits and I groped about as one lost. To be quiet is not my nature for I enjoy life only as I work for the Lord, and in his name I am always agressive.

January first I succeeded in finding a faithful few who had not, and who would not bow to Baal. They, however, were associated with others who were, and are Baalites to this day. I accepted from them a call to the pastorate of their church, a very small number, only twenty-five in all. We meet in a rented store room, in the rear of which a brass-band meets and every Sabbath at three P. M., and each night in the week that we set for preaching the truth the band came out in force and beat their drums and blew their horns in order to break up our meeting. But our congregation has grown steadily from fifteen to over one hundred, and they are imbibing the truth and God's name is being glorified.

In February a case of small-pox broke out in our house and we were quarantined for four weeks and during that time we were both hungry and cold. None of our family had the malady and morning, noon and night we made our prison walls, and in fact the neighbors around, feel the power of God in prayer and in song. They were trying days, those four weeks, but they were happy ones; at the expiration of the four weeks the big yellow sign "Small Pox Here" was taken down. But the people were afraid of us, my son's business was materially injured, but we lived by His Grace.

March eleventh I went to the little meeting-house where ten had gathered to greet me and I related to them how God had always been with

us in the fire and out of it. We had a glorious meeting that night, but the band was on hand. I am now in the midst of a semi-circular fight. I find the liquor demon, the church fair and dress evil, society and tobacco rampant evils. I stood alone in Memphis at one time, but God raised up others to aid me; it is very dark here, gross darkness seems to hover over us, but I am not at all discouraged. I expect by the grace of God to fight it out on this line, right against might.

Last Wednesday night I refused to serve the church any longer unless they would remove four of their leading officers who held office for a dozen years, and were habitual drinkers. I held my ground against them and triumphed. There are so many professed Christians (?) in this part of God's vineyard who take their bitters, beer and whiskey. I told them on Sabbath that they were raising their girls for brothels and their boys for the jail and penetentiary. I have by the grace of God produced a sentiment for right, and step by step I hope to light a fire in this city that will shine all over the State of Missouri.

We had an excellent sermon on Sabbath from the subject "Harvest Men Wanted." A brother preached for us and made the startling confession that our talks in the Monday Morning Minister's Meetings had, and was producing good effects. He was now able to say that he was proof against any man's pipe, cigar, beer or wine. His confession was timely and helpful, for the liquor fight is now warm and in fact at its zenith. We need harvest men who will separate souls from the world with the reaping hook of truth.

We are striving to get out of the way of that band that is bent on anoying us. A gentleman in the city has given us an excellent lot 50 by 160 feet centrally located and has given us ten years to pay him $3,000 and we shall take hold of it and by the grace of God try to build a common sense little house. I shall be very grateful to any friend, who has Temperance literature, and tracts on dress reform that they could send us. I receive a salary of about $20 pr. month and God in some way is providing for me with gifts from friends near me. My people at Wichita a branch of our late Memphis church are standing firm for God, and doing much in his name, toward changing sentiment in Kansas for truth and righteousness. Yours, finding no armistice in this war. R. N. COUNTEE.

THE FREE METHODISTS.

DEKALB, Ia., May 19, 1896.

EDITOR CYNOSURE:—We recently had the pleasure, for the first time, of hearing a Free Methodist, Rev. A. E. McKay, of Garden Grove, Iowa. Bro. McKay draws the line clearly between the church and the world. Such preaching will do much good because the line is so dim according to the preaching of those who fellowship "the unfruitful works of darkness," that the church and the world are too nearly one.

Worldly churchism is the greatest curse of the nineteenth century. If the church would "resist the devil in the camp and not allow him a popular form in her midst, he would soon flee from her. "Resist the devil and he will flee from you," is true, but it does not happen to the church walking with the world at peace with popular sin.

The Free Methodists raise the Gospel standard too high for the large majority of professors, but not above the Bible. It is the work of the enemy to lower the standard. "God bless the Free Methodists." CYRUS SMITH.

USE THE SWORD OF THE SPIRIT.

DELTA, Iowa, May 19, 1896.

EDITOR CYNOSURE:—I received a sample copy of the *Cynosure* and want to say that it is an interesting paper. I am glad to know that it is published, and feel that it is the duty of every Christian patriot to work for it that there may be a general cleaning up of all secret things that lead souls to perdition.

I have never been a member of any secret organization for which I feel thankful to God. If all men would do the will of God there would be freedom in the land and Satan would be out of a ob.

I have never had any desire to join any secret organization. I am glad to know that the Lord is able to uncover and reveal what wicked men have sworn to ever conceal and never reveal. The way of peace is to do the will of the Lord and rebuke and reprove the wicked. The Word of God is a two-edged sword. Let us learn to wield it against all the powers of darkness, and go on warning sinners to flee the wrath to come. He that stands back and will not do the will of God for fear of the devil will never enter the kingdom. I would like to take the *Cynosure* if I was able. GEO. W. GAY.

THE LODGE NO PLACE FOR THE CHRISTIAN.

DE KALB, Ia., May 19, 1896.

EDITOR CYNOSURE:—In talking recently with a Freemason on the subject of secret societies, he claimed that in the first three degrees they taught good morals, but he gave no Scripture proof to substantiate the assertion. If they teach good morals so does the drunkard in the ditch, for he says "Beware of the first drink," and that is better than the lodge teaches, for the Masons teach that "Christ was a Mason," and that he had "taken three degrees." If so, why did he say "In secret have I said nothing."

Then he asked, "Why did Christ teach us to go into our closets to pray in secret? But for what a different purpose men go into the secret lodge. The Bible plainly teaches that Christ is not to be found "in the secret chambers" of the lodge, as a saviour. Jesus taught us to pray in our secret closet. "The secret chambers" of the lodge is a Christless place, where his name is ignored in the ceremonies, where men are forbidden to pray in his name, and where in the Masonic lodge, his name is even stricken from texts in his own Testament. We go into our closets to pray alone where none but God can hear and free from all distractions, where we can be alone with God. ARA. J. SMITH.

LODGE LOVE.

GENEVA, O., May 12, 1896.

EDITOR CYNOSURE:—The *Cynosure* has recently published some specimens of this super-abounding Odd-fellow and Masonic grace, to which I make the following contribution: Mr. Hart, neighbor of mine, life-long Mason, once prosperous, but reduced to poverty; and though the town was as full of his love-loaded brethren, as were the bed chambers and ovens of the Egyptians with frogs during their croaking invasion; though they had plenty of money to buy a costly "hole in the wall" and gew-gaw both it and themselves; yet they suffered the poor-master to carry him off "over the hills to the Poor-house." Death soon translated "alas my Brother" to the Grand Lodge above (?) whereupon a cheap casket was provided for the body by the heart-broken mystics, his grave bespriged, his spirit sky-rocketed, and the usual Masonic religious slush poured out. Then they proceeded to "temper the wind to the shorn lamb" by trying to collect the expense of their grace from their dead brother's poor widow.

Another neighbor of mine, an Odd-fellow, and a G. A. R. recently died in poverty, lapsed in "dues." Did his grace-burdened lodge pay any attention to him? No; that almighty "due" had failed, and so grace did not abound. His funeral was not graced by his clans, and the church bought his casket and buried the poor man, whose whole family had died not long before. Yet I suppose they will at the initiation of other lodge victims repeat their lying song of,

> "Here Friendship's power is shown,
> Here Love and Truth are known,
> And here before their throne,
> We welcome you."

I could give many more instances of the operations of lodge-love of this kind, but the list would be to lengthy. EDWARD BRAKEMAN.

TALKS TO YOUNG PEOPLE.

BY PROF. D. A. STRAW.

Doubtless you have all heard the old proverb, "Talk is cheap," and there is another of the same import, "Speech is silvern, but silence is golden." Another good aphorism of the same sort comes to my mind originating with the huskers in the cornfield, "Short stories and long ears of corn." And perhaps you have read in the history of that heroic people, the Greeks, how they never allowed a boy to speak in the presence of his teacher, but required him to sit silent and take it in as the teacher said it. Moreover, you know that Solomon gives us a *tonguey* chapter, reminding us that the tongue is in special need of our attention and restraint.

But Solomon saw both sides of the case and not only told us to hold our tongues, but gave some marvelous pointers as to how to use them. I suggest that you look up and put together all that he said on that subject as a vest-pocket *vade mecum*. If I knew you would do that I might stop here and save the *Cynosure* space, for my story would have no excuse for continuing. But I am a little skeptical about your taking all my advice. I suspect some of you will say, "I have not time." That is an old excuse that is always hanging around ready for every lazy man's—I mean tired boy's—use. Anyhow, I know it is easier to give advice than to take it.

But talking is a fine art. And I am not so desirous to get you all to keep still as I am to get you all to be linguistic artists. Yes, that is just the phrase, linguistic artists. I must use it if I have to send you to the dictionary to get an interpretation of it. You know that men are the only talking animals. It is true that we sometimes praise the flowers and our pets and our dolls by saying they talk to us, but I want you to be linguistic artists, not merely creatures that can look kindly and smile sweetly, and walk wisely, and stand dignified, and move gracefully. There is a language of looks and actions, but men were given a far richer gift of tongue. And it is given to us in an undeveloped form for us to cultivate and exercise and train and trim and polish.

Oh! how delightful it is to have a child say just the right thing at the right place. Have not you seen the whole family at table charmed with the wit or the discretion of a little one's remark? There is no other brilliancy that he can show that compares with the brightness of an apt remark. His mother will treasure it up in her heart memory, and his sister will tell it to her friends as a gem, a jewel of thought sparkling with the shining soul of a child.

Talk, boys and girls, talk. Practice telling all the best thoughts that you have. Of course, you must not break into the conversation when parents are talking, but at proper times, in the right places tell your ideas with the modesty and the brightness that becomes your age, and your words will be as gladly heard as they are gladly given, for there is a pleasure that comes to the one who tells a good thing that is far greater than the pleasure of keeping it. In fact you all know that it is positively painful to keep a good thing all to yourself when a friend's ear is eager to hear.

Then you may learn many things by talking. The thing that you half knew and thought you knew, you will know better when you have told it. And the thing that you tell will awaken a response which oftentimes will double your knowledge. Nearly every one likes to talk with a youth who is courteous and knows how to talk. Old men will give you bits of fact and experience which are worth just as much as if you paid for them in coin. Educated people will give away their education with as much freedom as if it had cost them nothing, if you only talk to them as a youth ought to. Even a doctor or a lawyer will tell you many valuable things without charge if he sees you enjoy conversation for the sake of the conversation.

But keep shy of the man who talks filth. Go a mile further to avoid the person who always tells of the faults of others. They are sure to be magnified. You can see enough of them yourself. People's faults make fruitless talk. Neither do I want you to be a chatterbox. A chatterbox is a talking rattlebox. Your brain is too valuable for a rattlebox. You can buy a rubber or tin one cheaper. Tell your best and biggest and brightest and sweetest thoughts. Then before you are white-haired with age people will gladly pay you more than a penny for your thoughts.

Wheaton College, Ill.

Is there any place in the world, outside the lodge, that claims about everything including antiquity and heaven, where insurance goes by the name of charity?

Awarded
Highest Honors—World's Fair.
DR.
PRICE'S
CREAM
BAKING
POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant
40 Years the Standard.

HOW TO MAKE A COUCH.

Cheap and Pretty and Comfortable as Can Be.

Ten dollars will cover every expense for a couch that is a miracle of comfort and beauty, providing of course time and labor are not counted.

The first outlay is for a sofa cot, which is merely a cot with projecting spring, stationary legs and rollers. It costs $2.75. A thin cotton mat, in place of a mattress, to cover the spring can be made to order for $1.50, and the drapery, which is the real artistic touch of the entire combination, should be purchased at a Japanese or India bazaar, where it can be found for from $2 to $3.50 in excellent colors and soft materials.

The novice should bear in mind that the so called drapery should never be draped over the couch, but thrown squarely on and allowed to take, as artists say, its own folds.

If the couch stands in a corner, as it should, a strip of grasscloth, which can be purchased for $1, should be neatly tacked on the wall at the head and side of the couch as a background for the pillows, and the pillows of feather and down should be in as great variety as the couch can hold within the $10 limit supply. The colors with which the pillows are covered must be in perfect harmony with the drapery and appropriate in tone to the grasscloth. This India grasscloth usually comes in four yard strips and in most artistic oriental dyes.

How to Freshen Up an Old Dress.

A very easy and charming way to freshen a black, white or colored silk or satin bodice is to cover it with an overwaist of chiffon the shade of the bodice, or, if liked, of a contrasting color. As there are neither darts nor side seams, this airy drapery is easily adjusted, and to finish the waist one can purchase in any of the fancy dry goods houses accordion plaited or crimpled chiffon frills in white, black, cream or fancy colors, with Persian ribbon or beaded edges. Shoulder straps of satin ribbon carried down the front and back would serve to keep the fullness of the chiffon in place, thus giving a slender look to the figure.

How to Treat a Newspaper Reporter.

Don't tell a newspaper reporter, when he calls on you on business, things which you do not wish him to print. He does not call for information for the fun of it. He is there on business. When you meet a reporter socially, don't say to him every time you open your mouth, "This is not for publication." The chances are that reporters know the proprieties of life quite as well as men in other callings. If you really have information to give, either give it cheerfully and frankly or refuse with firmness, but don't try to be clever and attempt any "funny business."

If you give the information frankly, you will in ninety-nine cases out of a hundred be accurately reported and respectfully treated. If you refuse on any other than trivial grounds, your reticence will be respected. If you try to outwit the reporter by an effort to mislead him or by direct misrepresentation, you are sure to make a mess of it and wish that you had been better advised. Disabuse your mind of any foolish impression that newspaper reporters are malignant persons trying to stir up strife in the world. They are, as a rule, the opposite of this and have as high an idea as other men of that message of glad tidings, "Peace on earth and good will among all good men."

How to Care For the Toothbrush.

The care of toothbrushes is not sufficiently observed. In our city houses they stand in their cups or hang on their racks above the set toilet bowls day and night, absorbing any disease germs that may be floating about. They should be washed frequently—at least about twice a week—in some antiseptic solution, strong salt and water or bicarbonate of sodium and water being two good and readily provided cleansers. Tooth washes and pastes should also be kept carefully covered.

How a Draped Mirror Improves the Appearance.

Buy a quantity of soft, pure white material, gauze if possible; if not, swiss or india muslin will answer very well.

Be sure and have it pure white, and after polishing the surface of the mirror, gather the material at the center of the top, and bring it down softly at either side, framing the glass in folds of pure white.

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The Christian Cynosure.

REV. M. A. GAULT, - - - EDITOR.
WM. I. PHILLIPS, - - - PUBLISHER.

CHICAGO, THURSDAY, MAY 28, 1896.

DIVINE WORTH-SHIP.

The great object of Divine worship—of prayer, praise, reading and hearing the Scriptures, is to exalt God in our minds as the only Lord and Saviour. In other words, it is to impress us with the *worthship* of God. The devils great object is to divert the worshipers mind from God by substituting another object of love and worship.

This he does most effectually by the false worship of the lodge. In the language of the former editor of this paper, Henry L. Kellogg: "The lodge provides an altar which has a corner for every sacrifice, a divinity that answers to every name. It is constantly making religion and worship an affair of human taste and preference, and not of divine command and revelation.

Christ can have no place at such altars, no part in such worship. It is Gentile worship, "and the things which the Gentiles sacrifice, they sacrifice to devils and not to God." 1 Cor. 10:20. Therefore, we claim that the lodge, by setting up altars and devising worship which ignores the Lord Jesus Christ, provides for the millions of the young men of America a pagan worship which is devil worship.

"WHAT'S IN A NAME."

Is the name Knight Templar really a good one to train under? A glimpse of what the Templars were is given in Ivanhoe. "He tipples like a templar," is a saying suggestive of at least the later history of the order. Is it then a really seemly thing for Templars of the Knightly type to figure so largely in matters pertaining to a Baptist church in Boston?

As to this new order which has thus acted under the borrowed name, it is fully committed to the ancient lewdness and drinking. It makes its own history with sickening rapidity in the triennial conclaves. Its leader at the last one was a noted distiller, and Boston was crowded with lewd women. It is a name suggestive of crusades modern Christians supplant with missions. It is associated with the abuses of feudal times and the wickedness of the dark ages. It is fouled every three years by debauchery and drunkenness that curse every city selected to be trampled by the conclave.

Such a name is little credit to its wearers, and is of more than doubtful fitness for a man holding a prominent pastoral position.

WOMEN IN SECRET ORDERS.

Miss Flagg's bright article in the *Cynosure* of May 7th recalls a letter written some time ago to the *Cynosure* by another woman. Miss Flagg makes good use of Rob. Morris' Masonic reply to the question "Why can't women be Masons?" The other woman claimed to know that there was nothing wrong in Masonry, because she had "been a Mason."

She had evidently been in the Eastern Star, a secret order into whose meetings Freemasons can come, and which is treated as having some sort of fellowship with Freemasonry. It is composed wholly of women however. The Rebekah order in like manner allows men who are Odd-fellows in its lodge. But neither Masonic nor Odd-fellow lodges reciprocate the favor. Women cannot be Freemasons, or return lodge calls. Some orders admit both sexes.

Into these, as well as those named, women often go. The tendency of women to become partisans of the lodge conspiracy, is one of the noticeable facts of the times. Whether it will result in favor of lodgery in its worst forms may be doubtful.

A BACK NUMBER.

The foolish plea that no one but a member knows the secrets of an order, is now much behind the times. "Murder will out," and so will other secrets. Again and again, formal exposures have been made, while less formal ones, and acknowledgments of their truth have been innumerable. Facts have also corroborated them, as, for example, the common abandonment of Masonry, either in an open or else more often in a quiet and unnoticed way, by ministers and other conscientious men. With this may be taken such facts as Masonic murders, including the celebrated case of Morgan, and the recent expulsion of Jackson at Hartford, for doing his duty as a citizen in the Griswold arson case.

The evidences are various, innumerable and incontrovertible. A case cannot be more fully made out in ordinary court practice. The evidence would hang a thousand men.

Under these circumstances the plea of secrecy, and of the concealment of what is inside the lodge, is not worth making. You can buy a true exposure at a depot news room. The lodge is open to the sun. The plea that it cannot be known, is as false as the claim that it is worth knowing, or would not be better unknown.

MYSTIC BROTHERHOOD'S SWAY.

The tin rooster on the Kansas political barn turret clearly points to resubmission and the present overthrow of prohibition in the State. The danger lies in the fact that a powerful secret organization known as the Mystic Brotherhood is working for the defeat of the amendment.

A special dispatch from Wichita dated May 5th says: "There is unusual activity at the headquarters of the order of the Mystic Brotherhood in this city and the statement is given out by the officers in charge that the order is gaining a strong foothold in this State. John Hoenscheidt, State organizer of the brotherhood, is the man who, in 1882, organized anti-protection leagues throughout the State in opposition to St. John, and through the influence of 364 working lodges overcame a former majority of 81,000 and elected Glick with nearly 8,000 majority. The order of the Mystic Brotherhood is in a certain sense simply a re-organization of the old Anti-Prohibition league. The obligation of the members not to reveal the strength of the order precludes the possibility of gaining information relative to the present status of the organization save in a general way.

"Mr. Hoenscheidt, who has just returned from an extensive trip through the northern part of the State, claims that sixty-five out of the 105 counties in the State are organized and that the number of subordinate lodges in each county runs from one to twelve. He states that the membership of the individual lodges ranges from twelve to 2,000. He would give no estimate as to the total membership and only the merest outline of the organization's plans.

"'We will not make the mistake that we made in 1882,' said he. 'In that fight we concentrated all our effort to elect an anti-prohibition governor, but we neglected to get an anti-prohibition legislature. This year we expect to make a clean sweep, electing both a governor and a legislature that will be favorable to resubmission. We are working systematically and effectively and are gaining ground in the sparsely settled counties of western Kansas as fast as in the most populous districts. In fact, we are paying a great deal of attention to the organization of the western counties, for they have as many representatives as counties having many times their population.'"

FREEMASONRY ANTI-CHRISTIAN.

Rev. M. A. Cox of the Free Methodist church La Clede, Illinois, has published an excellent tract giving ten reasons why a Christian should not join secret societies. His eighth reason is:

Freemasonry casts out the name of Jesus Christ and will not recognize him in any of her prayers or other acts of religious worship; but at the same time exalts a pagan mechanic, a worshipper at the altar of Bacchus named Hyram Abiff to the person of a god; magnifies his pretended virtues, substitutes this heathen deity for Christ, and through him offers life in the grand lodge above. Shame on the Christian who, with other worshippers at the altar of this pagan god, will say "Amen," or in other words, "so mote it be," to a prayer that purposely omits the name of Christ, when we are informed by the Bible (Acts 4: 12) that "neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."

Without the name of Christ, who is the mediator between man and God, your prayers are an abomination to God, and become a stench in his nostrils. How dare we in this age of focalized Gospel light approach God in prayer only through his son Jesus? To do so is a burlesque on the blood and groans of our dying Christ. Again, St. John 5: 22,23: "The Father judgeth no man but hath committed judgment unto the Son, that all men should honor the Father. He that honoreth not the Son, honoreth not the Father that sent him."

If this language of Christ be true, which no one will say that it is not, then no Freemason can honor God, because he does not honor Christ, and presumes to approach God in prayer by and through another rather than the one whom God designated when he said "this is my beloved son in whom I am well pleased, hear ye him."

But Masonry says we will not hear him, we had rather listen to Hyram Abiff. It is not enough to say that you honor him in the church. You must honor him—his name above all others—everywhere, and refuse to go where he is not admitted. Would you dare insult another as you do him, by associating with him all week and until lodge night, when you go to the lodge and leave him at the door until you go in and worship at the altar of this mystic god?

So all your mystic nonsense with the hoodwink, cabletoe and sand club; and your pow-wowing around the dead body of Hyram Abiff, together with your barbarian oaths, are an insult to God, dishonoring to Christ, and blasphemous in the sight of man.

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IT HELPS A FELLOW WHEN TRAVELING.

The lodge destroys men's character for self-reliance. A minister told us recently that the chief reason why he left the Odd-fellows was because when traveling and wearing his three links he was so frequently appealed to by members asking help—members well able to help themselves but the lodge had destroyed their spirit of self dependence.

Rev. W. B Stoddard says: "*The Knight*, an organ of the Knights of Pythias published at Columbus, Ohio, contains as usual a number of wails. Brethren are imposing, and brethren are being imposed on all over the country. Of course. What's your concern for, if it isn't to 'help fellows traveling?' Fellows that want to travel may be expected to join and sponge off their companions all they can. A man going into such an organization places himself in a position where he is constantly liable to be called on to help travelers.

"The writer knew two men, the one a successful grain merchant, the other his foreman. The grain merchant was told he would gain help when traveling if he would unite with the K of P.'s, but replied that he had always been able to help himself and declined to join. The foreman however joined. One day there came along a brother Knight who was traveling and out of money. He had the card, the password, and signs showing he was all right.

"The foreman and other brother Knights in the employ of the grain merchant helped the traveling brother as good K. of P.'s by a contribution of money. The foreman remarked to his employer that here was a practical illustration of what the K. of P.'s did for each other. Here was the poor

man traveling and in need, and they had contributed to help him to his destination. Surely an organization that works this way must be a good thing.

"A little later the employer went to dinner with his foreman, and who should they meet but the foreman's brother K. of P. traveling sure enough, so drunk he was just able to reel from one lamp post to another. The grain merchant remarked to his foreman. 'There's your brother he's traveling you better go and help him some more.'

"*Moral*: If you don't want to humbug or be humbugged don't join a humbugging society."

ANNUAL REPORT OF SECRETARY S. C. KIMBALL, OF THE NEW HAMPSHIRE CHRISTIAN ASSOCIATION.

To the National Christian Association assembled in Annual Meeting in Chicago, May 14, 1896, Greeting:

BELOVED BRETHREN:—The great distance will probably prevent any of us meeting with you, but our hearts are with you. We are still plodding on with many tokens of encouragement. The miserable failure of the short term, secret lodge insurance societies has opened the eyes of many to see how closely connected are organized secrecy and swindling.

When Insurance Commissioner Linnehan first warned the public against such frauds, lodgemen called public meetings in several cities and villages to denounce him, and even threatened to defeat the Republican party if they did not repudiate his course. Mr. Linnehan in the public prints held up the lodge swindles to public scorn, and the lodge subsided. Now he excludes from the State the once powerful Iron Hall and there is not a ripple of opposition. The frequent defalcation of lodge bank officials and town officers has also aroused the public mind to see that lodge oaths unfit men for public trusts.

In a quiet and conservative way, the Woman's Christian Temperance Union is effectively antagonizing the lodge. Lodge women as a rule have no taste for the blessed work of the W. C T. U., and so naturally that organization falls into the hands of anti-secrect and non-secret women. At the last W. C. T. U. meeting in this village, the subject of lodgeism incidentally came up, and secret societies were emphatically disapproved by several leading members with no dissent.

The mighty holiness movement also practically grinds the lodge to powder. The testimonies of Joseph Cook, D. L. Moody, Stephen Merritt, Ezra T. McIntire and other prominent men is doing immense good. The *Cynosure*, the *Lodge Lamp*, *Home Light*, the *Woman's Voice*, and the *Christian Witness* have powerfully helped the reform cause.

In June the *Witness* will be merged in the *Cynosure*, as we trust, to the benefit of its nearly five thousand readers, and its editor will put in his best work for the columns and subscription list of the great national reform organ.

We are glad also to note the growing tendency of ministers to come out or stay out of secret lodges. Praise the Lord, the lodge empire no longer has undisputed right of way in press and pulpit. What we need is consecrated men and women full of the Holy Ghost and faith, and we have them. Forward is the word.

S. C. KIMBALL,
Sec'y New Hampshire Christian Association.
Newmarket, N. H., May 7, 1896.

NATIONAL CHRISTIAN ASSOCIATION ANNIVERSARY EXERCISES.

IN THE FIRST CONGREGATIONAL CHURCH, CHICAGO, THURSDAY EVENING, MAY 14, 1896.

The First Congregational church hospitably opened its elegant auditorium to the National Christian Association, Thursday evening, May 14, and truly no place could be too beautiful to be appropriate for the presentation of views of such importance to the happiness of humanity. The grand organ was used in opening exercises and the numbers were: 1. Adante, from Beethoven's first Symphony, and 2. Festal Hymn, by Dubois, which were impressively rendered by Dr. J. H. Mayhew.

Rev. E. B. Wylie, pastor of the Summerdale Congregational church, was requested to preside and the addresses of the evening were prefaced with an earnest and touching prayer that the light of God's word might rule in all hearts and homes, offered by Dr. J. L. Withrow, pastor of the Third Presbyterian church. A duet—The Lord is my Shepherd—was beautifully sung, after which Rev. Samuel H. Swarts, pastor of the M. E. church, Morris, Ill., spoke ably and at length, showing that the life of the home, the state and the church were jeopardized by the secret empire.

Hon. W. J. Onahan, a representative layman from the Catholic church, spoke of "Liberty and Opportunity," which should be fairly accorded to all American citizens. Secret societies interfered with these principles and should not be encouraged. A secret order whose business it was to make war on a branch of the church was palpably at fault. Should any denomination be the object of such persecution it would receive his sympathy and the secret enemy his disapproval.

Dr. P. S Henson spoke with vigor concerning the importance of clearing away smoky conditions that were as dangerous to moral questions as to burning buildings, often concealing the fire until men were in death traps without knowing their danger.

The Dr. went into the lodge hoping thereby to increase his usefulness for saving souls but was disappointed. Even when speaking the words that were put into his mouth his mental nature was nauseated and he found relief in soliloquy: "P. S. Henson, who are you, a man or a monkey?" His stirring exposition of the Fatherhood of God roused a desire to be more worthy children.

The pastor of the church, Dr E P. Goodwin, closed with a few earnest words upon the importance of unselfish, unclannish work for Christ and his kingdom.

The effect of the meeting was to cause gladness in seeing representative Christians of the Congregational, Presbyterian, Methodist and Catholic churches uniting their voices in opposition to false religion which glitters to deceive; and to arouse earnest resolution to work for the salvation of souls and the honor of the church of the Lord Jesus Christ. Gladly and gratefully,

MRS ELIZABETH B. COOK.

HUMBOLDT PARK FREE METHODIST CHURCH MEETING,

IN CONNECTION WITH THE ANNUAL MEETING OF THE N. C. A., WEDNESDAY EVE, MAY 13.

It was announced that two of the old veterans, I. R. B. Arnold and Edmond Ronayne were to lead the battle at this point, and the house was filled to the door. T. B. Arnold, the Sabbath-school superintendent, had invited the Sabbath-school children to attend, and they were out in full force.

Bro. I. R. B. Arnold, who has for several years conducted the floating chapel work on the Ohio, Cumberland, Mississippi and Illinois rivers, opened the meeting by throwing a hymn on the canvas with his lime light stereopticon, everybody joining in the singing. For one hour he held the attention of the vast audience to a description of the rites, ceremonies and principles of pagan worship as practiced by the ancient Persians, Hindoos, Phœnecians, Egyptians, Africans and Aztec Indians, illustrating the same with pictures.

So clearly are these set forth that even the children could see that the Freemasonry of to-day is only a reproduction of ancient paganism.

At the close of Mr. Arnold's lecture the children were dismissed, while a large audience of adults and young people remained to listen to the venerable patriarch in this war against Masonry, Edmond Ronayne. His locks have whitened much in the last few years, but he spoke with his old-time power, and made a vivid impression on the minds of his hearers. Mr. Ronayne was once master of Keystone Lodge, and a member of the Illinois State Grand Lodge. He was followed by a young man who had been made a Mason but had left the lodge, and he warned the young men against being led into it. Mr. Ronayne was invited to return at some future time and speak again.

As the audience was dismissed a great desire was manifested to learn more concerning this important subject. Those desiring to read I. R. B. Arnold's lecture on Masonry and paganism can get it in his little book "Stories of the Gods," a very interesting little pamphlet and should be read by everybody. It can be obtained at the *Cynosure* office for ten cents.

N. C. A. TREASURER'S REPORT.

MAY 1, 1895 TO APRIL 30, 1896.

RESOURCES.

Real estate—Carpenter building	$20,000 00		
Washington "	10,000 00		
Park Place Prop'ty	300 00		
Mich. House & lot	4,000 00		
Dak. Real estate...	2,000 00	$36,300 00	
Bills Receivable—Pub h'se notes	2,784 72		
Loans acc't annuities.....	8,520 96	11,305 68	
Fixtures—In Carpenter building	518 02		
In Washington "	66 69	584 71	
Pub'lishing material		1,016 07	
Books in stock		565 46	
Tracts in stock		604 24	
Cynosure—estimated value		5,859 50	
Cynosure subscriptions due N. C. A.		508 55	
Reference library		268 85	
Suspense accounts		993 03	
Personal accounts receivable		588 27	
Merchandise on hand, coal, etc.		11 00	
Postage—Stamps on hand		43 25	
Cash on hand May 1, 1896		1,510 91	
		$60,159 52	

LIABILITIES.

Capwell fund	$ 698 05
Southern ministers' fund	566 74
Ninety-three annuity fund	2,500 00
Cynosure extension fund	57 33
Johnson annuity fund	100 00
Oregon fund	1,280 00
Columbia annuity fund	6,000 00
Ohio " "	1,000 00
New York " "	550 00
Vermont fund	239 00
Personal accounts payable	21 24
Cynosure sub. acc't—Sub. due to sub'rs	2,078 65
	$15,091 01
N. C. A. capital	45,068 51
	$60,159 52

PROFITS.

Michigan house and lot	$ 33 54	
Washington building	426 61	
Carpenter building	1,039 34	
Books	599 85	
Fixtures	4 20	
Reference library	14 80	
Lodge Lamp	189 69	
Donations	6,197 96	
Interest	487 52	$9,002 51

LOSSES.

Bills receivable	$ 638 00	
Dakota real estate	52 92	
Personal accounts	11 83	
Annuities	585 00	
Expenses—Rent, fuel, etc	809 49	
Tracts	202 12	
Postage	243 27	
Salaries	3,247 86	
Cynosure	841 14	
Convention and Anniversary	167 78	
Special appropriation of literature, books, tracts, and cash to the New England, Eastern, Northwestern and Western departments	509 51	$7,308 92
Total profit		$1,693 59

Respectfully submitted.
May 14, 1896. W. I. PHILLIPS.

CHICAGO, May 12, 1896.

We, the undersigned, auditors of the National Christian Association, hereby certify that, during and for the year closing May 1, 1896, we have from time to time examined the books and vouchers of W. I. Phillips, treasurer, and find the same to be correct; we have also examined his annual statements and find the same to agree with his books of account.

E. WHIPPLE,
H. A. FISCHER,
J. M. HITCHCOCK. } *Auditors of National Christian Association.*

SECRETARY P. B. WILLIAMS' APPOINTMENTS

IN OHIO, MISSOURI AND KANSAS.

Fremont, Ohio, Thursday, May 21,	8:00 P M
Senecaville, Ohio, May 23,	8:00 P M
New Concord, Ohio, May 25,	8:00 P M
Columbus, Ohio, May 27,	8:00 P M
Cedarville, Ohio, May 28,	8:00 P M
Northwood, Ohio, May 29,	8:00 P M
Crideraville, Ohio, Tuesday, June 2,	8:00 P M
Blue Springs, Mo., Thursday, June 4,	8:00 P M
Denison, Kansas, Friday, June 5,	8:00 P M
Lyons, Kansas, Saturday, June 6,	8:00 P M

A KNOTTY PROBLEM.

WHAT SHALL WE DO WITH THE TRAMPS AND WAYFARERS?

A Massachusetts Inquiry Brings Out Facts Which Apply With Equal Force to Other Sections of the Country—An Unavoidable Result of Our Civilization.

[Special Correspondence.]

Public interest in the subject of tramps and wayfarers in New York city has lately been aroused by the closing of the police station lodgings, and by the numerous newspaper articles on the floating barge which is intended in some degree to replace them. The subject is one which concerns many parts of the United States, so that the experience and practice of Massachusetts may have value in regard to the aspects of this social problem.

In the report of the Massachusetts board to investigate the subject of the unemployed we find 100 pages devoted to the evidence collected regarding wayfarers and tramps. This board, organized in the commonwealth of Massachusetts toward the end of June, 1894, went out of office by the act which created it on the second Wednesday of March, 1895. There were three commissioners—David F. Moreland, David R. Dewey and Haven C. Purham. The board heard testimony as to the records, the provisions and the customs of some 67 towns in dealing with this class of the nonworking population. The list includes Boston, Springfield, Worcester, North Adams, New Bedford, Lawrence, Lynn and Fall River, and the report gives a table of two groups of small towns, the one having Boston as a center, the other Springfield. Both these cities have wayfarers' lodges, with the usual arrangements of baths, meals and work test.

About 100 witnesses were examined. Among those who gave testimony were more than 30 members of the police force, several city marshals and their assistants, keepers of the lockup or the tramproom; overseers of the poor, selectmen, superintendents of the poor farms, two judges, two street commissioners, the superintendents of the wayfarers' lodges, a deputy sheriff, a town clerk, a probation officer and a tramp officer. Besides these officials a number of persons with more or less practical knowledge of the matter were called upon. Of these eight were clergymen. Several were mission workers or workers in the Associated Charities, one was an editor, one an ex-mayor, several were representatives of the trades unions, and one was a "detective," whose testimony is given anonymously, lest the publication of his name should interfere with his professional usefulness. One woman is on the list, the secretary of a relief association.

A few facts stand out pretty clearly in the mass of printed testimony. As far as the year 1894 was concerned, there was a considerable increase in the number of tramps, and many of these were reported as being, on the whole, of a better class than formerly. But, says the report, the mass of evidence "tends to show that not more than one in ten of those who apply in ordinary times is deserving of assistance." The report then goes on to say: "The question arises whether society has a right to encourage without reason the system—i. e., the present one of police lodgings, under which so many men become utterly degraded. No specific cure for the removal of the evil can be suggested. Nothing less than a wide co-operation of police officers, judges and charitably disposed individuals can be of much service."

The legislation and the palliative measures, such as the establishment of a state labor colony, which are suggested by the board, need not be discussed.

But a good deal of the testimony as to the way in which tramps are treated in the various towns is of interest. There is no uniformity in it, and there is a lack of supervisory administration. To quote from the report, "The practice now most prevalent—placing wayfarers nominally in the care of the local overseers of the poor, who transfer the active responsibility to the local police—is unfortunate for all concerned."

Most of the cities and towns furnish a warm room where the tramps may sleep on the floor or on an inclined board. They give crackers for breakfast (one police official speaks of this refreshment as "excellent crackers and water"), and they require no work in return. A few towns furnish warm meals, and a few require a work test such as wood chopping, breaking stone or general work about the police stations. In several instances these lodgings are in the basement of the station houses; in at least one they are in the basement of the town stables. A number of police officials practice a simple device for freeing their towns of tramps. At the station they issue lodging tickets to the almshouse, which is usually two or three miles off, so that the applicants often prefer to walk on to the next town which is not so far away. Arrangements of this sort are very common, the towns being chiefly interested in getting rid of the tramps as cheaply and as quickly as possible. Many of the smaller towns feel that they cannot afford the costs of transportation and prosecution of those who are clearly vagrants. "Even when conviction has taken place the public has no assurance that the penalty will be enforced," says the report, "for the jails in some sections of the state are overcrowded, particularly in the winter season, and persons committed for slight offenses, among which vagrancy is classed, are often turned loose in order to leave room for those whose offenses are more serious." Even when the sentence is served but slightly deterrent effects are noticed, tramps often taking a good deal of trouble to get into some penal institution when winter comes on.

Some eight or ten of the witnesses advance theories as to the causes which tend to produce this great army of vagrants. Rum and the immigration laws are two of the reasons assigned. The president of the Associated Charities in Lynn says: "The root of all these matters is the undisciplined charity of good souls. The trouble everywhere is misdirected charity." But the majority of those who attempt to assign any reason say that a considerable number are "men who took the road from necessity and stick to it from choice." Displaced by an economic crisis or by the invention of a new machine, these men begin to tramp in a search for work. Failing to be reabsorbed in our industrial life, and discovering how easy it is to live without work, they become irreclaimable tramps.

The board made extensive inquiries as to the work test both as to the way in which it is applied at present and as to means to make it more effective in the future. It is pretty generally admitted that the work test does, on the whole, act as a deterrent to tramps—that is, they avoid the place where it is in force. The investigation shows that the work test does not, broadly speaking, at present amount to much. Several of the police officers testified that it was more expensive to set tramps at work and watch them to prevent their running away or breaking the tools than it was to hurry them along to the next town as fast as possible. In the wayfarers' lodge the work test is strictly applied. The work provided is usually in a wood yard. Some people object that this kind of labor is very hard upon a genuine workman like a tailor, whose occupation is a sedentary one. On the other hand, it is urged that the superintendents are supposed to use common sense and good judgment in the matter. Some of the witnesses speak enthusiastically of the success of these wood yards, but others seem rather doubtful about trying the experiment on an extensive scale. Mr. Robert A. Woods of Andover house, Boston, in answer to the remark, "It has been said that if the agencies took care of any more tramps they could not dispose of the product of their work," replied, "I think in that case it would well pay the city to burn up the extra wood sawed."

It must be remembered that in large cities the mission and slum lodging houses tend to complicate the problem. The street commissioners who appeared as witnesses were questioned as to whether tramps could not advantageously be put to work breaking stone for the public roads. One said it would cost too much, and added, "You have got a hard problem, gentlemen." The other stated: "It is doubtful whether the taxpayers would submit to having the tramps put upon the highways and other public works and made in that way to pay for the accommodations which they get. The unemployed would think that such work was depriving them of their legitimate means of living." One of the clergymen said, "I would put them in an institution and educate them up to where they would once more be willing to work, for it is simply a disease and can be gotten out of men."

The separation of the tramp from the genuine unemployed person is at the bottom of the work test. The majority of the statements contained in the testimony on the subject either say or take for granted that the proper way of solving the problem is to begin with the tramp. Nothing can really be done with the temporary wayfarer till the true tramp and vagrant is shuffled away out of sight and hearing of respectable people. And to that end various recommendations are made, involving a more or less costly and elaborate state machinery of penal intstitutions and work tests.

Meantime working men are tramping our highroads in a vain search for work. It is only when they find none for weary months that they sink into hopeless moral degeneration.

Observers of our present social conditions are coming more and more to regard the tramp as the visible retribution for our industrial sins. If this is true, a costly and elaborate machinery of vagrant laws and work tests may drive him for a time out of the town or city or state where their application is most rigid, but it can never eliminate him as a factor in our civilization.

MARY S. OPPENHEIMER.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning May 31. Comment by Rev. S. H. Doyle.

TOPIC.—Ready for death.—Math. xxiv, 36-51.

There are many uncertainties in human life, but two things at least are absolutely certain: (1) We are living; (2) We shall cease to live; death shall come to each one of us. It is important, therefore, for each one to prepare for death. The Scriptural passage before us refers to preparation for the second coming of Christ, but may be practically applied to Christ's coming for us at death.

1. Why should we prepare for death? Because there is something beyond death. It is not all of life to live, nor all of death to die. Death is represented in the topical reference as the time when He who has placed us in this world will call us to account. If death was the end of all, no preparation would be necessary for it. But it is not. Everything teaches us that we shall live again, and therefore it is necessary for us to prepare for it.

2. When should we be prepared for death? There is but one correct answer to this question—at all times. The reason is that we do not know when death may come. If we knew the day and hour, we might delay until near the time, but we do not know, and therefore delay is dangerous. In the days of Noah, God came suddenly and destroyed the world. At His second coming Christ shall appear unexpectedly and unannounced. Death may come to us in the same way, and therefore we must be prepared at all times. If the master of the house knew at what hour the thief was coming, he would be prepared for him, but since he does not know he must be prepared at all times, for in a moment of neglect he might come and rob him before he could prepare to resist him. So death may come, and for that reason we must be ready at all times.

3. How may we be prepared for death? There is but one way. Preparation can be made to meet God at death in peace by accepting of Christ as our Saviour. Christ is the only One who has overcome death, and He is the only One who has the power to give us the victory over death. Men trust in many different weapons with which to meet this last enemy of mankind, but only he is safe who has his hope of successfully meeting death centered in and upon Jesus Christ.

Life is the time which God gives us in which to prepare for death. Let us make our calling and election sure. Let us make our peace with God through the Lord Jesus Christ, so that when death comes we may be able to say, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

Bible Readings.—Gen. v, 24, with Heb. xi, 5; Ps. xxxix, 4, 5; lvi, 12, 13; Eccl. ix, 10; Hos. xiii, 14; John ix, 4; Acts xxiv, 14, 15; Rom. vi, 7, 8; I Cor. xv, 58; Eph. ii, 1-5; II Tim. i, 8-10; II Pet. i, 14, 15; Rev. xxi, 8, 4; II Kings xx, 1-3.

Awake to the Truth.

The mind is like a house with many windows, through which we may see something of what God is teaching us in all the world about us. We are taught by the ant industry, by the dove innocence, by the lily God's care, by the rock His immutable word, by the fleeting cloud and tender grass the transient nature of earthly blessings. Admonition and inspiration are in everything if we have but open eyes to see them. The god of this world blinds many to what the true God would have them be, observe and do.—Philadelphia Methodist.

The Wonder of It.

The wonder of it is not, to us, that now and then an evangelist is inspired with a compelling eloquence, but that every preacher of the gospel is not gifted with an equal faith and earnestness in his ministry of the word, if not with an equal eloquence. The wonder is that revivals should be so infrequent, that they should not be pervasive and continuous, moving ever forward, like the dawn in its contest with night, and leaving behind them a universal day.—Independent.

God's Forgiveness.

One of the hardest things for a human being to understand in the divine character is the readiness of God to forgive, to help, to befriend, to adopt, to bless. "How can He forgive me? How can He accept me?" is often the despairing cry. "How can He take me into His heart of love when up to this very moment I have neglected and grieved and denied him?"—Zion's Herald.

Christian Example.

A mother's example that leaves out instruction is not a complete one. So the example of any Christian to be complete must include an intelligent testimony for the truth of Christ as opportunity is afforded. Yes, by all means, let the example be perfect, but let it include instruction of the ignorant ones in the truth.—Christian Instructor.

Fault Finding.

Somebody has said that "chronic carping ought to be a fatal disease, but it rarely is." Nevertheless it is infectious, and when it attacks church members it is worse than death.—American Friend.

No Time to Devote to His Service.

Some people are ready to give the Lord anything the preacher will take on quarterage, but never have any time to devote to His service.—Ram's Horn.

As Objectionable.

Conservatism, if insincere and inconsistent, is to us as objectionable as radicalism.—Jewish Voice.

Equal Suffrage Stationery.

Mrs. Rachel Foster Avery has prepared equal suffrage paper and envelopes, with the heading, "Governments derive their just power from the consent of the governed," and a sunflower surrounding the figures "1848," the date of the first local woman suffrage convention ever held. The design is in blue. In accordance with the vote passed at the recent Washington convention, this paper will be sold for the benefit of the N. A. W. S. A. A box containing 24 sheets and

envelopes will be sent postpaid for 30 cents. It may be ordered from Mrs. Avery at the headquarters, 1341 Arch street, Philadelphia.

Bright Colored Gloves In Vogue.

The Marie Antoinette blue glove is a novelty. It is made of fine suede, and in that peculiar shade of blue which has been so popular throughout the winter. A bright terra cotta glove is another novelty shown for early spring wear. All the shades of tan, from a pale fawn to a delicate brown, are the vogue for this season of the year. A new shade of tan is known as Smyrna, and promises to be much worn with the spring tailor made gown. Fashionable women are wearing both glace kid and suede gloves. One is quite as popular as the other.

Appointed Resident Physician.

Dr. Grace E. White, eldest daughter of Dr. William H. White of Bloomfield, N. J., has been appointed resident physician of the Hospital of St. John's Guild of New York city. Miss White cabled her acceptance of the position from Europe, where she was finishing her studies, and started for home on the first steamer.

She Preached the Sermon.

The Rev. Dr. Henry Wheeler was to have preached his farewell sermon in the Methodist church of Media, Pa., on a recent Sunday, but was so ill that he was unable to do so. The people got a farewell sermon, however, for his wife took his place in the pulpit and preached an effective sermon appropriate to the occasion.

An Old Newspaper Woman.

Miss Frances Power Cobbe, who recently celebrated her seventy-third birthday, was the first woman to do regular office work on the editorial staff of a London daily. When The Echo was first started, Miss Cobbe attended every other day to write leaders and notes, generally on social subjects. She was known as an author long before she was a journalist.

Miss F. C. Baylor.

Miss Frances Courtenay Baylor of Winchester, Va., is to supervise the work in Virginia which has been started by the trustees of the John F. Slater fund for the education of the freedmen. The plan is to supply, at various centers, in every southern state, thorough courses of industrial education for colored women and girls of 14 years and upward, and to aid them with such moral training and help in home improvement as can be given by the best teachers. The work is to begin in Virginia and Alabama. Miss Baylor is well fitted for the work in her own state by 21 years' experience in parochial missions. She is a member of the council of the Girls' Friendly Society For Virginia and of the Christ church chapter of the Daughters of the King in Winchester. She is a woman of culture, with a mind broadened by several years' residence abroad. Norfolk is to be the first central station of the work.—Altruistic Interchange.

Perfumes Are Healthful.

A writer of note says that "science has come forward and declared perfumes healthy. A learned Italian has discovered that cherry, laurel, cloves, geranium, lavender, mint, juniper, lemon, lemon verbena, fennel, sage and bergamot exercise a healthy influence upon humanity by converting the oxygen into ozone, and thus increasing its oxydizing influence. In the perfumes just mentioned there is a large quantity of ozone. Among those which he also favors as of aid in this manner, but in a lesser degree, are anise, nutmeg and thyme. Among flowers that are medicinally qualified are the hyacinth, mignonette, lily of the valley—all of which have ozone inclosed vessels."—Exchange.

Picture Gowns.

Since exaggeration is not a part of fashion's plan this season, and large "picture hats" are going out of fashion, "picture gowns" have come to perpetuate the name. Just how they differ from a tea gown is not exactly clear, but they are said to suggest both mental and physical repose in the most subtle and luxurious manner. The gown is made of flounced silk with a trained skirt gathered full in the old fashioned way around the waist. A deep corselet of velvet and a fichu trimming of Flemish lace complete the full waist.—New York Sun.

Shrinking Cotton Goods.

She who has learned wisdom from the experience of former summer storms and laundries sends cotton—as well as woolen—goods to be shrunk before making them up. Ginghams and linens have been known to lose as many fractions of an inch after a wetting as serges.

FATHER MATHEW'S GREAT WORK.

Induced Two Millions of the People of Ireland to Take the Pledge.

The example of the great Father Mathew had great weight with Cardinal Manning. In a speech at Exeter hall Oct. 10, 1876, at a meeting to celebrate Father Mathew's birthday, he said:

"In April, 1858, he (Father Mathew) made up his mind to found our first temperance society. He called a meeting, but not many attended. He said to those who came: 'I have called you together here that with me you may renounce the use of all intoxicating drinks. These drinks are not necessary to health. No man needs them, and for the sake of those who perish, and as we would save our souls and give glory to God, let us renounce them altogether.' After a pause he added the words you all know, 'Here goes, in the name of God!' and he wrote his name down first. There were 60 names written down. That night had been a discouragement at first, but Father Mathew's heart was too full of love and of God and of souls to be discouraged.

"Within three months 25,000 persons had taken the pledge. Within nine months 200,000 had taken the pledge, and after passing over the whole face of Ireland there were 2,000,000 persons who had taken the pledge. He went to his old college at Maynooth, and there 8 professors and 250 students took the pledge.

"He was appealed to by many priests to come and help them in this matter. There was no coldness, no jealousy, no suspicion, no distrust. They implored him to come and help them to save souls that were perishing in drink. Upon his deathbed Father Mathew received the first tidings of the founding of the United Kingdom Alliance, and when he heard of it he said that his soul rejoiced. 'This I know,' he cried, 'that this work is beyond the power of any individual. It can be done only by the organization of multitudes.'"—Union Signal.

The Maternal Instinct.

In their frozen room the man and his wife are asleep, she on the broken armchair, he on the floor. The candle, crumbling into cascades of tallow, hardly illuminates with its red light their faces blue and black. They have fought, as they always do before whisky makes them fall, stunned. Seated on the cot, without blankets or even a sheet, the little 3-year-old boy cries of hunger and cold. But his elder sister, 6 years old, takes him from his bed, wraps him up in a shawl wherein there are more holes than wool, and having nothing else to give to him soothes his pain, warms him and puts him to sleep in her thin arms by dint of kisses. Heightened by celestial love, the little girl, with her large golden eyes and her transparent skin, is already as beautiful and serious as a young mother.—New York Times.

THE DRUNKARD'S PERIL.

Miraculously Saved From Death, He Reforms His Evil Ways.

Mr. Hughes, an English evangelist, relates this instructive incident: "A young man was making his way home after having had what he called 'a jolly time' with a few companions at the village public house. His way home crossed a railway. There was a bridge provided at some distance from the village, but it would save a walk if he pushed his way through a weak part of the hedge across the line, then took his way across the fields.

"There was no danger to a sober man, but in the drunken state in which he was he failed to see a train approaching and was through the hedge and about to stagger on to the rails when the engine dashed past him, drawing behind it a long train of cars. So near was he to death that the shock sobered him. He went cautiously home, and that night, for the first time for years, he knelt down and returned thanks to his God for his watchful care. From that night he was a changed man. He frequented the church, he gave his heart to the Lord, and, instead of spending his time among drinking companions, all his leisure was given to the service of God."—Christian Herald.

Not Good For a Healthy Man.

"I don't use alcohol at all in my practice," said Dr. G. H. Steger. "I used to use it, but my observation has been that other drugs do the same work without the harmful results. Alcohol overstimulates the heart and tears down the cellular tissues of the system, besides causing other deleterious effects. The use of alcohol is simply a superstition among physicians. They have used it so long that they think they always must. I am not a total abstainer, but that only shows that I take better care of my patients than I do of myself. It is not good for a healthy man to drink, but sometimes folk like myself do things which had better be left undone. I have seen patients in hospitals made absolutely drunk by their physicians."—New York Voice.

Rum's Havoc.

Side by side with Father Mathew, Ireland boasts of Mrs. Carlisle, who in the declining years of her life induced 70,000 men and women to abandon the drink, so impressed was she with the havoc it wrought, while engaged in prison mission work in Dublin.—Exchange.

Descent Quick and Sure.

The descent from the elaborately furnished liquor palace to the low class drinking den is both natural and rapid.

SABBATH SCHOOL.

LESSON X, SECOND QUARTER, INTERNATIONAL SERIES, JUNE 7.

Text of the Lesson, Luke xxii, 24-37—Memory Verses, 24-26—Golden Text, Phil. ii, 5—Commentary by the Rev. D. M. Stearns.

24. "And there was also a strife among them, which of them should be accounted the greatest." It was the last night before Golgotha. It was the night of Gethsemane and only a few hours before that conflict. He had eaten the passover with them and had instituted the Lord's supper. He had washed their feet and taught them how to humble themselves. He was about to humble Himself unto death for them, and they were talking of who should have the highest place. How alone He was! How little they knew Him!

25, 26. "He that is greatest among you let him be as the younger, and he that is chief as he that doth serve." Let gentiles who think much of earthly power, and to whom it is for the present given, let them talk of Lordship and ruling, but let the redeemed of the Lord, who with Him wait for the kingdom, not think of reigning without Him, but rather let us think of renouncing self and of how we can best make it manifest that we are His. It is well enough for the gentiles, who live only for this world, to give special attention to what they shall eat and drink and wear, but those who are heirs of the kingdom are to seek first the kingdom in all its interests, sure that our Heavenly Father, who knoweth our need, will see to all these things for us (Math. vi, 31-33).

27. "I am among you as He that serveth." The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many (Math. xx, 28). He lived not to please Himself nor to seek His own will or glory (Rom. xv, 3; John vi, 38; viii, 50). He did not stand up for His rights, as we say, but ever did well, and oft suffered for it, and always took it patiently, leaving us an example that we should follow His steps (I Pet. ii, 20, 21).

28. "Ye are they which have continued with me in my temptations." How kind it was of Him to say so. He must have taken the will for the deed. He has a way of magnifying what we would like to do for Him and of giving us credit beyond what we might think we deserve. He cannot possibly say or do wrong or overstate a matter, but He reads the heart and judges according to motive and desire. Let us have more kindly judgment for others.

29. "And I appoint unto you a kingdom, as My Father hath appointed unto Me." Hear Him in His prayer a little later on that same evening, "The glory which thou gavest Me I have given them" (John xvii, 22). Hear Him in His last message to the church on earth, "To him that overcometh will I grant to sit with Me on My throne, even as I also overcame and am set down with My Father on His throne" (Rev. iii, 21).

30. "That ye may eat and drink at My table in My kingdom and sit on thrones judging the twelve tribes of Israel." Compare Math. xix, 28. We may therefore expect to see the twelve apostles (the right one taking Judas' place) in the kingdom ruling over the twelve tribes of Israel. Some day we shall see clearly and understand, as we cannot now, the relationship of the twelve apostles and the twelve tribes of Israel to the New Jerusalem, the Lamb's wife, of Rev. xxi.

31. "And the Lord said, Simon, Simon, behold satan hath desired you, that he may sift you as wheat." The R. V. says that satan asked for Him. If He had been satan's property, like Judas, He would not have needed to ask for Him. It is a comfort that satan cannot touch a child of God without first obtaining permission. He had to confess that God had made a fence about Job, and He could not lay a finger upon Him until God permitted Him.

32. "But I have prayed for Thee that thy faith fail not, and when thou art converted (or turned again) strengthen thy brethren." Peter was one of those of whom He said, "Ye are clean," and "He that is washed is clean every whit" (John xiii, 10); therefore we have the Lord's own testimony that Simon Peter was a saved man, and a truly saved man can never be an unsaved man (John x, 27, 28), but he may wander and stumble as Simon was about to do. Then he must turn again to the Lord and be forgiven these wanderings and walk more humbly with God. How very thankful we should be that our High Priest ever liveth to make intercession for us.

33. "And he said unto Him, Lord, I am ready to go with thee, both into prison and to death." Poor, self confident Simon! How little he knew himself. We are to have no confidence in ourselves, but rely wholly upon the Lord. The only safe place is, "Not I, but Christ," "Not I, but the grace of God" (Gal. ii, 20; I Cor. xv, 10; Phil. iii, 3). Self confidence led to following afar off, and that to denial of his Lord. Rather let us "Do justly, love mercy and walk humbly with our God" (Mic. vi, 8).

34. "I tell thee, Peter, the cock shall not crow this day before that thou shalt thrice deny that thou knowest me." He knew what was in Peter (John ii, 25); knew it from the beginning, yet loved him all the way through. I have often been glad that He has never found out anything now about me; that He knew me thoroughly from the start and loved me when I was dead in sin.

35. "When I sent you, without purse or scrip or shoes, lacked ye anything? And they said, Nothing." That was because He sent them. When we go on His business, sent by Him, He will see to all the supply.

36. "But now, he that hath a purse let him take it and likewise his scrip, and he that hath no sword let him sell his garment and buy one." This at first sight looks difficult, but in the light of verse 38 I think it is easy. Had He actually intended each to have a sword He could not have said that two swords were enough for 11 men. What, then, did He mean? When He sent them, He took care of them, and they lacked nothing, but now, although He still sends them, He will not be with them as formerly. Can they trust Him as formerly? If not, let them take purse and scrip and sword and take care of themselves on the principle that God helps those who help themselves. As Peter blundered with his sword, so will all blunder who trust themselves rather than Him.

37. "The things concerning me have an end." All would now soon be fulfilled, and on the morrow He would be crucified as a malefactor. What, then, would these poor sheep do? Could they trust their Heavenly Father, or would all their hopes be dashed to the ground when He whom they had followed had been crucified? Had they only believed all His words, and that He would rise again, how strong they might have been.

IOWA'S DEMOCRACY.

FAVORITE SON NAMED FOR PRESIDENT AT DUBUQUE.

Ex-Governor Boies Leads the Delegation to Chicago — The Resolution on Money Which Was Adopted—A Demand for a Labor Portfolio in the Cabinet.

DUBUQUE, Ia., May 21.—The Democratic state convention yesterday was silver from start to finish. The silver men controlled every move, and the final result is that with the exception of delegates from two districts the Iowa delegation to Chicago is solid and uncompromising for the white metal. Even the districts captured by the gold men are of no benefit to them because of the adoption of an ironclad unit rule in the instructions. The convention was not only one of the largest and most enthusiastic ever held in Iowa, but it was also one of the stormiest. Trouble threatened Tuesday night over the temporary chairmanship was smoothed over and all went well until the platform was reached.

Boies Indorsement Enthusiastic.

Then the storm broke and pandemonium reigned. A dozen men were on the floor at once all trying to talk at the same time. The chairman was unable to control them and appeals for order from the more conservative were unavailing until the delegates had worn themselves out. Then they settled down to business and the white metal men completed their victory by the dop tion of one of the strongest platforms adopted by any state this year. The indorsement of Governor Boies was enthusiastic, and his reception by the convention was one of the most stirring scenes of the day. S. S. Wright, of Cedar Creek, was made temporary chairman. In anticipation of an open protest from the silver men Mr. Wright had greatly modified the speech which he intended to deliver.

Wright's Speech Against Free Silver.

The trend of his address, however, was against free silver, and his applause came from the gold delegates. The mention of Boies' name brought the convention to its feet and cheers continued fully five minutes. Intimation of Boies' alleged inconsistency was interrupted by cries of "Boies! Boies!" and cheers from the gold men. Cleveland's name was also enthusiastically received by the gold men. Major E. M. Carr was made permanent chairman and his speech was much more radical free silver than Wright's had been "sound money."

Carr's Address Loudly Applauded.

Nearly every sentence of Carr's speech was applauded, and many of its sentiments brought out approving cheers. Suddenly the name of Horace Boies was mentioned by the speaker. An instant's hesitation and the convention broke into wild cheering and calls for Boies were frequent. After a vain attempt to get Boies to speak the organization of the convention was completed and it was ready for business.

BOIES HEADS THE DELEGATION

And Makes a Brief Speech to the Convention—The Platform.

The convention then proceeded to the election of delegates-at-large to Chicago and ex-Governor Boies was unanimously chosen first, followed by W. A. Wells, of Sioux county, by acclamation. Then the following were elected by ballot: S. D. Evans, of Wapello, and L. T. Genung, of tremont.

The following alternates-at-large were then elected: J. G. Van Wagenen, of Woodbury; D. R. Stubbs, of Jefferson; A. C. Daily, of Marshalltown; C. H. Mackey, of Keokuk.

The committee on resolutions then reported a very long platform, nearly the whole of which was devoted to the silver question, the pith of which is the following: "We hereby affirm as a deliberate conviction of this convention that the act of 1873, in so far as it demonetized silver and established gold as the single unit of value, is a flagrant violation of one of the most important provisions of the constitutions of the United States. * * * We therefore favor the immediate repeal of all laws by which silver was demonetized and demand its unqualified restoration to the right of free and unlimited coinage in the mints of the United States as money of final redemption at the old ratio of 16 to 1."

The silver issue is declared the paramount one. Another plank favors "the appointment of a cabinet official to be known as secretary of labor, whose duty it shall be in all cases of tariff protected industries to investigate, ascertain and report to congress what share, if any, of the enhanced price for which protected products are sold in the markets of this country is paid by employers in these industries to their employes, and to be clothed with full power in all cases where public interests are involved or public is endangered;" also to have power to investigate strikes and suggest remedies therefor.

The last plank nominates Boies to the Chicago convention as a candidate for president of the United States and instructs the delegates to use all honorable means to secure his nomination.

The minority report on platform declared for "sound money" with the largest use of silver consistent therewith, and indorsed the administration of Grover Cleveland. After speeches for and against each of the reports there was a stirring scene and the factions howled themselves hoarse. At last roll call was finished and the minority report rejected—617½ to 216½. The majority report was then adopted by acclamation. Another wrangle followed a motion to approve the choice of district caucuses for district delegates, but the motion carried unanimously and the convention adjourned.

Woman's A. P. A. Convention.

SPRINGFIELD, Ills., May 22.—The Illinois Woman's American Protective Association convention has ended. The session was a stormy one in several respects. The following officers were elected for the ensuing year: President, Mrs. Elizabeth F. Wilson, Peoria; treasurer, Mrs. Mollie Nickle, East St. Louis; secretary, Mrs. Hattie Stillwell, Bloomington.

Indicted for Not Raising the Flag.

JACKSONVILLE, Ills., May 22.—The grand jury has returned indictments against the heads of Illinois college and the Roman Catholic parochial schools for not having flags on their school buildings.

A Chance to Make Money.

In the past three months I have cleared $660.75 selling Dish Washers. I did most of the work; my brother helped some. I expect to do better next month, as every Dish Washer sold advertise itself, and sells several more; I don't have to leave the house. People hear about the Dish Washers and send for them. they are so cheap. Any lady or gentleman can make money in this business, as every family wants a Dish Washer. Any of our readers who have energy enough to apply for an agency can easily make from $8 to $10 per day. You can get full particulars by addressing the Mound City Dish Washer Co., St. Louis, Mo. Try it and publish your success for the benefit of others. C. A. L.

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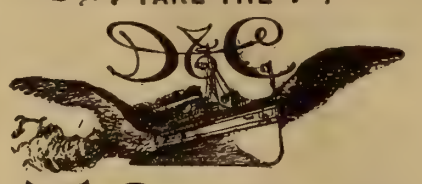

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1 Directions for Use.

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ILLINOIS MELANGE.

ITEMS OF SPECIAL INTEREST TO OUR OWN PEOPLE.

Some of the Principal Happenings of the Week Reported by Telegraph and Placed for Convenience of Our Readers—Matters of Interest.

BENTON, Ills., May 25.—At the old historic regular Baptist church in Webb's Prairie, near Ewing, in this couaty yesterday a strange and sudden death occurred. The day was the regular May meeting and hundreds of people were there from all the surrounding country George Lunsford, a newly married man about 35 years of age, was standing near the church door on the outside with a child in his arms.

He was eating some candy which a friend, William Mace, had just handed to him. He suddenly fell to the ground in agony. Dr. L. M. Webb, of Ewing, was present and did all he could, but Lunsford was soon a corpse. He said before he died that he had been poisoned. Dr. Webb said the symptoms indicated strychnine. There will be a complete investigation. No suspicion attaches to Mace.

CAPTURED A FORGER.

He Had Cashed a Check at the Grundy County Bank at Morris, Ills.

MORRIS, May 22.—A very clever forgery was perpetrated on the Grundy County bank at noon Thursday. A stranger succeeded in getting a check for $486 cashed, on which was the name of M. N. Hull, the well known grain dealer, who does business with the bank. D. J. Hynds observed the man of strange appearance at the bank and notified the cashier of his suspicions. Within twenty minutes after the trasaction the check was found to be a forgery and an effort was at once made to capture the perpetrator.

Sheriff Schroeder sent out scouting parties in every direction and in less than one hour the thief was captured on his way along the railroad track west of town. He had all the money on his person, besides nearly $200 of his own funds. The man refuses to give his name or tell where he lives. He is about 45 years old, dark complexioned and wears a mustache. He was taken before a magistrate and bound over to the next term of court. Failing to procure bail, he was sent to jail.

GASOLINE DOES DEADLY WORK.

Family of Six Persons at Chicago Well Nigh Exterminated.

CHICAGO, May 25.—By the explosion of a gasoline stove on Townsend street yesterday a family of six persons was almost exterminated. Four are dead and the fifth is so badly burned that death is almost certain. The names of the dead are: Otto Malm, carpenter, aged 32; Sima Malm, aged 8; Hilya Malm, aged 6, Otto Malm, Jr., aged 3. Injured: Mrs. Ella Malm, 33 years old, burned about the hands, arms and face, will recover; Ellen Malm, aged 8, severely burned about the head and body, will probably die.

Mrs. Malm, the wife and mother, had arisen to prepare breakfast, and her husband and children were still in bed and asleep. She lighted the gasoline stove when the reservoir which holds the supply of oil exploded, throwing the burning fluid about the rooms. Before the sleeping members of the family could be taken out or even warned they were shut in by the flames and burned almost to a crisp.

Convicted of Manslaughter.

MONMOUTH, Ills., May 22.—George Canning, the 18-year-old boy who shot and killed Willie Mitchell here last Hallowe'en, was convicted of manslaughter Thursday in the Circuit court. Mitchell, who was 14 years old, with a lot of other boys was out on an escapade and was running near Canning's home when shot. Canning fled, but was caught two months afterwards in Missouri and tried here for murder.

DEATH'S HARVEST

He Gathers in Some More Victims by Use of the Cyclone.

ST. LOUIS, May 22.—A special to The Republic from Guthrie, O. T., says: A disastrous cyclone and waterspout passed over this section last night, causing great damage. At Edmond twenty houses were demolished and two persons, Harvey Rich and his daughter, were killed. At White Eagle, thirty miles north, three cyclones formed within the space of one hour and swept towards the Osage country. Twelve houses were demolished and forty or fifty head of stock were killed in the vicinity of White Eagle.

At Black Bear John Rodgers and wife were killed by falling timbers, while a farmer named White was killed and all the members of his family injured by their house being blown down on them. At Cushing five persons were killed. They are: Harris McIntyre and daughter, Julia, Jennie Wilmer, Peter Davis and son, Frank Davis. The storm came up from the south and traveled north where, it collided with another storm coming from the west.

THE MARKETS.

New York Financial.

NEW YORK, May 22.

Money on call easy at 2 per cent.; prime mercantile paper, 4@5½ per cent.; sterling exchange firm, with actual business in bankers' bills at 488¼@489 for demand and 487¾@488 for sixty days; posted rates, 488@489 and 489½@490; commercial bills, 487.

Bar silver, 68; Mexican dollars, 53½.

United States government bonds steady; new 4's registered, 116⅞; do. coupons, 116⅞; 5's registered, 112¾; do. coupons, 112¾; 4's registered, 108¾; 4's coupons, 109½; 2's registered, 94½; Pacific 6's of '97, 103⅝.

Chicago Grain and Produce.

CHICAGO, May 23.

The following were the quotations on the Board of Trade to-day: Wheat—May, opened 59¾c, closed 60c; June, opened 60c, closed 60¼c; July, opened 60¾c, closed 61c. Corn—May, opened 28½c, closed 28½c; July, opened 29¼c, closed 29½c; September, opened 30⅜c, closed 30⅝c. Oats—May, nominal, closed 18¼c; July, opened 18¾c, closed 18¼c; September, opened 19½c, closed 19c. Pork—May, nominal, closed $7.25; July, opened $7.25, closed $7.32½. Lard—May, nominal, closed $4.35; July, opened $4.37½, closed $4.42½.

Produce: Butter—Extra creamery, 15c per lb.; extra dairy, 12½@13c; fresh packing stock, 7c. Eggs — Fresh stock, 9c per dozen. Live poultry—Turkeys, 8@10c per lb.; chickens (hens), 8@8½c; roosters, 5@5½c; ducks, 9@10c; geese, $4.00@5.00 per dozen. Potatoes—Burbanks, 12@18c per bushel; mixed, 8@11c. New potatoes, $1.50@2.00 per bbl. Apples—Fair to fancy, $2.50@3.57 per bbl. Honey—White clover, 13@14c per lb.; broken comb, 9@10c; extracted, 6@6c. Strawberries—Michigan, 40@90c per 16-qt case.

Chicago Live Stock.

CHICAGO, May 23.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day, 14,000; sales ranged at $2.70@3.50 pigs, $3.20@3.50 light, $2 85@3.00 rough packing, $3.15@3.40 mixed, and $3.05@3.32½ heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 100; quotations ranged at $1.00@4.30 choice to extra shipping steers, $3.80@4.10 good to choice do., $3.60@3.95 fair to good, $3.45@3.80 common to medium do., $3.35@3.80 butchers' steers, $2.80@3.60 stockers, $3.25@3.90 feeders, $1.65@3.70 cows, $2.60@4.00 heifers, $2 00@3.60 bulls, $2.75@3.90 Texas steers, and $3.00@5.50 veal calves.

Sheep and Lambs—Estimated receipts for the day, 3,000; sales ranged at $3.00@3.90 westerns, $2.60@3.50 Texans, $2.50@4.00 natives and $3.25@5.25 lambs.

Milwaukee Grain.

MILWAUKEE, May 23.

Wheat—No. 1 northern, 64c; July, 60⅝@61c. Corn—No. 3, 29c. Oats—No. 2 white, 20½@21c; No. 3 do, 20@20½c. Barley—No. 2, 31¾@32c; samples, 32c. Rye—Dull; No. 1, 37c.

Detroit Grain.

DETROIT, May 23.

Wheat—Cash white, 71c; cash red, 67¾c bid; May, 67¾c bid; July, 63⅞c bid; August, 63½c bid.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from May 18 to May 23:

Jerome Howe, J P Phelps, R Hammond, Rev P B Williams, Otto Feustel, A Shanks, Isaiah Faris, Rev Wm Fenton, Thomas Prall, O Newell, C C Martin, Rev W B Stoddard, Aaron Stalker, J S Yaukey, W L Stiers, Amos Dresser, Wm Fleming, Joe Dalrymple, S J Peter, E B Gill, George Goodell, Rev J S Bootton, J A Conant.

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CONTRACT VERSUS DAY LABOR.

A Strong Presentation In Favor of the Latter Made by Washington Labor Unions.

The day was when the contract system for the prosecution of public work was, in a measure, necessary because of the lack of sufficient system in municipal governments to insure the proper kind of supervision over day's labor. As the system was then in vogue and regarded as necessary in every city of the country, when the present form of government for the District was devised congress inserted in the organic law a provision requiring public work to be given out by contract. It is doubtful whether such a provision would be inserted today if the law were to be re-enacted. The contract system is no longer a necessity, and the question is now raised whether it is not rather a positive evil. The committee representing the labor organizations of the District that appeared yesterday before the District commissioners presented what was undoubtedly a very strong argument in favor of abolishing the system. The gang of Italian laborers imported here to work on the Brookland sewer arrived opportunely, just in time to give an extra point to the views pressed upon the attention of the commissioners by the committee.

The community, the labor committee maintains, can presumably do the work just as cheaply as the contractor, and when it is done it stands a far better chance of being well done. The community therefore can spend on the work all that it would pay to the contractor, and putting the profits to account it can get better results with practically the same amount of supervision and executive anxiety. If the commissioners had the power to do public work without recourse to the contract system, they could control the selection of the workingmen and so prevent the outbursts of properly indignant sentiment that just now give evidence of deep feeling on the part of the public.

Other things being equal, the day's labor system is preferable to the plan of letting contracts. It may be a debatable question whether congress should go to the other extreme and absolutely forbid contract work, although the labor committee makes a strong showing to support such a prohibition, but surely there ought to be no delay in repealing the law that now forbids district officials from having the work done by day's work when in their judgment such a course would be advantageous to the city. The bill drawn up by the labor committee deserves respectful attention. —Washington Star.

The Dudes of Labor.

Silk hat makers have been called the "dudes of labor" because, unlike most other tradesmen, they wear, both on holiday and workday, the best product of their own skill. They are proud of what they produce, proud of their ancestry of unionism, especially proud of the fact that the onward march of mechanical invention has stormed their citadel in vain. Silk hats are made almost as exclusively by hand today as they were 50 years ago. The Silk and Felt Hat Finishers' association is one of the oldest labor unions in America. As far back as 1838 there were local unions in the east. In 1854 the national union was formed. The trade is of necessity one of skill, as every part of the process in the making of a silk hat is done by hand, only the finishing touches being put on by a simple machine, usually propelled by a boy, or in the larger factories by an electric motor or steam. These things have kept the silk hat makers together and the comparatively limited number of silk hats worn and the length of time required to learn the trade have kept their ranks from being overcrowded.—Chicago Record.

A Workingman's Institute.

The managers of the workingmen's library and bureau of labor of Washington have inaugurated a movement having for its object the purchase of a building in a central location to be used as a workingmen's institute and conducted on the lines of the Polytechnic institute in London. For this purpose they are endeavoring to secure as a nucleus 8,000 pledges of $1 each, the money to be paid to the treasurer of the library at such time as may be convenient to the subscriber on or previous to next Labor day.

It is designed that the institute shall be to the workingmen of the District what the Young Men's Christian association is to its members, the building to comprise auditorium, classrooms, gymnasium, etc. It is estimated that the various labor organizations of the District pay annually for rent of meeting places $3,600, and it is the desire of those who have this movement in hand that at least some portion of that amount shall find its way back into the pockets of the labor people. It is believed that if a suitable building can be secured most of the assemblies will rent rooms for meeting purposes in it.

Boot and Shoe Workers.

Horace M. Eaton of Lynn, general secretary of the Boot and Shoe Workers' union, says that opposition to his union is rapidly dying out; that local unions of the trade are now established in all of the principal boot and shoe centers of this country; that the demand for label products of the trade is increasing, and that many retail shoe dealers are giving union goods the preference. He calls attention to the hand stamp of the Lasters' Protective union, and requests that the members of organized labor pay no further attention to this stamp, as its indorsement has been withdrawn by the American Federation of Labor, and it has never been given official indorsement by the Boot and Shoe Workers' union.

Asking Allen to Help.

It was decided at a recent meeting of the New York Central Labor union to send a letter to United States Senator Allen asking him to work for the passage of the bill which prohibits the use of marble cut and carved in prisons for public buildings.

Calcutta shows a striking sample of Christian Endeavor zeal. The young ladies' society of Christian Endeavor in the Methodist Episcopal church last year distributed more than 2,000 bunches of flowers to the hospitals of the city.

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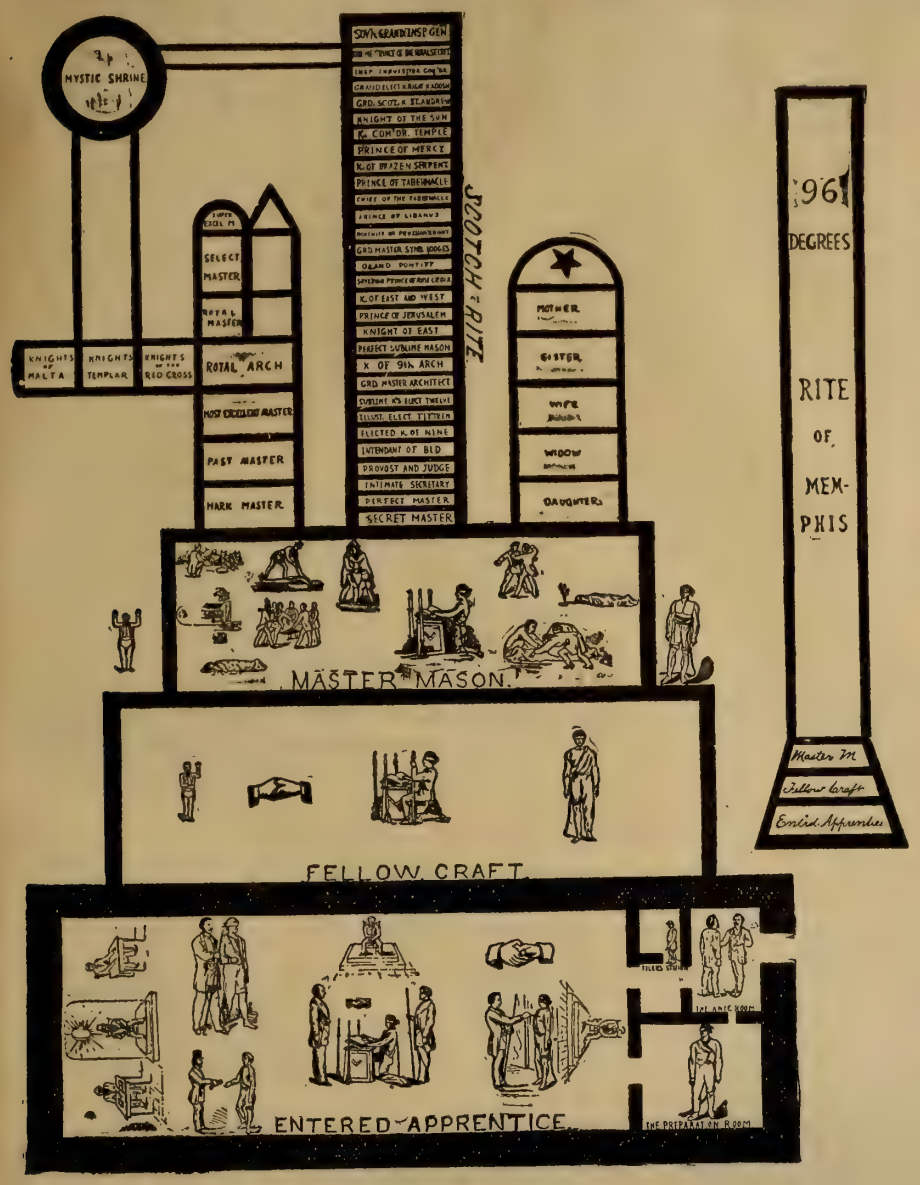

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HISTORY OF A WEEK.

Tuesday. May 19.

The secret head of the Theosophical society in America is Mrs. Katharine A. Tingley, of New York and Egypt.

Emerson B. Tuttle was assaulted by three footpads about 12:30 o'clock in the morning, beaten almost into insensibility and robbed of a watch and a considerable sum of money. The crime was committed at Rush and Ontario streets, one block from the Virginia hotel, Chicago.

Alfred C. Harrison and Thomas McKean each contributed $100,000 to the University of Pennsylvania.

The heirs of the Ogden estate have organized to prosecute suit for the possession of the land at Chicago lying between Chicago river, Oak street, State street and the lake, worth about $200,000,000.

Michael Smmaski, of Chicago, is dead, the victim of the first fatal case of sunstroke in that city this year.

Representative Grosvenor is Major McKinley's chief lieutenant at Washington, and says that the major now has 592 votes in the St. Louis convention. The Chicago Tribune gives him 564.

Wednesday, May 20.

Allen Newman, of Decker, Ind., crippled a crane while hunting and an entire flock of thirteen attacked him, all of which he killed.

E. D. Smith & Co., Chicago contractors, have been awarded the contract for the extension of the wheel pits of the Niagara Falls Power company. The contract price is nearly a million dollars.

Lillian Russell was knocked from her wheel by a "scorcher" at New York and had her ankle sprained.

Romulus Cotell, charged with the murder of the Stone family at Tallmadge, O., six weeks ago, will be placed on trial June 2 at Akron.

Julius Geismar, a traveling salesman, died on a train as it was entering Chicago. He had been in Texas, but had for years been a sufferer with consumption.

The total loss of life by the recent cyclones in Kansas is twenty-eight; the property loss $600,000.

Lightning struck the house of August Zercher, near Peck, Kan., killed two children, aged 9 and 4, and rendered Mrs. Zercher unconscious.

Thursday, May 21.

The Citizens' bank at Edwardsburg, Mich., has been closed as a result of the cashier's losses on the Chicago board of trade.

F. T. Day, ex-president of the Plankinton bank at Milwaukee, has been released from jail.

Mrs. John Saltzer, of Garrett, Ind., is missing. She was plaintiff in a divorce suit against her husband.

The school management committee of the Chicago board of education has decided to open a down-town school for newsboys and waifs.

It is stated on good authority that Senator Quay will urge McKinley to lend his influence toward nominating Governor Hastings, of Pennsylvania, for vice president.

Dr. Keeley's gold cure disciples have elected Governor Altgeld an honorary member of the Illinois State Keeley League.

Four hundred spinners and weavers will be thrown out of work by the closing down of the Naumkeag cotton mills at Salem, Mass., June 1.

Friday, May 22.

Josephine Jones, the actress, filed a suit for divorce in Philadelphia from Edward Drury, but was notified of his death by drowning at Brooklyn.

John Baum, aged 90, and Emeline Hendrick, aged 60, were married at Valparaiso, Ind. The bride was given the deed to a farm worth $8,000 before the nuptial knot was tied.

John C. Richberg, of Chicago, has been appointed by President Cleveland a member of the board of visitors to the naval academy at Annapolis.

The Patton Hollow Ware company, operating plants in the Indiana penitentiaries, denies that it will suspend operations.

President Daniel C. Gilman, of Johns Hopkins university, is said to have signified his willingness to accept the post of superintendent of greater New York schools.

Members of the Grocers and Butchers' association and other business men at Chicago have organized the Co-operative Ice Delivery company and declared war on the ice trust.

Saturday, May 23.

Benny Weinstein, 7 years old, of Chicago, ran away from school, went to play on the piles at the lake shore, tumbled into the lake and was drowned.

Secretary Morton was given an informal reception by the Chamber of Commerce of San Diego, Cal.

Agents of the Milwaukee street car strikers are in Chicago securing omnibuses, carettes and other vehicles to aid in the boycott against the street cars.

James DeWitt, who murdered his wife, was hanged in public at Grayson, Ky., thousands of people witnessing the execution.

John Dillon announces that a convention of the Irish throughout the world will be held at Dublin Sept. 1 next.

The Mikado of Japan is reported to be contemplating a tour of America and Europe.

Dixon C. Williams, of Chicago, was arrested at Bowling Green, Mo., for stabbing "Hack" Miller in a quarrel.

At the request of the district attorney nearly all the indictments against New York city officials caught in the disclosure before the so-called Lexow committee have been dismissed.

Monday. May 25.

It is said that the suit of armor presented by Charles VII to Joan of Arc has been found in a French chateau. It exactly fits a girl 5 feet 4 inches high.

La Fontaine, Kas., was visited by a cyclone and badly wrecked. Aaron Edwards, a farmer living near the village, was fatally hurt.

At the Chicago billiard tournament Ives defeated Schaefer for second money, first going to Garnier, who was given 200 in 500 points each game by the other two.

Gold ore has been found twenty miles from Chattanooga, assaying from 129 to 142 grains to the ton.

Heralds have announced in Moscow that the coronation of the czar will take place tomorrow. This is "what he is there for."

Shawnee county, Kas., Republicans indorsed John J. Ingalls for the United States senate.

Andrew J. Zartman, an aged resident of Macy, Ind., died of paralysis, and a few moments later his nephew, John Zartman, the postmaster, was fatally stricken with the same malady.

OUR NATIONAL SOLONS.

Doings in the Senate and House of Representatives.

WASHINGTON, May 21.—The senate passed the fortifications bill yesterday, after defeating a proposition by Gorman to authorize the president and secretary of the treasury to issue $100,000,000 3 per cent. certificates to make up for any deficiency—42 to 9. A bill was passed providing that ex-Confederates who entered the Union service later and served ninety days therein shall not be debarred from pensions because of their service with the rebels.

The house passed the Bartholdi-McCall immigration bill—195 to 26—made more stringent by the addition of the Corliss bill, which latter puts a head tax on Canadians coming here to work awhile still living in Canada. The whole measure also requires European immigrants to be able to read and write some language. An order was passed giving tomorrow to the committee on labor.

WASHINGTON, May 22.—There was an acrimonious discussion in the senate between Hill and Allen in which Hill charged Allen with falsehood, over the taking up of the Butler bill prohibiting further issues of bonds, which was defeated by filibustering. Previous to this the time was taken up with conference reports, but little was accomplished.

The house passed over the president's veto the bill giving a pension to F. E. Hoover—196 to 47—and put in some time on conference reports. The bill to authorize the president to appoint a labor commission of four, equally divided between labor, capital and agriculture, to consider labor problems, was debated and the general debate closed.

WASHINGTON, May 23.—The bill to prohibit the issue of bonds is now before the senate, with the prospect of a final vote on it next Monday. The obstruction to the measure was withdrawn yesterday, and by the decisive vote of 34 to 20 the senate adopted the motion of Butler, author of the bill, to proceed with it. The debate on this took up nearly the whole session, and no other business except conference reports was attended to.

The house got into a hot debate over a conference report on the river and harbor bill, which was vigorously denounced by Hepburn and Dockery. The labor commission bill was forgotten and goes over to next week. At the night session twelve private pension bills were favorably acted upon.

Both houses accepted partial reports on the river and harbor bill and other bills in conference, the reports showing that the conferences are gradually coming together.

WASHINGTON, May 25.—The day in the senate was consumed by the "filled cheese" bill and the second installment of the speech by Allen on the Butler bill to prohibit the issue of bonds without the authority of congress. Amendments to the "filled cheese" bill to raise revenue were offered, but all failed by votes that were in no case strictly partisan. One by Mills to impose a 5 per cent. internal revenue tax on all products in excess of $10,000 per annum from establishments manufacturing iron, steel, copper, nickel, brass, lead, zinc, cotton, wool, hemp, silk or flax was laid on the table by a vote of 42 to 15. Amendments by Allen for an additional internal revenue tax of $1 a barrel on beer, ale and porter, and by Gray for an import duty of 10 cents a pound on tea were lost by votes of 35 to 22 and 37 to 19 respectively. The "filled cheese" bill was then obliged to give way to the bond bill, and Allen made a silver speech. Because Secretary Carlisle's speech at Chicago had been printed as a public document authority was given to print Governor Altgeld's reply to the same.

The house and senate both agreed on the river and harbor and executive, legislative and judicial bills. The house insisted on cutting off appropriations for sectarian schools in the Indian bill—154 to 22. Howard (Pop.) of Alabama offered a resolution impeaching President Cleveland on eleven counts, and it was voted down almost unanimously.

NICHOLAS REACHES THE KREMLIN.

Grand Progress of the Russian Czar Through the Streets of Moscow.

MOSCOW, May 22.—Lovely weather, enormous crowds, and the city a blaze of color were the features of the day when the czar of Russia made his entry into the city from the Petrovsky palace, just outside, where he has been abiding since Monday. The pageant was a magnificent one, composed of the highest of this and other lands, and including the czar, czarina, Russian and German grand dukes and duchesses and others of the highest home and foreign royalty and nobility. Interspersed with these were bodies of troops in brillant uniform, and between the parade and the people a serried line of soldiers and civil officers armed to the teeth.

At several points along the route the czar was stopped to be received by various bodies of dignitaries. Arrived at the historic Kremlin, each of the churches and shrines was visited in turn by the czar and czarina, accompanied only by a picked few of those who had helped form the pageant, and in some cases alone. Finally the royal pair arrived at the palace in the Kremlin, where they will live in partial retirement until next Monday, when another spectacle will be presented in a review and the coronation of the standards. Last night Moscow was a fairy scene, with illuminations everywhere. The city was brilliant with light and the streets crowded with people.

CYCLONE STRIKES AN IOWA TOWN.

Said to Have Killed Nine Persons and Wounded Many More.

KANSAS CITY, May 25.—The Times has received word through the local telegraph office of the Maple Leaf road that a cyclone struck Palarie, Ia., fifteen miles north of Des Moines, killing nine people and injuring a nnmber. Further particulars are unobtainable at this writing.

Presbyterian General Assembly.

SARATOGA, May 22.—The first day's session of the Presbyterian general assembly brought with it two surprises. The proposal in the retiring moderator's sermon for a conference to arrange and pacify the differences which have troubled the denomination during recent years was the first. The second was the election on the first ballot by a handsome majority of the man who has been regarded as the candidate of the liberal party in the church.

The first important business transacted was the election of a moderator. Dr. Francis C. Monfort, of Cincinnati, editor of The Herald and Presbyter: Dr. David R. Breed, of Pittsburg, and Dr. John L. Withrow, of Chicago, were nominated for the important position. The result of the ballot was: Withrow, 315; Breed, 163, and Monfort, 84. The election was then made unanimous. The newly elected

Southern Presbyterians.

MEMPHIS, May 22.—As early as 9 o'clock in the morning the lower floor of the First Presbyterian church began to be thronged with the distinguished divines of the Southern Presbyterian church, gathered here for the thirty-sixth general assembly. At 11 o'clock the delegates were in their places for the devotional services with which the general assembly was opened. The retiring moderator, Rev. Dr. Hemphill, then preached from Romans xv 30: "Beloved of the Spirit." It was largely a plea for missions.

After other devotional exercises and the roll call the moderator announced that the first business was the election of a moderator, and called for nominations. On the first ballot for moderator Dr. R. Q. Mallard, of New Orleans, was chosen, receiving 115 votes.

Methodist Protestants Elect Officers.

KANSAS CITY, May 21.—The principal business of the session of the Methodist Protestant conference in Kansas City, Kan., was the election of general conference officers. Rev. M. L. Jennings, of Michigan, was chosen editor of the Methodist Recorder, published at Pittsburg. Editor F. T. Tagg, of the Methodist Protestant, published at Baltimore, was re-elected for the next four years; Rev. Dr. J. F. Cowan, West Virginia, was re-elected editor of the Sunday school literature of the church; Rev. C. G. Osburn, traveling secretary of the board of foreign missions, and Rev. J. C. Berrien, corresponding secretary of the board of ministerial education.

The Brotherhood of Engineers.

OTTAWA, Ont., May 23.—Chief Arthur, of the Brotherhood of Engineers, is likely to be opposed for the presidency. There is some dissatisfaction with his administration, and it is likely that the dissenters will bring out a candidate, but the majority of the delegates seem to be of the opinion that he is indispensable. Mr. C. Durnell, of Fort Wayne, Ind., was re-elected president and Mrs. McOrr, of Peoria, secretary of the Grand International Auxiliary insurance.

Ex-Mayor of Dubuque Indicted.

DUBUQUE, Ia., May 23.—The grand jury has returned two indictments against ex-Mayor Olinger, one for embezzlement, alleging that he failed to account for city horses sold, and appropriated to his own use $133 received from butchers and others in lieu of license fees that should have been paid into the city treasury.

Baptist Anniversary.

ASBURY PARK, N. J., May 23.—The second day's session of the seventy-second anniversary of the American Baptist publication society was largely attended. Professor H. C. Vedder, of Pennsylvania, the chairman of the committee on publishing department, read the report and also delivered a short address.

Howard's Impeachment Charges.

WASHINGTON, May 25.—The impeachment charges made in the house by Howard of Alabama, which were so summarily sat upon, impeach the president for issuing bonds and directing the misappropriation of their proceeds; "disregarding the law making greenbacks redeemable in coin;" for ignoring the anti-trust law; for sending troops to Chicago during the Debs strike; for interfering in politics through office-holders; for using the appointing power to influence congress.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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A large number of extra copies of this issue has been mailed to Bro. S. C. Kimball's list of subscribers for the *Christian Witness* which he has turned over to the *Cynosure*, having concluded to discontinue the publication of that paper.

In these times of political compromise when so many are shouting low here, and low there, we wish all would ponder these words of Dr. E. C. Guild, of Wheaton: "We hear a great deal now days about being loyal to party and country, but he is the most loyal who stands for God and his truth, though he stands alone. Parties die; nations die or only live in history, but principles are eternal."

We make our most respectful bow to the readers of the *Christian Witness* who, by arrangement with Editor S. C. Kimball, will now receive this paper instead of the *Christian Witness*. They will find some words of greeting on our eighth page, and also in another place the continuation of sketches of his life by Editor Kimball. We hope soon to show his portrait from our first page. He has not fallen in the battle, but has only entrusted to our hands the banner he has so long and bravely flung to the breeze.

The *Inter Ocean* of May 13th tells of a most unique secret society in full running order at Arcola, Ill. It is known as the Anti-Negro, or Black Cap Club. Its amazingly magnanimous and patriotic object is to prevent colored people from becoming residents of the city, or even allowing trancient colored people to remain within the town limits. They made it so dangerous for two young Negro residents at Arcola, that they departed, and the town is now without a colored inhabitant. If the majority of the residents at Arcola were black, it would be just as much in order for them to form a White Cap Club and drive out all the white people. This is a marked illustration of the selfish spirit characterizing all secret organizations.

REV. LUCIEN C. KIMBALL.

We are glad to present to our readers the picture of one of the younger Christian Reformers of the day, Rev. Lucien C. Kimball, who was born thirty-eight years ago in the town of Webster, N. H. At the age of sixteen he had the rare good fortune to be invited to live in his uncle's family and attend his academy. This uncle was the Rev. S. C. Kimball well known as the editor of the *Christian Witness* for sixteen years. In this Christian home the nephew soon experienced religion and under such noble influence, became interested in Christian Reform work, and the interest has steadily grown until to-day the whole circle of Christian Reforms has his cordial sympathy and support.

In 1878 young Kimball graduated from New Hampton Institute and entered Dartmouth College. He graduated from Andover Theological Seminary in 1887, having completed the regular course in college and seminary. The same year he was ordained as Congregational minister and became pastor at Canterbury, N. H. From here he was called to general work in Vermont and became Financial Missionary for the State Congregational Missionary Society. Resigning this after two years of very successful work, in which he did much to make alive again the weak churches of Vermont, he spent a year in special study along Christian Reform lines. Then in '92 he became pastor in Middlefield, Mass., where he has remained to the present time, dividing his time between his parish and various lines of Christian Reform work. During these years Mr. Kimball has found many opportunities to speak against secret societies before Associations, Conferences and churches and also to do much individual work in the same line among the ministers and the people. His experience has been that a large majority of the ministry who are members of secret societies are only so in name. They are disgusted with the whole thing and secretly opposed to it, but still bound by their obligations and dread of disturbance, they hesitate to take open stand against it.

Mr. Kimball's pastorates have always been blessed by an ingathering of souls and a higher life among the church members. He has done considerable writing for the Christian newspapers and at one time published *The Church* and *The Times*. In '94 this was sold to the *Christian Statesman* and he became one of the editors. About the same time he was appointed New England Secretary of the National Reform Association, and has continued to do considerable lecturing along the line of the relation of Christianity to Good Citizenship and Good Government. A report of his work appears from time to time in the *Christian Statesman* as well as other articles. Mr. Kimball has been frequently urged to resign the pastorate and give his entire time to Christian Reform work in New England and it is possible he may do so in the near future. His article in the *Cynosure* of May 14th indicates his line of thought and work.

If Masonry is unchangeable, and if it was a "terrible snare to the souls of men" in the days of Dr. Colver, how can it be so good a thing, or at least so excusable, in the days of one who was supposed to be Dr. Colver's successor, until this new claim was set up, that the present Temple church is not identical with the old one.

Tammany has now a well-defined character, and an infamous one. But no less an authority than Henry Clews, allows that it was originally of the provident class, and in that class one of the most exemplary and charitable. This testimony from one who objects to secret societies is impressive, when we remember that Tammany is now, if possible, more selfish and hardly less scrupulous than Masonry

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In a sermon, Pres. Jonathan Blanchard once said in speaking of the convention which framed our national Constitution: "Thus they have given us a constitution of government without a recognition of God in it, a thing till then I believe unknown on earth; a constitution which President Woolsey in the *Evangelical Alliance* said a Mohammedan nation might accept without a change. A constitution on which atheists take their stand and demand that our laws and customs shall conform to it; that, in short, we shall join them and their communist progenitors in proclaiming 'There is no God' and 'death is an eternal sleep.'"

HAIL, MASONRY DIVINE!

BY ELDER J. L. BARLOW.

TUNE—"*America.*"

Hail, Masonry divine (?)
Thou curse of nations, shine
In midnight halls!
Where'er thy lodges stand,
They seek to have command,
O'er justice in our land,
As though divine!

Thy fabrics still arise,
All built of graceless lies,
From hell's deep mine!
Thy mystic orders are
Senseless beyond compare,
Can'st think that thou dost share,
Nature divine?

Satan—grand Architect—
Doth all thy Craft direct,
In subtle schemes;
Slander, enthroned as King,
Doth awful curses bring,
Inspiring thee to sing—
Hail royal Art!

—*From Clark's Reform Song Book.*

SHOULD WE OPPOSE SECRET SOCIETIES?

BY REV. THOMAS FLUCK.

This is a question of very great importance, one which to my mind is second to none, in matters that pertain to the body politic, and the only consistent answer is *yes* we should oppose them.

1. Because the leading institutions which come under this head are Christless. Freemasonry professes to take men to heaven, who have not been made new creatures in Christ Jesus, thus rejecting his atonement, and Masonically men are not allowed to pray in the name of the Lord Jesus Christ, and thus the very life and centre of the Christian's hope is substituted with the paying of lodge dues and other duties imposed by the fraternity, and if these are faithfully performed, no matter though the Mason may be a drunkard, swearer, licensious Budist, Mohamedan, Infidel or Christ rejecting Jew, he is encouraged to believe that when he leaves this world, his sin-cursed soul will find its way to the grand lodge above, and thus this Christ rejecting institution though it carries in its procession the good old Book which says, "Neither is there salvation in any other, for there is none other name under heaven, given among men whereby we must be saved," yet forbids the use of this saving name in the lodge. Now if Jesus Christ is what the Bible represents him to be, namely, the only way to heaven, and an institution springs up in our midst which says there is another way, what can we do but oppose it, and thus do all in our power to undeceive those it endeavors to lead astray.

2. Because they administer disloyal and blasphemous oaths. Look at the Master Mason's oath. I promise and swear that a Master Mason's secret, given to me as such, shall remain as sacred and inviolable in my breast as in his own, murder and treason excepted, and they left to my own discretion. And then look at the Royal Arch degree, which amends the above thus, murder and treason not excepted, think of the lodge administering an oath ever to conceal and never reveal its secrets on pain of having his throat cut from ear to ear, his bowels torn out, his body burned and his ashes scattered on the rough sands of the sea where the tide ebbs and flows twice every twenty-four hours.

These horrid imprecations should make those who administer and those who take such oaths obnoxous and punishable by the state which exists for the punishment of evil doers and for the protection of them that do well. What does God say about this oath buisness, Lev. 5: 4, 5. "If a soul swear pronouncing with his lips to do evil or to do good, whatsoever it be that a man shall pronounce with an oath and it be hid from him; when he knoweth of it, then he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing."

These secret societies require of persons coming to them for membership to assume obligations entirely unknown to the candidate, they propose an obligation which the candidate is not permited to examine, and exact a promise from him to conceal things future and unknown. Now promises should be sacred, and what I covenant to do if governed by righteousness my whole being is in that covenant but in this case I am likely to be called upon to do that which will interfere with my obligation as a Christian, moral man, or a good citizen, as in the case still fresh in the minds of lovers of righteousness of Dr. Jackson of Hartford who testified in the civil court against a brother Mason named Griswold who confessed to him that he had set fire to a building; but although said Dr. Jackson had this knowledge yet according to Masonic law he was oath bound and not allowed to speak the truth in a civil court of justice, if speaking the truth would convict a fellow Mason of the crime of burning down a house even though the house may have contained helpless women and children, who might have been burned to death, but his oath compelled him to keep this a secret, and because he divulged this secret he is expelled from the lodge, while the perpretrator of this horrid crime is still enfolded in the bosom of this mother of villanies. I am decidedly of the opinion that we should strenulously oppose them.

Los Angeles, Cal.

NEED OF CHRISTIAN UNITY.

BY P. BACON.

In the early centuries, God was able to fix great truths in the minds of the people through the reading of the law. I am inclined to think that the Jews among us, are more careful in the observance of their law, than those who profess to have the greater light in the revelation of Jesus Christ. To what extent past generations were guilty before God in not letting their light shine is not my purpose to explain. Evidently there has been a great lack and the same continues to the present time.

Many are very bold in denouncing the wickedness of the whole lodge system; and quote, "Come out from among them and be ye separate and touch not the unclean thing" and as applied to members in the wicked lodges, but do not hesitate to approve and encourage by their presence and support those associations that approve and sustain members of all the different oath-bound secret societies and thus give them their approval and by so doing say to others that there is no need of separation. So long as there is such a diversity of opinion among those who profess to understand the teachings of God's Word, is it any wonder that many do not know what to believe? Christ saw the need of unity among his followers, that the world might know what is truth. The promise is, "that where two of you shall *agree* as touching any thing it shall be done of your Father who is in heaven."

A few days since in conversation with one who had left the papal church and two or three secret societies, he remarked that the one great reason why more did not leave the errors of Romanism was because of the gross inconsistances of the Protestants. Friends we all know that these things are true. They are not being done in a corner and hid, the world knows all about it and the only way that I can see is to confess the wrong doing and obey God and come out and separate ourselves and he has promised to receive such and to be a father unto them "and ye shall be my sons and daughters saith the Lord Almighty." Does the Lord mean what he says? Of course we all say certainly, but then the question very naturally comes, who obey it, for certainly we see very little separation from the lodge worshipers either in church fellowship, political or social life. Is it any wonder that we are in such a mixed condition? Can God control or rule only in-as-much as he is obeyed? Who that believes God does not realize that if his laws were perfectly obeyed it would make heaven of earth.

Weatogue, Conn.

LAWFUL AND UNLAWFUL OATHS.

BY REV. JOHN BROWN, A. M.

Is an oath binding? That depends on the nature of the oath. If the oath be *lawful*, as in the case of Abraham's servant whom his master entrusted with an important commission, it is binding, and ought to be conscientiously performed. Gen. 24:1-10. A true citizen of Zion is described as one that "sweareth to his own hurt, and changeth not." Psa. 15:4. "But cursed be the deceiver, who hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing; for I am a great King, saith Jehovah of hosts, and my name is dreadful among the heathen." Mal. 1:14.

But, if the oath be *unlawful* it is not binding, and ought not to be fulfilled. Lev. 5:4,5. "If a soul swear, pronouncing with his lips to do evil"—as in the case of the forty men who bound themselves under a great curse, that they would neither eat nor drink till they had killed Paul—as in the case of those Masons who conspired to take Morgan's life, because he had revealed their unlawful secrets—as in the case of the lodge which recently expelled Dr. Jackson because he declared, on oath, the truth, the whole truth and nothing but the truth, on the witness stand, against a brother Mason, before a lawful jury, in a civil court. Such an oath ought neither to be taken nor performed.

Again: "If a soul swear.....to do evil or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him"—as in the case of all secret societies, which hide from the candidate the secret to be revealed to him, till after he be sworn to conceal it—"when he knoweth of it, then he shall be guilty in one of these, *i. e.*, he shall be guilty in either case. He shall be guilty if he has sworn to do evil, and guilty if he has sworn to do good. He shall be guilty if he fulfill his vow, and guilty if he do not.

A rash vow, like a two-edged sword, cuts both ways, as in the case of Herod and Jephtha; but the guilt lies in *making* the vow or oath, not in *breaking* it. He shall be guilty of "a sin of ignorance" at least; "and it shall be when he shall be guilty in one of these, that he shall confess that hath sinned in that thing." "If we confess our sins he is faithful and just to forgive us our sins."

"Just to the merits of his Son
And faithful to his word."

"If any man sin we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins." "The Great High Priest of our profession" has made an atonement for us concerning our sin. An atonement, not of our providing—an atonement, not of slain animals, but of his own precious blood.

Clear Lake, Iowa.

WORDS OF WARNING.

BY M. N. BUTLER.

Freemasonry is a hotbed of intemperance and licentiousness, as well as a school of profanity and blasphemy. I am not writing about the so-called secrets of the order. It is not necessary. In fact why must "Christian" people have line upon line and precept upon precept to stop their affiliation with organized iniquity. Such have read their Bibles to little profit. A thus saith the Lord should cause any honest follower of Christ to separate himself from such vile brotherhoods. "Jesus answered him, I spake openly to the world; I ever taught in the synagogue and in the Temple, whither the Jews always resort, and in secret have I said nothing."

When Saint Paul got religion he renounced the hidden things of dishonesty, and forty members of the order swore they would neither eat nor drink until they had murdered him for seceding. The Bible says men love darkness rather than light because their deeds are evil; if men say they have fellowship with Christ and walk in darkness, they lie and do not the truth; if they shall say, behold he is in the secret chambers, believe it not; if the Gospel be hid, it is hid from them that are lost; secret things belong unto the Lord our God, but those things that are revealed belong to us; things that are hid shall be made known; and even what his disciples had spoken in the ear in closets should be proclaimed upon the housetops; he that biddeth him Godspeed is partaker of his evil deeds; and have no fellowship with the unfruitful works of darkness.

But why add more. To the law and the testimony; if church members won't be governed by the plain commands of the Lord God Almighty, it is high time every patriot was "preaching" down these monarchy-aping orders with their royal technique and un-American titles, their unlawful obligations and despotic philosophy, their paganism and despotism. The Philadelphia *Pub-*

lic Ledger declares: "The danger arising from such conspiracies is not imaginary but real. If the truth were known we are suffering from nothing so much as this evil. And the worst of all is that good men who have gone into the various secret lodges are being used for ends of which they little dream." The most conclusive proofs are at hand to show the danger and folly of tolerating in a republic any affiliated system of evils that is assailing our Christian civilization. As Americans we should at least heed the warning words of such patriots as John Quincy Adams who said: "I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity or of the land."

Charles Francis Adams, Thurlow Weed, Wm. H. Seward and a long line of men first and foremost in American statesmanship and jurisprudence have warned the public against these dark plotting secret conspiracies. At one time this question profoundly agitated the people. Forty-five thousand out of fifty thousand Freemasons left the lodge never to return. Another tremendous wave is sweeping the land and the secret lodge system and its affiliated evils will be sifted to the dregs. Conventions are being held thick and fast. Such men as Joseph Cook, Dwight L. Moody, A. T. Pierson and other able Christian leaders are trying to arouse the churches of America to action. They believe the churches should lead instead of follow popular sentiment in all these great reforms. The multitudes are just as pious and patriotic as they can well be under existing conditions and all they are awaiting is a leadership in religion and citizenship to wipe out these giant evils.

Albany, Mo.

SUMMING UP THE EVIDENCE.

BY ELDER J. L. BARLOW.

FREEMASONRY DID MURDER MORGAN.

In summing up this whole baleful history our author—Mason though he is—concludes, as well he may, that "Masonry is wholly inconsistent with sound reason, and with the state of society at the present day." He then gives us thirteen reasons why the institution ought to be entirely abolished for its demerits.

1. On account of its laws and obligations. Liberal minded and good men seldom do wrong, whether they are Masons or not. Masons of this character look to the spirit of the obligations, and practice the virtues inculcated by its lessons and its emblems. But we have seen in the course of these disclosures, that a great number of Masons—perhaps a majority of the adhering members– not only believe the obligations to be binding, but are even ready to act upon them to the letter. They think every thing about it means what it says; and have shown that they are ready to act accordingly.

2. Many of its members believe the institution to be of divine origin. They make it a substitute for religion; they have been so taught, and are honest in the opinion, and when the case occurs they act upon this belief. Such men, though not by its spirit, are yet justified by the letter of the laws. The institution therefore leads to fatal error, in regard to matters of infinite moment to the immortal interests of man.

3. The garments of Masonry are stained with blood. An American citizen has been sacrificed upon its altar, for no breach of the civil laws of the land, but only for the violation of his Masonic obligations. What has once happened, may happen again, and the only safe and secure disposition of the subject is to abandon it, and blot it out forever.

4. The power of Masonry has proved too strong for the arm of the civil law. The cry which earth sends up to heaven, when her bosom is stained with the blood of a murdered son, seldom fails to ensure a just retribution from the hands of her children; but in this instance it has failed. "Although," says Chancellor Walworth, when speaking upon this subject, "it is the duty of Masons, as well as of Christians, to throw the broad mantle of charity over the imperfections and frailties of their brethren, yet neither should ever permit themselves to extend its ample folds for the purpose of screening those who have disgraced themselves, and disturbed the peace of society by their crimes." Ought then an institution, which has exercised such a power, to exist in a free country?

5. The crime that has been committed, in the name of the institution, was not perpetrated, as it has been contended, by ignorant fanatics; but the conspiracy embraced much of the intelligence and respectability of that enlightened portion of the country, and the murderers themselves were men of no mean consideration.

6. The institution cannot vindicate itself from the stigma of this charge. On the contrary, by the course they have taken since it was perpetrated, both Grand Lodge and Grand Chapter have, in fact, assumed the responsibility of the transaction. For aught that those governing bodies have done, the convicts in that outrage, are as good Masons, standing *recti in curia*—as any of us. Ought men of principle and virtue to sustain such an institution or remain connected with it?

7. The conduct of Masons on trials at the West is a sufficient cause for the abandonment. "Grand Jurors were false to their oaths, to be present. Witnesses on trial were false to their oaths to truly testify. Petit Jurors were false to their oaths to truly try. Witnesses in some instances spurned the authority of the court, and refused to testify, and in other instances even to be sworn. Sheriffs corruptly returned partial grand jurors.

8. The constructions that have been put upon the obligations, by Masons under oath, in courts of justice, have disqualified them from being impartial jurors, in cases where a brother Mason is a party. Decisions to this effect have been made in our own courts of various grades, and in the courts of other States, where the question has been raised, and such is undoubtedly the law of the land. The taking of the obligations, as those to whom I refer have construed them, is very justly a cause of exclusion from a jury in such cases. And is it either wise or proper, to adhere to, and preserve, an institution which operates such a disfranchisement?

9. The public sentiment is against the continuance of the institution. Although I am not a believer in the infallibility of the maxim "*vox populi vox dei*," yet it is no mark of wisdom obstinately to persist in opposition to the declared sentiments of the people of all classes, and of all political parties. The institution has lost all of veneration that it ever possessed in the public mind, and now that the grand arcana of the lodge room has been fully disclosed, to the rude gaze of the public, who among the order would desire ever again to march forth in public with their robes, and their lamb skins, and their working tools, to encounter the broad grins of the populace?

10. Masons of pure hearts and sound principles owe the relinquishment of the order to those of their fellow citizens who have stood by them, refusing to denounce the whole body as fanatics and bigots, ready to commit crimes, if they have not already done it, for the sake of Masonry, during the better warfare of the Anti-masons. There are many such, having no connection with Masonry, but who, in refusing to confound the innocent with the guilty, have incurred all the odium that has been heaped upon the Masons themselves. As no possible good can evermore come of the order, its members owe it to this portion of the public to abandon it.

11. The institution is on the wane, in most places it is dead, and its torpid body can never be re-animated. As well might they think of establishing Mahometanism in this enlightened land, as to cherish the idea of re-establishing Freemasonry. There is no use in contending, at this late hour, that the principles on which it was built, are moral, benevolent and virtuous—public opinion is against it—and it is the height of folly to court disfranchisement and proscription, when no possible benefit can arise from the sacrifice.

12. This reason declares, if it is a sacrifice to give it up it ought to be done for the public good; that only by so doing could peace return to the disturbed communities. The thirteenth and last reason refers to the religious community. "They know," says our author, "that a foul murder has been committed by a band of Masons in the name of the order. They have watched the progress of the trials, and marked the conduct of the accused, as well as of many others whose labors were directed, not in aid of the laws, but to shield their friends from justice.....Ought not respect therefore, to be paid to the feelings, call them prejudices, if you please, of nearly the whole religious public in the United States, by which means alone, the harmony of the Christian church as well as of the political world can be restored."

Hagedorns Mills, N. Y.

(*To be continued.*)

BLEEDING KANSAS.

BY S. C. HART.

SHERIFF JONES SHOT.

After the conspiracy of Shanon, Whitfield, President Pierce, Southern members of Congress and others, as divulged in the letters to Clark, Shanon returned March 5th "armed with ample power"—a proclamation from the President allowing him to use the United States troops at his discretion, and declaring the Topeka or Free State Constitution treasonable, etc., etc.

History speaks again as follows: "The slavery propaganda, desperate and exasperated at the defeats of the year 1855, yet still undismayed and confident of ultimate victory, were plotting in Washington, and sullenly planning in the secret lodges of Weston, Missouri, for a renewal of the conflict." Although the Topeka Constitution was "treasonable" (?) the Free State legislature met under its provisions on March 4th, as Shanon feared it would, and organized a rival State government, received Gov. Robinson's inaugural address, received the report of the Territorial Executive Committee whose functions now ceased with the organization of the State government, memorialized Congress, and adjourned to meet July 4th, following.

For several weeks after Gov. Shanon's return it was quiet, and he had no pretext for calling out the United States troops. But he and Sheriff Jones soon got up one, after ex Gov. Reeder and the Congressional Investigating Committee arrived April 18, 1856. Reeder had contested Whitfield's seat in Congress on the basis of fraudulent election, and gave so many proofs that this committee was sent with him to get evidence of the fact, and to inquire into the alleged outrages against Free State settlers. Whitfield was with them.

After the rescue of Branson, Sam Wood had fled to the East with others where they had been lecturing for months to immense audiences on the situation in Kansas. Wood returned on Apr. 19th to Kansas, and no sooner was it known than Sheriff Jones, his deadly enemy, was after his scalp with the old warrant of the fall before. Jones went to Lawrence as soon as the Congressional Committee commenced taking evidence which was very soon after its arrival, in search of Wood or anybody else he could find a pretext for arresting.

Seeing Wood on the street he made for him, but a crowd gathered around and good naturedly jostled the sheriff and confused him till Wood made his escape. Then the crowd laughed at Jones. Jones went back to Lecompton and returned next morning (Sabbath) with four additional writs to serve on those who had indirectly caused Wood's escape. When he got into Lawrence the people were hurrying to church, and although he summoned some of them to help him they paid no attention to him but hurried along.

Exasperated he saw one Tappan who had been arrested for complicity in the Branson affair, and who being innocent, as they knew, had asked repeatedly for his trial and been denied. Jones rushed up to Tappan and seized him roughly by the collar, whereupon Tappan struck him a smart blow in the face. Jones having no warrant for him anyway, left him and went back to Lecompton, and with additional writs and a posse of ten soldiers and a lieutenant, returned to Lawrence and arrested as many as he could take care of. But not finding Wood he went into camp with his posse for the night. About bedtime some one, Wood maybe, fired three shots at him, one of them taking effect in his shoulder.

He was taken to the hotel and all was done by the people that was possible to relieve his sufferings. The deed was denounced by the town authorities, and a reward of $500 offered for the apprehenson of the guilty party. Jones' writs were now turned over to Deputy Sheriff Samuel

Salters, who with a posse of United States dragoons at his heels, scoured the country over, terrifying Free State settlers, and harrassing them till many fled from the Territory.

The soldiers despised the whole contemptible business as a rule, but had to trot at Jones' command, since Shanon had the power from the President and transmitted it to Jones.

Pardee Butler, the Campbellite preacher, who was mobbed and rafted, was again, after many months, in Atchison on business when he was seized, outrageously abused, stripped to his waist, tarred, and in the absence of feathers, was covered with cotton and driven out of town. The writer was personally acquainted with Butler, who used to stop at our house frequently afterwards. He was an estimable Christian minister, and the most eloquent Scripture reader to whom I ever listened.

Lecompton, Kan.

A SKETCH OF HIS LIFE.

BY BRO. S C. KIMBALL, OF NEW MARKET, N. H.

An episode of my pastorate at Gilford Village deserves permanent record. It had been customary there for the church to have a Christmas festival like other folks. I did not then as I do now regard Christmas as a popish, semi-heathen affair, which should receive no countenance from the Christian church. My plan was to use it for the furtherance of the Gospel. I knew the law of Moses disapproved of oysters, but as I supposed for hygienic reasons of local application. I have noticed that the devil is always on the alert to get in some of his work on Christmas. He puts in fabled Santa Claus, and among the presents, pipes, tobacco, bottles of cider and lascivious insults to young ladies whenever he can. But on this occasion, he outdid himself by the aid of his Masonic friends. The literary committee issued their poster in flaming colors, advertising a "Drama," etc.

I called on the committee and protested against a Drama in connection with our church festival. I also obtained a copy of the Drama and found in it one hundred instances of profanity and vulgarity. The committee offered to modify the objectionable phrases. I declined to compromise, and disapproved of the whole thing as objectionable in itself and because it was a Drama. The committee proposed to go ahead in spite of my protest. I appealed to the church and the church stood with me. Then said the lodge (for Esau will struggle with Jacob till the Lord comes): "If we cannot have the Drama we won't have anything, not even prayer, singing hymns, and the usual Sabbath-school recitations about Christ, and so Christmas eve drew on.

The house was filled; the oysters were well cooked; and the moderator of the meeting called on me to offer prayer. I walked upon the stage, knelt down and prayed. The moment I commenced praying a stout Freemason seized an ax and shouted: "Come, boys, let's tear down the stage," and suiting his acts to his words began to beat off with his ax the supports of the upper part of the stage. I paid no attention to it, but kept on praying. The "boys" did not "come," but Deacon Heman Hunter and a few other brethren leaped upon the stage, seized the disorderly Freemason and stopped his tearing down the stage over my head. The only excuse I ever heard for this Masonic riot was that those who built the stage had a right to tear it down. In this battle both sides were victorious. I hindered the Drama; the lodge riot hindered the hymns and pious recitations by the Sabbath-school. So we ate the oysters and went home.—*Christian Witness.*

REFORM NEWS.

REV. WM. FENTON IN WISCONSIN.

MILWAUKEE, Wis., May 25, 1896.

EDITOR CYNOSURE:—The omnibusses of this city are full of passengers, while the street cars are run empty; the occasion for this is a strike by the employees of the city railway company. I found a cordial reception at the home of Rev. C. F. Hedler, pastor of the German M. E. church.

This morning Bro. Hedler introduced me to the polite and urbane pastor of the Grand Ave. M. E. church, Rev. Huntsberger. This pastor says that he knows of the lodge issue but belongs to none. That he does not testify against them and rather approves of them. Which I understand to be provisional until he finds it to be popular to disapprove of them.

Bro. Hedler also introduced me to Mr. Willis, secretary of the Y. M. C. A. Mr. Willis appears to be a kind courteous gentleman. We asked him for the use of his hall for an address upon the Relation of the Bible to Secret Societies. He replied that he belongs to no secret societies, but while he knows Freemasons that are honest and pious Christians, he could not grant the use of the hall for the purpose for which it was asked without first consulting his board of directors.

Now if it was a question involving a matter of five cents, a business man with the Bible in his hand and a knowledge of Masonry that he could acquire in ten minutes would not hesitate one minute in deciding that the principles of Masonry are lying, blasphemy and devil-worship. But the fact is, such is the power of the god of Masonry, the devil, that one Mason in a church can kindle the anger of God Almighty so that the church or a Y. M. C. A. is firmly held in the chains of darkness. One of a number of men in an omnibus to-day said:

"Why distribute this anti-secret society literature?"

Answer. "God put a man's eyes over his mouth to see what goes into his mouth, and he wants us to keep them open for that purpose."

Another said: "When men join secret societies they stay in them."

Reply. "When rats get their legs caught in a trap they stay for the reason that they cannot get out."

Bishops, pastors and Y. M. C. A. secretaries are like poachers going about setting cruel man traps and spring guns in the public high-ways, streets and roads, to catch and destroy men. It seems that the devil cannot corrupt the Free Methodist church with his lodge devil worship. Rev. F. F. Wolf is the pastor of the Free Methodist church in this city; he at once subscribed for the *Cynosure* and cheerfully appointed a meeting in his church to be held on Thursday evening next, May 28. I leave for Waukesha on the evening train. W. FENTON.

THE U. P. GENERAL ASSEMBLY.

WAS IT AN OVERSIGHT?

XENIA, Ohio, May 29, 1896.

EDITOR CYNOSURE:—I have been trying to find time to write a few lines for two days past but have been occupied in attending meetings of committees, the New School Reformed Presbyterian Synod, and the United Presbyterian General Assembly. The visitation at these gatherings I find helpful in making the acquaintance of friends, arranging for meetings, and securing new readers for our paper.

Leaving Chicago on Wednesday evening after my pleasant visit at the old home in Wheaton I found myself in Hamilton, Ohio, in time for breakfast. A few calls were made on friends in that city before going to Millville some four miles in the country. This was the home of our brother of precious memory, Peter Minton. It has been eight years since he passed from the scenes of earth, but the prints of his righteous living and benevolence remain to bless those who come after. My home while here was with a son Harvey, and his respected wife. We became acquainted as students at Wheaton College many years ago. To their home have come six bright children, the oldest daughter being about the age of the mother when she came to Wheaton College. How the years roll by!

A lecture was arranged and everything possible was done for my personal comfort during the few days I remained. There was a fair attendance of the people at the lecture given Saturday evening. It was hoped that arrangements could be made for me to preach on Sabbath, but owing to special meetings this did not seem practical. I responded to an invitation to participate in the Sabbath morning service in the Presbyterian church. There were many evidences that my lecture had done good. After planting a few *Cynosures* I left with feelings of gratitude to God and the kind friends I was priviledged again to meet. Harvey is a reader of the *Cynosure* and will follow his sainted father in bearing testimony against the lodge system.

The next stop was Cedarville. This town appeared to be full of anti-secrecy preachers. The committee of missions for the United Presbyterian church and the synod of the New School Reformed Presbyterians were in session. The interest of the later body centered in the new college that has been erected at this place during the year. It was remarked that they seemed to have taken on new life since the erection of this building. A debt of about $1,700 was paid by those attending synod, and the college was dedicated free of debt.

Our friends were glad to hear from Bro. Williams, the Pacific agent, who is making a tour through Ohio at present. His earnest, clear presentation of the truth as opposed to the lodge error, can not fail to carry conviction. I was glad to be among those who heard him in the hall at Cedarville last evening. The resegnation of Rev. T. C. Sproul as pastor of the Covenanter church at Cedarville, is calling forth many expressions of regret. He is a faithful pastor and a thorough reformer.

There is much enthusiasm manifest in the meeting of the U. P. assembly. It had been my plan to have gone on to Columbus this eve, but owing to the fact that an appeal of much importance to the church and to reform is to be discussed in the morning, I have decided to remain a little. Rev. Frazier of the Oregon synod charges Rev. Johnston of the same synod with violating the rules of the church, in the singing of hymns, in administering communion to persons not connected with the church, in retaining a member of the Masonic lodge in the church and other irregularities. Rev. Frazier has presented his case. The presbytery and synod will present theirs in the morning, and a lively discussion is expected.

I was sorry to note that the permanent committee on reforms made no reference to the greatest reform in their report. The temperance question, the Sabbath, marriage and divorce, the secular newspaper and the National Reform were mentioned, but for some reason this committee seemed to have forgotten that there was a reform in the country that was striking at the evil that stands behind and supports all other evils. Do away with false worship and you have every reform to be desired. The secret lodge system represents the false worships in the earth. Never will the other reforms purposed be effected until these infidel schools are abolished.

A member of the special committee on reforms assures me that their committee will not be so forgetful, but will present the facts as they may be able regarding the evil effects of the secret lodge. Space does not permit personal mention further.

Church courts of the Covenanters, Brethren and Lutheran churches are meeting near here. I much desire to look in on these bodies as they bear faithful testimony against the lodge.

W. B. STODDARD.

REV. P. B. WILLIAMS IN MICHIGAN AND OHIO

A FAILURE WHICH PROVED A SUCCESS.

NEW CONCORD, O., May 27, 1896.

EDITOR CYNOSURE:—In consulting the railway guide, I found that I could not get to Fowlerville, Mich., till 7:58 P. M., and wired the fact to Bro. Geo. W. Barnhouse, and asked "shall I come?" The appointment being six miles in the country, he knew it would be impossible to hold the people until I could reach them. The operator told him that he need not wire me. I would not come unless he did.

But, on I came, and found that at Delray, a suburb of Detroit, I could head off the train and reach Fowlerville at 2:58, which I did. In the meantime Bro. Barnhouse was doing his best to notify the people that I could not come. I hired a man to take me to his place with all speed. If I had been a real brother whom he had not seen for twenty-five years he could not have manifested more delight. He hitched up to his cart, and started to notify the people to come out to the church, and to his glad surprise he found that the school teacher had forgotten to announce that I would not come.

Bro. Barnhouse secured me one of the finest congregations I have addressed at a country place. The large church was comfortably filled,

and there were some outside listening. The people greatly appreciated my address. Rev. Cunningham, of Michigan Conference of the U. B. church, was present to give sanction to what I said.

They met all the expenses of the trip without a murmer. I wish to add that Bro. George Barnhouse deserves special credit for his interest in the work. He told me himself, that when he united with the U. B. church it was with the understanding that he might some day want to leave it and join the Masons which he then thought of doing. He secured a few books and read up on the subject and there was never a man more thoroughly spoiled for a secretist. He is a success in getting up anti-secrecy lectures.

The next morning he brought me to the train, which left Fowlerville at 9:38. I arrived at Cambridge at ten o'clock P. M., too late for the Saturday night appointment at Senecaville, ten miles distant. This impossibility I had learned two days before and wired Rev. E. Thompson to change the appointment to three o'clock Sabbath, which he did. I hired a man to drive me out to Senecaville that night, to get there before the Sabbath, as I never ride on the Sabbath when I can possibly avoid it.

I spoke at Senecaville in the morning to a good audience in the Wesleyan Methodist church, Rev. W. C. Boardman, pastor. He is a young graduate of their seminary in New York, and is a young minister of promise. I lectured at 3:30 P. M. on account of memorial services at 2 P. M. We had a good audience. The lodgemen were out en masse. If ever men of the world got stirred it was here. They did not know what to do with themselves. They gathered in groups on the streets and put in the rest of the afternoon discussing the subject.

They were ill at ease. They were out again at night to get another dose. I preached, but put in at least one-half of the time with the lodge evil. These services were a success for moral reform. Quite a number of ministers were present; besides Revs. Thompson and Boardman of the Wesleyans, there was Rev. Athey of the U. B.'s and Lowery of the Cumberland Presbyterian church. The M. E. and Lutheran pastors were also out.

I found an excellent home here with Brother Kaho. He is one of the county commissioners, and informed me that for six years the three commissioners were all anti-lodge men, members of the Wesleyan, United Presbyterian and Friends churches. At the last election they broke the record and got a Mason on the board. Bro. Kaho is nominated again for re-election. He is a good man.

The next morning Bro. Boardman drove me to New Concord, where I spoke to a good audience in the R. P. church, Rev. J. M. Faris pastor. He is an all-round reformer. This is a good little town. The Muskingum College of the U. P. church is just closing a most successful term. I am told that quite a number of the students came from New Wilmington in Pennsylvania, because of the secrecy question. After they had paid their tuition at the other college and found they could not endure the secrecy influence they came here and paid their tuition again. Such young ladies and gentleman will furnish material for this world's heros and heroines, and I should not be surprised to find after the toils of life are over that they furnish material for angels above. Bro. and sister Faris and Bro. and sister Wilson entertained us here. At New Concord we met Dr. Paul, pastor of the First U. P. church, who is a cousin to our Dr. H. F. Wallace, of Portland, Ore. The pastor of the Second U. P. church was present. He is a grand reformer. We also met here Prof. Paden, brother of Rev. W. C. Paden. He and his wife are nobly contending for right against wrong.

The ladies gave me some cheering when I answered the question, "Why I am opposed to Odd-fellowship?" I said: "For the same reason that I am neither a Republican, Democrat or Populist. They do not acknowledge the rights of my wife, but, because the Prohibition party does, I am with them. There is certainly a strong prohibition sentiment at New Concord. Here I met Father Harper, the father of Prof. Harper of Chicago.

They all gave testimony of great pleasure at hearing me speak. They have an Odd-fellow's lodge here on the first floor, a thing for which they had to secure a special dispensation from the Grand Lodge. I should think a lodge would feel itself an intrusion in such a town as New Concord. If anything is a nuisance to human beings a lodge in such a town is certainly one.

P. B. WILLIAMS.

CORRESPONDENCE.

FROM LAWYER TICHENOR.

WAUKESHA, Wis., May 26, 1896.

EDITOR CYNOSURE:—Your last *Cynosure* seems to excel in rich articles. I have been interested in Elder Barlow's exposition of the times of Morgan. I was born in 1820, and my early memories are revived by these articles. My father was a strong Anti-mason, and he, I think, was the first man that bought Morgan's book in our town of Amsterdam, N. Y. He used to tell some funny stories about the times. I will relate one:

A man by the name of Bush, had just joined the Masons. He was a shoemaker, and about twenty others worked in the same room. When the first degrees came out, they all got together to hear them read. As soon as they were read, this man Bush exclaimed: "There I knew the devilish thing would come out as soon as I paid for it." You may imagine the uproar.

Some twenty-five or thirty years ago I was talking with a man named Dr. Barret on this subject. He told me when a young man, he helped to rescue Miller from the hands of the Masons. There was great excitement in those days. I am a true believer in the whole of God's written Word. The Revelations contain as one of your late correspondents has shown a reference to the United States. I would go on to the 12th chapter and ask, could there be a more accurate description of what is going on in Milwaukee and other cities to-day, than that given in the latter part of the 13th chapter? None are allowed to buy or sell except those that have the mark of the beast and his image. Let him that readeth understand. Prophecy is being rapidly fulfilled.

Bleeding Kansas brings home freshly to my mind all those scenes in the anti-slavery struggle, because our house was a depot on the underground railroad. We know how to sympathize with "Bleeding Kansas." I could fill pages with memories, but I will stop. ORSON TICHENOR.

TEMPEST IN A TEA-POT.

SCHUYLERS LAKE, N. Y., May 26, 1896.

EDITOR CYNOSURE:—It is never pleasant to contemplate the mirror of truth. This will perhaps explain the excitement that attended the perusal of the article, "A Lodge and Rum-ruled Town," in the *Cynosure* of Feb. 27, in which was narrated the successful revival a year ago in Schuylers Lake, N. Y., and the still more successful attack of lodge and other opponents upon the revivalists to paralyze or divert the results.

The article was read in stores and hotels and discussed with bitter denunciation, silent approval or disinterested amusement according to the bent of individuals. It became the general theme of conversation in families and among neighbors. Much anger was excited, but mainly among Universalists and Freemasons who thought themselves particularly assailed. They made common cause and threatened a joint reply which, however, has not materialized. Although the matter was presented in a new light it met the approval of many whose acknowledgement is only restrained by fear of secret combinations.

The present and oft-elected master of the Masonic lodge was angered beyond measure, and notified the writer that he would withhold deal and support in the future because of attacks upon himself. As an explanation he said that he was interested in Masonry and was trying to build it up in his village while the writer was trying to pull it down. He denounced past, and defied future publications but a moment later his rage was increased tenfold on recollection of his querulousness and the possibility of being reported.

There was nothing in the previous article to connect him with the matter and nothing elsewhere to suggest it but the consciousness of having advocated Universalist doctrines and cited himself and another Mason as proof of the superior respectability of Universalists in comparison with Methodists and Baptists, although neither are members of that or any other church and antagonize, discredit and usurp all with lodge deism and pagan ceremonies.

When the light of day is let into the den, serpents rise in their wrath to threaten with the stings of death, boycotte, social ostracism, tongue-splitting, heart-rendering, bowel-burning persecution, asylums and other Masonic penalties. A STAR.

PRESIDENT BLANCHARD AT IRETON, IOWA.

IRETON, Iowa, May 26, 1896.

EDITOR CYNOSURE:—The people of Ireton and vicinity were highly favored recently by having Pres. C. A. Blanchard of Wheaton College speak to them upon the evils of the lodge. He lectured Saturday night, May 23d, in the United Presbyterian church, and also occupied the pulpit Sabbath morning and evening.

The Masons sent in a request to the pastor of the church for reserved seats, as they wished to attend in a body and hear Pres. Blanchard; their request being granted the audience had many Masons and Odd-fellows present to listen to the address. As is his custom, he gave the audience the privilege of asking questions and correcting him if they thought he made statements which were not true. One or two order men undertook to enlighten the lecturer, but he seemed to come 500 miles to impart, instead of receive, instruction, so Bro. Blanchard proved a very dull scholar. Some of the order men had the audacity to tell him that he didn't know anything about secret societies.

Sabbath morning he gave us a grand sermon on "What must I do to be saved?" In the evening he spoke to a large and attentive audience upon the religion of Freemasonry and Odd-fellowship, especially that of Freemasonry. In his sermon he showed how that which is valuable is what men counterfeit, and that as wisdom, or true religion is the most valuable thing in the world, we find many counterfeits of it among men. He then went on and showed the false religion of Masonry, that it was a pagan religion with no Christ in its worship and prayers, and yet such good work had been done by Satan and his servants that many honest, conscientious men had accepted the false instead of the true, that the prayers, hymns and ceremonies of the order, to many men were equal to, or superior to, the services of God's house.

He urged his auditors to do what they could to save our nation, founded by godly men, from the ruinous effects of pagan worship which is threatening the life of the church and nation. Strange that any one, much more a Christian, could listen to such a message and warning from God, and not vow eternal warfare against such an enemy of God and man, yet with eyes some will not see and with ears some will not hear, and they went away from the message of truth, saying: "Great is Diana of the Ephesians." Eph. 5:11,12. C. C. P.

LETTERS TO THE ANNUAL MEETING.

H. CURTIS, LOS ANGELES, CAL.—I am sorry I could not be at the Annual Meeting, for I am very feeble and scarcely able to write. The *Cynosure* comes regularly and is a welcome visitor.

HATTIE E. POWERS, WASHINGTON, D. C.—The hallelujah day has come. I am pressed in the spirit to speak, to do, and to dare, for my increasing, undying love for the work, which makes me see wherein it might be advanced.

We planted this Danger Signal here with nothing to look forward to on the human side, but the loan of $10 per month. To-day we are better fed and better stocked, sweetly led, and out of debt. The best class of people are inquiring; the fruitage is good and inspiring. With a hearty God bless you, the N. C. A. and the Annual Meeting, we are yours for the conversion of the secret saloon.

M. L. WORCESTER, KINGSTON, ILL.—As the strong probabilities are that I shall fail to see the dear Christian workers with Christ, on the 13th and 14th as I designed, I do praise God for the blessings of the past, and pray that there may be a general turnout from all parts, and a zeal inspired such as will cause the speedy down-

fall of this great tower of Babel, and such a dispersing of the army of the secret empire as is recorded in Joshua 11:4, and in Judges 7:12, and Sam. 12:5. This last text shows the condition of the church when led by selfish party interests, instead of by the Lord Jesus. May God grant that the unity of the spirit of Christ in the bond of perfectness may pervade this all important gathering. Yours washed in the blood of Jesus.

Rev. Cyrus Smith, De Kalb, Iowa.—On account of uncontrolable circumstances I have done but little in the anti-secret reform. I have charge of a mission here and it is uphill business to stem the flood of worldly compromising with the lodge. The desease is contageous and one small church surrounded by the leprosy, needs a good strong lecturer, like Bro. Williams or the Stoddards to turn the tide. But we are too poor to pay a lecturer. We have a good Leader who has never lost a battle, our trust is in him.

I shall do what I can for the *Cynosure*. I hope the Annual Meeting in Chicago and the meetings elsewhere will be very successful. The N. C. A. has my full and warmest sympathy in its work of unifying Christians, on a subject that by the grace of God will save the church from becoming a total spiritual wreck. Yours for Christ.

S. S. Palmer, Buffalo, N. Y.—While you gather to consider questions of vital importance to the nation, and to Christ's kingdom let me bid you God speed. My heart rejoices greatly as the time hastens on for the kingdoms of darkness to fall. No agency so mighty in this battle against truth and righteousness in this our day, as the secret agency of the Masonic system. Concentrate your fire, and let the battle be fiercest where the foe is strongest.

When Masonry falls, secrecy will disappear like the dew of the morning. There is not a secret order in the land that does not bear unmistakable footprints and earmarks of this gigantic system of fraud and corruption, Freemasonry. I believe the *Cynosure* is now on the right track. Let all your attention be turned to this giant system. Let the calcium light of truth, the million candle power of public discussion, pierce the midnight darkness in which we are still groping as a nation on this subject, and with faith in God and the power of prayer our cause must triumph.

"The day is coming, and draweth nigh. Its glory now lights up the sky," my spirit will be with you, though the body be hundreds of miles away. One thing prevents my meeting with you. All seceding Masons know well, I think, what that is—the lack of money. But faith in God, brethren, cannot be purchased with silver and gold, and while he gives that in glorious measure, I am content to send you a God bless you, with my earnest prayers. Shout your loudest hallelujahs and the walls shall crumble like Jericho's.

Rev. L. N. Stratton, D. D., Pecatonica, Ill.—The typical courtesy of your General Secretary, Rev. W. I. Phillips, inviting me again to attend your Annual Meeting, was greatfully received. For some time I had the hope of attending, but several recent absences, attending our local association, and two journeys into distant counties, and being engaged for the State meeting of the Congregational Association at Aurora next week, and at an ordination at Belvidere the week following, seemed to make it important that I should remain at my post this week.

I can not let this opportunity pass without expressing my great interest in the great cause in which you are called together this week. The underlying principles of open-handed dealing as against secret combinations, and of Christ's pure worship in contradistinction to the mixed worships of the lodge, are so clear to me, that their simple statement is an overwhelming argument against the entire lodge system.

Though our methods and manners are sometimes at fault because we can have so little patience with people who are as blind in heart and reason as they are in induction, I must say at the same time, that there is not known to me to-day one working, earnest, spiritual minister of the Gospel, who is living in communion with God, and whose heart wells up for the salvation of the souls of his people, and yearns like a dying man for dying men, but deeply deplores the advancing influence of the lodge system. There is a marked unrest among men of piety and prayer everywhere, who are witnessing, as never before, the encroachments of lodges and clubs against the direct work of the church.

Lodges and clubs come into rivalry with the Christian church. Daily the church is lowered to the level of the lodge by men who belong to both. Daily men are placing church and lodge in cruel comparison, and always seek to do so to the demoniacal derision and disadvantage of the church. Yes, "the church which Jesus Christ purchased with his own blood." But who among them cares for the blood shed by Jesus Christ, or what he shed it for? Not one of those who are devoted to the lodge, and who have had their eyes opened fully by the eternal spirit; for these two states can not exist in the same person at one and the same time.

Rev. Wm. Beers, Petoskey, Mich.—I regret very much that I cannot attend the Annual Meeting. But we are asking the Lord to pour out his spirit upon the meeting. I am very much pleased with the program as it appears in the *Cynosure*. I feel sure it will be one of the best meetings ever held in the city. We must aim to reach the people who are under the lodge influence. Too often our time is spent in talking to those who think as we do. There are many good men in the lodge who will leave it when they are made to see the evil there is in it.

In my opinion the strength of the lodge is the influence the churches and pulpits are giving it either by silence or praise. If we would give the anti-secret reform a mighty increase of strength and power for permanent good, let us put the *Cynosure* in the hands of every minister of the land. Let the pulpits take a right attitude on this great and important reform and the victory will soon be won. Therefore, I think no means under the blessing of the Holy Ghost will accomplish so soon the end for which we are working, as to place the *Christian Cynosure* in every minister's study. I am ready to do what I can to help double the circulation of the *Cynosure*.

We have a population of about 4,000 in Petoskey; with twelve churches and twenty-six lodges. I am alone in the fight—did I say alone, no. God is with me, and through his blessing we are taking some noble men from the lodge. I say some things at least twice a month from the pulpit on the secrecy question. But personal work for a resident pastor will accomplish the most good. I am in this way working with two noble Christian men. One of them is a prominent citizen and a leading member of the Presbyterian church, and a Mason, Knight of Pythias, etc., etc. He said to me not long since, "The more I know about Jesus the less I think of my lodges, and the more sure I am that I must get out of them, every one of them." Pray for these men. Their immortal souls are being weighed in the balance. Will they finally be found wanting?

Our little church is growing nicely, though we have to meet opposition. Every member of course is anti-secret, and I think all are Prohibitionists. We ask your earnest prayers that our faith may not fail, and that we may save many from the lodge. May the Holy Ghost baptize the Annual Meeting with power.

TALKS TO YOUNG PEOPLE.

BY PROF. D. A. STRAW.

RIGHT IN THE WRONG PLACE.

I have heard it said that weeds are all good plants out of place; that dirt is good soil in the wrong position. White linen may be soiled with the cleanest of broth; and even caramels are properly called dirt when they are distributed in a mottled cloud around the mouth of a bright little girl,—a sort of landscape or skyscape on her face.

A nuisance may be a very necessary and reputable thing, in the wrong place. I once knew a dog that was a nuisance. It was not because he was yellow or because he was too large. He was neither yellow nor large. He had many good points; good ears, good eyes, good nose, good size and good color for aught I know; but he was nearly always in the wrong place, in fierce and active attitude just after people's heels on the sidewalk. He was not dangerous; he was too little for that. A man would be ashamed to stop and parley with him or make war upon him. But at the same time a man would prefer to have him two feet under ground. His bark was a good enough bark, but I think the neighbors all agreed as to its usefulness in the middle of the night. The bark was out of time, and its owner was out of place, and yet his owner seemed to love the nuisance.

Boils are good things when one needs them, but I never heard of one that did not seem to be out of place. Mosquitoes are found to be helpful in curing rheumatism, but they never seem to understand who has the rheumatism that they were sent to cure. They always applied their cure to the wrong man in my experience.

A balky horse has a good idea, if he only had better judgment as to when to work it,—when to stand still. A kicking cow would be a fine investment if she would only apply her churn-dasher movement at the time and place to utilize it. But by commencing it when the pail is nearly filled and before the cream has risen is always bad for her reputation.

Tramps are a very patient and progressive class of men. They endure a great many cool nights and cooler looks. If their fortitude and perseverance were only applied where the world needed it, what heroes they would be! There would soon be tramp monuments erected in every great city. Poets would sing to the tattered and travel-stained heroes who sacrificed home, friends, fortune, time and reputation for the welfare of humanity. But all their noble qualities are devoted to the burdensome business of back-door beggary.

Children that spend their time on the streets remind me of weeds. A pure clean soul is very easily soiled,—clouded with morbid thoughts, daubed with bawdy thoughts. Again, there are young people as well as older ones who are ready to help when the work is done, very brave when there is no danger, eager to run when the errand is done by some one else, willing to expose the wrong when it is too late to mend it. Some folks are like boils, pretty good people, but as sure as you have anything to do with them you will suffer for it. Others are like mosquitoes, friendly, solicitous, willing to sing or to hang around and wait, but only that they may bleed you. How many boys and other folks put all their good strong wills into being balky! And how many are as provokingly stirring as a kicking cow! What good reformers tramps would make if their single eye could only be turned that way! They would cover the country with *Cynosure* truths in a single season if you could only engage their willing feet. Oh, for such devoted men as missionaries. They only need a good creed.

Wheaton College, Ill.

MASTER MASON'S RENUNCIATION.

State of Massachusetts, } ss.
County of Suffolk, }

E. T. McIntire, of the city of Boston, county of Suffolk, and State of Massachusetts, being duly sworn, doth depose and say, that he has taken the degree of a Master Mason and was a Master Mason, that he knows the oath of a Master Mason; that he has read the foregoing oath as printed on the reverse of this sheet, and that it is substantially identical with the oath administered to this affiant when he became a Master Mason, and substantially identical with the oath of a Master Mason as this affiant saw and heard it administered to many others who were made Master Masons in the presence of this affiant while he was a Master Mason.

Affiant further says on oath that he distinctly remembers that the oath of a Master Mason as it was administered to him and as he saw and heard it administered to others contained the covenant: "Further, that I will keep a worthy brother Master Mason's secret inviolate, when communicated to me, and received by me as such, murder and treason excepted."

And further this deponent says not.

Ezra T. McIntire.

Subscribed and sworn to before me this 25th day of September, A. D. 1895.

[Seal.] G. Howe Davis, *Notary Public.*

[The Master Mason's oath, to which reference is made in the above affidavit, we publish on the opposite page.—Ed.]

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HOW TO CARE FOR THE EARS.

Mothers Should Begin Early to Train These Features.

The care of the ears should begin in babyhood, a well formed ear often being ruined then from lack of attention. A nurse should be most careful to see that when a baby is asleep the ear it lies on is quite flat and not crumpled in any way. If the ears stand out unduly from the head, they should be tied back by means of a broad ribbon, which must be worn at night.

In washing the ears they should never be allowed to be turned over toward the cheek to be washed, but washed carefully from the front to the neck. A neglect of this caution is a fruitful source of outstanding ears in children.

A well soaped wet corner of a towel should be used, and where the folds of the ear are difficult to cleanse properly by this means a blunted ivory instrument should be inserted into the towel and used as well. It is specially needful to daily remove the wax at the entrance of the ear, or it will harden and become most unsightly.

This wax must never be removed by a sharp instrument, or the delicate membrane inside the ears will be injured, and inflammation may ensue, which might eventually cause deafness. If the ears are irritated, gently rub them with the fingers. Do not allow anything else to be used. Warm water is better to use to wash them with than cold and unscented soap is preferable to scented.

If the wax becomes very hard, it can be easily softened by pouring in a few drops of tepid olive oil at night, then plug the ear with cotton wool and sleep with that ear uppermost. In the morning gently syringe it out with soap and warm water, using an ear syringe for the purpose. If you cannot get pure olive oil, warmed glycerin will answer the purpose equally well.

How to Relieve a Sensitive Stomach.

A nutritive as well as a soothing application to sensitive mucuous membranes is gum acacia and lemon juice. Get the powdered gum and dissolve enough in a glass of hot water to make a sirupy liquid and then squeeze into it lemon juice enough to get a smart acid taste, the sharp edge of which may be taken off with a little sugar, and then have the patient sip it at frequent intervals. This will often prove a refreshing drink in fevers and serve as a supportive to patients who can take no solid food.

How to Mark Piano Pads.

Piano pads are long enough and broad enough to completely cover the keyboard, and are of silk or velvet lined with thin silk and bound with a heavy cord. A few bars of a favorite song are either embroidered or painted across the top.

How to Utilize Cold Fish.

A simple but delicious way to use up remnants of white fish of any kind is thus: Free the fish of skin and bone and with a fork break it into pieces and season with salt and pepper. Make a sauce by boiling a pint of milk with an onion cut in quarters. When the milk boils, remove the onion and add a tablespoonful of butter and one of flour that have been beaten to a cream. Stir until smooth and season with salt and cayenne pepper. Line a deep earthen pie plate with a thin layer of mashed potato and put the fish in the dish. Pour the sauce over the fish and cover with crumbs and butter. Bake in a moderate oven 20 minutes.

MASTER MASON'S OATH.

THIRD DEGREE.

I, ——, of my own free will and accord, in the presence of Almighty God and this worshipful lodge, erected to him and dedicated to the holy Saint Johns, do hereby and hereon (Master places his hand on candidate's hands, on the Bible,) most solemnly and sincerely promise and swear, that I will always hail, ever conceal and never reveal any of the secret arts, parts, or points of the Master Mason's degree to any person or persons whomsoever, except it be to a true and lawful brother of this degree, or in a regular constituted lodge of Master Masons, nor unto him nor them, until by strict trial, due examination, or legal information, I shall have found him or them as lawfully entitled to the same as I am myself.

I further promise and swear, that I will stand to and abide by all the laws rules and regulations of the Master Mason's degree, and of the lodge of which I shall be a member, as far as the same shall come to my knowledge; and that I will ever maintain and support the constitution, laws and edicts of the Grand Lodge under which the same shall be held.

Further, that I will answer and obey all due signs and summonses sent to me from a Master Mason's lodge, or given me by a brother of this degree, if within the length of my cable-tow.

Further, that I will aid and assist all poor, destitute, worthy Master Masons, their widows and orphans, knowing them to be such, as far as their necessities may require, and my ability permit, without material injury to myself or family.

Further, that I will keep a worthy brother Master Mason's secret inviolate, when communicated to and received by me as such, murder and treason excepted.

Further, that I will not aid nor be present at the initiation, passing or raising of a woman, an old man in dotage, a young man in his nonage, an atheist, a madman, nor a fool, knowing them to be such.

Further, that I will not sit in a lodge of clandestine Masons, nor converse upon the subject of Masonry with a clandestine Mason, nor with one who has been expelled or suspended from a lodge, while under that sentence, knowing him or them to be such.

Further, that I will not cheat, wrong nor defraud a Master Mason's lodge, nor a brother of this degree knowingly, nor supplant him in any of his laudable undertakings, but will give him due and timely notice, that he may ward off approaching danger.

Further, that I will not knowingly strike a brother Master Mason, nor otherwise do him personal violence in anger, except in the necessary defense of myself, family, or property.

Further, that I will not have illicit carnal intercourse with a Master Mason's wife, his mother, sister, or daughter, nor suffer the same to be done by others, if in my power to prevent.

Further, that I will not give the grand Masonic word in any other manner or form than that in which I shall receive it, and then in low breath.

Further, that I will not give the Grand Hailing Sign of Distress, except in circumstances of the most imminent danger, in a just and legal lodge, or for the purpose of instruction; and if ever I should see or hear it given by a worthy brother in distress, I will fly to his relief if there is a greater probability of saving his life than of losing my own.

All this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution to perform the same, without any hesitation, mental reservation, or secret evasion of mind whatever, binding myself under no less a penalty than that of having my body severed in twain, my bowels taken from thence and burned to ashes, the ashes scattered to the four winds of heaven, that no more remembrance might be had of so vile a wretch as I should be, should I ever knowingly violate this, my Master Mason's obligation. So help me God and keep me steadfast in the due performance of the same.

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19. Freemasonry a Christ-excluding Religion.
22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
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The Christian Cynosure.

REV. M. A. GAULT, - - - EDITOR.
WM. I. PHILLIPS, - - - PUBLISHER.

CHICAGO, THURSDAY, JUNE 4, 1896.

TO THE "CHRISTIAN WITNESS" READERS.

We are glad here to extend our most cordial greeting to the many readers of the *Christian Witness*, that faithful herald of reform published for sixteen years at New Market, N. H.

The editor and publisher, Bro. S. C. Kimball, who has for many years been our co-laborer in every Christian reform, has decided to discontinue the publication of the *Christian Witness*, and his sympathy with the *Christian Cynosure* in its conflict with the secret empire is such, that he has turned over to us his subscription list and good will so that all the *Witness* subscribers will now receive the *Cynosure* until their term of subscription expires.

We do regret that such a noble standard as the *Christian Witness* will no longer be maintained in New England, but we appreciate the cordial relations which that paper has always maintained with the *Cynosure* and which has induced Bro. Kimball to choose it to take the place of the *Witness* in the hearts of its readers. We shall endeavor to faithfully discharge this trust and fight the *Witness* battle along the same line. We sincerely hope to give such satisfaction to its former readers that they will not feel the bereavement, but find in the *Cynosure* a true friend that will fill the place in their interest so long filled by the old familiar *Christian Witness*. We resume in this *Cynosure*, and will continue the life sketches of Bro. Kimball from his own pen and so long an interesting feature of that paper.

HOW MANY TEMPLE CHURCHES.

Really, just how many Tremont Temple churches have there been? Why does every list of Tremont Temple pastors include Dr. Colver of the old church? Did the new Tremont Temple church adopt a new church covenant or new articles of faith? Are the church records broken or continuous?

Did the Boston Baptist Association or the Massachusetts Baptist State Convention enter minutes in its records, to indicate that Tremont Temple church disappeared, and that a new one came into existence? Was the usual council called, and did the minutes of this council treat the present church as a new one, formed by the disappearance of both the old ones? Did two churches disappear, and a new one start in the way in which a strictly new church begins; or did one old church come into another old one, which then slightly altered its name in recognition of the accession?

There is no attempt here to answer these questions, but some one ought to be able to answer them, and a clear answer would be desirable and would be welcomed to these columns.

THE DESTROYING CYCLONE.

This year so far, has been unprecidented in the destruction of life and property by fearful cyclones; "Behold a whirlwind of the Lord is gone forth in fury, even a grevious whirlwind; it shall fall grievously upon the head of the wicked." Jer. 23: 19.

No month in the history of our country has been so marked by these destroying judgments as the month just ended. In May 1883, more than a dozen cyclones swept the Mississippi Valley. One in Southern Illinois that year destroyed more than fifty lives. But far more disastrous cyclones have visited us this year. The record of killed for the twelve first days of the past month was 230, and 437 injured.

The daily papers now estimate the killed in the cyclone last Wednesday evening in St. Louis and East St. Louis at 300, and the destruction of property at $40,000,000. Strong men were dashed to death without a moments warning. Fond mothers with infants clasped to their bosoms were hurled into eternity, their shrieks for mercy being drowned in the roar of the relentless storm. Little children with infant prayers upon their lips were mocked by the fury of the blast and their mangled bodies made the sport of the elements.

The range of these cyclones was wide. Ten States and one Territory figure in the catalogue of horrors: West Virginia, Nebraska, Kansas, Oklahoma, Texas, Pennsylvania, Kentucky. Iowa, Missouri, Illinois and Michigan. West Virginia suffered only slightly. Nebraska had three visitations of the kind, Kansas nine, Oklahoma one, Texas six, but all the same day. Next to St. Louis and East St. Louis the greatest sufferer was Sherman, Texas. It was on the 15th of the month that 85 of its people were killed and 140 injured.

May 25th was a day of cyclones for Iowa and Michigan. More than 85 were killed on that date. None who believe in God and in his providential government can fail to see that these storms are permitted by God as a penalty for our sins as individuals, as churches and as a nation. And as in the times of Pharoah, we must expect these judgments to come sharper and heavier until we own and obey God's authority and law. God is saying by these judgments as he said to the Egyptians, Let my people go!

Yet in spite of these Divine visitations we are through national legislation riveting the fetters more firmly upon the victims of strong drink and upon the poor wage earners and lodge victims. The nation too is, by its disregard of the Sabbath, robbing millions of the Sabbath rest.

THE A. P. A. SCORCHED.

The Nashville, Tenn., *Daily Sun* of the 25th publishes an excellent commencement sermon by Dr. J. B. Hawthorne to the young ladies of Boscobel College, Sabbath evening, May 24. The First Baptist church was crowded and all the aisles were filled with chairs, while many were compelled to stand during the sermon. The subject of the discourse was "A Typical Christian Woman," and his text was "This woman was full of good works and alms deeds." Acts 9: 36.

Speaking of what should be done for benighted Pagans he said: "What a renewal of the life of William Carey was witnessed in the recent 'Centennial of the beginning of modern missions.' From 10,000 pulpits earnest men told in burning words of what that hero did and suffered to lift the Christian world to his conception of what the church could do and ought to do for the benighted and perishing Pagans.

"During the last half century but little has been said of the old Bedford Baptist who went to jail because he would not submit to governmental interference with his performance of the functions of the Christian ministry. But now, that men are banding together all over this country in secret oath-bound organzations to decitizenize people for their religious faith and practices, the pulpit and the press will everywhere revive the memories of that dauntless martyr, and the power of John Bunyan's name and example will be invoked by every true lover of religious freedom. The dead hero will live again, not in the flesh, but in the memories and hearts of a liberty-loving people."

TEMPLE ECHOES.

A prominent Baptist pastor writes us as follows in reference to the Tremont Temple agitation:

It is encouraging to see that the work done on the Tremont Temple case has been effective enough to be replied to in the dedication sermon. This sermon was preached twice in the same day by Dr. Lorimer in the main audience room, and read once in an overflow meeting by his assistant pastor. It was also printed in full by the *Watchman*, which is issued from the same building, and is almost the chief organ of the denomination.

While Dr. Lorimer avoids mentioning Freemasonry by name, or alluding directly to Rev. James P. Stoddard or the *Christian Cynosure*, he constructs a plea that applies to the propriety of accepting the pulpit from the distiller's Masonic commandery. He also argues with the same avoidance of specific mention, that the present church is not identical with the Tremont Temple church, of which it is in some way a continuation; therefore the Anti-masonic law of Tremont Temple church has ceased to be in force. If that is the case the law concerning the liquor business has also expired. By analogy it could be argued that Lawrence would be eligible to membership so far as his business is concerned. The rule debarred three classes naturally and historically affiliated: slaveholders, rumsellers and Freemasons. Dr. Lorimer claims that the church dissolved and that thus the rule expired.

The fact that he felt it necessary to treat these points in the dedicatory sermon is itself a partial reward for the labor that has been bestowed on this sad case. May the Lord still bless it to the permanent good of his cause and his own people, and to the glory of his own great name.

TO ALL MINISTERS OF THE MANIFOLD GOSPEL OF CHRIST.

The National Christian Citizenship League, representing all denominations of Christians, appeals for the fourth time to the pulpit for a broad-side of sermons on the great theme of Christian Citizenship as related to the salvation of our country and the coming of the kingdom. We are devoutly grateful for the very general response to previous appeals, and recognize a rapidly changing public sentiment as resulting therefrom.

In these eventful days, both good and evil are working with mighty leverage. The evil forces are aggressive, powerful and insolent, but the battle is the Lord's, and the people of God have but to unite against his enemies to insure their defeat. The conflict is inevitable.

The particular need of the present hour is a fuller recognition of the kingship of Jesus Christ and of the fact that the truths taught by him are the only cure for present-day evils. We demand the application of the principles of the Gospel to all policies, platforms and parties; to all questions of municipal government and reform; to all social and industrial problems; to everything which affects man's relations to his fellows, as well as to his God. The pulpit is naturally the most powerful agency in bringing about this result.

We, therefore, ask for 100,000 sermons on Sabbath, immediately preceding or following our national holiday, and that, as far as possible, such sermons be given wider currency through the public press.

This appeal is heartily endorsed by the pastors of our Advisory Board and, as in the past, we offer to send fresh and helpful literature bearing on the topic to all applicants. Address: The National Christian Citizenship League, 153 La-Salle St., Chicago.

A STRIKING PROPHECY.

Wendell Phillips seemed at times to be gifted with the spirit of prophecy. He said in 1871, "The great question of the future is money against legislation. My friends you and I shall be in our graves long before that battle is ended; and unless our children have more patience and courage than saved this country from slavery republican institutions will go down before moneyed corporations. Rich men die, but banks are immortal, and railroad corporations never have any disease. In the long run with legislatures they are sure to win."

SOLDIERS MEMMORIAL DAY.

Last Saturday was Decoration Day. Thousands of people gathered in the afternoon along Michigan Ave. to see the parade. About three o'clock when it had been announced to start heavy clouds began to pour down rain which delayed the procession over an hour. Then the sun came out clear and for more than an hour such a military display as Chicago has seldom seen poured along Michigan Ave.

There were regiments in the finest uniform and marching in the best military order mounted and on foot. There were the regular troops from Fort Sheridan; imposing companies of artilery, as well as all sorts of uniformed civic societies. But what aroused the enthusiasm of the vast crowds that lined both sides of the street was the vetrans of the late war, the men who had stood the shock of many battles and carried the flag through to victory during the four crucial years of the civil war.

The man had little of the spirit of true patriotism who could see these men march, many of their heads now whitened with the frosts of years,

and some of them maimed and scarred, and not feel a heart thrill at the sight. The nation never can fully repay these men who risked their lives to save the republic in its hour of peril.

PERSONAL MENTION.

—Rev. H. T. Jackson of the U. P. church, Mt. Ayer, Iowa, called at this office last week on his way to the Xenia Assembly.

—Rev. W. R. Bonham gave an addresss on Masonry at Cowden, Ill., last Labbath evening. He sent for twenty-five copies of the August *Lodge Lamp* for distribution after the address.

—Rev. C. Powers, our Tennessee colporteur, writes: "I am out again on the 'war path,' armed with the Sword of the Spirit and with the literature you have lately sent me." He sends four names to be added to the *Cynosure* list.

—The June number of *The Preacher's Magazine* is a full and choice number of sketches, sermons and outlines. Among them the Notes on International S. S. Lessons, by Dr. William E. Ketcham, are of high interest and worth. Also, his "Outlines on the Golden Texts."

—The Milwaukee *Evening Wisconsin* of last Friday announced that Rev. W. Fenton, district secretary of the National Christian Association, will speak in the church on the corner of Twentieth and Vine streets this evening, at 7:30 o'clock, upon "The Relation of the Bible to Ancient and Modern Secret Societies." Admission free.

—Rev. E. G. Elsey of Glenwood, Minn., who has done much for our cause in his State spent a night with the editor at Wheaton, on his way to the meeting of Synod in Cincinatti. He has concluded to remove from Glenwood to Coulterville, Illinois, where he has accepted an invitation to the pastorate of the Covenanter church. Our prayers are for his success in this new field.

—Rev. B. Carradine, of St. Louis, preached several weeks recently to large audiences in this city, his theme being "Christian Perfection." His views on this subject are condensed into a neat volume of 200 pages with portrait of the author and published by M. W. Knapp, of Cincinnati, O., and sold for 75 cents. No one can read the book through without being benefitted and stimulated to seek a fuller assurance of their being in a state of grace and salvation.

—Rev. J. E. Brosley, of Natchez, Miss., writes: "I have just received a copy of your paper and assure you of my sympathy in the work. May God help you to turn on the light more and more. I came to this State three years ago to preach the Gospel of Christ, and since that time God has blessed by labors and many have been saved from the false religion of Freemasonry. I am now holding a tent meeting in this city and will gladly distribute any literature you send me."

—It is inspiring to find as large a body of Christians as the German Baptists standing so firmly in opposition to secret societies as the following question and answer indicates: "We, the members of the German Baptist Brethren church at Brownsville, petitien Annual Meeting through District Meeting to say what shall be done with brethren who aid and abet secret societies, and let their houses for lodges for Freemasons and sympathize with them generally. Answer.—Brethren who do so shall desist, and if they refuse shall be dealt with according to Matt. 18: 17. See Eph. 5: 11."

—The June number of *McClures Magazine* republishes the most graphic sketch of Gen. Grant that has ever been written. It is by the late Rev. James L. Crane Chaplain of Col. Grant's first regiment. Bro. Crane died in 1879, while pastor of the M. E. church at Shelbyville, Ill. He relates that when Col. Grant was promoted to the rank of General, he requested him to take a position on his staff, but he replied "General I appreciate the offer very highly but my business in life is to preach; and I have acquired such notions of rank since I came into the army, that I dont think I can come down to the position, for I am on the staff of a Higher Officer.

—Our Washington correspondent informs us that Secretary Olney this week received a cablegram from Mr. Denby, United States minister to China, stating that the French minister to China had procured from the Tsung Li Yamen, by virtue of the Franco-Chinese treaty of 1858, an order directing the local authorities throughout the Chinese empire to expunge from the various editions of the Chinese code all restrictions upon the propagation of the Chinese religion. Those who are familiar with the difficulties which have attended Christian missionary work in China because of those restrictions will heartily endorse the closing words of Mr. Denby's communication. "It gives me pleasure to add that the minister of France is entitled to the gratitude of the entire Christian world for his action in this important matter."

—Rev. J. L. Buckwalter, of Lisbon, Iowa, accompanies his excellent letter in this paper with the following remarks in a private letter: "I have not come to these conclusions in a superficial way. I have studied the subject of secrecy for fifty years. I have read Morgan, Bernard, Finney, Levington, Ronayne, Hinman, Blanchard and Adam's letters and almost everything else that I could get hold of. Besides this, Jesus says by the fruit ye shall know the tree. And this is the way I chiefly judge of the real nature of secret societies. I have seen with my own eyes so many un-Christian things, not to say downright devilish things, that I have become disgusted and sickened with the whole thing. And what is so sad is that so many otherwise good people who are not posted, are fooled and deceived thereby, and are led to oppose the anti-secrecy movement. For instance, only last Sabbath when Rev. P. B. Williams lectured in our town, and gave an excellent truthful address, a number of Masons and Odd-fellows were there, and now they go round town telling the people that half of the lecture was lies; that a man that has never been initiated cannot know anything about them. And most of the poor dupes, though church members, believe them. This is what makes the sneaking thing so dangerous and disgusting to every candid, intelligent Christian."

MEETING OF THE BOARD OF DIRECTORS.

The Board of Directors of the National Christian Association met at 9 A. M., Saturday, May 23d, in the hall of the Carpenter Building. This being the first meeting of the new year, temporary organization was effected as follows: Rev. P. W. Raidabaugh, chairman; Rev. E. B. Wylie, secretary. Prayer was offered by Mr. T. B. Arnold.

Permanent organization was made with Pres. Charles A. Blanchard, chairman; Prof. H. F. Kletzing, vice-chairman; Rev. E. B. Wylie, secretary. Committees were appointed on finance, buildings, publications and conventions. After many appreciative remarks by the members of the Board, Editor M. A. Gault was re-elected to the editorship of the *Cynosure*.

The contracts and arrangements with the field agents were continued as last year. The appeal from Agent P. B. Williams for a man to help in a proposed convention on the Pacific slope, was considered and referred, with power to act, to the committee on field work and conventions.

There is great hopefulness for the new year. The cause of anti-secrecy will become the cause of the churches, and this new year will witness a more general discussion of this problem in the pulpits of the more spiritual churches. The session closed with a fervent prayer by Mr. Ezra A. Cook.

H. F. KLETZING, *Vice-Chairman.*
EDGAR B. WYLIE, *Secretary.*

FROM THE HERO OF MANY BATTLES.

TO THE ANNUAL MEETING.

To the anti-secrecy friends, and delegates of the National Christian Association, in Convention assembled, greeting:

"To you may the peace of God be multiplied." As I am too old, (76 years) and feeble in health to be present with you, and seeing the invitation to write to the convention, I therefore drop you these lines to express my continued faith in, and warm sympathy with the great and very neccessary reform in which you are engaged. I have all my life been opposed to oath bound secret societies, as my father was before me. Hence I never belonged to any secret society whatever, for I never wished to put my head into a bag before I knew what was in it.

I have been a subscriber to the *Cynosure* ever since it first started, and cannot do without it. It is one of the most loyal papers to Christ, and unflinching advocates of the truth, that there is in all the land. I attended the National Convention twenty-seven years ago in Farwel Hall, Chicago. Bishop Edwards, of precious memory, presiding; where Senator Pomroy, from Kansas, made that telling, noble speech, which cost him his political head. A few years afterward I also attended the National Convention held at Monmouth, Ill. At these conventions I formed the very pleasant acquaintance of Ezra A. Cook, Hon. Philo Carpenter, the late Bro. Henry L. Kellogg, Rev. J. P. Stoddard, Pres. C. A. Blanchard, and his venerable father, Dr. J. Blanchard, whom I learned to love and highly esteem, many years ago, when I first read his debate with Dr. Rice at Cincinnati, on the question of Human Slavery. He surely was a noble benefactor of his race. And one of God's most faithful and unflinching reformers, in advocating the true principals of Christianity, and the best interest of mankind. "Now he rests from his labors, and his works do follow him." May many follow his worthy example.

While I lived in Minnesota, I was one of the vice presidents of the N. C. A. in that State. In Iowa I was for several years the treasurer of the State Association. Always attended their conventions as long as I was able to do so. Here I often met with that genial brother, J. P. Stoddard, and very much enjoyed his wise council and Christian fellowship. And now though on account of feeble health and affliction in my family, I cannot leave home to attend your conventions, yet I want to say, that I feel in heart about as young as ever. And still take as deep an interest in the progress of the Gospel, and all the moral reforms connected with it, as ever in my life.

And especially do I entertain a heart felt interest in the anti-secret reform for which this convention is held. And indeed as a Christian patriot and minister of the Gospel, I cannot do otherwise. When I look abroad and see to what an alarming extent, even at Washington, the nations capital, our leading government officials are under the domination of the secret lodge power of Freemasonry, and the sly dictation of Jesuitism; and yet no steps are taken by the people, to check the stealthy, serpentine encroachments of these orders, upon the very foundation of our liberties, I tremble for my country.

Aud further more, when I consider how many professed Christians, and Christian ministers are seduced into these deceptive traps, to lend their active or silent influence in favour of the gigantic fraud, and idolatrous worship of the lodge system, I see more than ever the great necessity of every Christian, every Christian minister and every lover of his country, "to lift up his voice like a trumpet, cry aloud and spare not;" in opposition to this hidden work of darkness, before it thoroughly corrupts the Christian church, and robs her of her beauty, her spirituality and her saving power, repeating again the sad history of the Medieval ages.

My dear brethren, in your arduous work you have my warmest sympathy, and most earnest prayer, that the Lord Jesus Christ our blessed Saviour, may be with you, to bless you in all the deliberations of the convention, and the very important work of the Association. Be of good courage, for I feel assured that your cause is divine, and must and will finally succeed, and come off the field of battle in glorious triumph. I will therefore close by saying in the language of Paul, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

Lisbon, Iowa. I. L. BUCKWALTER.
Your brother in Christ,

SECRETARY P. B. WILLIAMS' APPOINTMENTS

IN OHIO, MISSOURI AND KANSAS.

Fremont, Ohio, Thursday, May 21,	8:00 P M
Senecaville, Ohio, May 23,	8:00 P M
New Concord, Ohio, May 25,	8:00 P M
Columbus, Ohio, May 27,	8:00 P M
Cedarville, Ohio, May 28,	8:00 P M
Northwood, Ohio, May 29,	8:00 P M
Cridersville, Ohio, Tuesday, June 2,	8:00 P M
Blue Springs, Mo., Thursday, June 4,	8:00 P M
Denison, Kansas, Friday, June 5,	8:00 P M
Lyons, Kansas, Saturday, June 6,	8:00 P M

CRUEL CONTRASTS.

MRS. VALESH ON WEALTH AND POVERTY IN THE RIVIERA.

A City of Velvet and Rags—Luxury and Affluence In the New Town; Hunger and Misery In the Old—The Powder Magazine That Is Ready For the Match.

[Special Correspondence.]

NICE, April 29.—Everywhere in Europe one is impressed by the display of wealth on one hand and the contrast of extreme poverty on the other.

In the Riviera it is especially noticeable, because the beautiful climate of this strip of country, between the mountains and the sea, attracts the royalty of Europe and the wealth of America to spend its winters there.

I passed six weeks in this locality, and, to the student of political economy, the strange sights and contrasts suggest some interesting problems.

On the surface the Riviera is a most attractive and amusing country. The city of Nice gathers within its borders all that could appeal to the stranger anxious to spend his money and amuse himself. To the average visitor it is simply a beautiful city, with a most delightful climate. Every appliance of wealth and civilization are used to enhance the natural beauties of the place. But the poverty, ignorance and misery are there also, and in the sharpest possible contrast.

The new town, with its Promenade des Anglais along the seashore, with its Place Massena and beautiful villas and magnificent hotels, stands for wealth and leisure. It is beautiful to behold.

The old town hides itself away in an obscure corner. It is crowded, dark and dirty. The streets are so narrow and crooked that often one may walk through the middle and touch with the outstretched hands the walls on either side. The houses are uniformly five or six stories in height. There are no large squares, no wide streets and no beautiful gardens.

In the new town one sees electric light and telephones in every building.

In the old town the people have for light a bit of wick floating in a dish of oil—practically the same thing that the Romans used 2,000 years ago.

The fine hotels in the new town publish every day bills of fare on which may be found luxuries from every quarter of the world.

In the old town the people eat meat once or twice a week. One sees on sale in the butcher shops the entrails and hoofs of animals. A soup made from "cows' boots" is a luxury much esteemed.

The visitors of the new town often come in their splendid toilets to lean over one of the handsome bridges spanning the "paillon," or creek, to watch the washerwomen. It is considered a most picturesque sight. The women bring the clothes to the waterside and scrub them clean by pounding with a piece of wood and rubbing between the hands. It certainly is picturesque to see hand labor in the nineteenth century clinging to the customs of the middle ages.

Queen Victoria, the czarowitz of Russia, the emperor of Austria, Gladstone, Salisbury, Princess Beatrice and a host of princes and minor branches of nobility might be seen any day on the Promenade des Anglais. Our own Millionaire Vanderbilt was also there, vying with royalty in display of wealth and rejoicing in the possession of the largest and finest yacht in the world.

Of course they must be amused. There was the "carnival," famed throughout the world. The "battle of flowers" strewed the streets with costly flowers. Many thousands of dollars were spent in prizes and elaborately embroidered banners.

The common people, the inhabitants of the old town, did not emerge from their obscurity to witness these festivities, and indeed elaborate precautions were taken that wealth and exclusiveness should enjoy its diversions undisturbed by discordant elements. While costly prizes were being awarded to those who did not need them there were people actually hungry in the old town. The asiles de nuit, or refuges for the homeless, were crowded to overflowing.

Wealth was not entirely oblivious of the existence of poverty somewhere. The emperor of Austria and czarowitz of Russia were much applauded for their liberal "gifts to the poor." There was a "charity concert" at which society appeared arrayed in costly attire, made by well known Parisian costumers.

In the old town the wageworkers crowded in narrow, uncomfortable and unhealthy quarters. Men and women strove to support life on wages ranging from 40 cents to 80 cents a day. And in summer, when there are no visitors, there is scarcely any work. What had they in common with the extravagance and luxury of the new town?

As decaying things attract insects, so the display of wealth drew beggars, musicians, jugglers and those who hoped to profit either by a display of skill or an exhibition of deformity.

I saw a 4-year-old baby trained to sing an immoral song, and its tiny hands could not hold the coins tossed to it.

Two little girls, about 7 and 9 years old, danced all day on high stilts, and pirouetted as a theater dancer might upon her feet.

Cripples with hideous deformities crawled by the roadside and implored a penny of royalty passing in its carriages.

There were occasional expressions of pity, but apparently no thought of the underlying causes producing these extremes.

The authorities, however, realize that one cannot have the common people very poor and lacking all the comforts of civilization, and at the same time tantalize them too much with a display of wealth and luxury.

When M. Felix Faure, president of the republic, made a public appearance, he had to be guarded by thousands of soldiers for fear he would be assassinated.

These sharp contrasts make one wonder if the present order is not beginning to decay. And what next?

Although, as I said before, the French wageworkers are cheerful and in a sense contented, yet their quick intelligence makes them understand the situation. The discontent is there. They have little to lose if the worse should come. A powder magazine is quiet and harmless until some careless hand supplies the spark. The French wageworkers remind me of the powder magazine. Of course it is difficult to say when or how, if at all, the match will be applied.

EVA MCDONALD-VALESH.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning June 7. Comment by Rev. S. H. Doyle.

TOPIC.—The grace of humility.—Mark ix, 33-37; John xiii, 1-17.

Humility is one of the distinctively Christian graces. It was held in little esteem by the ancients and was by no means characteristic of the ancient people of God, though, to some extent, the Old Testament did praise lowliness of heart and mind. Christ was the great advocate of humility. By precept and by example He taught His disciples that they should be humble and lowly, even as He had emptied Himself of His glory and majesty, and He did much to foster and cultivate this spirit in His followers and disciples.

Humility is not a natural grace of the human heart. There are many hindrances to its cultivation. This is exemplified in the disciples of Christ. It was their pride and ambition and selfishness that made it necessary for Him to so solemnly instruct them upon this subject by teaching that the least should be greatest, and by washing their feet to show that as He exercised this principle of lowliness they should follow His example. The natural heart is proud and selfish. We think more of self than of others, and just in proportion as we unduly magnify self we disregard others. The fact that these difficulties lie in the way of a humble spirit and life should only stimulate us to increased efforts to imitate Christ in this particular grace.

Humility is best cultivated and is most likely to be cultivated if we have the truest and highest motive to humility. There may be and are many reasons for cultivating this grace, but the supreme motive for humility, to the Christian at least, is a heart motive—the example of Christ. After performing the most menial act of ancient duties, the washing of others' feet, He said to the disciples, "If I, then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet." This does not mean that we are to imitate the act of Christ and literally wash one another's feet, but that we are to imitate the spirit implied in the act. Christ is our Lord and Master. If He was humble, we should be humble, for the servant is not greater than his Lord.

There is also a reward for humility. The humiliation of Christ led to His exaltation. This is still the law in the spiritual world. He that is least shall be the greatest. God hates the proud. He exalts the meek and lowly. He that exalteth himself shall be abased, but he that humbleth himself shall be exalted.

Bible Readings.—II Chron. vii, 14; Prov. xvi, 10-20; xviii, 12; Math. v, 3-5; John xiii, 3-9; Acts xx, 18, 19; Eph. iv, 1, 2; Phil. ii, 5-8; Col. ii, 18-23; iii, 12, 13; Jas. iv, 6-10; I Pet. v, 5, 6.

Help Your Pastor.

Is it necessary to add that every Christian should pray earnestly for the pastor, should hold his honor dear and, if possible, should defend him faithfully when adversely criticised? One word more—help your pastor when you are sure that he has made some mistake, not by condemning him in your family or before others, but by going straight to him for a frank, brotherly, prayerful talk. Whether you part on terms of entire agreement or not, you will separate with a truer and better mutual understanding.—Congregationalist.

Christian Life.

Christian life is to be active. Christ was busy. He went about doing good. He led His disciples on many a journey. He was on a search for lost souls, and He made Himself often very weary. The zeal of His mission was like a fire, eating and burning Him up. The Son of Man was seeking to save the lost. The disciples who followed Him about became busy men, tireless workers all, we may well believe.—American Friend.

Believing In Others.

We must believe our brother or sister tries to do the best unless there is good evidence to the contrary. If we can help a bit to give clearer vision or remove an ugly obstacle, it should be gladly done, for if it be true that he who diggeth a pit for others is contriving for his own downfall it is no less true that he who aids a neighbor out of despondency bears his own burdens thereafter with a lighter heart.—Jewish Messenger.

Approaching Nearer.

The nearer men and women approach Jesus Christ the nearer they approach one another. They find more in each other to be respected and liked. They learn to see life from one another's point of view, which begets sympathy and promotes good will. The more that Christ's spirit fills any heart the more the aims and interests which are merely those of this world grow to seem unimportant compared with those which have to do with the higher and eternal world as well as with this.—Congregationalist.

Learning How to Deny Yourself.

The secret of success is to know how to deny yourself. If you once learn to get the whip hand of yourself, that is the best educator. Prove to me that you can control yourself and I'll say you're an educated man, and without this all other education is next to nothing.—Miss Oliphant.

Patience With Others.

He who walks through life with an even temper and a gentle patience—patient with himself, patient with others, patient with difficulties and crosses—he has an everyday greatness beyond that which is won in battle or chanted in cathedrals.—Dr. Dewey.

An Evening Thought.

As I sat alone in the gloaming
Visions of vanished years
Came trooping fast before me,
With their hopes and joys and tears.

And my thought went out toward the haven
Where time and change are unknown,
Where the life that is lived is hidden
With Christ, who sits on the throne.

Where the loved and the lost are growing
In his likeness more and more,
And whispering to us of joy and peace
When the lifelong storm in o'er.

—Frances C. Kirby.

SHE'S A CRACK SHOT.

A Kentucky Woman Who Has Won Fame as a Burglar Shooter.

Young women who close their eyes and shriek at rifle shooting matches and who refuse to stay in the same neighborhood with a revolver will probably regard Mrs. Joseph Vincent of Kentucky as a most unfeminine being. Mrs. Vincent has won renown in her state by her prowess with firearms. Her targets on two occasions have been burglars and her shots most effective.

One time, two years ago, Mrs. Vincent was alone in her home when the house was broken into by a burglar. She discovered his presence, armed herself with a 44 caliber pistol and aimed

MRS. JOSEPH VINCENT.

at him as he was escaping through the yard. He was hit, but not sufficiently disabled to check his flight. However, when he was found later, the wounds proved admirable identification marks.

The other night a bold robber entered the house of one of Mrs. Vincent's neighbors, and, though discovered, was not dislodged until the valiant lady, armed with her trusty weapon, next door, appeared at a window. She shot at him, and he decided to leave the premises. He is being pursued by the police, who hope to recognize him partly by Mrs. Vincent's bullet mark.—New York Journal.

Women and Reform.

Mrs. Eveleen L. Mason, at a recent meeting of the Moral Education society, read a paper on "Purity," containing many original and interesting thoughts. In conclusion she said: "It is doubtful if people ever will, as a whole, learn life's true refinement until women are sustained in their work of making and carrying out laws which will enable such a joyous love of decency and such reverence for life as shall secure health, wealth and vivacity to individuals and to the nation at large."—Boston Woman's Journal.

Women Kidnaped the Mayor.

Forty women, leading members of local clubs and church societies, recently made a captive of Mayor John V. Sterr. They caught him on the street, and, dragging him into a private residence, demanded that he co-operate with them in a movement of reform.

The women cried that the laws were not being enforced, that the sale of cigarettes was carried on with impunity, that young girls were being enticed away, and that the saloon regulations were loose and boys of all ages were given liquor upon asking.

For two hours the mayor was kept a prisoner, and not until he promised to

submit the matter to the executive department of the city was he permitted to escape.

The women demanded the adoption of a curfew bell, upon the ringing of which children of certain ages must retire from the streets.

The city is considerably torn up over the determined stand taken by the women, and the effect of their interview with the mayor is freely discussed.—St. Joseph (Mich.) Cor. Chicago Tribune.

A Pretty Conceit.

If you wish to be quite up to date as a noble housewife, you must have a gold pencil swinging from a slender gold chain at the belt.

A foreign woman of high degree always carries one in the morning as she goes about her household overseeing, as she studies the maids' and butler's accounts and puckers her white brows over the morning's work.

While American women frequently admired this habitual pencil on the part of her systematic sister, she did not think of adopting it until now.

But the best dressed actress on the American stage has added one to her toilet in the role of matron, and every well organized household will shortly see its mistress have one.

They are a pretty conceit.—Chicago Inter Ocean.

Possibilities of Women.

Miss Lula M. Lloyd of the Emerson College of Oratory, Boston, chose as the subject of her graduating essay, "The Possibilities of Woman." It was a thoughtful and logical paper, showing that woman's capabilities are positive proof of her possibilities and duties. The voice of these is the voice of her Creator." In literature, in the higher education, in science and in reform women have settled the question by their successful achievements. Having done so much, what may not women accomplish? Miss Lloyd remarked in closing that the Emerson college is a living example of the possibilities of women.

Young Women Sculptors.

There is quite a little colony of women sculptors in Paris. Miss Zuome Taft and Miss Janet Scudder of Terre Haute, Ind., are there modeling busts.

Miss Bessie Potter of Missouri, whose life size bust of Professor Swing has been much commended, is another, and Miss Julia Bracken, whose World's fair statue, "Illinois Welcoming the Nations," won fame for her, is a fourth. They are all young women.

A Girl Mail Carrier.

Rosella Babcock, a strong girl of 15, is an important factor in the mail service at Palmasola, Fla. Twice every week day, wind or calm, rain or shine, she rows a mile to deliver the mail to the river boat Tarpon. On the $20 per month that she earns by this work she supports a mother and younger sister.

To Drive Away Moths.

Moths form one of the veritable plagues of the housewife. A simple remedy and preventive is given in the shape of whole cloves, which are to be plentifully placed wherever the insects abound. Oil of cloves dropped on lint or wool has a like effect.

The supreme court of Ohio, in the case of Bird F. Mills versus the board of elections, decided on Feb. 8 that the statute giving women the right to vote at school elections is valid and constitutional.

The house of the custodian of the Mary Washington monument has recently been completed, and a fund of $3,000 invested as a permanent sum for keeping the monument and grounds in order.

Curling boxes make the last device for the comfort of traveling womankind. They are of silver, attractive in themselves, and they keep all the paraphernalia of waved and curled hair conveniently at hand.

Mrs. C. J. Young was chosen to the school board of Yellow Springs, O., at the recent election. Three of the six members are now women, two women having been chosen last year.

ALCOHOL TABOOED.

RED CROSS HOSPITAL DISPENSES WITH LIQUORS.

Leading Medical Men of New York Convinced That Alcohol Is Unnecessary and Harmful—Dr. Shrady Says It Is a Dangerous Drug.

Dr. A. Monae Lesser and Dr. G. Steger are German physicians living in New York city. A few years ago either would have scouted the idea that a doctor could get along without a very considerable use of liquor in the treatment of disease. Today, convinced by the logic of events transpiring under their own eyes during the last few years, they have dispensed almost absolutely with the use of alcohol in their practice. What is more, they have succeeded in establishing, under the auspices of the famous Red Cross society, a hospital and training school for nurses, with a special clause in the constitution discouraging the use of liquor. Some of the leading physicians of New York city are on the medical staff, and the results that are likely to flow from this enterprise bid fair to equal in time those produced in London by the famous temperance hospital there and those which the similar hospital in Chicago is already making manifest.

In a conversation with a representative of the New York Voice Dr. Lesser said:

"We have become convinced that the use of alcohol can be entirely eliminated from our medical practice, and this has been practically accomplished at the Red Cross hospital. We find that where stimulants are required, such remedies as caffein and nitroglycerin take the place of alcohol, and are even more satisfactory. The main use of alcohol is to stimulate the action of the heart in various ailments. The blood is thus forced to the remote parts of the system and poisonous substances carried away. But besides serving this good purpose the drug tears down and ultimately destroys the cellular tissues of the body. A relapse is certain to follow the application. The drugs that I have mentioned serve exactly the same purpose without the disastrous results. We are proving this every day at the Red Cross hospital."

Dr. George F. Shrady, the famous practitioner who was in attendance upon both President Garfield and President Grant, is an advisory physician to the Red Cross hospital and a conservative man, who is widely quoted upon medical topics. He is editor of The Medical Record of this city, probably the most important medical journal published on the continent. Dr. Shrady thus expressed himself:

"There is altogether too much looseness among physicians in prescribing alcohol. It is a good stimulant, but a dangerous drug. In cases where it will do no good, it is sure to do harm, often a great harm. For that reason it should never be given unless it is plainly needed. It is like a knife—good in its place. There," said the doctor, pointing to a knife in a glass case, "is the knife that cut President Garfield, and the knife did him good, but I would not stick it into every sick man in my care. I am bound to no school of medicine and would not say that I would not use any particular remedy. Should the occasion arise I would do anything which I deemed necessary to save life. But there is much more alcohol used by physicians than is necessary, and it does great harm. Whisky is not a preventive. It prevents no disease whatever, contrary to a current notion. It should also be remembered that alcohol is a medicine and not a food. A sick man has need of stimulants and can consume more without injury than a well man, but for a healthy man to drink is a positive injury, like burning a candle at both ends. Another thing, we physicians get blamed wrongfully in many cases. People who want to drink and do drink often lay it on to the physician who prescribed it. They are always ready for excuses. They drink at weddings, at communion and at funerals. The devil feeds with a long spoon. I think that in most cases where alcohol is now used other drugs with which we are familiar could be used with far better effect and with no harmful results. There is, however, an occasional case where I think that nothing yet contrived quite takes its place. It is a question of judgment."

"I have no use for alcohol," said Dr. William De Garmo, who occupies the chair of surgery in the Postgraduate hospital, New York, "either personally or in my practice. Yet I cannot say that I have entirely abolished it. Alcohol is used in compounding most of our tinctures, but in remedies proper my experience has been that other stimulants, such as ammonia, trychnine, caffeine, etc., answer the same purpose without alcohol's deleterious effects. In my practice, which is confined to surgery, I find very, very little use for it. During the past year, in extreme cases, I used it in hypodermic injections and afterward felt that ether or ammonia would have answered the same purpose. I think in general practice physicians are dispensing with alcohol more and more, but perhaps unconsciously."

An Undesirable Industry.

Aside from those who look upon the matter from a "cold business" standpoint, there are not many who will deplore the fact that the American people do not take kindly to wine drinking. It is a pity that as much cannot be said of the business of making beer and whisky. The country could well endure a steady decline in all these branches of industry. It is certain that their decline would be attended with a corresponding up grade movement in many useful and honorable industries.—Christian Work.

The Cause of Sorrow.

The increase in drink expenditure for the United Kingdom last year was double the annual income of all the missionary societies in the nation. Dr. Dawson Burns gives the figures of increase at £3,676,984, the total expenditure being £142,414,812. No wonder the constant cry of the poor is being heard.

SABBATH SCHOOL.

LESSON XI, SECOND QUARTER, INTERNATIONAL SERIES, JUNE 14.

Text of the Lesson, Luke xxiii, 33-46—Memory Verses, 44-46—Golden Text, I Cor. xv, 3—Commentary by the Rev. D. M. Stearns.

33. "There they crucified Him." Four words, but how unutterably significant, who can measure it? Then the events between the passover and supper of the evening before and this last and crowning event: Gethsemane, the betrayal and arrest, Peter's denial, the long and weary and awful night and morning before the council, and Herod, and Pilate; the mockery and the scourging, and now the crucifixion, and that between two malefactors as if He, too, was one. Truly He was numbered with the transgressors, and He complained not. Oh, my soul, it was all for thee! What thinkest thou of it, and of Him who was crucified on thy account?

34. "Father, forgive them, for they know not what they do." This was His first utterance from the cross. If we take the seven in order as we find them here and in verse 43, then John xix, 25-27; Math. xxvii, 46; John xix, 28, 30; Luke xxiii, 46, we have suggested to us the great facts of forgiveness, glory, all that we need between forgiveness and glory. His being forsaken that we might never be, His thirst and all that is implied in it, His finished work and then His exit from the body to His Father.

35. "He saved others. Let Him save Himself if He be Christ, the chosen of God." Thus the people and the rulers derided Him. They were natural men, they understood not, therefore they talked foolishly. He could have saved Himself, for He said, "No man taketh My life from Me, I lay it down of Myself" (John x, 18), but He could not save Himself and save others too. He laid down His life voluntarily that He might save others.

36, 37. "If Thou be the King of the Jews, save Thyself." Thus the soldiers also mocked Him, not knowing what they said. He would not save Himself, but He would save them if they would let Him, for had He not prayed for them even as they drove the nails into His hands? Let us lay to heart His words, "He that saveth his life shall lose it, but he that loseth his life for My sake, the same shall save it (Luke ix, 24).

38. "This is the King of the Jews." Thus Pilate caused it to be written over Him in the languages of the world, Greek and Latin and Hebrew, and he would not alter it even to please the Jews. This was doubtless of God, for the time will come when all the world shall see and acknowledge that this same Jesus, once crucified at the place of a skull, is the King of the Jews. Then shall He also be King of Kings and Lord of Lords. Without Him all the things of earth are as empty as a skull, nothing to them, all vanity and vexation of spirit, but in Him, and with Him, all is peace and righteousness.

39. "And one of the malefactors which were hanged railed on Him, saying, If thou be Christ, save thyself and us." Both Matthew and Mark say that the thieves reviled Him. Luke does not contradict that, for if both at first did it, he is correct in saying that one of them did so, and he doubtless refers to the one who persisted in doing so. To save Himself and them was impossible, but to give His life in order to save them was what He was doing.

40. "Dost not thou fear God, seeing thou art in the same condemnation?" When a malefactor turns preacher, something has happened to him, and in a short space of time something remarkable has come to this thief. His eyes have been opened to see that the One in the midst is more than He appears to be, and he has already in his heart believed upon Him and received Him as Lord.

41. "And we indeed justly, for we receive the due reward of our deeds, but this man hath done nothing amiss." Here is evidence of the new birth. He condemns himself and justifies the Lord, whereas the carnal mind, which is enmity against God, always justifies itself and condemns God (Rom. viii, 7; Luke xvi, 15). He confesses his sins and acknowledges that he is suffering only what he justly deserves, while at the same time he testifies to the holiness of the One in the midst. This is the work of the Spirit of God.

42. "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom." No man can say that Jesus is the Lord, but by the Holy Spirit (I Cor. xii, 3). See, then, the Spirit's work in this man's heart. He believes that Jesus, though crucified as an evildoer, is the Lord of glory, and that He has a kingdom.

43. "And Jesus said unto him, Verily I say unto thee, Today shalt thou be with Me in paradise." What a joy to the penitent thief, his sins all gone, his bodily sufferings so soon to be over, and that very day in glory with his Lord! Let us not modify or seek to alter the precious words. They are in perfect accord with other words of the book concerning the death of the righteous. "To die is gain." "To depart and be with Christ is far better." "Absent from the body, present with the Lord" (Phil. i, 21, 23; II Cor. v, 8). But, says one, Jesus had not ascended to the Father when He met Mary Magdalene on the morning of the resurrection (John xx, 17), therefore how could the thief be with Him in paradise that day? He spoke to Mary of His ascending to the Father in His risen body, but as to His Spirit He was surely in paradise as soon as He died.

44. "And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour." He was crucified at the third hour (Mark xv, 25), or 9 in the morning, and from noon till 3 p. m. there was this awful darkness, for the prince of darkness was doing his worst. It was his hour and the power of darkness.

45. "And the sun was darkened, and the veil of the temple was rent in the midst." When the Sun of Righteousness was suffering for the sins of the world, it was surely meet that the sun in the heavens should refuse to shine. Just before He comes in His glory the sun and moon shall both be darkened in the day of His wrath (Math. xxiv, 29, 30). The veil in the temple was a symbol of His body, for He hath opened for us a new and living way through the veil—that is to say, His flesh (Heb. x, 20). The veil was worked full of cherubim, and when it was rent the cherubim were rent also. When He died, all who believe in Him died.

46. "Father, into Thy hands I commend My Spirit." These were His last words uttered with a loud voice, so that He may be said to have died in His full strength. They did not take His life, He gave it up and He went out to God. When Stephen died, he said, "Lord Jesus receive my spirit" (Acts vii, 59), and he went out to be with his Lord, more alive than he ever was before, while kind hands laid his body away till Jesus comes.

HORROR'S CLIMAX

Reached in May's Awful Record of Human Carnage.

MOSCOW'S FRIGHTFUL CALAMITY.

Vast Plain Near the City, Intended as the Scene of a Feast, Proves That of a Revel, Sure Enough, but a Revel of Death—Humanity Thrown to the Earth and Trampled by Hundreds.

MOSCOW, June 1.—The disaster on the Khodijnskoje plain, in which it is believed that more than 2,000 persons, men, women and children, met their deaths in a sudden and inexplicable panic, is constantly gaining in proportion as the investigations by the authorities continue. These are made under difficulties, as the recovery of the victims was conducted by hundreds of volunteers and many were carried away before they were enumerated. Many additional deaths of the injured who were carried away are occurring which are only added to the enumeration after some time. It is now said that the fatalities will amount to between 2,000 and 3,000, but it is impossible yet to ascertain accurately the extent of the disaster.

The terrible disaster occurred on the occasion of an intended feast of most remarkable character. On the plain of Khodijnskoje tables and benches had been erected capable of seating 500,000 people. To this free feast the people were invited, and they came—almost by millions. By dawn of Saturday it is stated that there were fully 1,000,0000 people on the plain. A stampede took place among these and the stampede proved almost as fatal as a battle with modern weapons would have been.

Various versions as to the origin of the stampede and frightful crush are current, but the account to which the most credence is attached is that the wagons laden with 500,000 souvenirs which were to be distributed among the people were proceeding to the Khodijnskoje plain, followed by a multitude of eager peasants, when the attendants, with a view of pleasing the people, threw a number of souvenirs among the crowd. There was a wild scramble towards the point where they fell, and the news spread like wildfire up and down the throngs of expectant peasants that the distribution had commenced. This resulted in a headlong, pell-mell rush for the booths where the distribution of souvenirs was to have been made.

The work of identification is most difficult, both on account of the large number of the victims and the trampled, torn and mutilated condition of many of the corpses, some of which are crushed quite beyond the possibility of recognition and almost beyond semblance to humanity. The majority of the killed were peasants from outlying villages, though the clothing of some indicated that they were persons of wealth and distinction. The bodies of a number of women clad in silks and fine linen were among those found. All day Saturday the full force of police and firemen worked among the dead, pulling bodies from heaps of the killed and injured and ranging them on the ground, which was covered for hundreds of yards with groups of ten and twenty begrimed, blood-stained and disfigured corpses.

BROAD GAUGE PEOPLE BOLT.

Will Call Their Party the "National"—Their Motto "Home Protection."

PITTSBURG, May 29.—The broad gauge element left the convention hall late last night and organized a convention in another hall. Eleven state chairmen were among the bolters and twenty-four states are represented. They proceeded to consider the formation of a new party and a motion to adopt a platform and nominate candidates for president and vice president. Mr. Moore, of Nebraska, was president. Among the prominent bolters were Helen M. Gougar, of Indianapolis; ex-Governor John P. St. John; R. S. Thompson, of Ohio, editor of the New York Era; John Lloyd Thomas, of New York, and L. B. Logan, of Ohio.

It was decided to appoint a committee of five to visit the national Democratic, Republican and Populist conventions and invite all dissatisfied persons to unite with the National party. The platform adopted is practically the "broad gauge" platform reported at the Prohibition convention with less of the prohibition feature. The nominees of the new party are the "broad gauge" candidates, Charles E. Bentley, of Nebraska, for president, and J. H. Southgate, of North Carolina, for vice president.

The new party was named the National party and its motto selected, "Home Protection." The state delegates were authorized to appoint two members from each state to form a national central committee. The convention adjourned sine die.

The broad gaugers bolted because the regular convention refused to have a free silver plank in the platform. The regular convention nominated Joshua P. Levering for president on a single issue—prohibition—and Hale Johnson for vice president and adjourned sine die.

English Newspaper Blunder.

LONDON, May 29.—In some manner not explained, but which is being thoroughly investigated by those interested, the news was circulated here yesterday on newspaper placards that the "steamer St. Louis" was wrecked and "a thousand lives lost." This startling announcement spread throughout the city and caused much excitement on the stock exchange and elsewhere until it was denied. It was evidently a contortion of the St. Louis tornado news.

Flag Law Seems Inoperative.

JACKSONVILLE, June 1.—The judge of the circuit court has interfered to stop the proceedings against the Catholic and Lutheran parochial schools of this city and the managers of Illinois college for not flying flags from the tops of their buildings according to the law of the state. He succeeded in finding sufficient flaws in the indictment to quash it, and it will probably not be brought up again. Meanwhile brand new flags are floating over these institutions.

Methodist Conference Adjourns.

CLEVELAND, May 29.—The Methodist general conference got through its business yesterday and adjourned sine die.

For one dollar you may buy a bottle of Ayer's Sarsaparilla, which, if taken in time, and according to directions, may save a great many dollars in doctor's bills, and thus exemplify the truth of the old maxim, "Prevention is better than cure."

When the hair begins to fall out or turn gray, the scalp needs doctoring, and we know of no better specific than Hall's Vegetable Sicilian Hair Renewer.

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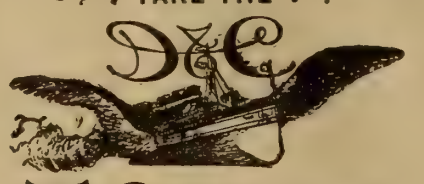

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1 Iron Last, 8 inches.
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1 Package 4-8 Wire Clinch Nails.
1 Package 5-8 Wire Clinch Nails.
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1 Sewing Awl, complete.
1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

All these tools are full-sized, practical, neat, and cheap; not mere toys. They enable any person to do his own half-soling, boot, shoe, rubber, harness, and tinware repairing.

This Outfit is the result of years of study, experiment, and correspondence in the manufacture of Iron Lasts and Repairing Outfits; and its practical advantages need only to be seen and tried to be appreciated.

Our Improved Iron Lasts and Standard are one of the handiest tools you can have about the place. The Lasts are four in number, smooth and solid, 4, 6, 8 ,and 10 inches long, thus enabling one to half-sole all sizes of foot-wear. The Standard is made with an iron base, which can be easily fastened to the bench. No method of half-soling is now used on common work, except that of iron last and wire clinch nails. The writer of this has been in the business 20 years, and has seen the changes from the old wooden lasts and pegs to the modern method, and knows it to be complete.

Our Improved Harness and Saw Clamp is an indispensable tool in sewing a harness or filing a saw. The jaws are thrown open mechanically by a coiled spring on the bolt.

The weight of this outfit is 18 lbs. Price, all complete, packed in a neat, strong box, only $3.00.

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W. I. PHILLIPS, Publisher,

CHRISTIAN CYNOSURE, 221 West Madison St., Chicago.

RUIN WIDESPREAD

Debris of the Storm-Torn Towns Thick with Corpses.

DEATH ROLL REACHES OVER 500

Estimates of the Loss of Property as High as $30,000.000 in St. Louis and Its Suburbs Alone—Latest List of the Dead in the Two Devastated Cities—Not So Many Lost on the River as at First Supposed—Lists of Dead.

ST. LOUIS, May 28.—A tornado blowing at the rate of eighty miles an hour struck St. Louis at 5:15 last night and raged for half an hour with great fury. As a result hundreds of lives were lost on both sides of the river; many buildings were blown down, and several river steamers sunk with all on board. At present it is impossible to estimate the number of lives lost. The hospitals are full of injured and the morgues contain many dead, while numbers of the slain lay everywhere among the ruins of demolished buildings. A portion of the east end of the Eads bridge is destroyed; the grand stand at the fair grounds wrecked; the woman's portion of the jail blown down; the Waters & Pierce oil works are burning and buildings in various sections of the town are on fire. The Plant flour mills, the St. Louis Iron and Steel works, are demolished, and the immense Cupples block partially destroyed.

At East St. Louis the destruction seems greatest. H. C. Rice, the Western Union manager at the Relay depot on the east side, climbed across the demolished bridge and reported that the National hotel, Tremont House, Martell House, DeWolf cafe, Hezel Milling company's mill, Horn's cooper shop and a great many dwellings east of there as far as Fifth street are gone, and many people killed. The Baltimore and Ohio and Vandalia roundhouses, the Standard Oil works, East St. Louis and Crescent elevators and twelve freight houses on the levee are demolished.

ST. LOUIS, May 29.—It will be several days before definite information can be obtain as to the loss of life and injury of unfortunate people who happened to be in the path of the cyclone which swept over portions of Missouri and Illinois Wednesday afternoon. In addition to the killed and injured in St. Louis and East St. Louis the cyclone mowed down many people as it advanced. Dispatches received by the Associated Press gave accounts of serious loss of life and maimings in quite a number of places. Appended is a table showing a careful estimate of killed and injured, based on the dispatches:

	Killed	Injured
St. Louis	200	300
East St. Louis	250	300
Near Centralia, Ills	42	35
Breckenridge, Ills	2	—
Near Mt. Vernon, Ill	5	20
Near Vandalia, Ills	13	15
Near Mexico, Mo	15	34
Total	527	704

ST. LOUIS, May 30.—Forty-eight hours after the tornado of Wednesday tore its way through the city there exists about as much uncertainty as to the actual number of people killed and the amount of property damaged as on the first morning of the disaster. Scores of dead have been identified.

The following list has been tabulated at police headquarters:

Known dead in St. Louis	157
Unknown dead in St. Louis	24
Fatally injured in St. Louis	15
Missing in St. Louis	25
Known dead in East St. Louis	138
Unknown dead in East St. Souis	3
Fatally injured in East St. Louis	3
Total	365

Estimates of Loss Vary Widely.

The estimates upon the property loss have grown wilder and further apart. Guesses were made yesterday all the way from $2,000,000 to $50,000,000 for St. Louis and from $1,000,000 to $20,000,000 for East St. Louis. The most popular estimate is in the neighborhood of $25,000,000 for both cities, including railroad buildings damaged. The building contractors of the city have been overwhelmed with orders for rebuilding and the work of wiping out the havoc of the storm will be pushed with all energy.

REVISED LIST OF THE DEAD.

Total of 170 Reported for the City of St. Louis So Far.

Following is a revised list of the dead so far as now known in St. Louis proper. D. Hassing, L. T. Sims, T. A. Emans, Charles Ribeck, Harry Hess, Fred Benwell, Ernest Zimmers, Gustav Vollmar, John Hessell, John Rafferty, Wallace Weber, Fred Mauchenheimer, Thomas Killian, Henry Kehling, Josephine Martini, Harry Killian, William Killian, Joseph Maues, Charles Nye, Henry Allers, William Winckler, Joseph Meyers, Herman Munain, Mrs. Charlotte Ender, Julius Gaul, four unidentified women, six unidentified men, August Ottensmeyer, Mrs. Helix, William Ottenaa, A. J. Bergust, Charles Schmidt, twenty-five employes of the St. Louis Wooden Cutter company, Sophia Demartina, Katie Claypool, two unknown men (bodies taken to the morgue), —— Jones (engineer of the Ætna iron works), Julius Call (bookkeeper of Epstein & Bernstein), Emma Chaney and Isabella Howe, Charles Tandy, unknown man at 210 South Commercial, Joseph Dunn (patient at city hospital), child (daughter of Andrew J. Leinke of 2706 Hamilton avenue), three people unknown, twenty-nine employes of Liggett & Meyers cigarette factory, Mrs. Claypool, Malachi McDonald, unknown baby, John Pandy, unknown child, two unknown, unknown woman, unknown man, janitor (in ruins St. Paul's church), unknown man; two unknown children; George Ceil, James Bean, William Ottenad, John Burgess, Wallace C. Butler (colored), unknown man, butcher on Hickory street at Kinmerk's sausage factory, Robert Miller, Silas Jones (engineer Attick's iron works), Louis Boeckman, Mrs. Louis, Gustav Fuimer, James Killian, G. W. Knabel, unknown driver, George Hubert (showman, of Minneapolis), Annie Dugan, Mrs. Matilda Rux, Tina Rux, John Lohing, Mrs. Clara Frieske, Sutta Frieske. Edna Frieska, Mike Vilse, William Plachek, —— Gibbons, Sylvester Bene, —— Galagher (girl), Mrs. Woodruff, Taylor Hallevan (colored), Thomas Irwin (engineer at C. Hartenbech's carpet cleaning establishment), unknown man, James Dreun, Charles Archambault, Francesca Rodriquez, Lewis F. Simms, Mrs. Ballman, Mrs. Spillman, Mrs. Crump, Charles Schweitzman, William W. Woods, Michael Dunn; unknown man, woman and girl; unknown man, Fred Wells, Bertha Jarobo, Maggie Hickey, Thaddeus J. Stephens, twenty-two unknown found at various points in the city—men, women and children.

State Election in Oregon.

PORTLAND, June 1.—At the election which is going on today one justice of the supreme court is the only state officer to be elected. Two congressmen and members of the legislature which will choose a successor to Senator Mitchell in the United States senate will also be elected.

THE DEATH RECORD.

Dr. WILLIAM A. MCGILL, prominent physician of Erie, Pa.

J. T. PEARMAN, well known physician, at Champaign, Ills.

Miss JESSIE F. GREEN, well known society belle, at Chicago.

Ex-Congressman WALTER L. SESSIONS, at Lakewood, N. Y.

Rev. J. D. RHEA, Methodist minister, at Clinton, Ia.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from May 25 to May 29:

Rev P B Williams, Henry Cope, H H Cannady, Rev W Fenton, Mrs S S Hamilton, Rev E G Elsey, John Brown, Mrs A I Gammon, Rev J K Glassford, John Motter, Rev W C Houts, Rev C C Potter, Gideon Noel, J H Crall, K A Orvis, L A Phillips.

The Detroit and Cleveland Steam Navigation Company's steamers are now running daily (except Sunday) between Detroit and Cleveland. When traveling East or West, North or South, try to arrange to take advantage of these luxurious steamers between Michigan and Ohio. If you are contemplating a summer outing, write A. A. Schantz, G. P. A., Detroit, Mich., for illustrated pamphlet, which gives full information of a trip to Mackinac via the Coast Line.

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Land monopoly is shown in the census reports. Thirty-four per cent of the farmers, 52 per cent of all the families in the country, 77 per cent of families in the large cities, and 94 per cent of families in New York city, are renters. Small farmers are driven to the wall by competition of "bonanza" farms. Small tradesmen are crowded out by great manufacturing establishments. Small merchants are pushed aside by department stores. Wageworkers give place to machines.

Monopoly of mines and forests has shut out the woodchopper and the charcoal burner and put up the price of fuel to the poor 100 per cent above its cost.

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Transportation is capitalized at three times its worth and courts allow dividends on the watered stock.

Dollars and dimes are instruments of commerce the same as ships and railway cars, and a few bankers hold the nation's treasury at their mercy.

How destroy the monopolies? Destroy land monopoly by taxation. The fuel combine can be destroyed through government ownership and management of the coal mines. The transportation monopoly can be disposed of by the people building and owning their own roads. The money monopoly can be got rid of through a system of public banking.

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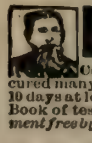
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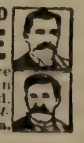
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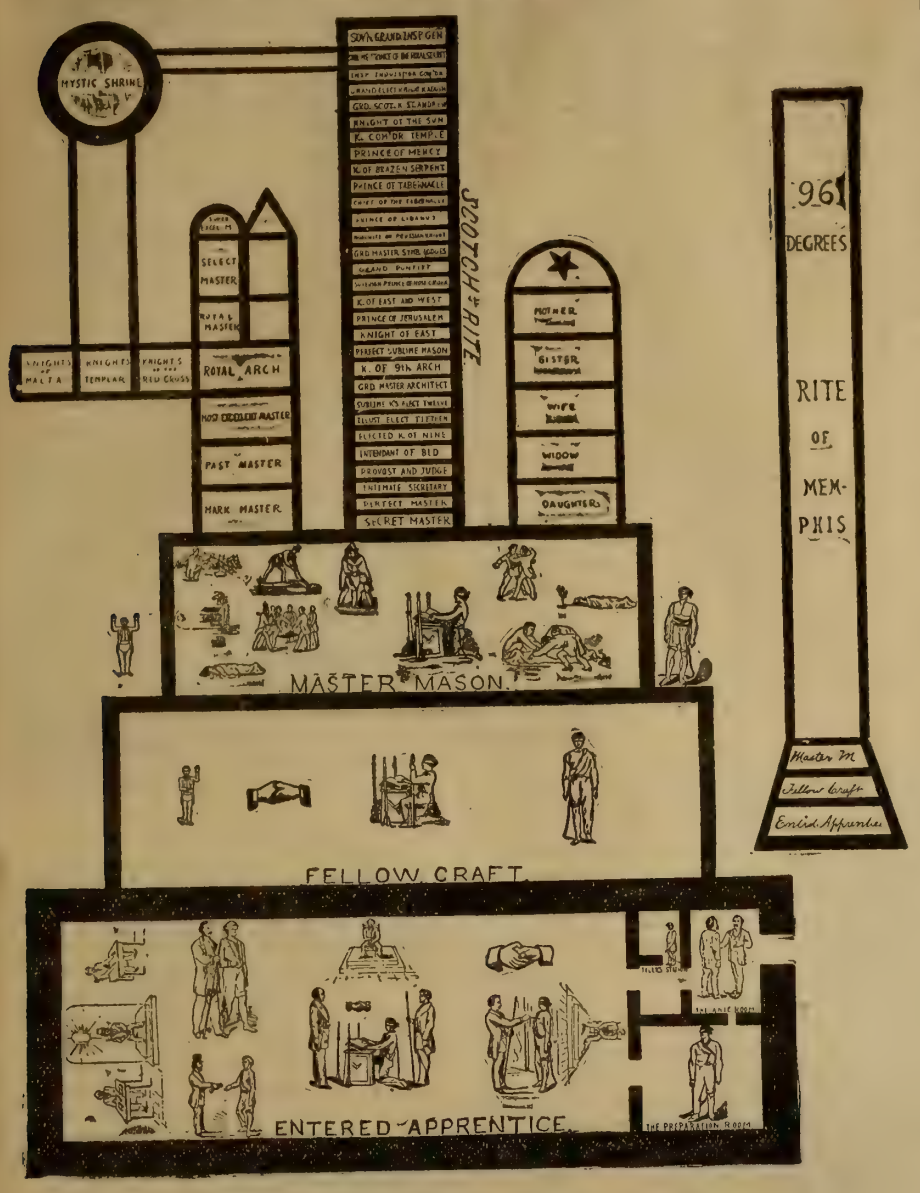

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The New Berlin trials began in the attempt of Freemasons to prevent public initiation by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons swore to the truthful revelation of the oaths and penalties,

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By Rev. J. Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio.

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By I. R. B. Arnold. Brief sketches from the mythology of Rome, Greece, Egypt, India, Persia, Phrygia, Scandinavia, Africa and America, showing the relations and unity of the past and present systems. The idolatrous worship of the Masonic lodge is thus clearly seen and understood.

Masonic Outrages. Postpaid, 20c.
Compiled by Rev. H. H. Hinman. Showing Masonic assault on lives of seceders, on reputation, and on free speech; its interference with justice in courts, etc.

History of the Abduction and Murder of Capt. Wm. Morgan. 25c.
As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan.

The Anti-mason's Scrap-Book. 25c.
Consisting of 53 "Cynosure" tracts. In this book are the views of more than a score of men, many of them of distinguished ability, on the subject of secret societies.

The Image of the Beast; A Secret Empire; or Freemasonry a Subject of Prophecy. By Rev. Richard Horton. Third Edition. 200 pages, cloth, 60c.

Sermon on Secretism, 5c. each.
By Rev. R. Theo. Cross, pastor Congregational church, Hamilton, N. Y. This is a very clear avra of the objections to all secret societies, and to Masonry especially, that are apparent to all.

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HISTORY OF A WEEK.

Tuesday. May 26.

Oscar E. Miller, who was arrested in Chicago charged with conspiracy to defraud a Denver bank, spent a night in the Denver jail, being unable to obtain bail.

The Empress Eugenie celebrated her seventieth birthday on the 6th of May.

John Shore, chief of the Scotland Yard criminal investigation department, has just been retired on full pension. He has served forty years on the police. His successor is Chief Inspector Swanson.

An unknown steamer was sunk in a collision in Boston harbor, and it is feared ten lives were lost.

Francis J. Kieckhoefer, accountant in the department of state, who was dismissed last October because of a shortage in his accounts, has been arrested, charged with having embezzled $37,466.88.

Wednesday, May 27.

Every glass factory in the United States save the Chambers at McKeesport, Pa., will close for the season next Friday.

A Washington physician has placed an ice-water trough for dogs in front of his residence.

St. Louis German singing societies will not take part in the national sangerfest at Pittsburg because the railroads refuse to make what they consider a proper round-trip rate.

The thermometer registered 91 in the shade at St. Louis Monday. Four persons were overcome by the heat, and it is feared two of them will die.

At Hillsboro, Ills,, Joseph C. Wilson, 55, and Mrs. M. C. Denton, 62, were married.

Henry D. Baker, of Chicago, is one of the Townsend prize speakers at Yale.

Frank Shea was killed by the cars at Manitowoc, Wis.

Thursday, May 28.

Paderewski has been compelled to cancel his engagements in England because of nervous prostration. He attributes his illness to hard work and the impressible woman worshipers who annoyed him during his American tour.

Dr. Terrill, who is attending Colonel John Mosby at San Francisco, says his patient is not dying. He is now convalescent.

Governor Bradley, of Kentucky, has been indicted for failure to comply with a county tax law.

James A. McKenzie, United States minister to Peru, is suffering from a mild attack of smallpox.

At Elyria, O., a passenger train on the Lake Shore road bound from Chicago to New York was wrecked. The engine was demolished, but the coaches hung to the rails.

Mark A. McKenzie, manager of ex-Governor McKinley's campaign, is ill at his home in Cleveland.

Friday, May 29.

Two men entered the saloon of W. S. Johnson, in the heart of Chicago, and held up Henry Bowman, the bartender, at the point of a revolver. While one of the men proceeded to lock him in a vault the other robbed the till of $55.40. Both men escaped.

Judge Hallett, of the United States court, has issued an order forbidding other prisoners in the Denver jail interfering in any way with O. E. Miller, of Chicago, a federal prisoner who complains of the "Kangaroo" court.

William McNichols, 6 years old, was struck by lightning and killed and Edward Andrews, 8 years old, was partly paralyzed by the same bolt at Chicago.

Rodney Welch, for many years editor of the Prairie Farmer, is at the point of death at the home of General Lieb, Chicago. He is suffering from cancer of the stomach.

A vicious horse at Chicago kicked and trampled upon William Kabbatz, its keeper, and the man was almost instantly killed.

Saturday, May 30.

The Cape Colony house of assembly voted upon Merriman's amendment in favor of revoking the charter of the British South Africa company, owing to the manner in which it had been implicated in the Jameson raid, and rejected it—60 to 11.

It is "authoritatively" stated at Springfield, O., that Chauncey M. Depew is Major McKinley's selection for chairman of the national Republican convention.

United States Senator Ben Tillman, ex-governor of South Carolina, is to talk on free silver before the Cook County (Ills.) Democracy Marching club at its annual outing and picnic, which takes place at Edison park, July 4.

"Honest money" Democrats of Chicago will meet in county convention June 13 and nominate a rival ticket against the regular nominees named at the convention of free silver Democrats held this week.

Judge Helm at Newport, Ky., has overruled the motion for a new trial for Scott Jackson, convicted of the murder of Pearl Bryan, and sentenced Jackson to be hanged June 30. A stay was granted to give time for an appeal.

Monday, June 1.

The story that President Cleveland would go fishing on the Brule river in Wisconsin is authoritatively denied.

Professor Rodney Welch, the well-known writer, one-time editor of the Prairie Farmer, is dead at Chicago, aged 68.

Henri Watterson is in London, declines to talk politics and says he will not return to the United States for a year.

The census of London, just taken, shows a population of 4,411,271, an increase of 200,528 since 1891.

All the "reform" Uitlander prisoners at Pretoria, Transvaal republic, have been released except the four leaders.

An escaped lunatic accosted Emperor William of Germany while he was on an outing with the empress and ordered his majesty into banishment, accusing him of being a usurper.

Scott Jackson has been removed from the Newport to the Covington jail, the former having been declared unfit and unsafe.

OUR NATIONAL SOLONS.

Doings in the Senate and House of Representatives.

WASHINGTON, May 27.—The senate took up the filled cheese bill and discussed an amendment taxing beer 75 cents additional per barrel, a motion to table being defeated. Several speeches were made on the bond bill. A bill giving the widow of General Spencer, one time senator from Alabama, $75 per month pension was passed. The beer amendment to the cheese bill was pending at adjournment. Stewart wanted Carlisle's alleged free silver speech made in 1878 printed, but objection was made. An executive session was held.

The house passed the bill repealing the rebate on alcohol used in the arts and in medicines, with an amendment appointing a commission of representatives and senators to consider the subject and report at next session. The senate amendments to the general deficiency bill were sent to conference. Dolliver took occasion in the free alcohol debate to "pitch into" Governor Boies. The rest of the day was devoted to conference reports.

WASHINGTON, May 28.—The senate defeated the beer tax amendment to the filled cheese bill—34 to 27—the vote being mixed, Populists all voting for the amendment, however. The filled cheese bill was considered without action and the bond bill was again debated., Daniel having the floor at adjournment. An attempt to fix a time for a vote failed.

The house spent nearly all day discussing the senate amendment to the general deficiency bill appropriating $1,027,000 to pay some French spoilation claims and over $700,000 for war claims, all having been decided just by the courts. The amendment was agreed to—111 to 97. Several conference reports were made, but none in full.

WASHINGTON, May 29.—The senate put in the day debating the bond bill, and several speeches were made. Some miscellaneous business was transacted, but the St. Louis horror absorbed all interest. It was the same in the house. A resolution was passed directing the war office to supply tents where needed. This was also passed by the senate and signed by the president. Some work on conference reports was done.

WASHINGTON, May 30.—Both houses of congress have adjourned until Monday. The senate agreed to take a vote on the bond bill Tuesday before adjournment, Hill reserving the right to postpone the vote. The bills repealing the law relating to rebates on alcohol used in the arts and amending the law concerning the distilling of brandy from fruits were passed. Butler, speaking for the bond bill, said men had swung from limbs for less infamous crimes than the demonetization of silver, and that somebody might yet swing for that.

The house refused to unseat Stokes from the Seventh South Carolina district and give the seat to Johnson, Republican-Populist—105 to 95, the Republicans being divided. An attempt to reconsider will be made. The veto of the river and harbor bill was received. Some progress was made on conference reports. At the night session pensions were considered.

REJECT THE PROPOSITION.

Milwaukee Street Car Strikers Will Not Go Back in Relays of 300.

MILWAUKEE, May 28.—The striking conductors and motormen decided by unanimous vote Wednesday evening to reject the proposition made by the directors to the street car men, and the situation, so so far as a settlement by mediation is concerned, has resumed its former status. The company having declined to consider the suggestions made in behalf of the men that they be taken back to work in relays of 300 each, and the men having refused to accept terms by which one-third may go into employment at once, while the remainder wait for positions, affairs stand the same as before the intervention of Messrs. Hannifin and Morgan.

A new phase has been thrown upon the situation by a telegram from President Gompers of the Federation of Labor that he would be here, coupled with the fact that the executive committee of the local federated trades council held a protracted meeting Wednesday night in secret.

DEATH OF "BRICK" POMEROY.

The One-Time Assailant of Lincoln's War Policy Dies at Brooklyn.

NEW YORK, June 1.—Mark M. Pomeroy, better known as "Brick" Pomeroy, died Saturday at his home in Brooklyn from Bright's disease. Pomeroy was born in Elmira, N. Y., in 1833. As a lad he entered a printing office. Afterward he published the Corning Sun and Horicon Argus. He became city editor of the Milwaukee Daily News, and then founded the LaCrosse Democrat. As editor of that paper he attacked Lincoln's war policy.

In 1868 Tweed invited him to come to New York and become an editor. Pomeroy started a New York edition of The Daily Democrat. In 1876 he transferred The Democrat from LaCrosse to Chicago and made it the organ of the Greenback party. In 1880 Pomeroy was president of a company that proposed to tunnel the Rocky mountains. Before the scheme collapsed the company sold $7,000,000 in shares.

IN HONOR OF THE HEROIC DEAD.

Memorial Day Generally Observed All Over the Country—At Shiloh Field.

CHICAGO, June 1.—Observance of Memorial Day began in this city Friday in the public schools, all of which held exercises of a patriotic and demonstrative character. Saturday the programme was as follows: 9 a. m.—Decoration of dead soldiers' graves at the cemeteries by G. A. R. posts; also at 10 and 11 a. m. 3 p. m.—Memorial Day parade to start. The route of the parade includes the principal down town streets.

The parade to include all the Illinois National Guard regiments, together with all the troops at Fort Sheridan, and be reviewed by Major General Merrill, U. S. A., commander of the Missouri department; Mayor Swift, for the city, and Adjutant General Hilton, representing Governor Altgeld, for the state.

Reports by telegraph show that the observance was general throughout the country. A particularly notable celebration was at the Shiloh battlefield, which took place Friday, and honor was paid to the memory of the gallant men who fell in the battle. It was the first annual reunion of the survivors of that famous conflict. The orator of the day was Senator Isham G. Harris, of Memphis, who was on the staff of General Albert Sidney Johnson, and who told for the first time the true story of the general's death.

The feature of the programme for Saturday was the unveiling of the monument dedicated to the memory of the fallen comrades of the Ninth Illinois infantry, which lost 365 men—the heaviest loss of any regiment that took part. Colonel Lee, of Monticello, Ills., the secretary of the association, has a roll of 20,000 names of living survivors of the battle, and has issued an appeal to every man living who took part in the conflict, north or south, to furnish his name and present address for a final roster.

WIPED OFF THE FACE OF THE EARTH.

Thomas, Mich., Wrecked—Partial List of Dead There and Elsewhere.

PONTIAC, Mich.. May 26.—The country in the vicinity of this city was given its first taste of a cyclone last evening, and the little village of Thomas has been wiped from the face of the earth. Metamora and Oakwood were also touched up, and their inhabitants badly frightened, some being injured.

The cyclone first came from Groveland township in the northeastern part of Oakland county, at the line separating that county from Genesee and Lapeer counties. Sweeping westward through the farming country it destroyed every house, barn, fence or other obstacle, leveling trees and pulling down telegraph poles and killing and maiming the unfortunate farmers.

MOUNT CLEMENS, Mich., May 26.—A terrific cyclone accompanied by heavy rain struck this city last evening. Some thirty houses on Front, Butler and Inches streets were blown down and many of them torn to pieces. As yet no deaths are reported, but many people were injured.

DETROIT, May 27.—Following is a revised list of persons killed in the storm that swept this state reported to this writing: Dead: At Ortonville—Mrs. William Mitchell and two small children; Abraham Quick, wife, and three small children; Mrs. Henry Quick, aged 63; P. F. Wilkins, Mrs. Josiah Johnson, John C. Porritt, Mrs. Joseph Porritt, Mrs. Louis Porritt, John Milkey, Abraham Kitchen, Mrs. William Kitchen, Mrs. T. C. Eaton, and Edward Fifield.

At Oakwood—Mrs. Susan Stuart, aged 82; Mrs. E. A. Wolverton, aged 65; Mrs. Emily Eaton, aged 75; Mrs. William Davison; Miss Ida Davison, aged 11; Jessie May Fifield, aged 5; Charles Fifield's 7-year-old daughter; Eddie Howe, aged 6; Nellie Howe, aged 3.

At North Oxford—Andrew Pettibone, farm hand; Mrs. Oscar Slate, Mrs. Crane, —— Crane, Thomas Bishop and infant son of Frank Laidlaw.

At Thomas—Charles Hicks, aged 56; Elroy Hicks, aged 13. At Thornville—Mack Smiley, Joseph Smiley and Mrs. Thomas Bennett. At Metamora—Thomas Bishop, —— Brama, a man who was visiting there.

At Fair Grove—Joseph Mallburg. At Munger's Station—Ion Edwards.

ANOTHER HORROR IN MISSOURI.

Flood of Water Sweeps Seneca and Drowns Eighteen Persons.

KANSAS CITY, June 1.—A special to the Times from Neosho, Mo., says: Two cloudbursts occurred in this county at an early hour on Saturday morning, one at this place and the other at Seneca. One life was lost here and, it is believed, eighteen at Seneca. Sylvester Wood, of Neosho, was drowned by the overturning of a boat while being taken from the flooded district. Of the eightcen believed to be dead at Seneca fourteen have been taken from the water. The scenes in and about Seneca present a picture of desolation. Cherokee avenue, Seneca's principal business street, is divided in two sections by the loss of the iron bridge which spanned Lost creek. Hundreds of citizens in searching parties are constantly beating either side of the stream in search of missing citizens, who are evidently drowned.

The dead are: Henry Andre, age 60; Ida Andre, 69; Leo Andre, 70; Andre, 10; Mary Andre, 12; Mrs. White, wife of Rev. Harry White; Willie Doebler, aged 5; Archie Williams, 9; Mrs. Robinson and baby; Carl Smith, wife and five children; ——Floyd, a child. At Dayton, nine miles east, a man named Reynolds was drowned.

Dreadful News from Illinois.

VANDALIA, May 29.—News reaches here that a cyclone swept over Irvington and Richview, south of here, on the Illinois Central road, destroying everything in its path and killing outright thirteen persons.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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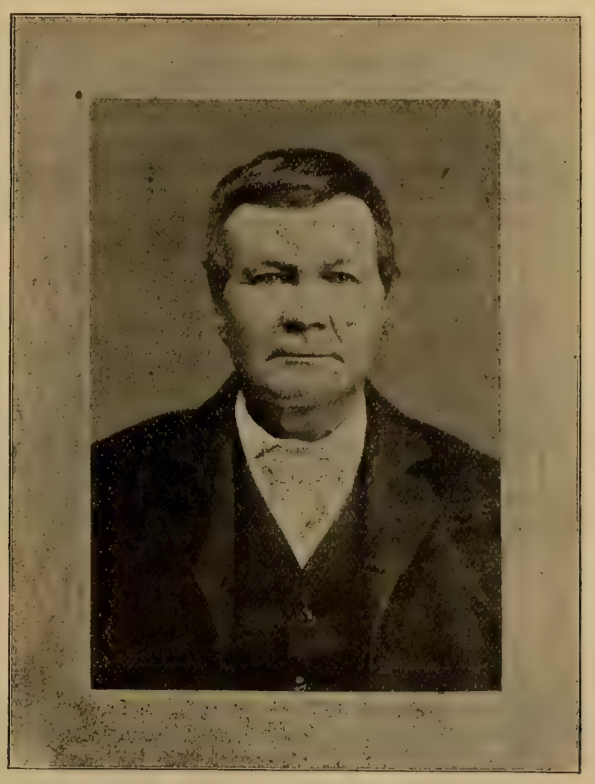
President Blanchard preached the Baccalaureate Sermon at Knox College, Galesburgh, last Sabbath, the college of which his father was for so many years president.

Those who are disposed to apologize for any kind of fraternal recognition or relation between the church and the lodge, should carefully read the article in this issue by Rev. C. M. Damon, pastor of the Free Methodist church of Utica, N. Y.

The article "We are Hypocrites," found on our tenth page, is rich in practical truth and we hope none of our readers will overlook it. It shows that all spirit of caste and classes, as well as that of oath-bound secrecy, is irreconcilable with a Christian civilization.

The excellent articles on "Did Freemasonry Murder Morgan?" which are concluded in this issue, have called forth many letters of appreciation from our readers. We believe that not since the times of that thrilling tragedy has there been published such complete and satisfactory proof that Freemasonry is guilty of the blood of the murdered Morgan.

The ninth in the series of audacious robberies which the Chicago police seems unable to stop was committed Saturday evening at nine o'clock in the store of Leon Klein, on Halsted street. It was the boldest of all, the two robbers carrying off their booty while the store was full of customers. This leads the *Record* to say: "What is needed in the cashier's cage is a couple of experienced pugilists, backed by a squad of infantry carrying magazine rifles. The exterior of the store should be guarded by Maxim guns and a heavy grating and portcullis should be placed over the entrances, ready to drop on the pressure of an electric button. Then by taking all the money away and locking up shop securely for the night at four o'clock in the afternoon it is possible that the protection at present afforded by the city against audacious store-looting will be found adequate."



PHILO MILLARD.

Many encouraging letters from friends of the anti-secret reform express gratification at seeing on our first page, from week to week, the pictures of those who have taken part in the great and vital reform against secret societies. The portrait which looks out from this page is that of a veteran anti-secret reformer, now eighty-three years of age, still residing at Woodhull, Steuben Co., N. Y. He has taken the *Cynosure* since its first issue, and now, in the language of his nephew, "never misses reading everything in it." He is a reformer of the "Morgan times," having a vivid recollection of that excitement.

Bro. Millard writes in a recent letter to his nephew, A. J. Millard, of Little Rock, Ark.: "Your letter calls up thoughts of some exciting times I have passed through. I attended many Anti-masonic conventions—one in Charleston, N. Y., where there was an attendance of over four thousand, and where Hon. Solomon Southwick, of Albany, then candidate for governor of New York on the Anti-masonic ticket, spoke for three hours, telling what he knew about Masonry, for he had been a mark Mason. Among others who took part were Eld. Elijah Herrick, Judge Smith Sheldon and Hon. George Davis. The *Baptist Register*, of Utica, published the deliberations and resolutions, urging the disfellowshipping of Freemasons by the churches, and many of the churches adopted these resolutions. I live about thirty miles from Howard, where Elder D. P. Rathbun was first mobbed by Masons. I was Presidential elector one year in the Anti-masonic party, and later, when Eld. J. L. Barlow was our State agent, I arranged meetings for him. Some years ago I also arranged meetings for Rev. W. B. Stoddard. I have lectured on the lodge question in this vicinity for three years in schoolhouses and wherever I could get a hearing."

Rev. Wilbur F. Crafts takes this rather unsettled position in regard to secret societies. He says: "The editor has at various times belonged to four of them, one college fraternity, two temperence lodges and the Odd fellows. In none of these societies did he find anything that needed to be kept secret. The secrecy seemed to be only a bait to curiosity. 'If that be treason, make the most of it.' But the Ku Klux Klan, the Mollie Maguires, White Caps, the Clan-na-Gael, Mafia and the Mormon disloyal oaths have set me and many others to thinking on this subject."

A caged lion in a Chicago park became furious because a drunken man ventured to twist his tail. The keeper of the lion had the man arrested and fined $8. A boy in Kansas was fined because at a circus he made a giraffe sick by giving him a piece of tobacco. They once had legislation in Albany, N. Y., prohibiting the brewers from allowing their refuse slops to flow into the Hudson river because the fishermen complained that it drove away the fish; all of which suggests that our legislation should protect the lives of men and women as much at least as it protects the lives of animals.

A good bishop in Ohio sent us a valuable article, adding the instructions, "Please put a necktie and collar on this and dress it down for I have written it hurriedly." Another valuable contributor from New York writes: "You have no more liberty to mutilate my manuscript than you have to mutilate my coat." It should be remembered that the *Cynosure* editor's space is limited so that he is sometimes like a brick layer building around windows, the brick cannot go into the wall unless it is chipped, and good sound brick will always bear chipping.

Edwin D. Wheelock, President of the National Christian Citizenship League, presided at a meeting of the League in Wheaton College chapel last Sabbath evening. He said they began their meetings by singing "Coronation" and closed them by singing "America," because their great object was to enthrone Christ in America. God was the author of the family, church and state, and the supremacy of Christ must be recognized in each of these relations. The chairman was well assisted in the program by students Thompson, Pinckney and Greenwood, and by Miss Dow, lady principal.

NO JESUS THERE.

I saw a neat, well-furnished room,
And many gathered there;
Midst rites and forms of various kinds,
They had a form of prayer.
God they addressed, as he who built
This universe so fair;
But did not own his blessed Son--
They had no Jesus there!

And in that room a master sat,
They homage to him paid;
As "Noble Grand," or "Worshipful,"
They recognized their head.
And titles which belong to God
They with a mortal share,
But they ignore a Saviour's blood,
And have no Jesus there!

A simple Christian man was asked
To join the Mason's throng,
To learn their arts, their secrets gain,
And join their prayer and song.
"No, no!" said he; " 'tis Christ I love,
His honors none can share;
With my consent, no, never, sirs,
You have no Jesus there!"

A weary stranger halted near,
Way-worn was he and sad,
For him no fellowship had they,
No word of comfort had.
He did not have their grip, their word,
Their bounty might not share.
A Christ-bought soul—they knew him not:
They had no Jesus there!

Oh, how sublime, when God's great trump
The universe shall shake!
When stars shall fall, and suns die out
And all the dead awake,
Thousands who learned the mystic art,
And had a standing fair,
Will hear the voice, "Depart, depart—
You had no Jesus there!"

--*Selected.*

THE CHURCH AND SECRET SOCIETIES.

BY REV. C. M. DAMON.

To one who regards the church as divine, the one grand depository of truth ordained of God for the salvation of men, it is painful to see it weakened and perverted by affiliation with societies so manifestly un-Christian, yea, anti-Christian and infidel, not to speak of their un-American and inimical civil characteristics, as are many of the secret orders of the day. And since all the secret orders are affiliated, and constitute a semi-civil, semi-religious system, the objection applies more or less to all.

Perhaps it is not so strange that those adherents of the church that are seriously divided as to whether or not its members may properly indulge in dancing, theater going and card playing should favor the unhallowed alliance with secretism. But those who realize the nature and consequences of sin, the infinite humiliation and suffering of the cross, the import of the resurrection, and that the church is commissioned by her living, divine Redeemer to proclaim deliverance from sin as the only way of salvation, should shrink back with instinctive fear and abhorrence from a close union and identity with these religious inventions of men who know not God, and many of whom have been his avowed enemies.

How can we convince men of sin, if we sanction their affiliation with secret lodges of unsaved men, especially such as deny Christ, cut out his name from the Scriptures, degrade Christianity to a level with heathen religions, use Christian terms, as faith, hope, charity, in a deistic sense, and swear their votaries to submit their bodies to be carved up in true cannibal style? How persaude them to separate themselves from sinful associations, when we ourselves, as ministers of the Gospel, join in alliance with such fraternities and in our conditions and standards of membership make no provision to exclude such?

And how teach faith for daily needs or protection against danger and persecution, when we, instead of looking to our miracle-working Saviour, think it necessary to lean on these outside and infidel brotherhoods for financial, social and moral support? Surely the church is another kind of an institution, and has other work to do, that is wholly incompatible with such dependence and affiliation.

It is an infinite degradation of it from its divine nature and calling, to say nothing of the wickedness of corrupt and idolatrous alliances, to be thus in dependence and intimate social relationship, contemplate the supernatural character of the church, its spiritual and eternal mission, its divine authority to deal with souls and announce the terms of acceptance with God and admission to heaven, its direct and conscious communication with Deity and empowerment by the gift of the Holy Ghost to save men and society, and inquire if it be not such a degradation as we have stated.

But if these societies stand in the intimate connection with the pagan mysteries of antiquity claimed for Freemasonry by its own best authorities, and which there seems no reason to doubt, then does the affiliation of the church with them savor of that idolatrous corruption so strongly condemned in Scripture as abominable in the sight of God. And if there be nothing of this character, why the religious teaching by word and symbol, and the religious forms and professions of these societies?

Utica, N. Y.

MAN OF SIN REVEALED.

BY REV. WM. FENTON.

The Odd-fellows and their Rebekahs assembled in the People's church in this city on a recent Sabbath morning to celebrate their anniversary by hearing a lecture from Rev. S. G. Smith, D. D., the pastor of the People's church, the finest auditorium in the city. There was no connection between his text and his subject except a mere play upon a word. His discourse could not be called a sermon. His text was 1 Chron. 9:27: "And they lodged round about the house of God." He said the house of God was an asylum or a religious home, for their lodge. His theme he announced as "The Relation of the Early Christian Church to the Lodges." He boasted of his fellowship with the Romish church, the mother of harlots. He referred to the Pope as his venerable brother and expressed his hopes that Rome's embargo on Odd-fellowship will soon be raised, making mother, daughter, the pagan beast and its image, the secret empire, one.

The mother of harlots, the Romish church, gave life and authority to the image of the first beast, pagan Rome, during the middle ages. Here and now the People's church to-day assumes to give life and authority to the same image; for Odd-fellowship stands before us confessedly of the same pagan stock as Freemasonry, the ancient mysteries of Egypt.

Here then is a sign of that falling away and revealing of the man of sin who cometh up out of the bottomless pit, the father of liars, therefore the father of Masons, Odd-fellows, etc. It only remains to go a little way farther in that same direction and we shall have "the man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God's, or that is worshipped; so that he sitteth in the temple, showing himself that he is God." 2 Thess. 2:3,4.

He said that the early Christian church was a "a secret lodge and nothing more." This was too silly to need refutation, for any true Christian familiar with the New Testament, however illiterate otherwise he may be, knows better. But this lodge champion, Dr. Smith, further said that the vicarious doctrine of the atonement was abhorrent to his moral sense, and he declared that he considered Martin Luther and his Reformation was a great benefit to science, but a hindrance to true religion, and that the notorious Pantheist, Hegel, had done more than any other man to give us a true idea of God. Dr. Charles Hodge late of Princeton speaks of Pantheism as Pandiabolism—a deification of Satan.

In view of the fact that Odd-fellowship is self-confessed paganism, like all other secret societies, and that this lodge orator gives the lodges the pre-eminence over the church, and a place in the church accorded by all the leading Protestant bodies of Christians; and that the secret empire of lodges is an image of paganism; and that paganism is the first beast of prophecy (See Rev. 13:1), and that the apostate church of Rome is the second beast (See Rev. 13:11). In view of the fact that the apostacy is the mother of harlots, whether that apostacy be Romanism as Protestants say, or Protestantism as Romanists say; and that a mother of necessity has children; and God's Word declares that there shall be a voice from heaven saying, "Come out of her ye my people," then there will be paganism in both Romish and Protestant churches, as our lodge orator Smith is pleading for, and then as a matter of course God's people must come out when paganism gets full possession, and its god, the son of perdition, is fully revealed.

Thus we see on every hand signs of the coming of the man of sin which the inspired apostle Paul through the Word of God declares must precede the day of the Lord. Even in the principles of the Salvation Army, as taught in their theological schools, called training homes or garrisons, are found the elements of lodgery in the way of false vows made to be broken when it is for the good of "The Salvation Army" to break them, and a usurpation of the individual rites of citizens and Christians.

St. Paul, Minn.

CHRISTIAN VS. LODGE BENEVOLENCE.

BY REV. H. H. HINMAN.

Beloit is a railroad station ten miles west of Selma, the county seat of Dallas Co., Alabama, and in the "Black Belt." It was formerly a plantation of four thousand acres owned by one man who had about five hundred slaves. Many of them now live here or in the vicinity. It is now owned, and partly paid for, by "The Industrial Missionary Association of Alabama," and the land is rented to colored tenants in small tracts, with the option of buying.

They are supplied with religious privileges, including Sabbath-schools and a first-class free school for six months in the year. This has three teachers and is largely attended. The Association has also a mill and cotton gin besides store and postoffice. It also aids two other schools and two churches. We endeavor to teach that Christianity is the true basis of the social system, and so far no lodges have been introduced.

Recently a young farmer fell through a trestle on the railroad, badly fracturing his right arm. It was in the midst of the pressure of the first cultivation of his cotton crop, and no time must be lost. A subscription was started and all gave, even of their penury. He was sent to a surgeon in Selma, the fracture reduced and all expenses paid. Since then his neighbors, though pressed with their own work, are (with some help from the mission) keeping his cotton and corn clean. He may eventually pay some of them in kind.

The freedom and spontaneity with which this movement was carried out is worthy of all praise, and shows that plantation negroes, though they may be poor and ignorant, are not unmindful of Christian charity. It is a part of our Christian work to teach them that this is better than lodge exclusiveness and favoritism.

Beloit, Ala.

TWO ANTI-SECRET INSTITUTIONS.

BY REV. C. B. EBEY.

Two organizations are spoken of with approval in the Word of God, namely, the home and the church. The home is comprised of parents and children. There is authority on the part of the parents and obedience on the part of children. There is protection from parents and dependence on the part of children. Mutual love is the supreme law of the home.

Some one has said, "But is not the household a secret society?" Joseph Catterlin of precious memory, whose home was in Kewanee, Ill., was one of the bitterest foes of secrecy and selfishness, and one of the most devout servants of God. He was one day passing along the street of his home town. Some secretists thought they would entrap him. They stopped him, and as they talked the conversation turned upon secrecy. One of them said:

Father Catterlin, "do you not have secrets in your home which you would not want published abroad?"

"Why, yes," said the good old sire, "but we do not take any ungodly and cutthroat oaths to keep them."

They were as silent as you please and the good man went his way.

The godly home—authorized and sanctioned by the book of truth—with its priestly father and devoted, saintly mother, and obedient children as

olive plants around the board, with its sacred altar and holy Bible, with its morning and evening devotions, with its sweet music, is truly a type of heaven itself. Away with the club, the clan or the lodge that proposes to take away the head of this home and leave the body headless, to separate this husband and wife and put a wicked oath of secrecy between them.

A Mason and his family sat eating breakfast. Bright-eyed Fred of six or seven summers said:

"Papa, where were you last night, please?"

"At the lodge, my son."

"What lodge, papa?"

"The Masonic lodge, my son."

"Papa, please, where do Masons go when they die?"

"Why, to the grand lodge above, my son."

"But, papa, please, where will mamma go when she dies?"

"You best finish your breakfast now and leave your questions to some other time."

The doors of the church are open. Over their portals is inscribed, "Ho, every one that thirsteth come ye. Yea, come buy wine and milk without money and without price." In the church all are welcome, the poor and rich, the blind and lame, the learned and the ignorant. There is no partiality in the church of God. Edmond Ronayne once said in my hearing: "One objection I have to Masonry is its selfishness. In this it is like Catholicism, which declares, big money, big mass; little money, little mass; no money, no mass at all. So it is big money, big Masonry; little money, little Masonry, no money, no Masonry at all."

The church's windows are not blinded, its doors are not tyled. All are welcomed to its service. Its songs of praise greet the passer by as well as those within. The church becomes a herald of the glad tidings. It publishes the news of salvation. To its ministers the direction is to "Cry aloud and spare not." "Go stand in the temple and declare all the words of this life.

This sacred Word clearly condemns forswearing; yea, it says "*swear not at all.*" Of Jesus it says, "He ever spake openly and in secret said nothing." Herod's oath is an illustration of the wickedness of taking an oath to do what is concealed from us. In the book of God is no word of encouragement or sympathy for any part, parcel or phase of secrecy, ancient or modern.

Los Angeles, Cal.

MINISTER DEFYING THE KU KLUX.

BY ELDER S. C. KIMBALL.

LIFE SKETCH, NO. FORTY-TWO.

As stated in my last sketch of the Christmas riot at Gilford village, Satan overdid his work, and the re-action was very marked. It was a plain attempt of Freemasons and other worldlings to overbear the pastor and church when the latter were clearly in the right. All dramas were forbidden by the Free Baptist denomination, and this drama was specially low and unsuited to a Christmas service. The means used to force it upon the church were extreme, indecent and unlawful.

The next morning but one after the Christmas riot, on opening the front door of the parsonage, in which I resided, I found a letter tied to the door handle by a strip of black cloth containing the following words, letters and figures:

GILFORD, Twenty-sixth Day of Twelf Month, of '72.

To Rev. S. C Kimball:

If you with your family and effects do not leave Gilford on or before the seventh of February, 1873, the consequences will be disastrous to you and yours. If you leave by fare means all well and good, but if not, we shall not hesitate to use foul. A word to the wise is sufficient.

K. K. K. & K. K. L. K.

I certified before a Justice of the Peace these facts, but mentioned them to no other person except my wife, until I providentially found out the writer. He was evidently liable to imprisonment under the United States anti-Ku Klux law, but I had no desire to punish my enemies, only to get them converted and saved. I continued pastor of the Gilford church for more than two years after this cowardly threat, making four years in all, and was unanimously invited by the committee of the church to continue my pastorate for the fifth year.

Receiving a call to the pastorate of the Center Strafford church, and to become principal of Austin Academy at that place, I thought it wise to resign my charge at Gilford. During the four years fifty persons united with the church, and quite a number more made some start in a Christian life.

Some people are awfully afraid of trouble, and never want the devil stirred up, but I have noticed that stalwart Christians are born in troublous times The devil's howls at a Christain's birth give a fine temper to the new-born soul. A ship will sail against the wind, and a church need not fear opposition so much as a dead calm.

New Market, N. H.

FREEMASONRY DID MURDER MORGAN.

BY ELDER J. L. BARLOW.

(*Concluded.*)

It is from such facts and for such reasons that Mr. Stone reaches the conclusion that Masonry was a wholly useless if not a dangerous institution; not dangerous as he and some others understood its *spirit*, but dangerous in the extreme, as he acknowledges it to be understood in its letter, by the majority of its adhering members, and ought to be abolished. The chapter which the institution furnishes to our history is one of the saddest conceivable. The attempts which have been made by the craft to blot out these facts, and to manipulate them so as virtually to neutralize their teachings against the institution, are dangerous attacks upon the integrity of our free civil and religious institutions, and should be guarded against with zealous care by every freeman in the land.

In one important matter, that Masonry could not be revived again, Mr. Stone was mistaken. Iniquity is long lived and of great subtilty. Beaten at one point, it retires and comes up at another. Recognized and overthrown in one form, it reproduces itself in other and Protean forms, until vigilance is lulled to sleep, when the old enemy will be found in proper person, stronger than ever. So it has been with Freemasonry. Almost destroyed by the Morgan murder, it went into ostensible hiding, while really its leaders were engaged in establishing other and simpler secret societies in the names of Temperance, Labor, etc., which, the public are slowly coming to understand, have been and are being used as recruiting stations for the Masonic institution, till to-day that order is stronger than ever before, while its laws are unchanged, its spirit untamed, its aims and ends just as inimical to the best interests of church and state as ever; and we have no hesitation in saying that we know of no enemy existing so dangerous to these interests as this order, now supreme in this country.

This order stands under indictment in the court of public opinion for the murder of Captain Wm. Morgan,—for depriving a free American citizen of liberty and his life for no crime known to the civil law, for robbing a wife of her husband, two helpless children of a father, society of a producer, this government of a subject and a defender. Worse than this, it is under indictment by the same court for breaking down the safeguards of every citizen by palsying the arms of justice so that the guilty could not be punished or the innocent protected, for making murder a virtue and honest truth a criminal.

Mr. Stone well says: "What Masonry has done it may do again." It did prostrate justice in her own sanctuaries in the Morgan trial. It has done it since; is doing it now. It used its whole power then to assassinate free speech on the platform, through the press, in the pulpit. It is doing the same now. It mobbed and murdered then. It mobs now; and in spirit, if not in fact, still murders those who dare to hold up its deformities to the public gaze. I refer to the repeated attempts to murder Rathbun, in this State, in Pennsylvania, on the lake, in Boston and in Iowa; the mobbing and rotten egging of Ronayne and Stratton in Albion, in this State, of Brown and Kimball in New Hampshire, of our National Christian Association at Boston, to the great danger of life and limb; and the hootings, stampings and shouts of an infuriated mob of Masons in a hall paid for by our money, unchecked by the twenty-one policemen the authorities of the city compelled us to hire and pay to protect their property, so that not a word of what we were saying could be heard by those who had paid for the privilege.

These are but specimens of what a number now on this platform have experienced, in the few years last past, from this fraternity now under indictment. Many now who read this hear of these things for the first time, because a Masonized press either will not or dare not publish them to the world lest the public should be aroused from its Lethean slumbers and throttle this foe of its life and liberties. The press of fifty-five years ago was in the same manacled condition, and the work of the lodges was kept from the people until unshackled presses were established which would do their duty. A few noble exceptions to this general rule were found, among them the paper conducted by Col. Stone.

Masonry not only upholds and protects its agents, however wicked they may be as judged by society outside the lodges, but it will, to subserve its own ends, blacken and destroy others whose characters are above reproach, judged by Christian standards alone. Before the murder of Morgan, and since, the Masons sought to ruin his character. As a reason for making his disclosures they say, among other things, that he wrote his book to revenge his rejection from a new chapter of Royal Arch Masons then forming. Mr. Stone adopts this view and helps to blacken his character. From other sources, however, we learn that Morgan was impelled to his work by more patriotic motives. He was a Southern Mason and knew what spirit was in the lodges there. He knew they were plotting in secret the overthrow of the government (we, many of us, remember the nullification times in 1832, and the late rebellion, both of which have justified his foresight), and he declared his purpose to disclose those secrets, which they were using as masked batteries, if it cost him his life. He effected his purpose and Masonry murdered him.

Many years ago I believed, and used to predict in my lectures in this and other States, that our people would yet erect a monument to his memory. This prophecy has already been fulfilled. This was consummated in 1882. That monument is not only a memorial to a basely murdered patriotic citizen, but a standing protest of a largely increasing portion of the American people against the "deep damnation of his taking off," as well as against the usurpations and the continued existence of an institution once condemned to death for murder, and which has found a resurrection but never a regeneration in any Christian sense of that term.

Hagedorns Mills, N. Y.

BLEEDING KANSAS.

BY S. C. HART.

The policy of the Pro-slavery conspirators was to bring about a collision between the United States troops and the Free State men and have a pretext for civil war in which the North would be declared in rebellion against the United States Government. The slave power would at once overrun the Territories, if not the whole North, and establish slavery at its own sweet will. Indeed slaves were owned in the Territory from the establishment of the bogus government till it became too risky. The Congressional Committee was taking evidence in Lawrence when Sheriff Jones was keeping up such a furor there, hoping, according to the plot, to arrest important witnesses and intimidate others from testifying before the Committee.

Delegate Whitfield, whose seat in Congress depended largely on the defeat of the work of the Committee, despaired of his life when he saw Jones was shot, and begged of the Committee to cease its labors there at least. And he even suggested that it give up the task entirely and return to Washington. But it paid no attention to him, feeling quite as safe there as anywhere. Whitfield, however, in great terror fled to the Pro-slavery rendezvous of Franklin, six miles southeast of Lawrence. Thence to Lecompton, and finally, after finding that the Committee were still alive and at work, returned to it at Lawrence. It went from there to Tecumseh, west of Lecompton twelve miles, early in May, to take evidence.

The U. S. District Court met in Lecompton the second week in May with Chief Justice Lecompte presiding. The Grand Jury of Douglas County was empanneled, and charged by Lecompte "to find bills of indictment against certain Free State men in the county." He said:

"You will take into consideration the cases of men who are dubbed Governors, men who are dubbed Lieutenant Govenors, men who are Secretaries and Treasurers, and men who are dubbed all the other various dubbs, which this Territory is filling. This Territory has a Legislature. This Legislature being an instrument of Congress .....if you find that any person has resisted these laws, then you must, under your oath, find bills against them for high treason."

This charge was intended to lead to the indictment of every Free State officer elected under the Free State Constitution and newly inaugurated, Free State Government of March 4th preceding this. The Grand Jury was under oath, of course. to not divulge anything coming before it. This one, presumably, was intensely Pro-slavery, but one of its members, James F. Legate, anticipating the contemplated onslaught upon the Free State settlers generally, and the leaders and officials in particular, in his humanity, went one night on foot to Judge Wakefield's (dubbed), thence on horseback to Tecumseh where the Congressional Committee was in session, and gave Reeder and the Abolition members of it sufficient hints to put all on their guard. Legate, return- next morning late, was fined for contempt of court. But giving an accepted excuse for his absence, was allowed to continue with the jury.

The Committee immediately adjourned from that Pro-slavery town to Lawrence again. It had power to send for persons and papers, and Reeder knew the guilty parties in the Territory and could point them out as well from the more secure town of Lawrence as anywhere else. In a few days after the Committee adjourned to Lawrence, Deputy U. S. Marshal Fain, in accordance with the plot. commenced the execution of it by going to Lawrence with a summons for Reeder to appear before the District Court as a witness. Reeder plead his privileges as a Congressman elect ("dubbed") and his engagement with the Committee. Fain returned to Lecompton and appeared again next day with a writ of arrest for contempt of court.

Reeder again plead the same excuses, and also informality in the writ of attachment. And, further, his belief that his life would be insecure if he submitted. Therefore if his arrest was attempted without proper assurance of safety, it would be at the Marshall's peril. Fain made no further attempt at his arrest, the plotters evidently realizing that their plot was suspected, but not knowing that a member of the Grand Jury had been away from Lecompton during the session and given it away. Reeder saw that his life was no longer safe in the Territory as did also the Committee which advised him to leave the Territory forthwith.

But the plot against the leading Free State men was as well known along the Missouri River as at Lecompton, and although he was escorted by a company of armed friends to the river one night, it was immediately known all along the river that he had fled and he was compelled to keep in hiding with a friend for several days. Then in the guise of a laborer rowed in a boat twenty-eight miles down the river one night, and footed it across Missouri to a Free State.

The Committee began to fear for the evidence they had already collected, and, as Gov. ("dubbed") Charles Robinson was going East with his wife, it was put in charge of them to be taken to a place of safety. But, as if all Missouri knew what the work of the Grand Jury was intended to be, Robinson was arrested on the steamboat at Lexington, Mo., seized by a mob as he was being taken off the boat, and held in durance until an indictment was granted by the Grand Jury at Lecompton and a requisition obtained from Gov. Shanon.

Robinson was then taken to Independence, Mo., thence to Westport, Mo., thence to Franklin, Kan., thence to Lawrence and thence to Leavenworth, where he was given in charge of Capt. Martin of the Pro-slavery "Kickapoo Rangers" till June 1st., when he was taken to Lecompton and kept in confinement till Sept. 10th. Meanwhile his wife, not knowing what might be the fate of her husband, bore the evidence that contributed largely to the making of Kansas a Free State, to a place of safely. Only for a woman a thousand or fifteen hundred pages of important evidence would have fallen into the hands of the enemy and been destroyed.

The Grand Jury found indictments against Lane and others, and against the Free State paper and hotel at Lawrence.

Lecompton, Kans.

(*To be continued.*)

Reform News.

BRO. WILLIAMS IN OHIO AND MICHIGAN.

REFUSES TO WEAR A MUZZLE.

Temperance, Mich., June 2, 1896.

Editor Cynosure:—From New Concord Rev. Boardman conveyed me to Byesville, where I spoke in the Free Methodist church to a large and very appreciative audience. There were about as many outside as inside. This was the first anti-secrecy address ever delivered in this town or community. It certainly prepared the way for more in the future, as the poeple were anxious for me to stay and tell them more if time would permit.

I received several *Cynosure* subscriptions here, and had the great pleasure of meeting Rev. E. Thompson and a number of the good people from Senecaville again. On I go to Columbus where I received a cordial welcome at the home of Rev. S. P. Long. I spoke to a fine and most enthusiastic audience at the Capitol University, the leading institution of learning of the Lutheran church.

There were quite a large number of students present, many of them preparing for the ministry. I was much pleased to have the privilege of addressing them on the lodge evil. The University band furnished excellent music for the occasion. The audience was the most enthusiastic I have ever met anywhere. I had the privilege here of meeting Bro. K. A. Orvis who so recently gave his experience in the *Cynosure*, and who showed me his letter of withdrawal from the M. E. church, because of the lodge influence in that denomination. If all Christians who get their eyes open, as did Bro. O., would do like him, there would be a famous sifting of the churches in this land.

From Columbus I went to Cedarville, Ohio, where I was met at the depot by Bro. W. R. Sterrett, the Ohio State Treasurer of the C. A. I was treated royally by him and his Christian family. The New School Synod of the R. P. church just closed their work, and the Old School Synod were in session at Cincinnati, the U. P.'s at Xenia; and these things militated against a crowd.

But I spoke as best I could to about one hundred. Here I had the pleasure once more of greeting Rev. S. M. Ramsey and his wife, with their amiable Christian daughter, Miss Martha. I met these dear friends both winters I was in Los Angeles, Cal. I also met Rev. W. B. Stoddard, and had the pleasure (though I confess it was a little shaky), for me, to speak before one with so great experience as he.

I wish some of the dear *Cynosure* people would please explain why it is that we get scared at our best friends, while an enemy only nerves us the more for the battle. I got along and through somehow. I had the R. P. pastor at my back, and also Rev. Stewart, of St. Louis, a U. P. minister, who is with us most heartily on the lodge question. The stay at Cedarville was brief, but I shall always remember the kindnesses of the people with whom I tarried while there.

Early next morning I ran over to Dayton to look in on the headquarters people, and had the great pleasure of meeting Dr. Kiracofe, Dr. Becker, Dr. Wright and Dr. Keiter, Rev. W. H. Conner, Enos G. Conner and Bro. Graybill. It was a real treat to meet once more these old heroes and hear their words of encouragement.

I went out to Belle Center in the afternoon. Rev. C. H. Welch, a friend of other years, took me to Northwood, where I was very hospitably entertained by the family of Bro T. C. Speer. I spoke at night in the R. P. church to a fair audience (not large). They gave me a good hearing, and I left early the next morning feeling that the meeting was not in vain. I am confident that should I return to this place again I would have a crowd.

I went to Toledo in the evening of the 30th, and was met by Mr. Chester Hitchcock, who conveyed me to their home, where I shall never forget how kindly this Christian family looked after my wants. I was billed to preach on the lodge question in the Free Will Baptist church at Temperance, Mich. When the pastor got to the church on Sabbath morning it could be seen that he was ill at ease. He tried to put strings on me and run me in the channel of some other views. I soon gave him to understand that unless I could speak in his pulpit untrammeled I would invite the large audience out in the road or over in the Free Methodist church to hear me.

He finally announced me, and added that he belonged to several orders, and if they would not stand the test of criticism, they ought to go down. He also exhorted his lodge brethren to stand their ground. Well, they did; but, I venture they would have felt as comfortable some miles away. This is the first time in all my life that a minister of another denomination has tried to mark out a groove for me to go in preaching or lecturing. I think the dear brother referred to would hardly undertake it again.

This ended my list of appointments for May. I received six *Cynosure* subscriptions at Temperance. I wish there were many more such families as the Hitchcocks. Chester brought me to Toledo on Sabbath evening where I took the train at 6:45 the next morning for my old home in Angloriza county.

How kind the Lord and the many dear friends have been to me on this trip. I have spoken during May twenty-nine times on the lodge question, and have delivered four other addresses and secured sixty-seven annual subscriptions to the *Cynosure*. If the Lord wills I shall soon be starting home to Oregon. P. B. Williams.

BRO. WM. FENTON IN WISCONSIN.

Prospect, Wis., May 27, 1896.

Editor Cynosure:—On Friday evening last, May 22, the pastor of the Covenanter church of Vernon, Rev. Isaiah Faris, with his conveyance met me at the depot in Waukesha, and conveyed me to the home of Mr. W. S. Turner where the weekly prayer meeting of the church was held on that evening. Rev. R. J. George, D. D., professor of theology in the R. P. C. Seminary of Allegheny, Pennsylvania, was in attendance at the prayer meeting; and for the sake of the truth represented by the N. C. A. a cordial welcome was extended to your agent.

During the services of the church to celebrate the Lord's Supper, Dr. George preached to us three times, once, on the Relation of Justification and Sanctification to the Life of God's people. He said, The lake of fire and brimstone is on one side of justification and heaven on the other; that justification is an act and sanctification is a work; and he quoted Dr. Sloane's remark that when Henry Ward Beecher said that he had got out of the seventh chapter of Romans into the eighth he would go to hell if he did not very soon go to heaven.

On Sabbath morning the doctor preached on the text John 3: 16, in which he treated of the eternal sonship of Christ and the communion of the God-head, in the solitudes of eternity before the creation of matter, and the love of God manifest in the infinite sacrifice of the incarnation of our Lord; his life on earth; his sacrifice, suffering and death on the cross.

On Monday morning he preached on the text "Co-workers with God." He made a powerful application of the Second Psalm to the nations of the world in their present condition, and the congregation voiced the praises of God by singing that psalm in the consciousness of the final triumph of our King—the Lord Jesus Christ—over them all.

He said there is no class of people throughout the country more zealous in the anti-secret reform than the little body of Covenanters in their faithful allegiance to Christ. And he expressed a most cordial sympathy with the work of the National Christian Association.

The Lord's Supper was celebrated on Sabbath afternoon in a most solemn and impressive manner. The pastor carefully and most explicitly set forth the distinctive texts of the faith of the denomination by copious references to the Bible.

On Sabbath evening your agent preached in the United Presbyterian church, Rev. Snyder pastor, on the Relation of the Bible to the Claims of Secret Societies. On Monday evening at the M. E. church at Vernon; and on Tuesday evening at the Baptist church at Big Bend, the same sub-

ject was continued. This evening I am to speak on the same subject in the Hall at Prospect.

These Covenanters are a warm hearted Bible loving people, and can therefore well appreciate the treatment of secret societies in their relation to the Bible. For the Bible's sake, your agent has been cordially entertained at the homes of Mr. W. S. Turner, Mr. Dewey, Renwick Adams, Rev. Isaiah Faris and Wm. McNeil.

There are a few lodge members in this community but these Covenanters make them feel very uncomfortable as they ought to feel on account of their rebellion against their Maker.

W. FENTON.

"FACTS AND PHOTOGRAPHS."

HICKSON, N. Dak., June 2, 1896.

EDITOR CYNOSURE:—I do not know of anything, outside of Divine Revelation, which contains more important truth in a small compass, than the above named booklet. Fifty witnesses, well known to the nation as entirely reliable, from different walks in life, give their united testimony against secret, oath-bound combinations called orders or brotherhoods.

It is thus manifest to every candid mind, that the husband who takes the oath of secrecy in the lodge breaks his marriage vow, even though he takes his wife to the private rooms of the Daughters of Rebekah, or to the mock lodge of the Eastern Star. For from being one, they thus become practically two. Thus every American who goes to the lodge and takes the oaths there, loses his citizenship in the United States, and becomes subject to another government and practically a traitor to his own.

The same thing is true of the Christian commonwealth. Those who take the secrecy obligations of the lodge, and obey them, become traitors to the Kingdom of Heaven, however long or loud they may proclaim it that Jesus Christ is their Saviour and King.

When I was a boy in 1826 many Masons tried to make the people believe that the oaths and penalties in the lodge were not real, but only buncomb. But the murder of Capt. Morgan, and the protection of the murderers by the lodge, proved the falsehood of this position. May the dear Lord help you to illuminate the dark places more and more.

S. F. PORTER.

CORRESPONDENCE.

SABBATH DESECRATION AND RUM POWER DOOMED.

WASHINGTON, D. C., May 20, 1896.

The United States Supreme Court this week handed down an important decision, affirming the constitutional right of a State to compel railroads to observe a Sabbath rest law. The case grew out of the indictment of the Superintendent of the Alabama Great Southern Railroad, in Dade county, Ga., for violation of the State law which forbids the running of any freight train in that State on the Sabbath day. A plea of not guilty was made and the defense set up that the law was in conflict with the clause of the Federal Constitution giving Congress the power to regulate commerce among the States. The defendant was convicted, and the conviction was affirmed by the Georgia Supreme Court, and the case appealed to the U. S. Supreme Court.

Mr. Justice Harlan delivered the opinion, affirming the decision of the Georgia courts, in which he stated the conclusion of the court to be "that such a law, although in a limited degree affecting interstate commerce, is not for that reason a needless intrusion upon the domain of Federal jurisdiction, nor strictly a regulation of interstate commerce, but, considered in its own nature, is an ordinary police regulation designed to secure the well-being and to promote the general welfare of the people within the State by which it was established, and therefore, not invalid by force alone of the Constitution of the United States."

Rev. W. R. Stricklen, pastor of Hamline M. E. church, said during an address to a mass meeting held at that church under the auspices of the Anti-saloon League, that if some one offered to pay an enormous price for the privilege of poisoning the drinking water of a city it would not be very much, if any, worse than the action of the saloon keepers who pay a price to the authorities for the privilege of poisoning the public by selling liquor. Among the other speakers at the meeting was Representative Morse, of Massachusetts, who suggested, in view of the murders, suicides and pauperism resulting directly from rum drinking, that a skull and crossbones should be put over every saloon door to mark it as the enemy of God and man.

Representative Morse made a strong temperance speech in the House, in reply to a speech made by Representative Evans, of Kentucky, in favor of the bill allowing whiskey in bond to be bottled, which was afterwards passed. He began by saying: "Mr. Speaker, my friend from Kentuckey (Mr. Evans) has urged as an argument in favor of drinking that large revenue is raised by the government from this source and that this helps to pay the taxes. Mr. Speaker and gentlemen, I believe there would be as much statesmanship, and sense, and philosophy in inoculating men with smallpox and then laying a tax on coffins to raise revenue as in raising revenue by licensing men to carry on this business of making paupers and beggars and suicides and murderers. God pity the community, town, city, State or nation that raises revenue that way." C. A. S.

THE COVENANTER SYNOD.

SYRACUSE, N. Y., June 4, 1896.

DEAR CYNOSURE:—While waiting here for a train I will send your readers a word about our late synod in Cincinnati. The attendance was quite encouraging and the denomination appeared to be strong and prosperous. They looked to the Lord for his gracious guidance and supervision throughout the meeting, and the King of Zion richly blessed the witnesses for his royal claims. The field secretary of the National Reform Association, Dr. H. H. George, reported a prosperous year of advancement in the work of exalting the authority of Christ as the nation's Law-giver and King.

Our position as a church in opposition to secret societies was re-asserted in a carefully prepared report read by Rev. Thomas Patton, Coldenham, N. Y., and which we hope will soon appear in your columns.

Our devoted missionaries report a sad condition of things in the Turkish empire, where massacre, torture and outrage still go on unrebuked. Every possible injury is done within the empire to the cause of Christianity. But the Lord will revoke every cruel edict of the enemies of Christ, and lead the little band of missionaries on to the conquest of the world.

Dr. A. J. McFarland was re-appointed to the work in which he has proved so successful lecturing on loyalty to Christ in the realm of citizenship. The testimony of the church against the social evil, lax divorce laws, tobacco and intemperance is what it has always been, and what God's Word requires it should be.

R. J. GAULT.

NO ONE TO THE RESCUE.

GOSHEN, Ind., June 3, 1896.

EDITOR CYNOSURE:—The *Daily Times* of this city publishes a glowing account of a Masonic banquet and initiation, and says that "Goshen Lodge is enjoying an old fashioned revival, with plenty of candidates selected from the best timber, etc."

It was not so some ten or more years ago when Bro. Austin published *The Rescue*. Then the Masons failed to puff the glories of their initiations in the paper—not even upon a bulletin board. For in the next issue of the *Rescue*, Bro. Austin, as a revealer of their sublime secrets, would come out in an article and tell just what and how the initiations were performed. Goshen certainly must be the heaven center of the secret orders numbering more than twenty-five organizations that work in secret by words, signs and grips, while such a thing as public opposition to secret societies is now unheard of.

It is true there are a few who yet are personally and privately opposed to the secret works of darkness. But those if they presumed to open their mouths in public against those very popular organizations, would subject themselves to open insult and public contempt. Although the *Rescue* light has gone out and its publisher alone, with heart and mind unchanged, stands by the border of the grave, still the truth of God's Word is unchanged, No man can serve two masters. Man cannot serve the gods of the secret orders, and the God in whom is no darkness at all. We choose whom we will serve, and our reward will be accordingly.

W. S. J.

LETTERS TO THE ANNUAL MEETING.

J. N. LLOYD, JESSUP, IOWA.—I hope you will have a good and profitable time at the Annual Meeting. I would very much like to be with you but must forego the pleasure. May God be present in the power of the Holy Spirit.

S. J. PETER, PAWNEE, OKLA.—I am reading with much interest of your plans and work for our Annual Meeting. I say *our* for I feel that I am one of you, brethren, as much so as I ever was united in any church membership, and I am daily praying, yes every noon especially, for God's blessings to attend the meeting and wonderfully fire his servants with zeal to scatter the light. I wish I had means at command to make a donation to the work.

REV. WARREN WHITING, WAUPUN, WIS.—I am sick and unable to attend the Annual Meeting, but you will have my prayers for the success of the meetings. I have been a constant subscriber to the *Christian Cynosure* and in sympathy with its Anti-mason spirit. I will say it deserves great praise for its noble work of reform in our beloved land. I am an Anti-mason and I want all my brethren to know it. My health is very poor. I am not able to preach, but can pray for God's work to be increased, and that this great obstacle of Masonry may be removed out of the way.

C. G. F. MILLER, LITITZ, PA.—I very much regret that I have to use this method to appear before the Board, but I invoke the blessing of the Lord, who said: "In secret have I said nothing," upon the business of the day. Although I am isolated from you and laboring in an obscure place, I have been allowed to see the fruits of my labors in part.

A young man, who is now in college, left the Knights of the Golden Eagle last year through the National Christian Association literature and personal work. A very prominent man in this town, the editor and publisher of one of our local papers, and secretary of Prohibition party of this county, told me the other day that he had left the lodge for good. He belonged to two orders, Knights of Pythias and Knights of the Golden Eagle. Thus the wheel is rolling until secrecy with its ramifications of evil is crushed forever.

MRS. A. C. HAND, DALTON, GA.—On account of age and infirmities I cannot attend the Annual Meeting. It has been on my mind ever since its first announcement. I have been asking God for great things at this meeting. It pleases our Heavenly Father to ask for great things, for he is able and more than willing to give us the things we ask for.

I believe it will be the most successful meeting and accomplish the most good of any meeting ever yet held by the N. C. A. I also have been mindful of those at headquarters who bear the heat and burden of the day, and who are making great sacrifices for the sake of the Master. I have prayed earnestly for the lecturers who are to stand up in the Chicago pulpits, that they may be "endued with power from on high," and in the name of their Master let burning words fall from their lips on the hearts of the people who hear, and may they be convinced of the great evil and sin of organized secrecy and come over on the Lord's side.

I do not know how soon I may hear, "Well done, good and faithful servant, enter thou into the joy of thy Lord," as I am in my eighty-fourth year, but I am praying, if it is best, I may live on a few more years to enjoy the development of some things which I am greatly interested in. I long to see the day when the abomination of the beast shall be swept from off the face of the earth as with the besom of destruction. I shall wait with much anxiety for the result of the meeting.

HON. C. B. KNIGHT, WORCESTER, MASS.—Ten years have nearly passed since I first gathered with the N. C. A. in its Annual Meeting. Many of our friends have since pitched their tents on the eternal shore, and have entered into their

rest and reward. One year ago I urged the matter of saying some kind words of the workers still with us, many of whom have toiled long and faithfully without adequate reward, perhaps, so far as this world is concerned.

I have been glad to note from week to week in the *Cynosure* the faces of some of these toilers beaming out upon us with some words of commendation. It seems to me this has been a work that must bring its own reward; and it seems to me also that in thus making the *Cynosure* a living witness to the truthfulness of its friends in this way you have added very much to its usefulness, and interest among its readers.

I have seen nothing to change my opinion, as expressed to you ten years ago, of the importance of pressing your work most earnestly among the churches of our land. If they cannot be brought to grapple with the lodge evil, the drink evil and other evils that threaten our moral, social and political life we are in a most deplorable condition. The signs of the times are however auspicious, as I look at them. The steady advancement of woman to higher and broader influence in our national life is to me one of the brightest omens of our times. Whatever a Christian woman *sees* to be *right* she is ready to adopt, without waiting for the slow and more conservative processes by which men arrive at their conclusions. In other words woman sees by perception what man has to reason out.

With our churches made up so largely as they are to-day with active Christian women it behooves us who have so long claimed to be the "lords" of creation, to see to it that we are ready to co-operate in those agencies that are being made plain to us by God's providences—one born of heaven. May God's spirit be with you in your Annual Meeting in abundant measure is the prayer of your brother in Christ.

THE "FIRE AND HAMMER" EDITOR IN VERMONT.

W. CONCORD, Vt., May 27, 1896.

EDITOR CYNOSURE:—I have been holding evangelistic meetings in Massachusetts, New Hampshire and this State the past winter and spring. I was two months in Haverhill, Mass., two weeks in each of the two large Methodist churches and four weeks in halls and on the streets. Many souls sought the Lord, but the churches would not endure sound doctrine.

The pastor of the First M. E. church preached boldly against clubs, lodges, and the various combinations of the devil to destroy God's church for a while. He had been a member of five lodges but had to get out and denounce them. His church soon made him back water and shipped him out of the conference. I then hired the Spiritualist hall and the spirit was so poured out that in rage they turned the lights out on me while we were in prayer.

I then got a hall owned by an A. P. A., in which they held meetings. They had a barrel of beer in the hall the night they used it, and about thirty of them were drunk as fools. The president of the concern in his shop where twenty-five girls work, had about twenty square feet covered over with obscene pictures from cigarette boxes. Awful immorality of the grossest imaginable kind prevails to an alarming extent and yet scarcely causes comment.

A large mob set on by the police who stood by and grinned tried one Sabbath to drive me from the street. The Spirit of the Lord inspired me, and the police seeing I could not be driven off by the mob, and would not cease preaching for them, protected me. I preached to a multitude for some two hours. Upon getting down I concluded to go to the marshal's office. A policeman followed to protect me. The mob thought I was under arrest. They ran before in the street and behind. I walked and led them blinded as the men in Elisha's time to the city hall and said: "Marshal, here is your mob set upon me by your police." The Mayor telephoned "no man shall be driven from the streets by a mob."

W. Concord, Vt., is a small village of about 500 people. It has two dead churches and eight lodges. Suppers, picnics, frolics, etc., have been the chief support of all these equally pious institutions. The Methodist church now has a pastor who has left the Masons, enjoys the blessing of holiness and stands straight for God. Quite a number in the church have come out into the light. A foundation has been laid for a genuine work of God in this long lodge-ridden precinct of ghoulish darkness. Will the *Cynosure* readers pray for me that I may more and more be anointed of the Holy Ghost and power to go about doing good like the Master delivering those who are oppressed of the devil? In Christ,

W. T. ELLIS.

OH, FOR A FAITHFUL MINISTRY.

EOLA, Ill., June 3, 1896.

EDITOR CYNOSURE:—I am praying daily for the overthrow of the dram shop, secret society system, card table, gambling dens and all other gigantic evils that are in our midst. I took a load of fourteen persons to Aurora to hear Rev. Clendening preach one evening. He addressed himself to the members who were getting ready for a revival. He told them they must not let anything keep them from the meeting. He enumerated what they should lay aside during the weeks of special service; and among a great many things one was their lodges, to which I said Amen! But before he got through he said he did not intend to say anything against the lodge, for they were all right in their place. I suppose he is a member of some of the lodges, judging from what he said.

Oh how sorry I felt to hear him say what he did. How sad to think of the great army of ministers who profess to be called of God to stand between the living and the dead to proclaim the Gospel to a sin-cursed world, and then to hear them join with those who are building the breastworks for the enemies of God to enable them to better get in their work of leading souls down this broad road to destruction, tumbling them over the precipice into eternity without a hope in God.

I wish to say that my faith in God does not weaken, but my faith in church members does. How long, oh, how long before those who profess to love God will give up their idols and serve the living God? How men who belong to the church can use tobacco, belong to the lodge and vote a license ticket is more than I can understand; and a great many church members are using tobacco in the face of all that is said against the evil. Each of the many denominations are spending more for the filthy weed, tobacco, each year, than they are for the missionary cause, in face of the fact that the women are doing their best to gather money for this cause in the Missionary societies. There is much complaint about church members being so careless in the way they connect themselves with the world because God's Word tells us to be a separate people.

D. W. CROMER.

MEMORABLE RENUNCIATION OF FREEMASONRY BY REV. HENRY COGGSWELL.

SUMNER, Wash., May 22, 1896.

EDITOR CYNOSURE:—About twenty years ago, at an anti-secret meeting held in Mansfield, Ohio, conducted by Rev J. P. Stoddard, Rev. Henry Coggswell, of the Christian church, came forward on the platform and read the following renunciation of Freemasonry:

Mr. President and members of this convention, together with all Masons present and the entire fraternity of Free and Accepted Masons at large:

I do hereby renounce forever the institution of Free and Accepted Masons; and disavow, disclaim, and disallow all duties, obligations, penalties and imprecations heretofore taken, imposed, consented to or promised—past, present and future, known or to be known, communicated or anticipated.

And henceforth hold myself amendable only to the conventional rules of the great fraternity of human society, and to the laws of my country and of God.

HENRY COGGSWELL.

Soon after my arrival in this place, I made the acquaintance of the Rev. Henry Coggswell, who signed the above fearless Christian renunciation of all secretism, and am pleased to bring his name once more before his many old friends in reform work. He is now living in retirement in this place, having been set aside from active service for his Master by a stroke which partially paralyzes his limbs on his right side. His aged wife is with him. She is also similarly afflicted. It is a pleasure to call upon this faithful couple and render kindly service as needed.

Bro. Coggswell is now seventy-six years old. He has rendered fifty full years of active service for the Master, and is now serving him by a life of love and trust. He spent some time at Modesto, Cal., and while there served as agent for the N. C. A. He has suffered the loss of his property by the collapse of values here, but is kindly cared for by his brethren, and is cheerfully awaiting the will of the Master whose servant he is.

We cannot say of him as was said of Moses that his "natural force is not abated," for it is, but his mind is still clear and his judgment correct. He reads the *Cynosure*, so kindly sent him, with unabated interest. His name once more in its pages will awaken many kindly memories among those who worked with him and yet survive him.

The old workers are falling out by the way and new ones are coming to the front. Bro. Coggswell never fails in loyalty to the cause. May God continue to bless the venerable couple who trust in him so faithfully. J. W. WOOD.

MONUMENTAL EVIDENCE TO SCRIPTURE.

KINGSTON, Canada, May 27, 1896.

EDITOR CYNOSURE:—We are living in an age of crucial investigation. The stone is being rolled away from the sepulchre of a buried literature, and witnesses which have lain for ages beneath the feet of humanity are being called into the living present. Men are giving their lives to the solution of these inscriptions—every rock and every tablet must be investigated; and the result is, that new light is constantly being thrown upon the historic portions of the Old Testament.

Egypt is constantly yielding new treasures to the magic touch of such men as W. H. Flinders Petrie, and during the year 1894 he discovered a lost city, described by Herodotus, a papyrus inscribed with a Greek classic, and a record illuminating a whole period of Jewish history.

In his excellent tractate, "A Volley of Grape Shot," that eminent defender of the Bible, H. L. Hastings of Boston, presents a great deal with reference to Egypt and the value of Egyptology as evidence of the truth of Scripture. He says: "On the walls of the temple of Sheshonk or Shishak at Karnak may be seen to-day the sculptured Jewish profiles of the captives which Shishak took, and the names of the cities he captured, when he came up against Jerusalem in the fifth year of King Rehoboam, Solomon's son (1 Kings 14: 25, 26). The spade of the explorer has turned up Pharaoh's Treasure City, Pithom, and the very bricks the Israelites made and laid; and out of the rock-hewn sepulchres of Thebes have been brought the mummies of the very Pharaohs who oppressed the Israelites in the days of Moses."

The honest skeptic or the Christian weak in the faith could not be given better advice than to devote study to the impregnable evidence for Scripture derived from discoveries, taking place continually, among the monuments of Eastern lands, described on the pages of the sacred volume. I. ELMER.

FROM AN OHIO VETERAN.

SPRINGFIELD, Ohio, May 30, 1896.

EDITOR CYNOSURE:—I have made some enquiry regarding the extent of the secret lodges of this city, and find their number to be above eighty. Some time ago the papers reported 600 Freemasons in the city. As to the number of other orders we have no means of knowing, but we think their names might be called legion, for they are many.

The Masons, Knights of Pytheas and Oddfellows, have their home buildings in the suburbs of the city. The Masonic home is an imposing structure; it certainly cost a vast amount of money. As to checking the influence of these institutions we find it a hard problem to solve. A large majority of the people are governed by these orders. The legislature, the courts, and in many instances the churches, even in some denominations that have a rule against receiving such, but they get in by the influence of the corrupt clergy that disregard the law of the church.

I heard an intelligent man say lately that the liquor traffic and secret orders will undermine our entire political system, and we believe it will not take long to do it. The secret orders are making rapid strides in some churches. A minister said to me lately that few pastors dared to preach against secret orders in Pittsburg.

L. BOYD.

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How They Dispose of Stray Dogs In London.

Since the 1st of January 12,000 London stray and unclaimed dogs, the vast majority mongrels, have been destroyed at the Dogs' home, Battersea. The process is absolutely painless. The lethal chamber is constructed so as to dispose of 100 animals of the terrier class at a time. The animals are put into a cage divided into two tiers, with light iron bars at the sides. Meanwhile the chamber is filled with narcotic vapor. When the load is made up, the doors of the cage are shut, the sliding door of the chamber is raised, and the cage is run quickly on the tram rails into the chamber. The death is by anæsthesia—and such a death is death by sleep. The dogs are overcome with drowsiness the moment they breathe the noxious fumes. In a single minute they are in a deep sleep, in three minutes they are dead. Close by the lethal chamber is the crematorium—a large oven kept at an intense heat by a brick furnace. When the cage is drawn out, the carcasses of the animals are cast into it. There is a momentary smell as the hair of their bodies ignites, but that is all. When the process is completed, there is nothing but an inodorous ash and incinerated bone.

How It Feels to Drop 3,000 Feet.

One of the parachute jumpers compares the sensation to that of being upset in a river. They shoot down 200 feet before they realize they are loose from the balloon. Thereafter the remainder of the descent is easy. It does not jar until the ground is struck. In fact, there is less jarring to the system than if one jumped off a six foot fence.

How to Renovate a Straw Hat.

Last season's straw hat, which is too dusty to use again when spring comes, although good in every other way, can be restored by a very simple treatment and made bright and fresh again. A lump of sugar, or a tablespoonful if granulated sugar is used, dissolved in 3 tablespoonfuls of water, makes a good wash for straw hats, and should be used freely and allowed to soak well into the straw. It can be applied with a brush or a sponge. It makes the hat limp and soft at first, but must be placed in the air and sunshine to dry well. The straw becomes fresh and stiff again, and the brim can be pressed into new shapes, if we desire, by arranging it before it dries. This process can be used several times during the summer.

How to Deal With a Case of Poisoning.

Salt and mustard are the great reliance for many reasons. They are found in every house. They can be given instantly. They produce vomiting quicker than any other substances in common use, and the danger of overdosing is practically nothing. Another reason is that they are almost equally good whether the poison be a narcotic (opium, laudanum, etc.) or like arsenic or strychnine. The main object in either case it to get as much of it as possible out of the stomach at once. After thorough vomiting is produced pour in hot, strong coffee for an opiate, or two or three whites of raw eggs for acid poisons. Raw eggs and hot coffee suit a greater number of poisons than any other articles in common use.

How to Clean Woolens.

Cashmere and all sorts of cloth may be cleaned at home with a preparation of soap bark.

Ten cents' worth of soap bark powder steeped for an hour in a quart of soft water, strained and mixed with a couple of tablespoonfuls of alcohol makes an admirable sponging fluid. It should be applied with a soft brush.

How to Care For the Teeth.

Let the diet contain plenty of the elements nutritious to the teeth. They are contained largely in the grains.

Avoid acid tooth washes and powders composed of hard, gritty substances.

Avoid the excessive use of acids and acid fruits.

Use foods which require thorough mastication.

Never follow very cold drinks or food by very hot drinks or food.

Use a moderately soft toothbrush and quill toothpicks.

Clean the teeth in the morning, after each meal and before going to bed.

Visit the dentist, even when his services do not seem to be required, at least twice a year.

How to Remove Old Wall Paper.

Fasten the doors and windows closely and set a large vessel of hot water in the room for a few minutes. In a large room it is well to add boiling water two or three times. The paper will be moistened and come off much easier and more evenly. The woodwork can also be cleaned more easily while damp.

How to Remove a Particle From the Eye

Take a horsehair and double it to make a loop. If the particle can be seen, lay the loop over it, close the eye gently and draw out the loop. It will nearly always bring the object with it. If the particle cannot be seen, raise the lid as high as possible and place the loop on the ball, widely extended; then close the eye and let the ball be rolled about a few times, after which draw the loop as before.

Powerful saline and other drastic purgatives should be strictly avoided, except in extreme cases. When an aperient is called for, take Ayer's Pills They restore natural action by imparting strength and tone to the bowels, and their use is always attended with good results.

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The Christian Cynosure.

REV. M. A. GAULT, - - - EDITOR.
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REDUCING MEN TO MACHINES.

Wittenberg College, Ohio, at its commencement, June 4th, conferred the degree of LL. D. upon Judge Grosscup, of Chicago. The Judge was present and delivered the address to the graduating class. He gave the following strong testimony against secret societies:

Nowhere is the blending of individuality into the mass more disastrous to manhood than in some of the unions of to-day. I believe in unions of men who toil together, but the organization that binds the individuality of each member to the will of the general master so that his command is a law of existence reduces men to machines and destroys all the grandeur of free manhood. There is no hope in any kind of socialism. The latter is an idea wholly in the air—the idea of a high degree of incentive and of unselfishness existing in the same person.

MASONIC PRESIDENTS.

The *Illinois Freemason* gives this interesting information respecting Masonic Presidents and Vice-Presidents of United States:

Hon. A. E. Stevenson, Vice President of the United States, is a zealous Freemason and never misses a Masonic meeting when it is possible for him to attend. He is a member of lodge, chapter, council and commandery, being a Past Master of Bloomington Lodge, No. 43, and the present Grand Orator of the Grand Lodge of Illinois. Bro. Stevenson has a profound respect for the Masonic fraternity, and says that when he meets a man that is a Mason he meets a good man and one to be trusted.

Mr. Stevenson is quite a frequent visitor to the Blue Lodges of Washington, and always has something pleasing to say to the brethren. While conversing with a representative of the Freemasons, Mr. Stevenson called attention to the fact that eight Presidents of the United States were Masons, John Tyler, Franklin Pierce, James Buchanan, Andrew Johnson and James A. Garfield.

Garfield was quite an active Mason, and took a great interest in the affairs of Masonry President Johnson was a frequent lodge visitor, and at one time during his term of office walked in a Masonic funeral procession.

MASONRY A RELIGIOUS SECT.

The alarming feature of Freemasonry is that it is not only a system of false religion, but a system thoroughly organized, and one to which its members are bound by fearful penalties. It is intensely selfish and more sectarian than any religious denomination.

As an illustration of this we have only to note that the Masons of western Pennsylvania propose to raise $800,000 to build and equip a Masonic University in Beaver, by asking every Mason in the country to subscribe $10. It is expected that most Masons would send their sons to the University, while the children of the dead Masons who could not afford to pay would be educated in it free of charge. Beaver is said to be the center of the Masonic population in the United States, and the Masons of the place will give the proposed institution a site of eighty acres.

WEAKNESS OF THE A. P. A.

The A. P. A. has been making a great deal of clatter about the great power the organization intended to wield in politics. But it finds on the first occasion of its attempt to take a hand in national politics, that members incline to their own political preferences, and that as between party allegiance and devotion to A. P. A. principles, the members are inclined to sacrifice the principles of the order.

This was illustrated at the recent Supreme Council of the A P A. which met in Washington May 12-18 According to press reports a committee was appointed at this meeting to wait on Mr. McKinley at Canton, Ohio, and ascertain his views relative to the order. This committee reported "that in said interview with Governor McKinley he fully and unequivocally endorsed the principles of this order, and in order that no injustice may be done him we recommend that so much of this action as may be deemed wise be given to the press for publication."

When this was made public Gov. McKinley denied through the press that he had ever met a delegation from the A. P. A. After reading this, the Supreme Council, on the closing evening, adopted a series of resolutions declaring that the order "had been hounded and badgered by a large McKinley lobby," who had turned the "Council into a McKinley ratification meeting." "That we, the delegates in condemnation meeting assembled, denounce the unwarranted interference of the paid McKinley lobby, with the affairs of the order, and denounce the cowardly denial by McKinley of his endorsement of the principles of the order given by him to our committee."

Thus we see that the boasted power of this order in politics is a sham; that it has not the power to break political party ties. Like the Know Nothing party, the A. P. A.'s are demonstrating that as a political factor their value is little more than a cipher.

A DEFECTIVE PRAYER.

The Republican Convention of Illinois at Springfield, in 1878, asked Rev. Robert Nourse, of the Congregational church in that city, to open the convention with prayer. Col. Babcock after introducing him whispered to him to cut his prayer short, whereupon Bro. Nourse prayed literally as follows:

O Lord God of nations, we are met to nominate officers for our State. Give us wisdom that we may nominate the best men; when we have done that, grant that they may be elected, and when elected make them true to their trust. Amen.

At the close of the prayer the convention broke out in a whirlwind of applause, showing their appreciation of the prayer and its brevity. There was, however, one serious defect in it—in fact a fundamental defect; it was not offered in the name of Christ. God's Word warns us again and again to pray in the name of Jesus. Our Lord explicitly says, "If ye ask anything in my name I will do it." The above prayer would give satisfaction in a Masonic lodge, but is unbecoming in a Christian assembly.

MASONRY IN WAR TIMES.

President Blanchard in a recent address in the Second U. P. church in this city said that during the years of the civil war Freemasonry in the United States doubled its membership. Army life gave it a splendid advertisement by showing its favoritism. Rebel Masons guarding prison pens discriminated in favor of Masonic prisoners. Whole battalions on battlefields ceased firing when generals gave Masonic signs, thus holding our army back from victory and greatly prolonging the war.

The *Square and Compass*, published in New Orleans, gives this as one of many instances of Masonic favoritism in the army:

During the memorable raid that Grant's army made on the 2nd of April, 1865, when Lee's lines were broken, a young man lay in the road severely wounded, and when, without a moment's warning, a company of Federal cavalrymen rode upon him, he saw death staring him in the face.

His first thought was that possibly there might be a Mason even among the enemy approaching, and he gave a sign known only to Masons in distress, and then a Federal captain quickly rode to his side, dismounted, stood there, and parted his company in the center, they passing by him without molesting him in the least. He was quietly picked up, though a prisoner, and taken to the rear and tenderly cared for, and in the course of time was entirely restored to strong and robust health.

It is needless to say that though thirty years have passed since this notable occurrence took place, Bro. H. W. Mason, now a prominent citizen of Rookwall, Texas, a physician enjoying a large and lucrative practice, has made repeated efforts to learn the name and residence of the Federal captain who befriended him in the time of need, and it is hoped that this item may come under the eyes of some one familiar with the occurrence.

A TERRIBLE DEVASTATION.

The most fearful description of the ruin made by the St. Louis cyclone is the following from the pen of Rev. W. T. Hogg, editor of the *Free Methodist:*

"A visit on May 28th to the scene of ruin wrought by the tornado which swept away the principal part of East St. Louis, Ill., and made terrible havoc of South St. Louis and Lafayette Park, Mo., at 5:30 P. M. the preceding day, introduced us to the most utter and terrible desolation we ever witnessed. The principal part of East St. Louis was located on an island. It was principally built up by the business of the numerous railroads converging there in order to utilize the celebrated Eads bridge for crossing the Mississippi into St. Louis. To-day this portion of the city, containing an area one and one-fourth miles in length by three-fourths of a mile in width, contains but one standing building, and that is roofless and otherwise damaged.

"The sight from the elevated bridge eastward, northward and southward is awe-inspiring and utterly indescribable. Newspaper reports give no adequate conception of the universal disaster and ruin. Hotels, banks, stores saloons, railroad offices, freight houses, round houses, shops, factories, churches, schools, public buildings of all kinds, private residences of every grade and character, carriages, wagons, street cars, railroad coaches, freight cars, ferry boats, telegraph, telephone and electric light poles and wires, immense chimneys, iron smokestacks, tin roofing in great quantities, trees, horses, cattle, hogs, poultry, cats and dogs, and, saddest and worst of all a thousandfold, several hundred bodies of dead men, women and children, with perhaps a thousand human beings more or less seriously injured, were strewn by the fiendish storm in one indiscriminate and intermingled mass of ruins, extending over the extensive area we have mentioned, and in many quarters beyond it. Destruction could not be more complete. Everything was reduced to scattered bricks and splinters. The horror of the situation to one who looks upon it is in many respects worse than that of ancient Pompeii, since the ruin there was buried out of sight; and worse than that of the Chicago fire in 1871, as that so largely consumed what it destroyed that fewer of the results of the disaster were visible to the beholder afterwards."

POOR BLEEDING ARMENIA.

Miss Clara Barton, at the head of the Red Cross Society in Turkey, writes of the situation in that now world's theatre of oppression and persecution. Her words should stir a chord of sympathy in the hearts of all our readers. She says:

"I have a body of relief on these fields, hundreds of miles away in the mountains, a thousand miles from me, that I could not draw off in six weeks. The best we could all do would be to abandon ten thousand poor, sick, suffering wretches to a fate that ought to shock the entire world. Dying, sick, foodless, naked, and not one doctor and no medicine among them; whole cities scourged and left to their fate, to die without a hand raised, save the three or four resolute missionaries, tired, worn, God-serving at their posts until they drop. The civilized world running over with skillful physicians, and not one there, no one to arrange to get them there, to pay expenses, take special charge and thus make it possible for them to go. And we, seeing that state of things, holding in our grasp the relief we had been weeks preparing and organizing in anticipation of this, to turn back, draw off our helpers, send back the doctors already started, give all up because somebody had said something, the press had circulated it, the world had believed it, our disappointed committees had lost heart and grown sore, struggling with an occupation rather new to them, and the people had taken alarm and refused to sustain them. Was this all there was of us? No purpose of our own? On change, like the price of wheat on the market? In the name of God and humanity, this field must be carried; these people must be rescued; skill, care, medicine and food for the sick must reach them."

The missionaries in Harpoot at latest news were anxiously awaiting the arrival of the expedition.

Funds for Miss Barton may be sent to the treasurer of the Armenian Relief Committee, E. G. Keith, Metropolitan National Bank, Chicago, Ill., marked "For the Red Cross."

A PEN PICTURE OF MASONRY DURING THE MORGAN EXCITEMENT.

A Mason writing in the *Masonic Herald* of Rome, Ga., gives the following graphic account of Freemasonry fifty years ago. It is valuable testimony as to the popular indignation against Masonry caused by the murder of Morgan. It should alarm every patriot that Masonry has now become so popular because the masses are ignorant of its awful crimes and diabolical spirit. This writer who was made a Mason more than fifty years ago says:

"I went through the exciting times and periods of perils, dangers, fierce onslaught and persecution that Masons and Masonry were subject to and encountered during the so-called Morgan excitement. This excitement was brought about by a false report that one William Morgan, of

Batavia, N. Y., had written and published a book purporting to expose, reveal and make public all the so-called secrets of Masonry, and for doing this a knot of Masons had inveigled him away from his home and pitched him into the Niagara river, and there drowned him as a punishment for his act. It is needless to state, that no evidence of the truth of this allegation has ever been presented by any party of men and up to this day not a particle of proof has appeared to substantiate the aforementioned charges of the abduction and murder of Morgan.

"However, the excitement grew, and the slanderous falsehood spread like wild fire, and at last assumed the form and habilaments of a political party, the so-called 'Anti-mason party,' which was in the interest of a few crack-skulled politicians, and a (for the time being) big Anti-mason political party was established. The up-shot of which was putting up candidates for President and Vice-President, nominating men for Congress, for Governors, the Legislature, and even county, city and town officers. The excitement was at tropical heat in the States of New York, Pennsylvania, New Jersey, Ohio, Michigan and some of the New England States.

"During this excitement, nothing more infamous could be said of any man than that he is a 'Freemason.' Such a man was at once recognized as a monster of infamy, a vile ignoble wretch, an outcast from decent society, a man to be shunned, and if not, to be exterminated as one would a loathsome reptile.

"During the height of the excitement, many weak-hearted, timid and cowardly men who had been Masons, publicly denounced Masonry. Many men did forswear Masonry through pure fear of public scorn, were too timid to face the storm; other men renounced Masonry for purely selfish ends, were mean, contemptible, designing wretches, who were pandering to public excitement to promote mere selfish aims.

"There were men who were at heart true Masons, as sincere and loyal to Masonry as men could be. These men stood steadfast, braved the storm of persecution, stood by each other to a man, never quailed an atom."

FREEMASONRY FIFTY YEARS AGO.

The same writer goes on to describe how Masons were made in those times of the Morgan excitement.

"When I was made a Mason, the lodge room was in a dark, obscure garret, away back, no light to aid one in finding the place of holding the lodge meetings. Inside, two or three tallow dips lighted the room, and the furniture, though good in its way, was cheap and unpretentious. All conversation and speech were in undertones, and every precaution taken to prevent the outside world from knowing anything that would lead them to suspect that the room was a Masonic lodge. At that time, also, many Masonic lodges disbanded, were broken up, closed indefinitely; many men denied they had ever been Masons; every course was pursued to keep from the knowledge of the public, who were Masons.

"When any place was suspected by the prying public of being a Masonic lodge, men, women and even children would be placed in secret nooks and corners to watch so as to learn who went up stairs, and often adventurous men and women would silently dog the person up to the outer door of the lodge room. The next day some Anti-mason newspaper would print the names of those men who were seen entering the lodge. When a man's name was thus published, his character was about ruined, his neighbors shunned and avoided him, he was excommunicated from all good and decent society; such a man was practically dead in this world. No respectable person would have any intercourse with him. I have known Masons (who were thus discovered) to lose their business, their trade dwindled away, their most intimate friends forsook them; mechanics were discharged by their employers if they refused to abjure Masonry."

PERSONAL MENTION.

—Mrs. Bishop Dillon with her son Justin, from Philomath, Ore., have returned to their home at Dayton, O.

—Elmer C. Needels, son of Judge Geo. W. Needels of Albany, Mo., made our office a call this week. He has just closed a year of profitable study at Greenville College, Ill.

—The Worshipful Master of Hartford F. A. M., lodge must think that his petty office has brought him great honor,.....or dishonor.

—Rev. R. J. Gault, a dyed-in-the-wool anti-secretist, has accepted a call to the pastorate of New Alexandria, Pa., R. P. church and will be settled there in July.

—Rev. T. P. Robb, of Linton, and Rev. C. D. Trumbull, of Morning Sun, Iowa, started last week on a two months' tour through Scotland, England and Ireland.

—Bro. Wm. Fenton again writes: "I left Milwaukee on Monday morning, and spent five hours at Rio, but finding no opportunity for holding a meeting and desiring to be present at the Lutheran Conference now in session in St. Paul, I came on here."

—Rev. P. B. Williams missed his appointment at Denison, Kansas, last Friday evening by not reaching Kansas City in time for the only Denison train, which left in the morning. He writes that this was the only meeting he has missed since leaving home—a grand record surely.

—Col. James P. Sanford, a noted lecturer in days bygone, died Monday, June 1st, at his home in Wheaton. His funeral was from St. Michael's Catholic church. Col. Sanford crossed the Atlantic ocean nineteen times, and was around the world three times. Many *Cynosure* readers will remember him as a popular and entertaining lecturer.

—Prof. R. J. George, D. D., of the Allegheny Theological Seminary, made the *Cynosure* a friendly call on his return from Waukesha, Wis. Though Dr. George has never spoken at any of our conventions, or contributed to the *Cynosure* columns, yet he has long been a subscriber for the paper and is in sympathy with the cause we advocate.

—Rev. O. T. Lee, pastor of the Norwegian Lutheran church at Northwood, Iowa, and who has done excellent work in the lecture field for the N. C. A., writes: "Our synod is in session in La Crosse, Wis., June 3-10. A committee has been appointed to bring in resolutions concerning secret societies. Our synod will take a definite stand against them."

—A revised edition of "The American Amphitheater," a sixty-four-page booklet with a concise summary of the massacres and relief work, will be sent to any address on receipt of ten cents. The proceeds of each book, which will feed a man for a week, will be devoted to relief. Address "The Armenia Relief Committee," 139 E. Madison St., Chicago, Ill.

—Mrs. M. E. McKee, of Clarinda, Iowa, district president of the W. C. T. U., in sending her renewal adds these kind words: "We have taken the paper for a long time and would feel lost without it. I wish you much success in the good work in which you are engaged. What a happy time it will be when secret societies and all other evils will be banished from our land. I hope you will be prospered in the good work."

—Bro. Jasper Tucker, our Michigan colporteur at Spring Arbor, writes that he has suffered a sore bereavement recently in the death of his daughter, Mrs. Malinda Blatchley, of Jonesville, Mich. He testifies that she was a ripe Christian and died in the joy of Christian triumph. She labored to keep all she could out of the lodges by the circulation of anti-secret literature, and was a devoted worker in the Master's vineyard.

—The editor of the *Christian Conservator* of Dayton, Ohio, says: "We had the pleasure, while on the Maysville Circuit, North Ohio Conference, of meeting Rev. P. B. Williams, of Portland, Oregon, and of hearing him lecture twice on the secret lodge question. He does up the work nicely and effectually, yet in such a way as not unnecessarily to irritate the denizens of the orders. They said nothing while he was present, but when he was gone they said, 'It was not true.'"

—Mrs. Lizzie McClelland, of New Castle, Pa., writes: "I see in one of your late papers an exposure of the initiation of Odd-fellowship. It is just exactly as my father told it. He was persuaded to join the Odd-fellows in 1865; being in the oil business he was told it would be such a help to him. But he found it was a mistake, and he left them saying there was no good in them as far as he went. I take the *Cynosure*, not that I need to be convinced that secret orders are wrong; for, living two years with one of them on each side of me under the same roof, and seeing and hearing what I did, convinced me that it was a masterpiece of Satan. I wish some one would give us the exposition of the American Mechanics."

—The Milwaukee *Journal* of May 30th says: "The Rev. W. Fenton delivered a lecture last evening in Free Methodist church on the subject 'Ancient and Modern Freemasonry as Related to the Bible.' He said that the order of Freemasonry, which dates its existence to 715 B. C., claimed that King Hiram while building King Solomon's Temple was killed and after a lapse of fifteen days was resurrected by King Solomon. The more intelligent Freemasons, he said, didn't believe in its truth, as it had no Scriptural foundation. He will speak again on the same subject on Sabbath evening."

—Rev. L. E. Larsen, of Cedar Rapids, Iowa, writes: "The Danish and Norwegian Baptists of Iowa have just closed our missionary year with a Conference, which was held at Newell, Iowa. Among other subjects which were discussed the secret societies had a good hearing. They were spoken of as a great stumbling-block to the religion of our Lord Jesus. No action was taken as to how to remove them. They are an evil that does not easily die with many of us, and they do not easily die in our churches. And the reason is that a good many of our ministers and church members belong to them."

—Bro. Edward Brakeman, of Geneva, Ohio, writes: "There are a great many interests for the good of our race to be looked after, but the *Cynosure* can't attend to them all, for which reason, my brother, as much as you can, make 'our paper' a knight of one idea, and that, the destruction of the secret empire. Train the heaven-posted guns of the N. C. A. solid shotted, point blank, every time, on the forts of that empire, and blaze away. Burn an opening right straight ahead of you through that realm of darkness, and may the Lord bless you and the Association, is the constant prayer of your brother in Christ."

—The *Woman's Voice*, of Boston, says: "Col. W. C. P. Breckenridge, of Kentucky, has once more come to the front, in spite of the general impression that he had been buried too deep in his political grave ever to rise again. But he seems to have the faculty common to all low organisms of coming to life after treatment that would be nothing short of absolute annihilation to a higher one. He may not be the worst, but he is certainly the most shameless of all the many moral reprobates who have disgraced American political life. It was owing to the women of Kentucky that this vile hypocrite was sent into what they vainly believed would be permanent retirement. Now they will have to fight their battle for purity all over again simply because they lacked the ballot, and with it the power to make him stay where they put him—in ignominious obscurity."

—Bro. Wm. Fenton writes: "I had a pleasant time with your neighbors and kindred in Waukesha county. We expected to have had a meeting at Prospect on last Wednesday evening, but a rain storm prevented all except myself and Mr. W. McNeil from attending, and the hall was therefore not opened. Bro. McNeil drove through the rain to make sure that nobody should be disappointed on my account. The appointment for Thursday evening for me to speak in Milwaukee had, unknown to me, been changed to Friday evening. We had a very good audience at the Free Methodist church on that evening, and by request of the pastor, Rev. F. F. Wolf, I remained over Sabbath and preached on Sabbath morning, and continued the subject of Friday evening on Sabbath evening. The pastor of this church has an interesting flock in the midst of a closely settled portion of the city, all of the population there being of about the same rank in society, a laboring people. He, with his people, are in the habit of holding two outdoor meetings every Sabbath day. The one which I attended was attended by hundreds of people. Your agent, for the truth's sake, which is the word of God, was cordially received and also entertained by the pastor at the parsonage. I feel that the Lord is blessing that church in their work."

WE ARE HYPOCRITES.

WE PREACH A MORALITY WHICH WE CANNOT PRACTICE.

A Greek Proverb Which Just About Fits the Case—Castes and Classes Must Be Abolished and First Principles Reaffirmed—Two Kinds of Sermons.

[Special Correspondence.]

This morality of ours is a queer study. There was probably never a time in the history of the human race when hypocrisy and cant in the social relations of mankind were so rife as they are at present. The entire moral code of nineteenth century society seems to be in a moribund condition so far as its application is concerned, while its vitality and efficacy as an absolute code is as strongly insisted on by those who assume the role of moral teachers as ever. Why is it that moral judgments which are assumed to possess the character of universality are so little observed? The answer to this question must be found in the fact that we have completely grown away from our basis of morality. The old Greeks used to say—it is one of Plato's proverbs, I believe—that a man should begin to practice virtue as soon as he had insured a livelihood, the implication being that until one had insured a livelihood he could not practice virtue. This idea accorded strictly with Greek practice and teachings, the Greek society being essentially class society, and there being no pretense as to universality of application of the Greek moral code. This exclusiveness of Greek morals saved the Greeks from being hypocrites and, however much one may feel inclined to condemn certain practices of the Greeks, the fact remains that those practices were strictly in accord with the teachings of their moral code.

With us it is different. With us the Greek proverb might well assume a negative form. A man should only cease to practice virtue as soon as he has insured a livelihood. This because most of our common opinions concerning social morality have to do with the gaining of one's livelihood and refer to a condition of society in which every citizen is actively engaged in some sort of useful employment. The virtues of industry, frugality, honesty, forbearance where each other's faults and weaknesses are concerned, courage, truthfulness and just dealing generally between man and man are all conditioned on the existence of a society of free and equal individuals—individuals who are virtually dependent on their own exertions for their subsistence, and who are uninfluenced by the traditions of social or political rank or caste; a purely democratic society, in fact, such as we are fond of believing ours was in the beginning, and which so many good people would have us believe it is yet. The common opinion that the virtues indicated have any value in and of themselves is wholly erroneous. It is only as the practice of those virtues influences the social life that they have value.

It is well for a man to be honest, it is well for him to be industrious, it is well for him to be frugal and temperate, but why? Because the line of conduct connoted by these ideas is necessary for the preservation of the society of which he is a part. But it is only as they affect his relations with those associated and co-operating with him in the battle for material existence that these acts can be either moral or immoral. It is only as a social being that man's honesty, temperance or industry can find proper place in any moral code. But what if a man is outside of society? Or what if he belongs to a society in which industry and honesty are not conditions of existence, and in which frugality would be absurd? Then these virtues which give color to our moral code would cease, so far as he was concerned, to be of any value from a moral standpoint. There would need to be developed and applied class morality to fit the special cases, just as was the case with the Greeks, in order for men to escape the vice of hypocrisy.

And that is the trouble with us. Under the influence of inspirations which animated men at the break up of feudal class society and caused them to pay lip homage to the sublime ideas of liberty, equality and fraternity, inspirations which caused the immortal truths of our Declaration of Independence to be openly promulgated as a principle of national policy here on this western continent, men cling to and continue to preach a universal form of morality, notwithstanding that the conditions of our social life have developed a strongly marked class society where only class morals will fit. The result is almost universal hypocrisy. Imagine one of our modern moralists extolling the virtues of frugality and thrift for the benefit of an audience of tramps! Yet stranger things do happen every day. Our Bounderbys are a numerous class. Imagine, again, one of our fashionable preachers expatiating on the moral necessity of honest industry to a congregation of Rockefellers, Vanderbilts and Astors! He would simply be laughed at, and if he insisted on such absurd preaching he would soon find his place filled by one who could preach a moral doctrine more consistent with the preservation of the society to which such congregation belongs. For labor, frugality and such like virtues are not necessary conditions for the existence of such a society. Indeed, such virtues become absolute vices when practiced by the members of these parasitic castes.

Suppose that these millionaires should suddenly develop respect for the Bible command to eat their bread in the sweat of their brows, and should conclude to forego all of those extravagant expenditures which are condemned as vices in the poor. Why, the misery, starvation and death which would be entailed on society by such a course would be almost incalculable! The number of workers who would thus be thrown out of employment and rendered absolutely helpless would be enormous. Such conduct would, therefore, be highly immoral when proceeding from such a source. We thus develop cant as an incident of modern life, and are enabled to contemplate the edifying spectacle of a great preacher on one Sunday extolling the absolute moral good of self reliance, industry and frugality to an audience of workingmen, and on another praising the virtues of helplessness, idleness and extravagance for the benefit of an audience of millonaires, and inculcating their practice in the name of duties to the working class.

One moralist preaches to millionaires, taking for his text "the duties and responsibilities of wealth;" another preaches to workingmen, taking for his text that old copy book motto, "Honesty is the best policy." And through it all we are forced to contemplate a civilization which makes "honesty" bad for workingmen, even as a question of mere "policy," when we consider the moral effect on the class at large. The humanizing effect of the virtues of our moral code can only exhibit itself in a society of free and independent individuals. We must revert to first principles and abolish castes and classes.

W. P. BORLAND.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning June 14. Comment by Rev. S. H. Doyle.

TOPIC.—What think ye of Christ?—Math. xvi, 13-19.

In the topical reference Jesus, in the region of Cæsarea Philippi, asks His disciples, "Who do men say that I, the Son of Man, am?" and then, "Whom say ye that I am?" and Peter answers, "Thou art the Christ, the Son of the living God."

Jesus Christ claimed to be the Son of God in a special sense—divine. This cannot be denied. Because of this claim he was persecuted and crucified. In view of the claim to divinity, He was one of three things: (1) a fanatic, one who really thought He was divine because of some derangement of his mind, though He was not; (2) an impostor, or (3) divine—what he claimed to be. Which was He?

1. Was Christ a fanatic? Was He a religious enthusiast, whose mind was unbalanced and who falsely thought He was God's Son? This has been charged. His family said, "He is beside Himself." The Pharisees said, "He hath a demon and is mad," and many modern critics look upon Christ as a religious fanatic. This charge is false, as can be proved by considering the characteristics of a fanatic with Christ. 1. A man with a deranged mind seizes upon and magnifies one idea at the expense of all others. Christ did not do so. He taught duty to God, duty to state and duty to fellow men, the broadest idea of the duties of life that can be taken. 2. A fanatic makes extravagant claims which can never be fulfilled. Christ made apparently extravagant claims, but that they were not the claims of a fanatic has been proved by their fulfillment. Christ was not a fanatic.

2. Was Christ an impostor? This charge has been made, but it is false. 1. The character of the kingdom He founded proves He was not an impostor. He founded His kingdom upon a cross. "If any man will come after me, let him deny himself and take up his cross and follow me." Impostors do not try to found kingdoms upon crosses, but upon the promises of crowns. 2. Christ's success proves He was not an impostor. An impostor might have deceived the ignorant and superstitious, or even the wise and learned, for a time, but it is not probable that the shrewdest of men could for 19 centuries have been deceiving the wisest of the world's wise men. 3. Christ's fidelity to His claims proves He was not an impostor. An impostor always deserts a sinking ship. If Christ had been one, He never would have died on Calvary, for when He saw that all was lost and the shadow of the cross was upon Him He would have given up his claims and been the first one to swear eternal allegiance both to Phariseeism and Romanism. Christ was not an impostor.

3. Was Christ divine? Christ claimed to be divine. He must have been then either a fanatic, an impostor or what He claimed to be. He was neither a fanatic nor an impostor, and hence must have been divine. Let us accept Him as the divine Son of God. Let us confess Him to be the Son of God. Let us love Him before the world as the Son of God.

Bible Readings.—Isa. liii, 1-7; Math. iii, 13-17; xi, 28-30; xiv, 1, 2; Mark ix, 1-8; Luke ix, 7-9; xxiii, 44-47; John i, 1-5; vi, 47-51; x, 9-11; Acts xx, 28; II Cor. xiii, 14; Phil. ii, 5-11; Col. i, 16-18; I Pet. v, 4; I John iv, 9, 10; v, 1; Rev. i, 8.

Devotion to Christ.

Personal devotion to Jesus Christ is the exercise of thought and of affection steadily directed upon His adorable person. But it is also the exercise of will. It is pre-eminently practical. There is much to be abstained from for His sake. There is much to be done and to be endured. There is some danger perhaps of our doing nothing very definite, where the opportunities for action are so various and so complex.—Canon Liddon.

The Truly Brave Soul.

The truly brave soul does not quail before or shrink from life's hardships, but heroically faces them, assured that they are a part of that divinely ordained life discipline which fits the soul for an eternity of bliss. This life is the school in which faithful, diligent, brave students are fitted, by severe discipline, for the glories of the life which is to come. —Reform Church Messenger.

Incompatible.

A London paper speaks of a church which has over its door the text, "This is the gate of heaven," and on the door a notice, "Closed for the winter." The editor reasons truly that one or the other of these statements should be taken down.—Christian Register.

A Woman's Club Story.

A rather good story is going the rounds, according to the Boston Transcript, in a certain club within ten miles of the Hub. It is to the effect that a well known learned professor was written to by the president and asked if he would lecture before her club on a certain date, the price not being named, whereupon he replied, not without good reason, it is to be feared, that he was sick and tired of being asked to lecture before women's clubs for $10 per afternoon, and that if she could manage to pay him $25 he would try to go to her club as desired. Now it happens that this is a very large club, with a high fee, and there is considerable money in the treasury. Consequently this president, with a wicked gleam in her handsome eyes, sat down and wrote the learned professor that, as they had not yet paid a lecturer any less than $50 a lecture, they considered themselves especially fortunate in being able to secure his services for $25 and would consider him engaged for the specified date. And then he wished he hadn't!

The Throat and Shoulders.

Fashion is in extremes as regards throat and shoulder decorations. For evening wear the medici collar is often of very pronounced type and elegantly elaborated with mock jewels and sequins, rich lace, points and hand wrought embroideries. Capes, berthas and fichus are all made with an excessive amount of trimming around the neck and shoulders, and huge lace and chiffon boas supply in many cases the something and nothing that is needed to distinguish outdoor from indoor dress. The latest display of shoulder capes shows models challenging the powers of the best descriptive writers. Every possible elaboration is bestowed upon them, and frequently as many as six different materials and half as many colors go to the completion of a single small cape, the new models being very much abbreviated, very frilly from throat to lower edge and formed of velvet, lace, chiffon, silk passementerie, embroidered gauze, insertion and ribbon.—New York Post.

College Bred Waitresses.

The independence of the American college girl is a constant source of surprise to foreigners. The fact that a girl who is cultivating her mind is not above exercising her body in the performance of menial duties is something incomprehensible to the aristocrat on the other side. It is possible that these very aristocrats have been served to ham and eggs or some less vulgar food by some ambitious American girl who puts her pride in her pocket until she gets an education that she thinks is worth being proud of. Every summer the hotels along the St. Lawrence number several young women among their waitresses who are freshmen or sophomores in some neighboring college. The girls look upon the venture as a sort of outing, and though the work is often very arduous and at times humiliating, most of them manage to get a pretty good time out of it and enough money to pay their expenses for the coming term.—Boston Journal.

The White Veiled Woman.

The white veiled woman will have to pay for her caprice this summer. It has been discovered that whereas it is possible to wear cheap colored veils with more or less impunity, the white veil needs to be good to be even tolerable. White of course is a generic term, the species including cream, ecru, butter color, and even a very light tan. The veils range in price from $1 to $15, which is freely asked for some especial confection with hand wrought lace edges and figures. A curious effect of the milk white veil is that it heightens the fairness of a blond face and adds a becoming tinge of duskiness to an olive complexion. It seems to have the curious quality of bringing out the typical characteristic of a good complexion. The woman who is sallow or whose skin has that lifeless tint possessed by some blonds whose beauty has passed need not hope for a magic effect from this veil.—New York Correspondent.

An Odd Cottage Hanging.

A lovely and appropriate hanging for a seaside cottage is made from a fish net of fine quality in an ecru color. To this are fastened the small transparent gold colored shells found on many of our northern beaches. A hole is made in each shell with a small awl or a heated hatpin. The shell is pierced near the top and sewed to the net with linen

thread the color of the net. The shells are not used in a pattern, but scattered evenly over the surface. The top of the hanging may be finished with a fringe of macrame cord mixed with strands of shells. Such a curtain shows to the best advantage when it is hung where the light shines through it.

A Caution to Lady Cyclists.

A London exchange says: "The latest form of confidence trick — when, oh, when is the confidence trick going to become extinct?—is for a faultlessly dressed young man to proffer assistance to lady cyclists to remedy some fancied defect in their machines. The "repairs" accomplished, the scamp modestly offers to try the machine, "just to see if it's all right now." He does try it, or has done so in at least three cases recently, and it is found "all right" to such good purpose that machine and young man vanish from the lady's ken forever more.

How Do You Pronounce Them?

You've all heard the fairy story about the pretty little girl whose beauty was spoiled when she spoke, for out of her mouth jumped with every word frogs, toads, lizards and all sorts of disagreeable things. Do you know there are pretty girls now, and fine, manly looking boys, who are almost as disagreeable when they begin to speak as that girl in the fairy story? It is because they talk carelessly and instead of clear, well spoken words, properly pronounced and grammatically phrased, they let all sorts of slovenly speech slip through their lips. Listen to what one household up town is doing to better the faulty English of its members. Each one who is detected by another in a slip of speech is fined on a sliding scale from 10 cents apiece for the parents to 1 cent for five blunders in the youngest child. The money goes into the fresh air bank. These are some of the poor tortured words that they have been paid for. They are spelled here as they were pronounced, and it will be a good exercise for you to go over them and see how many of them you would have pronounced in the same way: Sudgest, literachure, becuz, pleg, nooze, srewd, mortle, moddle, heighth, ti menjous, toob, wuz, yella, dooty, wite, hospittle, puple, afterwords, nauzea, verzion, Cincinnata, Febuary, Mizoura, libry, acrosst, excurzion, awfice, Wawshington, a tall for at all, and 'n', that popular conjunction.—New York Times.

The Dog Rides a Wheel.

A small boy has been riding about town with a box attached to the front of his bicycle. The box is made in imitation of a bicycle "'baby carrier." In the box sits a small black dog as proud as Lucifer. He looks around disdainfully and sneers at ordinary dogs who cannot ride a bicycle and are compelled to walk.

A dog is the most luxurious creature in the world. He is worse than a cat when he is spoiled. A dog who never thought of other locomotion than his sturdy legs can be turned into a lazy beast who will not stir unless he is in a wheeled conveyance. If you want to spoil a dog, take him in a buggy just once. After that he will not run behind or under it if he can help himself. A dog will get the street car habit also and jump to the platform of a car whenever it stops and ride until he is kicked off. There are several such in town.

The small boy's little black dog barks loudly to be put in the box whenever the boy goes for a ride, and if the boy starts out without him he sulks and will not follow as he did before the boy put the box on his bicycle.—Exchange.

Two Pictures.

The sun was shining calm and bright,
The meadow grass was deep,
The daisies and the buttercups
Were nodding half asleep;
And overhead the sparrow sat
And dozed upon the bough,
For all the world was sleepy, then,
When Johnny drove the cow.

The sun was like a flaming beast,
The field was like the sea,
The grass, like angry snakes, did hiss
And wriggle at his knee;
The sparrows turned to goblin imps
That yelled and fluttered on,
As, through a world gone raving mad,
The cow was driving John.

—Laura E. Richards in St. Nicholas.

VICTIMS OF DRINK.

Many Brooklyn Society Women Addicted to the Use of Alcoholic Beverages.

A reporter of the New York Recorder recently interviewed a woman doctor who conducts an institution in Brooklyn for the treatment of female inebriates. Following are a few facts gleaned:

She was rather reticent when it came to discussing her work, says the interviewer, but was enthusiastic. She said that many persons would undoubtedly be surprised if they knew of the large number of women in Brooklyn who are victims of drink. It has been stated, she said, that most of the drinking women were prominent in social affairs.

"This statement," said she, "has been denied by several, yet it is but reasonable to say that it is true. In the natural course of events society women are more likely to drink than those who are not interested in social affairs. This is because they are under a constant strain. Any one will tell you there is nothing more trying than the duties of a society woman in a large city.

"Take, for example, a woman, not strong physically, who has something on in the afternoon and then a dinner and a dance, and even perhaps the theater in the evening. When she finishes her afternoon affair, she is tired out. She cannot eat and does not want to go to sleep. So she takes a glass of champagne. Only a little glass at first. The effect surprises her. She feels 100 per cent better and able to go through the evening and enjoy herself more than she had done in weeks. The next day it is the same. The one glass suffices, and she apparently feels no evil effects from the wine.

"But there comes a day when one glass of champagne does not satisfy her. She takes two. The next night she drinks three, and then her downward course is rapid. In the weeks that follow she makes the discovery that wine does not taste as it did—it does not satisfy that awful craving. She experiments a bit. She finds that brandy does what the wine fails to do, so she drops the latter and becomes addicted to the former. Whisky is the next step, and the next in many cases is morphine or some other narcotic. And the next step is death—that is, unless the victim is brought up with a round turn. This is how most of the women start. How they end depends entirely upon themselves."

Nothing but Poisons.

That was an astute and original pharmacist in the town of St. Louis, Mich., who arranged a show window containing nothing but poisons. These were paris green, arsenic, morphine, laudanum, face powder, boxes of cigarettes, decks of cards and a bottle or two of whisky.—Selected.

Rum Curse In Africa.

Mr. Domenjoz, a missionary of the Kongo-Balolo mission at Matadi, recently related two instances illustrating the evil drink is doing in Africa. One was that of a man whom he had come upon so frenzied with drink that he was wildly waving a hatchet around his head and threatening to kill everybody he met. Mr. Domenjoz succeeded in securing him, and tied him up until he became sober. The other was the case of a woman apparently mad lying on the ground shouting and writhing as if tortured with pain. "Quite half the carriers," he says, "buy drink for themselves, and some caravans come down expressly for that purpose, taking back a couple of cases of gin. The effects of drink are not seen so much in Matadi itself as after the carriers leave for the interior. When they get away on the road, their carousals begin. Out of a caravan of about 30 perhaps three or so will get madly drunk and begin to fight, the remainder being simply noisy."—Exchange.

Why Drunkards See Double.

The reason a man sees double when under the influence of liquor is that the nerve centers are changed by the action of the alcoholic poison. The muscles that move the eyeballs do not act in harmony. Consequently instead of both eyes being focused at the same time upon an object one eye receives an impression independently of the other. Both impressions are flashed to the brain by the optic nerves. Consequently the object is seen twice. The inflamed condition of the brain centers and the loss of energy from overdoses of alcohol account for the staggering gait of a drunken man.—Exchange.

Teetotalers Have the Advantage.

In a recent publication Mr. James Whyte, secretary of the United Kingdom alliance, asserted and proved by statistics that intemperance was most rife among the well to do classes, and that the adult male population of Great Britain above 40 years of age is deprived of the increased expectation of life due to sanitation and other beneficent circumstances. In commenting on the article, the London Times has admitted that it cannot deny that teetotalers have an advantage in point of health.

Two Million Dollars a Year For Whisky.

In round numbers 51,000 barrels of domestic whisky were consumed in New York city during 1895, while during the same period, say men who know, 48,000 barrels of domestic alcohol were used to "stretch" or "blend" this whisky. Beaufort's Wine and Spirit Gazette estimates that enough other liquids were mixed with these to make New York's total capacity for whisky in 1895 130,000 barrels. This, in drinks, cost the thirsty men and women of Gotham away over $2,000,000.—Selected.

New York City's Beer Bill.

There were sold in New York between Jan. 1, 1895, and Jan. 1, 1896, 4,805,167 barrels, or 168,960,177 gallons, of beer, ale and porter, which, at a conservative wholesale valuation of $5.50 per barrel, cost the saloon keepers who sold them $26,428,418.50. The people who drank this vast quantity of malt liquor paid nearly four times that sum for it, or $105,410,208. Thus New York city spent more money for beer last year than is included in the fortune of the richest living American.—New York Journal.

SABBATH SCHOOL.

LESSON XII, SECOND QUARTER, INTERNATIONAL SERIES, JUNE 21.

Text of the Lesson, Luke xxiv, 36-53—Memory Verses, 45-48—Golden Text, Luke xxiv, 34—Commentary by the Rev. D. M. Stearns.

36. "Peace be unto you." Thus spake Jesus as He stood in the midst of the disciples as they were gathered together in Jerusalem on that first evening after the resurrection. He appeared first to Mary Magdalene, then to the other women, then to Simon and to the two who walked to Emmaus and now to the disciples with these comforting words. They might possibly think of His words the night before the crucifixion, "Peace I leave with you; my peace I give unto you" (John xiv, 27). "He is our peace," and a mind staid on Him has perfect peace (Eph. ii, 14; Isa. xxvi, 3).

37, 38. "Why are ye troubled, and why do thoughts arise in your hearts?" They were frightened when they saw Him, and He asks, "Why?" for if they had believed His own words, or if they had believed the women who had seen Him that day, they might have shouted for joy, saying: "Here He is! Here is our Lord!" Why are we troubled when He says, "Let not your heart be troubled," and "See that ye be not troubled?" (John xiv, 1, 27; Math. xxiv, 6.) Why do thoughts arise when His thoughts to us are all thoughts of peace? (Jer. xxix, 11.)

39. "It is I myself." "Jesus Himself" (verses 15, 36)). "This same Jesus" (Acts i, 11). "The Lord Himself" (I Thess. iv, 16). "His own self" (I Pet. ii, 24). How can we think of death, or some great event, or even the Holy Spirit, as being the same as "the Lord Himself?" What the difference was between the body of flesh and blood in which He died and this body of flesh and bones in which He now was we shall know some day when our bodies have become like His (Phil. iii, 21). We are sure that His resurrection body was material and tangible, and in it He could walk and eat. Ours shall be like His.

40–43. "He showed them His hands and His feet." And there they would see the prints of the nails, evidence that He was the same Jesus who had been crucified and that this was the same body that Joseph and Nicodemus had carefully laid in the tomb. It is not likely that the resurrection body will need to eat, but we will in that, as in other matters, be able to "Do as occasion serve us" to the glory of God.

44. "All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me." On the way to Emmaus He expounded unto them in all the Scriptures the things concerning Himself (verse 27). May we remember that all the Scriptures concern Him, and that all things must be fulfilled. If one should ask in what manner the unfulfilled parts are to be fulfilled, let the answer be, exactly after the fashion of the words already fulfilled.

45. "Then opened He their understandings that they might understand the Scriptures." Inasmuch as He is still the very same Lord Jesus, why not trust Him to open our understandings to understand the Scriptures; ask Him to read the book with us, and by His Spirit instruct us? When we count upon Him, He will not disappoint us, for He has given us His Spirit to guide us into all truth, and who teacheth like Him (John xiv, 26; xvi, 13; Job xxxvi, 22).

46. "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day." Every detail of His sufferings and resurrection, as recorded so fully in Ps. xxii; Isa. liii; Ps. xvi, and elsewhere, was fulfilled to the letter. When we stand upon what is written, as it is written, we are on safe ground, but the least adding to, or taking from, or altering or weakening or handling deceitfully is all forbidden.

47. "And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." This is why He suffered and died and rose again that He might obtain eternal redemption for all who will accept Him. Up to the time of His death the preaching was limited, with rare exceptions, to Israel, but after His resurrection the command is to all nations in all the world and to every creature. The message now is that through this Man is preached the forgiveness of sins, and by Him all that believe are justified from all things (Acts xiii; xxxviii, 39; x, 43).

48. "And ye are witnesses of these things." A witness is one who is sworn to tell the truth, the whole truth and nothing but the truth, and he must tell only what he knows to be so, not what he thinks or supposes or imagines. In Isa. xliii, 10, 12 we read, "Ye are my witnesses, saith the Lord, that I am God." They had heard His voice, had seen His works and were qualified to bear witness that He was the only true God. The Lord Jesus, by His life and words and works, bore witness to the Father, and now we, by our lives and words and works, are to bear witness unto Him that He has saved us, and that He keeps us, and that He will do the same for all who believe on Him.

49. "And behold I send the promise of my Father upon you, but tarry ye in the city of Jerusalem, until ye be endued with power from on high." They had received the Spirit, they had been with the greatest of teachers for over two years, perhaps for three years, but they needed a special enduement of the Spirit for service. Therefore He said, "Ye shall receive the power of the Holy Spirit coming upon you, and ye shall be witnesses unto me" (Acts i, 8, margin).

50, 51. "While He blessed them He was parted from them and carried up into heaven." So Enoch and Elijah were taken up, body and soul, and so all the saints will be taken at His coming. When He came as a babe to Bethlehem, He brought blessing to the shepherds, to whom the angels told the glad tidings, and now, as He leaves the earth, it is with blessing upon His disciples. Wherever He went He brought blessing. He Himself is the sum and substance of all blessing. Therefore we may well sing, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in the heavenliness in Christ (Eph. i, 3).

52, 53. "Continually in the temple, praising and blessing God." They returned to Jerusalem with great joy. How could they when they actually saw Him leave them and ascend into heaven, remembering that when He died they were filled with such sadness? The secret of their joy is found in the message of the angels whom He sent back to say, "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven" (Acts i, 11). Therefore they gladly witnessed unto a risen Christ and joyfully waited for His return.

DEATHS AT ST. LOUIS.

THREE HUNDRED AND ELEVEN VICTIMS OF THE CYCLONE.

Across the River in East St. Louis the Casualties Number 134—The Work of Alleviating the Distress of Storm Victims Goes on with Unabated Energy.

ST. LOUIS, June 3.—The total of dead, missing and injured in this city and East St. Louis, the results of last week's tornado is as follows: At St. Louis—Burial permits issued, 128; killed, bodies not recovered, 13; wounded in hospitals, 90; missing people, 80; total, 311.

At East St. Louis—Identified dead, 99: unidentified, 3; missing, 26; fatally injured, 7; total, 134.

Following are residents of Illinois, Wisconsin and Indiana who are missing and supposed to have been killed at East St. Louis: William Clark, Janesville, Wis.; B. Smith, Springfield, Ills.; Phoebe Clark, Granery, Ills.; Joseph Crome, Chicago; Frank Taylor, Martin Grove, Ills.; Rich-Maston, Granite City, Ills.; Frank McConkle, Lawrence, Ind.

East St. Louis is now thoroughly on its feet, and there need be no fear but that eventually everything will come out all right. A single day has made a vast change in the appearance of the streets in the devastated districts. The supply of relief material is keeping pace with the demand. The drain has been terrific. Dozens of persons are kept constantly busy handing out groceries, shoes and dress goods, but so numerous have been the responses in money and other gifts that for the time being there is no danger of want.

President McMath, of the house of delegates, believes the only feasible and practical way to secure funds with which to rebuild the city institutions is to submit to a vote of the people a proposition to increase the taxes for a period of five years. McMath estimates that to fix up and improve wrecked city buildings $2,150,000 will be required.

For new bridges and railway tracks the estimate is $1,550,000. The work of alleviating the distress of the victims of the storm is continued with unabated energy and nearly 700 families, containing from four to ten people each, were supplied with the necessaries of life. The majority of the people were well cared for, but before the day had passed the supply of articles was exhausted and the members of the committee were unable to secure a new stock, although they had money.

The Merchants Exchange relief committee, the Business Mens' league, the Commercial club and many other organizations representative of the business interests of St. Louis concur in the announcements heretofore made that St. Louis does not need to appeal for outside aid and can take care of everybody in St. Louis who has suffered from the tornado of last week. It might be well to add, however, that while wishing this to be understood, the St. Louis relief committee will receive and disburse any contributions which people outside may send.

WESTERN COLLEGE ATHLETES MEET.

Wisconsin University Scores Forty-Six Points and Carries Off the Honors.

CHICAGO, June 8.—Wisconsin had a walkaway in the annual championship meeting of the Western Collegiate Amateur Athletic association, the athletes from that university scoring 46 points, their nearest competitor being Grinnell, with 21. The conditions were perfect, the weather being warm and the paths in elegant shape. Four western collegiate records were broken. Mayburg, the Wisconsin sprinter, had a comparatively easy time of it, especially in the 100-yard dash, which he won in the fast time of 10 seconds flat, and could have covered it in at least a fifth of a second faster had he been pushed. Of the other colleges competing Minnesota scored 18½ points, Chicago 16, Lake Forest 15, Northwestern 11, and Illinois 3½.

The mile walk was won by F. Bunnell (Minn.) in 7:31 1-5—breaking the record; the 120 yards hurdle by J. R. Richards (Wis.), in 0:16 2-5; 440 yards run by J. H. Rush (Grinnell), in 0:50 4-5; mile bicycle P. H. Purton (Minn.), in 2:37 2-5—breaking the record; mile run by H. B. Cragin (Lake Forest), in 4:33—breaking the record; 220 yards run by J. H. Mayburg (Wis.), in 0:22 2-5; 220 yards hurdle by J. H. Richards, in 0:27 3-5; 880 yards run by Cragin, in 2:05 2-5; running high jump by J. Leighe (Wis.), 5 feet; pulling shot by H. F. Cochems (Wis.), 38 feet 9½ inches—breaking the record; running broad jump, C. B. Neel (Chicago), 20 feet 9 inches; throwing 16-pound hammer, H. F. Cochems, 113 feet 3 inches; pole vault, R. E. Wilson (Northwestern), 10 feet 6 inches.

MURDER DONE BY STRIKERS.

Milwaukee Street Car Fired Upon and the Motorman Fatally Shot.

MILWAUKEE, June 5.—A trolley car on the Cudahy line of the Milwaukee Electric Railway company was ambushed last night at a point two miles south of the city and fully twenty shots were fired into it. Two men were shot, one fatally. They are: John E. Breen, motorman, of Manistee, Mich., will die; Adolph Schwartz, conductor, of Milwaukee, shot through the leg. At a point midway between the suburbs and the city a log had been placed across the track. The conductor advanced to remove the obstruction when several shots were fired at him.

He fell, but was assisted to the car by the motorman. As the car was started forward a dozen more shots were fired and the motoman fell fatally wounded. The murderers are supposed to be strikers. Last night cars were stoned on the south side and several times shots were exchanged between officers and rioters. South of the city, in the suburb known as Silver City, attacks were made on several cars. Several arrests were made in that locality.

RATES TO THE G. A. R. MEET.

Notice Sent Out By the Central Passenger Association, of Chicago.

INDIANAPOLIS, June 4.—A notice has been received at the national headquarters of the G. A. R. in this city from F. C. Donald, chairman of the Central Passenger association, of Chicago, stating that the roads of the central passenger committee will, for the Grand Army encampment, sell excursion tickets to St. Paul at the rate of 1 cent per mile by all lines of the committee, plus $8, basing fare from Chicago to St. Paul, on Aug. 30, 31 and Sept. 1.

Tickets will be for continuous passage in both directions, and good to begin the going journey only on the date of sale. This is subject to the ticket conditions established by St. Paul-Chicago lines. This means that the rate of 1 cent per mile is granted to Chicago, and the round trip thence to St. Paul is $8, which is less than 1 cent per mile.

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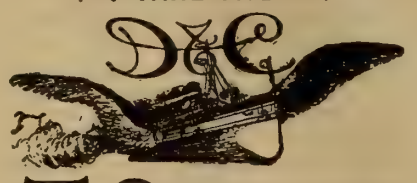

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1 Iron Last, 8 inches.
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1 Iron Standard, with Base.
1 Package Assorted Nails.
1 Package 4-8 Wire Clinch Nails.
1 Package 5-8 Wire Clinch Nails.
1 Package 6-8 Wire Clinch Nails.
6 Pairs Star Heel Plates.
½ lb Copper Rivets and Burrs.
1 Steel Punch.
1 Sewing Awl, complete.
1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

All these tools are full-sized, practical, neat, and cheap; not mere toys. They enable any person to do his own half-soling, boot, shoe, rubber, harness, and tinware repairing.

This Outfit is the result of years of study, experiment, and correspondence in the manufacture of Iron Lasts and Repairing Outfits; and its practical advantages need only to be seen and tried to be appreciated.

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Our Improved Harness and Saw Clamp is an indispensable tool in sewing a harness or filing a saw. The jaws are thrown open mechanically by a coiled spring on the bolt.

The weight of this outfit is 18 lbs. Price, all complete, packed in a neat, strong box, only $3.00.

The Home Repairing Outfit No. 2.

COMPLETE BOOT, SHOE AND RUBBER REPAIRING OUTFIT, consisting of 31 first class tools and materials. The No. 2 outfit contains the same articles as the No. 1 except ing the Harness and Soldering Tools, and is gotten up for those who have no harness or tinware repairing to do. Price of No. 2, neatly boxed, $2.00, or with the paper one year, $2.75. Price of No. 1. neatly boxed, $3.00, or with the paper one year, $3.75.

W. I. PHILLIPS, Publisher,

CHRISTIAN CYNOSURE, 221 West Madison St., Chicago.

ILLINOIS MELANGE.

ITEMS OF SPECIAL INTEREST TO OUR OWN PEOPLE.

Some of the Principal Happenings of the Week Reported by Telegraph and Placed for Convenience of Our Readers—Matters of Interest.

SPRINGFIELD, Ills., June 3.—In the circuit court the case of the Union Central Life Insurance company, of Cincinnati, against the state superintendent of insurance of Illinois for the recovery of $5,000 paid by the company into the state treasury as a tax on gross earnings under the reciprocal law, was decided by Judge Foulke in favor of the defendant. The law taxes gross earnings of foreign companies doing business in this state. The plaintiff claimed that it was inoperative because no Illinois company did business in other states on the life plan. The case was appealed to the supreme court.

LYNCHERS WERE READY.

William Staley, the Alleged Poisoner, Narrowly Escapes Death.

HOOPESTON, Ills., June 5.—William Staley, suspected of poisoning the McDevitt family at Claytonville Tuesday morning, narrowly escaped being lynched Thursday evening. He was arrested at Tipton, Ind., and was escorted to Claytonville by the sheriff of Tipton county. At East Lynn, where the prisoner was about to leave the train, fifty determined men with a rope were waiting for the 7 o'clock train. The Indiana sheriff got notice of what might be expected and took his prisorer off the train at Ambia, one mile from the state line, and then took him to the Fowler jail to await a requisition.

Miss Lizzie McDevitt, one of the persons poisoned, became worse Thursday afternoon and may die. Staley when arrested asked how the McDevitt family was getting along. When told that Miss Lizzie would probably die he said he hoped she would. That expression is the only evidence of confession yet obtained from him.

Gov. Altgeld Lays a Corner Stone.

PEORIA, Ills., June 6.—Governor Altgeld yesterday afternoon laid the corner stone of the new asylum for the incurable insane. He was met at the station by a battalion of militia and escorted to the National hotel. There was a parade participated in by four companies of militia, five bands, governor and staff, and prominent visitors, city officers of Peoria and suburban villages, and state and county officers. Five thousand people were at the asylum site. Governor Altgeld spoke of charities and their rapid advancement, concluding by laying the corner stone.

Illinois Town Appeals for Help.

CHICAGO, June 3.—New Baden, Ills., appeals to the citizens of Chicago, through Mayor Swift, for charity. That it is much needed is evidenced by the piteous appeal received yesterday by Mr. Swift from Louis Butzow, president of the New Baden village board. Eleven people were killed and hundreds rendered homeless. Mr. Butzow writes that half the houses in the town were destroyed. The people are poor and aid should be prompt.

Head Camp Sustained.

ROCKFORD, Ills., June 3.—Judge James Shaw of this circuit, has rendered a lengthy decision in the celebrated Modern Woodmen case, in which he sustains the action of the head camp in removing the head office of the order from Fulton to Rock Island, which has been prevented by injunction. Many fine points were involved because of legislation passed since the action of removal was taken at the meeting at Omaha several years ago.

TRIAL OF ALONZO WALLING.

Five Witnesses Who Saw the Carriage in Which Pearl Went to Her Death.

NEWPORT, Ky., June 6.—But for long cross-examinations of witnesses the prosecution in the trial of Alonzo M. Walling for the murder of Pearl Bryan would have rested last evening. It certainly will close its case by noon today. Five witnesses distributed at as many points along four miles of the route the cabman, George H. Jackson, testified that he drove the murderers and their victim between 1 and 2 a. m., Feb. 1, have given evidence that they saw a carriage driven along that road on that night.

The road is lonely and the sight of a carriage going over it after midnight is most unusual. Judge Helm decided to admit the damaging testimony of Edward H. Anthony against Walling and objected to by Walling's attorney.

Illinois Military Appointment.

SPRINGFIELD, June 3.—Governor Altgeld has appointed Robert H. Aiken, of Chicago, general inspector of rifle practice, Illinois National Guard, with the rank of colonel, vice Colonel James M. Rice, of Peoria, resigned.

THE MARKETS.

New York Financial.

NEW YORK, June 6.

Money on call was easy at 2 per cent.; prime mercantile paper, 4@5½ per cent.; sterling exchange steady, with actual business in bankers' bills at 488¼@488½ for demand and 487¼@487½ for sixty days; posted rates, 488@488½ and 489@489½; commercial bills, 486½.

Bar silver, 68⅝; Mexican dollars, 53½.

United States government bonds steady; new 4's registered, 116⅝; do coupons, 116⅝; 5's registered, 112¼c; do. coupons, 1''¾; 4's registered, 107⅞; do. coupons, 109¼; 2's registered, 94½; Pacific 6's of '97, 100½.

Chicago Grain and Produce.

CHICAGO, June 5.

Following were the quotations on the Board of Trade today: Wheat—June, opened 59⅞c, closed 61⅜c; July, opened 60½c, closed 61⅞c; September, opened 61c, closed 62¾c. Corn—June, nominal, closed 28½c; July, opened 28⅝c, closed 28¾c; September, opened 29⅜c, closed 29⅞c Oats—June, nominal, closed 18c; July, opened 17⅞c, closed 18¼c; September, opened 18⅜c, closed 18⅝c. Pork—June, nominal. closed $7.15; July, opened $725, closed $7.22½. Lard—June, nominal, closed $4.25; July, opened $4.35, closed $4.32½.

Produce: Butter—Extra creamery, 15c per lb.; extra dairy, 12@13c; fresh packing stock, 7½@8c. Eggs—Fresh stock, 9½c per dozen. Live Poultry—Turkeys, 6@8c per lb.; chickens (hens), 7½c; roosters, 5c; ducks, 9@10c; geese, $4.00@4.50 per dozen. Potatoes—Good to choice, 17@22c per bushel. New potatoes, $1.50@2.75 per barrel. Apples—Fair to fancy, $3.50@4.50 per barrel. Honey — White clover, 13@14c per lb.; broken comb, 9@10c; extracted, 5@6c. Strawberries—Michigan, 60c@$1.00 per 16-quart case. Blackraspberries, $2.00 per 24-quart case; red raspberries, $1.00@1.75 per 24-pint case.

Chicago Live Stock.

CHICAGO, June 6.

Live Stock—Prices at the Union Stock Yards today ranged as follows: Hogs—Estimated receipts for the day, 12,000; sales ranged at $2.80@3.55 pigs, $3.25@3.55 light, $2.95@3.10 rough packing, $3.15@3.45 mixed, and $3.15@3.37½ heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 75 head; quotations ranged at $4.10@4.40 choice to extra shipping steers, $3.80@4.15 good to choice do., $3.60@4.00 fair to good, $3.45@3.80 common to medium do., $3.35@3.80 butchers' steers, $2.50@3.50 stockers, $3.25@3.80 feeders, $1.50@3.50 cows, $2.50@3.90 heifers, $2.00@3.60 bulls, oxen and stags, $2.60@3.85 Texas steers, and $3.00@5.50 veal calves.

Sheep and Lambs—Estimated receipts for the day, 3,000; sales ranged at $2.90@3.95 westerns, $2.20@3.30 Texans, $2.25@4.30 natives and $3.00@6.00 lambs.

St. Louis Grain.

ST. LOUIS, June 6.

Wheat—No. 2 red cash elevator, 59c; track, 59@61c; No. 2 hard, 55c bid; July, 59@60c; August, 59½c; September, 59c. Corn—No. 2 mixed cash, 25¾c bid; July, 26⅝c; September, 27¾c. Oats—No. 2 cash, 17½c bid; July, 18¼c bid; August, 18c bid. Rye—Nominal, 32c.

Detroit Grain.

DETROIT, June 6.

Wheat—Cash white, 70c; cash red, 67½c; July, 64½c; August, 64½c; September, 65c bid.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from June 1 to June 6:

Rev C Powers, C Damon, Geo H Busch, A I Yoder, E G Cooper, S C Kimball, Jasper J Tucker, Rev P B Williams, Rev W H Ross, James A Learn, J C Yoder, Chas Reynolds, Rev W B Stoddard, Rev J P Stoddard, Peter Guthrie, I L Buckwalter, R W Wass, Nahum Smith, Mrs E Hinsdale, D J Ellsworth, E Pennock, W W Cromwell, Emma Morath, Rev J C McFeeters, Jno Palmer, Wm Blair, W Fenton.

The Detroit and Cleveland Steam Navigation Company's steamers are now running daily (except Sunday) between Detroit and Cleveland When traveling East or West, North or South, try to arrange to take advantage of these luxurious steamers between Michigan and Ohio. If you are contemplating a summer outing, write A. A. Schantz, G. P. A., Detroit, Mich., for illustrated pamphlet, which gives full information of a trip to Mackinac via the Coast Line.

ST. JOE AND BENTON HARBOR ROUTE.

GRAHAM & MORTON TRANSPORTATION CO.

operating the superb side-wheel steamers

CITY OF CHICAGO

AND

CITY OF MILWAUKEE

and the newly rebuilt propeller

CITY OF LOUISVILLE

Between Chicago and St. Joseph and Benton Harbor, Michigan.

1$ DAILY EXCURSIONS

leaving dock, foot of Wabash Avenue, Chicago, every morning at 9:30, arrive resorts at 1:30, leave resorts at 4:30 p. m., arrive Chicago on return at 8:30 p. m. daily. Regular steamer also leaves at 11:30 p. m. daily and at 2 p. m. Saturdays only. By this route the tourist reaches direct the heart of the Michigan Fruit Belt and also the most charming summer resort region adjacent to Chicago.

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The complete illustrated ritual of the Foresters, with Installation ceremonies.

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ILLUSTRATED.

The complete illustrated ritual of the Improved Order of Red Men, comprising the Adoption Degree, Hunter's Degree, Warrior's Degree and Chief's Degree, with the Odes, etc.

In cloth, 50 cents each, $4.00 per dozen.

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NATIONAL CHRISTIAN ASS'N.,
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TERMS:—Cash with order, or if sent by express C. O. D. at least $1.00 must be sent with order as a guaranty that books will be taken. Books at retail prices sent postpaid. Books by Mail are at risk of persons ordering, unless 8 cents extra is sent to pay for registering them, when their safe delivery is guaranteed. Books at retail ordered by express, are sold at 10 per cent discount and delivery guaranteed, but not express paid. Postage stamps taken for small sums.

MISCELLANEOUS.

Anti-masonic Sermons and Addresses. Cloth, $1.00.
Composed of "Masonry a Work of Darkness," the Sermons of Messrs. Cross, William M'Nary, Dow and Sarver, the two addresses of President Blanchard, and the addresses of President H. H. George, Prof. J. G. Carson and Rev. M. S. Drury; "Thirteen Reasons Why a Christain Cannot be a Freemason," "Freemasonry Contrary to the Christian Religion," and "Are Masonic Oaths Binding on the Initiate?" 287 pages.

Secret Societies, Ancient and Modern. 50c. each.
Contents: The Antiquity of Secret Societies, The Life of Julian, The Eleusinian Mysteries, The Origin of Masonry, Was Washington a Mason? Fillmore and Webster's Deference to Masonry, A Brief Outline of the Progress of Masonry in the United States, The Tammany Ring, Masonic Benevolence, The Uses of Masonry, An Illustration, The Conclusion.

Secret Societies Illustrated. Over 250 cuts, 99 pages, paper cover, 25c. each.
Containing the signs, grips, passwords, emblems, etc., of Freemasonry (Blue Lodge, and to the fourteenth degree of the York rite), Adoptive Masonry, Revised Odd-fellowship, Good Templarism, the Temple of Honor, the United Sons of Industry, Knights of Pythias and the Grange, with affidavits, etc.

Between Two Opinions: or the Question of the Hour. 389 pages; cloth, postpaid, 75 cents.
By Miss E. E. Flagg, author of "Little People," "A Sunny Life," etc., etc. Everyone who loves to read a good story, chaste and elegant in expression, pure in thought, interesting in narrative, should read this book upon the power of secret societies in politics, and the remedy.

A Booklet of 107 pages. 25c.
"The Martyr's Own Monument," by Rev. J. E. Roy, D. D., Western Secretary of American Missionary Association; "Christian Politics," by Rev. J. Blanchard, late Editor of *Christian Cynosure;* "The Mysterious Machine: Was it Lawnmower, Town-pump, Balloon, Wheel-barrow,—or what?" by Prof. E. D. Bailey, of the Civil Service Dept. U. S. Government.

Eminent Men on Secret Societies. 326 pages; cloth, $1.00.
Composed of "Washington Opposed to Secret Societies," "Judge Whitney's Defence," "The Mystic Tie," "Narratives and Arguments," the "Anti-mason's Scrap-Book" and "Oaths and Penalties of Freemasonry as Proved in the New Berlin Trials."

Sermon on Secret Societies. 5c. each.
By Rev. Daniel Dow, Woodstock, Conn. The special object of his sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have.

College Secret Societies. 25c. each.
Their customs, character and the efforts for their suppression. By H. L. Kellogg. Containing the opinions of many prominent college presidents and others, and a full account of the murder of Mortimer Leggett.

Narratives and Arguments, 15c. each.
Showing the conflict of secret societies with the Constitution and law of the Union and of the States. By Francis Semple.

Secrecy vs. the Family, State and Church. 10c. each.
By Rev. M. S. Dury. The antagonism of organized secrecy to the welfare of the family, state and church, is clearly shown.

Oaths and Penalties of the 33 Degrees of Freemasonry. 15c. each.
To get these thirty-three degrees of Masonic bondage, the candidate takes half-a-million horrible oaths.

Sermon on Masonry. 10c. each.
By Rev. James Williams, Presiding Elder of Dakota District Northwestern Iowa Conference M. E. Church—a seceding Master Mason.

Reminiscences of Morgan Times. 10c. each.
By Elder David Bernard. This is a thrilling narrative of the incidents connected with Bernard's Revelation of Freemasonry.

The Broken Seal. In cloth, 75c. Paper covers, 40c.
Personal Reminiscences of the Abduction and Murder of Capt. Wm. Morgan. By Samuel D. Greene.

Pres. H. H. George on Secret Societies. 10c. each.
A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies.

An Eight Hour Fight.

The first and greatest struggle in defense of the eight hour day in the Australian colony of Victoria occurred in 1859. At this period the decline of production in the goldfields had caused a great surplus of labor. Many employers, and notably the state railroad contractors, took advantage of the general depression to force a reduction of wages and a return to the ten hour workday. The workmen declared their resolve in one picturesque sentence characteristic of the colonial spirit, "We have nailed our eight hour colors to the mast, and if they are shot away, we will fight for the holes left by the shot!" The contest which followed was one of the severest in the annals of labor, but after a heroic struggle of eight months' duration victory perched on the eight hour banner, and the engineers, iron molders and boiler makers were recruited to the eight hour ranks.—P. J. McGuire.

Boycotting a Railroad.

The Philadelphia local of the Brotherhood of Railroad Trainmen has passed a resolution in which, after declaring that the receivers of the Reading railroad are discharging employees when their membership in the brotherhood becomes known, an appeal is made to labor unions and fraternal organizations to give due consideration of that fact when making contracts for excursions. It was further resolved to appoint a committee to request the other brotherhoods to also appoint committees to act in conjunction and visit labor and fraternal organizations and ask their cooperation "in creating a sentiment in this community which will induce the receivers of the said railroad to abandon their present policy of denying their employees the right and discharging them for taking membership in our brotherhoods."

Barber Schools.

Governor Morton has signed a bill providing for the examination and licensing of horseshoers in New York state. Seeing the success of the horseshoers, the barbers of the state who belong to the Journeymen Barbers' International union are seriously considering whether it would not be a good idea to have a state board for the examination and licensing of barbers. M. H. Whitaker, fourth vice president of the International union, was led to make the suggestion by the opening of a number of barber schools lately in many of the states of the Union. He addresses the members of the union officially and says:

"In the past few years a new enemy has confronted the barbers' profession and threatened us with certain demoralization and ruin. It is the barber school (?) I speak of. It is the most dangerous enemy today that confronts us, and should receive more attention than has heretofore been given it.

"We should have a law in every state requiring an apprentice to serve three years under a competent workman in a barber shop doing a regular barber business, and at the expiration of time to go before a regular examining board of competent workmen, and if found proficient in the profession, they to grant him a certificate which should at all times be kept in a conspicuous place in front of his chair."

Causes of Crime.

Rev. Appleton Bath, a Methodist clergyman of Pittsburg, in a recent sermon said: Another cause for dishonesty is the inadequate support of certain classes. Men who have to handle thousands of dollars must labor for a pittance. Hundreds of clerks in the cities are underpaid who yet must keep up social appearance or lose their positions. Many a responsible employee receives $10 where he ought to get $25. Many a sewing girl that she may be virtuous is living on the fifth floor of a tenement house and making shirts at 45 cents a dozen.

Merchants, bankers, manufacturers—how dare some of them call themselves Christians while doling out starvation wages to those who serve them? Knowing the temptations that beset the path of female virtue, how dare they subject it to such a strain? Society ought to hold employers, as God will, for their share of responsibility as to crime occasioned by oppressing the hireling in his wages. Honor and virtue are priceless jewels. Don't sell them. Don't pawn them. You will never be able to redeem them.

Sweatshops and Child Labor.

State Factory Inspector Florence Kelley of Illinois has laid her third annual report before the governor. The report shows that during the year 1895 48 cities and towns were visited and 4,540 establishments inspected, employing 190,369 persons. The number of children found at work between the ages of 14 and 16 was 3,624. About 500 children under 14 years were discovered and discharged under the law from further work. Fifty-six defendants were prosecuted and convicted for employing 80 children under 14 years of age, and 223 defendants were convicted of employing 408 children between the ages of 14 and 16 without the required affidavits.

The worst thing shown in the report is the increase in the tenement house sweatshops of Chicago. The number found there during the year 1895 was 1,715 as against 1,413 in 1894. The number of employees increased from 11,102 in 1894 to 14,905 in 1895, and the child labor employed had increased from 721 in 1894 to 1,307 in 1895. Of this vast number 1,130 were little girls, at least two-thirds of whom could neither read nor write the English language.

Warning to Union Carpenters.

P. J. McGuire, general secretary of the United Brotherhood of Carpenters and Joiners, has issued the following: "Our local unions have lately received numerous circulars of all sorts asking financial aid for strikes, etc. Don't heed these circulars unless they bear the indorsement of the general secretary. They must first have approval of their national trade head and sanction of the A. F. of L. A. delegate or delegates making appeal to any local union should be called on to produce credentials as above."

Industrial Copperheads.

The position of the manufacturers (in the Chicago clothing workers' strike) is distinctly reprehensible, inhuman, barbarous and uncivilized. They are contravening a fundamental principle of the constitution. Men who refuse to arbitrate are distinctly anarchistic and contrary to our constitution and to our civilizaiton. The man who throws his influence against unions is an industrial copperhead.—Henry D. Lloyd.

How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, Ohio.

We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggists, Toledo, Ohio.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

OLD COIN.

"I have a fifty-cent silver piece, coined in 1826, which my father kept as a memory-piece of the murder of Captain Wm. Morgan by the Freemasons."

So writes a friend of the *Cynosure*, who wants to sell it for all she can get. Anyone wishing to purchase can send their offer to the *Cynosure*, 221 West Madison street, Chicago.

PREPARATIONS FOR

THE GREAT BATTLE

OF NOVEMBER 3 ARE ALREADY WELL UNDER WAY. A NEW

PRESIDENT OF THE UNITED STATES

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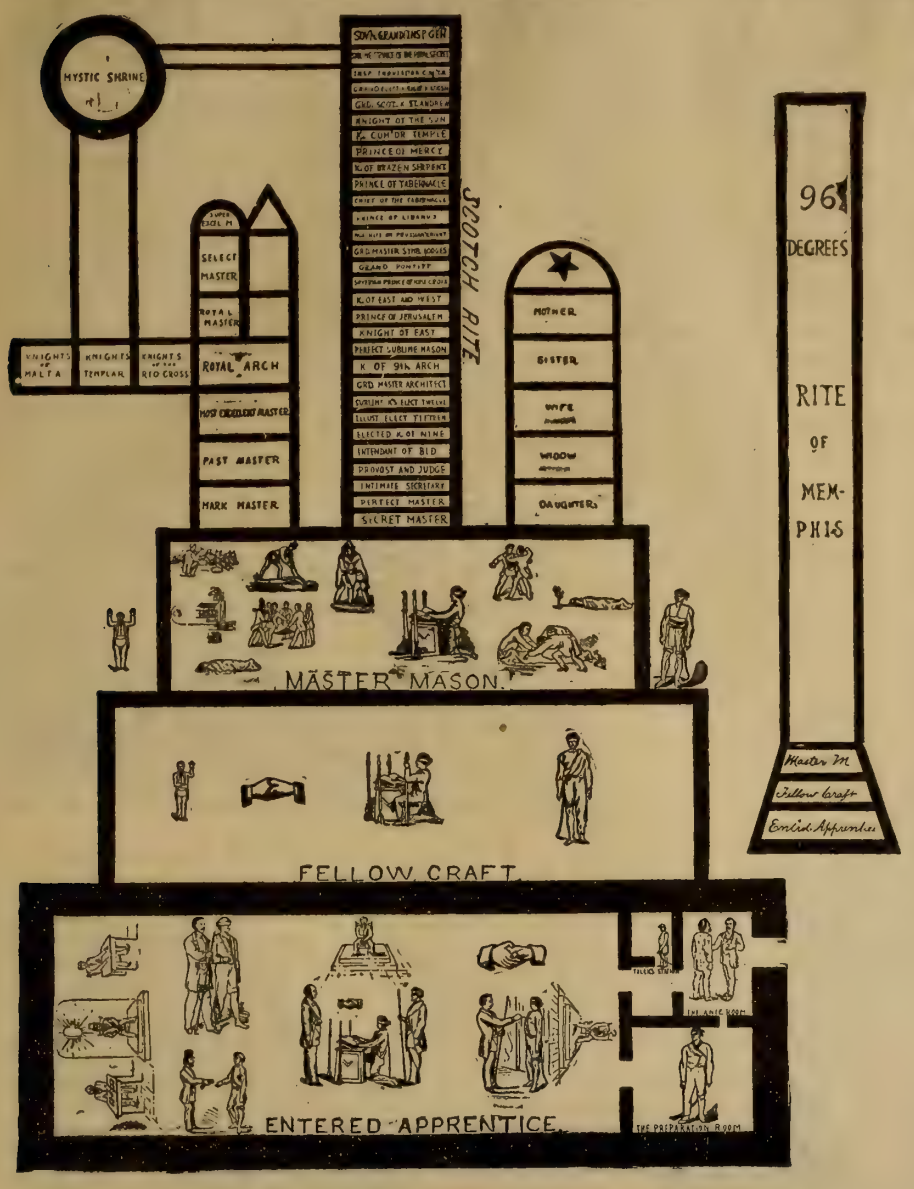

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Light on Freemasonry. By Elder D. Bernard, Cloth, $1.50. paper, 75c.

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Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry.

General Washington Opposed to Secret Societies. 10c.
This is a re-publication of Governor Joseph Ritner's "Vindication of General Washington from the Stigma of Adherence to Secret Societies," communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life-undoubtedly because they considered him a seceding Freemason.

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HISTORY OF A WEEK.

Tuesday, June 2.

At the Reddy mine at Deadwood, S. D., 1,500 pounds of ore was taken out which was so rich that it was sent to the Omaha refinery at once.

George A. Fulton, of Baltimore, Md., attempted suicide by gouging out his eyes with the spout of an oil can and then forcing the tube into his ears as far as his strength would permit.

Samuel Harris, living near Wabash, Ind., was shot from ambush by a jealous rival for the love of Mrs. Charles Kesler, a widow. Harris will die.

Thousands of dead fish have covered the surface of White river near Indianapolis, Ind., caused by refuse from the strawboard works.

Near Brown's Park, in Utah, acros from Craig, Colo., Matt Warner shot down four men who were attempting to "jump" rich minerals which Warner had located.

Wednesday, June 3.

President Cleveland has signed the bill granting a pension of $100 a month to the widow of General W. Q. Gresham.

The United States mint at Carson City, Nev., will resume refinery operations about July 1.

The town of Pratt, Kan., has repudiated its bonded indebtedness. A debt of $76,000 is carried and the mayor has ordered the real estate turned over to the bondholders.

The body of James G. Blaine will be taken from Oak Hill cemetery, Washington, to Augusta, Me., and laid to rest on Burnt Hill.

According to the report of Internal Revenue Collector William J. Mize the cigarmakers of Chicago made 100 cigars for each and every man, woman and child in the city during the past year.

The young men of Ridgewood, Brooklyn, N. Y., have organized a bicycle fire brigade, and the hose, ladders, etc., are carried on wheels made for that purpose.

Thursday, June 4.

Persimmons, the Prince of Wales' horse, won the Derby yesterday. It was the first time in a hundred years that a Prince of Wales horse won that race.

The Social Purity League and Ministerial Union, of Topeka, Kan., are joined in an appeal to the city council to suppress nude art exhibits.

Cardinal Satolli attended the first ball game he ever witnessed at Worcester, Mass. He didn't understand it.

W. P. Collins, a respected citizen of Afton, Ia., has sued Robert Battleman, ex-county auditor, for $50,000 for alienating Mrs. Collins' affections.

The Schoolfield-Hanauer Grocery company, one of the oldest wholesale firms in Memphis, Tenn., assigned. The liabilities will reach $100,000; assets, nominally $100,000.

Gas has been struck in a well at Broad Ripple, nine miles north of Indianapolis. Its pressure is about 300 pounds. Land in the vicinity has advanced in price.

Friday, June 5.

An emergency club has been organized at Des Moines to arrange for nurses and physicians and have everything in readiness to succor tornado victims.

The nail trust is likely to collapse because outside mills refuse to enter the combination.

The work of tearing down the Grand Pacific hotel at Chicago has been begun, and before very long the site will be ready for the new building of the Illinois Trust and Savings bank.

St. Louis citizens hanged Mayor Walbridge in effigy because he refused outside aid for sufferers by the recent storm.

A shallow river saved the total destruction at Chicago of the steamer Alva, laden with grain. A seacock had been left open and the hold filled with water, sending the vessel to the bottom.

Mrs. Katherine Ollibaugh, aged 67, and a widow, committed suicide at Wabash, Ind., by jumping into a cistern.

Mrs. Barbara Windrath, whose husband is sentenced to hang at Chicago, is in Springfield appealing to Governor Altgeld for a stay of execution.

The Snell Cycling Fittings company, of Toledo, O., has shut down until August owing to a strike.

Saturday, June 6.

The town of Aliceton, Wis., is in gay celebration. Postmaster F. H. Metcalf has wedded Miss Laura Matthews, a farmer's daughter, and she is the first and only woman in the town.

C. L. Comfort, of Syracuse, N. Y., wedded Miss Edna White, of Monroe, Mich., after an engagement of nearly twenty years. Both are midgets, being only a little over four feet tall.

Representative Tracy, of Missouri, has introduced a bill proposing to create a department of commerce and manufactures in the president's cabinet.

Frank Magowan, ex-mayor of Trenton, N. J., who took out a license in Chicago to wed Mrs. Helen E. Barnes, returned the license unused.

Jacob Rich, as an individual, and the First Street railroad, of San Jose, Cal., have filed a petition of insolvency. The total liabilities are $600,000. The assets consist of the electric and horse lines of the company and a large amount of real estate owned by Jacob Rich.

At Versailles, Ky., the grand jury found eight indictments against ex-Cashier W. M. Shipp and ex-Bookkeeper Charles Stone, of the defunct bank of Midway. They are charged with embezzlement, larceny and other crimes.

Monday, June 8.

In a panic on a Brooklyn trolley car of the Nassau line two boys and a man were seriously injured and some thirty others bruised and cut.

It is stated by a Washington "special" that President Harrison has refused $1,000 a day to write a brief leader on the St. Louis convention as it develops.

East St. Louis has made another appeal for aid for her destitute. Contributions can be sent to Mayor H. F. Bader.

Torrents of rain, doing a great deal of damage, have fallen in Minnesota, Nebraska, Missouri, the Dakotas and Wisconsin. At Loup City, Neb., Nellie McCoy, aged 7, was drowned.

At Catford, England, J. S. Johnson, the American cyclist, in an attempt at the mile record, flying start, made the distance in 1:52 2-5.

At the annual meeting of the stockholders of the Chicago, St. Paul and Omaha Railway company a dividend of 3½ per cent. on the preferred stock of the company was declared.

The Utah Democratic convention declared for radical free silver and instructed its delegates to Chicago that way.

The Democratic conventions of Jefferson and Tuscarawas counties, Ohio, have declared for free 16-to-1 silver.

OUR NATIONAL SOLONS.

Doings in the Senate and House of Representatives.

WASHINGTON, June 4.—After a spirited debate, during which Sherman and Pettigrew favored a limit to the veto power and the latter made charges against the president which if true would require his impeachment, the senate passed the river and harbor bill over the veto—56 to 5—the five being Bate, Chilton, Hill, Smith and Vilas. Vest objected to considering the filled cheese bill and it went over. The naval appropriation disagreement was debated without action, Tillman intimating that there might be attorneys for the armor plate manufacturers in the senate.

The house debated the Murray-Elliott contest from the First South Carolina district and will vote on it today. The rest of the session was devoted to conference reports.

WASHINGTON, June 5.—The senate refused to recede on the question of battleships in the naval bill and on aid to sectarian schools in the Indian bill. The filled cheese bill as it came from the house was passed—37 to 13—all tariff amendments being defeated. A joint resolution was adopted for a scientific investigation of seal life in Behring sea. An attempt to take up the immigration bill failed for want of a quorum.

The house decided in favor of Murray (colored), Republican, in the contest from the First South Carolina district—153 to 33—unseating Elliott, the sitting member. Murray was sworn in and applauded. The Martin-Lockhart contest was taken up and it was agreed to vote on it today. The final conference report on the general deficiency bill was agreed to.

WASHINGTON, June 6.—Morgan brought up the Cuban matter in the senate and insisted that it was the duty of the president to keep congress informed and that congress should not adjourn without providing that a fleet of warships go to Havana to protect Americans caught aiding the rebels. Sherman and Lodge said the administration was doing its duty and Morgan's resolutions were sent to the calendar. The immigration bill was made unfinished business and the bill for a constitutional amendment providing for popular election of senators discussed and made the order for the second Monday in December next. A resolution for adjournment Monday was sent to the appropriations committee.

The house unseated Downing, Sixteenth Illinois, giving the seat to Rinaker and making the Illinois delegation solidly Republican, and Lockhart, Seventh North Carolina, giving the seat to Martin, Republican-Populist. A resolution calling on the president for a list of removals from office since March 3, 1893, was adopted, as was a special order making today individual suspension day.

WASHINGTON, June 8.—The senate refused to compromise on the naval bill with three battleships instead of four, and unanimously insisted on several public building bills. The final report on the Indian bill was agreed to stopping appropriations for sectarian schools July 1, 1897. A few bills of no general importance were passed and an executive session was held.

The house refused to agree to the final report on the Indian bill, and on receiving the president's veto of the general deficency bill because of the French spoliation and other claims provided for therein, sustained the veto—40 to 149—not the necessary number in favor of passing the bill over the veto. A bill was immediately introduced and passed omitting the objectionable claims. A bill was passed limiting mail which can be franked to written and printed matter. During the debate on the veto Cannon declared that the veto was right in view of some of the claims that were in the bill.

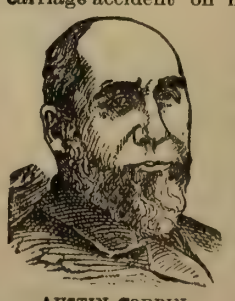
Killed by a Collapsing Scaffold.

BETHLEHEM, Pa., June 6.—Cyrus Moser was killed and Alexander Kidd fatally injured Saturday by the collapse of a scaffold at the top of the elevator shaft at Lipe & Sullen's silk mill. The men fell to the cellar, a distance of thirty feet. Moser's neck was broken and Kidd had almost every bone in his body broken.

AUSTIN CORBIN KILLED.

Fatal Accident to the Millionaire Railroad Man.

MANCHESTER, N. H., June 5.—A special to The Union from Newport, N. H., says: Hon. Austin Corbin, the New York millionaire, is dead, the second victim of a carriage accident on his beautiful estate yesterday afternoon. His faithful coachman, John Stokes, is also dead. About 3 o'clock in the afternoon Austin Corbin and his grandson, Corbin Edgell, a boy of about 14 years, with the latter's tutor, Dr. Kunger, left the Corbin house, about one and a half miles northwest of this village, for a fishing trip to Cornish mountain. The team, a hitherto kind though likely pair of horses, was in charge of John Stokes, who had been Mr. Corbin's coachman, both here and in New York, for years. The horses were hitched up yesterday for the first time, perhaps, without blinders. It is thought Mr. Corbin opened a sunshade just as they drove away.



AUSTIN CORBIN.

The horses at once started to run and became unmanageable. They ran down the descending western driveway at a terrific speed, and at the turn into the main road all were thrown violently, while the horses kept the road. Dr. Kunger was thrown completely over the wall and landed on plowed ground. He received a severe bruise and a fracture. Young Edgell suffered a fracture of the leg and wrist. Stokes evidently hit a tree, and as one of the first to arrive on the seene expressed it his body was completely wound around the tree. He died about 6 o'clock. Corbin struck a stone wall with frightful force and was terribly cut and bruised about his head, and one of his legs was broken and crushed so that the bones protruded through the flesh.

He was able to speak when Mr. Woodbury, his farmer, who was near-by, reached him, but he soon lost consciousness and remained in that condition most of the time until 9:42 p. m., when he breathed his last. There were present at his bedside Mrs. Corbin, his daughters—Miss Annie and Mrs. Edgell, of New York—all of whom witnessed the sad accident from the house. They came to town on Sunday last, and would doubtless have passed the greater part of the summer here.

Austin Corbin, who was often called the king of Long Island, was born in Newport, N. H., July 11, 1827. He was graduated at Harvard law school in 1849. After practicing law at Newport for awhile, in 1851 he removed to Davenport, Ia., where he lived fourteen years. It was while there that he entered the banking business with a success that was followed by others of greater magnitude. He was a rich man when he came to New York in 1865 and started the banking house of Austin Corbin & Co., which continued the mortgage business which Corbin had started. Soon after 1865 he became interested in railroads.

KENTUCKY DEMOCRATS.

Free Coinage of Silver and Blackburn for President.

TOPEKA, June 4.—The Democratic state convention was a silver meeting; the white metal men ruled everything. All the district delegates to Chicago were ratified—all being for silver. Following are the delegates-at-large: Ex-United States Senator John Martin; David Overmyer, of Topeka; J. D. McCleverty, of Fort Scott; James McKinsley, of Hutchinson; J. H. Atwood, of Leavenworth; Frank Bacon, of Canute. A telegram of congratulation was sent to the Kentucky convention for its silver unanimity.

LEXINGTON, Ky., June 5.—Delegates-at-Large—J. C. S. Blackburn, P. W. Hardin, John S. Rhea and W. T. Ellis. Alternates-at-Large—Robert W. Nelson, J. Morton Rothwell, Theodore F. Hallam and John D. Carroll. Electors-at-Large—J. P. Tarvin and W. B. Smith.

The Democratic state convention closed yesterday afternoon, after the free silver men had secured everything in the organization, as well as in the platform. The resolutions not only instruct the Kentucky delegation for Senator Blackburn for president, but also for the unit rule, so that the two delegates from the Louisville district will have no voice whatever at Chicago. The free silver men have the four delegates-at-large, and all the other delegates except the two from the Fifth district.

Silver Rules in Kansas.

LEXINGTON, June 4.—The feature of the Democratic state convention, which opened here yesterday, was its almost utter unanimity for free silver—a unanimity that was apparent in the applause and lack of applause of the free silver and gold standard speakers. When a free silver man was up the air was split with the cheers. When a gold standard man was speaking there was dead silence, except when he said a kind word for Cleveland or Carlisle, when the hisses and yells were nerve-destroying. When Bennett Young was nominating Judge Humphrey, a gold standard man, for temporary chairman, the free silver dissent was so vociferous that one of the white metal leaders had to appeal for fair play.

The platform committee finished its work last night. The resolutions will be free silver, free trade, anti-A. P. A., anti-national bank, anti-party disloyalty, anti Bradley. They will also instruct the delegates to Chicago to vote for Blackburn for president of the United States. The minority will report "honest money" resolutions—but they don't count.

Four Children Drowned by a Cloudburst.

LEAVENWORTH, Kan., June 8. — Four children were drowned and considerable damage to property done by a cloudburst which visited this section yesterday afternoon. Water fell in torrents smashing windows, tearing off signs, etc., and flooding cellars and bottom lands. Dennis and Michael Desmond and Dennis and Eugene Cummings, all under 11 years, were drowned by going into a stone culvert to escape the storm.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Let us deepen the impression on the minds of politicians that the Bible is the best text-book in politics; that to study politics without the Bible is like trying to study navigation without the compass or astronomy without reference to the stars.

Elder S. C. Kimball writes: "I purpose to continue reform work in New Hampshire and Maine as the Lord shall open the way, using *Cynosures* as I have in the past used *Witnesses*. I am very grateful for your kind offer of aid, and will suggest at any time what help I need, if any."

Said our Board of Directors in their annual report a little over a year ago: "Anti-secrecy is a Gospel which contains Christ. The *Cynosure* should be chiefly a defender of Christ. But no swords are to be used in that defense. Sharp, bitter things ought never to appear in the paper. Its editor ought not to allow any correspondent to appear with such weapons. Careful, clear, candid, fearless, exhaustive statements of the truth should characterize its columns."

The *Mid-Continent* makes this timely comment: "This remark of Joseph Cook is worth pondering. 'It is soft doctrine rather than hard times that is affecting the gifts of our churches.' We believe it to be a fact, and the history of churches will prove it, that laxity and shallowness of religious belief will always mean diminished giving to religious work. This does not imply parsimony or a grudging spirit. But while there may be both ability and a free hand there is an absence of animating motive. There must be deep and sincere convictions or there will be little giving. Men put a why? before their gifts. If the Bible is an errant book, if 'the world's religions' are all one at bottom, if the processes of redemption continue in a probation after death, or if an atoning Saviour is not needed, then why tax ourselves in the interest of a merely traditional Christianity? From that standpoint the why is only natural."

REV. R. A. TORREY.

We are glad to furnish our readers this week with an excellent picture of the pastor of the Chicago Avenue, or, as it is often called, the Moody church. He is in the prime of life, born in 1856, in Hoboken, N. J., and is a graduate of Yale College and Theological Seminary, and has also spent some time at the German Universities of Leipsic and Erlangen. He has been for seven years superintendent of the Chicago Bible Institute, which has been an inspiration in Bible study to thousands of ministers and Christian workers throughout the country. His noonday lectures on the International Sabbath-school lessons are growing in popularity, and attract to the Y. M. C. A. hall every Saturday a large audience of Sabbath-school workers, who regard him as a most thorough Bible teacher. More than once from the pulpit has he uttered strong testimony against secret societies. He has said: "I do not believe it possible for a man to be an intelligent Christian and an intelligent Mason at the same time."

Rev. R. A. Torrey is now ranked as one of the strongest pulpit orators of Chicago. No church in the city attracts such large and wide-awake audiences. It has been called the "Power House" of this city in a spiritual sense. The church was founded by D. L. Moody, and is the crystallization of his revival spirit. The church is closely allied with the Bible Institute, which has attracted some of the best Bible expositors in this and other lands. Mr. Torrey, the superintendent, has Mr. Moody's faculty for organization and Bible exegises. He is eminently a man of "the Book." The secret of his power is that in his preaching he constantly holds up Christ and his Word. His congregation is noted as a praying and working people, who love to be crowded out of their pews on Sabbath and emphasize the fact that their seats are free and all are welcome.

There is great danger at the present time of our religion degenerating into a mere public-meeting religion. We live on "movements," "organizations," "excitements" and restless dissipations of energy. We have "Sunrise prayer meetings," "Junior Endeavor prayer meetings," "Woman's prayer meetings," "Men's prayer meetings," "Student's prayer meetings," and "Old Folk's prayer meetings." The Lord's Day from early morn till late at night is occupied with public-meeting religion, and while this external machinery is duplicated and multiplied the inner fires are dying out, because they are not fed by secret prayer and communion with God. Fall back on our base of supplies, is the order that should ring along the line of battle, for scattered forces mean a weakened army.

A convention of Reformed Presbyterian churches in the United States and the British Isles will meet in Free Assembly Hall, Edinburgh, Scotland, July 3. The program, as first announced, contained a variety of reform topics, in which Reformed Presbyterians are specially interested, but there was no allusion to the secret society question. We called attention to this serious omission at the time through the columns of this paper, and we are glad to note as a result that Rev. T. P. Stevenson, of Philadelphia, has been assigned to speak the last evening on "Secret Societies."

Episcopal ministers have much to say of the church. An Episcopal minister who tries to be a Mason is the more inconsistant because he fraternizes in sworn relations with the great enemy of the church. Advent preachers who preach that the Lord may come in person at any moment, would be grossly inconsistant if, instead of watching for the Masters coming, they were to be found in the haunt of levity, profanity and unequal yoking with unbelievers in various forms of wickedness in the anti-Christian lodge.

It was the editor's privilege to spend last Sabbath in the hospitable home of Director J. M. Hitchcock, and enjoy the services in his Chicago Avenue church. It was "Children's Day," and an interesting program was carried out. We never before saw such a large audience of bright, happy children. The interesting features of the program were an address of "Welcome" by ex-superintendent J. M. Hitchcock, and an "Illustrated Talk" by the assistant pastor, Rev. W. S. Jacoby. The former, who had served for many years as superintendent of the Sabbath-school, said that the policy of the congregation had ever been to extend the heartiest welcome to all classes by emphasizing in the strongest manner the word "come."

NO ROOM IN THE LODGE FOR JESUS.

BY HATTIE E. POWERS.

And what will you do with Jesus?
The lodge says he must go;
From heaven he came and here was slain
Because he loved us so.

No room in the lodge for Jesus,
The Father's only Son;
Rejected again: The lodges of men,
Have no use for the Holy One.

No room in the lodge for Jesus,
The meek and lowly One,
Who healed the sick, the lame and blind,
And raised the widow's son.

Lodgemen have no use for Jesus,
In the murder of Hiram Abiff;
With hoodwink, halter and ruffians
To be sure they have help enough.

No use for women or aged,
Cripples, youths or infirm!
My God! what is this religion
That helps only men in their prime?

No room in the lodge for Jesus,
No Father without the Son,
No hope for those who reject him,
No plaudits then of "Well done."

Washington, D. C.

MASONRY VS. A PRESIDENTIAL CANDIDATE.

BY ELIZABETH E. FLAGG.

For the first time in our nation's history a Presidential candidate has been openly boomed on the strength of his affiliation with secret orders; and this is done by one secret order in particular, the American Protective Association. The various A. P. A. organs have taken special pains to spread far and wide the information that "Major McKinley is not a Roman Catholic nor an A. P. A.," but that "he is a Freemason of long standing, a Knight of Pythias, a comrade of the Grand Army of the Republic, now and for years a member of the Loyal Legion, a member of the Union Veterans' Union, a member of the Sons of the American Revolution and a member of a literary college fraternity."

The *American Citizen* after making this somewhat lengthy enumeration naively adds: "And these are the only secret societies with which Major McKinley is in any way connected." With the average reader, however, this list is sufficiently long to stamp Mr. McKinley as "considerable of a jiner," and also to rouse a very natural feeling of wonder why he with all his joinings should have been so peculiarly careful to give the A. P. A.'s a wide berth. It may be well imagined that he was far too keen a politician ever to do anything that might, could or would imperil his future political prospects, and therefore may be credited with the jewel of consistency; but what of the A. P. A.'s passing by all the patriotic men in their own ranks, and endorsing for a Presidential candidate a man who has never during his whole public career placed himself in opposition to Romanism in its assaults on the public schools or the public treasury? Are they so blind as not to see that they are being made a catspaw for party ends by political leaders who will have no farther use for the organization after those ends are served?

But to come back to Mr. McKinley and his Masonic record. Here is the story of the way in which he came to join the order, taken from a leading organ of the A. P. A.'s:

> His entrance into Masonry was an incident of the war and rather unique. McKinley was going through a hospital with one of the regimental surgeons. He noticed that the surgeon and some of the Confederate wounded were very friendly to each other, and in several instances the surgeon gave money to the prisoners. There was an unmistakable bond of sympathy between them. Young McKinley asked the surgeon if he knew these prisoners. The surgeon told him they were brother Masons. Young McKinley was so much impressed by the friendly feeling existing between Confederate and Union Masons, that he expressed the desire to join the order. He was made a Mason in Hiram lodge, Winchester, Va., May 1865, receiving his degree at the hands of a Confederate master of the lodge. After establishing himself in Canton he took some higher degrees, but he had not a little difficulty in getting the record of his initiation from the Winchester lodge. That record is as follows:
>
> "William McKinley, Poland, Ohio; entered May 1, passed May 2, raised May 3.
>
> "The only living witnesses of the initiation of McKinley into the mysteries of Masonry are Worshipful Master J. B. T. Reed and George E. Jenkins, S. D."

Notice his reason for joining the order; he "was so much impressed by the friendly feeling existing between Confederate and Union Masons." Notice, also, that he was "entered," "passed" and "raised" in a Southern State, and received his degree from the hands of a rebel scarcely a week after the terrible struggle had closed which Masonry conspired to bring about, and then to prolong at such a tremendous cost of blood and treasure through the fraternizing of Northern Masonic generals with their "worthy brothers" of the South.

Now if McKinley should reach the White House, and traitorous hands again conspire to drag our nation's flag in the dust, would he feel when they gave him the Masonic grip the same "unmistakable bond of sympathy" which he so admired between this Union surgeon and the rebel prisoners? These are perilous times, and this is a momentous question. Had the steering of our ship of state through the storms of the Civil War fallen into Masonic hands instead of Lincoln's and Seward's and Stanton's—men who never looked on the lodge or lodge affiliations with the least shadow of allowance—what would have been the result? God knows. Human prescience can only guess.

Masonry, with an arrogant audacity which may be a happy omen that her time is short, no longer hides her hand. She lets it be seen. If Mr. McKinley reaches the White House he will not be our first Masonic President, but he will be the first one whose Masonry has been made a distinct ground for advocating him as a candidate to that high office; and certainly he will be the first chief exective who ever took his Masonic vows under such peculiar circumstances.

218 Columbus Ave., Boston.

NATURE AND INFLUENCE OF SECRET SOCIETIES.

BY REV. H. H. HINMAN.

Much has been written on the subject of secret societies, yet but little that was designed for the young. My object has been to make a brief statement of the objections urged against them, that shall be adapted to the use of the pupils in our public and higher schools as well as to those who have not the leisure to read more elaborate works. For several years, by the request of their officers and teachers, the students of most of the schools for the education of the colored youth in the Southern States have been addressed on this subject. The following is a concise statement of the arguments presented. It is with the hope of supplying a felt want in the moral instruction of our youth and in securing the abatement of a real evil that I write these articles.

By secret societies is meant that class of organizations whose basis is secrecy, and whose ceremonies and ordinary business is not open to public inspection. Such societies, in the opinion of many eminent men, are, whatever may be their objects, wrong in the methods of their organization. Such is the testimony of the Roman Catholic church and many Protestant denominations. The following is a brief statement of the Masons for this conclusion:

1. Secrecy is suspicious. It is an essential element in all associations for evil purposes. Every conspiracy against the interests of the civil or social organization is a secret society. Such organizations have been so numerous and so pernicious that men are wont to be suspicious of whatever is carefully concealed.

2. They are needless for the accomplishment of any good object. Certainly there is no occasion for their existence in a free government, and in times of peace. Every good object will commend itself to that puplic approval without which it cannot permanently succeed. Nothing except that which is evil need fear the fullest investigation. Secrecy hinders rather than promotes the knowledge and appreciation of any object by the mass of the people.

3. Secret societies, however beneficent may be their objects, are always liable to be perverted to evil purposes. That they are not always so used is due to the moral tone of society and of their membership rather than to their objects and methods. Public criticism is one of the most widespread and powerful of all the restraints on human conduct. Kings and emperors fear it more than all opposing armies. Secret societies in their doings are largely removed from this responsibility. If the world cannot know what they do, it cannot judge them. It follows that if the moral character of the members of such a society be not of the purest and highest type, there will be a strong temptation to use their secret power for selfish and evil purposes.

But many members in all secret societies are not of such an exalted character, and hence are likely to make use of their immunity from public opinion to secure unwarranted advantages over others. Many secret societies which have been organized for most beneficent ends have been thus perverted to the basest of purposes. Among these we may enumerate the Mollie Maguires, the Ku Klux Klan and the Society of Jesuits. All of these organizations professed at their commencement, and doubtless had objects, that, to say the least, were not pernicious. The Jesuits had the grandest and most beneficent object for which men could possibly unite. Had they sought these ends by open rather than secret methods they might have been a blessing to mankind instead of becoming a hissing and a byword. It is doubtful if any secret society has not been betrayed into some things which would have been avoided if its methods had been open.

Beloit, Ala.

POPULAR SOPHISM DISPROVED.

BY REV. JOHN BROWN.

"No uncircumcised person shall eat thereof."—Exodus 12: 48.

It has sometimes been rashly affirmed that nothing ought to be made a term of communion which God has not made a term of salvation; that nothing ought to keep a man out of the church below which will not keep him out of the church above. This, however, depends solely on the will of God. He has a right to make anything a term of communion which he pleases. And, in point of fact, he *did* make that a term of communion, during the former dispensation, which was *not* a term of salvation, except in so far as any act of obedience may be considered so. Circumcision was no more a term of salvation under the old covenant than baptism is under the new; yet in the words we are now considering, it is made a term of communion by the authority of the God of Israel: "No uncircumcised person shall eat thereof."

Should it be said that circumcision was a plain command of God and no true Israelite would neglect it, we have equal authority to reply that baptism is a plain command of God and no true Christian should neglect it. Or should it be said that a true Christian may not understand what the will of the Lord is on the subject of baptism, and that, consequently, he cannot conscientiously submit to be baptized until his mind be enlightened, and that, therefore, the church is bound to admit him to the Lord's Supper without baptism; should this be said, we admit the premises but deny the conclusion.

The admission of an Israelite to the feast of the passover did not depend on his perceiving or not perceiving the will of God in the matter of circumcision, but on the fact of his being circumcised. It is not said that no person who *understands* circumcision, and yet is not circumcised, shall eat the passover, but that *no uncircumcised person* shall eat thereof. Or, should it be said that it is the baptism of the Spirit, and not of water, that introduces men into the spiritual kingdom of God, under the Gospel, and therefore ought to introduce them into the visible church, we will again grant the premises but deny the conclusion.

It was the circumcision of the heart, and not of the flesh, that introduced men into the spiritual kingdom of God, under the law, as truly as the baptism of the Spirit, and not of water, does under the Gospel, "for he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly; and circumcision is that in the spirit and not in the letter; whose praise is not of men but of God."—Rom. 2: 28, 29. These words are equally applicable to both dispensations, and might be applied to baptism as well as to circumcision. They teach us that it is the "inward and spiritual grace" and not the "outward and visible sign" that constitutes a child of God. "The circumcision of the flesh" was no more a saving ordinance then than baptism is now; and it was by the circumcision of the heart that men were introduced into a state of salvation then, even as

it is by the baptism of the Spirit that they are introduced into it now.

But the circumcision of the heart would not admit men into the fellowship of the Jewish church without the circumcision of the flesh also. It is expressly stated that *no uncircumcised person shall eat thereof*. It was not enough for a man to observe circumcision and the passover in any order that he pleased; he must *first* be circumcised and *then* eat the passover. God not only makes both ordinances imperative, but he prescribes the order in which they are to be observed. Whether God has established a similar connection between baptism and the Lord's Supper no doubt requires to be proved; but the position that baptism ought not to be required as a pre-requisite to the supper, unless it be essential to salvation, is certainly indefensible; for we have seen that God once made that a term of communion which was no more essential to salvation than baptism is; and on the same principle that he did so once, he might do so again.

Those, therefore, who represent it as being uncharitable to make the terms of communion stricter than the terms of salvation, inadvertently bring this charge against God, who, in one instance, at least, did so himself. The question being of a positive rather than a moral character cannot be decided by our views of charity or propriety, but by the will of God, as that will is revealed in the statute-book of heaven.

Whether infants ought or ought not to be baptized is another question, and a question on which I will not enter, as I wish to occupy common ground between orthodox Baptists and orthodox Pædobaptists.

Clear Lake, Iowa.

BEWARE OF CHRISTLESS BROTHERHOODS.

BY REV. WM. FENTON.

In the sermon preached in the People's church in this city on the anniversary of Odd-fellowship by Rev. S. G. Smith, D. D., which I reported in last *Cynosure*, he said that in early times there were brotherhoods, orders, guilds and lodges scattered all over the Roman empire, in which divinities were worshiped; that they were benefit and burial societies; that they kept alive principles of humanity and honor.

Verily Christians should take heed to the words of warning of the Apocalypse, and remember what is there said concerning the beast and his image, and the awful doom of all that receive the mark of that beast and his image without which none shall buy or sell. Christians will indeed be a separate people, drawn together in such bonds of union as are more than earthly, perceiving that the bread that cometh down from heaven is more than that which is bought with gold and silver or is earned by the sweat of the brow.

As an evidence of the mark of the pagan beast in the modern secret lodge, we may notice the treatment of woman. These modern lodges, like the Masonic and Odd-fellow lodges, have salvation for the men but none for the woman. In the lodge system she is treated as a being without a soul, and only brought into lodge relationship to pander to the social wants of man as the Masons say: "By the immutable laws of our institution, no woman can be made a Freemason. .....Looking to the mixed sexual character of these lodges, it is not surprising that everything is followed by a banquet, and on many occasions by a ball. These," says Clavel, "are inseparable from a lodge of adoption, and are in fact the real design of its organization, the initiatory ceremonies being but a pretext." (Lexicon of Freemasonry, article, Adoptive Masonry.)

Now when God's people have obeyed the voice from heaven: "Come out of her" (the apostate church) "ye my people," the salt or common grace of Christianity which the world receives from contact with Christians will be out of the way, and woman will be degraded by the lodge religion to where she was in ancient lodgery, when their bodies were made merchandise of for unmentionable purposes, until it becomes, as Jesus predicted that it will be when he comes again, as it was when Lot went out of Sodom.

And this is what our lodge orator, Smith, and all other Masonic and Odd-fellow and secret society pastors are working to bring about, namely, the final apostasy and the revelation of the man of sin in a fallen apostate church. When Archbishop Ireland applies to a visible church, such as the Romish church is, the Scripture, "The gates of hell shall not prevail against her," how and where will he apply what is said about the apostasy prophesied of in God's Word?

St. Paul, Minn.

BLEEDING KANSAS.

BY S. C. HART.

During the month of May, while the district court was in session at Lecompton, quite a number of prominent Free State men were arrested, taken there, denied bail by Lecompte, and confined in tents south of town. Owing to the frequent arrests, a man was seized in a Free State settlement as a spy. He confessed to spying out horses for the Kickapoo Rangers, but they hung him for spying out men for arrest. Sheriff Jones, still breathing out threatings and slaughter against Lawrence, continued with his co-conspirators to invent schemes for its destruction. The verbal resistance of Reeder, though not a resident of Lawrence, to United States Deputy Marshal Fain furnished a pretext and called out the following proclamation of United States Marshal Donaldson at Lecompton.

"*To the people of Kansas Territory:*

"WHEREAS, certain judicial arrests have been directed to me by the First District Court of the United States, etc., to be executed within the county of Douglas; and,

WHEREAS, an attempt to excute them by the United States Deputy Marshal was evidently resisted by a large number of the people of Lawrence (only one, Reeder), and as there is every reason to believe that any attempt to execute these writs will be resisted by a large body of armed men; now, therefore, the law-abiding citizens of the Territory are commanded to be and appear at Lecompton as soon as practicable, and in numbers sufficient for the execution of the law.

"Given under my hand this 11th day of May, 1856.

"I. B. DONALDSON, U. S. M., etc.

"In addition to the commissioning of the Missourians and the arming of the 'Kickapoo Rangers,' a large party of South Carolinians, with no families nor implements of husbandry, arrived on the border (at Weston, Mo.) a few weeks previous to this proclamation, armed and equipped at the expense of Major Jefferson Buford, of South Carolina. They came with the avowed purpose of protecting Southern rights." They were called the "Palmetto Guards," and had a crimson cotton banner with a white star in the center; on one side was inscribed "South Carolina," and on the other "Southern Rights."

They numbered several hundred in two divisions, commanded by Wilkes and Buford, who promised them a farm apiece after the Abolitionists should be driven out of Kansas. In two days after the United States Marshal's proclamation was issued, two encampments of troops were discovered a few miles south of Lawrence, which was the first intimation the Free State people had of the proclamation or invasion, so slyly was it plotted and quickly executed. Knowing full well they were not to report at Lecompton, only those who lacked arms stopped there and were furnished by Gov. Shanon with arms from the United States supply that he had there under his control.

The "law-abiding citizens of the Territory" called for in the proclamation consisted as follows: Senator David R. Atchison of Weston, Mo., in command of Missouri riflemen with two pieces of artillery; the Kickapoo Rangers, partly of Missouri; Col. Wilkes of South Carolina and Buford; Col. Titus of Florida; Col. A. G. Boone of Missouri, all with commands. Also all of the Pro-slavery Kansas militia, amounting to about 1,500 men in all. The trap for civil war was set now, and they hoped the Free State people would step into it. In the guise of United States authority this invasion was made and could not be resisted by Free State people without precipitating civil war.

Appeals were made by Lawrence to Shanon in vain for protection. Than a deputation was sent to Col. Sumner at Fort Leavenworth for protection, who referred them to Shanon for a requisition, which of course was refused. Meanwhile pillaging was going on over the country by the marauding invaders, which Shanon refused to stop. Finally Shanon said, "The only thing that will satisfy the South Carolinians is for Lawrence to unconditionally surrender her arms either to me or Marshal Donaldson."

On the day of this last interview and last appeal for protection, as a Free State man was going to his claim with a sack of flour on his horse, he was met by a party of the invaders, who disarmed, robbed and murdered him. Three or four young men slipped out of Lawrence and went to bring in the body when they were fired into and one of them killed.

Lecompton, Kan.

(*To be continued.*)

TALKS TO OUR YOUNG PEOPLE.

What do you think of college fraternities? They are a nuisance in any college, and should be declared and treated as such in all our colleges. What do you mean by college fraternities? They are college oath-bound secret societies composed of ten or twelve students each. They are organized for social, literary, devilish or selfish purposes. Their character is made by the kind of persons that belong to them. What objections have you to them? Being oath-bound, they are sinful organizations; being secret, they often do things that honorable individuals would not be engaged in. Here is why they are a nuisance to any college:

1. They engender strife. Of course among hundreds of young men of ability there will often be contentions that shake the college foundation. This is caused by two great forces coming together. But these soon expend themselves, and with the contest ended everybody is soon satisfied, and all go quietly to work. But fraternities foment strife. They keep it up for selfish purposes. If they dislike the president, they unite to annoy him and to undermine his influence. If they hate a professor, they keep up a war on him. If they dislike some student that stands in their way of carrying out their plans, they use all their influence against him always and everywhere till he is made unpopular. They are never quiet and peaceful except when everything is going their way. They should be crushed out of every college.

2. They are used to discredit merit and honor craft and cunning. As a rule these secret societies are made up of young men of ability with an inactive conscience. They never ask, "Is this right?" but, "Will it bring honor to some of our members?" They seek for all the positions of honor about the college or in the literary societies. They enter into combines with other students pledging to put this or that one into position if they help to elevate one of them to the very best place. In such scheming merit is lost sight of, and cunning wins. They are enabled by promising place or position to neutral students to break down opposition so that they may win. Their advantage in a contest is easy to see. However, in the long run secret society men get but few honors themselves, but they are able to keep the best men from getting them. They care little for the honor of the college; they are seeking their own selfish purposes.

3. In our own colleges they cause young men to lead a double life. The college faculties or boards would exterminate them with a blow if they could locate them or get any evidence against them that would hold. For this reason, they must do their work in the dark. They must act lies and almost tell lies to hide themselves. They put forward some ambitious fellow to do their work that is not a secret society man at all. Everybody thinks he is. The men that are making the plans and providing the ammunition are not seen. They may be sitting in the counsels of the anti-secret men, or be giving pointers to the faculty. They are living a double life that is leading to hypocrisy, deceit and dishonesty in the worst forms.

It takes a black heart to be spiteful and continue year after year trying to injure one you do not like. There are many who do this, to their shame be it told. But it is a greater crime to deceive your friend; to profess to be one thing when you are another. Really, I don't see how young men of honor can belong to these organizations. It is because they do not think. Many of them who unite with them at college are heartily ashamed of it all their lives. It seems reasonable to expect all thoughtful young men to withdraw from these societies as soon as the matter is carefully presented to them. No young man wants to lead a double life such as he is compelled to live to belong to one of these secret

orders in a United Presbyterian college. It is to be hoped that where such organization exist, young men will think about it and come out of them on their own volition. They do no good to anybody, and do harm to many. There is a fascination about the excitements and contests that are carried on by them, but it is too dearly bought. The contests for leadership in a fair field, where the best man wins, are more interesting and leave fewer things.

Young man, if you desire to grow in character instead of cunning, come out of these fraternities, and work in the light.—*Rev. J. M. Fulton, in United Presbyterian.*

REFORM NEWS.

OUTLOOK FOR THE CAUSE IN PENNSYLVANIA.

BRIGHT PROSPECTS FOR THIS YEAR.

OAKS, Pa., June 12, 1896.

EDITOR CYNOSURE:—I am now at the home of our State Vice President, Rev. J. T. Myers. It is his judgment that we should hold a convention here during the last of October. Unless the president advises otherwise, I shall try and make this arrangement. Will not the friends in this section look forward to and pray for this gathering? I believe God is to do great things for us during the year upon which we are entering. That there is unrest everywhere is manifest. What changes may come in the near future no one can predict.

When recently visiting the Senate and House in our National capital with friends, I was more than ever impressed with the fact that these bodies are alarmingly degenerate. There appeared to be more Representatives in the saloon under the Legislative Halls than those who were engaged in enacting laws. In the Senate an address was being delivered by a Western man about things in general and nothing in particular. I don't think there were six Senators that were paying any attention to what was said. The speaker in the course of his remarks referred to the wish, as he expressed it, "To put God in the Constitution." He argued that the Constitution was full of God. He said that the framers of the Constitution were full of God, therefore the Constitution could not be otherwise. If the speaker believed what he was saying his deplorable ignorance is to be pitied. Some who listened concluded he was speaking to kill time, with little or no regard for truth.

If the recent National Reform move has accomplished nothing else it has certainly awakened discussion. As is the custom a prayer and conference meeting was held in the N. C. A. building, Washington, Sabbath evening. There was a good attendance and considerable interest manifest. The subject, "The Grace of Humility," gave opportunity for expressions on reform lines. Worldliness produces the opposite of this Christian virtue. Meetings are being arranged for this section. I go to Worcester, Pa., to speak in the Schwenkfeller church, Sabbath. I find good weather, good crops and good people here.

W. B. STODDARD.

CLOSING A SUCCESSFUL CAMPAIGN.

BY THE COAST AGENT.

PORTLAND, Ore., June 10, 1896.

I arrived at Cridersville on the first of June and found that my brother had arranged a family reunion for the next day. There were seventy-five of our relatives present. It was a treat to see so many of them. It would have taken me a long while to have visited so many. It would have been impossible for want of time. We will never all meet again as we met on June 2, 1896. We wonder who will fall first, and shall we be ready.

Mrs. Gage, the Free Methodist pastor, was present and delivered a very appropriate address after conducting a season of prayer. In the afternoon a young couple came wishing the services of a minister, and I being the only one present at the time, spoke the few words that made them one before the law, and sent them on their way rejoicing. The gentleman was from Lima, Ohio, and the lady from Mount Vernon.

In the evening I addressed a crowded house at the city hall. Among the crowd was Bro. J. M. Sherer, pastor of Olive Branch circuit, Rev. Chas. Weyer and wife, of Payne, Ohio, I. W. Stemen and young Samuel Miller, of Elida, Bro. Long and wife from Allentown, Bro. Lawry and son of Spencerville, and several others of Spencerville. My relatives from Lima, Wapokoneta and other points, all stayed for the lecture.

The next morning I started for Blue Springs, Mo., via. Lake Erie and Western R. R. from Lima, Ohio. I arrived at Blue Springs on Thursday morning and was met at the train by Bro. Baird. In the evening I addressed a large audience in the Cumberland Presbyterian church. Bro. Baird is a success in arranging for a lecture. He is strongly opposed to the secret lodge system, and he is willing to show his "faith by his works." I would that each community had at least one family like him and his noble Christian wife. I think I could risk the country undergoing a change for the better very soon.

The next morning I hired a livery man to bring me to Independence, in order to get into Kansas City early. While I was looking after clerical rates to Portland, the only train for Denison, Kansas, slipped out and left me. I think it started ten minutes ahead of the schedule time according to my guide. I was very sorry, as it is the first appointment I have ever missed. I wired Bro. Torrence that I had missed the train and could not get there.

I started for Portland on the next train, via. the Burlington and Missouri River R. R. to Billings and then, via. Northern Pacific. This is a fine route and has some excellent scenery. It passes the Custer battlefield, where the General and his men are buried just where they fell. One is led to wonder why such a great general would give the enemy such an opportunity to surround him, as did Gen. Custer.

I arrived home on the 8th at 11:30 A. M. Found all well, and started for conference at Philomoth the same afternoon. P. B. WILLIAMS.

CORRESPONDENCE.

SOURCE OF POLITICAL CORRUPTION.

SALEM, Oregon, June 4, 1896.

EDITOR CYNOSURE:—My experience of several years *with* lodges, not *in* them, convinces me that we may, and ought to, know them by that good old rule, "by their fruits." They may hide from us their purposes, and to some extent their methods, but their works cannot be concealed from any who dare investigate. They assume that when they tell us that they are a secret order and meet within tyled doors, we ought to consider it as they do,—the height of meddlesome impudence and dangerous to seek to know anything more except as they choose to tell us. Webster was right in saying that they are a just cause of alarm to persons living among them under the same government. When a teacher sees his pupils hiding behind a book or slate, he knows that the interests of his school as well as those pupils demand investigation. They may do the whole school a great wrong and themselves a greater one.

So Finney was right in urging earnestly, more than twenty-five years ago, that measures be taken to make it known whether, at that time, Masons held a majority of all the lucrative offices in the United States. And I believe I was right in finding out, and telling it, too, that at the capital of one of our States there is not an officer to be found, judicial or executive, and only three out of ninety in the legislative department in State, county or city governments, who is not a Mason or Odd-fellow, or both. And I believe you will be right if you take measures to find out and publish the facts as to whether the United States, or any State, county, city or town has any other government. We cannot reasonably expect to get a hearing for our opinions where the facts are accessible.

I believe that this is the key to the whole situation. Nobody disputes the corruptness of our government. All assert it, and decry politics as a filthy pool. If it is Masonic and only Masonic it will prove Masonry alone responsible for the corruption and bad government. And if they have secured to themselves all the places of honor and profit year after year for an age or more, nobody can believe it was done honestly or for an honest purpose. Also it might be well to remember who has filled these places for the last ten or twenty years, but especially see who is nominated to fill them again, and be not deceived. The knavish tricks practiced by the courts and officers leave their imprint in the records very difficult and often impossible to rub out or cover up. In my diary I have detailed several cases of that kind showing the advantage of being a Mason, and have obtained the proof.

It has never yet been absolutely proved that they killed Wm. Morgan, but it is beyond a reasonable doubt. It has been abundantly proved, and not disputed, that he was kidnapped, bound and gagged, and driven night and day in a close carriage for more than 200 miles in hot August weather; and when he asked for water was mockingly told that he should have water, as they drove on toward Niagara River. And if they did not take his life he was never permitted to communicate with his young wife and children as to his fate. I submit that that was more cruel than the grave; and all for exposing secrets which I heard the Worshipful Grand Master of Oregon say publicly, three years ago, had never been exposed. For my part I am willing to let them have it that way if they like it any better.

But my dealings with lodgemen, officials and others has forced me very reluctantly to the conviction that they not only deliberately and with impunity rob the public, but that they are daily taking advantage of the weak and ignorant; and while I still believe there are many who would not do these wrong, yet I have not, in six years' seeking in this city, found one Mason or Odd-fellow who would evince the least interest in the conviction of knavish officials when I have told them that I had the written official confessions of those men over their own signatures in the shape of itemized bills, which must convict them in any honest court, and subject them to imprisonment in the penitentiary.

In conclusion I will repeat that we can know, and ought to know, what Masons are about. Seceders have revealed their secrets, and their conduct daily confirms the truth that such are their principles here and now. It may be, as they say, dangerous to inquire, but I have lived longer than I had expected they would permit. But, forced to know the facts, I have not dared to be silent or idle. I do not know as anybody anywhere has done what I have done here. I believe that now is the best time to strike for the emancipation of millions. WM. ADAMS.

NO ADVANTAGE FROM THE ORDER.

LODI, Wis., June 10, 1896.

EDITOR CYNOSURE:—Said a prominent Mason not long since, a 32-degree man, "If I had my life to live over again I would not have anything to do with Masonry. I have very little practical connection with it now. The older I grow, the more I am disgusted with the mockery." I should add that this gentleman, who is a member of the Presbyterian church, is prominent as a business man and not as a Mason.

A well-known Mason recently died and had a Christian and not a Masonic burial, for his widow is an intelligent Christian woman. A near relative, also a Mason, being asked, after some time had passed, what advantages his family had derived from his connection with the order, frankly replied, "None."

The "library committee" of our local reading-room being recently asked if it would consent to receive the *Christian Cynosure* among its periodicals, and that without cost, declined to accept of it, and so organized secrecy is swaying society in many places, and light for this deep darkness is not wanted. J. D. S.

WORK FOR THE PURITY OF THE CHURCH.

WEATOGUE, Conn., June 8, 1896.

EDITOR CYNOSURE:—Can there be such a thing as an unholy church? I am well aware of the much-used quotation, "Let the wheat and tares grow together until the harvest," etc., etc. If the common interpretation is, that all evil should be let alone, why was it that Paul should have been so concerned about that wicked person as is recorded in 1 Cor. fifth chapter? The armies of Israel were defeated because of one Achan in the camp.

What says the prophet Jeremiah? Hear him:

"As a cage is full of birds so are their houses full of deceit; therefore, they have become great, and waxen rich; they are waxen fat; they shine; yea, they overpass the deeds of the wicked; they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. Shall I not visit for these things, saith the Lord? Shall not my soul be avenged on such a nation as this? A wonderful and horrible thing is committed in the land. The prophets prophesy falsely and the priests bear rule by their means, and my people love to have it so, and what will ye do in the end thereof? Jer. 5: 27-31. "They have healed also the hurt of the daughter of my people slightly, saying, peace, peace, when there is no peace. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush, therefore, they shall fall among them that fall; at the time that I visit them they shall be cut down, saith the Lord.

"Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way and walk therein, and ye shall find rest for your souls. But they said, we will not walk therein. Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, we will not hearken." Jer. 6:14-17. "But thou shalt say unto them, this is a nation that obeyeth not the voice of the Lord their God, nor receiveth correction, truth is perished and is cut off from their mouth." Jer. 7:28.

Is this not a fair description of our time? Modern revivals only partially convert men. Even the Methodist society which was built with the doctrine of sanctification as one of its corner stones, the great mass of its members do not hesitate to declare that they will listen to no such teaching. And so it is with the other popular denominations. They are certainly united on one point, in that they will not listen to the "whole counsel of God." Well may we enquire what shall be the end of these things? It is not alone the fact that lodges are multiplying, but every other evil named in the catalogue of sin. History repeats itself. While men slept the enemy came and sowed tares among the wheat.

We cannot say that this is an age of sloth, but who can deny but that popularity has, to a great extent, taken the place of faithfulness. I can but think that it is a mistaken idea that if we can get rid of the lodges other things will all come right. This disease has become chronic, and has effected the whole religious system. Healing a few sore spots will not do it. As I look upon the situation, the whole structure must be reconstructed.

Perhaps Christ's words to Nicodemus will cover the ground better. With the additional agencies for the promotion of godliness, I fail to see any great improvement. If there is anything taught in the Bible, it is holiness as the only standard that God will except. Also, "Make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness without which no man shall see the Lord." Heb. 12:13,14. So far as I can see there is little to give encouragement except as the subject of holiness is gaining attention. The lodge is plainly to be seen as one of the great hinderances. May God help all his people to see eye to eye.

Yours in the faith, P. BACON.

RESPONSIBILITY OF ARMENIAN OUTRAGES.

WASHINGTON, D. C., June 10, 1896.

EDITOR CYNOSURE:—Although it was not surprising to see Congress adjourn without acting upon a number of bills upon moral reform subjects, which might have been as easily passed as bills in the interest of whisky-makers which were passed, it was disappointing. Some day those interested in moral reform legislation may wield as much influence in Congress as the liquor interests do, but, to the shame of Congress be it said, it has not yet come.

Miss Clara Barton writes regularly to her Washington friends of the work she is doing in Armenia in the name of the Red Cross Society for the relief of the destitute. In a letter received this week she says things are looking more encouraging and that everything is moving along smoothly. The native women have been furnished materials and are making clothing for distribution; seeds have been distributed and many farmers are now at work, and tools for both mechanics and farmers are being distributed as fast as possible. The Red Cross expects to distribute from twelve to fifteen thousand oxen, a pair to each small village, within a short time, they being very much needed. The contagious diseases, which for a time threatened the entire population, are being overcome, but Miss Barton says the present strong force of physicians will be kept in the field for emergencies.

Rev. Ezekiel Tanimosian, who is a native of Antioch, Syria, where he was educated in the missionary schools, and who has become a naturalized citizen of the United States, delivered an address in Washington this week for the benefit of the destitute Armenians. He compared his birthplace, which to-day has only 25,000 inhabitants, with the Antioch of the time of the Apostle Paul, when it had half a million people, and said that the retrogression had been caused by persecution of the Armenians by the Persians and Turks. He has very decided opinions as to the culpability of the English government for the recent deadly massacres of Christians in his country. C. A. S.

FORMAL RELIGION GONE TO SEED.

LETTER FROM EUROPE.

ROME, May 20, 1896.

EDITOR CYNOSURE:—Religion is very conspicuous here in spite of the vanished temporal power. On almost every street corner there is a little shrine, a picture or statue of the Madonna, adorned with artificial flowers and covered with glass. Women stop to murmur prayers before them with a heedlessness of the passersby that indicates either very mechanical or very sincere devotion. And in the churches the same thing is noticeable. Fancy a tourist walking around during religious services in a church in America, striking the pillars to see if they are marble or only stucco, and turning opera glassses on the stained-glass windows, on the frescoes and on the priest himself. The scene that may be hourly observed in St. Peter's, of worshipers kneeling before the statue of the patron saint and reverentially kissing his toe while visitors watch them through lorgnettes, speaks eloquently of the good-natured passivity of the Italians and the heedless curiosity of sight-seers.

Almost every week during the winter in Rome there is a church festival, and some of them are as interesting and unique in their way as the Oberammagau performance. At St. Agnes-outside-the-wall, on the third Sabbath in January, occurs the blessing of the lambs from whose wool some of the sacerdotal robes are made. All day long there is a pilgrimage from the city to the church, and the road beyond the Porta Pia is full of carriages and cabs and pedestrians. Two lambs shampooed into an unprecedented condition of cleanliness, with their fleece curled in the latest style, are carried into the church. They are bedecked with ribbons until they look like toys. For fear they might fail to appreciate the honor that is being paid them, and make unseemly efforts to escape, they are securely tied on cushions. They are borne in state to the altar, sprinkled with holy water and enveloped in incense. Mass is said, interrupted by their bleats of helpless remonstrance. Then the people crowd around and try to touch them, and the puzzled lambs again say that they want to go home. But they must first be taken to the Vatican to receive the papal blessing, and then the fleece is solemnly sheared and the lambs are allowed to return to comfort and dirt. F. S. C.

LODGE SYSTEM ROTTEN TO THE CORE.

KENT, Ill., June 10, 1896.

EDITOR CYNOSURE:—I think it about time I am writing another letter to the *Cynosure*. The last one I wrote stirred up a few lodgeites here. One was awfully pained, so much so that he had to cry out in one of our local papers. If the article was a sensible one I would send it to you, but you could get nothing out of it except that he says, "If this one-horse paper don't quit exposing secret societies he will send the goat after them."

We are to be blessed (?) with two more secret orders here. One for the ladies. I cannot see any good resulting from the one already here, and fail to see what two more can accomplish for the good of the community. I have been told that these societies are doing more for the uplifting of society than anything else. Even more than the church. One man who belongs to five orders declared he has been made a much better man than he otherwise would have been. Others who are members of the church have said they would rather attend a Masonic meeting anytime than a revival meeting. And others are resting on the vain hope of *lodge salvation*. They do not need the church nor Christ.

Of course men join secret societies for the insurance. But it is strange to me that a man who has hundreds and thousands of dollars, and whose family will have more than enough to support them in case the man dies—it is strange that he must join a secret society so that his family will be cared for when he is gone. But suppose one is really poor and his family would be left in a sad condition, why must he join from two to ten or even more societies in order that his family be cared for? I know of one man who cannot pay his debts on account of his dues on his insurance policies. And when such a man dies all his widow gets will go for his old debts.

I am persuaded that these societies are rotten to the core. They are not "God-given," as one has told me. They originated in hell and will terminate there. My eyes are being opened as never before on the lodge question. I hope to see the day in which the light of God will be turned upon this darkness and disperse it forever. Why is it secret? Because its work is done in the darkness. Why in darkness? Because their deeds are evil. I pray God's blessing on all efforts put forth to slay this great giant "secrecy."

Yours for Christ and truth,
P. G. LINAWEAVER,
Pastor of M. E. Church, Kent, Ill.

IS BALLINGTON BOOTH A MASON?

BUFFALO, N. Y., June 1, 1896.

EDITOR CYNOSURE:—When Ballington Booth appeared in Music Hall, in this city recently, before a large audience, he was introduced by a thirty-two degree Mason, pastor of a prominent church on Delaware avenue. Is Ballington Booth a Mason? and did Masonry have anything to do with the rupture in the Salvation Army? We shall see later.

Conversing with officials in both the new "Volunteers of America" organizations in Buffalo, reveals the fact that Masons are not excluded, but on the contrary, they regard known membership in any of the prominent secret organizations as no cause of censure. Alas for the Volunteers! If such is the material they use for building, their work is defective.

The thirty-two-degree pastor referred to was approached recently by letter, couched in language most kind and gentle, on the subject of such relations, and among other queries was this one: "Do you not think that God looks upon spiritual adultery as a most heinous sin?" His answer was, as expected and feared, the silence of the grave. But he has had a chance to read the *Cynosure* and that is more than the writer had before he was turned from Masonry to Anti-masonry.

The world stands to-day face to face with a system of religion as much worse than this system of idolatry as it is possible to conceive; a system of religion that is world-wide, and its votaries claim for it perfect adaptation to all nations; a system of religion that has its gilded temples in many, if not all, our large cities in this land, and its altars are reared in nearly every village and hamlet.

Among Christian people you find upon its altars the Christian's Bible, but among Mormons the revelation by Joseph Smith, among Jews the Old Testament Scriptures, but not the New. Among the Turks where the Mohammedan religion prevails it is the Koran. With the Persians it is the Zend Avesta, and thus it is claimed for it a world-wide adaptation.

It is a system of religion that teaches a partial, not a perfect morality; a system that dethrones Christ, the Saviour of the world, that mutilates the Holy Bible when used, by cutting out that holy name, that name which is above every name. It teaches crime in every form by swearing its votaries to conceal the crimes of their brother

members to the limit of murder and treason, and even these are left to the will of him to whom appeal is made by the criminal in his hour of peril. It aims a deathblow at the most sacred earthly ties—the marriage relation. It destroys homes.

It is a system of religion that forces its adherents into most prominent official positons in many of our Protestant churches. It seeks to overthrow the Christian faith by teaching another method of salvation, and thus by constant intermingling with sincere Christians deceives them and destroys in them, if possible, the last spark of spirituality and practical godliness; hence its great power for evil, and the danger to the church, the Christian's spiritual home. Its god is the god of the heathen and not the God of Abraham, Isaac and Jacob.

It is said to be shrouded in mystery and enveloped in secrecy, and yet there is not a principle which it teaches that has not been fully revealed to the world a thousand times. Men are dragged to its altars and there become debased and degraded by heathen ceremonies that would shame a savage. They become the slaves of fear, and only here and there is to be found one who has the courage to cast off the chains which bind him. Conscience soon becomes a thing of the past. Although these statements may seem to some of you extreme, they are simple, plain, unvarnished facts. A SECEDER.

LECTURES IN ILLINOIS.

COWDEN, Ill., June 8, 1896.

EDITOR CYNOSURE:—The publisher requested me to give you an account of my Anti-masonic lectures which I delivered in my church at this place the last two Sabbaths.

I would say that the meetings were appreciated by most all who attended. The Masonic brethren did not especially relish the truth in reference to the Masonic philosophy. My first lecture dealt with "The Religious Philosophy of Masonry." Yesterday I gave the "Relation of the Masonic Institution to Civil Government." I have another lecture in preparation showing the relation of modern Masonry to pagan mythology. At the close of the lecture I distributed the *Lodge Lamps* which Bro. Phillips sent me, for which I wish to express thanks, as I think the paper an excellent document to put in the hands of the people.

I feel very desirous to extend my efforts in reform work. I have been anxious to procure stereopticon views illustrative of the Masonic system in its relation to ancient mythology, but have not been able to get them. I have a fine stereopticon, with which I have delivered temperance lectures for the last four years, and am familiar with the use of the instrument; all I need is the pictures. If the Association could devise some plan to help me get the necessary views for this line of work I would be glad to push it as vigorously as possible. Bro. I. R. B. Arnold offered to furnish the views at a very reasonable price, some time ago. I don't know whether he could still do so or not, as I have not written him for some time in regard to the matter. I am satisfied there is no better method of getting the attention of the public to hear about the lodge system than the illustrative method. I know this by the way it takes in the temperance work. I would be pleased to hear what the officers of the Association think about this matter. I beg leave to remain yours, for every good word and work,

W. R. BONHAM.

TIMELY TESTIMONY.

CAMERON, W. Va., June 9, 1896.

EDITOR CYNOSURE:—I have just returned home from a county Sabbath-school convention, held at Rogersville, Pa. While the subject of Christian Citizenship was being discussed some prohibitionists gave the liquor men a scorching. As soon as I had opportunity I raised the question how they expected to fight the saloonkeeper while they were bound neck and heels, through license parties, to him as a brother, and which made him their master? I inquired how it came that towns having several hundred Good Templars, pledged to fight the whisky business, could only cast about a dozen prohibition votes?

The subject of using intelligent and moral persons as teachers in the Sabbath-school, who were not known to be converted persons, came up. Some strongly decried the practice. I told them that we have no criterion by which we can tell in every case whether a person is converted or not. I also said that we raise no objection to preachers who pretend to worship Christ in the churches, and at other times worship the devil in the lodge. I deplored the fact that while the Sabbath-schools were well enough entertained as to Scriptural geography, anecdotes, etc., little was done in setting before them the basic truths of the Gospel more immediately relating to the soul's salvation. J. W. MOSS.

ENTERED UPON HIS REWARD.

SENECAVILLE, Ohio, June 9, 1896.

EDITOR CYNOSURE:—John Leeper, Sr., died at his home near Senecaville, Ohio, Feb. 10, 1896, being in the 82d year of his age.

His death doubtless was the result of a complication of diseases more or less incident to old age. He embraced religion many years since, at a meeting held in Washington, Guernsey Co., O., and was a religious man the greater portion of his life, and manifested quite a good degree of zeal in the Christian cause and life.

He died within the pale of the Free Methodist church of which he had been a member for several years previous to his death. He died in the same Christian faith in which he had lived and for the promotion of which he had labored for so many years.

He was a warm friend to the anti-secret cause, and an earnest and uncompromising enemy to the lodge system. No one in the neighborhood in which he lived showed the energy and zeal against secret orders that Father Leeper did during his day of sojourn among us. Hence it is very fitting that a brief notice of his death should appear in the *Christian Cynosure*, to which he was a subscriber for many years, and to the cause of which he contributed of his means during his life.

He leaves behind an aged companion and several grown children to follow after when life's pilgrimage shall close. May they all aim to meet in heaven at last. Religious services were held at his house, after which the remains were interred in the Senecaville cemetery to await the resurrection of the just. E. THOMPSON.

REFORMERS SHOULD UNITE.

BLOOMFIELD, Ky., May 18, 1896.

EDITOR CYNOSURE:—I read the call for a union of all reform forces, in the *Cynosure* of the 14th, by Rev. Lucian C. Kimball, and was delighted with it. Bro. Kimball struck the keynote when he said he was loyal to the Christian church so far as it was loyal to Christ. And I think that should voice the heart of all true believers in Christ.

I hope to hear of the place and time, when and where such a convention will be organized. I believe that such an organization could take the world for Christ. W. JOHNSON.

LETTER FROM GREECE.

ANDROS, Greece, April 23, 1896.

DEAR CYNOSURE:—The Olympic games began in Athens on the 5th of April and closed on the 15th. Greece came to a place in her career when she decided to renew the games of the olden time. America as well as the nations of Europe took part. During the first two days the American flag went up and down nearly all the time, that is, the Americans gained in the different games.

In Lavrion, a sea-port town in the southeastern part of Attica, where a French company is working in the mines, a strike took place and about a dozen were killed and many wounded and much damage was done by fires which were put by the strikers, numbering 2,500. Things are very unsettled yet. It is a new thing for a strike to take place in Greece. Our great diplomat, Triconpi, is dead. He died in France of heart disease. He was premier of Greece many years and was the greatest diplomat Greece ever had.

The bishop of Athens died about two months ago. He kept the evangelicals in hot water nearly all the time. He was a great enemy of the Gospel. The last thing that God let him do and then took him away is this: because the evangelicals of Athens used to print all his evil doings in their papers, he took liberty of the government of Attica to have the name of the evangelical church, which is on the outside of the church above the door, scratched out, and it was done. But the *general* government decided against this unlawful thing and had the name, "The Greek Evangelical Church," reprinted.

A week ago Sabbath, it being good weather, we had an outdoor meeting and I spoke to a large audience. I made a comparison between the athletic games which took place in Athens and the race which the Christian must run to enter heaven and win the crown. All those men who were crowned by the king of Greece had to practice for years and endure terrible agony at last to win the prize.

A short time after we came from America we began holding outdoor meetings and we have kept them up as regularly as the weather and circumstances would permit. The first time, we were sent away by the mayor before we were quite through; then about two years ago we were persecuted for a time until the case was decided in our favor; but now we have all liberty.

Yours with Christian love,

A. D. ZARAPHONITHES.

TALKS TO YOUNG PEOPLE.

BY PROF. D. A. STRAW.

AN INJURED ORGAN.

Something about the pipe organ got out of order the other day. One key was dead. By looking at it we could not see what had happened to it. But when we touched it it gave no response. Of the hundreds of pipes that were hidden away in the body of the instrument and the other hundreds of intricate connections, some one was injured. But it required an organ-builder to tell what the difficulty was and correct it. One thing is clear, it is a complicated and sensitive instrument, and requires proper treatment. Now it is unsatisfactory in all its working and is a troublesome case.

I have noticed that very many people have organs which are similarly out of repair. Perhaps it is only one key that is out, but with one key dead the organ is greatly damaged. Sometimes it is a bodily organ that is out of order, and in that case a physician is usually able to tell what is wrong and get it to singing its proper tone. But the more elaborate and delicate the organ, the more difficult the case is. And one of the most elaborate constructions in the human make-up is the organ of conscience, the "ought to" organ. It certainly appears as if a great many of these "ought to" organs are not in concert condition. You touch a key and get no music in response. Occasionally the black keys, the sharps and flats of the "ought to" organ will give their appropriate tone, while all the natural keys are out of working condition. If these keys are in good order, as soon as the judgment says a certain thing is right the conscience sings out clearly and sweetly "you ought to do it" But if instead of that pure, sweet music you hear a groan or a whine, you can be sure something is wrong with the instrument.

I call it playing the "sharps" of this organ when the judgment says, "It is right, and you can make a dollar by doing it." It will do well enough to play those keys part of the time, but it is a poor life-song that is chiefly played on them. And I call it playing the flats" when the judgment says, "It is right, and you will get a whipping if you don't do it." Nobody cares to hear that song a great while. If the natural keys are out of order you need to consult the organ-builder. Did you ever try anybody's organ of conscience and find it in that condition? Unless the instrument is an old one you will seldom find the keys entirely dead, but they will groan or whine or cry when you try to play them.

Dust or dirt in the instrument is very bad for it. Even a mote in the judgment will spoil the music of conscience. But it seems as if some people poke sticks in under the keys to prevent conscience from saying, "You ought to." They use all sorts of obstructions to keep it quiet when they don't like to hear it: cotton batting of laziness, gravel of doubt, sticks of unwillingness. But anything that keeps conscience from playing when judgment says it is right, will deaden the keys. It will be a costly injury, a case for the organ-builder.

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HOW TO REMEDY SPLIT HAIRS.

They Should Be Clipped Carefully Every Two Weeks.

To restore split hairs to a more healthy state it is necessary to cut off every hair above the place where it is split or chipped. To cut each hair seems a herculean task, but it can be simplified in this manner: Divide the hair into two, three or four parts, according to its thickness; then braid each part as closely to the head and as tightly as possible. Tie each braid an inch or so from the end with thread or worsted, or wind a small rubber band around it to keep the braid from loosening.

Hold the end of the braid firmly with one hand and with the other rub the braid the wrong way—that is, toward the head—and most of the hairs which do not extend the whole length of the braid will spring out like the quills of a porcupine.

With the scissors clip these outstanding hairs, being careful not to cut the smooth strands of the braid; then clip the split ends below where the braid is fastened. Unless the hair is very much split and broken you can do the clipping yourself, but if it is uneven and split close to the scalp it will be better to have some one else clip it.

This clipping should be done once in two weeks or oftener until all the split ends have been cut. Then the hair will feel as smooth and soft and fine as that which grows close to the scalp.

How to Clean a Piano.

Use warm water, a cake of soap and a flannel rag. Take the piece of cloth and wet it. Then rub it over the cake of soap and apply it to the piano, a small portion of the surface at a time. Next wet the second piece, and with this rub off the soap as thoroughly as possible. With the third piece dry the part, rubbing it till it shines brightly, and do it all as quickly as possible, that the soap may not remain too long upon the polished surface.

If one is very sure to get a thin, cheap quality of canton flannel and is careful to follow directions as here given them, success is certain.

How to Put on Stamps.

Put a stamp on square and true, in the upper right hand corner and as near as possible to the margin of the envelope. You put it on at the right hand corner for the convenience of the stampers in the postoffice, so that it may be uniform in location with the stamps on other envelopes and so more conveniently and expeditiously stamped. You should study the comfort of others as well as yourself. You should put it as near as possible to the corner, so that the canceling stamp will be less likely to deface and so perhaps obscure the address on the envelope.

You should put it on square and true because that is the methodical and proper way to do. Many persons are disturbed by the appearance of a stamp put on in a careless and slipshod manner. And one can easily imagine that such a practice might work positive injury. You might have occasion to write to a man on a matter of business that was of importance to you. You might compose and write this letter with faithful care and set forth what you had to say with commendable clearness and precision, and yet upset it all by slapping on a stamp carelessly. The recipient might judge you by the one slight act done naturally rather than by the studied work done with a purpose.

How to Relieve a Backache.

"A hot pancake for an aching back!" Did you ever try one? Just mix up some flour and water in a thick batter and fry on a griddle as though you were preparing it to eat, only use just the least little grease. When cooked through, put between two thin pieces of white cloth and apply to the aching place. You will be surprised to learn how soon you will be relieved of your pain. Sometimes it will cure obstinate cases of headache by applying at the base of the brain. It is vastly better than wet cloths.

How to Treat Tender Feet.

Hot water enlarges the feet by drawing the blood to them. When used, the feet should be exercised before attempting to put on a tight boot. Mustard and hot water in a foot bath will cure a nervous headache and induce sleep. Bunions and corns and callousness are nature's protection against bad shoe leather. Two hot footbaths a week and a little pedicuring will remove the cause of much discomfort. A warm bath with an ounce of sea salt is almost as restful as a nap. Paddle in the water until it cools, dry with a rough towel, put on fresh stockings, make a change of shoes, and the person who was "ready to drop" will then be ready to stand up. Another tonic for the sole is alcohol. It dries the feet nicely after being out in the wet. Spirit baths are used by professional dancers, acrobats and pedestrians to keep the feet in condition.

How to Make Pineapple Cream.

A pint of cream whipped stiff and sweetened with a cup of sugar; then add one-half box of gelatin, soaked in a cup of milk, warmed enough to dissolve the gelatin. When cool, shred a pineapple. Add to the cream and set on ice.

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FEARFUL CORRUPTION OF RELIGION.

The articles in this and a former issue of this paper by Rev. Wm. Fenton show a fearful process now going on in the churches to undermine and corrupt the Christian faith. It is an influence that is indirectly working to supplant the religion of Christ by the ancient pagan mysteries in the form of modern Freemasonry. It was by a similar process, no doubt, in the times of Elijah, that the worship of the true God was displaced by that of Baal.

As another illustration of this attempt to mingle Christianity with heathenism, we give the following extracts from a sermon recently preached in Unity church, Los Angeles, Cal., by the pastor, Rev. J. S. Thompson. An Anti-masonic convention in the city had stirred up an Anti-masonic sentiment, which Rev. Thompson felt it his duty to counteract. He preached from the text, "Unto you it is given to know the mystery of the kingdom of God; but, unto them that are without, all these things are done in parables, that, seeing, they may see and not perceive; and, hearing, they may hear and not understand." Mark 4: 11,12.

He said: "The Magi were directed by a star to visit the infant Christ in Bethlehem, and 'they presented unto him gifts—gold, and frankincense and myrrh.' We find thus that there was a spiritual connection between the Persian religion and the Gospel, and that Christ accepted the worship and gifts of Persian Masons. Christ's baptism in the Jordan and his temptation in the desert in the neighborhood of the Essenes, who preached and cherished the Gospel of John the Baptist, show another relationship between Christianity and the ancient mysteries. The Essenes were a secret society, and they were divided into two orders, the manual laborers and the healers. They had all things in common, and they lived pure and useful lives.

"Christ's temptations represent three degrees—the material, the intellectual, the spiritual. Satan was his guide, and the Holy Spirit was his prompter. The angels congratulated him after he had taken the sublime degree of Master Mason. On the Mount of Transfiguration Moses and Elijah appeared to Christ and his inner circle of three disciples. Moses was an Egyptian Mason, for Stephen in Acts says that 'Moses was learned in all the wisdom of the Egyptians.' He was the adopted son of a royal priestess. Elijah was a Mason and had a school of the prophets. They were two Past Grand Masters.

"Freemasonry is the enemy of no religious organization. It teaches liberty, equality and fraternity. It dignifies labor. It is a school of moral and spiritual philosophy. It is a student of art and science. It reveals the spiritual and inner meanings of nature, life or the Bible. It blesses the widow and trains the orphan. It can explain the Bible better than any theological college, or than any pope. It, and not the Catholic church, possesses the keys which Christ gave to St. Peter. The Catholic church confesses that it cannot interpret Ezekiel and Revelation, and the Protestant church makes the most absurd and laughable attempts to interpret those books. Masonry has the key which opens the mysteries of those grand Masonic books. It is true that the lodge has black sheep, as well as the church, and Christ had a Judas among his disciples. But the lodge has had such men as Washington, Jefferson, Noah, Enoch, Abraham, Moses, Joseph, Paul, Peter, John the Baptist; and to-day hosts of the world's leaders belong to it."

SATAN'S EFFORTS TO DESTROY THE CHURCH

Bro. C. A. S. Temple of Lebanon Springs, N. Y., whose interesting article on "United States in Prophecy" we published recently, writes us again on the flood of error which the devil pours out of his mouth in order to destroy the church. He says:

"Secret societies are another, and a conspicuous element in the great flood which the old serpent is still pouring out after the woman; another in the long catalogue of impostures which he seeks to palm upon the church and community as progressive developments of this progressive age. Unlike what they are too often represented to be—associations for charity and the promotion of the public good—these secret societies are the diluted but disguised relics of the ancient mysteries, which were the nurseries of ancient paganism, the vile spawn of Freemasonry which glories in her relationship as the modern conservator and representative of those mysteries. Like their mystic parent, and despite their high-sounding pretensions, such societies are always godless. As there is no Christ in the Masonic ritual, so there is no Christ in theirs.

"As with Masonry, too, there is no Christ in their authorized devotional exercises or prayers. Even from their prescribed funeral services the name of him who is 'the resurrection and the life' is rigorously excluded. Yet, strange to say, great numbers of professed Christians and Christian ministers are connected with such societies. But despite their unhallowed Christian connections, despite, too, their loud boast of charity and of superior moral excellence, the influence of such societies can be only evil. As their charity is always circumscribed and limited to members of the order, they foster and encourage and cultivate a narrow, clannish spirit among their members. Their influence tends to wean such members as may be Christians away from the church, and so away from Christ and his cause.

"Great numbers of such persons often find that lodge dues and lodge assessments so exhaust their resources that little or nothing is left for the church, the missionary or any true Christian charity, or enterprise, or cause. Thus the more devoted one becomes to the lodge the less his zeal for God; the less he sees of the glory of Christ, or of his great atonement, and therefore the less he glories in the cross of Christ. All this is naturally and inevitably deflected and falls with an icy chill upon the whole body of the church, paralyzing, deadening its vitality and spiritual life. In this way the old serpent is using, slyly and almost unseen, this secret, mystic constituent, in his present great flood, to hamper and harrass the woman, the church of the living God.

"The signs of the times seem to indicate that the great enemy is preparing to change his tactics; that his next move may be a hand-to-hand conflict, for no less an object than a forcible, bloody extirpation of the whole body of the church of God. The great influx of Jesuits, Romish prelates and priests of orders, well nigh innumerable, backed by vast hordes of the filth and scum of Catholic Europe, their secret forming, arming and drilling of military organizations all over the land, and other like movements, all seem to indicate that ere long the United States may be, not in prophecy merely, but in fact, the great valley of decision, the scene of the great life and death encounter between the powers of light and darkness.

"But Zion will enter the arena backed and sustained by Him who has promised—'No weapon formed against thee shall prosper.' 'Whosoever shall gather together against thee shall fall for thy sake.' Her ultimate victory is assured. Then when judgment is given to the saints of the Most High, they 'shall take the kingdom, and possess the kingdom forever, even forever and ever.' (Dan. 7: 18-22.) Then will the woman shine forth, 'fair as the moon, clear as the sun, and (in the view of her enemies) terrible as an army with banners.'"

SATAN'S WAR UPON THE CHURCH.

Elder W. J. Connery, of Sterling, Kan., who takes a deep interest in the study of prophecy as it bears upon the secret society question, writes as follows of Satan's present method of making war upon the church:

"The language employed in Rev. 12:17 would seem to indicate the character of Satan's particular attempt to destroy the remnant of the seed of the woman, and Satan's method of carrying on the war at this time. 'He went away to make war,' 'and he stood upon the sand of the sea.' It is very apparent that Satan's efforts at this time are of a secret and insidious character. The wonderful growth of secret associations, since about the year 1866, and their dominating influence in both church and state, is both a result and an indication of his method of carrying on the war at this time. Secrecy is undoubtedly one of the principal divisions in Satan's great army, and its deadly influence in both church and state can hardly be estimated, but is everywhere felt.

"Satan stands upon the unstable and ever-shifting sand of the sea of human society, watching all its commotions and upheavings, and as one evil system after another, such as secretism, secularism, liberalism, etc., comes up, he is ready to organize and equip it; assign it to its place in his great army.

"The general tendency among professed Christians toward the abandonment of truths and principles which have heretofore been held sacred, and the reproach and scorn and contempt which is being heaped upon those who are endeavoring faithfully to maintain 'the testimony of Jesus,' indicates that the witnesses are even now being overcome and killed and renders it not improbable that their death may occur in the near future.

"The witnesses being overcome and killed, their dead bodies lie unburied three years and a half in the street of the great city, which spiritually is called Sodom and Egypt. Called Sodom to denote that it is wholly given to wickedness and doomed to sudden destruction. Called Egypt to denote its cruel oppression of the people of God and rebellion against the authority of the 'Prince of the kings of the earth.'

"Pharaoh, as the representative of Egypt, said, 'Who is the Lord that I should obey him?' Ex. 5:2. 'So the kings of the earth set themselves, and the rulers take counsel together against the Lord and against his Anointed, saying, let us break their bands asunder and cast away their cords from us.' Ps. 2:2,3.

"'The great city' is the same 'where also our Lord was crucified.' The same motives and principles which actuated the Sodomites and Egyptians led the Jews and Romans to crucify the Lord of glory, and the same motives and principles lead men to crucify him afresh in the persons of his two witnesses. But though slain, the witnesses are not utterly destroyed. Like their blessed Lord and Master they are victorious even in death. He who had 'power to lay down his life and to take it again,' and in so doing 'conquered death and him that had the power of death,' and to whom has been given the keys of hell and of death, speedily gives them a joyful and glorious resurrection.

"'And after three days and a half the spirit of life from God entered into them and they stood upon their feet, and great fear fell upon them, which saw them, and they heard a great voice from heaven saying unto them, come up hither; and they ascended up to heaven in a cloud, and their enemies beheld them.' The resurrection of the witnesses is also described in the twentieth chapter and fourth verse. 'And I saw thrones, and they sat upon them and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads or in their hands, and they lived and reigned with Christ a thousand years.'"

CONDEMNATION OF THE A. P. A.

The Philadelphia *Times* publishes a strong article from the *Century Magazine* for May, condemning the A. P. A. as exceedingly dangerous to American institutions. The following points against this order may be made with as much and greater force against most of the other secret orders. Why then single out the A. P. A. as an organization especially dangerous?

This article begins by saying:

"The bigot is generally devoid of that saving sense of humor which greatly helps to make life worth living. If it were not so those secret societies, like the so-called American Protective Association, which are engaged in a deadly warfare against all that is most significant and precious in Americen institutions, would not insist on parading themselves as 'the patriotic orders.' Strange patriotism is this, which begins by denying the first tenet of American liberty—freedom to worship God—and proposes to punish religious beliefs which it does not share by depriving those who hold them, not only of their political

rights, but, if possible, of the means of livelihood. The very enormity of the sworn purposes of these orders seems to be what gives them their opportunity; for the majority of honorable men find themselves incapable of believing that such purposes can be cherished by civilized human beings, and therefore fail to make any effective resistance to them.

"Thus they have the field to themselves; and with scarcely a protest, they creep in and intrench themselves in one community after another, gathering together a large mass of the ignorant and intolerant, and by their secret methods and their compact military organization making themselves a power in the local elections. Many communities have awakened when it was too late to find the grip of these secret orders firmly fastened upon their municipal machinery. There should be no need of warning intelligent citizens against the dangers of such organizations. They are the deadly enemies of democratic institutions. There may be business which can be legitimately carried on behind closed doors, but the public business is not of this nature.

"The attempt to control our politics in this way is an amazing usurpation of power; yet the subversion of republican government which has thus been accomplished in many localities has excited but little comment. On this question the great majority of newspapers are dumb, while thousands of Protestant ministers are helping on the fatal work. Some resistance, indeed, has been made to this domination in a few instances. Massachusetts, in the persons of Senator Hoar and the late Govenor Greenhalge, has furnished a commendable example, but very few conspicuous politicians have ventured to challenge the secret power.

"The political success of this conspiracy is due, of course, to the machine politicians. A secret organization whose vote can be controlled almost absolutely, whose official head can promise to throw it bodily into either side of the scales, does not need to have a very large membership in order that it may dictate nearly all the nominations of one or the other of the two parties. If twenty or even ten per cent of the voters of a community can be handled in this way, one of the parties will be sure to give their leaders nearly everything they ask for. Ambitious minor politicians will make haste to join the society; there will be candidates enough in its membership to fill all the offices, and for a time the party which secures its alliance is sure to elect its candidates. In this way, in many communities, the control of one or the other of the parties has passed almost entirely into the hands of the patriotic orders."

NO COMPROMISE WITH BAAL WORSHIPERS.

A PASTOR IGNORES HEATHEN LODGE CEREMONIES.

There are few pastors who have not found themselves in similar circumstances to those described in the following taken from the New York *Sun* of May 7. But not all exhibit such unflinching loyalty to Christ as did this Lutheran pastor:

"The Rev. J. Heck, pastor of the German Lutheran church, at Third and Bloomfield streets, Hoboken, was displeased by the action of some lodge members at the funeral of Mrs. Meta Schmidt, of 609 Park avenue, Hoboken, who was buried at the German Lutheran cemetery in Greenpoint on Monday.

"Mrs. Schmidt was a member of Schiller Lodge 1,839, Knights and Ladies of Honor, and of the Hoboken Independent Frauen Verein. Funeral services were held in Pastor Heck's church, and delegations from both these organizations attended. Although in the German Lutheran church one of the rules provides that lodge members shall not wear regalia in the church, many of the members attended in partial regalia. Those that came without regalia received the distinguishing mark of the lodges from members inside the church. Pastor Heck did not object to this, as he did not care to make any trouble.

"The body was followed to the grave by the lodge members, four women and two men acting as pall bearers. Pastor Heck says that lodge members are only tolerated by his church and can only become communicants, being debarred from other privileges because of such association. It is a rule of the church that lodge services shall not be allowed at funerals where clergymen of the Lutheran church officiate. Pastor Heck held services at the grave also. When he had concluded his final prayer a woman behind him began another service.

"'What do you mean by this?' asked the clergyman indignantly.

"'We must perform the ceremonies of our lodge,' said the woman.

"'But this woman's relatives say they do not want a lodge service,' exclaimed the clergyman.

"The members of the lodges crowded around, and one man in regalia became so excited that he jumped across the grave and began to argue with the clergyman.

"'Our rules prescribe that we shall take part in this funeral service,' he said.

"'This is a church funeral and I am the only clergyman present, and will not allow any one to meddle with my duties,' replied Rev. Mr. Heck.

"'We shall hold our services.' said the lodge member. 'Our rules require it, and Mrs. Schmidt was a member.'

"'I don't care anything about your rules,' said the minister. 'This family does not want you to hold services, and if you interfere with the sanctity or solemnity of this occasion any further I will have you arrested.'

"Then he told the undertaker to order the grave filled. When this had been done the family and relatives placed flowers on the grave. Pastor Heck left the cemetery with a son of the dead woman, leaving the lodge members behind."

AN APPEAL IN BEHALF OF ARMENIA.

At the late meeting of the Reformed Presbyterian Synod in Cincinnati, Dr. D. H. Coulter read a paper on the Armenian Outrages. He referred "to the cry of suffering Armenia as a great and exceeding bitter cry. Massacre, pillage and poverty, and crimes against helpless purity, too vile and too horrible to relate, fill up the measure of her woe.

"The united policy of Rome and Russia, the combined efforts of Jesuits and Greek Catholics to annihilate Protestantism in the East, with the use of the Turkish government as the weapon, have succeeded, not only in almost silencing the world's testimony against this horrible iniquity, but also in inducing a large part of the American press to charge responsibility for the crime against Armenia upon those missionaries who are her wisest counsellors and most devoted friends and helpers. Let us resolve:

"1. That civil government is an institution of divine origin, established in the world for the welfare of human society; and when the government of any nation outrages those sentiments of justice that are common to mankind, by atrocious cruelty to its own subjects, it forfeits its right to exist; and when this is done, it becomes the right and the solemn duty of other nations forcibly to interfere in the interest of humanity and common justice and against the continuance of oppressions and wrongs that violate every law of God and of men.

"2. That it is the duty of the churches of America and Europe not only to utter aloud their united protest against the outrages inflicted on helpless Armenia, but also to appeal with unmistakable emphasis to their respective governments to lay aside every temporizing consideration, rise above every question of State policy or national ambition, and in the name of humanity and humanity's God, blot out this shame of the world, this horror of the century, by taking such measures as will secure to the people of Armenia the same protection that is now enjoyed by the people of Egypt.

"3. That we hereby call on all organized bodies of Christian people in this country—churches, Sabbath-schools, Christian Endeavor societies, assemblies, synods, conferences, the Y. M. C. A., the W. C. T. U., and other religious and benevolent associations, to take up and plead the cause of oppressed Armenia, until a public sentiment is aroused, whose appeal the national government cannot but heed."

PERSONAL MENTION.

—Elder Rufus Smith and family expect to remove to Wheaton, Ill., after the middle of August.

—Rev. W. B. Stoddard has meetings planned in the vicinity of Oaks, Pa., until June 25th, when he returns to Washington. Mrs. Stoddard and Ruth are enjoying a rest in the mountains of northern Maryland.

—Mrs. Emma Baldwin, a United Brethren evangelist and devoted to our anti-secret reform, is now laboring in Oklahoma, and is meeting with remarkable success.

—"Bro. Wm. Beers, of Petoskey, Mich.," says the *Christian Conservator*, "is having continued success. Bro. Beers is never idle. His labors are abundant and so are his rewards."

—A devoted M. E. pastor writes: "How I do wish I was able to help you financially. I wish I could put your paper into the hands of every intelligent and conscientious person in the land."

—The *Christian Standard* of Cincinnati finds comfort in the fact that Joshua Levering, Prohibition party candidate, is a Baptist and that Hale Johnson, the candidate for Vice-president, is a Campbellite.

—Past Master Ronayne hopes to visit and lecture at Harlan, Ind., in the near future. Will other friends in Indiana try to arrange for lectures in their localities, and in doing so communicate at once with Mr. Ronayne at 104 Milton avenue, Chicago, or with Rev. E. C. Mason, Harlan, Allen Co., Indiana?

—Miss Elizabeth Flagg writes: "The *Cynosure* was surely never more interesting than now. 'Bleeding Kansas' is a shameful page in our early history, but a glorious one as well. May we have the same faith and courage in battling with this foe of secretism that was shown by those of another generation in fighting slavery."

—A short time ago a book was published which attempted to prove that Marshal Ney was not shot in 1815, but escaped to America and became a schoolmaster in North Carolina, where, as alleged, he lately died. To set at rest all doubts in this matter, a cousin of Mme. Ney, who is now living in America, contributes to the July *Century* a family record of Ney's execution, written by Mme. Campan, who was the aunt of Mme. Ney, and the author of the Memoirs of Marie Antoinette.

—Luther claimed the following ten qualifications as those of a good minister of the Gospel: 1. He should be able to teach plainly and in order. 2. He should have a good head. 3. Good power of language. 4. A good voice. 5. A good memory. 6. He should be sure of what he means to say. 7. And be ready to stake body and soul, goods and reputation, on its truth. 8. He should study diligently. 9. And suffer himself to be vexed and criticised by every one. 10. A large measure of the Holy Spirit.

—A Scandinavian Baptist pastor writes: "The evil of the secret society system is certainly greater then the Danish Norwegian people, or any other people, realize; and the Baptist churches among that people have stood nobly against it. But that curse seems to be eating its way in among those churches. The societies are doing all they can to entangle the pastors also. One society offered to pay a large debt for one of our pastors and bring him 'through' free if he would only join, but like a good soldier of the cross of Christ he refused."

—"Rev. P. B. Williams of Portland, Oregon, and Pacific Coast agent of the National Christian Association," says the *Christian Conservator* of Dayton, O., "made this office a short but very pleasant call last Friday. He has about filled his lecture engagements East and will start for the coast in a few days, hoping to reach there in time for the session of the Oregon Conference," A note from Bro. Williams dated June 6, says: "I arrived at Portland, Ore., this A. M. and found all well. Praise the Lord for his goodness. I will be off for conference in the morning."

—Rev. Simpson Ely, one of our valued *Cynosure* contributors, writes in the *Christian Standard:* "Since 1881 my salary has been from a thousand to eighteen hundred dollars a year, and I have had no 'trials' of which to complain. I have now been preaching twenty-five years, having begun when twenty-one years old. About half this time has been devoted to pastoral work and the other to evangelistic. Several thousands of persons have been added to the church under my labors. I rejoice in my triumphs and deplore my failures. I want to live as long as I can win souls to the Saviour, but no longer than that."

CULTURED CRUELTY.

WOMEN WHO ARE INDIFFERENT TO THE MISERIES OF THEIR FELLOWS.

Tears For the Checkreined Horse and Sneers For Famishing Children—From the Middle Classes Must Come the Power That Will Elevate the Human Race.

[Special Correspondence.]

There is a vein of cruelty running through the natures of many women—women who are refined, delicate, cultured, and in whom we expect to find all the gentle virtues. Or it may be that this apparent cruelty is mere indifference, for I have often thought that a woman's sense of compassion must be educated, and that to train it in one direction makes it only the more oblivious to appeals to it from another. Not that this is a general rule or that it does not apply to men as well as women, but men are out of the question in this instance. Somehow we expect in men a certain hardness, a tenacity of purpose regardless of what suffering is caused, that after all may not be a lack of sympathy. But women—soft voiced and tender eyed—how is it they can inflict so many petty cruelties on their fellow beings and keep so placid and fair browed?

I saw a lady not long ago, elegantly dressed and fair, stop on the street to pity a horse that was reined up too tightly and to remonstrate with its driver. In the gutter at her feet two little children were picking up a few scattered peanuts from the dirt. They were thin little creatures, with pale, wistful faces, and clothes that were ragged and soiled. The lady never noticed them, and by the preoccupied look on her face one could tell that the miserable "disinherited" of her own race had made no impression whatever upon her heart.

I have heard a roomful of ladies at a luncheon calmly discussing the faults and failings of their servants, while some of those same servants were meekly and quietly waiting upon them. On equal ground such speeches would have been resented with spirit. Here consideration for one's situation, the custom of being nothing and knowing nothing except what their mistresses want them to know, kept them silent. The heaving bosom, the tears kept back from reddening eyelids, have shown me what refined cruelty it is.

Ladies actively engaged in great public charities somehow seem to look upon their own workwomen as beyond the pale of their consideration. Their needs and capacities and feelings are utterly ignored. A girl came to her mistress recently quite sick and suffering from neuralgia and asked to be excused from work for the day. It was inconvenient, and the lady refused and considered it a piece of presumptuous impudence that the girl should insist. Had she been told of such a case as occurring to some one else she would no doubt have been properly indignant. So inconsistent are the sympathies of women who are educated in one field—so indifferent do they become to that which is habitual.

Once during the "commonweal" excitement, when several hundred men were waiting "marching orders" at their barracks, one of our women on a soliciting round dropped by mistake into a meeting of a very aristocratic ladies' society. Still, finding herself there, she resolved not to lose the opportunity of making her plea. She presented the case with a simple, womanly eloquence that was most touching. There was only a lofty scorn on the faces of all present. In vain were they told of men's sickening, useless searches for work, of the scattering of their families, of their homelessness, of hunger and despair, until that one forlorn hope of "marching to Washington" seemed the one thing left them. In vain were they urged that these men were in need of food and sufficient clothing that very day and hour. The presiding officer said coldly, "We have no pity to waste on such creatures," and dismissed their visitor.

The sight of little children at toil too hard for them, if customary, makes no appeal to their compassion. The little cash girls and boys, bustled and bullied about from morning till night, arouse no feelings of pity; they receive no more thought perhaps than the little cash cars that run on wires over their heads. And if on a tour of inspection of a capitalist friend's "works" the picture of wan faced, shrunken children, attending machines, in the noise and heat, conveys no more meaning to their souls than the sight of the wheels themselves.

And how few women of the "better classes" comprehend anything of the bitter significance of a great strike or care an atom for the terrible suffering it often involves! When their Pullman palace car was not at hand, or their train was delayed, or they were subjected to the annoyance of a crowd, their denunciations of such a state of affairs could be very sharp and forcible. But of principles—of men and women facing starvation for some little measure of freedom—of the influence of the movement on future progress, they gave not one thought. The absurdity of workingmen daring to be idle when they were needed is the only feature that makes a deep impression on their minds.

The cruelty in undeveloped human beings is a savage, downright trait that one can meet on open ground and fight. Women who by successive generations of bad environments have been kept from evoluting out of their half brutalized condition may possess this propensity of cruelty, but I would rather meet it any day than the haughty, indifferent, icy, refined cruelty that many good women deal out to their unfortunate brothers and sisters.

From the middle classes must come the true, liberal, comprehensive spirit that is to elevate the human race; from them must come that wise, strong sympathy which sustains and encourages without humiliating. Here we find the women who, not so far from poverty as to lack a quick and responsive conception of its needs, are yet not driven by its sordid necessities to be dwarfed and narrow; who have come out of the somewhat selfish seclusion of home enough to understand the wider social interests; who understand the organization of industry and the benefits of trades unionism, and who stand by their husbands, fathers and brothers through want and suffering with a heroism that strengthens them on to victory that might otherwise be defeat. Women who work or have sisters who work for wages, who keep track of labor news, attend labor meetings, encourage the organization of working women, study good economic books—these are the truly "well educated" women, the women who are to constitute a powerful element in the advancement of a just civilization. We cannot expect to find them among the highest classes, where selfishness is elaborately cultivated, or among the lowest, where the natural character is distorted and crushed by bad conditions. But for the progress of mankind toward industrial freedom and justice, toward happiness, enlightenment, wise morality, we must look for our most effectual factor among the intelligent workers, the wives, sisters and daughters of mechanics and tradesmen, the heroic working women of the world. And they constitute by far the majority of women.

LIZZIE M. HOLMES.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning June 21. Comment by Rev. S. H. Doyle.

TOPIC.—Doubts and difficulties.—Ps. xl, 1-17. (A question box meeting suggested.)

This psalm may be divided into two parts—the first (verses 1-10) dealing with a former difficulty and how relief came from God in it, and the second (verses 11-17) a cry and a prayer for deliverance from fresh calamities that have come upon the writer. The experience of the psalmist in both instances, and particularly in the first, sets forth doubts and perplexities from which we may be delivered in all their phases. What may be said of doubts may also be said of difficulties.

1. Doubts and Difficulties.—The best of Christians meet doubts and difficulties in their Christian experience. The palmist here had evidently fallen into the slough of despond. He had been in a pit of destruction, in a swamp of miry clay, where he would experience the horror of realizing that he was sinking, and yet could not stay his downward course because there was no solid footing beneath him. He speaks of no physical sickness, of no persecution by enemies, and therefore we may conclude that his trouble was mental and spiritual, some doubt or perplexity that had taken possession of his mind concerning his spiritual condition or concerning the things that involved his spiritual blessedness. All Christians may meet these times of doubt and despondency. They may come from trouble, from disappointment, from inability to understand all we would like to understand concerning God and the future life, from failure to be faithful and true to God.

2. The Remedy For Doubts and Difficulties.—The psalmist sets before us the only true remedy: In each case he waited upon the Lord, he prayed to God. "I waited patiently or surely upon the Lord, and He inclined unto me and heard my cry." Thus he did his part, and then God did His, for next he says, "He brought me up also out of a horrible pit, out of a miry swamp and set my feet upon a rock and established my goings, and He hath put a new song in my mouth." God is the only remedy for doubts and perplexities. If we wait upon Him, if we cry unto Him, He will hear us and answer us by removing the difficulty from us or by giving us grace to endure it. If we trust in God in time of doubt and despondency and come to Him, He will place us upon the rock, Christ Jesus, and instead of despondency and despair there will be songs of joy in the heart and on our tongues.

If doubts come, let us trust God and act as if there were no doubts. Obedience brings assurance. "If any man will do His will, he shall know of the doctrine whether it be of God."

Bible Readings.—Deut. i, 28, 29; I Kings xviii, 38, 39; Math. xiv, 22-31; xxi, 21, 22; Mark xvi, 9-13; Luke xii, 22-29; xxiv, 9-11; John vii, 16, 17; xx, 25-28; Acts x, 20; Rom. xiv, 23; I Cor. xv, 58; Gal. vi, 9; I Tim. ii, 8.

Few More Common.

There are few temptations more common to ardent spirits than that which leads them to repine at the lot in which they are cast, believing that in some other situation they could serve God better. If each such man had the spirit of self surrender, the spirit of the cross, it would not matter to him whether he were doing the work of the mainspring or one of the inferior parts. It is his duty to try and be himself—simply to try to do his own duty.—Frederick W. Robertson.

Opening Meetings at Washington.

The fifteenth international Christian Endeavor convention will open in Washington Wednesday evening, July 8, with 22 meetings in 22 of the largest churches in the city. These opening meetings this year will be even more carefully planned than ever before, and the excursion managers will do well to time their arrival in Washington so as to give their delegations ample time to "unpack and wash up" before the hour for beginning the programme.

The Word of Hope.

When, by nobler culture, by purer experience, by breathing the air of a higher duty, vitality at length creeps into the soul, the instincts of immortality will wake within us. The word of hope will speak to us a language no longer strange. We shall feel like the captive bird carried accidentally to its own lands, when, hearing for the first time the burst of kindred song, it beats instinctively the bars of its cage.—James Martineau.

In the Great Tents.

At 9:30 Thursday morning, July 9, will be held the first sessions of the international Christian Endeavor convention in the three large tents—Tent Washington, Tent Endeavor, Tent Williston. Besides the usual opening exercises, addresses of welcome, Secretary Baer's annual report and the presentation of state banners, President Clark will deliver his annual address.

Juniors' Day at the Convention.

The juniors' day is Saturday, July 11. There will be held in one of the churches an early morning prayer meeting. This is the first time an early morning prayer meeting has been planned for the juniors. Their annual rally will be held Saturday afternoon in Tent Washington.

Heaven.

Heaven is for the heavenly mind. It is the blossoming and fulfillment of the heavenly life, begun here in sorrow and weakness and conflict with doubts and fears and temptations, but sought and won by the way of faith in God and earnest striving.—Philip Moxom.

The Resting Time.

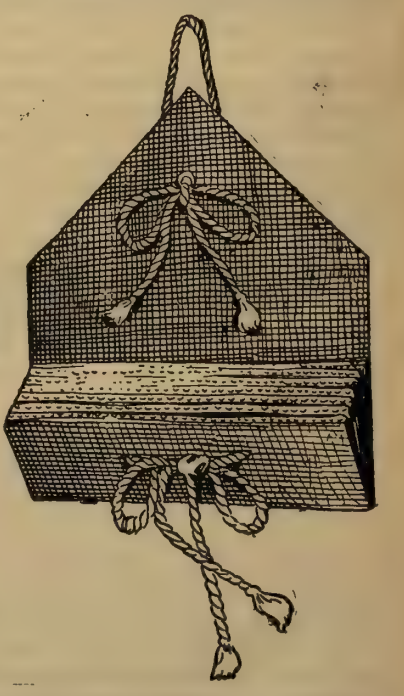
The glorious resting time will come after awhile, and, oh, how sweet and refreshing God will make that rest for all those who have become real tired through doing hard work for Him?—Religious Telescope.

HANDY IN THE HOME.

Another Way Added to the Many Ways of Making a Pincushion.

Turn down the front side of the printed paper cover of a pinbook so that the entire cover can be laid down smooth and even; then place it flat on a piece of writing paper, and with a lead pencil draw a line round the cover of the pinbook making an outline on the writing paper the exact size and shape of the cover.

Cut out this pattern, and with strong paste fasten it on the cover of the pinbook. When dry, encase the pinbook in bright colored silk by covering both sides with the silk, which must be neatly overhanded together along the edges. Turn the front side back in place, and pierce two holes through both book and cover; then run a silken cord through the openings and tie it in a bow on the front of the pinbook. Next thread another piece of silken cord through the top of the cover, to form a loop by which to hang up the wall pincushion. Fringe out the ends of the cord, and wind silk thread around the cord where the fringe begins to form the tiny tassels.



Hammer a little brass headed nail into the wall of your bedroom, or wherever you wish the pincushion to go, and hang it up by the loop.

The Summer Outfit.

A consideration in the shopping for the summer flitting is the laundry bill. No matter how small the hamlet to which one means to migrate, it will be found that the laundresses understand the art of charging well for their service. The detachable collars introduced with the season's shirt waists are a boon to economists in this direction. One woman with three half-grown daughters is having made plain blue silk and pongee waists for her girls with a black one

for herself; these, with two or three sets of collars each, she proposes to use as morning wear in lieu of many wash dresses. A black serge skirt for herself, with blue serge and grasscloth ones for the young misses, will supplement the waists. In addition the girls have some pretty lawn and batists waists, with navy blue challies, brightened with white ribbon or lace for semidress, and a dotted muslin apiece for special occasions. It is expected the family will be dressed and the washing bills will not be very large.—New York Letter.

The Bicycle the Chief of Dress Reformers.

It really begins to be debatable whether anything has happened to the human race since the first locomotive drew the first train of cars that will affect it so materially as the bicycle. Consider its effect on women. Within two years it has given to all American womankind the liberty of dress for which the reformers have been sighing for generations. The dress reform movement never seemed to affect any considerable number of women, or to modify women's clothes to any noticeable degree. The bicycle has not put many women into trousers—nothing will do that in this country—but it has given all women practical liberty to wear trousers if they want to, and, indeed, to get themselves into any sort of decent raiment which they find convenient for whatever enterprise they have in hand. —Scribner's.

A Woman's Invention.

Mrs. T. H. Holmes of New Orleans recently invented and patented a contrivance to clean cisterns and keep them clean. The invention is another evidence of the genius of southern women in contriving successful mechanisms for the aid of the housekeeper. As New Orleans households are dependent upon cisterns for their water supply, nothing is more important from a sanitary standpoint than that cisterns should be kept clean. Mrs. Holmes' invention, which has been examined by experts, accomplishes this.

Toilet Water.

One of the luxuries of the toilet is delicately scented waters, especially in hot weather. If you can afford it, it is well to buy those which are specially prepared for the purpose. If you cannot, you may produce an excellent substitute by dashing a little cologne (not extract) into the water you use for a sponge bath. Lacking the cologne, try alcohol, a few drops of which remove the unpleasantness caused by perspiration.

Have More Than One.

The woman who has equal regard to her laundress' bill and her own appearance does not wear one shirt waist steadily until it is soiled. She keeps at least two in constant circulation, as it were, alternating them. A shirt waist with a removable collar may be made to seem perfectly fresh, if it takes turns with another one and is aired and pressed on its vacation days. Clean collars each day in hot weather are a necessity.

Turn It Down, Boys!

If urged to lift the glass that tempts,
In city grand or humble town,
Be he that tempts the king or czar,
Quick, turn your glass and set it down!

If those that ask you vex and tease,
Perhaps condemn you with a frown,
Be firm; mind not the laugh and sneer;
Quick, turn your glass and set it down!

If health you crave and strength of arm,
Would keep your hardy hue of brown
Nor have the scarlet flush of sin,
Quick, turn your glass and set it down!

If in your trouble others say,
"In sea of drink your sorrows drown,"
Look out lest drowned the drinker be!
Quick, turn your glass and set it down!

Cold water, boys, hurrah, hurrah!
Will help to health, wealth and renown.
If urged to give these treasures up,
Quick, turn your glass and set it down!
—Selected.

PLAYING "KEEP SALOON."

An Incident That Induced a Rumseller to Retire From the Business.

The following true story—"only the name was not Smith"—is told in the Pittsburg Dispatch:

"I hear that Smith has just sold out his saloon," said one of a couple of middle aged men who sat sipping their beer and eating a bit of cheese in a Smithfield saloon.

"Yes," responded the other rather slowly.

"What was the reason? I thought he was just coining money there."

The other nibbled a cracker abstractedly for a moment and then said: "It's rather a funny story. Smith, you know, lives on Mount Washington, right near me, where he has an excellent wife, a nice home and three as pretty children as ever played outdoors—all boys, you know, the oldest not over 9, and all about the same size. Smith is a pretty respectable sort of a citizen — never drinks or gambles and thinks the world of his family.

"Well, he went home one afternoon last week and found his wife out shopping or something of that sort. He went through the house into the back yard, and there under the apple tree were the little fellows playing. They had a bench and some bottles and tumblers and were playing 'keep saloon.' He noticed that they were drinking something out of a pail, and that they acted tipsy. The youngest, who was behind the bar, had a towel tied around his waist and was setting the drinks up pretty free. Smith walked over and looked in the pail. It was beer, and two of the boys were so drunk that they staggered. A neighbor's boy, two years older, lay asleep behind the tree.

" 'My God, boys you must not drink that!' he said as he lifted the 6-year-old from behind the bench.

" 'We's playin s'loon, papa, an I was a-sellin it just like you,' said the little fellow. Smith poured out the beer, carried the drunken boy home and then took his own boys home and put them to bed. When his wife came back, she found him crying like a child. He came down town that night and sold out his business and says he will never sell or drink another drop of liquor. His wife told mine about it, and she broke down crying while she told it."

HUMANITY'S FOE.

The Rum Dragon, Hideous Beast, Is a Menace and Terror to Civilization.

Everywhere, at all times, where men and women are moving to uplift humanity and make the world a brighter and sweeter place to live in, they come soon or late face to face in a grapple with that black visaged foe the liquor traffic. In whatever line the effort may be there stands that enemy, intrenched in law and custom, across the pathway.

Is it missionary work among the heathen, there is the rum trade to nullify and undo all that may be done. Is it industrial advancement, there is the saloon to absorb the lion's share of wages and paralyze all hopeful effort. Is it political purification, there is the dramshop to poison and debauch the springs of civic life. Is it educational progress, again the groggeries, outnumbering the schools three to one, and teaching their lessons of vice and shame day and night the week around. Always that hateful and hideous beast in the way to destroy and devour. When shall a long suffering world be rid of this rum dragon?—Christian Work.

Drunkenness Is Disreputable.

Intemperance is no longer looked upon as a pardonable weakness, says the St. Louis Globe-Democrat, but as a grave fault and a disgrace. It has ceased to be permissible, as it once was, for public men to be seen in a drunken condition. Society does not extend its former indulgence to persons who fail to control their appetite for strong drink. The practice of "fanning the flame of friendship with the wing of conviviality" is by no means so prevalent as it used to be, for the simple reason that it has become disreputable.

Rum and the Bicycle.

A Brooklyn man was thrown from his bicycle a few days ago while riding through Prospect park in that city. The verdict of the doctors is that he was suffering from alcoholism. The bicycle is a good friend, but a most dangerous enemy, a first rate servant, but a relentless master, and if anybody wants to be "done to death" in short order all that it requires is to mount the steed of steel when alcoholic liquors are mounting to his brain.—Union Signal.

Warning to Women.

An editorial in the Chicago Times-Herald entitled "Women and Intoxicants" sounds a note of alarm that all women laboring for the betterment of their sex should heed. That the habit of taking stimulants with the noonday meal is apparently on the increase, not only among business women, but also with those who claim to occupy a higher sphere in life, none can gainsay who lunch in restaurants or down town hotels.

Intoxicants In Candy.

The latest phase of the increase of intoxicants among women is found in the fashionable candy establishments, where under various names small quantities of intoxicating liquors are mixed for the accommodation of a constantly enlarging demand.—Banner of Gold.

Beer and Bread.

Baron Liebig is quoted by Archdeacon Farrar as saying that if one drank 750 gallons of best Bavarian beer he would get no more nutriment than from a five pound loaf.

Drink Notes.

The public houses of Cork, Ireland, if placed in line, allowing 25 feet frontage to each, would extend 2 3-5 miles.

Alcoholism is of recent date. It was in 1849-51 that Dr. Magnus Huss of Stockholm first called attention to the special poisoning, to which he gave the name of alcoholismus chronicus.

Sales of New England rum in Africa have decreased one-half in two years. The Scottish Reformer asks, "Is this a case of waking conscience in New England or of the slaughter of the innocents in Africa?"

Where the Workman's Wages Go.

The labor question is also the saloon question. The New York Voice has demonstrated that one-ninth part of all the workingmen's wages in this country goes to support the saloon.—Jackson (Mich.) Crescent.

SABBATH SCHOOL.

LESSON XIII, SECOND QUARTER, INTERNATIONAL SERIES, JUNE 28.

A Comprehensive Review of the Quarter's Lessons—Golden Text, Luke xxiv, 47—Commentary by the Rev. D. M. Stearns.

LESSON I.—The Resurrection of Christ—Easter lesson (Luke xxiv, 1-12). Golden Text, Luke xxiv, 6, "He is not here, but is risen." This quarter's lessons begin and end with a resurrection lesson from the beginning and end of this chapter. They certainly could not have a better beginning and ending, for it is the greatest topic of the Scriptures. Apart from the resurrection of Christ there is no salvation (I Cor. xv, 14-19). But He is risen and alive forevermore, and at His coming all that are His shall rise and meet Him on His way to the earth (I Cor. xv, 23; I Thess. iv, 16-18). May these things not seem to us as idle tales, but as glorious realities affecting our whole life.

LESSON II.—Parable of the Great Supper (Luke xiv, 15-24). Golden Text, Luke xiv, 17, "Come, for all things are now ready." When the dead in Christ shall have risen and met their Lord in the air, there shall be a great supper, even the marriage supper of the Lamb (Rev. xix, 7-9). The invitations to this supper have been out for a long time. Some of us have been led by the Spirit to accept the invitation, and we expect to be there, but will there be others there through our invitation? Many in the dark places of the earth wait to be invited, and we have the invitations for them.

LESSON III.—The Lost Found (Luke xv, 11-24). Golden Text, Luke xv, 10, "There is joy in the presence of the angels of God over one sinner that repenteth." In the love of the Father, Son and Spirit, as shown forth in this chapter, we see how we ought to seek and find the lost and bring them to the feast. Not by pitying self, but by denying self and esteeming Christ and His kingdom more than all earthly friends or things shall we honor Him and help to hasten the marriage of the Lamb. Father, Son and Spirit will dwell in us and work through us if we will.

LESSON IV.—The Rich Man and Lazarus (Luke xvi, 19-31). Golden Text, Luke xvi, 13, "Ye cannot serve God and Mammon." Those who are on their way to the resurrection of the just and the marriage of the Lamb are often very poor in this world's goods. Whether rich or poor the one thing to do is to believe God, believe Moses and the prophets and be sure to receive Him who rose from the dead for us. In Him are life and peace, apart from Him all is dark, and there is no possibility of changing our condition after we leave this world.

LESSON V.—Faith (Luke xvii, 5-19). Golden Text, Luke xvii, 5, "Increase our faith." This lesson begins with a prayer for more faith and ends with a result of faith, but it might as well be entitled "Glorifying God." "In everything give thanks." "Serve the Lord with gladness." "Enter into His gates with thanksgiving and into His courts with praise. Be thankful unto Him and bless His name" (I Thess. v, 18; Ps. c, 2, 4). Such words as these are always appropriate.

LESSON VI.—Lessons on Prayer (Luke xviii, 9-17). Golden Text, Luke xviii, 13, "The publican standing afar off would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me, a sinner." While this lesson certainly teaches us the spirit of true prayer, it also teaches us concerning those who will enter the kingdom and those who will not.

LESSON VII.—Parable of the Pounds (Luke xix, 11-27). Golden Text, Luke xvi, 10, "He that is faithful in that which is least is faithful also in much, and he that is unjust in the least is unjust also in much." The kingdom of heaven, which will ultimately be set up on this earth, and which was at hand when our Lord was here, but was postponed till His return, because of His rejection by the Jews, is the great topic of Scripture.

LESSON VIII.—Jesus Teaching In the Temple (Luke xx, 9-19). Golden Text, Luke xx, 17, "The stone which the builders rejected, the same is become the head of the corner." The previous lesson taught us our responsibilities during His absence. This shows us the cause of His absence and should incite the professing body called the church to become part of the true church and render fruit to Him who died for her, lest she also be cast off, spewed out of His mouth (Rev. iii, 16). True believers cannot perish, but professors who are not possessors shall.

LESSON IX.—Destruction of Jerusalem Foretold (Luke xxi, 20-36). Golden Text, Luke xxi, 33, "Heaven and earth shall pass away, but my words shall not pass away." Whatever is written will stand forever, whether men will hear or forbear (of course we mean that which is written in the Scriptures). "All things which are written must be fulfilled" (verse 22 and chapter xxiv, 44). He will come again, Israel shall be saved, the earth shall be filled with His glory, and Jerusalem shall be the center. Great tribulation will immediately precede His return in glory, but His saints will be with Him.

LESSON X.—Warning to the Disciples (Luke xxii, 24-37). Golden Text, Phil. ii, 5, "Let this mind be in you which was also in Christ Jesus." It is now the night before the crucifixion, and He, knowing what awaits Him, is not thoughtful for Himself, but for them, and encourages them by those beautiful words of John xiv to xvii, and by promises concerning the kingdom. But see their thoughts. Simon Peter boasts of what he will do or will not do, and others have a strife as to who shall be the greatest. How awfully lonely His heart must have been! No one understood Him but God.

LESSON XI.—Jesus Crucified (Luke xxiii, 33-46). Golden Text, I Cor. xv 3, "Christ died for our sins, according to the Scriptures." At last the end has come. Kings and rulers, Herod and Pontius Pilate, and the gentiles and the people of Israel, all unite against the Lord and against His Christ (Acts iv, 26, 27). But God will yet set His king, this same Jesus, on His holy hill of Zion, as King of the Jews (Ps. ii, 6). "Every purpose of the Lord shall be performed." "The counsel of the Lord standeth forever, the thoughts of His heart to all generations" (Jer. li, 29; Ps. xxxiii, 11). See also Isa. xiv, 24.

LESSON XII.—The Risen Lord (Luke xxiv, 36-53). Golden Text, Luke xxiv, 34, "The Lord is risen indeed." As we began, so we end with the resurrection of our Lord, and that includes the resurrection of all His saints. "Christ the first fruits; afterward they are Christ's at His coming" (I Cor. xv, 23). Until then let us be filled with the Spirit and live to make Him known throughout the world, preaching repentance and remission of sins everywhere in His Name, that so His body may be completed and His kingdom come. Amen! The God of truth hasten it.

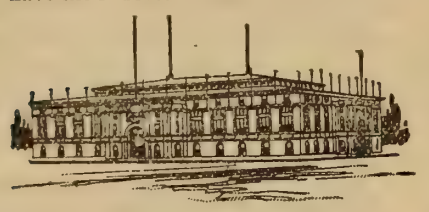
DECKS ARE CLEAR.

Everything Ready for the Republican Convention.

NOTHING TO DELAY THE BUSINESS.

Preliminaries Arranged with Unusual Thoroughness and Indications of a Short Meeting—Contests All Settled and the Belief General That the Credentials Committee Will Have Little to Do.

St. Louis, June 15.—When the Republican national committee is called to order tomorrow it will be found that the preliminaries have been looked after with exceptional thoroughness. There will be no obstacles in the way of immediately beginning the work for which the convention has been called, and present indications are that the meeting will not be of long duration. The states are expected to have their recommendations for committee plans in readiness by tonight. The national committee has entirely concluded the consideration of the unusually long list of contests, and it is believed by those who have given attention to the subject that this work will be found to have been done so well that comparatively little will be left for the committee on credentials.



CONVENTION HALL AT ST. LOUIS.

Fairbanks Will Preside Temporarily.

Selection has been made of the temporary chairman (C. W. Fairbanks, of Indiana) and other officers of the temporary organization, and a programme practically agreed upon for the permanent organization, with Senator Thurston, of Nebraska, for presiding officer of the convention. When we add to these accomplishments the fact that the presidential nominee has practically been named it must be conceded that the convention has apparently a comparatively easy and brief task before it. The length of time the convention shall sit will in all probability be determined largely by the plan of proceeding which shall be determined by the the committee on credentials. If this committee should elect to re-open all the contests for seats in the convention and to make an original investigation of the various questions which these disputes cover, the proceedings would be much delayed.

The Problem of the Money Plank.

The contest in the committee on resolutions is expected to be sharp, but not protracted. As it now appears there will be little or no difficulty in agreeing upon any of the planks of the platform except that relating to the financial policy of the party. The financial question has almost entirely monopolized the attention of party men everywhere, and is still claiming the greater share of consideration. Two problems present themselves. The first of these is how much to do for silver, the second hew little to do for gold. Around these questions range the speculation and the interest of all.

Three Solutions That Are Presented.

Three lines of policy will be presented to the committee on resolutions upon meeting the different shades of opinion of the delegates. These are: First—To declare in explicit terms for the gold standard. Second—To take a positive stand for the free coinage of silver at the ratio of 16 to 1, independent of the course of all other nations. Third—To practically declare for gold and against any further recognition to silver than the present laws give, except upon international agreement, but without mentioning in terms the gold standard and with a few words of encouragement to the friends of silver.

SOME CONTROVERSY OVER A WORD.

Would Have a Gold Standard Platform With the Word "Gold" Absent.

There is no trouble about the platform except on the divergent views of the east for gold and the west for silver, while Michigan, Indiana and even Ohio, with other middle states, want the eastern idea expressed in the currency plank without the word "gold" in the phraseology of the declaration for a single standard. As Senator-elect Foraker will be pressed for the chairmanship of the committee on resolutions it is expected that he will make the fight for a declaration for the "maintenance of the present standard," which means a single or gold standard without the use of the word "gold" before the word "standard."

By the use of the word "gold" it is claimed that the campaign cry of "gold-bugs" would be used in a prejudicial manner during the canvass. Not only delegates. but also Republican candidates for congress and others from Ohio and Michigan and other middle states, called on Foraker and Haana to say that as positive a declaration as possible was wanted without the use of the word "gold," which was offensive to many wanting to support Republican state and district tickets as well as the national ticket. Foraker, Hanna and other leaders insist that if it is the will of the committee on resolutions and later of the convention to insert the words "gold standard," McKinley's friends will not oppose it.

Delegations are hourly arriving and have been since Saturday. All the Ohio men are here and nearly all the Indiana men, among the latter being the Hoosier "Grand Old Man" Colonel Thompson. Maine and Massachusetts are here and both booming Reed. Illinois delegates are slow arriving. Iowa was not fully represented last night. Among the "shouters" arriving were 350 from New York who will "whoop it up" for McKinley. The Maine delegation is criticising Manley for his lack of Reed backbone. Both Michigan and Wisconsin are fully represented. As for the others nearly all are here at this writing and all will be here by tonight.

The Reed men are jubilant over the resolutions of a colored mass meeting at which representatives from South Carolina, Florida and Alabama declared for Reed and practically withdrew their names from the McKinley column. About 200 colored delegates and alternates attended and there was great enthusiasm.

FREE INFORMATION.

Messrs. C. A. Snow & Co., of Washington, D. C., lawyers and agents for procuring patents, will send free to any address pamphlets with information about home and foreign patents, caveats, copyrights, trademarks, infringements, design patents, abstracts of decisions, etc., as well as the cost of patents in the United States and foreign countries.

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1 Iron Standard, with Base.
1 Package Assorted Nails.
1 Package 4-8 Wire Clinch Nails.
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6 Pairs Star Heel Plates.
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1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
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ILLINOIS MELANGE.

ITEMS OF SPECIAL INTEREST TO OUR OWN PEOPLE.

Some of the Principal Happenings of the Week Reported by Telegraph and Placed for Convenience of Our Readers—Matters of Interest.

TAYLORVILLE, Ills., June 13.—The Tay lorville coal mining works were destroyed by fire yesterday and eighty-five men entombed alive. After hours of suffocation all but three were rescued alive. The fire, which was caused by an explosion of gasoline, spread rapidly through the mine, cutting off the men at work in the lower levels. Those rescued were taken out through a shaft that the fire did not reach. The flames are still raging below and the bodies of the three dead miners cannot be recovered. Twenty mules also perished. The loss by fire will be $75,000, fully insured.

Pitiful Scenes Around the Shaft.

Pitiful indeed was the scene around the main shaft. Thither had gathered the wives and children of the men who found their daily sustenance in the black bowels of the earth. Some prayed, while others cried, and all hoped for the best.

The fire started in the oil room, situated at the bottom and about seventy feet from the working shaft and rolled toward the opening. The fans were then running at their usual speed, throwing air from the hoisting shaft through the mine to give the men sufficient oxygen.

Drove the Smoke Through the Mine.

This drove the greater part of the smoke through the avenues of the mine, suffocating and blinding the imprisoned miners. Death to all the workmen seemed inevitable as they could never find their way to the airshaft, out of which volumes of smoke poured, two and one-half miles away. Men, women and children, relatives and friends of the apparently doomed miners hastened to the scene and in wild agony of fear and suspense crowded and jostled each other around the burning shaft seeking and calling for their loved ones.

Fire Companies Were No Use.

The fire companies attached their hose and attempted to throw water down the shaft, but the pressure, though sixty pounds to the square inch in the city, failed to force water at that distance, and it was like pouring it in from a jug. Word was sent to the city engineer to put on direct pressure, but from some cause he failed to obey the instructions.

Men Groping for Life.

The men below, groping along the bottom of the mine, slowly but bravely seeking safety by crawling upon their stomachs with faces close to the ground to avoid instant suffocation from the awful smoke and impenetrable darkness surrounding them, were trying to work their perilous way to the air shaft without hope of success, and realizing the impossibility of rescue by their frantic friends above.

Death Seemed Certain for a Moment.

Suddenly they felt the current of smoke change, and for one brief moment it seemed to them as if the fiery monster had seized the air shaft ahead and was rolling greater volumes of deadly gas back to meet that behind. Death seemed certain only for a moment, for with the first few revolutions of the fans reversed the smoke began to clear, followed by a whiff of purer air, and the men with prayers of thankfulness renewed their efforts to reach the haven of their hopes.

A Great Wave of Joy.

Many friends were awaiting them at the mouth of the air shaft, and as they came out in groups and realized that they were safe a great wave of joy went up from many hearts which but a moment before were bursting with agony. The men were saved by the change of the air current in the nick of time, but the buildings at the top of the burning shaft were beyond the control of the fire companies.

Knights of Honor Elect Officers.

LOUISVILLE, June 12.—At the session of the supreme lodge, Knights of Honor, the election of officers resulted: John R. Mulligan, supreme dictator, Yonkers, N. Y.; D. F. Nelson, supreme reporter, St. Louis.

Conference of State Health Boards.

CHICAGO, June 11.—The eleventh annual conference of the state boards of health was opened in the clubroom of the Auditorium hotel yesterday. Both the executive of the state, Governor Altgeld, and Mayor Swift were present to welcome the delegates. The body of the delegates, composed almost entirely of experienced physicians, reserved its applause until the respective speakers had concluded their addresses. The discourses following the president's answer to the addresses of welcome were of a technical character.

THE MARKETS.

New York Financial.

NEW YORK, June 13.

Money on call firmer at 2½ per cent.; prime mercantile paper, 4@5½ per cent.; sterling exchange firm, with actual business in bankers' bills at 488⅛@488¾ for demand and 487⅛@487¾ for sixty days; posted rates, 488@488⅛ and 490@490½; commercial bills, 486¾.

Bar silver, 68¾; Mexican dollars, 53⅝.

United States government bonds steady; new 4's registered, 116½; do coupons, 116½; 5's registered, 112¾; do. coupons, 112¾; 4's registered, 108⅛; do. coupons, 109⅛; 2's registered, 94½; Pacific 6's of '97, 100⅝.

Chicago Grain and Produce.

CHICAGO, June 13.

Following were the quotations on the Board of Trade today: Wheat—June, opened 57¼c, closed 56¾c; July, opened 57⅛c, closed 57c; September, opened 58c, closed 57⅝c. Corn—June, nominal, closed 27⅛c; July, opened 27⅝c, closed 27¾c; September, opened 28⅞c, closed 28⅞c. Oats—June, opened 17c, closed 17¼c; July, opened 17⅜c, closed 17⅜c; September, opened 17¾c, closed 17¾c. Pork—June, nominal, closed $7.12½; July, opened $7.15, closed $7.17½. Lard — June, nominal, closed $4.12½; July, opened $4.17½, closed $4.17½.

Produce: Butter—Extra creamery, 14½c per lb.; extra dairy, 12c; fresh packing stock 8c. Eggs—Fresh stock, 9@9½c per dozen. Live Poultry—Turkeys, 6@8c per lb.; chickens (hens), 7½c; roosters, 4@4½c; ducks, 9@9½c; geese, $4.00@4.50 per dozen. Potatoes—Good to choice, 15@19c per bushel. New potatoes, $1.50@2.00 per barrel. Honey — White clover, 13@14c per lb.; broken comb, 9@10c: extracted, 5@6c. Strawberries—Michigan, $1.00@1.35 per 16-quart case. Blackraspberries, $2.75 per 24-quart case; red raspberries, $1.00@1.50 per 24-pint case. Blackberries, $1.35@1.75 per 24-qt. case.

Chicago Live Stock.

CHICAGO, June 13.

Live Stock—Prices at the Union Stock Yards today ranged as follows: Hogs—Estimated receipts for the day, 12,500; sales ranged at $2.75@3.50 pigs, $3.10@3.45 light, $2.85@3.00 rough packing, $3.05@3.35 mixed, and $3.05@3.30 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 100; quotations ranged at $4.10@4.40 choice to extra shipping steers, $3.80@4.20 good to choice do., $3.65@4.05 fair to good. $3.50@3.80 common to medium do., $3.35@3.80 butchers' steers, $2.60@3.50 stockers, $3.25@3.80 feeders, $1.40@3.60 cows, $2.40@3.90 heifers, $2.00@3.60 bulls, oxen and stags, $2.60@3.85 Texas steers, and $3.00@5.25 veal calves.

Sheep and Lambs—Estimated receipts for the day, 3,500; sales ranged at $2.90@3.90 westerns, $2.25@3.40 Texans, $2.25@4.15 natives and $2.00@6.20 lambs.

Milwaukee Grain.

MILWAUKEE, June 13.

Wheat—No. 2 spring, 56⅞c; No. 1 northern, 59c; September, 57⅜c. Corn—No. 3, 26¾@27c. Oats—No. 2 white, 19½c; No. 3 do., 19¼c. Barley—No. 2, 31c; samples, 26@31½c. Rye—No. 1, 33½c.

St. Louis Grain.

ST. LOUIS, June 13.

Wheat—No. 2 red cash elevator, 57c bid; track, 60@61c; No. 2 hard, 53c asked; July, 54½c asked; August, 54⅛@54¼; September, 54¾c. Corn—No. 2 mixed cash, 25½c; July, 25¼@25⅞c; September, 27c asked. Oats—No. 2 cash, 17¼c bid; July, 17⅜@17¾c; August, 17½c bid. Rye—32c nominal.

Detroit Grain.

DETROIT, June 13.

Wheat—Cash white, 66c; cash red, 63½c; July, 60c; August, 59⅞c; September, 60⅜c.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from June 8 to June 13:

Mrs M E McKee, Jas Houston, W H Dawson, W Fenton 3, Sumner Avery, John Morrison, Lucy V Ryan, W L Bitely, B Tunnicliff, Mrs Wm Pallister, John Humble, Rev Judge J Smith, J Howe, W B Avery, Joseph Stradling, H Maricle, Jas D Smith, Rev P B Williams, Richard Dickinson, E W Burns, W S Turner.

The Detroit and Cleveland Steam Navigation Company's steamers are now running daily (except Sunday) between Detroit and Cleveland When traveling East or West, North or South, try to arrange to take advantage of these luxurious steamers between Michigan and Ohio. If you are contemplating a summer outing, write A. A. Schantz, G. P. A., Detroit, Mich., for illustrated pamphlet, which gives full information of a trip to Mackinac via the Coast Line.

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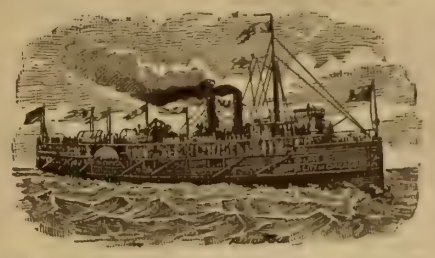

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THE CHURCH AND LABOR.

Belief That the Religious Organizations and Labor Unions Can Work Together.

In her battle for justice labor can derive much assistance from the churches if the proper means are employed. The Cleveland trades council is perhaps the most progressive labor organization in the country, and its movements can be profitably patterned after. A short time ago it addressed a letter to the local ministers asking their assistance in agitating for the inauguration of the eight hour workday, and from what I can learn the result has been most gratifying.

Trades unionists can do a good work in the churches of which they are members if they will only make the effort. Endless opportunities present themselves which can be improved upon. Discussing the labor question with your preacher will broaden his mind and most probably arouse his sympathies. A ten minutes' "talk" before the Christian Endeavor or other church society may work wonders. If a labor organization has a few dollars to spend in propaganda work, it can make a good investment in a few copies of Professor Ely's "Social Aspects of Christianity," or "History of the Labor Movement In America," which could be presented to some of the local ministers with the request that they read the book and discuss it from their pulpits. That much good would result from such a plan I have no doubt.

There is no reason why the trades union and the church should not be the closest of allies. There was never a more propitious time for a union of reform forces than today, when the church is being awakened as never before to a sense of her duty toward the oppressed ones of earth. Look at the magnificent galaxy of reformers she places at our disposal—Bishop Potter, Bishop Huntington, Lyman Abbott, George D. Herron, Myron Reed, William S. Rainsford, Father McGlynn and many others who could be named.

More confidence in one another, more sincerity of purpose, more honest investigation of causes and effects and of how to deal with them, more true manhood, more love to God and to our fellow man—these are the crying needs of the hour.—Alexander B. McCulloch in Iron Molders' Journal.

Pennsylvania Drug Clerks.

Within the past few months a state organization has been formed by the drug clerks of Pennsylvania. The organization was secretly projected in Philadelphia last August and has spread over the entire state. The union was organized to obtain higher wages for drug clerks.

The wages a clerk receives, $10 and $12 a week for qualified assistance, and $15 to $18 for registered managers, has led to the movement. These wages the clerks complain of all the more bitterly because they have to work from 12 to 18 hours a day and 7 days in the week.

The scheme of the league rests upon the stringent regulations thrown about the sale of drugs in this state. No other state in the Union supplies just the same conditions, and on this the clerks base their hopes of success.

Throughout the state the league is in a flourishing condition and growing rapidly.

Dues are fixed at $12 a year, which will go for a fund to support the clerks when the strike is on. Regular meetings are held every month.—Philadelphia Press.

Rights of Railway Employees.

The United States circuit court of appeals for this circuit has rendered a decision in the case of Roberts against the New York, New Haven and Hartford Railroad company of unusual importance to railroad employees. Roberts was struck by a low bridge while, in the nighttime, adjusting brakes on the top of a freight car.

This case was originally tried before Judge Lacombe and a jury, and the charge to the jury was to the effect that it was the duty of the railroad company specially to warn its employees of the whereabouts of bridges in addition to providing the usual telltale, and, not having done this, was negligent.

The jury rendered a verdict for $5,000 in favor of plaintiff, and the appellate court has now held the charge to be correct.

It is believed that this is the first case in the federal or state courts where the question referred to has been directly adjudicated.—New York Tribune.

A Growing Union.

Reports submitted to the recent annual convention of the Amalgamated Association of Iron and Steel Workers held in Detroit showed that 45 lodges have been organized during the past year, and the representation at this year's convention was the largest since the Homestead troubles.

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This is a re-publication of Governor Joseph Ritner's "Vindication of General Washington from the Stigma of Adherence to Secret Societies," communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason.

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HISTORY OF A WEEK.

Tuesday, June 9.

Gus Sthipour and Rudolph Weiss were fishing in a boat on Calumet river at Chicago when the former rocked the boat until it capsized. Sthipour was drowned and Weiss was rescued with difficulty.

This week will be the busiest Cupid will have in Rockford, Ills., this season, the marriage of no less than seven society belles being slated to come off.

Obituary: At Paris, Augustus S. Chase, president of the Waterbury (Conn.) Watch company; Arthur Padelford. At Queen Lane, Pa., Banker George S. Fox, 65. At Woodstock, Ills., ex-Postmaster Simon Brink, 65.

It is believed that the Minnesota delegation to the Chicago convention will be a free silver one by a small majority.

Muzaffer-Ed-Din, the new shah of Persia, was formally enthroned at noon yesterday.

Wednesday, June 10.

The big department store of James N. McKendry & Co. at Toronto was burned. Loss, $150,000.

Two daughters of late Representative Dudley C. Haskell were married at Lawrence, Kan., yesterday. Edith Haskell was wedded to A. L. Burney, of Harrisonville, Mo., and May Haskell to Otis H Holmes, of Cresco, Ia.

C. F. Milligan and Frank Upham have leased the Victoria Hotel, Chicago, and will assume the management in a few days.

The Milwaukee city council has passed an ordinance to compel the street railway company to sell twenty-five tickets for $1.

Mayor Strong, of New York, has made charges of neglect of duty against Police Commissioner Parker. An interesting fight is promised.

William White, aged 45 years, having a wife and seven children, was fatally injured by a Peoria, Decatur and Evansville train.

Thursday, June 11.

During the official trial of a new French ironclad one of her boilers exploded, injuring nine men.

Charles Ihl, of 839 Mozart street, Chicago, has been held up three times within as many weeks.

Fatty degeneration of the heart was the cause of Frank May's death.

Peter Morgan, 25 years old and a laborer at Chicago, was run over and instantly killed by a Chicago and Alton freight car. Morgan went to sleep under the car.

Friday, June 12.

Clifford Best, of Chicago, has sued the Cleveland, Cincinnati, Chicago and St. Louis railroad before Judge Goggin for $25,000 for the loss of a foot, the result of a collision.

The First National bank at Larned, Kan., has closed its doors after a heavy run induced by the controversy over the local water works. The directors hope to be able to resume soon.

An agreement has been made between this government and Mexico for a daily international registered mail-pouch exchange between St. Louis, Mo., and the City of Mexico, to go into operation July 1.

At Green Forks, near Richmond, Ind., Dr. Charles Fear and Edward Wright engaged in a quarrel. The former was shot four times. The wounds did not prove fatal.

Over 2,000 students of Harvard participated in a riot after a celebration of the victory of Harvard's ball team over Princeton. Several students were arrested.

Next Sunday is children's day in the churches througout the land and also the centennial of the adoption of the stars and stripes.

Saturday, June 15.

The order for their release on a fine of $125,000 each had hardly been issued regarding the "reform" prisoners at Pretoria before Barney Barnato was at the jail with a check for $250,000 to pay the fines of Hammond and Rhodes. He found that he was too late, however—the fine had been arranged.

A mirage was observed over the lake at Chicago just before sundown. Where an expanse of water had been suddenly appeared towns, meadows, trees and grass-covered banks. The scene lasted ten minutes.

A jury at Chicago has awarded Thomas Reidy $12,000 damages for the loss of a leg on the Pennsylvania road.

Monday, June 15.

Elliott Holbrook has left Pittsburg for Princeton, Ills., to accept the general superintendency of the Louisville, Evansville and St. Louis railroad. Holbrook was recently superintendent of the Pittsburg division of the Baltimore and Ohio.

The widow of John A. Cockerill, the journalist, has just been married to Rudolph Lineau. Cockerill died in Cairo, Egypt, April 11 last.

The United States flag will be a prominent object in the parade in honor of Jefferson Davis at Richmond July 2.

LAST DAYS OF CONGRESS.

Doings in the Senate and House of Representatives.

WASHINGTON, June 10. — The senate agreed to final conference reports on the naval and Indian appropriation bills, leaving only the sundry civil and the District of Columbia conference reports outstanding. The resolution for an inquiry into the circumstances of the award of the statue of General W. T. Sherman was defeated. Lack of a quorum defeated an attempt to pass the Hoover pension bill over the veto. A few bills of no general importance were passed, and a joint resolution was agreed to for a bronze tablet on the new public building at Detroit, commemorating the British evacuation of 1796.

The house gave its final approval to conference reports on two of the four appropriation bills which were in issue—the naval and the Indian bills. The public buildings amendments and the electric lighting and sectarian charities items in the District of Columbia bill stand between congress and the final adjournment. Final adjournment at the latest is a day further ahead—tomorrow with a possibility of today. Most of the day was devoted to the consideration of the Aldrich-Undewood contested election case from the Ninth Alabama district. Aldrich, the contestant, was given the seat, fifty Republicans voting no. Recess was again taken.

WASHINGTON, June 11.—The senate passed a joint resolution for adjournment at 4 p. m. today. All the disagreements between the houses were disposed of so far as the senate was concerned. The bill to amend the law of contempt of court so as to allow cases of indirect contempt—like the Debs case—to be tried by a jury with appeal to the supreme court was passed, as was the bill to increase the salaries of letter carriers, and the Hoover pension bill over the veto. Adjourned to 11 a. m. today.

The house agreed to the public building items in the sundry civil bill, and at adjournment had only the District of Columbia bill to agree to. Adjournment was taken to 11 a. m. today. Both houses held night sessions, and both passed a large number of bills of only local importance.

WASHINGTON, June 12.—As per the resolution adopted by both houses Wednesday congress adjourned sine die yesterday. There was no business done in either house except the formal appointment of committees to wait on the president and the reception of their reports. Both presiding officers made brief and graceful addresses thanking the members for their courtesy and consideration, and in the house the speaker was accorded the unusual honor of a standing unanimous vote of thanks.

MINNESOTA DEMOCRATS FOR GOLD.

Michael Doran Wins the Fight of His Life and Then Retires.

ST. PAUL, June 12.—As a decidedly dramatic close to the most exciting Democratic state convention held in Minnesota for many years, Michael Doran, for a score of years the political "boss" and national committeeman from this state, yesterday defeated every move of those who sought to bring about his defeat, winning not only in the passage of a gold patform, but also in being chosen by a large vote to lead the Minnesota delegation at Chicago.

After a spirited defiance of his enemies in the convention, he begged to be allowed to retire from the delegation, and asked that Daniel W. Lawler, of St. Paul, one of the best and most favorably known Democrats in the northwest, be named in his stead. There were vigorous protests from the convention, but his request was granted and one of the best known Democratic leaders in the United States gracefully retired from the arena after winning one of the hardest fights of his life.

There were two platform reports, eight of the committeemen favoring a gold standard plank and six reporting a platform made up of selections from the national Democratic platforms of 1892, 1884, 1876 and 1868, and favoring free silver coinage at 16-to-1 ratio. On a motion to substitute the minority for the majority report the silver forces were defeated, the vote being 323 to 436.

The financial plank that was adopted is as follows: "We are unqualifiedly in favor of the present gold standard of value. We favor the use of both gold and silver as money, and believe that our government should coin and keep in circulation as a part of the circulating medium as large an amount of silver as can be employed without destroying or threatening to destroy the existing parity of value between the unit in gold and the unit in silver."

WALLING TRIAL COMING TO AN END.

Desperate Attempt of the Defense to Discredit Jackson's Testimony.

NEWPORT, Ky., June 12.—The trial of Alonzo M. Walling, as far as the examination of witnesses is concerned, will end this week. It will then require Monday, Tuesday and Wednesday of next week to give it to the jury. By noon today the defense will close. The rest of the week will be occupied in rebuttal or sur-rebuttal evidence. The defense is employing desperate energy to break down the testimony of George H. Jackson, the colored cab driver.

A large number of depositions and personally present witnesses were called yesterday for that purpose, including Colonel Washington and Colonel Shepard, attorneys for Walling; also Judge Bennett, of the county court. An attempt is sought to be made to break down the evidence of the clerk of Heider's hotel that Walling came in there, shook the rain off his hat and coat, and took a bed at 3 o'clock on the morning of the murder.

The drift of the testimony was almost wholly in the direction of these two purposes. Only three experts were examined and they only briefly. The state of the weather on the Thursday before and on the Friday night and Saturday morning of the murder will cut a figure in the evidence and that was given by Captain Bayler, of the Cincinnati weather bureau.

CORNELIUS DEFIES HIS PARENTS.

Grandson of the Late Commodore Vanderbilt Will Wed Miss Wilson.

NEW YORK, June 12.—That young Cornelius Vanderbilt, Jr., has a will of his own is shown by his desire to hasten his marriage to Miss Grace Wilson, in spite of parential opposition. Invitations are out for the ceremony, which is announced to take place at 12:30 o'clock Thursday of next week at the home of Mr. and Mrs. Richard T. Wilson, 511 Fifth avenue.

There will be no attempt at a show of display, and the wedding will be as simple as possible, bridesmaids, maids of honor and even ushers being dispensed with. Rev. Dr. J. Wesley Brown, rector of St. Thomas' church, will officiate. The family will show their opposition to the match by staying away from the wedding, but young Vanderbilt has a fortune of $2,000,000 in his own right, and is therefore independent.

Decision Against Governor Altgeld.

SPRINGFIELD, Ills., June 12.—The supreme court handed down an opinion yesterday in the case of the people ex rel. McDougal vs. James J. O'Toole, involving the right of the governor to appoint justices of the peace for Cook county other than those recommended by judges of the circuit, superior, and county courts of Cook county. These judges recommended O'Toole for appointment to succeed himself, and the governor appointed Edwin J. Rhoades, which the senate confirmed. The court holds that the governor had a right to refuse the nomination of O'Toole, but no right to nominate another man without the recommendation of the judges.

Cheap Rates for Democrats.

CHICAGO, June 11.—The roads in the central passenger committee have agreed to make a rate of one fare for the round trip from all points in Illinois for the meeting of the Democratic state convention at Peoria, June 23.

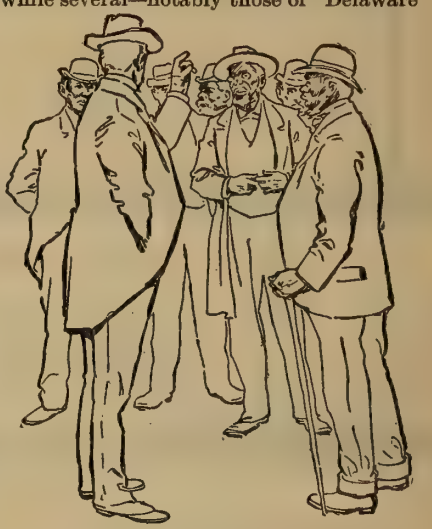
"Buck" Hinrichsen and Silver.

JACKSONVILLE, Ills., June 12.—The Democratic convention for the Sixteenth congressional district closed the fight over representative in congress by selecting W. H. Hinrichsen, secretary of state, for the candidate. Among his opponents was Einis E. Downing, who was recently unseated in favor of Rinaker. The platform declares for free silver.

WORK OF DECIDING CONTESTS.

Explanation of Why So Many Cases Were Decided for McKinley.

An analysis of the work of the national committee in regard to the 168 contests which were originally filed with it shows that 136 cases were acted on, some of the original number having been abandoned, while several—notably those of Delaware



GROUP OF COLORED DELEGATES.

and a portion of the Texas delegation—were referred to the convention. In many cases both contestants and contestees were understood to be McKinley men, notably in all of the Mississippi and South Carolina districts, and in certain districts from Tennessee, Virginia and elsewhere.

Of the 136 claimants rejected by the committee sixty-two were avowed McKinley men. The impression which prevailed during the consideration of these cases that the committee was deciding a large majority of the cases in favor of McKinley doubtless grew out of the fact that in nearly all of the states where there were a large number of contests both the contestants and the contestees were avowed McKinley men, and as a natural result more McKinley men were necessarily given seats than were anti-McKinley men, since in so many of the cases contestants and contestees were, according to their own statements, McKinley men.

Notes of the Convention.

Governor Bradley has formally withdrawn from the race for president.

Three new candidates for vice president are announced—ex-Governor Lippett and ex-Governor Russell Brown, of Rhode Island, and General McAlpin, of New York.

The Michigan delegation made General Alger chairman and Mark Brewer member of the resolutions committee.

Reed headquarters are in full bloom at the Southern hotel.

Depew began talking as soon as he arrived. He made an eloquent address on the legal profession at a banquet of the alumni of the St. Louis Law School.

John S. Clarkson will not again be a member of the national committee, owing to business interests and bad health.

Allison headquarters are at the Southern hotel and he is in the fight to the end.

The "McKinley corn train" has arrived from Kansas—thirty-seven cars and a band.

The McKinley men want an eastern man for vice president, Reed having the preference—next to him is Dingley.

The state delegations will meet this afternoon to name their representatives on committees and national committeemen.

Illinois Republicans are working for a change of party headquarters from New York to Chicago.

A monster McKinley parade has been arranged for Wednesday night, intended to be the largest demonstration of the kind that has ever been seen.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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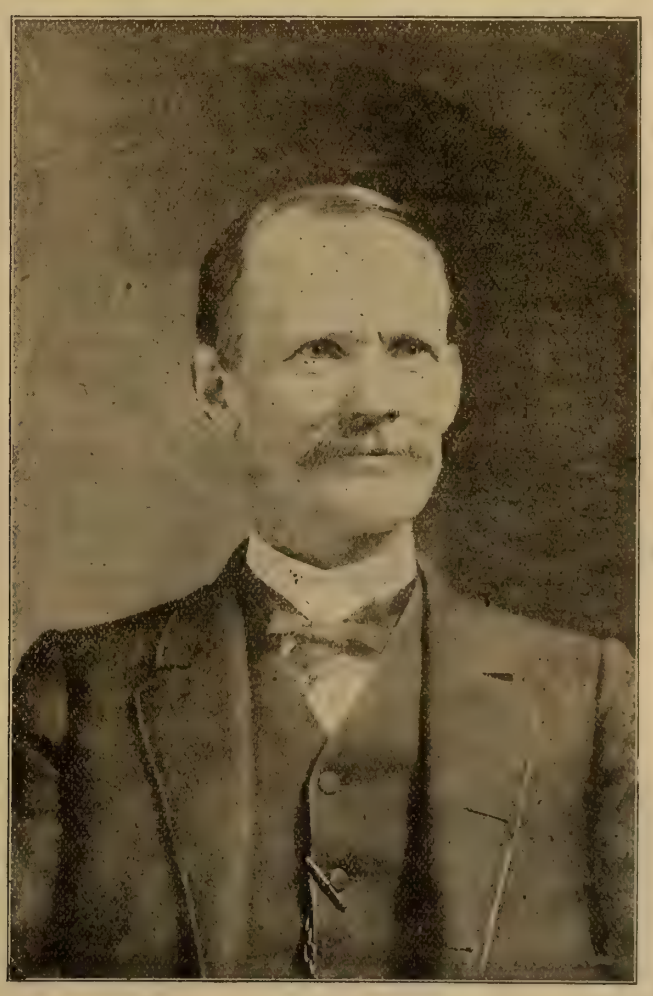
It is fearful to what extent lodge leprosy will deaden the conscience in regard to telling the truth. As an instance, two deacons of the same congregation, one of them being pressed pretty hard on the fact of the ante-room preparation for lodge folly, declared he never had a cable-tow around his neck to be led into the lodge. The other promptly replied, "You lie! I had hold of the rope that led you in."

Commit adultery with whom you will, if you do not know her to be closely related to a third-degree Mason. Cheat and defraud whom you will, if he is not of the same sublime degree. Be the meanest of the mean, only so you live up to the low and narrow principles of Masonic meanness. This is the way to perfect your Masonic character and fit yourself to be buried with Masonic honors, so-called.

When will men learn that there is no real advantage the secret fraternity can secure which cannot be better secured by the open society? Besides, secrecy necessarily excites suspicion. Let a man sneak around your hen-house or coal house after dark; let him rent a room, keep the blinds closed and the doors bolted, and go in and out after dark and use secret signs and passwords, and your suspicions are at once aroused.

The excuses made by some for joining the minor secret orders, that the inducements are strong and the evil is not as great as membership in the higher orders, reminds us of the plea made by a colored brother when arraigned by his church for stealing a cheap pair of shoes. He said: "Ye see, bredren, I saw on de counter a fine pair of boots, and a voice said, 'Sam, dem boots am just your fit; da am just made for you; take 'em an' wa' 'em all fru de long, cold winter.' But den I hears anoder voice say, 'Sam, leave dem boots alone; you hab no business wid dem air boots, but dare is a cheap pair ob shoes; take 'em and you git right out ob here.'"



REV. W. G. MOOREHEAD, D. D.

Wm. G. Moorehead, D. D., is a native of Muskingum county, Ohio. He was born and reared in the United Presbyterian church and graduated at Muskingum College, New Concord, Ohio, in 1858. He was ordained to the ministry in 1862, having studied at Allegheny and Xenia Theological Seminaries. Under the direction of the American and Foreign Christian Union he served as missionary in Northern and Central Italy from 1862 to 1870. He was afterward pastor successively of the First United Presbyterian church, Xenia, Ohio, Fourth church, Allegheny and Third, Xenia. Since 1873 he has been Professor of Biblical Literature and Greek Criticism in Xenia Theological Seminary. He is one of the most popular preachers of our time and has written a number of very valuable works. He spends his summers in the lecture field and is in demand wherever he is known.

A correspondent writes to enquire which of all the religious denominations can lay claim to be called Christ's witnesses referred to in prophecy? We answer in general terms, that denomination, the largest number of whose pulpits are open for the discussion of the lodge question and all other unpopular reforms, and whose ministers and members are standing in the front line of battle for reform. Yet we do not regard "the witnesses" as confined to any one denomination.

The past week was filled with remarkable events, among which was the meeting of the National Republican Convention at St. Louis, and the bolt of Senator Teller and other party leaders on the adoption of a gold standard resolution; the striking upon a rock and sinking of the British steamer Drummond Castle, off the coast of France, when 244 of the passengers and crew were lost; a succession of frightful earthquakes on the coast of Japan, accompanied by tidal waves which destroyed upwards of 10,000 lives; and the massacre, to a man, near Gadames, in Africa, of a party of thirty-five men headed by the Marquis De Mores, bound for the Soudan, in order to enlist Arab chiefs against the British Government.

For the first time, we believe, in the history of the Republican party, its national convention last week at St. Louis was opened with prayer by a Jewish Rabbi. Of course there was no Christ in the prayer, but there was an emphatic petition that when this convention message goes forth over the land, may its *golden ring* bring the people the glad assurance that prosperity will brighten their homes, etc. We learn from the daily papers that it was the intolerance of the A. P. A. members of the convention that compelled them to fall back on a Christless Jewish prayer. This secret order objected to prayer by a Catholic minister, which led them to retaliate by objecting to prayer by a Protestant minister. We presume the difficulty was afterwards compromised by getting an A. P. A. minister to pray.

If every *Cynosure* reader will, after reading the paper this week, hand it to some friend or neighbor, marking something that will specially interest him, they would thus double the circulation of the paper. All who will do this please raise your hand.

The National Christian Association has paid every year, since the dedication of the Morgan monument, the sum of $2 to the Batavia Cemetery Association, New York, to pay the expense of keeping the lot in order where stands the monument and where sleeps the dust of the noble martyr to the cause of light against darkness and secrecy.

Two prominent ministers who took part in our recent Annual N. C. A. Meeting have since, in the providence of God, been highly honored. One was Dr. J. L. Withrow, of Chicago, who was chosen moderator of the Presbyterian General Assembly at Saratoga, and the other was Pres. C. A. Blanchard, who was moderator of the fifty-third annual meeting of the Congregational Association of Illinois, held at Aurora, May 18-21.

ARM FOR THE CONFLICT.

BY ELDER J. L. BARLOW.

TUNE—"*Star Spangled Banner.*"

The Union is calling her sons to the fray—
To the conflict now raging, all thro' her loved borders;
For the freedom of home, church and state, from the sway,
Of the dram-shops, upheld by the mystical orders.
Then come to our aid,
In this righteous crusade,
Till these foes of our country shall cease to invade.

CHORUS.

Yes, arm for the conflict and scorn to be slaves,
While the sky beams with stars, or the sea rolls its waves.

Unbearable burdens, increasing in weight,
Now are bleeding our hearts, and are draining our purses;
While law and good order are yielding to hate—
Which is fostered by license, that mother of curses.
Then away to the field;
Nor a foot ever yield;
Till the foe is o'erthrown, and the nation is healed.—CHO.

Come vet'rans, once more, who broke slavery's chains—
Lead the rising young braves 'gainst the powers now combining;
The saloon and the lodge, holding government's reigns,
And with serpentine folds, all our freedom entwining.
Yea, once more to the breach,
And those twin demons teach,
That fair virtue shall reign, where there's freedom of speech.—CHO.

In union of hearts, and in union of hands,
And in union with God, shall we make our endeavor—
To break from ourselves and our children those bands,
In which lodge and saloon would enslave us forever.
Then each patriot invite,
Now to join in the fight,
Till the foes of our Union seek safety in flight.—CHO.

REASONS FOR THIS CONCLUSION.

BY REV. H. H. HINMAN.

In my article last week I showed that secret societies were wrong in their nature and influence: 1. Because secrecy is suspicious. 2. They are needless for the accomplishment of any good object. 3. They are always liable to be perverted to evil purposes.

Now these are not the only reasons. In the fourth place they are without warrant either in the letter or spirit of the sacred Scriptures. Nowhere in the Bible is there any approval or permission for such a method of organization. Secret societies are referred to in the Bible but only to be condemned. The eighth chapter of Ezekiel gives an extended picture of the ancient mysteries. The Lord told the prophet to go in and "see what the elders of Israel did in the dark." It shows how "they worshiped the sun in the East," and the practical effect was that they had "filled the land with violence" and returned to provoke God to anger.

Seven centuries later, Paul, writing of the same class of secret societies, said: "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Eph. 5: 11,12. Manifestly these ancient orders were the pattern from which those of the modern have been largely devised. (See Cyclopedia Brittanica, Art. from Masonry.) There is not the slightest evidence that any of the holy men of God who are mentioned in the Bible ever belonged to a secret order. There is not the slightest historic proof of such membership. The most learned Freemasons make no such claim in reference to any of the ancient worthies.

5. They divert attention from and absorb the time and means due to divinely-appointed institutions. God has, in the book of nature as well as in the Book of Grace, given to man the institutions of the family, the church and the state. He who does his whole duty in these three societies will do all that he has time or occasion to attend to. Any society that is not in subordination to, and does not grow out of these relations ought to be regarded as a usurpation. Secret societies claim independence of them all. The sworn secretist may not tell his wife, his Christian pastor nor his magistrate what covenants he has taken or ceremonies he has submitted to. He may not tell them what by the law of Christ they have a right to know, and he has no right to conceal.

6. Secret societies require their members to discard the example and commands of the Divine Master. Our Lord Jesus Christ is our perfect example. We have no right to set up any other. When he was arraigned before the Jewish Sanhedrim and enquired of as to what he had taught, he answered, "Ask my disciples. I ever spake openly among you. In secret have I said nothing." John 18: 20. To his disciples he said, "There is nothing covered that shall not be revealed, and hid that shall not be made known. What I tell you in darkness that speak ye in the light, and what ye hear in the ear that publish ye on the housetops." Matt. 10: 26,27. The secret societies say, we ever spake secretly; what we tell you in darkness that keep in darkness forever; what we have told you in the ear never tell to the uninitiated. All this is most un-Christ-like.

Secrecy is the offspring of sin. Its first example was in Adam; when God, walking in the garden, said, "where art thou?" and he hid himself because he had sinned. Before this he had talked with God. Now were fulfilled the words of the Divine Master: "Men loved darkness rather than light because their deeds were evil. Everyone that doeth evil hateth the light, neither cometh to the light lest his deeds should be revealed. He that doeth truth cometh to the light lest his deeds should be manifested that they are wrought in God." John 3: 19,20. All sins are secret so far as their authors can make them so, and all good things court and challenge investigation.

If a company of citizens have any beneficent object to promote they will present it to the people in a public assembly, and publish it as far as practicable in all public journals. If their object is such that it will not bear public scrutiny their meeting will be under the veil of sworn secrecy and behind tyled doors. Manifestly this is the reason why these societies are secret. There is so much that is frivolous, some things that are shocking to the moral sensibilities of Christians, and so much that is simply selfish, that it would be spoiled if the public eye were turned upon it. A distinguished Masonic writer, Thos. Smith Webb, gives as the reason why their secrets are not published, that "if generally known, men would lose interest in them and they would fall into disregard." This is true of all secret societies, and of all frivolous things. It is not true of anything that is morally excellent.

Beloit, Ala.

WHY OPPOSE THE LODGE?

BY REV. THOMAS FLUCK.

In a former article I gave two reasons why we should oppose secret societies: first, because they are Christless; and again, because they administer disloyal and blasphemous oaths. My third reason is because they exist for selfish purposes.

What reason will a Mason or Odd-fellow give you why he joined the lodge? He will almost invariably tell you it was for protection to himself. But we may ask, Does not your mode of self-protection endanger your fellow-man? As we view the matter, it certainly does. When I see that for the accomplishment of my purpose as a Mason I must cover up the crime of my brother Mason, though that crime endangers the life and property of my fellow-men who are not members of the order as I am—the law of the Christless orders is to take care of yourself and your lodge brother, though to do so you have to liberate these vultures who prey upon their innocent and powerless victims, consuming them and theirs; and if by any mishap the grasp of the law should be laid on them, the whole fraternity is engaged to undo its hold on their brother secretist, at any cost of virtue, truth, fidelity or patriotism, for the Masonic rights of my fellow-craftsmen must be secured at any cost—now this to my mind is the quintessence of selfishness.

But, says my Masonic neighbor, we are a charitable institution; we visit the poor, we feed the hungry and clothe the naked. Probably they do in theory and by profession, but seldom in reality, unless it is to those included in their own fraternity who have paid dearly for what little benefit they receive; and the statistics prove conclusively that in most cases it is to the recipient a very expensive way of providing for his funeral expenses.

In reality this cry of charity by secret societies would be more truthfully named selfishness, and the system exists not for charitable purposes but for the gratification of unholy passions and desires. In an address by Rev. J. M. Foster in Boston, Jan. 15, 1896, he says: "Last July the Christian Endeavor convention was held in this city. In August the Knights Templar held their conclave. The first came without observation; the second riding on black horses and in glittering regalia. The one sought God's house and God's people; the other visited the saloons and brothels. The one worshiped God; the other served Satan at the altar of Bacchus and Venus, wine and lust. The one quickened the sources of moral and spiritual life; the other cast the pall of death over the morals and religion of the community."

This is a striking contrast certainly; and to be found in both these companies would certainly be trying to do what Jesus Christ said no man can do, namely, serve God and mammon. Is it not a fact that we often find persons professing to be followers of Christ going to the lodge and worshiping at the shrine of this selfish, Christless, oathbound god of this world; and while their church relations are held with a very loose hand, and seem to have very little hold upon them so far as any serious obligation is concerned, yet at this other Christless altar they lay family relations, social standing, Christian obligation, citizenship, love of country, patriotism, and everything else that may interfere with or come in the way of this great juggernaut in its course of death and destruction.

Los Angeles, Cal.

ELIJAH'S GOD OUR GOD.

BY REV. E. L. MEADER.

Let not the true and faithful followers of Jesus Christ be discouraged at the increase of Baal worshipers. Remember there were four hundred and fifty of Baal's prophets to one Elijah. The Baal prophets killed their sacrifices and laid them on the altar, and then cried mightily unto their god for the consuming fire, but it did not come. Faithful Elijah stood alone and mocked them. They became terribly in earnest and cut themselves with knives and lancets till the blood gushed out upon them; still their god did not hear. From morn till night they cried exceeding, "O Baal, hear us!" but still no fire, only the voice of the prophet of the Lord mocking them.

At the time of the evening sacrifice Elijah said unto all the people: "Come near unto me," and he repaired to the altar of the Lord that was broken down and laid his sacrifice thereon. Then he called upon his God to answer by fire; and the fire of the Lord fell and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench, and the people were forced to acknowledge that Elijah's God was the true God. But the vengeance of God was about to come upon these Baal prophets. The command was given to slay them all; let not one escape. And so it was; all were slain. Then Elijah called upon his God for rain. The Lord heard and answered and gave rain in abundance.

Jesus Christ is the same yesterday, to-day and forever. God will come with his consuming fire and destroy all the prophets of Baal. He shall consume them with the spirit of his mouth, and shall destroy them with the brightness of his coming. And then the fruitful, refreshing rain of his divine blessings will be poured upon the true and faithful followers of the meek and lowly Jesus. Lord, hasten the time when this secret Anti-christ shall be destroyed and thy kingdom shall be set up in every heart.

Delaware, Iowa.

THE IRREPRESSIBLE CONFLICT.

BY ELDER WM. J. CONNERY.

An irrepressible conflict, in which the whole universe of God is most deeply interested, has been going on during the whole history of our world. The parties in this conflict are Jesus Christ and Satan, the great adversary. The question at issue is, which shall have the dominion of this world. All intelligent beings are watching the progress of this conflict, for in its final issue all are deeply concerned. This is, and ever has been, the great question before the world. All other questions are of more or less

importance, only as they have a more or less direct bearing upon this greatest of all questions. The glory of God and the salvation of man are directly involved in it. Neither history, nor prophecy, nor God's providential dealings with mankind can be properly understood unless this great question is kept constantly before the mind.

So far as the history of our world is concerned, this conflict began in the garden of Eden. The final issue will be when "The kingdoms of this world are become the kingdoms of our Lord and of his Christ." Man was given dominion over the earth, and over all the creatures of the earth, owing allegiance and subjection only to his Creator. And as a test of his allegiance and subjection he was forbidden to eat of the fruit of the tree of the knowledge of good and evil which stood in the midst of the garden. But Satan, "who goeth about as a roaring lion seeking whom he may devour," being filled with malice and hatred against God, and against all his creatures, succeeded by his satanic craft and guile in seducing man from his allegiance to his Creator, thus obtaining, so far as man was capable of transferring it, dominion, not only over mankind, but over the earth, and over all the creatures upon the earth, which dominion had been given to Adam.

Man having thus voluntarily and of his own free will placed himself and all his posterity under the dominion of Satan, it was necessary that the Son of God should, in the fullness of time, assume human nature—should suffer the penalty of the broken law instead of man, in order that he might redeem or purchase back that inheritance which had, in the eternal decrees of God, been given to him. Ps. 2: 8. In consequence of this usurpation of dominion over man, and the creatures of the earth, by Satan, God said unto him, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel."

In the fullness of time the Son of God appeared upon earth in human form, that he might redeem man from the curse of the broken law, and destroy the works of the devil. "That he might destroy death, and him that had the power of death," that is, the devil.

Soon after his birth, Satan, through the agency of the wicked Herod, "sought the young child's life," and attempted to destroy him. Failing in this, he met him upon the threshold of his public ministry, and attempted by cunning wiles and temptations to overcome him as he had the first Adam. Pursuing the policy by which he has so often succeeded in gaining his ends, and fearing that his kingdom was in jeopardy, he proposed a compromise. "And he led him up and showed him all the kingdoms of the world in a moment of time, and the devil said unto him: "To thee will I give all this authority and the glory of them, for it hath been delivered to me, and to whomsoever I will I give it. If thou, therefore, wilt worship before me it shall all be thine."

But Jesus, being sustained by the power of his divine nature, and being armed with the "sword of the spirit, which is the Word of God," answered him saying, "Get thee behind me, Satan, for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve." Luke 4: 5 8.

Sterling, Kan.

BLEEDING KANSAS.

BY S. C. HART.

THE SACK OF LAWRENCE.

On the evening of May 20th, the day of the two murders by the invaders, United States Deputy Marshal Fain went alone into Lawrence and made two arrests without any resistance being offered, and back to headquarters on the heights overlooking the town and reported his spying success. That night they made headquarters in Gov. Robinson's house on Mount Oread, his wife being in the East and him a prisoner at Leavenworth.

On the morning of May 21st, Mount Oread, overlooking the town on the southwest, was occupied by a large force of the invaders. The South Carolinians with their blood-red flag had it floating alongside the stars and stripes, and the invaders' cannon and bayonets shown in the morning sun. On the streets of Lawrence all was quiet, almost to a death-like stillness, and only a few people were seen going about their usual business, all awaiting in absolute helplessness their fate at the hands of their besiegers.

At eleven A. M. Deputy U. S. Marshal Fain again appeared in town with a guard of ten unarmed men and drove directly to the hotel where he summoned a posse of five citizens and proceeded to serve his writs, arresting three more Free State men who were under indictment for treason. Fain and his guards then dined at the Free State hotel, and shortly after left with his prisoners without paying the bill, and returned to the army to report if there was any danger of them getting hurt.

Sheriff Jones, who was now quite recovered from his wound and fright, rode out in front of the troops and was greeted with cordial congratulations and loud cheers, which assured him that he had the sympathy of the troops. The Marshal stated that his duties were at an end, and they were at liberty to go with Jones who had some writs to serve. Jones started at 3 o'clock P. M. with a posse of twenty armed men, halted at the hotel and called for S. C. Pomeroy, who quickly presented himself and shook hands, a very gentleman commanded by a low ruffian. Jones demanded the arms to be given up and stacked in the street in thirty minutes. Pomeroy, conferring with the "Committee of Safety," returned and replied that the arms were private property, and the city had no control over them.

The cannon was then demanded, and they were led to where it was hidden and it was surrendered. "Meantime the invading army had marched down toward town and was being harangued in maudlin speech by Senator Atchison, who was profanely telling them to blow anyone, man or woman, who should made any resistance, to perdition with a chunk of lead." This force marched into town and destroyed the Free State printing presses and threw all the type they could find in the Kansas river. Fire was then opened on the Free State hotel. Atchison sighted the first shot, but was so drunk it missed the town.

The hotel was built so strong for such emergencies that after firing fifty shots they gave it up, and putting several kegs of powder in it tried to blow it up. Failing in this also, its destruction was accomplished by the torch of the incendiary, and by night it was a roofless, smouldering mass. As the wall fell and the work of destruction was going on, Sheriff Jones was in ecstacies of joy, exclaiming, "I have done it, by —— I have done it." Turning to the soldiers he said: "You are dismissed, the writs have been executed."

The last act of pillage and fire was the burning of prisoner Charles Robinson's house, their headquarters on Mount Oread. Seventy-five citizens of the little town suffered loss, including the hotel, to the amount of $200,000. The casualties of this attack was light owing to the perfect nonresistance of the Free State people. Three Free State men were killed and two Pro-slavery men accidentally injured, one by the falling walls, and one thrown from his horse. So they had to go off after all like whipped dogs, without any pretext for civil war.

So the conspiracy of Shanon, Whitfield, Pro-slavery Congressmen, South Carolinians and Senator Atchison and others with their Blue Lodge Missourians almost totally miscarried.

Lecompton, Kan.

(To be continued.)

A SKETCH OF MY LIFE.

BY ELDER S. C. KIMBALL.

CHAPTER FORTY-THREE.

During my pastorate at Gilford Village I was clerk of the Belknap quarterly meeting. Among the Free Baptists they have the local church with its monthly conference meeting, which possesses all ecclesiastical power, a quarterly meeting of conveniently-located churches for fellowship and advice, a yearly meeting of all the churches in a State or other large division, and a triennial general conference of all Free Baptists in America.

The position of clerk in the quarterly meeting was an honor and a post of influence. At this time lodges did not control the Belknap body. Elder A. D. Smith, long since dead, was a leading man of much ability and an excellent spirit. He was chaplain of the Laconia Odd-fellows about fifteen years, but publicly bore emphatic testimony against the lodge.

That is often the way with men. They do not make their repentance as deep as their sin. Elder Smith disapproved of the lodge before ministers; if he did the same in his lodge it was not made public. He was never regarded as a seceder.

The degrading influence of Freemasonry was well illustrated at this time. A large village church with a Masonic pastor had a church festival, at which there were five distinct kinds of gambling practiced. A roulette table was borrowed from a gambling den, brought to the church and used for the financial help of this Masonic-ruled church. I brought the matter up at the next session of the quarterly meeting and introduced a resolution of sharp disapproval. This Freemason pastor raged like a Turk and threatened that it would not be safe for me to walk the streets of his village. Nearly every pastor in the quarterly meeting lacked the courage to stand up openly against church gambling and this ranting Freemason, and sneaked out before the vote was taken, but the lay-delegates had more backbone and stood for the truth. The resolution passed. This Freemason pastor and public defender of church gambling took his beaver hat and with his wife on his arm strode out of the church. I entered the resolution on the book of records in very conspicuous type, and the moral effect of that good day's work was widespread and is still felt among the churches of the State.

That poor blinded Freemason minister has long since been in his grave, but his corrupt influence should lead all churches to beware of secret society preachers. Church gambling, which at that time was very common in New Hampshire, is now almost unknown among evangelical Protestants. It is still popular with the secret lodges and Catholics.

New Market, N. H.

IN MEMORY OF PRESIDENT J. BLANCHARD.

ADDRESS BY DR. J E ROY, AT THE BANQUET OF THE ALUMNI ASSOCIATION OF KNOX COLLEGE, GALESBURG, ILL , JUNE 10, 1896, ON THE PRESENTATION OF A PORTRAIT OF PRESIDENT JONATHAN BLANCHARD, PROF. GEO CHURCHILL PRESIDING.

"After thy fathers shall be thy children." Last Sabbath Pres. C. A. Blanchard preached the baccalaureate of our alma mater here, where fifty years ago his father, in the then unfinished sanctury of the old First church, preached her first baccalaureate. To-day, in this Alumni Association which represents 1,000 graduates, the son with filial reverence presents this beautiful portrait of the father. How life-like, how benignant that face, how impressive that ample brow. If those lips, which seem anxious to speak, were to open to us again, we are sure it would be with words of ripened wisdom, of enriched affection.

I well remember the day of his arrival in February of 1846. Not an ordinary emigrant family was that borne in upon us in that rig of a "prairie schooner." In his steamer from Cincinnati down at Cape Geradeau, overtaken by the ice of the freezing Mississippi and refusing to stay on board longer because the Lord's day had come, he must yet press on by some conveyance to the preparing of the first class for its graduation. And so the lumber wagon with canvas cover and team were purchased; and for that long distance, in rough weather and rougher roads, he pressed on until the schooner sails were furled in our prairie village. The news of the arrival was at once spread over the place. At night we had the college buildings illuminated. With our own brass band we students marched to the hotel and made our address of welcome—Mr. E. G. Smith being our spokesman, and Mr. W. E. Holyoke expressing our thanks to the band, both of whom are with us to-day.

The picture of that first commencement is fresh in the mental camera of us survivors. It was a grand occasion—the first church of the prairie, the quivering interest in the first commencement, nine graduates, the music, the oratory, the new president, who, as he graduated

the first thirteen classes, 167 graduates in all, was always out-doing himself in the eloquence of those occasions. For that once he startled us as he appeared upon the platform in a black gown and a silk hat unremoved, as in the East at such times he had been accustomed to see college presidents attired. But his good sense appeared in his deferring to the adverse sentiment ever afterward by leaving off that style of anniversary equipment.

For myself I have it to say that when as a senior I came under his instruction I felt that a new world had been opened to me as he unfolded the realm of mental and moral science. No one, either in my collegiate or professional or subsequent contact with men, ever did so much for me in the way of opening my mind to myself, in the way of inspiration, as did Pres. Jonathan Blanchard. More to him I owe, beyond my father, than to any man who ever touched my life. And this was largely the feeling of the most of the students. He was much to us as Garfield said Mark Hopkins was to him.

His playfulness was always enjoyable. Once as I was noting the sparsity of hair upon his head he responded, "You don't expect to find much grass growing upon the top of volcanos." He was a prophet—one living in advance of his time. At an annual meeting of the American Missionary Association, when some were saying that it had served out its day as a tug in helping the old societies out of the river and over the bar of pro-slavery complicity, and so should be laid aside, he said, "no, we will then turn that tug into a frigate to course all up and down the rivers and coasts of the South laden with enlightenment and with salvation;" and that was only two years before the firing upon Fort Sumter, whose shot was heard around the world, and now the enslaved race is laid under a tribute of gratitude and of love to the men who made it possible for that craft to fulfill its blessed mission.

He was a reformer. General assemblies and missionary assemblies were compelled to hear him and to give heed to his admonitions, and yet at a later convocation he could parry a compliment to his success in that line by saying, "let him that is without sin cast the first stone." The cabals of the secret order had to respect his honesty and his fearlessness.

Being such a man by nature and by conviction, a battle-axe of the Lord, there was another side of his nature less known, that one which made him an earnestly devout man, one loving spirituality as well as righteousness, one delighting in the enjoyment and in the promotion of revivals of religion. He was known among his hills of Vermont as a preacher, as early as at the age of eighteen. In Middlebury, as a messenger came to secure one of the professors to return with him to aid the pastor in a season of special effort, the faculty, finding that no one of their number could be spared, sent back young Blanchard, much to the chagrin of the man who shared with him the narrow seat of the gig. But the power of the Most High moved upon that community in blessing upon the words of the boy preacher. For a time he served here also as pastor of the First church, and seasons of spiritual exaltation followed. Moribund churches roundabout felt the rejuvenating touch of his impassioned sermons. At his funeral his pastor testified that he had served as an assistant pastor in council and in house-to-house visitation—his last out-of-door service, only a day or two before his translation, was in calling upon and praying with some of his old neighbors who had not yet entered into the Christian way.

As I was called upon to preach his funeral sermon, looking down upon his broadly open face, he seemed the impersonation of peace, a soldier who had fought the good fight, who now was at rest, and had gone to receive the crown which the righteous Judge was to place upon his head. We that knew him and loved him and would now honor him, will most honor him by following him in as far as he walked in the ways of righteousness.

"But when ye sin so against the brethren and wound their weak conscience ye sin against Christ." 1 Cor. 8: 11. A Mason who pretends to laugh at Christian scruples as weak, or who disregards what he thinks the weakness of others in the lodge, may well reflect if he claims to be a Christian, that he is sinning against Christ.

WHY I AM NOT A LIBERAL.

BY REV. CYRUS SMITH.

My greatest reason for not being a Liberal is, because of the history they have made. Liberal leaders, while in office under covenant vows of loyalty to the constitution of the church, claimed certain portions of that instrument to be "impracticable," though it had been the organic foundation of the United Brethren church since 1841. This declaration of treason was made their official act in general conference at Fostoria, Ohio, May, 1885, and the procedure of the change was in accordance therewith. After four years of violation of the constitution under which they were elected, held office, and convened in general conference at York, Pennsylvania, in May, 1889, they "passed from the old constitution," to the "new," an illegitimate creation. And though we did not pass with them, but held truly to the old, with due respect to our plighted faith and covenant vows, they made many believe we were seceders.

We had a right to expect from the Liberals, fidelity to covenant vows, and loyalty to the constitution they were elected to support, but, because of the history they have made to the contrary, they have become a separate body from that of the original church, which still holds to the constitution of 1841 and the confession of faith of 1815.

The treason of the South and the treason of Liberalism have been compared; but such men as Jefferson Davis had too much honor to say, when in office, that any part of the Constitution was "impracticable." He resigned his seat in the Senate and went South. He did not practice treason in office under the Constitution he was sworn to protect. And the people of the South were too manly to denounce as seceders those loyal to the Constitution of their country, even though themselves were in armed rebellion against the Government.

Ecclesiastical treason is unpunishable by any earthly court; consequently it has been practiced with impunity. I cannot bid them Godspeed, or work in their ranks, without helping to sugar-coat their ungodly way with the Gospel.

De Kalb, Iowa.

THE BROKEN WING; OR, HOPE FOR THE FALLEN.

BY REV. J. P. STODDARD.

"He set a carved image, the idol which he had made, in the house of God,"—2 Chron. 33: 7. The result is told in a single verse: "So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen whom the Lord had destroyed before the children of Israel."

"History" unquestionably some times "repeats itself." Like causes produce like results. The example of Israel's politic, ambitious king is a note of warning to the nineteenth century church. He fell, and dragged his trusting followers into an awful abyss of apostacy. Entering the sacred Temple, they stood before an idol worshiped by their pagan neighbors, graven with cunning devices. Forgetting the "Invisible God," they kissed the image and offered sacrifice to devils. Times change but principles abide. What made Israel to sin in Judea will cause a like deflection from pure worship in Boston. When a devout worshiper entering the Temple is confronted by a brazen-winged image, that "sitteth in the temple of God," his spiritual nature either revolts against such a profanation of the Holy Place, or else impels him to "first endure, then pity, then embrace" the lying abomination whose inscription it bears. Reading in legible characters: "To the Glory of God; from De Molay Commandery, K. ·. T. ·. 1896," he asks: Has Manasseh a successor in Boston? Is the nineteenth century church experimenting in the sin and shame of apostate Israel? Is there no God in Israel, who hath done marvelous things and whose right hand hath gotten him the victory? Why should his people confederate with the profane and "uncircumcised in heart?" Why set up a perpetual memorial of unholy alliance? Why seal a "covenant with death and an agreement with hell" by accepting a "molten image"—"a dumb idol"—in token of brotherly love, and exalting it to the place of highest honor? What shall be the end thereof? Will priest and people bow with reverend head around this image until Manasseh and his betrayed followers and all who follow their unholy example come to the judgment hour? or will the undefiled arise and cast it out of the sanctuary, and suffer not the courts of the Lord's house to be defiled with the image of Dagon? Will they "bring forth fruits meet for repentance?

God waits; Christ and his church, whose garments are not defiled with spiritual fornication, drunken with Medford rum, captivated by vain shows nor yet sleeping like Samson in the lap of Delilah, are waiting for a reply. A merciful Father and a patient Saviour await the returning penitent. Although, as in the case of Samson, attainments once possible have gone never to return, yet it is no time to give up in despair. I cannot better express the opportunity given to both leaders and people than by quoting the seemingly prophetic words of one of Boston's most enchanting authors, copied from *Kind Words*, a Sunday-school paper published at Nashville, Tenn., by the Baptists, entitled "A Broken Wing." "The beautiful and touching poem entitled 'The Bird with a Broken Wing,' was written by Hezekiah Butterworth, editor of the *Youth's Companion*, who thus told the story of its origin: 'The Rev. George C. Lorimer, D. D., pastor of Tremont Temple, in Boston (1872–79) delivered a sermon on "Samson Grinding at the Mill," saying with reference to Samson: "The bird with a broken pinion never soars as high again."' Mr. Butterworth said the words came to him as a lightning flash of truth. He went home and wrote the poem as follows:—

'I walked through the woodland meadows,
Where sweet the thrushes sing,
And found on a bed of mosses
A bird with a broken wing.
I healed its wound, and each morning
It sang its old sweet strain,
But the bird with the broken pinion
Never soared as high again.

'I found a young life broken
By sin's seductive art,
And touched with a Christlike pity,
I took him to my heart;
He lived with a noble purpose,
And struggled not in vain,
But the life that sin had stricken
Never soared as high again.

'But the bird with the broken pinion
Kept another from the snare,
And the life that sin had stricken
Raised another from despair.
Each loss has its compensation,
There is healing for every pain;
But the bird with the broken pinion
Never soars as high again.'"

Is it or is it not true, as reported, that on or about the 22d of June, 1891, Dr. Geo. C. Lorimer received the 33d degree of Scottish Rite Masonry, as an honary member of the "Supreme Council?" There are many influential Christian men and women who would like to know just how many degrees in Masonry the pastor has received, and what is to be the attitude of that church towards the lodge, before deciding what, if anything, they will contribute towards paying the debt upon that magnificent Temple. Is their request unreasonable?

Boston, Mass.

FESTIVALS AND BUDDHISTS.

The following article is taken from a lecture given by a lady missionary laboring in Japan. She stated that the Buddhists had 3,600 gods, and when they begin to get old they take a note book and go to their different gods and take a note of it for fear they do not get to the right god before they die. They think it would be very handy to have only one God as she did. A lady Buddhist had become converted and attended church very regularly. Suddenly she ceased to attend and gave no reason. A minister said he would find out the reason. He went to her home and asked. She made no reply. Her father says: "I'll tell you the reason." He rose and got a paper that had an article in it published from America, stating that they had had a festival in a certain church to raise money for the Lord. He says, 'Is that so?" The minister blushed and said it was. "Well," said the Buddhist, "you surely don't think as much of your God as we do of ours;

we would not treat our god that way." So he found out the reason. If this is the harvest our festivals reap in Japan, we had better abandon them. "By their fruits ye shall know them."—*Christian Nation.*

HOW PARSEES VIEW MASONRY.

Recently an old book was handed me, which was full of all kinds of hard sayings against Christianity. It was published years ago by the Parsees, and a Parsee boy gave it to me. I quote from it parts of a few pages where Christianity is set aside of Freemasonry.

"It is always understood that Freemasons have a secret which they carefully conceal; but from everything that can be collected from their own accounts of Masonry, their real secret is no other than their origin, which but few of them understand; and those who do, envelop it in mystery.

"We see that Masonry lays claim to some divine communication from the Creator, in a manner different from and unconnected with the book which the Christians call the Bible; and the natural result from this is, that Masonry is derived from some very ancient religion, wholly independent of, and unconnected with that book.

"To come, then, at once to the point, Masonry is derived, and is the remains of the ancient religions of the Druids, who, like the magi of Persia and the priests of Heliopolis, in Egypt, were priests of the sun. They paid worship to this great luminary, as the great visible agent of a great invisible first cause, whom they styled 'Time without limits.'

"The Christian religion and Masonry have one and the same common origin. Both are derived from the worship of the sun; the difference between their origin is, that the Christian religion is a parody on the worship of the sun, in which they put a man whom they call Christ in place of the sun, and pay him the same adoration which was originally paid to the sun."

Speaking of the worship of the sun, the book goes on to say:

"The Masons adopt the same practices. The roof of their temples or lodges is ornamented with a sun, and the floor is a representation of the variegated face of the earth, either by caricature or by Mosaic work.

"The Masons, in order to protect themselves from the persecution of the Christian church, have always spoken in a mystical manner of the figure of the sun in their lodges. It is their secret, especially in Catholic countries, because the figure of the sun is the expressive criterion that denotes they are descended from the Druids, and that wise, elegant, philosophical religion was the faith opposite to the faith of the gloomy Christian church."

The Parsees are much given to the worship of the sun. Remembering this, some of the above statements show the object of the book clearly. It rather desires to uphold Masonry, uphold anything in its desire to oppose the one religion of the heart.—*W. B. Stover in the Gospel Messenger.*

—The exact loss of life in the St. Louis cyclone will never be known. It is now known that in this storm 10,000 buildings were wrecked; sixty shanty boats are missing from the levee, and 100 of their occupants cannot be found.

REFORM NEWS.

GOD IS PROSPERING BRO. STODDARD.

SCHWENKSVILLE, Pa., June 17, 1896.

EDITOR CYNOSURE:—I find myself in the midst of a most magnificent farming country. One would travel for a long distance before they would find a more thrifty class of farmers than those found in what is known as the Penna German belt. Our work was little known here until my first coming a few years since. As I see the increasing interest and the enlarged circulation of the *Cynosure* I fell surprised at times that so much has been accomplished, and yet as I reflect, why should it be otherwise? People of good sense should be expected to act just as our friends do.

My work during the past few days has been largely among the Montgomery county Schwenkfelders. My first acquaintance with this interesting people was in March last. Our regard seemed mutual. If I speak highly of them it may be attributed to the fact that we have quite fallen in love.

My attention has been called to an error that appeared in my report sent from New York, April 9th last. I there state regarding Schwenkfeldt, "He differed from Luther in the belief that the sacraments were not essential to the church in the Christian dispensation." I received this information from those who knew his followers and their practices in this country. The older Schwenkfelders did not baptize nor partake of the communion. The ordinances have gradually been introduced into this body. One church has only recently introduced them. The facts as I get them from pastors are, Schwenkfeldt radically opposed the transsubstantiation doctrine as set forth by Luther and his followers, nor did he accept the consubstantiation theory. He did however believe in the sacraments merely as symbols. What was regarded as an abuse in the use of these ordinances no doubt led his followers for a time to abandon their use.

My welcome to their homes and churches could not be more cordial. I preached in the church near Worcester, Sabbath. Notwithstanding the rain that fell at the time of service the attendance was good. It was Children's Day. In another church near I took part in a service for the children. The church was crowded, many standing. I am urged to return in the near future. If spared I shall most certainly do so. I am indebted to brethren Dr. Geo. K. Meschter and W. S. Anders for much personal kindness and assistance in my canvass. Every member of the church that I asked to subscribe for the *Cynosure* did so, seventeen in all.

Bro. J. Z Gottwals of the Green Tree Brethren church conveyed me to this appointment. He is a radical reformer and always ready to help. I should like to write more of my visits at Grater's Ford and at this place, but dinner is announced. I am soon to take the train for Norristown, where I expect to speak to-morrow eve. As you would judge I am having a splended time. God is blessing, guiding and carrying forward the work.

Our next State convention is to be the grandest country State convention ever held or I miss my guess. Wheat is a fair crop. Grass is light. The recent rains make everything grow that will grow. If any wish to learn how to make farming pay visit Worcester, Montgomery county, Pa.

W. B. STODDARD.

FROM SECRETARY FENTON.

WINONA, Minn., June 20, 1896.

EDITOR CYNOSURE:—On Thursday and Friday evenings of this week I spoke in the Norwegian Lutheran church, Rushford, Minn., of which Rev. A. Wright is the pastor. These people greeted the truth on the lodge question as given from the Bible standpoint with great cordiality, and your agent was pleasantly entertained at the homes of the pastor and Brother Tagland. This morning I came to this city and am to speak to-morrow night in the German Evangelical church of Winona. Yours truly, W. FENTON.

—We admire the spirit of three hundred Richmond, Indiana, Republicans who signed a protest and sent it to the Indiana member of the national committee denouncing the boycott against Negroes by the St. Louis hotels, and expressing it as their opinion that the convention should be transferred to another city.

CORRESPONDENCE.

EITHER I OR THE SALOONS MUST GO.

MARYVILLE, Mo., June 15, 1896.

DEAR CYNOSURE:—This town has been our home for many years. We built the house we now occupy near twenty years ago, and the square on which it stands we then planted out to many varieties of fruit trees. There were quite a number of saloons in the town at that time, but by the help of God we saw them all closed. This was after years of agitation by day and by night, at the polls and away from the polls and with the Bible as our foundation.

Since that time my family and myself have been engaged in general reform work. We have labored in many States and in Canada. At length finding that I had reached the age of seventy-five, and some of my family broken in health, we concluded we would return to our old home in Maryville, and if the Lord permitted we would remain here the balance of our time on earth.

We reached here May 1st and moved into our dear old home at once. We are now enjoying the fruit from trees which our own hands have planted. Our many friends and old neighbors are trying to induce us to make this our home while on earth.

But saddest of all we find the saloons have returned and are carrying on their work of destruction. Our friends want us to stay and help to drive them out, but I know this foe too well. It required a fight of fifteen long years to drive them out before, and it will require fifteen years to close them again. I would then be ninety years old, and my mouth might be closed in death before that time.

So after much prayer and consideration we have concluded to leave Maryville. We cannot endure to see our fellow-men sent direct to hell in broad daylight by these infamous license laws our fellow-citizens have framed. So if there is no hope of closing these saloons by August 20th, our postoffice address will then be Wheaton, Ill.

RUFUS SMITH.

EXTRACTS FROM LETTERS

TO GENERAL SECRETARY PHILLIPS.

REV. H. H. HINMAN, BELOIT, ALA.—In reply to yours of June 8th on the question of contributions to the N. C. A. work, I will say that I am unable to do much financially, but you may put me down for $2 which I will forward in a short time. I am at present in quite good health and very busy in my garden and in my missionary work.

JOHN DORCAS, TIPTON, IA.—I hope to do something for this great reform cause before long. I had planned to be at the Annual Meeting, but circumstances prevented, so that you neither saw me nor neard from me. My heart is still in the cause though I used to do more financially and otherwise than I am now able to do. I find it a great drawback to be deprived of our church relations.

W. R. STERRETT, CEDARVILLE, OHIO.—I enclose my subscription of $5 for this good cause. I wish I was able to do more. Great work is being done, but the foe is so strongly entrenched that nothing gives us much encouragement but the fact that God reigns and must one day come forth according to his own promise, and drive all the systems of darkness and dens of iniquity off the earth.

BRO. E. BRACE, AMBOY, MINN.—I enclose $5 which you will please put to the best use possible for the great reform. I left the Presbyterian church on account of oath-bound secrecy. The Presbyterian and Methodist ministers of Amboy belong to the lodge, and there are half a dozen lodges in the village. I would be glad to entertain and pay a lecturer to come here if we could secure a place to lecture in.

RUFUS JOHNSON, HUNTLEY, MINN.—I have read the *Christian Cynosure* for quite a number of years, and think there is nothing like it in its line of work. I wish to read it while life lasts here on earth. And let me here say that for quite a number of weeks I have expected the call from earth to glory almost daily, yet here I am, and wish to stay just long enough to finish what the Lord impresses on me. Accept $5 just now to help in the expenses of the Annual Meeting lately past. I would like to have been there to have asked Bro. Williams or Pres. Blanchard to preach from the first verse of the fifth chapter of Leviticus, showing God's ways compared with man's ways. Pray for a sick brother.

REV. A. W. PARRY, SYCAMORE, ILL.—I am very much pleased with the *Cynosure*. The editorial and contributed articles are excellent, and the general tone of the paper has my hearty endorsement. I cannot at present pledge anything

for the work except my prayers, labor and hearty sympathy. I will deny myself of tea and coffee and pay my subscription for the *Cynosure*. I cannot afford to discontinue its weekly visits. Its perusal gives to me needed information and stimulates me in my work against all wrong. I will do what I can to secure subscribers and increase its circulation.

REMINISCENCE OF THE MORGAN TIMES.

GOSHEN, Ind., June 16, 1896.

EDITOR CYNOSURE:—I have just read your issue of June 11th containing the picture of our dear veteran fellow-laborer Bro. Millard, of Woodhull, N. Y. The reference made to the Masonic execution of Wm. Morgan is familiar to me, as my father at that time was a Mason, and his uncle, a member of the same lodge, was one on whom the Masonic duty devolved to see that Wm. Morgan was Masonically disposed of, which the said uncle asserted in open lodge was Masonically done as near as circumstances would permit.

That night the lodge failed to be closed in due and ancient order, as one honest, conscientious farmer had the independence and manhood to rise in the lodge-room, and with a decision full of meaning declare, "I say it's MURDER, and I will have no more to do with the lodge!"

He started for the door, but the Worshipful Master said to the guard who kept the door with a drawn sword, "Strike him down! Don't let him go out!"

The irate Mason was a muscular and powerful man. He turned to the wood-pile and grasped a stick of wood, and in a voice that had thunder tones in it said to the Warden, "Stand aside!"

He stood aside; and at this moment another jumped up and said, "I say, too, that it is MURDER, and I will have no more to do with the lodge!" And then another, and so on until it could not be told who said it was murder, for nearly all declared it was murder and they would leave the lodge forever.

That night's meeting was not closed in due and ancient order with religious services of any kind. No Mason responded to a closing prayer "So mote it be." They came together the next lodge night and voted almost unanimously to resign their charter. I have been in the old hall many times. But how different is the Masonry of to-day. JOEL H. AUSTIN.

THE CHURCH SLEEPS ON.

BUFFALO, N. Y., June 17, 1896.

EDITOR CYNOSURE:—The church sleeps on and wonders at the decline of spiritual life. Faithful pastors, yearning for the salvation of souls, mourn over the low state of Zion. "How long, O Lord, how long?"

Temperance work is bound hand and foot by this monster of secret power, and the system well nigh all powerful, controlling both church and state, with face in mask, and hand mailed, declares thus far and no farther. These statements are easily verified and he who runs may read; yet comparatively few seem to think the system a dangerous one.

Need I say this is Freemasonry? And now can it be possible that the Almighty would put to death three thousand worshipers of the golden calf in the early history of the Jews, and thus seek, apparently, to stamp out forever the last thought of an idolatrous worship among them, and not come in sorest judgments for such a sin as this in his own church to-day?

I tell you nay; our God is the same yesterday, to-day and forever; and though he now delays his coming, the time is short. He will come in swift judgments, and the nations will stand in awe and tremble at his presence. A SECEDER.

THE TRUTH SHALL MAKE YOU FREE.

DE KALB, Ia., June 16, 1896.

EDITOR CYNOSURE:—Christians will investigate the truth according to their ability on all lines. By so doing they may find wrong in themselves of which they were ignorant, but the truth makes them free from the discovered evil, whatever it may be, for they are imbued with that "charity which rejoices in the truth."

"Prove all things, hold fast that which is good" is truth which will make us free from holding to any wrong, if intelligently obeyed. But men who love darkness rather than light, will not investigate lodgery according to truth, but very many of the best men of both church and nation have done so and the truth has made them free to condemn secret societies.

There is a great cloud of witnesses against the lodge. We can enumerate some of the best minds of the nation: Joseph Cook, C. G. Finney, D. L. Moody and ten thousand others who have never bowed the knee to Baal.

Then there are the noblest patriots and best statesmen who have ever lived. Thaddeus Stevens, after the investigation of the lodge caused by the murder of Wm. Morgan, when he saw the Odd-fellows marching in Washington, said of them: "They are the maggots which crawled out of Masonry."

Read in the *Cynosure* or *Lodge Lamp*, which may be had for a trifle, the result of the truth in regard to the lodge on such men as George Washington, Gen. Grant, Wm. H. Seward and other great men whom the truth made free from the lodge. But above all read what the Lord has to say about the lodge, and be sure you have that charity which rejoices in the truth, even if it be unpopular. It may be your cross to "let your light shine," but be free. CYRUS SMITH.

OH, THE SUPERSTITIONS OF ROME!

LETTER FROM EUROPE.

ROME, May 27, 1896.

EDITOR CYNOSURE:—Another curious festival is the distribution of dowries in the church of St. Agostino. Some generous persons, who evidently believed that marriage was a success, established a dowry fund to encourage maidens to enter the holy bonds. Courageous and cheerful candidates are not lacking; indeed there are usually so many that the committee has difficulty in choosing. The only conditions are that the applicant be poor and a Roman. About fifty maidens this year publicly proclaimed their willingness to offer themselves on the altar of matrimony, and their philanthropy was rewarded by a gift of 150 lire ($30) apiece. Very pretty and unmercenary did they look in their white dresses and veils. Those costumes will probably soon be used again at the consummation of the sacrifice; for suitors wait on the footsteps of the dowried maidens. Indeed in more than one case the marriage is arranged beforehand with the condition that the dot be received.

Rome has not a monopoly of festivals. We saw one a few months ago on Lake Como, in honor of the infant St. John. A procession of small boys with garments of sheepskin (probably the nearest they could get to the traditional camel's hair) were leading lambs, the latter of course representing Christ. Very pretty would it be in theory, but the day was warm and the road dusty. The little St. Johns grew tired and wept noisily, and the lambs, with no sense of the proprieties, occasionally stopped short and refused to budge. It kept a priest busy running along the line stirring up the obstinate ones with a stick, or catching fugitives. I asked one of the peasants accompanying the procession what were the contents of a silver box that was carried in much pomp at the head. "That," he answered reverentially, "is one of the fingers of the infant St. John." F. S. C.

OPEN LETTER TO "THE STAR."

ORGAN OF THE BOYS' SECRET SOCIETY.

EDITOR OAK PARK (ILL.) STAR:—A sample copy of your paper at hand and the inducements held out to boys to join your secret society called "Coming Men of America." I am no friend to those secret societies. They are a curse to every nation, people and tongue. The whole works of secrecy is of the devil. Its laws are contrary to the laws of the land, and every member is a traitor to his country because you set at naught the civil laws of the land and are governed by the lodge laws.

Your work is a God-defying and Christ-denying work of the devil. Instead of trying to save souls out of hell, you are leading them down into hell. The Bible, the inspired word of God, you set at naught and teach men and boys to disobey its teachings. Everywhere throughout this inspired Word is lodgery spoken and prophesied against. It is the Anti-christ of the last days as seen by Daniel. "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws.....But the judgment shall sit and they shall take away his dominion to consume and to destroy it unto the end." This is the great power that was diverse from the other powers or kings. It is world-wide. In Revelations, thirteenth chapter, John saw in a vision the same power represented as a beast coming out of the sea, verse five, "And there was given unto him a mouth speaking great things and blasphemies, and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God to blaspheme his name and his tabernacle, and them that dwell in heaven; and it was given unto him to make war with the saints and to overcome them; and power was given over all kindred, tongues and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

Again, Paul, the apostle to the Gentiles, calls this power the son of perdition. 2 Thess. second chapter. "Let no man deceive you by any means, for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped." Masonry recognizes no power above itself. "So that he as God sitteth in the temple of God, shewing himself that he is God." Again, you see that this power is destroyed by the coming of the Lord. "And then shall that wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

That this king, son of perdition, beast and image, is lodgery is proved in Rev. 13: 16, 17, 18. "And he causeth all, both great and small, rich and poor, free and bond to receive a mark in his right hand"—grip—"or in their forehead"—signs; "and that no man might buy or sell save he that had the mark or the name of the beast or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast, for it is the number of a man; and his number is six hundred three score and six." This is the number that Freemasons give to King Solomon, whom they falsely claim as their leader and who is the king that is diverse from the rest. The mercantile trade is in the hands of the lodge, which is another proof.

Lodgery is also represented as a great whore that sitteth upon many waters, Rev. 17; or people, nations and tongues which the water represented, verse 15.

But the Lord will destroy this abominable thing. Rev. 14: 9, 10, 11. "If any man worship the beast and his image and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment ascendeth up forever and ever, and they have no rest day nor night who worship the beast and whosoever receiveth the mark of his name."

This is the word of the Lord to you, and as a faithful messenger of Jesus Christ who has called me to preach the Gospel, I warn you to desist from your present work of leading the young souls down to hell. God will require the blood of their souls at your hands. You cannot escape it, for the Word of God liveth and abideth forever.

Ministers who represent themselves as preachers of the Gospel and belong to the lodge are hypocrites and do not know the truth, for they have turned their back on the Lord Jesus Christ and have lost the spirit of truth. Oh, cease this abomination before the Lord cuts you down in your sins. The Lord says, "They have spoken words swearing falsely in making a covenant." Again, "I hate false oaths" or lodge oaths. You cannot expect any salvation only through Jesus Christ. He is our only hope of heaven, and you cannot serve him and the lodge, for he is not in the lodge. There is no secrecy about the Gospel of Jesus Christ, for God is light and in him is no darkness. In Jesus name by his servant,

E. L. MEADER.

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HOW THE APOSTLES DIED.

Only St. John Died a Natural Death, and He Suffered Torture.

St. Matthew is supposed to have suffered martyrdom or to have been slain with a sword in Arabia Felix. St. Mark was dragged through the streets of Alexandria in Egypt until he expired. St. Luke was hanged upon an olive tree in Greece. St. John was put into a caldron of boiling oil in Rome, but escaped death. He afterward died a natural death at Ephesus in Asia. St. James the great was beheaded at Jerusalem. St. James the less was thrown from a pinnacle or wing of the temple and then beaten to death with a fuller's club. St. Philip was hanged up against a pillar at Hieropolis, a city of Phrygia. St. Bartholomew was flayed alive by the command of a barbarous king. St. Andrew was bound to a cross, from which he preached to the people until he expired. St. Thomas was run through the body with a lance at Caronadel in the East Indies. St. Jude was shot to death with arrows. St. Simon Zealot was crucified in Persia. St. Matthias was first stoned and then beheaded. St. Barnabas was stoned to death by the Jews at Salania. St. Paul was beheaded at Rome by the tyrant Nero. St. Peter, or Simon Peter, according to the tradition of the early church, was crucified at Rome about the same time as St. Paul.

How to Prepare Macaroni the Italian Way.

This recipe is genuinely after the manner of the Italians: Take 2 or 3 onions, slice them and fry a golden brown; then prepare some ripe tomatoes, or, if out of season, use canned tomatoes, and pour them into the pan with the onions and season to suit. In the meantime have boiled a sufficient quantity of macaroni until tender, a layer of which put into a dish and grate over it some Parmesan cheese; then pour on a layer of tomatoes and onions, and so continue until the dish is filled, making the top layer of macaroni, and bake until the top is a rich brown.

How to Get Off a Moving Car.

It is always best to have a car stop before getting off, and especially so when one is no longer young and nimble. But when one must jump off a moving car, there is only one way to do it. Face in the direction the car is going, but lean back a little, not letting go the hand rail of the car till one foot has touched the ground. Then step forward in the same direction, two or three steps, according to the momentum the car has to you. To jump off backward or sideways nearly always results in a fall.

How to Make a Window Box.

Take rough boards an inch thick and nail them firmly together in the shape desired. Six inches high and wide is a good proportion. Nail molding on the corners and bottom and let the top piece project into the box one-fourth of an inch. Cover the outside spaces or panels with some pretty patterned oilcloth. Then mix three parts builders' cement and one of sand together with water and plaster the inside of the box upon the rough boards flush with the molding. This will dry hard without a crack if mixed properly and will be water tight for sometimes two seasons and can easily be renewed if necessary after the box is empty in the spring. For outside window boxes wooden boxes taken apart and not lined at all, about 6 inches in depth and width of the sill and just long enough to fit inside the outer casing are the best. Small cleats nailed to each end of the boxes which fit into open space of frame prevent all possibility as to their falling off. Bore 3½ inch auger holes in the bottom of each box for drainage.

How to Become Beautiful.

Eat fruit for breakfast, eat fruit for luncheon. Avoid pastry.
Shun muffins and crumpets.
And buttered toast.
Eat whole meal bread.
Refuse rice pudding.
Decline potatoes if they are served more than once a day.
Do not drink too much tea or coffee.
Walk four miles every day.
Take a bath every day. Wash the face every night in warm water. Sleep eight hours a night.

How to Make Ginger Cream.

Cut in small thin pieces 3 ounces of preserved ginger, put them in a bowl with 3 dessertspoonfuls of the sirup, the well beaten yolks of 4 eggs, and a pint of good sweet cream. Mix these ingredients well together, put in a copper bottomed saucepan or farina kettle, to prevent scorching, and allow to cook slowly for ten minutes or until the mixture thickens; then take immediately off the fire and beat with a wire spoon until nearly cold; add 2 teaspoonfuls of pulverized sugar; then add an ounce of gelatin previously soaked in enough warm water to dissolve it; strain the gelatin and add to the other ingredients; beat all together until thoroughly mixed; put in a mold and keep on ice until sent to the table, as it should be served very cold. If prepared carefully according to these directions a dainty and delicious dessert will be the result.

A frothy whipped cream piled about the mold adds to the effect, but is rather too rich to be eaten with the dessert.

Many a man, who has been sent to an early and even suicidal grave by the tortures of dyspepsia, would be alive and well to-day had he tested the virtues of Ayer's Sarsaparilla. This is no temporary appetizer, but a radical, scientific remedy. It makes life worth living.

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16. Selling Dead Horses.
19. Freemasonry a Christ-excluding Religion.
22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
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37. Why a Christian should not be a Freemason (German).
39. Should Freemasons be Admitted to Christian Fellowship?
45. Ought a Seceding Mason to Keep his Lodge Oath?

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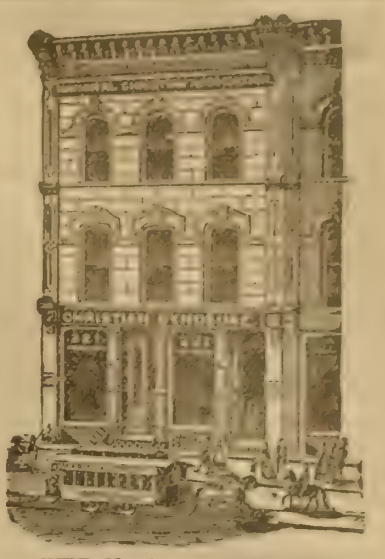

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The Christian Cynosure.

REV. M. A. GAULT, - - - EDITOR.
WM. I. PHILLIPS, - - - PUBLISHER.

CHICAGO, THURSDAY, JUNE 25, 1896.

CHECK ON LODGE RASCALITY.

An opinion of interest to secret societies was handed down by Judge Willard in the case of Elizabeth Crumpton against Pittsburgh Council No. 117, Junior Order United American Mechanics, to recover a benefit on the death of her husband. The principal point involved was whether assessments could be charged against a member as dues without specific notice having been given of the proposed assessment. Judge Willard decides this cannot be done. Another point involved was the right of the council to collect from its members an assessment for the support of the American Defense Association. Judge Willard says this is entirely foreign to the purposes of the organization and such assessments are void. The lower court is affirmed and Pittsburgh Council must pay the claim.

MAKES COWARDS OF WORKINGMEN.

At a recent meeting of the Central Labor Union in New York it was claimed that the organization was being betrayed by spies in the pay of the employees. "The reference to detectives in the meeting brought out a much applauded speech by Delegate McDermott, of the Plasterers' Union, who said:

"'Labor unions are to blame for a good deal of the trouble they have. They leave themselves open to the scalawags and traitors who betray them, because they organize in secret. If a labor union is a good thing let it be an open one. You can't look for public sympathy as long as you conduct unions in secrecy. The employers find out what you are doing anyway, and it makes cowards of workingmen. There never was a secret labor or political organization that was a success, and there never will be. Secret organizations are the opportunities for the demagogues and the mountebanks.'"

HE WAS ONE OF US.

On the centenary of the birth of Robert Stephenson, there was a very large demonstration at Newcastle, England. The town was paraded by a vast procession who carried banners in honor of the distinguished engineer. In the procession there was a band of peasants, who carried a little banner of very ordinary appearance, but bearing the words: "He was one of us."

They were inhabitants of the small village in which Robert Stephenson had been born, and had come to do him honor. They had a right to a prominent position in that day's proceedings, because he to whom so many thousands did honor was one of them. So at the last great day when glorified saints and angels will be assembled to do honor to Christ, believers from earth can wave their banners inscribed with, "He was one of us."

But how out of place would be such an inscription on the banners of those members of Christless lodges on earth who were so ashamed of the name of Jesus that they refused to use it in their prayers and lodge ceremonies, and left it out of the Holy Scriptures quoted in their ritual. Surely those who were thus ashamed of Christ on earth, of them will he be ashamed when he comes with the holy angels in judgment.

MEASURES BORN OF SELFISHNESS.

It has been affirmed that Moses by God's direction organized the united states of Israel on the principle of free trade, and that the rule Christ laid down, viz, "All things whatsoever ye would that men should do unto you, do ye even so unto them"—that this rule is irreconcilable with high protective tariff, or even with any kind of tariff.

But recently a writer finds in the last chapter of Matthew a principle which he claims forever settles this vexed political issue. He says:

"In the Great Commission the disciples are commanded to go into all the world and preach the Gospel to every creature. The scheme of benevolence instituted by Jesus is intended to be world-wide. There is nothing narrow and circumscribed in his love. He did not love the Jews only, but he loved all mankind. He desired, not only in theory but in fact, the universal Fatherhood of God and the universal brotherhood of man. He never went into ecstacies over his native Judean hills and valleys; but all parts of the globe are alike the objects of his solicitude.

"He loves humanity for the sake of our common humanity. Whether a man be an American, or an Englishman, or a Scotchman, or an Irishman, or a German, or a Frenchman, or a Norwegian, or a Dane, or a Turk, or an Armenian, or a Japanese, or a Chinaman, or an Indian, or an African, Jesus loves him and died for his redemption. And by his death he desired to destroy all caste, and break down all middle walls of partition.

"Now as long as commercial barriers exist between nations, social barriers must necessarily exist, and as long as social barriers exist there will of necessity be religious barriers, and the evangelization of the world must be a very difficult and tedious work.

"Absolute free trade is necessary to the removal of all commercial barriers. Let this prevail among the nations, and away will go social and religious obstructions to the Gospel, and Christ will soon become enthroned in the heart of the nations. Upon high Christian ground I am in favor of absolute free trade. I care nothing for the political phases of the question, although all political economists worthy of note are free traders. I go much farther than do the Democrats. I am not in favor of a protective tariff 'for revenue only.' I believe all protective measures are born of selfishness, hence opposed to the spirit of Christian religion. We have no right to discriminate in favor of our own nation and against other nations because we may be separated by mountain ranges or old ocean's depths. We are one common family, and should be united by common interests."

MASONIC CORNER-STONE LAYING.

Twelve thousand people gathered on May 27th at Charleston, Ill., to witness the ceremony of laying the corner-stone of the Eastern Illinois State Normal School building. The occasion was celebrated with the greatest display of pomp of any event that ever occurred in that section of the State. The Governor and twenty members of his staff were present, and took part in the parade. The procession was formed at 2 o'clock, and reached from the public square to the Normal grounds, a mile distant. The grounds were gorgeously decorated, having a triumphal archway, at the entrance on either pillar of which sat a living goddess, in the shape of a beautiful young lady.

The corner-stone was of dark granite, from Michigan, weighing 1,000 pounds. It was fitted on a triangular portion of the northeast corner of the building. On one of it faces was the inscription: "Laid by the Masonic fraternity May 27, A. D. 1896. Owen Scott, grand master." Below this were the names of the supervising architect and the contractors. On the other side was the Govenor's name and the names of the six trustees.

But that which was most conspicuous about this whole affair was the imposing parade of secret orders, the Freemasons taking the lead. It was worthy of notice that the corner-stone was laid not by the highest State official who was present but by the Grand Master of the Masonic lodge, Owen Scott.

Also note that the first inscription on this corner-stone designed to be read by future generations, was the fact that it was laid by the Masonic fraternity, with the name of their Grand Master. We have said again and again that the money which erected these public buildings was given by the citizens of Illinois, and should not be used in whole or in part to advertise and glorify Freemasonry. If Masons are allowed to advertise themselves at the expense of the State why should not the Methodists or Presbyterians?

But Masons constitute a sect which perpetually forbids membership to women, the poor, the maimed and other unfortunates. Then there are thousands of Free Methodists, Wesleyan Methodists, Friends, Lutherans, Covenanters and United Presbyterians in Illinois who cannot conscientiously unite with these Masons, and yet they must all be taxed to bear the expense of this advertisement of Freemasonry—an institution which they believe to be dangerous to the State.

How long will the people of Illinois submit to such high-handed usurpation? There are many parts of our country where the people do not submit, but rise in their manhood and demand that such Masonic ceremonies cease, that their inscriptions be chiseled from corner-stones.

COLOR LINE.

The Supreme Court of the United States declares the law constitutional which, in some States, requires separate coaches for white and colored persons. Justice Harlan dissented. Justice Harlan, in his dissenting opinion, said it would be just as reasonable to require separate coaches for Americans and foreigners; for men of the Latin race and those of Teutonic, or for men of differing views on political or religious questions, or to require that one side of the street should be set aside for whites and the other for blacks. He contended that the law was repugnant to the thirteenth amendment.

Most of the railroads furnish only a portion of a car for colored passengers, and that often with the top open to the sky, and the other part of the car often occupied with smoking, drinking and profane men, which fact of itself ought to condemn the law. The color line in the North is drawn by secret societies only, and is one of the definitions of "lodge charity" seen and read of all men.

Colored preachers accompanied by their wives recently left their homes in Kansas, Ohio, Indiana, Illinois and other Western States to attend the African Methodist Zion Conference. They purchased through tickets on Pullman sleeepers. When they had reached Meridian, Miss., it was necessary to change cars, and when they boarded the Mobile and Ohio train and crowded into the Pullman sleeper, there was a strong protest from white gentlemen who were not disposed to ride in the same coaches with them. The Negroes claimed to have bought their through tickets in States where there is no discrimination against them, and said that they were fully protected by the interstate commerce law and threatened to institute suit against the railroad company if they were ejected from the car.

The conductor could not do anything to help his white passengers, and they vacated the sleeper and let the colored ministers and their wives have it all to themselves. This is the first instance of the kind that has occurred in the South.

OUR RECENT ANNUAL MEETING.

One of the best reports of the late Annual Meeting we print from the columns of the *Free Methodist*, and is from the pen of the efficient office editor of that paper, Mrs. M. C. Baker:

"If one may form any idea of an organization by seeing the people who compose its membership, the N. C. A. certainly was able to make a favorable impression at its Annual Meeting. Rev. Samuel H. Swarts (M. E) was elected president for the ensuing year, and Rev. Dr. Campbell, vice president. Rev. W. I Phillips was re-elected general secretary and treasurer, and the writer was re-elected recording secretary. The Board of Directors of last year was re-elected.

"An interesting feature of the meeting was the reports from field agents or lecturers, and letters from absent members. Perhaps the most noteworthy of the reports was that made by Rev. P. B. Williams of the State of Oregon, a minister of the United Brethren in Christ. His report was rendered with great humility. Your correspondent ventured to request a summary of the said report for the *Free Methodist*, and received the following: 'Anti-secrecy addresses, 147; other addresses, 248; total addresses, 395; have held seven camp-meetings, had about one hundred conversions; quite a goodly number have been led to embrace entire sanctification; ninty-eight have been known to leave the lodges during the past year and a half, and many have been kept out of the lodges. At one point, after I had addressed a large crowd in the city hall, and returned three months later, the ticket agent said to me, "Mr. Williams, we have five lodges less than when you were here three months ago." I

am glad to be able to say, I have always found friends among the Free Methodists.'

"Lectures were delivered on Wednesday or Thursday evenings in nine different churches of Chicago; also one at Wheaton, Illinois, by ministers or lecturers who came to the Annual Meeting. These were in some cases largely attended by appreciative audiences. This was a new departure, and a very opportune method of getting truth before the public.

"Another feature worthy of notice was the idea several times brought out and so often sanctioned that the object of our efforts must be to magnify Christ; that if a system of false religion was exposed and its foundation undermined, worship of the only God and our Saviour Jesus Christ must be presented to fill the void. A number of short addresses were made, and much of the Holy Spirit's presence was felt. A brother spoke of the sessions having been a feast of the soul, and requested that previous to adjournment there be a season of prayer to thank God for his manifested presence.

"Taken altogether, I have not attended an Annual Meeting which promised such results in work planned for the year following as this, held May 14. Revs. T. B Arnold, A. W. Parry and C. H. Rawson, of the F. M. church, were present, Bro. Arnold being one of the Board of Directors. The Association pays no large salaries. Its officials work for the spread of the truth, assuredly believing that 'Truth is mighty' and must certainly prevail."

PERSONAL MENTION.

—Bro. Woodruff Post of Olean, N. Y., writes: "I am still battling for the right. Is there not a general demoralization of the churches by secrecy and worldliness?"

—Dr. W. G. Moorehead, whose picture adorns our first page this week, preached in the Chicago Avenue church last Sabbath. He is regarded as the most eloquent preacher in his denomination.

—Rev. J. C. K. Faris of Beaver Falls, Pa., visited our office and added his name to the *Cynosure* list, last week, on his way to Glenwood, Minn., where he is appointed to preach during the summer.

—Rev. Geo. M. Robb passed through Chicago with his family last week on his way to preach during the summer at St. Johns, New Brunswick. He is an interested *Cynosure* reader and made our office a friendly call.

—Editor M. A. Gault preached last Sabbath at Ray, Ind., and at California, Mich., just across the State line. There are many Reformed and United Presbyterian and United Brethren people in that vicinity who feel a deep interest in N. C. A. work.

—Bro. Henry E. Hunter, of Hinsdale, N. H., has written us many words of cheer. He is an experienced editor, and compliments the *Cynosure* force by saying, "The paper was always good, still it never began to be so bright, forceful and effective as for the past year."

—The third paper by James Bryce, M. P., giving his "Impressions of South Africa," will appear in the July *Century*. In this article Mr. Bryce takes up the struggle of the Uitlanders in the Transvaal to obtain the rights of suffrage, and the continued opposition of the Boers.

—Rev. J. S. T. Milligan, the former president of the Pennsylvania Anti-secret Association, sailed June 6, on the City of Rome, for Glasgow, Scotland, to attend the Pan Presbyterian Council. He writes that he would have the company of Rev. C. D. Trumbull and Rev. T. P. Robb, of Iowa.

—Bro. Joel H. Austin, of Goshen, Ind., writes: "By no means have I backslidden from my opposition to all forms of secret societies. As a Christian I must stand against all such unfruitful works of darkness. My eyes have been failing me of late, though I am now writing without glasses. I am in my sixty-ninth year, and I feel that the time of my departure is not far off. But glory be to God, sick or well, in prosperity or adversity, I am happy all the time."

—The *Conservator* of Dayton, Ohio, says: "President C. A. Blanchard, of Wheaton College, preached the baccalaureate sermon at Knox College, June 7th. When a youth, comparatively, Mr. Blanchard's father became president of Knox College and greatly built it up. It is few times that so able and live a father leaves so worthy a son to walk in his footsteps. Both have proved champions of reform. Few equal the younger Blanchard in ability and oratory."

—Bro. Fred Vrigsted of Los Angeles, Cal., writes: "No wonder there is little Holy Ghost power in the churches. My mother always warned me against joining the Masons. My uncle was a Mason, and while I was young it was my ambition to be a Freemason, but my mother used to tell me she would rather have me go to sea—and she had a great dread of the sea. I am living in a town of many churches but few earnest Christians. We need a stronger feeling of Christian brotherhood and a recognition of Christ as our Master."

—Rev. Wm. Fenton writes from Grand Meadow, Minn., under date of June 17: "The conference of the United Norwegian church, held in St. Paul, adjourned on Thursday last. It passed a resolution of admonition and warning against secret societies. I left St. Paul yesterday morning and spoke in the Norwegian Lutheran church of which Rev. S. O. Rondestvedt is the pastor, and am to speak again this evening. To-morrow I go to Rushford to speak on Thursday and Friday evenings in the Norwegian Lutheran church of which Rev. A. Wright is the pastor."

—Another corporate member of our Association has finished his life work. Calvin W. Pritchard was widely known and closely connected with the life and history of the Friends during the last twenty-five years. He was their first superintendent of evangelistic and pastoral work in the United States. For ten years he was editor of the *Christian Worker*, and exerted a wide influence east and west. During a portion of this time he was a member of the Board of Directors of the National Christian Association, and gladly gave his time and counsel for the overthrow of secret societies.

—The colleges throughout the country have generally held their commencement exercises during this month. Many baccalaureate sermons of a high order of scholarship have been delivered. In most of them the fundamental teachings of Jesus Christ and adherence to them in order to a successful life were set forth. The sermon by Rev. Dr. Fox, of Chicago, on last Sabbath before the Wheaton College graduates and congregation was learned and eloquent. If the graduates of Wheaton College fail of success in their life work they cannot attribute their failure to any lack of wise Christian counsel in the baccalaureate address.

—What part shall churches take in the matter of reform? Shall it be as individuals that men enter upon all sorts of crusades against evil, or shall they as an organization go into the strife? Shall the power of the individual church as a united body be felt in the caucus and convention of all sorts, or shall it be the individual power of Christian men united to Christ and devoted to the objects for which he came into the world? How shall a church as an organization let its light shine upon the world? Shall it testify as a church against the saloon, gambling, lodgery and other prevalent evils, or leave it to individual members? What do our readers say?

TALKS TO YOUNG PEOPLE.

BY PROF. D. A. STRAW.

PERVERSE PRAIRIE.

Perverse prairie is the name of a large tract of country that looks quite level until one gets into it, and then you are disappointed. It appears like a flat and uninteresting prairie to one who likes mountain scenery with cliffs and cascades and crimson peaks of sunset land. A traveler gets thirsty in it and finds it a waterless wilderness. He sees a pump with a cup hanging invitingly on a nail at its top, but when he holds the cup in eagerness beneath the spout the handle yields to his lightest pressure and he finds that the well has just gone dry. The patch of slough grass in yonder swampy-looking meadow misleads him to suppose that in it he will find a spring, whose bubbling coolness will relieve his one great need. He goes to rest a little beneath the shade of a neighboring tree, only to find the foliage so thin that the sun beats through with undiminished heat, while the adjacent bank cuts off the friendly breeze.

Even hunger and thirst will pass away for a time when the prospect of their assuaging is utterly removed, and now the traveler's chief desire is to find a retreat for the night, a hospitable home. Starting on his way he finds his feet sink into the yielding sand, and the slightly sloping ascent slides him back so that his progress is almost overcome. And now near by in the sandy loam a friendly melon patch attracts his eye, invites his taste and whets his thirst anew. Numerous, large, luxuriant and green, they promise, only to disappoint him. Through the soft, backsliding soil he resumes his toilsome trudge.

Soon this traveler saw a team coming down the road and he hastened and struggled to reach it by the time it came along. He succeeded in getting within hailing distance and persuaded the driver to wait for him while he plunged along the remaining way in his eagerness to be helped on his unsatisfactory journey. Crawling through the roadside fence he tore his coat, but he forgot that and all other vexations in anticipation. "Could he ride?" "Yes;" and he climbed up over the wheel, not noticing the wagon grease that the heat had melted and run out of the hub, till he had wiped a patch on the knee of his pantaloons.

And now he felt better and engaged in animated conversation, for he did want to appear agreeable enough to be kept over night when his new found friend should reach his home, and all the more so, as just around the corner in a grove of tall trees he saw a large, attractive house to which the driver turned in. His ride had been short and now his eager request was denied, calling to his mind what many travelers have learned, that the largest houses hold the fewest people. Now his thirst returned more fierce than ever. It grew into torment as he learned that the well was dry, the cistern water was bad, the stock drank from a pond hole in the back pasture field, the family drank milk during the dry spell, the morning's milk was soured, the cows would be brought from the pasture as soon as possible, and there was a next neighbor's home three-quarters of a mile further on.

He thought of the old sayings, "It's a long road that has no turning," and "All things come to him who waits," and concluded he had better take the road. It was slow walking, but a cloud now relieved the heat, and soon he saw that a shower was coming. It came with a dash, and the preceding wind blew the dust in his eyes and his sweaty face. There was no shelter, but the drops felt cooling and he held both hands to catch what he could, for he soon saw that the thirsty sand absorbed the water as fast as it fell. It seemed but a thimbleful that he could catch when he wanted a pint, and the shower was past.

The neighbor's house grew smaller as he approached it, and its rickety appearance and untidy welcome almost made him recall his request when he had made it. "To a hungry soul every bitter thing is sweet." The grimy dipper full of water that the rag-a-muffin boy placed in his hand had a savor of duck pond, though it was water that he wanted and this water was wet. It quenched his thirst only to renew it, so he soon wanted more, and yet more again.

The supper was a feast of fat things—a fat family eating a flimsy meal. The bed was a pulverized old straw tick on a creaky slat spring with broken ribs. His was an upper chamber where the showery night dripped through on his slumberless couch. His bed-fellow was not human and gave him a crawly numerous feeling. The night was long and perplexing, broken by barking dogs and singing mosquitoes. He was in the land of contraries where everything one wanted was not to be had, where everybody preferred to do the other thing, where the biggest melons had a pumpkin taste. When one planted corn in this prairie it produced smut. Potatoes grew only to be eaten by bugs, bored by worms or flecked with rot.

Many talented and beautiful young people are turning their lives into perverse prairie. It is of all lands the worst to dwell in. "Perverse lips put far from thee." "A perverse tongue falleth into mischief." "A perverse heart shall be despised."—*Solomon's Proverbs.*

Wheaton College, Ill.

LABOR IN GERMANY.

THE TRADES UNION AND SOCIALISTIC MOVEMENTS AND LEADERS.

Von Elm as Representative of the Conservatives and Liebnecht of the Radicals. Some Differences, but Generally Co-operation and Undoubted Progress.

[Special Correspondence.]

BERLIN, May 25.—While attending the trades union congress in Berlin I had the pleasure of an interview with Herr Liebnecht, the greatest living socialist leader. Although now quite old and seemingly in delicate health, he retains the energy and activity of youth. Very cordial and unaffected in manner is this leader. He expresses himself frankly and fully on the economic issues of the day.

"You are lucky to find me free," he remarked. "I expected to be in prison at this time. As the reichstag is in session and I am a member, my sentence is deferred."

I expressed my surprise that the government should imprison a member of its reichstag, and a feeble old man at that. Liebnecht merely smiled and said: "We live under a despotic government. What else can we expect?" He spoke without bitterness and seems to have preserved a most philosophical attitude in spite of repeated imprisonments. I learned later that his recent sentence was for a most innocent general remark in the course of a public speech. The judges thought the remark might make people think he intended to insult the government.

Liebnecht spoke pleasantly of his visit to the United States several years ago and says he may go again. After some discussion of trades unions, which I quote later, he gave me a card of admission to the reichstag. Except for the "royal box" and the ministers' seats, it did not look unlike an American legislative hall. An interminable discussion on an oleomargarine bill served to make the likeness more apparent. There was no topic of general interest that day, and I had no opportunity to hear the Socialist members speak in their capacity as legislators.

As I mentioned in the opening paragraph of this letter, I went to Berlin to attend the national German trade union congress, held the first week in May. Although I made a long and wearisome journey from Austria to attend this congress, I felt well repaid for the effort. The congress was the most important in the history of German trade unionism, and there was a notable gathering of leading men.

In the United States we hear little of the purely trade union movement in Germany. As a matter of fact, all important trades have a national trade organization very similar to our own, and the Berlin congress corresponded to our annual A. F. of L. meeting. The movement is rapidly extending and embracing all trades. The unions are just emerging from a severe trial. On one hand the government has tried to suppress them. On the other, the wage-workers themselves were so absorbed in political agitation that they rather underestimated the advantages of purely trade organization. Experience is teaching them the value of trade unions. The movement is now on a substantial basis and growing rapidly.

I do not mean to imply that the socialist political movement is any less enthusiastic than before. On the contrary, it is gaining ground every day. I want, however, to point out that the wageworkers of Germany are broadening their field of effort. They are pushing both trade organization and political work.

Adolph von Elm, one of the best known and most active trade union leaders, is a good type. He is a socialist and a member of the reichstag; also a cigar packer by trade and a member of the trade union national federation executive board.

Von Elm worked at his trade several years in the United States and was a member of the International Cigar Makers' union. He says:

"I came to the United States a socialist. I returned to Germany no less a socialist, but a trade unionist as well. Adolph Strasser was my teacher in trade unionism, and I had plenty of object lessons, proving its value in my trade. On coming back to Germany I began to organize trade unions in my own craft and urged it in other trades."

So it appears from Mr. von Elm's statement that Adolph Strasser is a sort of godfather to the German trade union movement.

Von Elm and his friends met with considerable opposition and ridicule at first. They persevered in spite of discouraging incidents and the Berlin congress attests the value of their labors.

Liebnecht, Bebel and other socialist leaders sympathize with the trade union movement, and urge its extension in their public speeches. Liebnecht said to me:

"Certainly trade unions are necessary. I believe in them and always urge their organization."

Although this is the position of the socialist leaders, I cannot affirm that all their party sympathize with the trade union movement. Many believe that political action alone will bring the new order. They think the trade union too slow, and its field too limited. They are unable to see any relation between the political and economic movement.

Others are both socialists and trade unionists. They value the discipline and prestige of the trade union as a basis for socialist teaching and political agitation. This class help to organize trade unions.

Those who espouse only the political side of the movement have certainly this excuse, that there must be sweeping political reforms before labor can organize freely or have a proper opportunity to make itself heard.

The labor leader in Germany must indeed be a courageous and self sacrificing man. Government censors attend all meetings. People are imprisoned for daring to assert the rights of labor, or to criticise the existing government. Labor is repressed and terrorized on every side.

Industrial conditions are so bad that strikes are continually occurring. The hours of labor are so long and wages so low that the American can hardly understand how the workers manage to exist and find courage to fight for better conditions.

On the whole, though, there is much progress to be marked in recent years. The trade unions are outgrowing much of the prejudice of former years. They do secure material advantages for the workers and they are foremost in all progressive movements. The courage and energy of the trade unions of Germany in struggling for their rights bespeak them a successful future.

EVA MCDONALD VALESH.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning June 28. Comment by Rev. S. H. Doyle.

TOPIC.—True manliness and womanliness.—Ps. xxxvii, 1-11.

Two ideas, intimately associated, present themselves to us in the words of David. We are exhorted not to worry because evildoers prosper on the one hand, and on the other we are exhorted to trust in God and to be true to God ourselves.

The temporary prosperity of the wicked and godless may lead us to mistrust God, and may also tempt us to follow their example. Trueness to manliness and womanliness may not seem to pay, and we may be tempted to forsake it. But to strengthen us against this temptation David exhorts us to trust the Lord and to wait and see the end of the matter, for he declares that the wicked shall be cut off and those who have been true to God and true to man will inherit the earth.

In connection with the things which the psalmist exhorts us not to do, he tells us what we are to do, and in the doing of these things we may reach true manliness and womanliness. The first thing is to trust the Lord. "Trust thou in Jehovah." All true manliness and womanliness must be founded upon trust in God, which necessarily involves belief in God and recognition of Him. A true standard of manhood and womanhood cannot be attained without taking God into consideration, for it consists in fulfilling all the obligations that devolve upon us, and to fear God and keep His commandments the wise man declares to be the whole duty or the sum and essence of the duty of man. To believe in man, in the home and in the state, and to be loyal to men, home and country are not all that is involved in manliness, though many would have it so. We must believe in God and be loyal to Him, and the man who is loyal to God will be loyal to humanity, home and country. But we are not only to trust in Jehovah, but also to do good. Godliness and goodliness go hand in hand, and it takes them both to make manliness and womanliness. The inward belief and trust in God must manifest itself in outward acts of righteousness, justice, kindness, mercy, goodness, charity and benevolence. He who has these charateristics will not only reach the desirable standard of manhood and womanhood, but will also have the approval and blessing of God.

"Delight thyself also in Jehovah, and He shall give thee the petitions of thy heart. Cast thy way on Jehovah, and trust in Him and He will bring it to pass."

Bible Readings.—Gen. xviii, 19; Ex. xx, 1-17; Deut. vi, 1, 2; Prov. xii, 2; Eccl. xii, 13, 14; Isa. i, 16, 17; Mic. vi, 8; Math. xxii, 36-39; Luke xxiv, 1-10; Acts ix, 36; II Cor. iv, 16; I Tim. ii, 5, 6; II Tim. i, 3-5; Jas. i, 22-27; I Pet. i, 5-9; I John iii, 22-24.

A Self Denial Box.

The English national Christian Endeavor organ suggests that a self denial box be placed in some prominent position at each meeting of the society, says The Golden Rule. The purpose of the box should be plainly stated upon it, and it should be marked "Self Denial" in large letters. In the box should be placed whatever members can save from week to week by genuine self denial, and the contents should of course be given to home and foreign missions. It would be well, by the way, to place this box in some inconspicuous position, so that givers can drop in their contributions without letting their left hand know what their right hand is doing.

Facing the Evils Together.

God is moving over the face of the earth. Errors are vanishing before His presence. His spirit of understanding and power is making less of bigotry and ignorance everywhere. I trust that as we begin a new century greater charity may prevail, and the churches uniting to face the evils of the world may come to realize the might of a common action, that, so working, sin may cease from the face of the earth and the world be filled with righteousness in His name. —Christian Leader.

The Conviction of Immortality.

To feel a conviction of immortality we must live for it. Let any one firmly believe that the soul is permanent, and live from that belief, and soon existence will seem permanent too. The world becomes the veil of a brighter glory that lies behind it. The condemnation of unbelief is lifted off, since the mind, conscious of its own rooted being, does not wait for immortality, "but is passed from death unto life."—Thomas Starr King.

Prayer.

Prayer is in the highest conception of it, a state rather than an act. A full fruition of its benefits depends on a continuity of its influences. Reduce it to two isolated experiments daily, and separate them by long black hours in which the soul has no glimpse of God for its refreshments, and how can prayer be other than a toil, and often a drudgery?—Phelps.

Use a wire frame for boiling potatoes and see how much of vexation it saves and how satisfactory the result.

WOMAN'S WORLD.

MRS. M. S. WARREN SERVES ON A JURY IN COLORADO.

Women and Literary Careers—A Word For Saleswomen—Working Women of London—Accomplished Lady Tennyson' The Story of Mme. Ruppert.

Colorado has experienced the novelty of having a woman serve on a jury, and a jury which stayed out all night at that. Mrs. M. S. Warren, who has a large millinery establishment in Denver, and who never uses her full given name, was accidentally drawn on a venire, her registration as a voter giving no clue to her personality. When she confronted the judge he was astonished and immediately dismissed her. It was at this point that the second surprise came. As a legal voter and a real citizen Mrs. Warren refused to be so easily sent home. She insisted upon service with the other peers of the man who was a defendant in a civil suit. Gaining a little time the court delayed decision until next day when a learned opinion was handed down. The opinion was to the effect that jury duty was not imposed upon the gentler sex when the ballot was bestowed.

It happened at last that M. S. Warren was duly accepted and sworn. The case did not amount to much, but while it was being heard all the lawyers took a keen interest in it. At 5 o'clock p. m. the case went to the jury. It was supposed that a verdict would be reached before dinner time, but an hour later there was a request for something to eat. Then it dawned upon the court attaches that the jury might be out all night.

After dinner, when the evening shadows fell, it became the bailiff's duty to lock up his charges. Mrs. Warren, who had been gallantly chosen by her 11 associates as forewoman, was given a little room off that occupied by the others. It is related that so lightly did her duty to the public weigh upon her spirits that she was soon heard snoring with such a lustiness that it was difficult for the 11 to hear one another talk about the warm weather and the latest slump in mining stocks.

Early the next morning the jury raised a chorus that demanded breakfast in a first class restaurant. The bailiff marched the 12 out upon the streets, and aside from some slight timidity about insisting on the honor of walking with the forewoman, the men acted as if it was nothing unusual in the jury line for equal suffrage possibilities to be come real, hard facts. It was after breakfast that there was a moment of embarrassment, for the 12 had to stand in a row on the sidewalk while the meal was being paid for and the crowd was mistaken for a lot of personally conducted tourists in the act of having their pictures taken.

When the judge looked at the jury box a little later, his voice betrayed some trepidation as he asked, "Is the jury ready to report?"

"We are," declared Forewoman Warren in a tone that didn't hint at any indecision.

"Have you agreed upon a verdict?" the court inquired.

"We have been unable to agree," said the forewoman.

"Have you differed on a question of law or a question of fact?" asked Judge Palmer.

There was a moment of hesitation while Mrs. Warren consulted one of her companions.

"They all understand the law pretty well," answered the forewoman, glancing down the line beside her.

The lawyers who were gathered as spectators laughed and then the woman juror added: "We are all mixed up over the evidence. We would not agree in a month."

"The jury is discharged from further consideration of this case," announced the judge, wiping his forehead and crossing his legs. It was evident that a great weight was lifted off the judicial mind.

Mrs. Warren shook hands with one

or two of her associates and then, drawing on a pair of suede gloves, she left the courtroom.

"Why, it was not a bit hard," she declared as she stood in the hallway. "The men were just perfectly lovely to me. Did they disagree on purpose? What a horrid suggestion! Of course not. Did they stay out all night just to make me wish I had never tried to be a juror? That is absurd. I had a very pleasant experience, taking it altogether."—Chicago Tribune.

Women and Literary Careers.

Mr. Maugasarian impressed upon the Ethical Culture society, in an address at Carnegie hall, that "the literary woman" had a beneficial influence upon literature, but in the reflex action the effect of literature on woman was more doubtful.

"Woman," he said, "brings to literature elements that not only chasten it, but preserve it. Sentiment in its nobler sense is woman's contribution to literature. Sentiment is the base of everything noble and lasting; without sentiment the great virtues would be as cold and sparkless as the ashes in the fireplace that have been abandoned. Thought is masculine; sentiment is feminine. Man makes thought and woman gives warmth to it.

"On the other hand," he said, "a literary career implies publicity, and that is detrimental, in that it tends to destroy the finest part of a woman's character. A literary career means one of excitement, which tells on the nerves of woman more than on those of man. It also spoils a woman for the practical walks of life, as in books characters can be molded to the author's liking, but in life they are not under such control.

"The author, to a certain extent, belongs to the world, and for this reason so many literary women find themselves unhappily married. Anything that introduces the world between husband and wife is an infidelity of love and is certain to cause unhappiness. The tendency in this, then, is the same as that in coeducation and the working of men and women side by side in shops and factories. The situation should be closely guarded lest there be a death of sentiment and romance, with all the beauty they bring into the world. Woman should be in no occupation which defeminizes her. Let her remember that the masculine is not better than the feminine, and that noise is not better than quietness, and that the world will find its regeneration in the sister and the mother."—New York Herald.

Its Nose.

A teacher was hearing a class in the infant Sunday school room and was having her scholars finish each sentence to show that they understood her. "The idol had eyes," she said, "but it couldn't"— "See," cried the children. "It had ears, but it couldn't"— "Hear," was the answer. "It had lips," went on the teacher, "but it couldn't"— "Speak," once more replied the class. "It had a nose, but it couldn't"— "Wipe it," shouted the children. And the lesson had to stop a moment for the teacher to recover her composure.—New York Times.

What to Call It.

Every girl old enough to read a newspaper takes an interest in weddings, especially in the cake. It may interest you to know that the soft icing which comes directly next to the fruit cake is called bliss.

For Her Sick Doggie.

Almost everybody knows that catnip is often given to cats that are indisposed. A 5-year-old little girl, in making up a story about the picture of a sick dog in a book at which she was looking the other day, suited the remedy to the patient by saying that he ought to have some "dognip!"—Exchange.

"These young fellows with the Christian Endeavor badges seem to be a superior lot. I always thought they were a milk and water crowd. Nothing milk and watery in their looks anyway," commented an observer at an Australian Christian Endeavor convention.

Who Taught Them?

Who taught the bees when first they take
Their flight through flow'ry fields in spring
To mark their hives and straight to make
Their sure return, sweet stores to bring?

Who taught the ant to bite the grains
Of wheat which for her winter's store
She buries with unwearied pains,
So careful that they grow no more?

Who taught the beavers to contrive
Their huts on banks, so wisely planned
That in the winter they can dive
And shun their foes from thence by land?

Who taught the spider's curious art,
Stretching from twig to twig her line,
Strengthening her web in every part,
Sure and exact in her design?

Who taught the swallows when they take
Their flight before chill winter comes?
The wren her curious nest to make?
The wandering rooks to find their homes?

The God whose work all nature is,
Whose wisdom guides her vast design.
Man sees but part, but what he sees
Tells him this wisdom is divine.

—Selected.

SUGAR FROM THE GLASS.

A Father's Thoughtlessness Makes His Son a Drunkard and Criminal.

A story is told of a father who was in the habit of taking every night a glass of whisky and water. Sometimes he took a piece of sugar out of the liquor and gave it to his little son, with the words, "Here, Jack, have a bit of sugar, boy." The boy took it willingly, and, though at first the taste of the whisky was unpleasant, he soon overcame this and began to like its flavor, till at last the father was persuaded by the boy to give him a sip out of the glass. One evening a sister of the boy was standing by when the father offered her a piece of sugar from his glass. Fortunately at this moment the mother entered and said: "No; stop. Whatever you give to the boy, I cannot allow you to give it to the girl. She shall not learn the taste of intoxicating drinks."

Many years had passed away, and the father had grown old and bent, when he was called upon to perform a most unpleasant duty.

He had to visit his son in prison. How changed was the once bright, happy boy. His face haggard, his eyes sunken, dressed in the meager dress of the convict, he was led out to see his father. He did not welcome him, but looked at him angrily. "Ah," he said, "you see me in my shame and punishment. You think me a bad son, but remember it was your fault that I am thus placed. The sips out of your glass led me to love drink, and that love has been the cause of my crime. I am here because I was taught by you to become a drunkard." The father felt the truth of what the son said. It was an arrow that pierced his heart. He hung his head in sorrow. He had no reply. Surely we should take warning and shun the beginning of evil. —Onward.

WHERE THE EVIL LIES.

The Most Harmful Component of Wine, Beer and Rum Is Alcohol.

The danger which I apprehend and the fallacy noted on all sides today is that the public, always ready to follow any ill considered advice, anxious to be led by quacks and advised in harmony with their appetites and weaknesses, are now being persuaded that there are no deleterious effects from the use of wines, whiskies, beer, etc., provided these articles are "pure," and that they smoke tobacco with impunity provided they do not smoke cigarettes.

Perhaps this is a convenient place to state my premise and proceed to discuss it more in detail. As to alcohol: If the use of intoxicating drinks is, on the whole, an evil to be combated, the medical profession, as well as all temperance reformers, should never cease to make it plain that the evil lies in the alcohol in the liquors and not in the adulterations; that the unfortunate votary should not be allowed to deceive himself with the idea that if he drinks some particular brand or abstain from another he can derive benefit or at least escape injury. If he is injured at all, he is injured by the alcohol; if he is benefited at all, he is benefited by the alcohol.

I trust that the society does not conclude that I am asserting that there are never harmful substances in our alcoholic liquors. I simply take the ground that, as compared with the alcohol, their injurious effect is absolutely insignificant, and this is true of the salicylic acid infrequently found in beer. —Albert R. Ledoux.

The Poor Man's Clubhouse.

That liquid whose diversified forms have occasionally been grouped under the generic name of "rum" is showing an activity just now in the promotion of complex and startling crimes that must be extremely annoying to those who have saloon interests truly at heart. Half a dozen multiple murders, in most instances rounded out by suicide, have taken place in this neighborhood during the past two week, every one of them directly traceable to a too assiduous frequenting of what Dr. Rainsford calls "the poor man's clubhouse."—New York Times.

Causes of Insanity.

According to a high authority in mental diseases, two potent causes of insanity are hereditary transmission and alcoholic intemperance. No less than one-half of all occurring cases of insanity are due to inherited taint; one-fourth of all occurring cases of insanity are due to drink. It appears from the latest returns of pauperism that the number of insane paupers has greatly increased. Thus, in 1858, the number of insane paupers in England and Wales was under 21,000, but in 1895 the number had risen to nearly 83,000.—Exchange.

A Standing Disgrace.

The bishop of London recently, in introducing the temperance delegation to the prime minister, pointed out that, whereas it takes 1,000 people to support a baker's shop, and 700 or 800 to maintain a butcher, both dealing in the necessaries of life, there is in many parts of Great Britain a public house to every 100 or 120 inhabitants. This is a standing disgrace to the country.

The international women's conference will meet in Berlin on Sept. 16 and 17.

SABBATH SCHOOL.

LESSON I, THIRD QUARTER, INTERNATIONAL SERIES, JULY 5.

Text of the Lesson, II Sam. ii, 1-11—Memory Verses, 5-7—Golden Text, Ps. xcvii, 1—Commentary by the Rev. D. M. Stearns.

1. "And it came to pass after this that David inquired of the Lord, saying, Shall I go up into any of the cities of Judah? And the Lord said unto him, Go up." David was still in Ziklag with his 600, for Achish, king of the Philistines, had given him that town (I Sam. xxvii, 2, 6; II Sam. i, 1). Saul and his three sons were now slain, having fallen before the Philistines (I Sam. xxxi, 1-6). David had many years before been anointed king by Samuel (I Sam. xvi, 1, 13), but he had waited patiently for the removal of Saul by God's own hand rather than lift a hand against him to obtain the throne. Saul was wholly in David's power on at least two occasions, but he refused to lay a finger upon him (I Sam. xxiv, 6; xxvi, 9-11). He was content to be an outcast from Israel until God's time should come. He is a wondrous type of our Lord Jesus Christ, who, although the King of the Jews and the heir to David's throne, is still rejected and despised, but His time will come and then all who, like David's 600, have been with Him in His rejection shall share with Him His glory.

2. "So David went up thither, and his two wives also." The Lord having told him to go up and to what city, he is obedient. It was David's custom to inquire of the Lord in all matters of the kingdom (I Sam. xxiii, 2, 4, 10, 12; xxx, 8; II Sam. v, 19, 23); he did not lean upon his own understanding, nor upon the wisdom of others, but relied wholly upon God (Ps. xxxvii, 5; Prov. iii, 5, 6). The same Lord will just as surely guide any one today as He guided David, and He is looking over the world to find such people that He may show Himself strong for them (II Chron. xvi, 9).

3. "And his men that were with him did David bring up, every man with his household, and they dwelt in the cities of Hebron." They had identified themselves with him in his rejection, and now he would care for them in his kingdom. We shall see the full significance of these two women, David's wives, and these men and their households when the kingdom comes, but meantime let us be encouraged to be faithful to our blessed Lord by such words of His as Luke xiv, 14; xxii, 28-30; Rev. xxii, 12. And do not fail to get the comfort that there is in the thought of the household being with you. See Gen. vii, 1; Joshua vi, 25; Acts xvi, 15, 34.

4. "And the men of Judah came, and there they anointed David king over the house of Judah." This is David's second anointing, but he is only king of Judah as yet; later we shall see him anointed again as king of all Israel (chapter v, 3, 5). The significance of these different anointings and his gradual taking possession of the kingdom will also be fully seen when our Lord shall come again. Is He at present Lord of your whole being or only of a portion? He gives Himself wholly to us, and He wants the whole of us for Himself (Rom. xii, 1, 2; Titus ii, 14, R. V.).

5. "Blessed be ye of the Lord, that ye have shown this kindness unto your Lord, even unto Saul, and have buried him." The Philistines had cut off Saul's head and had fastened his body to the wall of Beth-shan (I Sam. xxxi, 9, 10), but the men of Jabesh Gilead had kindly removed the bodies and burned and buried them. When the enemies of our Lord had thought to give His body burial with the wicked, Joseph and Nicodemus kindly gave it careful burial in Joseph's new tomb. The bodies of all, both just and unjust, shall be raised again (Acts xxiv, 15; John v, 28).

6. "I also will requite you this kindness because ye have done this thing." If David, when he came to the kingdom, would remember and reward every act of kindness to himself and even to those for whom he had respect for the Lord's sake, how much more will our blessed Lord, when He comes to His kingdom, see that not even a cup of water shall lose its reward (Mark ix, 41). "Every man shall receive his own reward according to his own labor" (I Cor. iii, 8). His own words are, "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be" (Rev. xxii, 12). "Thou shalt be recompensed at the resurrection of the just" (Luke xiv, 14).

7. "Therefore now let your hands be strengthened and be ye valiant." Comparing chapter xxii, 33, and Hab. iii, 19, where the word here translated "valiant" is there translated "power" and "strength," and in reference to God, we learn that the only way to be really valiant is to rely upon Him to whom it is said, "The Lord thy God in the midst of thee is mighty" (Zeph. iii, 17). David reminds them that he is now king, and therefore they should be encouraged. Our strength is that our Lord is always with us, and we can sing, "The Lord Jehovah is my strength and my song" (Isa. xii, 2).

8-10. "Ish-bosheth, Saul's son, was 40 years old when he began to reign over Israel and reigned two years. But the house of Judah followed David." According to I Chron. viii, 33; ix, 39, Saul had four sons, three of whom were slain with him in battle (I Sam. xxxi, 2). This one, whose name, according to Young, means "man of shame," was still left to be a thorn in David's side, an adversary to the kingdom, but "David waxed stronger and stronger, and the house of Saul waxed weaker and weaker" (chapter iii, 1). Abner fell out with Ish-bosheth and turned to David, while Ish-bosheth himself was murdered in his bed. Since satan showed himself an adversary to God and His people in the garden in Eden he has been actively engaged in the same business, but he and all his followers shall in due time meet their doom (Math. xxv, 41; Rev. xx, 10; xxi, 8), but "the Lamb shall overcome, for He is Lord of lords and King of kings, and they that are with Him are called and chosen and faithful" (Rev. xvii, 14).

11. "And the time that David was king in Hebron over the house of Judah was seven years and six months." He knew he should yet be king of all Israel, for to that end he had been anointed, but he could wait God's time, and where could he wait better than at Hebron, where Abraham long waited in fellowship with God (Gen. xiii, 18; xviii, 1), and where his body was even then lying (Gen. xxv, 8, 9) and is doubtless still lying waiting for the better resurrection; where also Caleb dwelt, who waited patiently all those 45 years that he was kept out of his inheritance by the unbelief of the people? The Lord still waits to be gracious; blessed are they that wait for Him (Isa. xxx, 18). "Rest in the Lord and wait patiently for Him" (Ps. xxxvii, 7). Do not feel as if you ought to take things in your own hands, but let the government be upon His shoulder, and let Him manage all.

HISTORY OF A WEEK.

Tuesday, June 16.

A Wall street rumor says that Grover Cleveland, Thomas B. Reed and John Carlisle will establish a law firm in New York city after March 4 next.

Rodney Fisk, once a millonaire, who lost his all in Wall street, died in proverty at South Boston.

Rockford, Ills., has a young man named Charles Strong who claims to possess wonderful healing power. He says he gets his power from an old Indian and when in a trance Strong often gives a regular war whoop.

H. J. Smith, general superintendent of the Edison electric light plant in New York, received a fall at Washingtonville, N. J., and death is likely to result from the injuries.

Two colored men shot Officer Ranski at Chicago rather than submit to arrest. The men escaped and the officer will recover.

Li Hung Chang was royally welcomed at Berlin and decorated by Emperor William.

The 11-year-old son of a prominent farmer of Richmond, Va., was torn to pieces by a savage bulldog.

Wednesday, June 17.

Emperor William has received Marshal Yamagata in audience.

Rev. Lyman J. Fisher, a retired Baptist minister, has resigned from the board of education of Middletown, O., giving as his reason that after a life-long study of the Scriptures he had come to the conclusion that Saturday was the Sabbath day. As most of the examinations fall on Saturday it hurt his conscience to err longer. The resignation was accepted.

Constable Michael Doran, of Chicago, secured judgment for $10 and costs against the Wabash Railway company for fifteen minutes' detention at the company's tracks and Forty-seventh street in driving from his home in Brighton to his office at the stockyards.

Theodore Asche & Co., one of the oldest wholesale millinery houses in Chicago, located at 138 and 140 Wabash avenue, has made an assignment for the benefit of creditors. The liabilities are estimated at about $100,000 and the assets at $150,000.

A bold attempt was made to assassinate Mrs. Julia Tassel near Bristol, Ind. She was shot from ambush. Mrs. Tassel claims to be in possession of information which led to the arrest of a gang of thieves.

Thursday, June 18.

A. W. Coates, of Sioux City, Ia., blew out his brains while despondent.

A terrible famine which threatens to plunge the most prosperous portion of Tonkin, China, into the direst misery for many years is desolating the country. The harvest has been a failure.

Martin J. Russell, collector of the port of Chicago, who had a slight stroke of apoplexy last Tuesday, is improving and hopes to resume work in a short time.

Two daughters of Frank P. Hipps, of Grinnell, Ia., committed suicide by taking strychnine during the absence of their father. No cause is assigned.

Honore Bisson, aged 2½ years, daughter of A. Bisson, Chicago, died after suffering all night from the effects of drinking concentrated lye.

George E. Dyson, special officer at Chicago of the Burlington road, was exonerated before a coroner's jury for shooting and killing John Sexton, who, with three other men, was found breaking into a freight car.

Friday, June 19.

Because Mamie Mulligan, aged 14, of Peoria, Ills, would not wed John Connors, an aged individual, he shot the girl and then killed himself. Miss Mulligan may recover.

At Warsaw, Ind., 5-year-old Peter Boernson was fatally injured, J. H. Barnes had his collar bone broken and another man was seriously injured in a runaway accident.

A new outbreak of natives of Matabeleland has occurred between Umtali and Salisbury. At a meeting in that vicinity June 9 of a number of chiefs under Makoni all except four agreed to revolt, and several whites were murdered.

The printers' strike at St. Paul and Minneapolis has been settled by an agreement betwen the Typographical union and the Publishers' association to arbitrate all differences as to wages and hours.

Hon. Lyman Trumbull is so ill at Chicago, his home, that his physicians have abandoned hope. Mr. Trumbull is 82 years old.

Saturday, June 20.

Miss Fannie Eden, of Lebanon, Ind., and Minnie Randlemann, of Denver, Colo. who was her guest, have suddenly disappeared. Two traveling men are mixed up with the runaway and the town is shocked, as the young ladies were society leaders.

The world's navies are estimated as employing 6,000,093 men.

The native population of Matabeleland is estimated at 160,000.

Andrew Carnegie will present a public library and gymnasium and public bath to the town of Duquesne. The cost of the building will be $150,000.

It is now estimated that 10,000 lives were lost by the earthquake in Japan.

The Arkansas delegates to the Chicago convention are instructed for Bland and free silver.

C. F. Reed, embezzling postmaster of Beulah, Wis., passed through Chicago in the custody of a United States marshal.

Mrs. Nellie C. Payne, who was sentenced to four years in the female reformatory for shooting her husband, at Fowler, Ind, has been pardoned by Governor Matthews.

Monday, June 21.

The National Derby at St. Louis was won by Prince Lief by a nose; Ben Brush, second; Ben Eder, third; time, 2:34—breaks the track record.

The Druses have revolted and annihilated four companies of Turkish troops and captured several guns.

The sixtieth anniversary of Queen Victoria's accession to the throne was observed Saturday with the usual hoisting of flags and ringing of church bells.

Captain Duncan C. Ross, of New York, defeated Sergeant Charles Walsh, of the Eighth Missouri National Guard, in a mounted broad sword contest at Hartford, Conn., five points to one.

At the meeting of the American Institute of Homeopathy at Detroit, J. S. B. Custis, of Washington, was elected president and Dr. Eugene R. Porter, of New York, general secretary.

The Democratic county convention at Cleveland, O., resulted in an overwhelming victory for gold. The silver men will contest the delegation at the state convention.

Two Thugs Captured, One Killed.

STILLWATER, Minn., June 22.—Saturday morning three men robbed Dr. Burnside Foster, of St. Paul, at Wyoming, a station twenty-two miles north of St. Paul. In doing so they killed Edward Paul and Jacob Hays and seriously wounded the doctor. Yesterday the thugs were surrounded by a posse near North Branch and one of them killed. The other two were captured, one being wounded first. One is James Cunningham, 19 years old; the other is George Kelly. The dead thug is Bob Wilson.

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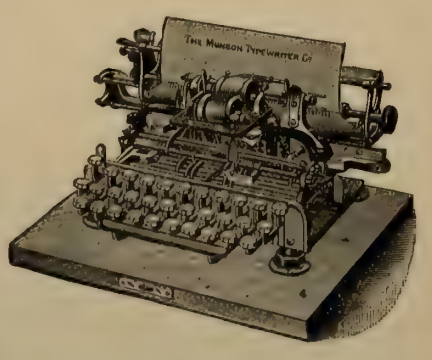

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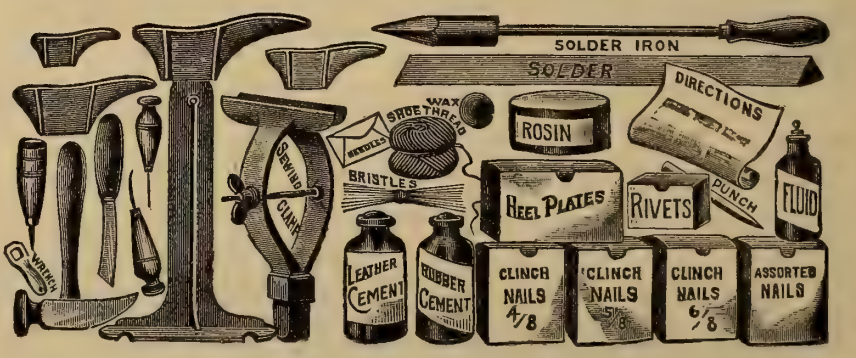

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1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
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ILLINOIS MELANGE.

ITEMS OF SPECIAL INTEREST TO OUR OWN PEOPLE.

Some of the Principal Happenings of the Week Reported by Telegraph and Placed for Convenience of Our Readers—Matters of Interest.

CHICAGO, June 19.—One killed and two seriously injured was the harvest of the grade crossing Thursday night. At 9 o'clock a south-bound passenger train on the Chicago, Milwaukee and St. Paul railroad struck a grocer's delivery wagon which was being driven east in Grace street in Lake View. The killed: Albert Simpson, 15 years old 175 Clybourn avenue; both legs broken and injured internally. The injured: Charles Greve, 15 years old, scalp wound and internal injuries; Robert Simpson, 20 years old, bruised about head and body.

BOLD WORK OF ROBBERS.

Illinois Farmer Beaten and Robbed of a Large Amount.

ARTHUR, Ills., June 20.—The residence of George Kalb, a wealthy German farmer living four miles east of here, was entered about 1 o'clock Friday morning by four robbers. When they forced the door open the noise awoke Mr. Kalb, who at once began to investigate. He was met in the hallway by the burglars, one of whom knocked him down with a club, and after beating him unmercifully, securely tied him.

Next they beat and tied his wife, who came to his assistance. Then a little child came down stairs crying. They knocked her down and put a string around her neck and tied her to a bed. After securely tying the other three children they proceeded to search the house for valuables. Previous to this they had tied Mr. Kalb's hired man to a tree in the yard. He was returning home from Garrett, a small station near by, and had just come into the yard about the time the burglars were ready to make an entrance into the house.

They secured about $1,000 in notes and $205 in cash. In their hurried search they overlooked a $5,000 bundle of cash. Mr. Kalb keeps a small safe for valuable papers in case of fire, but the $5,000 was hid in another place and only the $205 were in the safe. This they made Mr. Kalb open, after releasing the cords which bound him. After they had finished their work the robbers went to the barn and hitched up one of Kalb's best teams to his spring wagon and drove east.

Farmers to Build a Canal.

PRINCETON, Ills., June 20.—Through the instrumentality of the Bureau county court an organization of farmers was formed here Friday to construct an extensive farm drainage canal The channel will have an average width of twenty-five feet and will extend along the Green river valley for a distance of twenty-five miles. It will commence at a point in the southern part of Lee county, and run southwest. By the use of this canal it is estimated that nearly 50,000 acres of swamp land, now almost worthless, will be converted into fine farming land. The court provides that the expense shall be borne by special assessment, and the cost will be over $35,000.

Governor Altgeld Indorsed.

PONTIAC, Ills., June 17.—The Livingston county Democrats in convention assembled here Tuesday afternoon passed resolutions indorsing Governor Altgeld's administration and instructing state delegates for his renomination. The delegates were also instructed for free coinage at the ratio of 16 to 1. Following were chosen delegates to the state convention: Thomas Dillon, E. M. Johnson, C. S. Brydia, E. D. Brady, Lewis Thomas, Archie Crabb, F. S. Defenbaugh, C. S. Corneau, Austin Gibbons, John Ferguson.

Motion for a New Trial Argued.

PEORIA, Ills., June 22.—The attorneys of Representative Simon Shaffer, recently indicted for agreeing to accept a bribe, argued a motion for a new trial, which was opposed by the attorneys of the state. The defendant was in court and was an interested listener. At the end of the arguments Judge Worthington announced that he would take the matter under advisement.

Illinois Building Association League.

PEORIA, June 20.—The seventeenth annual convention of the Building Association League of Illinois ended Friday evening, Rock River being selected as the next place of meeting. C. E. Penfield of Rockford was re-elected president and B. G. Vasen of Quincy secretary.

State Notes.

Henry J. Witbeck, aged 26 years, of the firm of Harbaugh & Witbeck, Chicago, died at the county hospital after living several days with a bullet in his brain, one of his eyes torn from its socket and the sight of the other completely destroyed. He shot himself.

In the test case at Arcola, Ills., of C. R. Watson and O. R. Harris for the office of township collector the court awarded its decision in favor of Harris. At the election last spring Watson, Republican, defeated Harris, Democrat, by one vote. The decision was quite a surprise.

An unknown man was killed by a Chicago and Alton train near Bloomington. Two addresses found in his pocket were: "Arthur Berteaux, 302 Broadway, Streator, Ills.," and "Will McInny, 48 River street."

Flag Day was celebrated at Chicago Saturday. The day's exercises were cut short in the afternoon by a drenching rain.

THE MARKETS.

New York Financial.

NEW YORK, June 20.

Money on call easy at 2 per cent.; prime mercantile paper, 4@5½ per cent.; sterling exchange steady with actual business in bankers' bills at 488¼@488½ for demand and 487@487¼ for sixty days; posted rates, 488@488½ and 489@489½; commercial bills, 486½.

Bar silver, 68¾; Mexican dollars, 53⅝@54⅝.

United States government bonds easier; new 4's registered, 117⅞; do coupons, 117⅞; 5's registered, 113; do. coupons, 113; 4's registered, 108½; do. coupons, 109¾; 2's registered, 94½; Pacific 6's of '97, 100½.

Chicago Grain and Produce.

CHICAGO, June 20.

Following were the quotations on the Board of Trade today: Wheat—June, opened 58c, closed 57½c; July, opened 58½c, closed 57⅝c; September, opened 59c, closed 58¾c. Corn — June, nominal, closed 27⅝c; July, opened 28c, closed 28c; September, opened 29¼c, closed 29¼c. Oats—June, nominal, closed 17c; July, opened 17½c, closed 17½c; September, opened 17⅜c, closed 17⅝c. Pork—June, nominal, closed $7.05; July, opened $7.02½, closed $7.05. Lard—June, nominal, closed $4.10; July, opened $4.10, closed $4.10.

Produce: Butter—Extra creamery, 14½c per lb, extra dairy, 11@12c; fresh packing stock 7½@8c. Eggs—Fresh stock, 9@9½c per dozen. Live Poultry—Turkeys, 6@8c per lb.; chickens (hens), 8½c; roosters, 4½@5c; ducks, 9@9½c; geese, $4.00 per dozen. Potatoes—Good to choice, 10@15c per bushel. New potatoes, 80c@$1.20 per barrel. Honey — White clover, 13@14c per lb.; broken comb, 9@10c; extracted. 5@6c. Strawberries—Michigan, 60c@$1.25per 16-quart case. Blackraspberries, 85@1.00 per 16-qt. case; red raspberries, 75c@$1.25 per 24-pint case. Blackberries, $1.25@1.75 per 24-qt. case.

Chicago Live Stock.

CHICAGO. June 20.

Live Stock—Prices at the Union Stock Yards today ranged as follows: Hogs—Estimated receipts for the day, 24,000; sales ranged at $2.75@3.55 pigs, $3.25@3.55 light, $2.80@2.95 rough packing, $3.05@3.40 mixed, and $3.00@3.25 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 800; quotations ranged at $4.10@4.45 choice to extra shipping steers, $3.80@4.20 good to choice do., $3.65@4.05 fair to good. $3.50@3.80 common to medium do., $3.35@3.80 butchers' steers, $2.60@3.50 stockers, $3.25@3.80 feeders, $1.40@3.60 cows, $2.40@3.90 heifers, $2.00@3.60 bulls, oxen and stags, $2.60@3.85 Texas steers, and $3.00@5.25 veal calves.

Sheep and Lambs—Estimated receipts for the day, 3,000; sales ranged at $2.90@3.90 westerns, $2.25@3.50 Texans, $2.25@4.15 natives and $2.00@6.25 lambs.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from June 15 to June 20:

Rev J P Stoddard, C G F Miller, D H King, Mrs E A Dewey, A S Waterbury, E L S Tressel, Rev W B Stoddard 2, W T Wilson, E Van Fossen, Mrs Emma Conery, Rev P B Williams.

The Detroit and Cleveland Steam Navigation Company's steamers are now running daily (except Sunday) between Detroit and Cleveland When traveling East or West, North or South, try to arrange to take advantage of these luxurious steamers between Michigan and Ohio. If you are contemplating a summer outing, write A. A. Schantz, G. P. A., Detroit, Mich., for illustrated pamphlet, which gives full information of a trip to Mackinac via the Coast Line.

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MISCELLANEOUS.

Anti-masonic Sermons and Addresses. Cloth, $1 00.
Composed of "Masonry a Work of Darkness," the Sermons of Messrs. Cross, William M'Nary, Dow and Sarver, the two addresses of President Blanchard, and the addresses of President H. H. George, Prof. J. G. Carson and Rev. M. S. Drury; "Thirteen Reasons Why a Christain Cannot be a Freemason," "Freemasonry Contrary to the Christian Religion," and "Are Masonic Oaths Binding on the Initiate?" 287 pages.

Secret Societies, Ancient and Modern. 50c. each.
Contents: The Antiquity of Secret Societies, The Life of Julian, The Eleusinian Mysteries, The Origin of Masonry, Was Washington a Mason? Fillmore and Webster's Deference to Masonry, A Brief Outline of the Progress of Masonry in the United States, The Tammany Ring, Masonic Benevolence, The Uses of Masonry, An Illustration, The Conclusion.

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Containing the signs, grips, passwords, emblems, etc., of Freemasonry (Blue Lodge, and to the fourteenth degree of the York rite), Adoptive Masonry, Revised Odd-fellowship, Good Templarism, the Temple of Honor, the United Sons of Industry, Knights of Pythias and the Grange, with affidavits, etc.

Between Two Opinions: or the Question of the Hour. 389 pages; cloth, postpaid, 75 cents.
By Miss E. E. Flagg, author of "Little People," "A Sunny Life," etc., etc. Everyone who loves to read a good story, chaste and elegant in expression, pure in thought, interesting in narrative, should read this book upon the power of secret societies in politics, and the remedy.

A Booklet of 107 pages. 25c.
"The Martyr's Own Monument," by Rev. J. E. Roy, D. D., Western Secretary of American Missionary Association; "Christian Politics," by Rev. J. Blanchard, late Editor of *Christian Cynosure;* "The Mysterious Machine: Was it Lawnmower, Town-pump, Balloon, Wheel-barrow,—or what?" by Prof. E. D. Bailey, of the Civil Service Dept. U. S. Government.

Eminent Men on Secret Societies. 326 pages; cloth, $1.00.
Composed of "Washington Opposed to Secret Societies," "Judge Whitney's Defence," "The Mystic Tie," "Narratives and Arguments," the "Anti-mason's Scrap-Book" and "Oaths and Penalties of Freemasonry as Proved in the New Berlin Trials."

Sermon on Secret Societies. 5c. each.
By Rev. Daniel Dow, Woodstock, Conn. The special object of his sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have.

College Secret Societies. 25c. each.
Their customs, character and the efforts for their suppression. By H. L. Kellogg. Containing the opinions of many prominent college presidents and others, and a full account of the murder of Mortimer Leggett.

Narratives and Arguments, 15c. each.
Showing the conflict of secret societies with the Constitution and law of the Union and of the States. By Francis Semple.

Secrecy vs. the Family, State and Church. 10c. each.
By Rev. M. S. Dury. The antagonism of organized secrecy to the welfare of the family, state and church, is clearly shown.

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Personal Reminiscences of the Abduction and Murder of Capt. Wm. Morgan. By Samuel D. Greene.

Pres. H. H. George on Secret Societies. 10c. each.
A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies.

THE PHILLIPS BILL.

The Author of the Labor Commission Measure Speaks In Its Behalf.

In support of his bill for the appointment of a nonpartisan labor commission Congressman Phillips said in the house the other day:

"This bill calls attention to the fundamental principles of our government and seeks a more equitable distribution of the burdens and benefits of our free government. While it is not the function of the state to guarantee individual happiness, it is its function to guarantee to each individual the right to pursue happiness and so enact laws that one class may not be compelled of necessity to work solely for another class regardless of their personal comfort and improvement.

"This nation took the most advanced stand in civilization and is the best prepared to meet the industrial issues of today by building on the foundation it laid more than 100 years ago by conforming law to its declared principles of right, freedom and equality, and thus organize our social and industrial system upon a more just and equitable basis than has yet been obtained in the world.

"The commission provided for by the bill," he continued, "is designed to give an impartial hearing to those who complain of discriminating laws and unequal burdens. It is expected that it will be composed of the ablest and best of each class named. The commission will bring into conference representative men of labor, agriculture, manufacturing and business, thus bringing the aggrieved and those against whom the grievance is made together, whose duty will be to consider the disturbing causes and recommend laws looking toward a more just distribution of the burdens and benefits of our free government.

"It is designed to be impartial, nonpartisan, seeking exact facts and conditions, and to conform legislation to the foundation principles of our government—to place all men on an equal footing before the law.

"Philanthropy is one of the noblest traits of men, but it should be expended in teaching, in lifting up the race, in caring for the disabled, the suffering and the helpless, since all that others require is an equal chance in the race of life, with no hinder or handicap. They require justice, not charity.

"Mr. Chairman, the rights of woman must be more fully recognized in the future than they have been in the past. She is constantly entering new industrial fields and meeting their requirements with fidelity and ability. Her advancement in intellectual and moral pursuits is without a parallel in history.

"She is beginning to dominate along all the lines that lead to the betterment of the race. She has built and endowed more institutions of benevolence, of charity for the relief of want and suffering, in the past 50 years than were established by both sexes in all preceding time.

"Yet, notwithstanding all this, many of her sex still toil in sweatshops, fighting an uneven battle for children and home with avarice and greed. This blot upon civilization must be removed and woman's rights and influence be recognized in any future movement for the betterment of our industrial system."

Where to Begin.

During the recent session of the Social Purity congress in Baltimore a party of 15 women who were in attendance started out at midnight on a slumming expedition. In one of the disorderly houses they visited all the inmates bowed their heads while the women sang "Nearer, My God, to Thee." But one jeered at them. To this one Mrs. Edholm addressed herself, and, placing her head in the girl's lap as she knelt, prayed that God might deliver her from a bed in the charity hospital and a grave in potter's field. This stirred the girl, and she told the reformers that the place for them to go if they wanted to do good was the shops and factories, which, by paying girls starvation wages, drove them to a disorderly life.

If the ladies had given thoughtful attention to the hint given them by this girl and devoted the time of the congress to an inquiry into social conditions that cause so great a portion of existing vice and crime, they might have accomplished more than they probably did at Baltimore. But the congress seems to have dealt mostly with effects and ignored the more troublesome one of causes.—Rockland (Me.) Opinion.

Union Men Win Points.

The Housesmiths and Bridgemen's union of New York, backed by the National Union of Structural Iron Workers and Bridgemen, has already begun the preliminary skirmish in the impending struggle with the Iron league of this city. The local union of 600 outside housesmiths and bridgemen has made an agreement through its delegate, Thomas Lanaghan, with the Terry & Trench Construction company, New York and Chicago, whereby members only of the Housesmiths and Bridgemen's union are to be employed on the new 17 story steel building to be erected for John T. Williams at the corner of Broadway and Thomas street.

The company has also agreed to pay 31¼ cents an hour as the minimum rate of wages, and eight hours is to be the limit of a day's work.

The union agrees to furnish competent men who will not strike. The same terms are to apply to all other contracts of the company in this city.

The Passaic Rolling Mill company has also agreed with the same union to employ none but union housesmiths and bridgemen on all works for which it has or may have contracts in this city.—New York World.

No Convict Labor.

The managers of the Grant monument fund have decided that the Golden Gate park statue of General Grant, the great leader of the Union armies, shall rest on a pedestal of granite carved by free men.

The news published to the effect that the pedestal of the monument had been quartered and dressed by the convicts of Folsom state prison created widespread comment and evoked many expressions of regret that the managers of the monument fund had not employed the labor of free and honest workingmen in the enterprise. The more the subject was discussed the stronger became the conviction that the prison carved material should be rejected and other granite substituted.

Accordingly it was decided to cast the prison stone aside and put in other material. In pursuance of this decision orders were given at the park to remove the objectionable granite base from the site and to abandon work at Folsom on the stone coping designed to surround the monument plot.—San Francisco Examiner.

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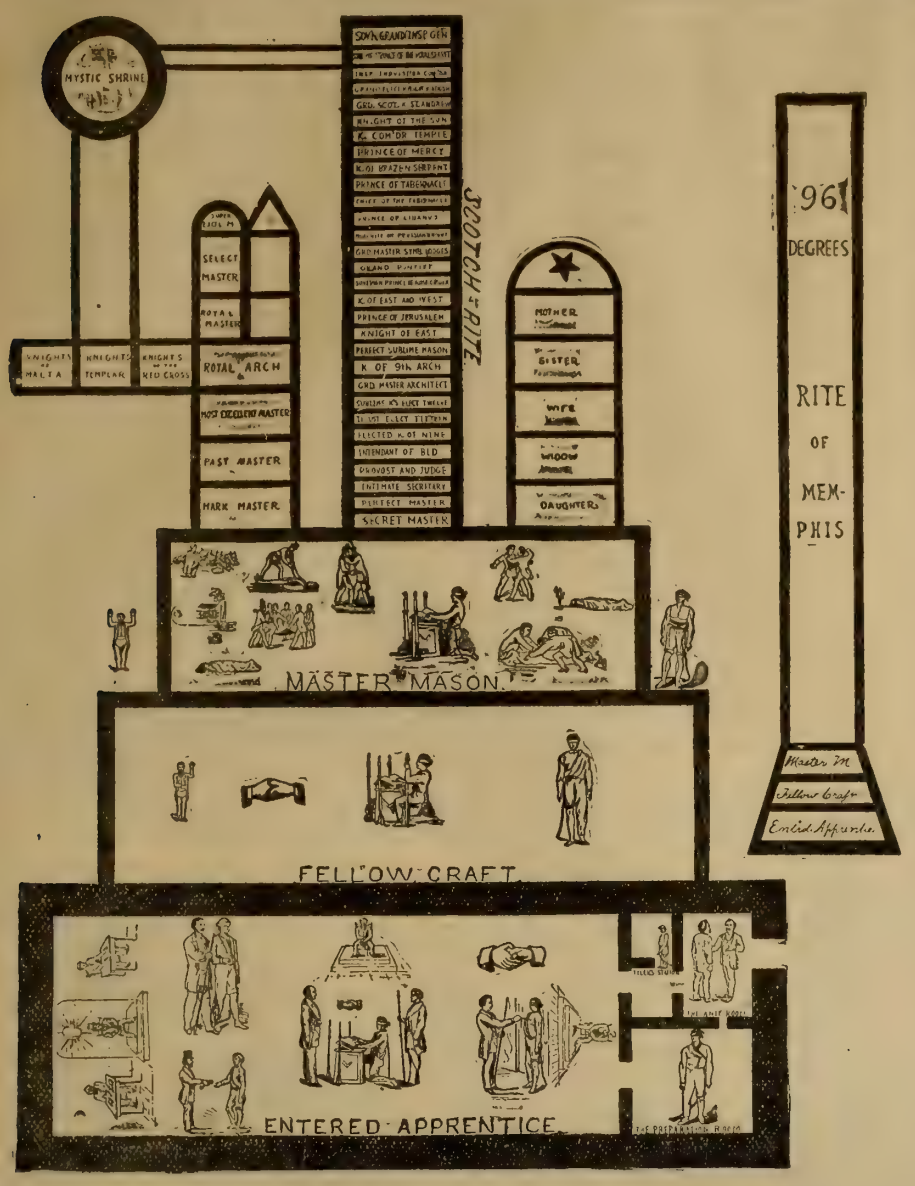

MASONIC CHART.

ILLUSTRATING THE RELATION OF SOME OF THE DEGREES AND RITES IN FREEMASONRY TO EACH OTHER.

The accompanying chart represents one hundred and forty two degrees.

1. The American Rite of 13 degrees;
2. The Scotch Rite of 33 degrees;
3. The Egyptian Rite of 96 degrees.
4. The Mystic Shrine of one degree.
5. The Eastern Star of 5 degrees for Master Masons and for women. These are side degrees, and not genuine masonry.

The Symbolic degrees, or Blue Lodge of three degrees, are common to every Masonic rite, whether American, Scotch, or Egyptian, or whichever of the Masonic rites, named in Mackey's Masonic Encyclopedia one may choose to investigate.

This chart shows in the Blue Lodge the position of the Worshipful Master and some of the other officers of the lodge. Several positions of the candidate who is being initiated are also shown. In the Master Mason's degree is recognized the murder, burial and resurrection scene so full of religious significance to Freemasons.

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Duncan's Masonic Ritual and Monitor. Cloth, $2.50.
Profusely illustrated with explanatory engravings, and containing the ritual and work of the order for the seven degrees, including the Royal Arch. Though extensively used as an Instruction Book and one of the best in the market, it is not as accurate as "Freemasonry Illustrated."

Richardson's Monitor of Freemasonry. Cloth, $1.25; paper, 75c.
Contains the ceremonies of Lodges, Chapters, Encampments, etc. Illustrated. Although extensively used in conferring the higher degrees, it is not only very incomplete but inaccurate especially as regards the first seven degrees, and as to the higher degrees it gives but a description and general idea of the degrees rather than the full ritual.

Look to the East. A ritual of the first three Masonic Degrees by Ralph Lester. Cloth, $2.00.
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OHIO GETS THERE.

The Inevitable Happens at the St. Louis Convention.

PROCEEDINGS IN THE CONVENTION.

The Promised Bolt of Silver Men Led by Teller Takes Place, the Convention Giving the Deserters a Rousing Send-Off and Singing the "Red, White and Blue" While They March Down the Aisle—Hobart, of New Jersey, Gets the Second Place on the Ticket.

ST. LOUIS, June 17.—At 12:20 p. m. yesterday the gavel fell in the Republican wigwam and the first of the great national convention was on. The usual bustle and commotion followed as the delegates and audience settled into their seats and Chairman Thomas H. Carter, of the national committee, declared the Republican presidential convention of 1896 open for the business before it. When all were seated Carter called on the chaplain to perform his duty and Rev. Rabbi Sale

REPUBLICAN NOMINEE FOR PRESIDENT.

came forward and delivered a prayer asking divine guidance for the deliberations of the convention. At the close of the prayer the secretary, Joseph H. Manley, of the national committee, read the call for the convention, after which Chairman Carter said that by direction of the committee he presented, subject to the convention's approval, for temporary chairman Hon. Charles W. Fairbanks, of Indiana. [Applause.] The convention approved unanimously.

SECOND DAY'S SESSION.

First Vote Taken Showing the Sentiment of the Convention.

ST. LOUIS, June 18.—With a full house below, where the delegates and alternates sit, and but few vacant spaces in the galleries, the national Republican convention began it second day's proceedings at 10:40 a. m. Dr. William O. Williams, pastor of the Union Methodist church of St. Louis, invoked the divine blessing. At the close of the prayer Lodge announced that the platform report would not be ready until afternoon. The credentials committee also was not ready to report, but the organization and rules committees were. It was decided to hear and adopt the organization committee's report.

There was a short debate on the question of receiving the report, but those opposed were finally silenced and the report was read. It nominated Senator Thurston for permanent president and recommended the retention of the temporary secretaries, etc., as permanent. It was adopted with a shout and Thurston was escorted to the platform.

Chairman Fairbanks briefly introduced the new chairman and he proceeded to address the convention.

On the conclusion of his address he said: "Gentlemen of the convention what is your pleasure?" The pleasure of the convention was expressed by the whole body rising, and with the waving of flags, hats and handkerchiefs, presenting to their chairman a magnificent floral shield surmounted by a crown of American beauty roses. When the broad and beautiful field of the shield confronted the house from its position at the front of the platform the galleries joined the convention in a great roar which continued until with persistent effort the permanent chairman drove it out of the hall with his gavel.

Session of the Afternoon.

The convention was then at the end of its string and adjournment was taken to 2 p. m. It was 2:35 p. m., however, before the body was called to order and prayer was offered by Bishop Arnett, the colored Methodist divine.

The credentials committee reported that the contest decisions of the national committee were affirmed. In the Delaware case the Higgins delegates were seated and in the Texas case the Grant delegates were declared the proper party representatives. There was a minority report read by Hepburn, of Iowa, the objection being to accepting the decisions of the national committee.

Fort, who had made the majority report, moved the previous question on the report, and after a short debate the motion was carried—545½ to 359⅙—taken by roll call.

The arguments at last concluded a vote was taken on the minority report recommending the admission of the Addicks delegation from Delaware, and it was lost. The question recurred on the admission of the Cuney delegates to Texas, and it also failed to carry. The remainder of the minority report was rejected. The question on the adoption of the majority report was then put and it was carried by a large majority. The result was received by almost universal cheering on the floor and in the gallery.

The report of the rules committee was next adopted and on motion of Grosvenor the convention adjourned to 10 a. m. today.

At a meeting of the committee on resolutions the silver men, headed by Teller, announced their intentions to bolt the convention when the gold plank was adopted.

THIRD DAY'S SESSION.

McKinley Nominated for President on the First Ballot.

ST. LOUIS, June 18.—The third day's session of the national Republican convention was called to order at 10:32 Thursday morning. Prayer was offered by Rev. Dr. Scott, colored, of Florida. When he had concluded Foraker of Ohio went upon the stage and began to read the platform presented by the majority of the committee on resolutions. He was received with great cheering when he read the declaration against the free coinage of silver. Cheer upon cheer followed the reading of the clause. When the gold standard was mentioned delegates rose in a body and cheered. Fred Grant waved the Cuban flag during the reading of the Cuban clause. At the conclusion of the reading of the platform Foraker moved its adoption.

Teller Recognized.

One of the crucial moment of the convention was at hand. The chairman announced that he would recognize to move a substitute for the majority report the gentleman from Colorado, Mr. Teller.

When Teller had finished there were loud cries for Foraker. The chair recognized him and he moved to lay the substitute on the table. The motion was seconded by Senator Lodge. The roll call was ordered on the motion and resulted as follows: Total votes cast, 922. Yeas, 818½; nays, 105½. Foraker then moved the previous question. Dubois demanded a separate vote on the financial plank and the demand was acceded to. The previous question on the platform was then ordered. The roll call on the adoption of the financial plank resulted: Total vote cast 923. Ayes 812½, nays 110½. Th platform was then adopted. Teller rose to a question of personal privilege saying he wanted to file a protest of the silver men. Cannon of Utah then presented the protest which was quite a lengthy document.

The Bolting Delegates.

After the reading of the protest Mantle of Montana said his delegation was divided; some would continue to participate and others would remain silent. He said Montana reserved the right to refer this platform to the republicans of Montana. Grosvenor demanded to know if this convention should be turned into a Democratic convention. Senator Brown of Utah took the stand and said the delegation from Utah had not bolted. Three of Utah's delegation had gone and three remained, and alternatives would take the place of delegates who had gone and remain loyal to the party. The following delegates walked out: Entire delegation of Colorado and Idaho; Pettigrew from South Dakota, Hartman from Montana, Cleveland and Strother from Nevada. Chairman Thurston then selected the alternates in place of the bolters. Of those who went out of the convention from Utah were Cannon, Kerens and Allen. None of the delegates from the territories went out. The delegates around the Colorado seats broke off the Colorado standard and sent it out after them. The Idaho standard was left standing.

Nomination of Candidates.

At 2:02 p. m. the roll call of states was ordered for placing in nomination candidates for president, and the five candidates were quickly named.

It was exactly 3:07 when Ohio was called by the secretary and Governor Bushnell arose to announce that Senator Foraker would speak for the Buckeye state. But the convention could not be restrained. With a wild roar the McKinleyites on the floor rose to their feet and kept up the demonstration for some time. When Foraker named McKinley the convention went wild. Delegates in every part of the hall stood on the seats waving red, white and blue plumes, umbrellas, flags, and handerchiefs. It was a tumultous scene and grew more intense as the moments passed.

The applause and cheering lasted twenty-six and one-half minutes. Foraker concluded his speech after which Senator Thurston seconded the nomination of McKinley. Senator Quay was placed in nomination by Governor Hastings of Pennsylvania.

After the nominating speeches were finished the states were called for their votes on presidential candidates with the following result:

STATES.	McKinley.	Reed.	Morton.	Allison.	Quay.
Alabama	19	2	1	....	....
Arkansas	16	....	....	....	....
California	18	....	....	....	....
Colorado	*	....	....	....	....
Connecticut	7	5	....	....	....
Delaware	6	....	....	....	....
Florida	6	....	2	....	....
Georgia	22	2	....	....	2
Idaho	*	....	....	....	....
Illinois	46	2	....	....	....
Indiana	30	....	....	....	....
Iowa	..	....	....	26	....
Kansas	20	....	....	....	....
Kentucky	26	..	....	....	....
Louisiana	11	4	....	½	½
Maine	..	12	....	..	....
Maryland	15	1	....	....	....
Massachusetts	1	29	....	....	....
Michigan	28	....	..	....	....
Minnesota	18	.	....	....	....
Mississippi	17	....	....	....	1
Missouri	34	....	....	....	....
Montana	*1	....	....	....	....
Nebraska	16	....	....	....	....
Nevada	*3	....	....	....	....
New Hampshire	..	8	....	....	....
New Jersey	19	1	....	....	....
New York	17	....	54	....	
North Carolina	19½	2½	....	....	....
North Dakota	6	....	....	....	....
Ohio	46	....	....	....	....
Oregon	8	....	....	....	....
Pennsylvania	6	....	....	....	58
Rhode Island	..	8	....	....	....
South Carolina	18	....	....	....	..
South Dakota	8	....	....	....	....
Tennessee	24	....	....	....	....
Texas	21	5	....	3	....
Utah	3	....	....	3	....
Vermont	8	....	....	....	....
Virginia	24	1	....	....	....
Washington	8	....	....	....	....
West Virginia	12	....	....	....	....
Wisconsin	24	..	....	....	....
Wyoming	6	..	....	....	....
Alaska	4	4	....	....	....
Arizona	6	....	....	....	....
District of Columbia	..	2	1	1	....
Indian Territory	6	....	....	....	....
New Mexico	5	....	....	1	....
Oklahoma	4	1	....	1	....
Total	661½	84½	58	35½	61½

*Colorado and Idaho cast no vote; Montana had four absent and Nevada three. Don Cameron received one vote from Montana.

HOBART TAKES SECOND PLACE.

New Jersey Man Chosen on First Ballot and the Convention Adjourns.

The chairman then announced that the next business was the nomination of a candidate for vice president. Lodge moved that the convention proceed to that duty and it was carried. It was at that time 6:15 p. m. and the convention had been in session eight hours. The chair ordered the roll called for nominations and Franklin Fort, of New Jersey, was the first to respond. He nominated General Hobart, of New Jersey. W. M. Randolph nominated Henry Clay Evans, of Tennessee. Virginia presented the name of General James A. Walker, an ex-Confederate. Fessenden nominated William G. Bulkeley, of Connecticut. Allen, of Rhode Island, named Charles W. Lippett, of that state.

There were numerous seconding speeches heard and then the roll was called and the result announced as follows: Hobart, 533½; Evans, 280½; Bulkeley, 39; Walker, 24; Lippett, 8; Grant, 2; Depew, 3; Morton, 1; Thurston, 2. The nomination was made unanimous, and Bushnell, of Ohio, offered a resolution, which was adopted, making the permanent chairman the chairman of the committee to notify McKinley of his nomination, and the temporary chairman the chairman of the committee to notify Hobart. The notifying committees were then appointed and the convention adjourned sine die.

NATIONAL REPUBLICAN PLATFORM.

Delares for Protection and for Gold as the Money Standard.

ST. LOUIS, June 12.—The platform adopted by the Republican convention declares first for a protective tariff: it is pledged to no particular schedule, that being a practical question to be settled by the conditions obtaining at the time.

GARRETT A. HOBART.

The renewal and extension of the reciprocity arrangements negotiated by the Harrison adminstration is demanded. Protection for American sugar producers is advocated and ample protection is promised to wool. For rehabilitating our merchant marine the policy of discriminating duties is favored.

The money plank declares unreservedly for "sound money," which the party has always maintained, every dollar since the resumption act having been as good as gold. The party is opposed to any debasing of the currency and therefore opposed to the free coinage of silver except by international agreement, which it promises to promote. Until that can be obtained "the existing gold standard must be preserved."

Liberal pensions for soldiers is a plank. The foreign plank advocates the Monroe doctrine in its widest expansion. The Armenian massacres are denounced and protection to Americans and their property everywhere demanded. The Cuban rebels are indorsed and belligerency for them demanded, the United States also to try to secure independence of the island by diplomacy.

A strong navy is advocated, the civil service reform approved, free and fair elections demanded, lynchings execrated, a national labor arbitration board advocated, wise temperance legislation approved and the admission of women to wider spheres of usefulness favored.

President Goes Fishing Again.

WASHINGTON, June 22.—President Cleveland and Secretary Carlisle left the city about 9 o'clock last night on the lighthouse tender Violet for a fishing trip down the Potomac river. The present intention is to be absent for two or three days, but the trip may be longer and extend into the waters of Chesapeake bay.

Walling Found Guilty.

NEWPORT, Ky., June 19.—The trial of Alonzo M. Walling, jointly indicted with Scott Jackson for the murder of Pearl Bryan, ended Thursday with conviction and fixed the penalty at death.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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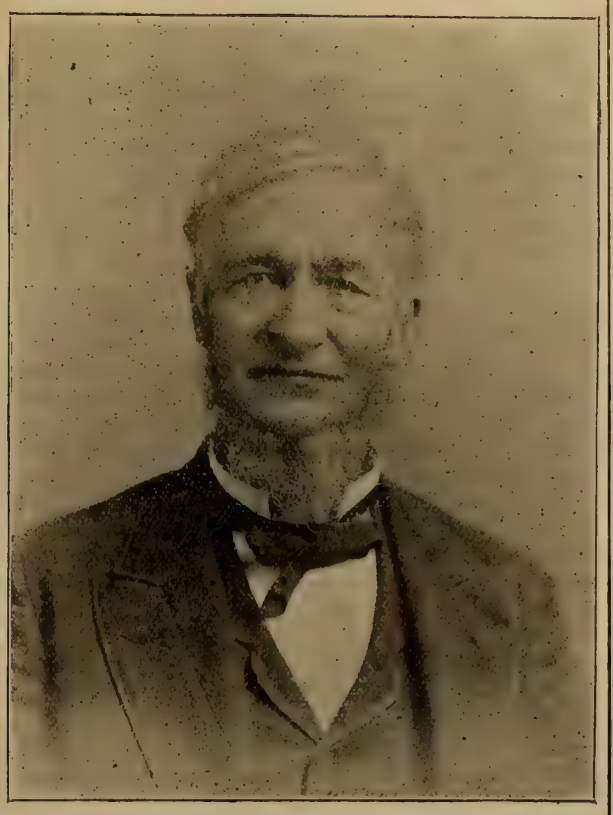
We hope some of our readers this week will prayerfully consider the appeal for anti-secret literature from Rev. Mojola Agbebi of Lagos, West Africa. Such pleading cries from foreign missionaries should find an echoing response from many hearts in Christian lands.

It is a more heinous offence in New Jersey to treat an animal with cruelty than to ruin the morals of a community. At least that is the inference to be drawn from two sentences imposed in the Union County Court of Common Pleas last week when a butcher was fined $50 upon his conviction for brutally treating a cow that he was driving on the country road, while a fine of $30 was imposed upon a woman who kept a disorderly house.

The mammoth stores of Chicago, with their immense capital, unlimited credit and large custom, are slowly but surely driving the smaller stores to the wall. No amount of energy, enterprise or perseverance on their part can enable these lesser establishments to compete against such odds A few great fortunes are thus made at the expense of the ordinary and legitimate trader, who has as much right to share in the nation's wealth as these abnormal millionaires.

Political and commercial conditions which yield palatial mansions and colossal fortunes for the few, and produce impoverishment of the masses, are a social injustice and a national wrong. And this is the cause of unrest in this and every land to-day. How to remedy these conditions is one of the greatest problems this nation has to solve. The law of Christ alone will rectify the wrong, that which says, "Bear ye one another's burdens and so fulfill the law of Christ."

"In the Coils," by Rev. E. B. Graham, editor of the *Midland*, has gone through three editions in English, and has been translated into German, and an edition of four thousand has been published in Swedish. It is a popular anti-secret story that should be read by both young and old. The author announces that a new and revised edition will be published soon.



REV. JAMES BREWER.

Many of our readers will recognize the above benevolent features of the face of one who spent a long, useful and laborious life in the ministry of the Congregational church, and who passed peacefully to his rest last Jan. 22d, at his home in Wheaton. He was born Nov. 12, 1821, at West Hampton, Mass., and worked his own way through college, graduating at Williams in his twentieth year. He then spent a number of years teaching in Alabama, Mississippi and Louisiana. Many young men of wealthy Southerners he prepared for college, and afterwards had the painful interest of hearing of not a few of his former pupils occupying prominent positions in the rebel army during the war.

Rev. James Brewer spent most of his life preaching in Illinois and Wisconsin. He had charge for a number of years of the Lee Center, Ill., Academy, and was also pastor of the church there. Then he was pastor at Ashton and Yorkville, Ill., and at Allen's Grove and Clinton, Wis. He often preached three times on Sabbath and was noted as a self-denying laborious pastor. His temptation was to overwork. His health broke down under his excessive labors while a student in college and several times while he was pastor. He was a good friend of the *Cynosure*, and while not aggressive in the anti-secret reform yet he exerted a strong indirect influence for the cause. He has a son in Chicago and two daughters, one a missionary in Turkey and one left in the home at Wheaton.

Those of us who have experience in interviewing public men and politicians, in order to determine their attitude toward the recognition of Christ in civil matters, know that Masons almost invariably raise the question, will you not exclude the Jew it you recognize Christ in the Constitution? They are trained to believe that the only religion for civil government is that of the lodge, the religion on which all men agree, or the broad religion of mankind.

The city man who expected when he went on a farm to get a crop of dried apples, by planting a few acres with the same, was only a little more foolish than the pastor who aimed to produce a crop of earnest working Christians by constantly preaching to excite the feelings and emotions, without laying a deep and strong foundation. Dried apples are obtained by planting the tiny seed, tenderly watching over the young trees and waiting long and patiently for the fruit.

We note among the prominent events of the week the Illinois Democratic Convention at Peoria and the growing disintegration of both the old parties on financial planks; the death of near one hundred coal-miners in a shaft at Pittston, Pa.; the death of Judge Lyman Trumbull, the most prominent lawyer in Illinois; the serious illness in London of Henry M. Stanley, the African explorer, and the drowning in Shawano Lake, Wis., of six pleasure seekers last Sabbath evening.

The Grand Lodge of Tennessee has adopted the following edict: "The festival of St. John will be observed by the lodges of this jurisdiction on June 24th, and in addition to such celebration the same shall be known and observed as Widows' and Orphans' Day, on which day lodges and their individual members and others will be requested to make donations to the Masonic Widows' and Orphans' Home of Tennessee, as a thank offering to Almighty God for the health, prosperity, mercy and peace that had been vouchsafed to them during the year." This means that all thus contributed by charitably-minded persons in the church will be credited to the Christless lodge instead of to the church, and so Christ will be robbed of his glory.

It now appears that a strong effort was made at the National Republican Convention at St. Louis to introduce an A. P. A. plank in the platform. It was defeated by a letter from Archbishop Ireland addressed to Thomas E. Carter in which he said: "The clause in the proposed platform opposing the use of public money for sectarian purposes and union of church and state is unnecessary and uncalled for. It is urged by the American Protective Association. Its adoption will be taken as a concession to them, will awaken religious animosity in the country, and do much harm. The Republican party should not lower itself to recognize directly or indirectly the American Protective Association. I hope the clause, or anything like it, will not be adopted."

THE MINISTER DONE FOR.

BY ELDER J. L. BARLOW.

Let's go where the Masons are met,
Where traps to catch gudgeons are set;
We've password, the sign and the grip,
And pass the grim tyler we'll slip.

I'm told they're about to take in
"A preacher," said one with a grin.
"Big gun!" said another with glee;
"No less than a lordly D. D."

We're here with the mystics shut in,
Their light, if there's any, to win.
The candidate's coming! my eyes!
His "fix" would the "sisters" surprise.

Just see, from his sole to his crown,
No circus e'er had such a clown.
Then look, if you please, at his feet,
One slippered, one naked complete.

His eyes tightly covered, you see,
His left breast is bare and his knee;
They've halter'd him, too, I declare,
And made him kneel down for a prayer.

Now down by Baal's altar he kneels,
And *dread*-fully solemn he feels,
While swearing he'll ever conceal,
And nothing he hears to reveal.

Henceforth, he a brother is found
With priest and with infidel bound,
And Satan, loud laughing in glee,
Cries, "*You are the preacher for me!*"

STRENGTH AND COURAGE.

BY ELDER S. C. KIMBALL.

In the first chapter of the book of Joshua it will be found that the Lord repeatedly charged Joshua to be strong and of good courage. Courage and strength go together. This is specially important for reformers to bear in mind. Croakers add nothing to the reform host. It is poor policy to exaggerate the power of the enemy and the difficulties in our way. Those who fight the battles of the Lord have a right to reckon on his presence, power and help as he has promised. The devil is powerful, but the Lord is all powerful. Right is strong; wrong is weak. The stars in their courses fight against sin.

It is common to magnify the power of the lodge in New England, but it must be borne in mind that Freemasons are men as well as Masons, and often men of talent and wealth. Were they not Masons they would be men of large influence still. All their success is not due to the lodge. McKinley is no doubt with the A. P. A.'s at heart, but he dares not publicly own it. This proves that to be identified with a secret lodge is a damage to an office seeker as well as a help. A man's Freemasonry might help him to get the nomination for the Presidency but it would hinder his election.

The *Cynosure* seems to be as the "voice of one crying in the wilderness," but it is in reality far otherwise. Not to speak of those denominational papers whose supporters are avowed anti-secretists, the *tone* of most high-class and widely-circulated religious papers is against secret lodges. The *Morning Star* of Boston, one of the most influential and widely-circulated religious papers, recently, in an editorial, took strong ground against lodges.

The *Christian Alliance*, one of the leading papers of the English speaking world, is pronounced against secret societies. In the issue of June 5th, Rev. E. P. Marvin, a writer of wide reputation, in a long article says:

> Of course this principle will keep all Christians out of all secret brotherhoods, or call them out as soon as their eyes are opened, if they walk closely with God. Man-made societies naturally adopt a man-made religion.

"Of course" that is it; "of course" if a man is an enlightened Christian he will leave off sinning.

The Christian, of Boston, is one of the best and most widely-read religious papers in the country. In its last issue the editor says:

> Let Christian men keep themselves utterly clear from all these secret oath-bound combinations. They may lose money or place, but if they will get out on God's soil and earn their bread there, they will be far better off for time and eternity than they will while unequally yoked with ungodly men engaged in strikes and strifes, in tumults and in riots.

We should be very slow to admit that a man cannot get his living and do right. In Armenia just now the Christians are hard pressed, but in America it is high treason to the truth to say a man cannot get his living and do right. It is sin and not righteousness that leads to the soup house and the county farm. The most temporally as well as spiritually destitute ministers I have ever known have been those who have tagged after the secret lodges. I have seldom seen the righteous forsaken or his seed begging bread. Praise the Lord!

New Market, N. H.

COLLEGE SECRET SOCIETIES.

BY REV. J. M. FOSTER.

The secret order that awakens the least suspicion and alarm is the college fraternity. And yet this is one of the most insidious and dangerous of them all. For school boys to bind themselves by promises more or less solemnly made to conceal from their fathers what they say and do in secret conclave is damaging to youthful character, and calculated to undermine their respect for parental authority, which underlies their future loyalty as citizens and church members. For school girls to agree together to hide from their mothers the sayings and doings of the fraternity, is to cut themselves loose from the anchor upon which depends their womanhood and motherhood, and in many cases makes shipwreck of both. We are opposed to college fraternities—

1. *Because they are secret.* They stand opposed to His kingdom who said: "In secret have I said nothing." A number of students have no right to bind themselves together to keep hidden from their fellow students and the faculty what they say and do in their meetings. If the students in the fraternity are good boys or girls, no harm will be done. If they are bad an opportunity is given them to do mischief. But in either case they contravene the rights and interests of their college. It is dangerous for students to form organizations over which the faculty has no supervision. It is an *imperium in imperio* that engenders strifes and animosities, jealousies and rivalries which disturb the harmony and efficiency of the college.

Last autumn some fraternity boys at Westminster College, New Wilmington, Pa., masked themselves and attempted to haze a student by night. He plucked the masks off two of them, and recognized them. This placed the facts in the hands of the State's attorney, and nine students left the college and went to Geneva College where are no such instruments of darkness. The guilty fraternity men have offered to give an indemnity, but the wronged student refuses to withdraw the prosecution. The fatalities which have resulted from such deeds of darkness should make these fraternities an execration.

2. *Because they are selfish.* Some fraternities aim at literary culture. The literary standard determines who shall be solicited to join. Others give the social element the first place. The social standing of the students determines their eligibility for membership. Others still exist to appropriate the college honors, and those who by any means, fair or foul, can grasp the positions are invited to join them. This may be regarded as a kind of application of the law of the survival of the fittest.

But it is essentially selfish. It is another form of the caste spirit of the heathen. It is giving to those who do not need, and withholding from those who really want. It is the opposite of Him who said: "I came not to call the righteous, but sinners, to repentance." Those students who need literary improvement are excluded from the first, and those who have it are received. Those who need social improvement are excluded from the second, and those who have it are invited. Those who need encouragement for their ungratified aspirations are excluded from the third, while those who have been honored are taken in.

3. *Because they train the students for the more objectionable secret oath-bound orders.* In many cases the fraternity prepares the boys for the Masonic lodges and the girls for the Daughters of Rebekah, the back stairs of Masonry. The tendencies of these fraternities are toward the darkness and away from the light. Lot pitched his tent toward Sodom. It seemed a harmless thing to have his tent door looking toward that wicked city. But by and by Lot was in Sodom. Presently Sodom was into him, and only by the gracious intervention of the angel of the covenant leading him out was he saved from death.

Joining a college fraternity is pitching your tent toward the Sodom of secrecy. We speak of a man having a bad habit. The time comes when the bad habit has the man. There are confirmed drunkards, confirmed liars, confirmed blasphemers. The rule is, the habit of secrecy formed in the college fraternity holds with ever-tightening grasp through life. Thackeray says: "You sow a thought and you reap an act; sow an act and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny."

This corresponds with our experience. The thought of secrecy is sown in these college fraternities. The seed sown produces the harvest of these lodges whose names are legion, because they are many. College secret societies ought to be abolished. Every father and mother ought to call for their abolition in the interests of their sons and daughters. The church ought to demand their extinction as the noxious seed that produces the great upas of secret oath-bound lodges that bear the deadly fruit of treason to civil and ecclesiastical authority.

56 Pickney St., Boston.

IMPENDING CRISIS AT HAND.

BY ELDER WM. J. CONNERY.

We must admire the wisdom and goodness of the Head of the church in giving her in prophecy, both in the Old and in the New Testament, such a revelation in regard to those great systems of iniquity with which she must come in contact, and of the nature and duration of the opposition which she should encounter from them, and of her final deliverance from their power and influence, while they should be utterly destroyed, as was well calculated to sustain, direct, and encourage her under all her trials. This was the purpose of the revelation of Jesus Christ, which God gave unto him, to show unto his servants things which should shortly come to pass, and he sent and signified it by his angel unto his servant John." And he was commanded to write the things which he saw (in vision) and the things which are and the things which shall be hereafter. Rev. 1: 1-19. The sealed book of God's purposes was given to the Lion of the tribe of Judah who had prevailed to open the book and to loose the seven seals thereof. Rev. 5: 5.

The opening of the first six seals is considered by learned and pious divines as disclosing the events which more immediately concerned the people of God from the time of the Apostle John until the overthrow of pagan idolatry in the Roman empire, and the accession of Constantine to the imperial throne. In the seventh seal seems to be included the seven trumpets, and these together to include the period from the time of the overthrow of pagan Rome to the final destruction of Anti-christ, and the introduction of the millennial period. Commentators are substantially agreed that the seven trumpets signify the divine judgments which were intended to gradually weaken and finally to utterly destroy the great system of anti-Christian, civil and ecclesiastical organizations, in rebellion against the authority of Christ and his law.

The last three trumpets are called woe trumpets to denote the increasing severity of these judgments. And we are assured by the Angel of the Covenant, who stands upon the sea and upon the earth, and declares even with a solemn oath that "In the days of the voice of the seventh angel when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." Rev. 10:7. And in the eleventh chapter and tenth verse we are told that "The seventh angel sounded, and there were great voices in heaven saying, the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever."

As we look backward from the present time we behold the scenes of conflict between Christ and Satan portrayed in history and in fulfilled prophecy. As we look forward to the closing scenes of this great conflict they are portrayed only in prophecy yet unfulfilled. But the past sheds light upon the future, and "Coming events cast their shadows before," and if we succeed in tracing the fulfillment of prophecy in the events of history, and at the same time closely observe the signs of the present time, we may by that

means obtain distinct views of events which are transpiring at the present time, and also of those which are yet in the future. There is a feeling common to all thoughtful minds, that great changes in the affairs of the world are near at hand; that

"We are living, we are dwelling
In a grand and awful time."

But those who take the Word of God as their counselor and guide, and who earnestly seek the aid of the Holy Spirit to understand it, and who closely observe the events of divine providence as they are transpiring around us, may not only look forward with assured confidence to the final issue of this irrepressible conflict between Christ and Satan, but may also see that the "impending crisis" in this great conflict is now at hand.

Sterling, Kan.

HOW TO OPPOSE THE LODGE.

BY REV. THOMAS FLUCK.

You ask me, should we oppose this deadly evil? I answer, we should with all our power; in business life by not employing and trading with those who are devotees to this god of secretism, and by exposing to view in our Christian work the direful effects which grow out of this gigantic evil, and thus bring it before the minds of the people, lest they be drawn down to death in the meshes of its net which is ever being thrown around to catch the unwary. We should oppose them by scattering broadcast the literature giving the minds products of those who are devoting their thought and attention to this important subject, and also the books which will show to the otherwise uninformed the inner workings of these soul-destroying, justice-opposing institutions.

We should oppose them politically, by, on every occasion, voting for those who are not controled by the lodge power and thus put into the offices of trust men by principle, who will govern in righteousness, instead of being governed by secretism.

We should oppose them with all the weapons of the Christian warfare as set forth in Eph. 6: 14–18, the first of which is truth, a weapon that must finally triumph over such a system of deceit as is found in many of these secret societies. The second is righteousness; what a powerful weapon to wield against the injustice and wrong doing always found in the orders where Christ is rejected, for the apostle declares, 1 Cor. 1: 30, that Christ is made to us righteousness; so the natural inference is that if he is excluded, unrighteousness predominates and controls the system.

The third weapon is peace; we will give people to understand that the Gospel of peace is in opposition to the fetters of the cable-tow and the striking of the candidate over the head to kill him, that in opposition to such barbarous practices we are authorized by the Christ they reject to bring peace on earth and good will to all men everywhere.

The fourth weapon is the shield of faith, and though they may go into partnership with the devil and his agents to prevent justice being meted to criminals and with his Satanic majesty may unite to throw destructive darts at our good government, and thus endanger our homes and country that the shield of faith in the Christ of the Bible, whom they exclude from the lodge, will protect us and their darts will fall powerless at our feet.

The fifth weapon is the helmet of salvation; we will bring alongside their protection for the body and sham deliverance for the soul, a salvation from sin which washes white instead of whitewashing with a system of forms and ceremonies, and thus in accordance with the teachings of Christ, Matt. 23d, we will not make the outside appear clean and white while the inside is full of dead men's bones and all manner of corruption. Salvation begins within and works out, and corrects the external by making the internal right.

The sixth weapon is the sword of the Spirit, which is the Word of God. The whole tenor of the Bible is contrary to the spirit and practice of secret societies; so we may with safety wield this two-edged blade to destroy this unscriptural institution.

The last weapon in the list is prayer, and if this weapon is used aright in this conflict, I believe we may see again something similar to what was seen on Mount Carmel at the time when Elijah met the prophets of Baal; they cried and prayed but got no answer; and so these Christless prayers which go up from the lodge cannot bring answer; but the sincere petitions offered in the name of the Christ which they reject, will certainly bring down the fire of the Holy Ghost, which, wherever it goes, will always take the secret society out of the candidate, for who ever knew of a man filled with the Holy Ghost that still held on to his lodge? You may just as well expect a fish to live on the top of a sand hill without water as expect a man to live for God, while cut off and separated from that which is his life.

1569 W. First St., Los Angeles, Cal.

BLEEDING KANSAS.

BY S. C. HART.

JOHN BROWN'S REVENGE.

The day before the sack of Lawrence, when the Free State messengers were making their last appeal to Gov. Shanon for protection and was refused, one of them suggested that the Free State people might resist such an outrage. Shanon replied, "War, then, by ——." This reply spread like wild fire and aroused a spirit of resentment and revenge for the wrongs already done and those now apparently intended, that struck terror to hundreds of Pro-slavery hearts.

John Brown with two or three of his sons had started for the defence of Lawrence. He had gathered up his company of thirty or forty men, and when part way to Lawrence learned that they were too late; it was already sacked. Proceeding toward Lawrence and lingering till familiar with all the facts, they started back to Ossawatomie.

But there were murderous Pro-slavery men on Pottawatomie Creek who had threatened the Free State settlers of that vicinity, and since their successful destruction of Lawrence those south of the Kansas river, who theretofore were compelled on account of such leaders as Brown to keep within bounds, were now emboldened to try and subdue and terrorize south of the river as their allies had north of the same. Brown determined to strike first, and taking eight or nine picked men he let the rest return to Ossawatomie. There was some delay on account of one of the men dissenting from some of the details of the plot.

This one was not allowed to leave them, but the whole party proceeded up the creek on the night of May 24, 1856, spotting the houses of dangerous Pro-slavery settlers and then returning about midnight. Next morning five dead bodies were found near their homes along the creek. This had its desired effect, many leaving the Territory; and it is said, that for awhile three or four Free State men could, in that region, put to flight almost any number of the Pro-slavery settlers. This crime was denounced by nearly all, even some of Brown's sons, but it was subsequently ascertained that it was the means of saving the other party from a like fate.

While Brown was at this, Pro-slavery bands of the Lawrence invaders, especially the "Shanon Sharpshooters," of Weston, Mo., were depredating within a few miles of Lawrence, around the Pro-slavery rendezvous of Franklin. But revenge was beginning against them too. A party dashed into their camp one day and took several horses. A few nights afterward a Pro-slavery storekeeper was robbed, and a plundering party of them fired into and wounded several and took some horses and plunder. A house in Lecompton was attacked, Lawrence arms re-taken and two horses taken from Gov. Shanon. All this in quick succession.

Shanon could now summon United States troops and scour the country over to protect Pro-slavery settlers and hunt his horses. Capt. Pate, who had received a rather questionable commission as United States Deputy Marshal after the sack of Lawrence, hearing of the "Brown murders" started after him with his South Carolinians. But not finding him, he arrested two innocent men working on a farm near Ossawatomie, and put them in irons. Unbeknown to Pate these were John Brown Jr., and Jason Brown. After burning out and taking several more Free State prisoners, Pate fell in with a company of Shanon's United States dragoons, to whom he turned over the prisoners to be taken to Lecompton where they were so mistreated and exposed that John Brown Jr. went into spells of insanity.

Pate continued to depredate; and "Old John Brown," learning that Pate wanted to see him, took a squad of his men and started out to accommodate him. Meantime Pate concluded to go over to Palmyra, which he raided and took several prisoners. It was near the same time that he sent a squad over a few miles to Prairie City one Sabbath, who found the people in the church at worship, and at once attacked them. The compliment was returned so promptly and effectively that the assailants soon withdrew with several wounded.

Next morning, June 3d, Capts. Brown and Shore, who had united their forces, discovered Pate's force in the edge of jack oak grove at "Black Jack," near where Baldwin City now is located, and prepared to make an attack at break of day before Pate's force should be fully prepared to resist.

Lecompton, Kan.

(To be continued.)

WHY THEY ARE WRONG.

BY REV. H. H. HINMAN.

Not only are secret societies suspicious and needless, and liable to be perverted to evil purposes, and without Bible warrant; not only do they divert attention from, and absorb the time and means due to divinely-appointed institutions, but they require their members to discard the example and command of Christ in the matter of secrecy. All this I have endeavored to show in my preceding articles.

Again, secret societies require men to disobey Christ in the bestowment of titles. He said, "Call no man your master. Be ye not called Rabbi; one is your Master even Christ and all ye are brethren." Freemasonry and many other orders abound in titles that are pompous and profane. The presiding officer in a Masonic lodge is called a "Worshipful Master," a title which belongs alone to Christ. Besides they have a Most Excellent Master, Super Excellent Master, Sovereign Master, Perfect Master, etc., which are equally profane titles. Both Masonry and Odd-fellowship have High Priests, Grand High Priests and numerous other titles which belong alone to our Divine Lord. In the degrees of the Scottish Rite there is among others the title of Most Puissant Sovereign Grand Commander.

Again, Christ said, "Swear not at all." St. James repeats and emphasizes the command. Matt. 5: 34; Jas. 5: 12. Whatever else is included in its scope this command at least forbids all profane and extrajudicial oaths. Now the oaths of Freemasonry and its kindred orders are both extrajudicial and profane. They are not administered by a magistrate nor by the authority of any civil government. They bind men to unlawful covenants under the most awful penalties and profanely call on God to be a witness and a party. Their oaths are not only an invasion of the rights of the civil government to which alone (if to any one) the power of swearing men is given, but is a plain violation of the divine law of Christ.

The invocation of death in its most terrible and even impossible forms which the candidate invokes upon himself in case of his unfaithfulness to any part of the covenant is but an evidence of the insincerity of both those who administer and those who take the oath and makes it moral perjury. "Thou shalt not forswear thyself but shalt perform unto the Lord thine oaths." Thus the Hebrew law and that of Christ is "swear not at all."

The profane swearer takes God's name in vain and "he will not hold him guiltless" though he did it in a passion; but the Masonic oath is equally a vain appeal to God to witness what is not meant, and is even a greater sin in his sight. It is a strange perversion of conscience that leads Christian men to sanction such oaths by their example.

Beloit, Ala.

The contemptible moral narrowness of Masonry is one of its most striking features. There is not enough genuine moral goodness in it for the soul of a gnat.

TALKS TO YOUNG PEOPLE.

BY PROF. D. A. STRAW.

SCOPE.

To the baby mind a mother's love and presence is all the world, and happy is the mind in which that mother love never grows less, but ever grows and grows. For the world grows day by day. The fingers reach and grasp and learn, and then the ears discover friendly voices farther off, and the eyes reach farther on and bring new things within the baby's world.

And so as children reach and know, and grasp and grow, the wisest soul is reaching still toward the untouched border land that separates his world from the vacant space beyond. Vacant space, for all is vacancy and nothingness of which one has not learned. But some new Columbus each successive day sets sail and rudder for that vast abyss of nothingness to lose himself until he brings another world from out its depths. And every boy, did he but know it, is given command of a little fleet bought by the veriest queen's jewels, manned by wise and courageous sailors to whom his wish shall be the law, and with these costly caravels it is his privilege to sail into unknown seas as vast, and discover balmy islands as fresh and continents as rich as Christopher of old grasped from the great unknown.

Beyond the door-yard range of his childish feet the little toddler some day strolls alone and catches rumors of an unknown field beyond the reach of his lone feet, and comes back to the palace of his queen mother to make his plea. And now her treasured wealth is taken to send him far in story land till he finds a wonder-world. Then teachers are commanded to man his ships and sail again with him for days and weeks and months till the book-world rises to his view and he plants his standard as possessor of the whole continent whose border he has touched. Yes, boys, a nation's wealth is at your command if you will but sail into the great unknown, for she pays for schools as your caravels, and teachers are your sailing crew to set the sail or climb the mast or turn the rudder at your wish and word, for no teacher yet could force a boy one league into the thought-world or hold him back when he said "Straight ahead." His crew may advise or mutiny but he is master of his ship. And no teacher or king can tell beforehand what new thought-world a boy will discover when he takes command of his caravel. He may find a bigger world of fact than any before him saw.

Have you sailed into your book-world and explored its Eldorado? Have you reached back into the past and brought your trophies from history? Have you gone through fog and fear and storm into the world of mathematics? Have you ordered your men to steer steadily on into the star-decked ocean of astronomy? The star that wafts a winking message to your eye to-day started its messenger, the light ray, when Adam walked in Eden. The fig leaves talked to his fingers when the star-beam started to speak to you. And how vast the depths of space, the shore line of new continents, that hail you as you sit on the lookout of your ship! Your scope is far and high. The telescope still falls short of the end, the farther shore. The microscope is another scope that opens to you a mighty world of minuteness, that charms with marvels of magnificence that lie hidden in a mote. But it shows no boundary wall yet reached. The atom is farther out in the unseen untraveled ocean. Your scope and my scope, boys and girls, is greater than microscope or telescope. The soul is allied to God and we may reach new worlds with him. Do we appreciate our scope? Do we live like children of the Infinite?

Wheaton College, Ill.

REFORM NEWS.

THE MASONIC SUN-WORSHIPERS.

ST. PAUL, Minn., June 24, 1896.

EDITOR CYNOSURE:—This is the day that the Freemasons blasphemously celebrate as "St. John's day;" it being the day that marks the summer solstice. Thus they would libel the Saints John as sun-worshipers as they do Hiram, by identifying him with Osiris, and therefore also with the devil; and as they likewise do King Solomon's name by teaching that he raised the dead body of Hiram to a "living perpendicular" after Hiram had been dead fourteen days.

I am now glad that the First Baptist church of this city refused to admit me to be a member of their church. For had they received me on their terms I must have lied for the Freemasons, and then, no doubt, I should have been as blind to the enormous sin of the Masons and Odd-fellows and such like as they now are. And besides, even to fellowship secret society people as Christians, darkens the soul as surely as God has commanded his people to have no fellowship with such. Hence, how seldom the truth of the Gospel can be declared in the churches of any denomination that does not exclude all secret society people from its communion.

Twice in one day has your agent been warned by Odd-fellows against assassination at the hands of Odd-fellows, besides the time when he was providentially delivered out of the violent hands of an Odd-fellow and his pals. Is it not an essential truth that every secret society is murderous? How can any secret society be, ultimately, defended without a resert to assassination? The light they hate; neither can they come to the light without destroying their own society. The Word of God pre-supposes that we know the secrets of all secret societies; otherwise, how can we know when to obey God's command and say Amen to his curse upon an abomination in a secret place. Deut. 27: 15. We may not run the risk of disobeying God, by withholding the Amen.

"He that saith unto the wicked, thou art righteous, him shall the people curse; nations shall abhor him." How then can we safely fellowship lodge worshipers at the communion table?

W. FENTON.

OREGON UNITED BRETHREN CONFERENCE.

FROM THE COAST AGENT.

PORTLAND, Ore., June 23, 1896.

On the way to conference I met Rev. R. Pettyjohn of the Free Methodist church, of Newberg, Ore., and arranged for a lecture at that place. There were a number of passengers aboard from Salem, among others the German Baptist minister and his wife. I found them strongly opposed to all secret orders. They will not receive any one into church fellowship who does not renounce the lodge. There was a politician among the passengers who informed me that his opposition to secret societies had kept him out of office for years, while membership in the lodges had foisted other men into office to his certain knowledge.

The Annual Conferenee was the very best one during the quadrenium. The power of the Spirit was present in all the preaching. In nearly all the discourses the lodges and lodge relations were rebuked severely. And "holiness unto the Lord" was the motto. The preaching was truly spiritual. Your agent being the committee on publishing interests, introduced a resolution as usual in favor of the *Cynosure*.

"We recognize in the *Christian Cynosure* a fearless and bold exponent of the pure doctrines of moral reform so much needed in this land at this time. We are pleased with the old publisher, Rev. Wm. I. Phillips, and the new editor, Rev. M. A. Gault, and pledge them our moral and financial support to the extent of our ability."

The conference adopted the very strongest resolutions against secret societies that human language can express. While these resolutions were before the conference, earnest addresses were delivered by Revs. R. Loggan, P. B. Williams and Bishop Dillon. I think it due that I say Bishop Dillon made one of the best addresses I ever heard against Freemasonry and kindred secret societies. I am glad we are to have him at our coming convention the 27th of August. The resolutions passed without a dissenting vote.

I secured a number of *Cynosure* subscriptions and arranged for some appointments during the summer. I returned to Portland on Monday evening after conference, and put in most of the week in the city. On Saturday night the 20th I went to Newberg and spoke to a fairly large audience in the Free Methodist church. There were a few lodge men present. The people received the address in a kindly way.

On Sabbath morning I attended Sabbath-school at the Friends church. I was given a seat in the Bible class. The teacher was expatiating on the subject of the increase of the Sabbath-school and church work throughout the world, and how the world was getting better so rapidly notwithstanding the talk of a few pessimists to the contrary. I asked him if he was sure that the facts and statistics would warrant his conclusions, and I found him utterly unprepared to defend his position, and in three minutes time I utterly confused him, and the sentiment of the class seemed all on my side.

After Sabbath-school I stepped over to the M. E. church and heard the Rev Walton Skipworth preach an excellent discourse on the crucifixion of Christ, using the literal phase of the subject. It was one of the best sermons on the subject that I ever heard. As I sat and listened I wondered how any man can preach that way and then go and join societies like the Masons, Odd-fellows, Knights of Pythias and others, utterly ignoring the name of Jesus and the merits of his atonement. I do not think that the pastor belongs to any of the secret orders.

I spoke again at 3:30 in the Free Methodist church, and at night by request of the pastor I spoke in the M. E. church. Thus the day was spent at Newberg, not in vain I am sure. I have a standing invitation to return again.

I met here Rev. E. S. Craven, of the M. E. church, who has renounced three lodges and is standing for Jesus. In his opening prayer he mentioned my position and earnest work against the Christless associations of men, and prayed the divine blessing upon my work. I wish that every man who gets his eyes open like he did would do like him and come out from among them.

P. B. WILLIAMS.

CORRESPONDENCE.

TRANSUBSTANTIATION REPUDIATED.

WEST CARROLLTON, Ohio, June 26, 1896.

EDITOR CYNOSURE:—I am sorry to find in the last issue of the *Cynosure* (June 25th) in a communication from your eastern secretary, Rev. W. B. Stoddard, those false doctrines of transubstantiation and consubstantiation imputed to the Lutheran church. Our church has so often repudiated these doctrines that it should seem men ought soon to come to a knowledge of the truth. However, as long as writers for the public base their assertions on mere rumor, as your secretary did in this case, we shall continue to see these false statements repeated. In order to set your secretary and readers right on this subject, let me quote you from our confessions and other authorities.

In our Formula of Concord, after setting forth the doctrine of the Lord's Supper, we have this plain unequivocal assertion: "Accordingly with heart and mouth we reject and condemn as false, erroneous and misleading, all errors which are discordant, contrary and opposed to the doctrines above mentioned and founded upon God's Word, as first: The *Papistic* transubstantiation, where it is taught that the consecrated or blessed bread and wine in the Holy Supper lose entirely their substance and essence and are changed into the substance of the body and blood of Christ in such a way that only the mere form of bread and wine is left, or the accidents without the object." No church more clearly rejects this error than does the Lutheran church.

Your eastern secretary says that "Luther and his followers" taught transubstantiation. Let me quote from the Schaff-Herzog Encyclopedia: "The reformers were unanimous in rejecting transubstantiation as a fundamental error, contrary to Scripture, to reason, to the testimony of the senses, to the very nature of the sacrament, and leading to gross superstition and the adoration of the host."

The Encyclopædia Britannica says: "The continental reformers were of *one mind* in repudiating the Roman doctrine of transubstantiation and the sacrifice of the mass."

Perhaps the assertion of Web. Int. Dictionary will be regarded as worthy of consideration. After defining transubstantiation this work says: "The doctrine held by Roman Catholics, that the bread and wine in the mass is converted into the body and blood of Christ."

The Standard Dictionary says under transubstantiation: Roman Catholic church—"The conversion of the whole substance of bread and wine into the body and blood of Christ at the consecra-

tion of eucharistic elements, the species or appearance only of the bread and wine being unchanged."

Of consubstantiation the same authority says: "The theory of the substantial union of the body and blood of our Lord with the bread and wine after their consecration in the eucharist erroneously applied to the Lutheran doctrine of the real presence, the theologians of that communion having uniformly denied that any change occurs in the elements."

I hope you will give this letter place in your columns. You gave place to false assertions concerning our church, though no doubt ignorantly, and surely you will see it your duty to correct them and to check their influence so far as possible. I send this communication from no spirit of controversy, but from a love for the truth. Truth-loving men will welcome every rebuttal of error. A. DIETRICH,

Evangelical Lutheran Pastor.

ANOTHER M. E. PASTOR ON RECORD.

CHELSEA, Ia., June 16, 1896.

EDITOR CYNOSURE:—I am a young man in the ministry of the M. E. church, and had occasion recently to put myself on record as opposed to secret societies. A leading member of my congregation came to me, and in the name of the lodge requested me to open their memorial day exercises with prayer, and close them with the benediction.

I thanked him for the courtesy but declined the honor, on the ground that I was opposed to secret societies. The minister preceding me on this work was an Odd fellow, and was pastor here for three years. Almost all of my male members belong to the lodge, and I feel that God has wonderfully blessed me for standing firm under such circumstances—a truly testing time for me. I have lost some friends by taking this stand, but I have not lost God's favor and blessing.

I will give you some Iowa newspaper extracts, to show your readers how the church is compromising with the world. Says the *Times Republican:* "The memorial services of the Odd-fellows and the Knights of Pythias Sabbath afternoon were largely attended, not only by members of these and allied orders, but by the citizens. Hundreds of people thronged the cemetery during the afternoon. Nearly 150 people came up from Oskaloosa and intervening points, arriving in three extra coaches attached to the regular central train.

"Sabbath had the appearence of being a gala-day in the city, with banners and music and marching columns. Some of the sticklers for a quiet Sabbath observance were inclined to think a new era had set in, but they were re-assured by noticing several ministers in the procession and remembering the sacred character of the ceremonies."

"Yesterday (Sabbath) was a busy day at the churches of Iowa Falls. In the Baptist church the pastor delivered the memorial sermon for the Odd-fellows. A large delegation was up from Eldora to assist in the ceremonies."

C. B. WRIGHT.

FALSE RUMORS OF WAR.

WASHINGTON, D. C., June 24, 1896.

EDITOR CYNOSURE:—The most diligent inquiry among those members of the administration at present in Washington failed to discover the slightest foundation for the sensational statements which have appeared in the secular newspapers during the last few days concerning the probability of this government taking steps which would almost certainly result in Spain declaring war against the United States. President Cleveland is away and Secretary Olney went away yesterday to stay two or three days. From the best information obtainable no immediate change is contemplated by the President in the attitude which he has from the first maintained towards the revolution in Cuba.

One of the most unique services ever held in a Washington church took place Sabbath afternoon in the P. E. Church of the Ascension. It was a service for deaf mutes; conducted entirely in the sign language. The sermon was preached by Rev. A. W. Mann, of Cleveland, Ohio, from the words of St. Paul, "Let all things be done decently and in order." The following ministers assisted in the service: Rev. J. M. Koehler, of Philadelphia; Rev. C. O. Dantzer, of Rochester, N. Y., and Rev. J. H. Cloud, of St. Louis. The same service was repeated by the same ministers in Baltimore. The attendance here was small, owing largely to the excessive heat, but those who did go were amply repaid.

Some disappointment has been expressed because of the announcement that Dr. Talmage would leave upon his vacation before the meeting of the Christian Endeavor Convention. He will be away two months, and will make his headquarters on Long Island, where he has a country place. He has not decided whether he will make a lecture tour during his vacation. C A S.

SHAMEFUL LODGE PROCEEDINGS.

SELLERSVILLE, Pa., June 20, 1896.

DEAR CYNOSURE:—On May 16th the new lodge hall at Perkasie, Pa., was dedicated to the different lodges' use. A big parade preceded the speech making. The lodges that took part were the Odd-fellows, Knights of Pythias, P. O. S. A., O. U. A. M., Knights of the Golden Eagle, B. W. of Pa. In line were also three brass bands, the school boys and many carriages.

After the parade through the hot sun the speakers began their speeches. All the speakers had the same to say in regard to the charitable work of the lodges. The first speaker told a dog story, recommending its application to those who would question the right of having secret societies meet behind closed doors. This was ex-State Counselor of the O. W. A. M., of Philadelphia.

The next orator was George Hawks, Esq., of Philadelphia, Grand Keeper of Record and Seal of the K. of P. He said he wanted to impress upon every young man's mind the fact that the secret organizations were a great benefit to them. The Grand Chief of the Knights of the Golden Eagle, L. H. Tobin, Esq., of Philadelphia, made some wonderful remarks. He said: "Where we have lodges we find law-abiding citizens, prosperity and plenty;" intimating that these conditions can only exist where there are lodges. He also said the lodges are saving from year to year millions of dollars to the tax-payers. "If it were possible to-day to enroll every man under the age of eighteen years on the rolls of the different lodges, there would be no need for a county jail, a penitentiary or an almshouse." I wondered why he did not say no need for brothels and saloons. The good work of the lodge was next to the church and a stepping-stone to the church. He might have said greater than the church, for that is what he really meant. But he did not want to lower the church beneath the lodge in the presence of so many ladies and people not belonging to these fraternities. He said we find doctors, lawyers, business men, and last but not least, ministers in the lodges, hence it must be good to belong to them. There are so many, said he, that do not understand or know the value of secret societies. For many these lodges are schools of instruction. Their members are taught to be men; to love God and their fellowman. We are "banded together"—"a common brotherhood," were terms frequently used by all the speakers.

On one banner was "In God we trust." One lodge, B. W. of Pa., had an open Bible laid on a cubical box with a rod on one side and one on the other; then four boys of equal size carred it. Perhaps it is known by the members as the "Ark of the Covenant." A goat was parading in the procession. Two boys, one on the right side and the other on the left, had it in charge. It grew tired and made attempts to get out of the hot sun, but it was compelled to march along.

The costly badges, display of swords, flags, banners, caps, aprons, gloves and other costly things attracted much attention. The two saloons of the town did a large business. All afternoon they were crowded and large quantities of liquor found its way into the stomachs of the lodgites; many could be seen who were unable to control themselves because of drink. Children were out with boxes asking contributions for the lodge and they complained because people would not give more. Parents directed them in their work.

There was a sham initiation in the lodgeroom with the officers all masked and in their places. The candidate was blindfolded, questioned, examined, his shoes and stockings taken off, trousers rolled up above the knee, and he was kicking and pushing all this time so that it required several men to hold him. The oaths were administered, password and grips given, how to salute and hail officers was shown, and the candidate was conducted from officer to officer and profound secrecy was enjoined. All this sham was manufactured for the occasion.

What called forth the greatest applause was the goat riding. The candidate was informed before he could further be instructed in the mysteries he would be obliged to pass through the most trying ordeal of his life. He was now placed on the goat while men held the poor animal. He would repeatedly fall off and be placed on again. Oh, what a shame for so-called civilized men thus to torture a poor creature of God to gratify their wicked folly.

It is cruelty to animals to require a weak dumb brute to carry a heavy man for such an exhibition. Such people are surely much below the brute, and yet some of them were State senators, lawyers, editors and druggists who took part in this display. A. S. LEATHERMAN.

SUPPRESSING MORGAN HISTORY.

VINELAND, N. J., June 24, 1896.

DEAR CYNOSURE:—A short time ago I spent a couple of hours in a schoolroom in Cattaraugus Co., N. Y., where my friend, Robert Bell, was a pupil, and heard his teacher, in giving the lesson in the history of New York for the next day, say they would not spend much time on the first part of the lesson because it was too improbable.

The lesson was on the Morgan times. The author gave a short account of the abduction of Wm. Morgan, but he said it was so improbable that a man could be spirited away in such a manner that they would pass that over.

I presume he was only complying with the requirements of his oath, but it stirred me to hear a man acting the lie in order to keep a class of boys from learning the truth. I thought of sending him the *Cynosure* that has the article on "The Morgan Times," but have concluded to send him "The Broken Seal." G. W. LEWIS.

POOR PREPARATION FOR HEAVEN.

GOODWINE, Ill., June 22, 1896.

EDITOR CYNOSURE:—The lodges are seemingly quite active here now. Recently a prominent farmer owning twelve hundred acres of land, out of debt and nearly through with this world, made his will, and soon after drove fifteen miles to the town of Rankin to take the Master Mason's degree. He had been swindled out of his money in taking the first two degrees, yet he was not satisfied. If lodges are prohibited from initiating old men in their dotage, then Rankin lodge should forfeit its charter for violating the rule in the case of this old man.

I saw a letter lately from a presiding elder with whom I am well acquainted. He loathes and despises the lodge and its false worship. I am credibly informed that he would have been appointed delegate to the Cleveland Conference, but was prevented by lodge trickery. I am satisfied that a large number of our ministers receive their appointments through lodge manipulations. How long shall such trickery in the church be endured by Christian people? May the Lord speedily arrest such wickedness. J. S. HICKMAN.

EVERY CITIZEN TO THE RESCUE.

SALEM, Ore., June 15, 1896.

EDITOR CYNOSURE:—I would not be impatient, but really I feel that a great opportunity is rapidly passing unimproved. I do not claim that "the sunset of life gives me mystical lore." I only see what Finney saw as he neared the bounds of mortal life, and urge what he urged in his latest utterance respecting Masonry. And I believe that if his proposition had been accepted and acted upon at the time, more than twenty-five years ago, Masonry would now have been a thing of the past. And, moreover, I believe that till we adopt that plan whatever else we may do will but strengthen its hold upon us and help to rivet our chains.

He knew it from within, in the days of its former pride and power, and that its strength was, as it is now—in its darkness and secrecy—in keeping the people in ignorance of its charac-

ter and its working. And when he wrote he ventured to express the opinion that it had recovered more than half of its former power, and that if the truth was known (and he hoped measures would be taken to make it known), Freemasons then held a majority of the lucrative offices of the United States. I am convinced now that they and their cousins, the Odd-fellows, virtually held nearly all the offices then, as I know they have done in the capital of Oregon for twenty years at least—none others, with very rare exceptions, ever getting a seat even in our legislature. And I have no reason to believe that it is very different in other capitals, and in all our cities, counties and towns.

Only let the people know that they are thus cheated and lorded over and robbed by the craft, and I believe they would rise en masse against it. Let us confidently proclaim that it is the hidden foe of the people, everywhere present and ever secretly plotting for its own advantage, and knavishly controlling all our elections, and then challenge anybody anywhere to contradict it. Nobody would dare dispute it for the proof would always be at hand.

They have themselves furnished the means which, properly used, must overthrow them. They have, as they claim, "the force of cement through the civilized world—are distributed with the means of knowing each other, and the means of keeping secret, and the means of co-operating at the desk, in the legislative hall, on the bench, in every gathering of business, in every party of pleasure, in every enterprise of government, in every domestic circle, in peace and in war, among enemies and friends, in one place as well as in another." And I add, especially in elections.

And now the time has come when the interests and destinies of our country for four years are again greatly in the hands of the people, and a peaceful war with ballots has begun. And with it has begun the intrigue of politicians, if it ever had abated, and, as I now see it, it is a conflict between a band of men well organized, officered and drilled so as to act in concert and in the dark, with a definite concealed purpose on the one part, and ten or twenty times as many honest, unsuspecting, busy men on the other, and trifling issues magnified into vast importance, and partisan lines drawn on purpose to divide and conquer, and partisan rancor and zeal inflamed to blind and mislead the ignorant and confiding, while the crafty workers with but one purpose in view are working in both and all parties to secure the election of their brothers, which ever party may win. And so they are always successful and always filling all offices, getting all the honors and emoluments and protection.

I think this should be the only issue in this election—to rescue the Government from their traitorous hands. Can it be made so before the November election? The country is ripe for it as it never was before, perhaps never will be again before the crack of doom.

WILLIAM ADAMS.

THE SECRET OF POWER.

NEW HAVEN, Conn., June 20, 1896.

EDITOR CYNOSURE:—I like your paper and the object for which it stands; and more especially would I commend it for the brave words concerning my old friend, Rev. R. A. Torrey, and his work and all it stands for, which means more than words can tell in this short epistle. But I will venture this much, that all you have said concerning him and the secret of his power is true Now let your paper, the *Cynosure*, be controlled by the same secret of power so that millions will fly to Him instead of to the "secret lodge."

I think it is nearly forty years since I, when in other lands, was induced to join a certain secret society for the want of friendships which one feels while far from home, but I have never been inside the lodge since. I have found the friendship of Him who has said I will be an elder brother more precious than all secret society friendships; who has also said, "I will never leave nor forsake you." Many join these orders impressed with the idea that then they will be supported when disabled or sick.

Let your teaching through the columns of the *Cynosure* be that He has said, "I will supply all your need through riches in glory;" and this other gracious and most precious promise, "I will provide." You cannot press these truths too much through the columns of your paper. Men must take hold of all these wonderful promises if they would escape the thralldom of all secret societies. We are taught in the Word not to trust in men nor in princes, and also this other most precious command, "not to lean on your own understanding, but trust in the mighty God of Jacob," the secret of all power, and not in the secret lodge.

H. S. STREET.

AN APPEAL FROM AFRICA.

WHO WILL RESPOND?

LAGOS, West Africa, April 20, 1896.

DEAR CYNOSURE:—Since my visit to Europe and my letter to the *Cynosure*, I am thankful to say I have had a regular supply of the *Cynosure*. Accept my gratitude for this kindness so far. But I need besides it papers, pamphlets, booklets touching secret societies for circulation and presents.

I therefore enclose herewith a list of such as I believe would tell on our community, and request that if there is no friend who can help send the cheapest form of these to me, you will kindly let me know what discount you are able to make on the enclosed in their cheapest form so as to place them within my reach, as I have but slender means, and yet I need these on the list for the enlightenment of my people. If a God-sent friend can succeed to furnish them how grateful would I be.

Yours faithfully,

MOJOLA AGBEBI,
Pastor Native Baptist Church.

PRIZE ESSAYS.

The late Dea. Philo Carpenter, of Chicago, left in trust with his two surviving daughters, Mrs. W. W. Cheney and the late Mrs. Edward Hildreth, a fund "to be used at their discretion, in opposition to * * secret societies." Before the decease of Mrs. Hildreth, it had been decided to use a portion of this fund for securing the best manuscripts obtainable discussing the evils of secret associations touching the obligations of good citizenship, and especially Christian citizenship; the execution of this purpose to be committed to the New England Christian Association, and carried out under the direction of its secretary, Rev. James P. Stoddard. It is in pursuance of this end that the following prizes are offered, viz.:

For the best manuscript, as above noted, on "Secrecy and Citizenship,"... $300.00
For the next best,..... 75.00
For the third,..... 25.00

The prizes to be awarded by competent, disinterested and impartial judges chosen by the trustee of the above mentioned fund, and having the full approval of the New England Christian Association. Manuscripts submitted to be type-written, with type-written word or number for identification, corresponding to a like word or number upon a sealed envelope containing the name and address of the writer, for identification by the judges after their decision, and to be sent in not later than Jan. 1, 1897. While restricting the writers to no precise limits, it is desirable that the manuscripts do not exceed 15,000 words. It will be understood that the ownership of copyright of prize manuscripts will rest with the trustee, and that as regards all others the right of purchase on terms mutually agreed upon is reserved, as is that of declining, should the judges so decide, any and all manuscripts, and of extension of the time limit.

All letters of inquiry should be addressed to Rev. James P. Stoddard, Sec'y N. E. Christian Association, 218 Columbus Ave., Boston, Mass.

SECRET SOCIETIES—THE MINOR ORDERS.

Where is the harm in the minor orders, such as the G. A. R. or I. O. G. T.? is often asked. "Their object is good," is urged, and justly. Then let us see if we can state the harm in them in a few brief propositions. The fact that the higher, or I may say baser orders, as Masonry, is evil has been so fully demonstrated that they are so considered by many churches beside our own, and we may give the following reasons for this belief. Their object selfishness, and solely for their own advancement, rejecting the classes who most need charity, they yet boast of their benevolence.

Their religion is not the religion of Jesus Christ, hence must be a false religion. But, take the order of Good Templars, for instance; their object, let us admit, is to inculcate temperance. With the system of secrecy in its ritual, it is like the little alcohol in cider or beer. The alcohol is there; if that was out it would be a harmless drink, but with it it is most dangerous. Some one is sick. The doctor comes and prescribes. The medicine has morphine, or opium, or alcohol in it. It may cure the disease, but alas, it has left the patient a victim of morphine or alcohol and he dies a drunkard or opium fiend. The alcohol or opium did it, and the cure is worse than the disease.

So in these minor orders, we find the poison of secrecy. We let our children join them to keep them from falling into the drink habit, or to further the cause of temperance, and we implant in their young minds a taste for the lodge, and as soon as they grow up they go into the baser orders, and into infidelity, or worse—into lodge idolatry, for it is nothing less. Let us demand, if they want our boys and girls, that they drop their useless and foolish secrecy feature, for what is there that they do now that could not be done if it were an open order? If they want the sanction of the Christian people, let them throw away their concealment that, according to their claims, needs no concealment. Let them teach as did the Saviour of men—openly, in the synagogue, as does the church of Christ.—*Peter Woodring in the Free Methodist.*

SECRET SOCIETY MANIA.

If any country ever went daft over secret societies, it is America. Since Wildey, the blacksmith, introduced Odd-fellowship into the country in 1817, we believe it was, and some years afterward was honored by the order next to a man who had discovered a continent, or had won the battles of a great nation, there has been a great ambition on the part of many imitators to distinguish themselves in a similar manner, and be pointed to by small boys, and weak females of both sexes, as the founder of some secret order.

It has become a sort of contagious mania, and nearly every week some new order is "founded," where men can spend their money and their time which ought to be devoted to their families, or to works of benevolence. Fortunately many of them die "a bornin," and it is to be regretted that it cannot be said of all, for they bode little or no good to anybody except their "illustrious founders."

Some preachers enter secret societies, and waste much valuable time that ought to be spent in a more useful way. These orders are often made more or less respectable by ministers of the Gospel, who say they gain a certain influence over the members, etc. This may be true, but is it commensurate with what they lose over others who deprecate their action in the matter? Our observation teaches us that it is not. A preacher who is in good standing with his congregation is in a much better position to do good than one who is in good standing in some secret society. In many of these he is compelled to associate with saloonkeepers, drinkers, money getters and others, whose occupation or morals are far from the best. It is not preservative of a preacher's piety or his influence to sit down at a banquet where wine and other liquors flow like water. But that is exactly what he has to do if he attends all the meetings of some orders.

If there is any thing good about a secret order, it has borrowed it from Christianity; hence there is nothing in it for a Christian in addition to what he already possesses. And to those who are relying upon some "moral" society to take them into a better future life, and saying, "This is good enough for me," they are a delusion and a snare. At the testing time they will find them as the "apples of Sodom."—*California Voice.*

Johnny.—"Did they hurt you very much, papa, at the lodge Saturday night?" Papa.—"No, Johnny, why do you ask that?" Johnny.—"'cause, I heard Mr. Johnson say you were about 'half shot.'"

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HOW TO HAVE A GOOD SKIN.

Diet the Chief Consideration; After That, Massage.

The stomach is the source of most skin disorders, and a healthy stomach is the real secret of a beautiful skin. Therefore a simple and regular diet, in which well cooked breadstuffs, vegetables and fruits figure largely, is the first essential for the complexion that every woman desires.

However, a few external considerations are not wholly superfluous. Massage is recognized as one of the most important of these. To accomplish this it is not necessary to employ the services of a trained masseuse, for a little gentle kneading and rubbing of the skin, night and morning, is no more than any woman can easily attend to herself. The result of this exercise—a healthy stimulation, a softening of the skin and a removal of wrinkles—is obtainable only by constant practice.

Tepid water is the best and safest lotion to apply to the face, and pure unperfumed soap will not injure the finest skin. It is not advisable ever to use very hot water in washing the face, or soap the nature of which is not definitely known.

Steaming the face is considered by many experts a valuable method of improving the complexion. This is best accomplished at night, when the face is held for a few moments over a bowl of steaming hot water. The warm moisture prevents clogging of the pores of the skin or extreme rigidity of the muscles of the face.

Finally it is important to avoid all unauthorized preparations and to refrain from making the most conspicuous portion of one's body the subject of constant and hazardous experiments.

How a Wife Can Improve Her Husband.

According to one woman writer in an English journal, a wife, if she "lives her religion," may often lead her indifferent spouse back to his early piety. A husband, in the opinion of another man managing specialist, must not be spoiled by letting him have his own way after marriage, however it may have been before that event.

Never allow your husband to think "you are his superior mentally" is the dictum of a third woman, "for," she adds, "there is more unhappiness caused by the wife flaunting her superiority before the eyes of her husband than from any other reason." In the judgment of another woman "every man has some good points," and if he is sufficiently flattered by his wife they will be fully developed, while his vices will gradually disappear.

How to Sew on Buttons.

Buttons should be sewed on loosely, the knot of the doubled thread on the right side of the garment under the button. A pin with a small button and a darner with a large button should be inserted between the cloth and button when sewing to make the stitches loose, and then, when withdrawn, the thread should be wound around the stitches, making a shank for the play of the buttonhole. Buttons on children's underwaists should be especially strong. A bit of cotton folded double where the button is to be sewed will prevent tearing out of the waist itself. Such waists should never be passed through the wringer when washed, but should always be wrung by hand. A wringer will break the buttons faster than any amount of wear.

How to Launder Fine Handkerchiefs.

Soak the handkerchief in warm water and soap first, then rub very gently and rinse well. Polish your bureau mirror and place the right side of your handkerchief against it. It is wet and will cling. Make the edges straight, and rub gently until the handkerchief clings to the mirror and is perfectly smooth. Leave until entirely dry and then peel it off, and your handkerchiefs will have a crisp freshness like new.

How to Treat a Burn.

Wash the surface with a very weak solution of corrosive sublimate, then remove whatever cuticle hangs loose, taking care not to break any blisters that are whole. Dust the burn with powdered boric acid, then paint the entire burned surface and a considerable portion of the healthy skin around it with a solution of equal parts of thiol and water, then a layer of greased cotton is kept in place with a bandage.

This is undoubtedly a very scientific way to handle a burn, but for the masses of people, many of whom live some distance from drug stores and doctors, there is nothing better than the old time application of pure lard and flour. A cupful of lard, mixed with flour to form a soft paste, may be applied to a burn without loss of time. The experience of years has demonstrated that if this application is followed up there will be neither scar nor irritation following the healing of the injured part.

How to Avoid Morbid Self Consciousness.

Keep the fact firmly fixed in your mind that every man is thinking more about himself than about you. So long as you do not dress or walk or talk in an utterly ridiculous way people will bother themselves very little about your appearance.

After sickness of any kind, complete and speedy recovery is insured by the use of Ayer's Sarsaparilla. It expels all disease-germs which may be lurking in the system, and restores tone and efficiency to every organ of the body. It is the best summer medicine.

No one in ordinary health need become bald or gray, if he will follow sensible treatment. We advise cleanliness of the scalp and the use of Hall's Hair Renewer.

Wanted—An Idea Who can think of some simple thing to patent? Protect your ideas; they may bring you wealth. Write JOHN WEDDERBURN & CO., Patent Attorneys, Washington, D. C., for their $1,800 prize offer and list of two hundred inventions wanted.

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CHICAGO, THURSDAY, JULY 2, 1896.

HOW THE SECRET LODGE SYSTEM WILL BE OVERTHROWN.

God's method of carrying moral reforms to victory was beautifully illustrated by Dr. Fox in his baccalaureate sermon before the graduating class of Wheaton College on Sabbath, June 21.

It was taken from the method of felling the Sequoia Gigantea, or the mammoth tree of California, measuring ninety feet in diameter, and standing three hundred and twenty-five feet in height. Though men plied their axes on the giant, and then used their great saws and finally bored with their longest augers to the very handles, yet the tree stood apparently as strong as ever. But when men had done all that they could, one night there was the sound of muttering thunder far up the valley where God was mustering the coming storm. Down the valley it swept and in a moment the giant of the forest was laid low forever.

So men carried the agitation of the slavery question to the extent of their power and yet that institution grew more and more defiant, until God made bare his arm and mustered the storm of civil revolution, and before it slavery went down forever. For more than a quarter of a century the National Christian Association has been applying its axes to the root of the secret lodge system. It has been applying the saws and boring with the augers of agitation toward heart of this tree, yet it still waves its branches defiantly toward heaven apparently unmoved. But already we may hear the distant muttering of the coming storm of divine judgment that will lay this Christless system level with the dust.

SCHOOLS OF ASSASSINATION.

Out in a little frame cottage at 3721 Emerald Ave., Chicago, was held Monday, June 22, the funeral of the widow of Daniel Curley, a member of the Irish National Invincibles, and who was hanged in Dublin, Ireland, May 11, 1883, as an accessory to the murder of Edwin Burke and Lord Cavendish, in Phoenix Park.

When Mrs. Curley left Ireland for America eleven years ago, stored away in a false bottom of her trunk and escaping the eyes of the searchers was the revolver which her husband carried on that fateful night, along with other things which were emblems of the stormy times that hovered about Dublin for many months thereafter. One of the most interesting reminders, perhaps, that bears evidence to that reign of terror is the big key which had been prepared to release Parnell and the other Invincibles from jail.

The house in which Mrs. Curley lived was presented to her by the Ancient Order of Hibernians of Chicago. The first that they knew of her being in this city was on the eve of the ninth anniversary of her husband's execution, when she quietly crept into the Nativity church and asked that the following morning, mass be offered for Daniel Curley. Father O'Sullivan inquired who she was and immediately started a subscription for her benefit.

We do not cast any cruel reflections upon the deceased widow, but really is it not a cause of alarm that a secret organization in this city thus pays a premium on assassination? If J. Wilkes Booth had left a widow, what would have been the impression if a secret organization in this city would start a subscription for her benefit, and would present her with a house?

CATHOLICS AND THE A. P. A.

There are many indications that the church of Rome and the A. P. A., like potsherds, will soon be dashed one against the other. The St. Louis papers announce that Catholics are organizing for the coming campaign.

Last week the candidates on the Republican ticket received a letter making the following inquiry: "We respectfully request from you an answer to the following question:—'In the event of your election to the Presidency will you, in the administration of that office, make any discrimination against Roman Catholics on account of their religious beliefs?'"

The president of the organization, J. B. Denvir, said to a reporter: "Seeing this A. P. A. movement assuming such proportions and attempting to dictate to Presidential candidates, we have thought that Catholic laymen should assert themselves and take some notice of it. All that we ask is whether this religious test which the A. P. A. assumes to press upon candidates is recognized by them. We now address this simple inquiry to the Republican candidates. A little later we will address it to the Democratic candidates. Under this continued A. P. A. misrepresentation and unjust aggression, Catholic laymen have been fretting for some time. They have been getting together and talking of the expediency of action. The sentiment is strong that we ought to know just where we stand. If we are to be condemned politically because we are Catholics we want to know it. The movement is one wholly with the laymen. The Marquette Club is the mouthpiece of this feeling. It is the intention to enlist other organizations of Catholic laymen in the movement."

Cardinal Gibbons says: "We are proud to say that in the long history of the government of the United States the great Catholic church has never used or perverted its acknowledged power by seeking to make politics subserve its own advancement. Not only is it the duty of all parties distinctly to set their faces against the false and un-American principles thrust forward of late, but, much as I would regret the entire identification of any religious body as such with any political party, I am convinced that the members of a religious body whose rights, civil and religious, are attacked will naturally and unanimously espouse the cause of the party which has the courage openly to avow the principles of civil and religious liberty according to the Constitution. Patience is a virtue, but it is not the only virtue. When pushed too far it may degenerate into pusillanimity."

HOUNDED BY MAFIA.

A strange state of affairs exists in Brooklyn, N. Y., which is worrying the police and occupying much space in the daily press. It appears that an Italian named Cochiaro has left the Mafia and turned informer. The organization is strong in Brooklyn and they have assassins hanging about the Italian quarter in South Brooklyn, awaiting an opportunity to assassinate Cochiaro whenever he appears in public. The police and detectives, among whom are some Italians, are watching every movement of the assassins.

Cochiaro stands convicted as an informer, who turned State's evidence against some companions who were implicated with him in a murder in Boston in 1889. Cochiaro had some difficulty with the Mafia and some other secret societies in Italy, which caused him to flee his native land to save his life. His foes have followed him relentlessly for the last twelve years. Several attempts have been made to kill him, but he seemed to bear a charmed life.

The Boston Mafia have condemned Cochiaro to death, together with four other men, and agents left that city recently for Brooklyn, for the purpose of carrying out the sentence. Cochiaro was in Raymond Street Sail, when two Italians called to see him, but were refused admission. The reporter found an intelligent young Italian in Union street. He said that Cochiaro is one of the men in this country most hated by his fellow countrymen. The hand of every secret society man is against him, and he has personal enemies by the score.

Three Italians made a desperate attempt to kill Cochiaro in a saloon recently but only succeeded in mortally wounding an Itatian named Calcerio. Seven years ago Cochiaro figured as a witness in a murder case in Massachusetts, and it was mainly on his evidence that a conviction was secured and one of the prisoners sentenced to fifteen years' imprisonment. A vendetta was pronounced against him and his death decreed. He knew that his life was constantly in danger, and he moved about from place to place, with the hope of eluding his pursuers. He was murderously attacked three times before the shooting episode of Thursday night. Cochiaro says he fully expects that his enemies will finally succeed in their murderous purpose. As trophies of the battle the police carried off from the scene five revolvers, three dirk knives, a loaded cane and a stiletto.

Thus we see that the vengeance of these secret clans is tending more and more to defy the power of our government. Is it not time for American citizens to awake to the danger from these murderous institutians which have so long defied the governments of Europe?

STRONG ANTI-MASONS.

THE *Conservator* of Dayton, Ohio, makes these sensible remarks about what constitutes a strong anti-secretist:

"It is said of this man or that: 'He is a strong anti-secrecy man,' or 'he is a strong temperance man,' or he is a strong reformer of some sort. Very often, however, it is meant that he uses severe or denunciatory words in talking, speaking or writing upon the subject of his chosen reform. It would be better to say of such a one: 'He is a weak man, or a fickle man' on his reform. Those who use carefully chosen words and hard arguments, instead of hard words and soft arguments, are the truly strong anti-secrecy men, and the strong temperance men. They are not only strong in logic and influence, but usually they have the deepest convictions and the most unswerving faith in their reform. Their zeal does not burn out in a season or in a campaign, but years find them still abiding; while the sky-rocket of denunciation and the bomb of passion flee as sparks, or end all in the explosion. We have observed this as to ministers and others in their 'maintenance' of our position on the secrecy question, Denouncers, and those insulting to opponents, turned over against the church position in so many cases that we came to suspect all such as wavering in their faith."

We wish to add that after years of observation and experience as to what constitutes a truly strong anti-secretist, we have reached the following conclusions:

1. That a man is not a strong anti-secretist unless he has come to regard the question as the paramount reform issue; this indicates that he is a consistent reformer, and views this question in its true relations.

2. He may be considered strong if a large number of his relatives and kindred are *Cynosure* subscribers, because this indicates that the re form is in his blood.

3. He is strong if he succeeds in enlisting a large number of his friends and neighbors as supporters of the *Cynosure* and its cause, because then he demonstrates his faith by his works.

4. If he makes the reform a subject of frequent and believing prayer.

5. He is strong in the reform in ratio to the number he reaches with light and literature on the subject.

WHEATON COLLEGE COMMENCEMENT.

Thursday, June 25th, was Commencement day at Wheaton. The weather was all that could be desired. The gathering of friends from the vicinity and adjoining towns and quite a number from a distance filled the college chapel to overflowing.

Dr. J. E. Roy, of Chicago, opened the exercises with prayer. The vocal music by the Wagner Quartette—the finest trained singers in Chicago—was an interesting feature of the occasion. Each of the nine young men and women of the graduating class spoke for about ten minutes. Never have we heard clearer, more practical and in most cases more eloquent thought expressed than in these performances. We give only a few sentences caught at the time with our reporter's pencil.

"As the steadfast character of the North Star has made it valuable as a guide so the characters of some, men are valuable as guides because of their steadfastness to principle.

"While great is the work of drafting laws and constitutions for commonwealths, yet far greater is the work of those who lift up humanity through love and sympathy."—S. G. Barton.

"If more time was spent in forming character less time would need to be spent in reforming it. The power to develop nations lies more with woman than with man."—Miss Annie Dresser.

"The work of construction must ever be preceded by that of destruction, for the foundation

must be cleared and deeply laid upon the rock of right principles.

"Saving souls in the greatest work entrusted to us by our Creator."—N. E. Hannant.

"Christ's work in human redemption was two-fold, to heal the body and to heal the soul.

"Rev. John Dowie's work in Chicago has been to magnify this truth, yet he has been arrested nearly a hundred times and is now on trial for running a printing press with a gasoline engine and thus disturbing the quiet of that great peaceful, moral city."—E. W. Dresser.

"We live in an age that overthrows monarchies and builds up republics. The most despotic European governments are opening schools for every child. No church to-day thinks that all virtue is confined to its membership."—K. D. Momiroff.

"The right of suffrage in our republic has been like the swinging pendulum going from one to the other extreme. The middle ground is the safe place. The right to vote ought not to be given to those without enough gumption to learn to read and write. If we have manhood suffrage let us have womanhood suffrage also, for woman has the deepest interest in good government."—L. L. Lloyd.

"The wrongs of wage earners may be best remedied by conciliatory arbitration. A compulsory system of education would be beneficial."—B. M. Olsen.

"The work of Christian Citizenship is to save our country from the power of those who are secretly undermining its liberties. We must explode the idea that religion is only for the Sabbath-school and church, and must not be taken into politics. The licensed saloon is the greatest danger menacing our republic."—C. E. Ross.

"General principles are what comprise the moral government of God. Thought is mightier than the sword, and moral principles have achieved greater victories than armies."—Miss Bell Wilson.

"The reformer's medicine is bitter but must be taken if the patient would live. In every new reform the question should be, is God's truth its impelling force? Loyalty to truth will never go unrewarded. The stream of truth is ever flowing, though at times it may be beneath the surface."—Christen Peterson.

"We stand on the threshold of a new era of prosperity in the history of our college. It will not be long before 500 students gather within these walls. If $200,000 are not soon added to our endowment it will be because our faith is not strong enough. But it is an injury to a college when large salaries attract professors whose ambition is wealth. Without the Holy Spirit's fire all our college machinery will be as cold and dead as Baal's altars on Mount Carmel."—Closing remarks by Pres. C. A. Blanchard.

I. R. B. ARNOLD.

We hope before long to present our readers with a portrait of this interesting reformer and stereopticon lecturer. For many years he and family in their Floating Chapel have presented the Gospel of reform in thousands of cities and towns along the Mississippi and Ohio rivers and their tributaries. Besides there are few inland towns in Illinois where Bro. Arnold has not reached the people by tent meetings.

He began a series of tent meetings in Du Page county several weeks ago, first with a week's meetings at Turner and another at Glen Ellyn, and last Friday evening he began a ten nights' meeting at Wheaton. At each point the interest increases until the last night when he closes with an illustrated temperance lecture on "Ten Nights in a Bar-room." His long experience in the use of the steropticon and his remarkable descriptive power enables him to hold his audience spellbound. His lectures cover a wide range of religious and reform themes. Parents, Sabbath-school teachers and pastors cannot contribute their time and money to better advantage to the cause of Christian morality than by co-operating with Bro. Arnold in these meetings. He is being nobly assisted this summer by the Bond brothers of Wheaton, and proposes to hold meetings in all the towns of Du Page county.

Secrecy is not the only vice of Masonry; its vicious character is intensely manifested in its secrets.

PERSONAL MENTION.

—Rev. J. A. Duff, of Englewood, is enjoying a much deserved vacation this month, and will visit friends in Pennsylvania and North Carolina.

—Rev. C. B. Wright, pastor of the M. E. church at Chelsea, Ia., whose interesting letter appears in this issue, adds in a private note: "When I was soundly converted and saved I gave up all lodges, and your paper has been a great help to me."

—Rev. J. P. Stoddard left Boston a week ago last Monday to attend the commencement at Berea College, Kentucky. He is one of the honored trustees of that institution and his influence has much to do in strengthening reform sentiment at Berea.

—Rev. J. B. Galloway, of Poynette, Wis., has been holding a largely attended and much enjoyed series of revival meetings in his congregation with the assistance of Evangelist Bell. There were twenty-one young people united with his congregation and six with other churches.

—Rev. W. B. Stoddard and family were home in Washington last week. He is now filling some appointments in York county, Pa., after which he expects to attend the Christian Endeavor Convention in July. Rev. J. P. Stoddard passed through Washington on his way to Berea, Kentucky.

—A pall of gloom was cast over the Wheaton College church last Sabbath morning when pastor Chandler announced that Willie H. Barton, the ten-year-old son of Rev. F. Barton, was drowned Saturday evening in Lake Glen Ellyn while bathing. May the God of all consolation comfort the stricken family.

—Elder F. E. Beebee writes from Tobasco, O., where he is holding revival meetings, and sends $5 in subscriptions for the *Lodge Lamp*. He says: "May God bless you all in the name of Christ. We are standing the storms and landing souls safely on the solid rock. I expect to send more and more names."

—Rev. O. T. Lee writes that a large audience gathered on June 17th in the Norwegian Lutheran church at West Prairie, Winnebago Co., Ia., to listen to the discussion of the secret society question by his brother, Rev. A. J. Lee, of Lake Mills, and the pastor, Rev. Malmin, and by himself. He says the lodge members were not present, but were angry because certain ministers will not let them alone.

—Rev. Geo. H. Hinman, son of Rev. H. H. Hinman, is now acting president of Gates College, Neligh, Neb., and preached the baccalaureate sermon to the graduating class of that institution on Sabbath, June 14th. The Methodists omitted their service and joined in the exercises. The graduating exercises on Wednesday the 17th were pronounced the best ever held in the history of the college.

—The Hunterdon county *Democrat*, N. Y., says: "The Rev. DeWitt C. Cobb, Grand Prelate of the Knights of Pythias, will address the people of Sergeantsville this (Tuesday) evening. Mr. Cobb will give good and sufficient reasons why a man should be a member of the Knights or some other secret society. This action is to offset a lecture upon secret societies in general by Rev. W. B. Stoddard, of Washington, D. C., one night recently. Just here we may remark that after all is said against the different societies the fact stands out most prominently that they have accomplished much good and no harm at all. No man who ever identified himself with any of the prominent societies or lodges of the day has been made more indifferent to the cry of distress nor has he been taught to renounce his Saviour. He has learned useful lessons of friendship, love and truth instead."

EXTRACTS FROM LETTERS.

C. B. KNIGHT, WORCESTER, ILL.—If I can see my way clear to help you any before the close of the year, will cheerfully do it.

REV. WM. BEERS, PETOSKEY, MICH.—I have read with interest the reports of our different agents and am well satisfied with the work. It is God's work and he will prosper it; it cannot fail. Oh, how I wish I could be a financial help to the cause. I would do much if I could, but I will do the very best I can.

ELDER RUFUS SMITH, MARYVILLE, MO.—I think I can help the good cause some, but cannot tell how much until I go to Wheaton. The Lord willing I hope to go there next month.

PRES. C. A. BLANCHARD, WHEATON, ILL.—No providence preventing I hope to give my regular annual donation to the work this year. I cannot say just when I will forward it, but will seek to do so as soon as possible.

M. L. WORCESTER, KINGSTON, ILL.—I can truly say that the proceedings of the Annual Meeting were quite satisfactory, and were evidently ordered by God. You can calculate on about ten dollars this year from me.

REV. P. G. LINAWEAVER, KENT, ILL.—Your letter at hand asking for a contribution from me this year. I am glad to help all reforms, and will endeavor to help in the fight against secrecy. I will pledge myself for $2, to be paid before Dec. '96 according to your letter.

REV. THOMAS M. CHALMERS, OF THE MESSIAH MISSION.—I am gratified with the reports concerning the work of the N. C. A. during the past year. I am sure the friends of the good cause have much reason for giving thanks to God that so much is being done to spread abroad the truth against the secret false worships of the land. In my present position I cannot promise you much for the new year; however I shall say this, I'll pay you at least three dollars.

PROF. R. L. PARK, EAST STROUDSBURG, PA., STATE NORMAL SCHOOL.—Please find $10 inclosed and send me two dozen "Facts and Photographs," and send *Cynosure* one year to the following names:

The remainder you may use as you see best for the N. C. A. work. We have closed up our Normal school work here, and to-morrow I leave for D. L. Moody's Northfield Conference. I am sent by our Normal Y. M. C. A.

REV. E. THOMPSON, SENECAVILLE, O.—My sentiments and feelings in opposition to the lodge system are neither modified or in any way changed. I only regard the secret orders as worldly works of darkness wholly disapproved by God and his Holy Word. And as such they are no suitable place for a Christian man. It is a burning shame that so many professed Christian men and ministers are found within them. I think the command of God to such is plainly, "Come out from among them and be ye separate saith the Lord."

MRS. I. B. BENEDICT, FARGO, O.—I am authorized by I. B. Benedict, my husband, and O. H. Ramsey, our pastor, to say they are not "dead," only "sleeping." It really seems the people here who ought to be active in reform are to a great extent in a state of lethargy, and the secret orders are in a flourishing condition—young men are being taken into the snare. We will pray for the success of the work, and if possible will send something to help meet expenses. I think a lecture in this neighborhood would be profitable, and could be arranged for later on.

REV. CHARLES H. ABBOTT, PORT NORFOLK, VA.—I am doing N. C. A. work in witnessing against the lodge. By the laboring men in this vicinity the lodge is regarded as a kind of special providence; it is, therefore, a necessary provision against loss in case of sickness, and a means of influence in keeping one's position. Well-meaning men would consider it foolhardy to abandon their lodge connection. It is a sad state of things, but mere right or wrong are not on a par with the question, is or is it not expedient?

Of course my observation has not been so extended as Bro. Stoddard's, but this seems to me to be, as regards the influence of the lodge, "Darkest America." But believing as I do that this is a hopelessly evil age, I see no hope of deliverance from the lodge evil until Christ comes to set judgment in the earth. My only hope now is to save some by witnessing and warning.

TRADES UNIONISM.

BORLAND SAYS IT IS A REMEDY FOR INDUSTRIAL SMALLPOX.

Abnormal Conditions Make Necessary the Class Organization of Labor, Which Is Scientifically Unsound—Workers Double Taxed to Protect Their Rights.

[Special Correspondence.]

Does not the average trades unionist ever stop to consider that trades unionism is an absurd and thoroughly abnormal development here on American soil? Of course it is no more absurd than are a thousand and one other developments of a social system that is thoroughly abnormal in all its parts, but it strikes me that if trades unionists generally would but recognize the inconsistency of maintaining organizations for the protection of their natural rights under a government which is bottomed on that grand thesis of liberty, the Declaration of Independence, they might the more readily come to the point of insisting on the normalization of our whole social compact. The trouble with most men is that they accept trades unionism as a fact without troubling themselves to inquire into the reason for the existence of the fact. Trades unions have accomplished much good in the past, and I am one of those who believe they are destined to accomplish much good in the future, but the good is of the same nature as that accomplished by the physician during a smallpox epidemic—it is the nature of a remedy applied to an abnormal condition. The analogy would be exact did the smallpox physician insist that he and his remedies were a necessity because smallpox itself was a necessity and should continue to propagate the smallpox abnormality in order that he might continue to accomplish good. But in those matters we are rational. While recognizing the good of the physician and his remedies, we don't tie to it and propagate it and build upon it and use every effort to extend it, but we go to the root and remove the abnormal condition—we get rid of the smallpox—and thus remove all occasion for our physician to practice that sort of good.

Now, while trades unionism is virtually the only force that has stood as a barrier to the complete operation of the iron law of wages, and thus to the thorough degradation of workingmen to the level of brutes, and while it would take much stronger arguments than any that have yet been adduced to convince me that the days of its usefulness have gone by, we must nevertheless recognize the fact that, to pursue the analogy, it is merely a remedy for what may be called industrial smallpox. Why not be as rational here as we are in the department of hygienic science? Why not get rid of industrial smallpox, and thus remove all occasion for the practice of trades union good or the application of the trades union remedies?

We hear considerable about the beneficent influence of government in protecting life, liberty and property, and there are no doubt many workingmen who have become so completely flabbergasted by the flamboyant utterances of our preachers and politicians that they really believe that that is what government is organized for, and that in some unaccountable and inexplainable manner government actually does afford them the sort of protection it assumes to. They applaud the utterances of the university extension nincompoops who pursue the study of what they call "sociology" as a sort of a fashionable fad, and who, with profound intellectuality and owlish gravity, coupled with cretinic puerility, and from an assumed ethical standpoint which is far above the clouds in its lofty elevation, concede the sacred right of workingmen to organize for the protection of their rights. They hail the inane ravings of these social faddists as the bright harbingers of a new day for labor without ever a thought of the bald inconsistency of the whole business. It doesn't require the services of an assemblage of learned doctors of this, that and the other thing to determine the right of workingmen to organize for the protection of their natural rights any more than it requires extraordinary power of reasoning to be able to perceive that there is a damnable outrage at the bottom of the fact which drives them to the exercise of that right.

The concession of the workingmen's right to organize for their protection is a virtual confession of the utter failure of government to accomplish its avowed purpose. We are told that the natural laws of trade are fully adequate to and do apportion to each member of society his due and just share of the common product of industry, and that it is not the province of government to attempt any interference with the working of these laws—that, in short, government is merely to exercise police powers to the end that each citizen may remain in secure and undisturbed possession of his life, his liberty and his property, which has fallen to him by virtue of the operation of the laws of trade. What must be the status of trades unionism under such a theory? Can we blame employers of labor who have been educated to believe in the soundness of this theory, and who do actually believe in its soundness, for condemning trades unions? On the supposition that this theory is sound, must not the trades union appear as an immoral instrument organized for the purpose of coercing the employers of labor into delivering up property which is rightfully theirs? Are they not instruments of organized plunder, and is it not the duty of government in the exercise of its police power to put them down with its strong arm and to treat their members as traitors and robbers? Most assuredly so. There is no doubt of the fact that trades unions compel employers to disgorge a larger share of the product of industry than they would otherwise be compelled to, and if this share which they are forced to disgorge is rightfully theirs then the trades unions are robbers, and trades unionism is organized robbery.

But nobody accuses trades unionists of robbery. There is none outside of a recognized crank here and there who will claim that trades unionists get more than what rightfully belongs to them—indeed, the universal objection to trades unionism is that it has fallen far short of securing to workingmen what is rightfully theirs. This forces us to the other horn of the dilemma. Workingmen are the victims of a vast scheme of systematic plunder. They are robbed of property which is rightfully theirs, and government sits supinely by without raising a hand to exercise its police power for the protection of the right of property of this vast body of citizens. So far has this robbery gone that, besides paying taxes for the support of government to protect their rights, workingmen are compelled to heavily tax themselves a second time to maintain organizations to protect those rights independent of and often in opposition to government. Let's do a little thinking along this line.

W. P. BORLAND.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning July 5. Comment by Rev. S. H. Doyle.

TOPIC.—What we owe our country.—Ps. cxxii, 1-9. (A patriotic service.)

Jerusalem was both the civil and religious capital of the Jewish nation. It was the "city of David" and also "the city of God," because to the Jew the political and religious importance of the city were identified, for church and state were one to the chosen people of God.

The expressions of love and of praise given vent to in this psalm are called forth in connection with the religious side of the city, and yet it could not but be that even under such circumstances a true and loyal Jew would give expression to a high and lofty spirit of patriotism, such as every true citizen owes to his country.

This spirit of patriotism was called forth by the remembrance of the past history of Jerusalem, that it was the city whither the tribes had gone up to worship God, because here the thrones of the house of David were established. The memory of the past history of Jerusalem was sufficient indeed to call forth an outbrust of patriotism from a devout Jew. The same is true of our own country. Who can recall, particularly at this time of the year, when we have just celebrated the birthday of our nation, the glorious past without feeling a flood of patriotism sweep in upon his soul that will fill him with a desire for the future peace, prosperity and well being of his country.

This spirit of patriotism manifested itself in an earnest call for prayer for the peace of the nation and an uttered petition both for the peace and prosperity of Jerusalem. The war fever seems to be rampant the world over today, and has expressed itself in no uncertain tones in our own country upon more than one occasion. This fact behooves all Christian patriots to pray for and to seek national peace. War is a calamity always to be abhored and dreaded and never to be hastily or recklessly engaged in. Christianity stands for peace, and all Christian Endeavorers should stand for peace. The true lover of his country is not he who blatantly cries for war upon every occasion of difference with other nations, but he who studies and prays for and seeks the peace, prosperity and happiness of the nation. Let us stand for peace. Let us pray for peace.

This spirit of patriotism was noble and lofty because it was purely unselfish. It was for his brethren's and friend's sake, for the sake of God and the temple, the psalmist desired the good of Jerusalem. For the sake of our countrymen, for the sake of humanity at large, for the sake of Christianity we should desire the peace and prosperity of America, the foremost Christian nation of the world.

Bible Readings.—Ezra vi, 8-10; Neh. ii, 1-5; Ps. xxxiii, 12; li, 18; cxlvii, 20; Prov. xiv, 34; Jer. xxix, 7; Math. xvii, 24-27; xxii, 15-21; xxiii, 37; Mark xii, 17; Luke xiii, 34; Rom. xiii, 7; I Tim. ii, 1-3; Heb. xi, 8-16.

Church Etiquette.

A lack of reverence is often observable in the conduct of people in the house of God. Loud conversation before and after service and sometimes whispering even during the time of public worship is indulged. This is accounted for in measure by the fact that the church is often used for other purposes than those of worship, and when children have been allowed to romp and play in a place they find it difficult to realize the special sacredness of any exercise in that place. In most cases, however, the lack is more on the part of adults than with the children. If parents whisper in public worship and sit upright with open eyes in prayer time, the children will be apt to learn the lesson of irreverence quickly. We may well imitate the conduct of devout Catholics in the house of worship, coupling with their outward forms the inner spirit of reverence, remembering that we are in the house sacred to the worship of God, and that we owe to the Divine One proper attitude of body and soul. "The Lord is in His holy temple; let all the earth keep silence before Him."

Worked and Prayed.

Christian Endeavor is a society of great undertakings. A characteristic Christian Endeavor sentence is this one, taken from the report of the secretary of the Birkenhead (England) District union: "I shall never forget with what misgivings we took the largest and finest hall in the town for the first annual meeting of our union, being afraid that our failure would be a ridiculous one. But we worked, and, above all, prayed, with the result that the meeting was successful above our most sanguine anticipations."—Golden Rule.

Obliging Others.

A man was once asked why he took so much pains to oblige others in trifles. His answer was, in substance: "I have neither the wealth, nor the intellect, nor the learning, nor the position to do big things for God or man, and so I take delight in doing any little thing to promote another's interest or enjoyment. In this way I may add to the sum of human happiness, and also recommend my Saviour to the attention of those who know Him not."—Christian Intelligencer.

Suffer, if You Must.

Suffer, if you must. Do not quarrel with the dear Lord's appointments for you. Only try, if you are to suffer, to do it splendidly. That's the only way to take up a pleasure or a pain!—Phillips Brooks.

Outlook For the Canadian Meeting.

The largest gathering of Christian ever held in Canada is prophesied for the interprovincial Christian Endeavor convention, which meets in Ottawa next October.

Unassailable.

Infidelity may throw stones at the Bible, but it can't say a word against a godly life.—Golden Link.

The Women Voted.

At an election held in Ames, Ia., March 2, the women of the city polled a heavy vote. In the second ward alone they cast over 60 votes. The vote was on the proposition to bond the city for 5 per cent of its valuation to extend the waterworks system and install an electric light plant. The decision to have public improvements is generally satisfactory.

A Word For Saleswomen.

In the annual report of the Consumers' League of New York city the following advice is given shoppers in the interest of saleswomen in the large stores:

"Shop during reasonable hours; when possible, early in the morning when saleswomen are fresh, and not tired out and nervous. Avoid making purchases on a Saturday afternoon, so that eventually the shops may all give a half holiday. Make your holiday purchases early in the season, if possible. Make constant inquiries as to the proper provision of seats, and request floorwalkers to encourage saleswomen to sit down when not waiting on customers. Report to the league any information gleaned outside the shops from working girls, whether favorable or unfavorable to employers. Become members of the league and persuade your friends to join also. If at any time you feel irritated or annoyed by apparent indifference or carelessness of saleswomen, stop and consider what it means to be on one's feet from 10 to 14 hours a day, in a crowded space, shoved and pushed about, lifting heavy boxes at times, waiting on impatient customers and customers who wish to be helped to know their own minds; keeping account of sales and stock, taking addresses often given hurriedly and carelessly, and fined in many instances if written down incorrectly; and all this for salaries ranging from $3 to $8 per week, and obliged to dress neatly and fairly well, and to pay out of it one's board, lodging, clothing and car fare."

Working Women of London.

Women are everywhere—climbing down from omnibuses, coming up in processions from the underground stations. They are hurrying along Fleet street and scudding across the Strand. Chelsea and South Kensington are peopled with petticoats. Sainte Mousseline wears a jacket, a cleft hat and has portfolio or papers under arm. Knowing in dress, preoccupied in air, she nods familiarly and takes out her latchkey to let herself in, or disappears within the door of her club.

This new figure has no place in fiction. That is why we know so little of her. There have been tentative efforts; the stage has opened the door; "the new woman" attempts to introduce the woman bachelor. We have had the opportunity of seeing Sydney Grundy's play. As a caricature even it was not accepted. The transformation of the British unmarried female into Miss Victoria Vivash has not been so gayly accomplished. Jackets and cigarettes are not the most salient traits.

On the contrary, in London one misses that spirit of adventure; that saucy fillip of the finger at the gray old world which enables the American girl to

take up so lightly her wrestle for a livelihood. But where the American girl has gone forth a free lance, the English woman has advanced in platoons. This is why she is so well intrenched perhaps. Her outposts also are further advanced.—Scribner's Magazine.

Lady Tennyson.

Lady Tennyson is a good musician, and her once beautiful voice and still clever manipulation of the piano at all times gave infinite pleasure to the laureate. She has set to music more than one of her husband's sonnets, and her compositions attain a high degree of artistic merit. One of these has been published, and she has been frequently urged to give the public the opportunity of enjoying others of her efforts in the same line, but it was much against her will that any of her music should be printed. Only on account of her husband's express wish in the matter did she yield, and she has no intention of transgressing her rule again.

Lady Tennyson is practically unknown to English society, and even many of the friends who were privileged, during the lifetime of the laureate, to enter his home at Farringford or Haslemere never saw her at all, for she never shared the robust health of her husband, and, though she has outlived him, has been a frequent sufferer.

That Lady Tennyson is a notable housekeeper we need hardly tell our readers, for many may have heard of the merry praise of her devoted husband, who said that had Lady Tennyson not been the wife of the poet laureate, she could easily have earned her living by the sale of her delicious tea biscuits, made after her own family recipe.—Philadelphia Ledger.

The Story of Mme. Ruppert.

The story of Mme. Ruppert, famous on two continents as the proprietor of a face blegon, and who died a few weeks ago in a little Missouri town, reads like a romance. Her maiden name was Amy Shelton, and she was born of humble parentage in the town where she died, growing to young womanhood in her native place. Then, being full of energy and very ambitious, she started out, like a boy, to seek her fortune. She found it very quickly in St. Louis, her first stopping place. Here she became acquainted with an old lady, who had long treasured the formula of a secret facial wash in which she had great faith. She persuaded Miss Shelton to undertake the manufacture and sale of the bleach, and so well did the girl manage the enterprise that in ten years she had built up a reputation both here and in Europe and a fortune. She lectured everywhere on the care of the complexion, and counted among her customers many crowned heads. Her death at the early age of 32 was from consumption, superinduced, it is believed, largely by her constant travel and continuous work. Of her handsome fortune but little remained when the end came, her open hand to all who came in contact with her making it easy to dispose of even her generous income.—New York Times.

The North India M. E. conference has followed the lead of the Ohio and Fuchau, China, conferences, and has elected two women—Mrs. E. W. Parker and Mrs. J. C. Butcher—as lay delegates to the general conference.

The Woman's club and Sorosis of Skowhegan, Me., are agitating the election of a woman to serve on the school committee. Several years ago a woman served there with acceptance.

The M. E. church of Upland, Pa., has elected four women as stewards. They will, by virtue of their office, be entitled to sit as members of the next quarterly conference.

A sister of charity is the first woman to receive a decoration in Holland. She was made a Knight of the Order of Nassau-Orange by the two queens of Holland.

There are now 19 state federations of women's clubs.

BRITTANY IS CURSED.

ALCOHOL HAS ENSLAVED THE HARDY FISHERMEN.

How the Liquor Traffic Has Degraded the Seamen of France—Women and Children Also the Victims of this Pitiless Monster—Sad Story of the French Coast.

Out of 100 French sailors, 80 come from the coasts of Brittany, writes a Paris correspondent of The New York Voice. The Breton race is laborious, honest, simple, but, like all Celts, open to the temptation of drunkenness. Until 20 years ago, however, the habitual drunkard was still a marked man. Now the evil has become so general that no class escapes. The women have followed the example of the men, and the children suck in alcohol with their mothers' milk.

The Iceland fishery, as it is called, takes the ablebodied men of the coast from their homes during all the fine weather.

The contractors who fit out these fleets make provision that each sailor shall be served daily one-quarter liter (nearly one-half pint) of brandy, 3½ pints of hard cider and over one-half pint of wine. The brandy is of the cheapest kind, fiery with the worst alcohol. The cider and wine, being also cheap, have to be "fortified" with the same cheap alcohol. It is not too much to say that each sailor absorbs, from his official rations, seven-tenths of a pint of this impure alcohol daily, for this is the amount of alcohol (at 100) equivalently contained in the liquor furnished him. And this takes no account of the stores of strong liquors which are always smuggled on board.

In the painful labor of the fisheries, amid fogs and in the neighborhood of icebergs, with constant exposure to wind and weather, the immediate bad effects of all this alcoholic poison may be minimized. Even then it is doubtful if the heavy loss of life, resulting in the many widows and orphans of the Breton coast, is not due to strong drink as much as to cruel storms. But it is when the sailor returns to land for the idleness of winter that the true nature of his summer training is perceived. For his season's work he has received a sum of money that might prove comparative riches. The same greed for gain which leads a few shippers to speculate in the lives of thousands of sailors by sea has set greater dangers in his way from the moment he reaches land. The description may be left to a native Breton in the "Winter Pictures" of the Paris Figaro:

"Here in this single canton there are 600 shops for the sale of liquors—or, say, rather 'poison shops.' And every day, in the name of the sacred liberty of commerce, their number increases. Fine liberty, in truth, which consists in the power of poisoning one's fellows with impunity!

"I knocked with my gun at the door of a thatched cottage lost in the solitude of the Lande. A dense smoke was rising from the chimney, and voices were singing inside—the voices of a man and a woman, and the cries of children. What a good Providence, I thought. A man opened the door and welcomed me in unintelligible words. With a rough, imperious gesture he motioned to me to come in. I understood that he was drunk and tried to go back. But he grasped me by the arm and forced me forward. The night was falling, cold and rainy. The single room was lighted only by the dried rushes blazing in the hearth, and I could not at first glance take in all the details of the place. Soon I discerned a woman in rags crouched under the chimneypiece. In her trembling arms she held a newborn child, which threatened every moment to fall into the fire. The wretched woman also was drunk. Careless of my presence, with her disheveled hair falling in her eyes as she hung her head above the hearth, she went on singing monotonously, mingling hymns with sailor songs. From her breast the child drank greedily the deadly poison of her milk.

"The man had seized on a liter bottle of brandy, three-quarters empty, and upright in the middle of the room went through a dance of heartrending comedy. Suddenly, at a single draught, he swallowed what was left of the fiery liquid and fell over, with the bottle in his hand, at the foot of a bed on which an old woman was lying. Thin as a specter, and with the palsy of years, her worn eyes looked without astonishment on the hideous sight. Quickly I stepped over the drunkard's body and hurried away across the plain. The next day I learned that this hospitable abode was the dwelling of a sailor who, after he had been occupied in the accursed industry of the Iceland fishery, had contracted the drink habit.

"'Surely he will become crazy and his wife with him,' said the good man who gave me the information. 'Is there no means,' he went on, 'of preventing such things? Listen!

"'I am 70 years of age. I have never left this part of the country, and every day I see this frightful progress of alcoholism. Twenty years ago the drunkard was pointed at with the finger. Today the evil is well nigh general. Rich, poor, young, old, everybody gets drunk. Postmen with their mail bags, even the police sent out to arrest some other dangerous drunkard have been gathered up by the butcher's wagon amid the sheep and calves. Well to do farmers have sunk into the blackest misery. Most of all, when the woman begins to drink, as she now frequently does, ruin comes on headlong. She carries the purse (a habit which under other circumstances has made France the richest country of the world), and she too carries the bottle. And—a curious detail for physiologists—the woman holds out longer against the abuse of alcohol than the man, and so drinks more."

An Expensive Luxury.

In one year New York city drank 5,051,000 barrels, or 170,531,000 gallons, of intoxicating mixtures. Her citizens paid $139,710,208 for this luxury.

SABBATH SCHOOL.

LESSON II, THIRD QUARTER, INTERNATIONAL SERIES, JULY 12.

Text of the Lesson, II Sam. v, 1-12—Memory Verses, 10-12—Golden Text, II Sam. v, 10—Commentary by the Rev. D. M. Stearns.

1. "Then came all the tribes of Israel to David unto Hebron and spake, saying, Behold, we are thy bone and thy flesh." Both Ishbosheth and Abner, the king and the captain of his host, were now dead, and all Israel are united to make the man of God's choice their king. The oneness suggested by one's bone and flesh is first found in Gen. ii, 23, in reference to Adam and Eve, and for the last time in Eph. v, 30, in reference to Christ and the church. It is also found in Gen. xxix, 14; Judg. ix, 2; II Sam. xix, 12, 13; I Chron. xi, 1.

2. "The Lord said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel." They knew this. Then why had they not thought of it before? How many truths we know, but by some blindness or hardness of heart fail to appropriate and enjoy. Our Lord had to say even to those who ought to have known Him best, "Have I been so long time with you and yet hast thou not known Me, Philip?" (John xiv, 9.) See chapter vii, 7, and Ps. lxxviii, 70-72, on David's feeding Israel. See Isa. xl, 11; Mic. v, 4; vii, 14, on Christ feeding or ruling His people, and contrast in Ezek. xxxiv the Good Shepherd who feeds His flock and the false shepherds who feed themselves and not the flocks.

3. "King David made a league with them in Hebron before the Lord, and they anointed David king over Israel." Thus the purpose of the Lord concerning David was in due time performed. There is great comfort for every child of God in Isa. xlv, 24. "The Lord of Hosts hath sworn, saying, Surely as I have thought, so shall it come to pass, and as I have purposed so shall it stand." Whether it be the Lord's purpose concerning the Jew, the gentile, or the church of God (I Cor. x. 32), the nations or an individual (Job xxxiv, 29), the counsel of the Lord standeth forever, the thoughts of His heart to all generations, and every purpose of the Lord shall be performed (Ps. xxxiii, 11; Jer. li, 29).

4. "David was 30 years old when he began to reign, and he reigned 40 years." It is good that a man should both hope and quietly wait for the salvation of the Lord (Lam. iii, 26), and David had patiently waited many years. Consider the long years of waiting of Abraham, Joseph, the slave and prisoner; Moses, the shepherd. See the Lord Jesus patiently waiting at Nazareth subject to Mary and Joseph till he was 30 years of age (Luke ii, 51; iii, 23), and if ever tempted to become faint and weary consider Him (Heb. xii, 3).

5. "In Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned thirty and three years over all Israel and Judah." The kingdom over which the Son of David shall rule must include all Israel. They shall be gathered from all nations and be one nation in the land upon the mountains of Israel, and the sanctuary of the Lord shall be in the midst of them forevermore (Ezek. xxxvii, 21-28). Then shall Jerusalem be the throne of the Lord, and all nations be gathered into it to the name of the Lord to Jerusalem (Jer. iii, 17).

6. "David cannot come in hither." Thus thought and spake the Jebusites, who formerly inhabited Jerusalem. Jebus was a former name of Jerusalem (I Chron. xi, 4), and the children of Benjamin, instead of driving out the Jebusites, allowed them to dwell with them in Jerusalem (Judges i, 21). See also Joshua xv, 63. If the Jebusites may represent to us the old things in us before Christ comes in, we see here the danger of in any way tolerating them, lest they get the mastery.

7. "Nevertheless David took the stronghold of Zion. The same is the city of David." This was the southwest hill of Jerusalem, the older and higher part of the city. Another hill in the city was called Moriah, and on this hill the temple was builded (II Chron. iii, 2). Here was the thrashing floor of Araunah, and here, long before, had Abraham offered up Isaac.

8, 9. "So David dwelt in the fort and called it the city of David." David offered the chief captaincy to whoever would first smite the Jebusites, and the successful man was his own sister's son, Joab, the son of Zeruiah (I Chron. xi, 6; 2-16). Nothing can stand before a man in whom God is. One such shall chase 1,000, and two put 10,000 to flight (Deut. xxxii, 30). We think of Caleb, who asked for Hebron, where the giants were, and of David when he slew Goliath. Although David dwelt in this visible fort, he knew of and dwelt in a much stronger one, invisible to men, for he was wont to sing, "The Lord is my rock and my fortress, and my deliverer, My God, my strength, in whom I will trust" (Ps. xviii, 2).

10. "And David went on and grew great, and the Lord God of Hosts was with him." The margin has "going and growing." In I Chron. xi, 9, it is written, "So David waxed greater and greater," or, in the margin, "went in going and increasing." The R. V. has in both texts, "David waxed greater and greater." The reason is that "the Lord was with him." It seems to me increasingly clear that the promise, "I am with you," or "I will be with you," is about the greatest that God can give us. See Ex. iii, 12; iv, 12; Gen. xxviii, 15; Joshua i, 5; Judg. vi, 16; Jer. i, 8, 19; Isa. xli, 10; Math. xxviii, 20, etc.

11, 12. "And David perceived that the Lord had established him king over Israel and that He had exalted his kingdom for His people Israel's sake." The growth of David's kingdom and its establishment is typical of the kingdom of the son of David, of whom it is written, "Of the increase of his government and peace there shall be no end, upon the throne of David and upon His kingdom, to order it and to establish it with judgment and with justice from henceforth even forever" (Isa. ix, 7). Hiram, king of Tyre, with his carpenters and masons building a house for David, makes us think of the time when the wealth of all nations shall come unto Israel and serve her (Isa. lx, 3, 5, 11, 12), when all kings shall fall down before her King and all nations serve Him (Ps. lxxii, 11).

The same Lord who previously established Samuel as His prophet (I Sam. iii, 20) now establishes David as His king. The recipe for being established is found in II Chron. xx, 20, "Believe in the Lord your God; so shall ye be established." The opposite is seen in Isa. vii, 9. The word for us is, "Be ye steadfast, unmovable, always abounding in the work of the Lord" (I Cor. xv, 58). How can we? By letting the government of ourselves and all our affairs be upon His shoulder and by our believing that He is ever with us and thus walking before Him sincerely

HISTORY OF A WEEK.

Tuesday, June 23.

The earthquake in Japan is now reported to have killed 30,000 people.

The dowager empress of China is dead.

The agitation of a gold-money standard is having its effect at Hazelton, Pa. The laborers are demanding their pay in gold.

The color line has been drawn at Asbury Park, N. J., and separate beaches are provided for whites and negroes.

Louis David, aged 21, of Toledo, O., made fun of an old officer who was guarding a live wire. The young man grabbed hold of it, and was killed instantly.

The court house of Sheridan county, Kan., was burned with all the records, by burglars who had first robbed the treasury of $800.

Mrs. Isabel Leach, of Kokomo, Ind., dropped dead while preparing breakfast for guests attending a Sunday school convention, in which she was too active a worker.

At Tacoma, Wash., are two sea serpents, ten and eight feet long, which were caught in Hood's canal, Puget Sound, by two fishermen.

Wednesday, June 24.

Notices have been posted at all collieries of the Lehigh and Wilkesbarre Coal company that work is discontinued until further notice. Eight thousand men and boys are made idle.

John Chamber, a laborer living at Chicago, attempted to board a moving train on the Michigan Central railway when he fell under the wheels. His right leg was cut off.

The City of Highlands has been annexed to Denver, increasing the latter's population by 10,000.

At Indianapolis, Ind., a team of horses attached to a carriage in which were ex-President Harrison and wife, started to run away and the rig was grazed by an electric car. The horses were finally quieted.

A hail storm in western Nebraska covered the railroads to a depth of four feet in some places and blockaded trains.

George R. Eaton, timekeeper of the Chicago department of public works, has been discharged, the civil service investigation having shown that the timekeeper had taken liberties with the pay roll. Eaton's own clock was unreliable, according to the evidence.

Thursday, June 25.

Emma and Louise Dinker, aged 11 and 12 respectively, have been missing from their home at Chicago since Monday morning. They may have run away, but the indications now are that they have been kidnaped.

The supreme court of Ohio has decided the excise tax law, requiring express companies to pay an annual tax of 2 per cent. of their gross receipts on business done in that state, valid.

At Newton, Ia., during the performance of a circus a trick mule threw its rider and stepped on his breast, probably inflicting fatal internal injuries.

Nine bicyclists who were arrested by South Park, Chicago, policemen for riding without lights on their wheels were fined $5 and costs each.

Friday, June 26.

King Humbert unveiled a monument at Milan to the memory of his father, King Victor Emanuel.

James Winrow, of Atchison, Kas., has become insane studying the financial problem.

New York coal dealers have advanced the price of coal 25 cents on the ton.

John Barry, of New Brunswick, N. J., was placed under arrest for snoring. His defense was that he didn't know when he snored, and could find no law compelling him to remain awake nights to prevent it.

Mills & Gibbs' warerooms, on the third floor of the building at 24 and 26 Adams street, Chicago, were entered by thieves and $2,000 worth of lace curtains and draperies taken away in a wagon.

Henry M. Stanley, M. P., the African explorer, is ill in London with inflammation of the stomach. He has been unable to take food for several days and his condition is serious.

Saturday, June 27.

Milton B. Wells, who murdered Jennie Walters at Goshen, Ind., committed suicide by hanging, using a rope made out of his bedclothes.

Irving L. Ford, a negro, was hanged at Washington for the murder of Miss Kreglo, a white girl 16 years old, who lived with her parents in the country about a mile from the city limits.

S. R. Dawson, who killed Walter Scott, his son-in-law, the day before last Christmas, was given ten years in the penitentiary by a jury at Des Moines.

News has been received at Washington that Venezuela has released the crown surveyor, Harrison, arrested for crossing the disputed boundary line.

Despite the protests of the English cable company the Brazilian government has granted to another company the privilege of establishing a land telephone service to connect Rio Janeiro with all ports north to Para. The concession is heartily supported by the press.

Monday, June 29.

The strike of the employes of the Cleveland Stone company is still on and the Knights of Labor are directing it.

Joseph Cocking, charged with the murder of his wife and sister-in-law, but not yet tried, was taken from the jail at La Plata, Md., and hanged by a body of "best citizens."

Nettie R. Craven is the latest woman claiming to have a claim on the estate of the late Senator Fair on the ground of having been his "common law" wife. The attorneys for the heirs say her papers are forgeries.

John Phillips and Jacob Wirule were killed by an explosion of giant powder in a coal mine at Belt, Mont. John Hoyt was fatally hurt.

Prince Lief won the Milwaukee Derby, but was pushed so close by Muskalonge that his rider had to use whip and spur.

Miss Pearl Hicks was instantly killed, several other persons severely hurt and much property damaged by a tornado that visited the vicinity of Owensboro, Ky.

Four Young People Drowned.

ANNANDALE, Minn., June 26.—While sailing in a stiff breeze Miss Anna Putnam, Miss Bessie Newhall and John U. Putnam, all of Minneapolis, and a young man named Sherman, of St. Paul, were drowned. The Putnams were brother and sister, the only children of their parents. All the young people were prominent here. They had been camping at Clearwater lake for three weeks.

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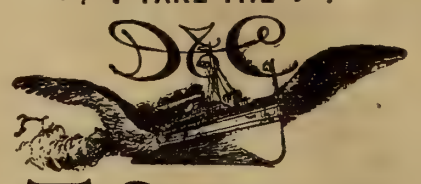

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1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
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1 Bar Solder.
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W. I. PHILLIPS, Publisher,

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ILLINOIS MELANGE.

TEMS OF SPECIAL INTEREST TO OUR OWN PEOPLE.

Some of the Principal Happenings of the Week Reported by Telegraph and Placed for Convenience of Our Readers—Matters of Interest.

PEORIA, June 24.—With a mighty roar of "ayes" John P. Altgeld yesterday afternoon was renominated by acclamation for governor of Illinois by the Democratic state convention. No other candidate was mentioned for the place. Altgeld was clearly the unanimous choice of the delegates from the start His nomination was a foregone conclusion long before the convention met. He had prepared a speech declining the honor on the ground of ill health and the press of his private business. But his friends wouldn't have it that way. They labored with him assiduously and ex-Judge McConnell pressed the point that the governor could not consistently decline to serve his party at the very hour when he was looked upon as the only man able to rally the friends of free silver and the union working men to the support of the Democratic ticket.

The delegates-at-large to Chicago were reported and agreed to as follows: John P. Altgeld and Samuel P. McConnell, Chicago; W. R. Hinrichsen, Jacksonville, and George W. Fithian, of Jasper county. Champ Clark, of Missouri, who was here in the interest of Bland, made a brief speech eulogizing Altgeld first and getting in a good word for "Silver Dick" at the close. Nicholas Perrin also spoke. During all these speeches the names of Cleveland, McKinley, Carlisle, etc., were loudly hissed whenever mentioned. The speaking done nomination of candidates was called up and John P. Altgeld named for governor.

Judge Prentiss, of Chicago, was the nominator, and when he compared Altgeld to Jefferson the convention went wild. It was moved that the governor be renominated by rising vote and it was unanimously carried amid a scene of the wildest enthusiasm.

The committee on resolutions then reported. The platform declares for free coinage in the first plank. The money plank contains near 600 words and denounces the band sharks of Wall street and all gold standard believers. It was loudly applauded. The next plank declares for a tariff for revenue only and denounces the McKinley law. The interference of the government by injunction and by troops in local affairs is denounced as unconstitutional.

The administration of Altgeld is approved and commended in the highest terms. The last legislature is denounced as a disgrace, as also is the flag law. An amendment to the federal laws is recommended for an income tax. The national delegates to Chicago are instructed to support only such candidates as will be in sympathy with this platform. The delegates-at-large are also instructed to vote as a unit.

The silver plank of the platform begins as follows: "We favor the soundest and safest money known to man, and as experience has shown that this consists of both gold and silver with equal rights of coinage and full legal tender power, we demand the repeal of that Republican and plutocratic legislation which demonetized silver and reduced it to the basis of token money, destroying by one-half the stock of real money and doubling the work to be done by gold." It then recapitulates the effects of this action as viewed by free silver men and closes with a radical free silver, 16-to-1 demand.

Nominations for the balance of the state ticket were then taken up and the following selected: Lieutenant governor, Monroe C. Crawford, by acclamation; secretary of state, Finis E. Downing; auditor, W. F. Beck, of Richland county; treasurer, Edward C. Pace; attorney general, George A. Trude, of Chicago; university trustees, Julia Holmes Smith, R. B. Morgan and M. W. Graham. The convention instructed the delegates to Chicago to name Thomas Gahan for member of the national committee.

The convention then adjourned sine die.

Illinois Epworth League.

SPRINGFIELD, June 26.—At the session of the fourth annual state meeting of the Epworth League of Illinois the following officers were elected: President, Rev. C. F. Taylor, Lincoln; treasurer, Rev. F. L. West, Centralia; Junior League superintendent, Miss Libbie Hampshire, Monmouth.

SPRINGFIELD, Ill., June 27.—The fourth annual convention of the State Epworth League ended last night. At yesterday morning's session Governor Altgeld delivered an address, which was heartily applauded. Several papers were read and discussed. Resolutions were adopted demanding prohibition of the liquour treffic

Illinois Flag Law Unconstitutional.

CHAMPAIGN, June 27.—The trustees of the University of Illinois who were indicted by the grand jury for violation of the Illinois flag law were arraigned in the circuit court yesterday to answer to the charge. A former plea of guilty was withdrawn and Judge Wright decided that the law was unconstitutional. The prisoners were discharged. This ends the famous case.

Phenomenon in Meteorology.

ALTON, Ills., June 29.—The phenomenon of snow within a week of the Fourth was witnessed here Saturday morning. The wind was blowing from the northwest and a drizzling rain was falling. The snow melted twenty feet above ground, and was noticeable only from upper windows.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from June 20 to June 27:

John Crabs, Rev W Fenton, Mrs J Waldo, Jas Kaho, Chas H Abbott, H Quosig, G A Snyder, Rev P B Williams, G V Bohrer, H R Smith, Mrs M M Ames, Asaph Abbott, H Y Leeper, James Ferguson.

A Lesson from Africa.

Sometimes valuable information about ourselves comes from unexpected sources. Here is something interesting about American baking powders all the way from Africa.

Rev. Bishop William Taylor, for several years Methodist Bishop of Africa, says that the red label of the Royal Baking Powder, so familiar to every housekeeper in America, is quite as well known and the powder as highly prized in every part of that continent to which civilization has extended. The Royal Baking Powder was taken to South Africa a great many years ago by Mrs Robinson, a missionary. But its use soon spread beyond the Missions, and it came to be regarded as a necessity by all classes. It was found particularly valuable in the mines and upon the ranches, and frequently sold at interior stations for a dollar a pound. Especially has it conduced to the comfort and health of the missionaries, who would find bread making a sorry business without it

Another interesting fact is that no other baking powder will stand service in that country. Rev Ross Taylor, the agent for African Missions, says: "During the past ten years we have shipped Royal Baking Powder regularly to our African missions, and for the last four years to the exclusion of all other brands, because of the testimony of our missionaries that it maintains its strength, freshness and purity in the tropical climate, which others do not. For instance, the superintendent of our mission in Angola, a work that is financially maintained on commercial lines, reported that he could not hold his trade with anything else but the Royal. We are using it in forty mission stations in Africa"

Here is a suggestive fact of value to American housekeepers. Though the presence of this keeping quality in the Royal and the lack of it in other powders is developed more conspicuously in the hot, moist climate of Africa, it exists in the Royal and is deficient in the others as they are sold in this country in exactly the same ratio. This natural test demonstrates more forcibly than a chemical analysis could the wide difference that exists between the different baking powders in their combination and actual practical value. The maintenance of its strength and freshness under all climatic conditions is evidence that the Royal Powder is more accurately made and composed of purer and better ingredients Such a powder only will give uniform results in perfect foods and prove of the greatest economy in the saving of flour, butter, and other articles used in their production —*N. Y. Christian Advocate.*

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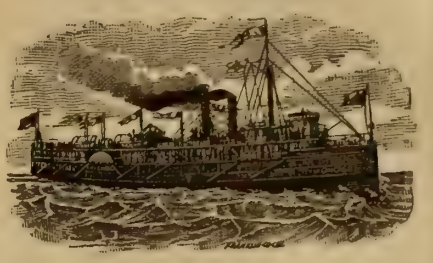

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Secret Societies, Ancient and Modern. 50c. each.
Contents: The Antiquity of Secret Societies, The Life of Julian, The Eleusinian Mysteries, The Origin of Masonry, Was Washington a Mason? Fillmore and Webster's Deference to Masonry, A Brief Outline of the Progress of Masonry in the United States, The Tammany Ring, Masonic Benevolence, The Uses of Masonry, An Illustration, The Conclusion.

Secret Societies Illustrated. Over 250 cuts, 99 pages, paper cover, 25c. each.
Containing the signs, grips, passwords, emblems, etc., of Freemasonry (Blue Lodge, and to the fourteenth degree of the York rite), Adoptive Masonry, Revised Odd-fellowship, Good Templarism, the Temple of Honor, the United Sons of Industry, Knights of Pythias and the Grange, with affidavits, etc.

Between Two Opinions: or the Question of the Hour. 389 pages; cloth, postpaid, 75 cents.
By Miss E. E. Flagg, author of "Little People," "A Sunny Life," etc., etc. Everyone who loves to read a good story, chaste and elegant in expression, pure in thought, interesting in narrative, should read this book upon the power of secret societies in politics, and the remedy.

A Booklet of 107 pages. 25c.
"The Martyr's Own Monument," by Rev. J. E. Roy, D. D., Western Secretary of American Missionary Association; "Christian Politics," by Rev. J. Blanchard, late Editor of *Christian Cynosure;* "The Mysterious Machine: Was it Lawnmower, Town-pump, Balloon, Wheel-barrow,—or what?" by Prof. E. D. Bailey, of the Civil Service Dept. U. S. Government.

Eminent Men on Secret Societies. 326 pages; cloth, $1.00.
Composed of "Washington Opposed to Secret Societies," "Judge Whitney's Defence," "The Mystic Tie," "Narratives and Arguments," the "Anti-mason's Scrap-Book" and "Oaths and Penalties of Freemasonry as Proved in the New Berlin Trials."

Sermon on Secret Societies. 5c. each.
By Rev. Daniel Dow, Woodstock, Conn. The special object of his sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have.

College Secret Societies. 25c. each.
Their customs, character and the efforts for their suppression. By H. L. Kellogg. Containing the opinions of many prominent college presidents and others, and a full account of the murder of Mortimer Leggett.

Narratives and Arguments, 15c. each.
Showing the conflict of secret societies with the Constitution and law of the Union and of the States. By Francis Semple.

Secrecy vs. the Family, State and Church. 10c. each.
By Rev. M. S. Dury. The antagonism of organized secrecy to the welfare of the family, state and church, is clearly shown.

Oaths and Penalties of the 33 Degrees of Freemasonry. 15c. each.
To get these thirty-three degrees of Masonic bondage, the candidate takes half-a-million horrible oaths.

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By Rev. James Williams, Presiding Elder of Dakota District Northwestern Iowa Conference M. E. Church—a seceding Master Mason.

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Personal Reminiscences of the Abduction and Murder of Capt. Wm. Morgan. By Samuel D. Greene.

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A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies.

Are Secret Societies a Blessing? A pamphlet of 20 pages. 5c.
An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too."

The Mystic Tie or Freemasonry a League with the Devil. 15c.
This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason.

Prof. J. G. Carson, D. D., on Secret Societies. 10c. each.
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There are two kinds of sarsaparilla: **The best—and the rest.** The trouble is they look alike. And when the rest dress like the best who's to tell them apart? Well, "the tree is known by its fruit." That's an old test and a safe one. And the taller the tree the deeper the root. That's another test. What's the root,—the record of these sarsaparillas? The one with the deepest root is Ayer's. The one with the richest fruit: that, too, is Ayer's. Ayer's Sarsaparilla has a record of half a century of cures; a record of many medals and awards—culminating in the medal of the Chicago World's Fair, which, admitting Ayer's Sarsaparilla as the best—shut its doors against the rest. That was greater honor than the medal, to be the only Sarsaparilla admitted as an exhibit at the World's Fair. If you want to get the best sarsaparilla of your druggist, here's an infallible rule: Ask for the best and you'll get Ayer's. Ask for Ayer's and you'll get the best.

A LONG STRIKE.

The Cigar Makers of Detroit Enter Upon the Second Year of Their Struggle.

The strike of the Detroit cigar makers has never been equaled in the history of Detroit or the Cigar Makers' union. It will be memorable for the firmness on the part of the strikers not to again work at the benches of the shops vacated by them until their demand that the entire shops be unionized.

It is estimated that 1,800 people in Detroit are interested in cigar making. Of this number 566 persons were members of the Detroit union on Jan. 1. When the strike was declared, on June 4, 1895, after it had been submitted to a referendum vote of the international union, 231 persons threw down their tools. Of this number 33 were women. Since the inauguration of the strike but 11 of these men and 6 of these women have returned to work in the boycotted shops.

A large number of the strikers have secured work in other cities and shops until there are but 117 persons at present drawing strike benefits. During February of the present year 24 men employed in still another shop have gone on strike, and these have been placed on the strike list, where they still remain, making a total of but 93 of the original strikers who have remained out the entire year.

Nate Jackson, corresponding secretary, has worked unceasingly for the strikers since the strike was ordered. A large amount of the money raised was through his efforts. He has drafted most of the literature which has been printed with the authority of the advisory board. It is estimated that the advisory board, during the past year, has sent out ten tons of printed matter, costing in the aggregate, perhaps, with the postage on letters, $5,000. To one of the express companies alone perhaps $250 has been paid to carry printed matter to other cities.

The total amount of money collected by the advisory board since the inauguration of the strike is $46,357. This amount is divided up as follows: From the international union, $27,636.68; from other cigar markers' unions, donated, $14,680.50; from other organized labor, $4,039.82. The cigar makers at work in Detroit assess themselves 50 cents weekly, making an average from this source of $125 weekly. This is not included in the grand total.

If it were, the amount expended shows a total of $52,857, or an average of a little over $1,000 a week.

The largest amount of money contributed by any one set of unions was received from the various molders' unions in the country. These unions contributed $462.82; then comes the brewers, $247.96; followed by the typographical unions, $197.50; the metal polishers, $177, and the bricklayers, $100.

The strikers have drawn in the neighborhood of $36,500 in weekly strike benefits. The international union allows $5 per week for the first 16 weeks to each striker. After 16 weeks the international union allows $3 per week until the matter is settled. The strikers have been paid $5 per week ever since the strike was declared. For one week the strikers were paid $1 extra. The advisory board, during the first part of last winter, contracted for a large number of bushels of potatoes, which were delivered at the homes of the married strikers.

Eight Hours and the Unemployed.

There can be but little doubt that the eight hour day is coming, and the trades unions are not without some power and influence in the matter of shortening the process of evolution. Not by untimely strikes, but by diplomacy and energetic campaigning, they can doubtless hasten the establishment of the short workday.

But the trades unions are greatly mistaken when they declare that an eight hour day will solve the problem of the unemployed. It is difficult to see on what this assertion is based. Those who demand shorter hours vigorously claim that production will not be curtailed, and that, since they will give the employers the same output, wages must remain the same as under the nine or ten hour day. They want the same pay for the same amount of work, and all that they assert is that the same quantity can now be turned out in less time. If this is true, how will the unemployed be benefited by the change? There will be no more room or work for them than now. Of course this is not an argument against eight hours, but it shows that it is unwise to make extravagant claims and expose oneself to the charge of self contradiction. A short workday is a blessing, but we must find another solution for the problem of involuntary idleness.—V. S. Y. in Chicago Post.

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by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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XVI. The Better Company in Heaven.
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XVIII. How to Enter.
XIX. Paul's Way.
XX. The Savior's Way.
XXI. The Methodist Way.
XXII. How I Entered.

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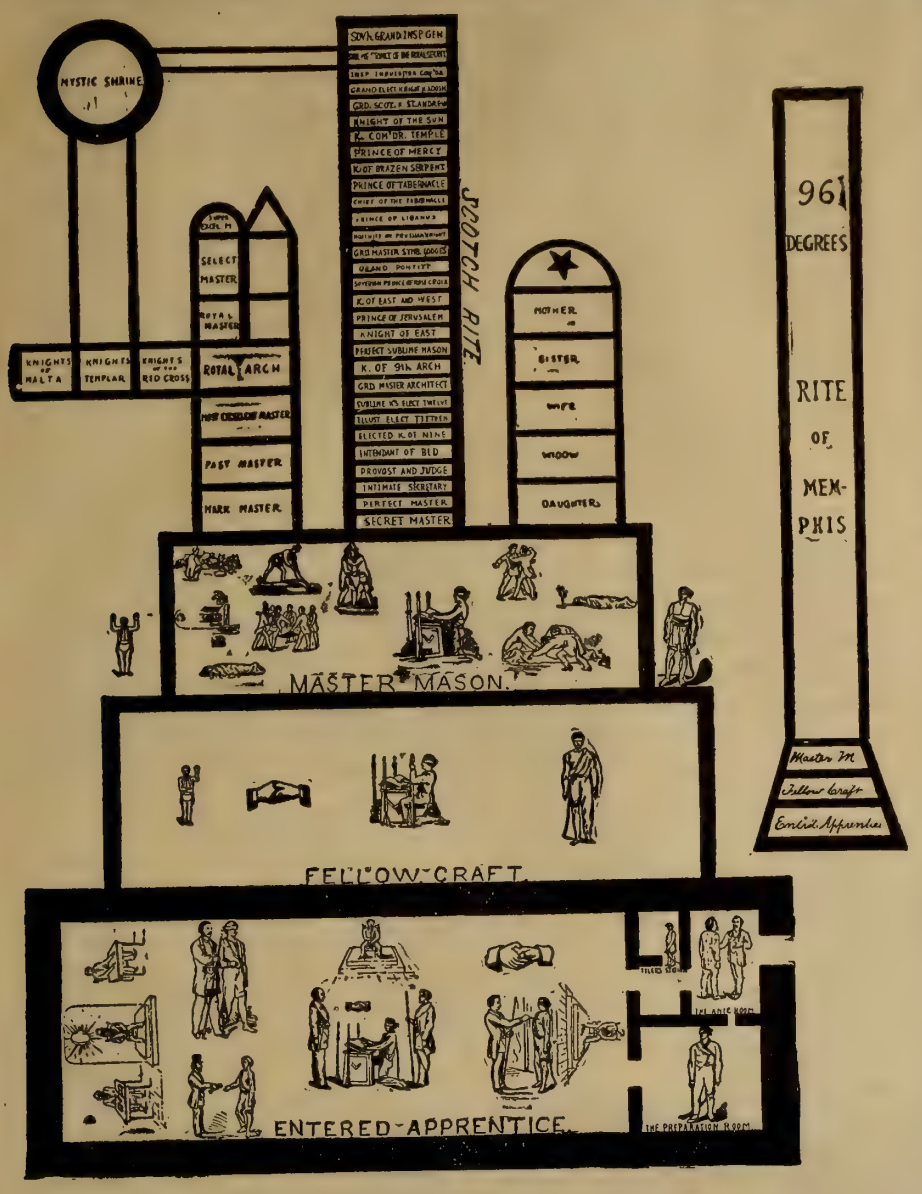

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PIT IS THEIR TOMB

Women and Children Mourn for 100 Dead Coal Miners.

CAUGHT IN A SUDDEN ROOF-FALL,

None of Those Living Saw Anything of the Fate of His Fellow Workmen, Who Were Propping Up the Roof in an Endeavor to Stop a "Squeeze"—Men Work for Rescue with Unceasing Vigor, But with Despair in Their Hearts—Hardly a Shadow of Hope for the Entombed.

WILKESBARRE, Pa., June 29.—While ninety miners were at work in the Red Ash vein of the Twin shaft, Pittston, about 3 o'clock yesterday morning, the roof caved in and it is believed that all of the men perished. About half of the imprisoned men were English-speaking miners, the others foreigners. The names of the former are:

M. J. Langan, inside superintendent; T. H. Linott, inside foreman; Alex McCormick, fire boss; Robert Haston, machinist; Thomas Murphy, driver boss, and the following miners—Michael Costello, J. H. Kelley, Michael Gaudhan, John Hart, James Dailey, Michael Connell, Daniel Ward, Frank Kehoe, James Cleary, Edward Buckley, John Casey, Edward Rogers, James Kehoe, James McDonald, Edward Delaney, Cornelius McGuire, James Golden, M. O'Brien, Michael Hughes, Edward Kilday, James Burke, Patrick Ruane, Thomas Tenpenny, Michael R. Gaffney, Thomas Doing, Anthony Kane, J. W. Murphy, Owen Lee, Anthony Gordon, James Wall, —— Wall (his son), Dominick O'Malley, Peter Martin, Michael Ford, Timothy Durbrick, Thomas Dempsey, Thomas Carlin, Patrick Gibbons, John O'Boyle and Peter Joyce.

Dead May Reach One Hundred.

Aside from these there may be other English-speaking miners among the unfortunates. Thirty Polanders and Huns were entombed, and it is thought that the total number of bodies in the mine will reach 100. The men were at work propping up the roof when the fall occurred. The alarm was immediately given by the ringing of the fire bells, and rescuers were put to work without delay. Up to this writing not a single body has been found. More than two thirds of the victims were married men and leave families. Langan, who was inside superintendent of the mine, was also acting mayor of the town, and J. H. Linott was a ward councilman.

Attempted to Stop a "Squeeze."

About two weeks ago the surveyors reported to General Superintendent Law that the mine was "squeezing," and that unless steps were immediately taken to timber it a cave-in or fall might be looked for. Superintendent Law lost no time, but at once put a number of timbermen at work to brace the falling roof. The "squeeze" continued, however, and Saturday the situation became alarming In the afternoon a slight fall occurred, and the men who were at work had to retreat before it. A consultation of mine officials was then held and it was decided that heroic measures would have to be resorted to if heavy damages to the mine were to be prevented. Inside Superintendent Langan gave instructions that the most experienced miners should be secured, and that the party would go down the mine at 7 o'clock.

How the Horror Probably Occurred.

Expert timbermen put in an appearance at that hour and were soon lowered into the workings. They made their way to Red Ash vein, 1,500 feet down the slope. The work of propping proceeded rapidly until 11 o'clock, when another fall occurred. It made a low, rumbling, noise and the flying coal and debris drove the men back. Then the "squeeze" ceased again, and the men thought it was safe to resume work. They labored on until 3:20 o'clock, when—so it is presumed—the roof fell in without warning, making a tremendous crash. It is supposed, however, that the men were not all together, but some near the slope, and these probably ran up the incline when the fall occurred.

Bare Possibility That Exists,

The falling rock and coal filled up the slope and the adjoining gangways, completely shutting off all avenues of escape. It was at first supposed that the men might have escaped being caught in the fall, and that they were imprisoned behind the debris, but the facts that are known would go to disprove this. It is still possible, however, that living men may still be behind the fall, although it is extremely improbable. Even if they escaped being crushed by the falling roof the possibility of their being alive for any length of time in a gaseous mine is remote.

Crowds of people gathered about the mouth of the shaft and numbered thousands by daybreak. Stalwart men stood appalled, and frantic women who had husbands or sons in the doomed mine waited in despair. One mother cried out that she had two sons below. Another was the wife of some unfortunate, and had nine helpless children at home. Many knelt on the ground, and in voices broken with sobs implored Divine Providence to restore their loved ones alive. When it was given out that there was little or no hope of rescuing the men alive women and girls fainted and were borne away senseless.

The work of rescue was prompt and efficient. The best miners who remained on the surface joined voluntarily in the hazardous task. Special efforts were made to keep the air fan in good order, so that if by any chance the men were alive they should have fresh air to breathe.

At this writing all hope of finding any of the imprisoned miners alive is abandoned. Superintendent Lathrop, of the Lehigh Valley Coal company, who is an authority, says it will be ten days before the bodies are reached. At 11 o'clock last night the situation at the ill-fated mine was unchanged. The rescuers were hard at work, but making little progress.

LINE UP FOR SILVER.

INDIANA AND OHIO DECLARE FOR THE WHITE METAL.

The Hoosier Convention Is for Governor Matthews for President and So Instructs the Delegates to Chicago—Buckeye Democracy Comes Out for Free Silver.

INDIANAPOLIS, June 25.—"Free silver and Governor Matthews for president" was the slogan of nearly all the Democrats who gathered in Tomlinson hall in this city yesterday at the state convention.

GOVERNOR CLAUDE MATTHEWS.

The preliminaries of the convention were soon attended to and the credentials committee reported favoring the free silver delegates in most cases where there were contests. It transpired during this period of business that for the first time in the history of political conventions in Indiana a female delegate, fully and duly accredited, was on the floor. She is Mrs. Antoinette D. Leach, of Sullivan. She is a lawyer by profession. For electors-at-large, the following were named: Jason Brown, of Seymour, and John B. Stoll, of South Bend, and David S. Gooding, of Hancock, and C. A. Howard for contingent electors-at-large. For delegates-at-large Senators Daniel W. Voorhees and David Turpie and James D. McCabe, of Williamsport, and G. V. Menzies, of Mount Vernon, were chosen. Shanklin withdrew his name deference to Governor Matthews' wish that Menzies should get the place.

Silver Plank of the Platform.

The platform which was adopted as read, covers all the political issues, but gives the first place to the silver question, the pith of the declaration on that point being as follows: "We reaffirm our adherence to the faithful Democratic doctrine of bimetallism, and therefore we demand the immediate restoration of bimetallism by the free and unrestricted coinage of both silver and gold as primary money at the ratio of 16 to 1 without waiting the co-operation of Great Britain or any other foreign power, all such coinage to be full legal tender in payment of all debts, public or private."

What Is Said on the Tariff.

On the tariff the following is the opinion of the Indiana Democracy: "That we believe the existing tariff laws will be fully equal to all demand for needed revenue for the expenses of government economically administered under the conditions which will arise from the restoration of bimetallism."

The platform closes with a plank instructing delegates to vote for Governor Matthews for president, first, last, and all the time, and to use all honorable efforts to secure his nomination. The delegates are instructed to vote as a unit on all questions involving platform or candidate in the convention.

When nominations for state officers were called for B. F. Shively, of South Bend, was nominated with enthusiasm, and the ticket filled as follows: Lieutenant governor, John Y. Lawler; secretary of state, Samuel M. Ralston, of Boone county; auditor, Joseph T. Fanning of Indianapolis; treasurer, Morgan Chandler, of Greenfield; attorney general, John G. McNutt, of Terre Haute; supreme court reporter, Harry Warrum, of Indianapolis: superintendent of public instruction, W. B. St. Clair, of Stark; state statistician, O. H. Downey, of Noble.

The alternates-at-large are: John E. Lamb, Terre Haute; D. F. Utter, Frankfort; John C. Nelson, Logansport, and C. K. Thorpe, Washington. Candidates for appellate judge were nominated as follows: First district, Edwin Taylor; Second, Frank E. Gavin; Third, Theodore P. Davis; Fourth, O. J. Lotz; Fifth, Geo. E. Ross

GOLD WINS IN WISCONSIN.

Silver Men Muster a Little Over One-Third of the Convention Vote.

MILWAUKEE, June 24.—"Like a brand from the burning," as some "sound money" man might express it the Wisconsin Democracy was snatched from the free silver cyclone just now sweeping over Democratic state conventions. The state gathering was distinctly in the hands of the gold standard people and Vilas was their prophet. Thomas F. Frawley was the chairman and the delegates-at-large to Chicago are: William F. Vilas, Madison; Edward S. Bragg, Fond du Lac: James G. Flanders, Milwaukee; James J. Hogan, LaCrosse. Alternates-at-large—John J. Suhr, Dane county; Archie Woodward, Rock county; John W. Hume, Winnebago county; J. J. McCallum, Richland county.

The platform declares against free silver emphatically—"we declare ourselves opposed to the free and unlimited coinage of silver, and in favor of gold, the highest money standard in the world." Cleveland and the two state senators are indorsed as is tariff for revenue only. The delegates to Chicago are instructed to vote as a unit on all questions. The minority of the resolutions committee offered a report reaffirming the platform of 1892, "and particularly upon the subject of coinage, believing that a fair representation of the same favors free and unlimited coinage of both gold and silver as legal tender money of this country."

BUCKEYE STATE DEMOCRACY.

One of the Delegates Wants to Bounce a Picture of Cleveland.

COLUMBUS, June 25.—The feature of the Democratic state convention was the attempt of a delegate to have removed from the hall a picture of President Cleveland. The delegate was Reuben Turney and his fate was to be hissed and derided until he sat down.

Free silver ruled the meeting and the platform adopted had just two planks, the second one instructing the delegates to Chicago to vote as a unit and always for free silver. The pith of the first is: "That we are unalterably opposed to the single gold standard, and demand an immediate return to the constitutional money of gold and silver by the restoration by this government, independent of other nations, of the unrestricted coinage of both silver and gold into standard money at the ratio of 16 to 1, and upon terms of exact equality existing prior to 1873; such silver coin to be a full legal tender, equally with gold, for all debts and dues, public and private."

There was a minority report, but it was "not in the running." The vote on the platform was—free silver, 542; "honest money," 128—so it is shown that the gold men were stronger than they were expected to be.

Delegates-at-large to Chicago: Allen W. Thurman, of Columbus; E. B. Finley, of Bucyrus; L. E. Holden, of Cleveland, and John R. McLean, of Cincinnati. State ticket: Secretary of state, Chilton A. White, of Georgetown; judge of the supreme court, E. J. Blandin, of Cleveland; food and dairy commissioner, Patrick McKeown; member board of public works, William Beaumont.

New York Democrats.

SARATOGA, June 25.—The Democratic state convention that met here yesterday was very enthusiastic whenever the names of Hill or Whitney were mentioned. John Boyd Thatcher presided both temporarily and permanently and the following gentlemen were appointed delegates-at-large to Chicago: David B. Hill, Edward Murphy, Roswell P. Flower and Frederick R. Coudert. Alternates—Robert Earl, S. M. Weed, Jacob A. Canter, William Purcell.

The platform declares for the gold standard.

Hull "Gets There" at Des Moines.

DES MOINES, June 29.—Congressman John A. T. Hull scored a tremendous victory here over James G. Berryhill, who was contesting his seat in congress. No such campaign was ever carried on here. It was a closely organized canvass on both sides and each claimed he would win. The majority for Hull is much larger than his friends had dared to hope for. Out of the 199 delegates in the county convention Hull will have over 150.

Texas for Silver and Bland.

AUSTIN, June 25.—An indorsement of Bland for president and a straight-out silver platform at 16 to 1, regardless of the action of any foreign government, was the sum and substance of the Democratic silver convention which adjourned sine die yesterday afternoon after a two-days' session.

CORNELL TAKES ALL IN SIGHT.

Wins the Great Varsity Boat Race After Capturing the Freshman's.

POUGHKEEPSIE, N. Y., June 27.—The Harvard-Cornell-Columbia-Pennsylvania four mile straight-away boat race on the Hudson yesterday was won by Cornell's eight in the phenomenal time of 19 minutes, 29 seconds; Harvard, second; Pennsylvania, third, and Columbia fourth. Cornell won the freshman race two days ago, in which the order of finishing was strangely the same. The race yesterday was a hard one for two miles, but after that Cornell had its own way. Harvard tried its old scheme of tiring out Cornell at the start, but failed. Cornell rowed a clean race, and without a break of any kind. Pennsylvania splashed and rowed badly, and Columbia, for some unknown reason, was not in the race from the first quarter mile. The Harvard crew rowed pluckily, but was outclassed. The conditions were favorable. The water was smooth, the wind undisturbing and the ebb tide in favor of very good time.

Iowa Semi-Centennial.

BURLINGTON, June 29.—The Iowa state semi-centennial commissioners held their first meeting here Friday to arrange the programme and settle the date of the celebration. The city commissioners met with them. The semi-centennial will be held during the first week in October, and will be on a grander scale than any event of that nature ever attempted in Iowa. Cleveland, Stevenson, McKinley and the Democratic nominee will all be invited. McKinley is likely to be here for a day. The governors of all adjoining states will be in attendance on Governors' day, each bringing his entire staff.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Do not fail to read the very thoughtful and able article on "Misguided Charity," on our tenth page.

Harriet Beecher Stowe, the world-renowned author of Uncle Tom's Cabin, died at her home in Hartford, Conn., July 1st.

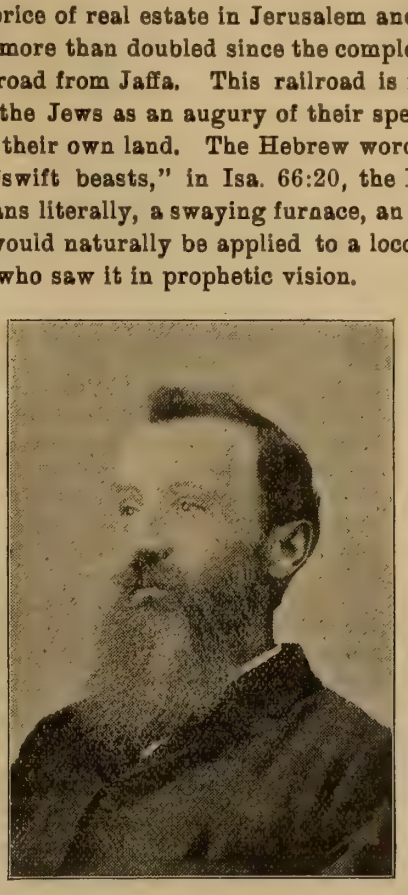
Some of our readers have expressed much satisfaction with the *Cynosure* discussing the Christian Endeavor topic and Sabbath School lesson on our tenth and eleventh pages. We believe that no such discussions can anywhere be found more pointed, practical and helpful.

Frances E. Willard once asked Thomas A. Edson if he were a total abstainer, and when he told her he was, she said: "May I inquire whether it was home influence that made you so?" and he replied, "No; I think it was because I always felt I had a better use for my head."

Had the wind blown one way on a certain day the Spanish Inquisition would have been established in England; but it blew the other way and that dropped the accursed institution, with seventy-five thousand tons of shipping, to the bottom of the sea, or flung the shattered timbers upon the rocks.

Luther has finely compared one who covers a heresy with charity, to one who would bridge a deadly chasm with roses. But he who tears away the garland and replaces it with the rough plank of truth saves the life of the traveler. So it is the duty of one who has escaped from the deadly chasm of the lodge to save those who come after by bridging it over with the strong plank of Divine truth.

The price of real estate in Jerusalem and vicinity has more than doubled since the completion of the railroad from Jaffa. This railroad is regarded by the Jews as an augury of their speedy return to their own land. The Hebrew word translated "swift beasts," in Isa. 66:20, the Rabbi's say means literally, a swaying furnace, an epithet which would naturally be applied to a locomotive by one who saw it in prophetic vision.



I. R. B. ARNOLD.

We are glad to present our readers this week with the picture of one whose name for many years has been known as the River Evangelist. There are few if any reform lecturers who for the past eighteen years have addressed more people north and south on current reform topics. He doubles the impression by the use of stereopticon illustrations. He was born at Westfalls, N. Y., in 1847, of radical Methodist parentage and in childhood removed to Courtland, Ill. He obtained his education mostly at the Sycamore, Ill., graded school. At the age of eighteen he was awakened to the danger of secret societies by reading Bernard's, Finney's and Morgan's books on Masonry. He has been an earnest *Cynosure* reader from its first publication and was so impressed by reading this literature that he left the communion of the M. E. church and identified with the Wesleyan Methodist, in which church he, many years ago, was licensed to preach.

Bro. Arnold and his brother, T. B. Arnold of this city, arranged in DeKalb county for the first Anti-masonic lecture delivered by President C. A. Blanchard, outside of Wheaton. He and President Blanchard prepared a banner inscribed in large letters with "Down With Masonic Favoritism, Up With Equal Rights;" and Bro. Arnold carried this banner in the procession at the Masonic corner-stone laying at the Chicago Custom House about twenty years ago. This corner-stone is soon to be removed, but Bro. Arnold still preserves, and exhibited at the last Annual Meeting of the N. C. A., that banner he carried that day. Bro. Arnold has written: "It is possible for the very elect to be deceived. I do not know of anything so well calculated to accomplish such deception as the gilded professions of lodge religion. When good people are thus deceived do they not need instruction rather than denunciation? Let us then push the campaign of education. There are many excellent Christian workers who were once members of lodges. They came out when they became informed concerning the Christlessness of lodge religion."

As we go to press the city is astir with delegates to the National Democratic Convention. The most alarming feature of the gathering is the utter disregard of the Sabbath by the majority of the delegates. Trains brought them in all day Sabbath, and many spent the day in political caucuses. Thus disregarding the law of God, can they expect anything but that God will confuse and confound their councils?

Let us constantly warn the people that the defect in our church work is that we try to save individual souls without applying the law of Christ to corporations or nations; as if the law of Christ dealt only with sinners in units. We leave the obstructions on the track until the train is wrecked, then we try to save the passengers from the wreck. We overlook such soul-ruining evils as Christless politics, the liquor traffic and the secret lodge.

In going along West Madison street any pleasant evening, one will pass a street Gospel meeting every two or three blocks. Three or four young men will take their stand on the street corner and begin by singing a few hymns, then follows prayer and addresses. Why would not this be a good method for our anti-secret lecturers during the summer months? Meetings might then be held in any town where a few friends would stand by the speaker and aid him by prayers and songs.

Probably no other man in England is so well acquainted with the trend of European affairs as Sir Charles Dilke. He solemnly declares that Great Britain, single-handed, is destined to engage in a terrible struggle against Germany, Russia and France combined. The fight, he asserts, may come at any time within a decade, ostensibly about Egypt, but really on account of jealousy of Great Britain's colonial expansion. Therefore, Sir Charles urges Great Britain to hold herself free from any alliance which might only prove illusive, and to devote herself to the development of her defenses.

The publication of this statement from Sir Charles Dilke has stirred up the editors in England, and strange to say, they all with singular unanimity take the same pessimistic view of the continental situation that has been taken by the eminent writer of the alarming note. As showing the tension in regard to the Venezuelan question, the *Spectator* propounds the question as to what role America will play in the event of such a European struggle, leaving it to be implied that the United States would be likely to espouse the cause of the enemies of Britain.

HELP JUST A LITTLE.

Brother, for Christ's kingdom sighing,
Help a little, help a little;
Help to save the millions dying,
Help just a little.

CHORUS.

Oh, the wrongs that we may righten;
Oh, the hearts that we may lighten;
Oh, the skies that we may brighten;
Helping just a little.

Is thy cup made sad by trial?
Help a little, help a little;
Sweeten it with self-denial,
Help just a little.—CHORUS.

Though no wealth to thee is given,
Help a little, help a little;
Sacrifice is gold in heaven,
Help just a little.—CHORUS.

Let us live for one another,
Help a little, help a little;
Help to lift each fallen brother,
Help just a little.—CHORUS.

Tho' thy life is pressed with sorrow,
Help a little, help a little;
Bravely look t'ward God's to-morrow,
Help just a little.—CHORUS.

—*Selected.*

ANTAGONIZING CHRIST'S COMMAND.

BY REV. H. H. HINMAN.

Secret societies require us to disobey Christ in not letting our light shine before men so that they may see our good works and glorify our Father from whence cometh all good. Matt. 5: 15, 16. All truth that concerns men's moral, intellectual and spiritual welfare is included in the term "light." Such light we have no right to put under a bushel. It belongs to mankind. All secret societies claim to hold important truths, and to require that they shall be hidden from the uninitiated.

One of the landmarks of Freemasonry is that it teaches, symbolically, "piety, morality and science." It claims to be "a beautiful system of morality." Odd-fellowship professes to teach and enforce "friendship, love and truth." The three links of Odd-fellowship are the symbols of its doctrines, while the square, compass and trowel represent those of Masonry.

The secret temperance orders seek the reformation of the intemperate and the promotion of a great reform. Now all knowledge that can be used for the promotion of "piety, morality and science," "friendship, love and truth," or for the carrying on of the temperance reform, *belongs of right to all those who are seeking their promotion.* To conceal from any true philanthropist any wise method of promoting these or any other objects of beneficence is to sin against God and humanity. If these orders hold any valuable truth which the rest of mankind does not know, they are required by the law of Christ to "publish it on the housetops." If they contain nothing of value they have surely no right to keep up a perpetual fraud.

The great contrast between the Gospel of Christ and the secret society system is seen in the fact that Christ died to reveal truth which the world needed, but were all too unwilling to hear. Secret societies (at least some of them) teach that men ought to be willing to die if in no other way they can *conceal* the essential secrets of their order—secrets that are presumed to be an inestimable blessing to all who possess them.

The Great Examplar of Christians is he who "brought life and immortality to light through the Gospel." The great examplar of Freemasons is Hiram the Tyrian, who is said to have died to conceal "the Master Mason's word" from those who would have been greatly benefited by its communication. The Christian system is supremely benevolent. Masonry is cruelly selfish and terribly wicked.

Beloit, Ala.

GOOD MASONS Vs. GOOD CATHOLICS.

BY ELIZABETH E. FLAGG.

It is a well-established fact that a man may be a good Mason though a very bad citizen, and a good Catholic though the worst of Christians—or, indeed, no Christian at all. Let him be faithful to his lodge obligations, and then, though he be a traitor like Aaron Burr, or an embezzler like Capt. Howgate, Masonry will open the doors wide for his entrance into the Grand Lodge above. He may be a rumseller or a prize-fighter, but if he dies in the Romish communion and leaves money enough to pay for the requisite number of masses, Rome will deliver him out of purgatory and send him straight to paradise.

The beautiful loyalty of a "good Catholic" to Rome, and a "good Mason" to his order, even at the very instant that he may be perpetrating some criminal act, is strikingly shown in the following parallel instances, the first of which is probably familiar to many readers of the *Cynosure*, as it was related by Stephen Merritt when he renounced his 138 degrees of Masonry at Utica, N. Y., Nov. 15, 1893 He had a costly jewel, a present from his lodge, worth between two and three hundred dollars. He had also a very handsome gold watch, the gift of a church, all inscribed. One night he had a call from a gentleman whose mode of action Mr. Merritt thus graphically describes:

"He did not take pains to wake me up, but he came into my room and borrowed my clothes from a chair, and when I wanted them in a hurry to catch a train in the morning—alas! where were they? My friend took them into the basement and took my gold watch and all the money. Then he unpinned the lodge jewel and folded the clothes nicely on a chair, and put the jewel on top carefully."

The gentlemanly burglar was a "good Mason." He did not have the least hesitation about depriving Mr. Merritt of his money or his watch. Why did he let any scruples stand in the way of taking his expensive lodge jewel? Evidently he was a Mason before he was a burglar, and unlike some nominal Christians he put his religion before his business.

Now for the parallel story which is taken from an account in the New York *Herald* of the robbery, by two masked burglars, of the parsonage of Priest Huggan, in the village of Fort Lee:

A stout burglar moved toward the bed, keeping his revolver pointed at the head of its occupant. The priest arose, slipped on his trousers, and the trio crept quietly down the stairs to the study, where the safe was kept. The priest opened the safe and the thieves found $25, which they took. There were some silver ornaments belonging to the church in the safe. "We won't take these," said the slender burglar, with a grin which almost raised the mask from his face. "We're good Catholics, and while we may rob a priest, we would not steal from a church. But we must have more money; where is it?"

They failed to get any more and left the priest to his own reflections. They were "good Catholics." Not a doubt of it. They would steal his money, but like Mr. Merritt's Masonic visitor, they would not be guilty of sacrilege. When it came to taking anything that had on it the seal and superscription of the church their hand was stayed.

In nothing does the family resemblance between Rome and Masonry come out more strongly than in the way they both honor as "good Masons" and "good Catholics" men of bad moral record. Each makes obedience to itself, not obedience to the law of Christ, the measuring reed of character. And as we have seen, it is not "the measure of the angel," or even of an honest man. To this muddling up of the most opposite terms, this calling evil good and good evil, may we not attribute much of our present social decadence and political corruption? Are not "good Masons" like Quay, and "good Catholics" like Carter, largely responsible for the present condition of our national politics—a fetid, seething pool filled with unimagined foulness? No "single gold standard," or standard of any kind, will give prosperity to a country which allows in the men who represent her and make her laws a double standard of public and private morals; and it is largely due to the influence of Masonry and Romanism, to the "good Masons" and "good Catholics" who are bad citizens and worse Christians, that such a standard has been set up; that politics and the Ten Commandments have been practically divorced, and we obliged to accept in place of the fine gold of civic virtue a brazen alloy.

Masonry has taken advantage of the anti-Catholic movement to advertise herself as a patriotic order, and the mass of the people look on her as the sworn enemy of Rome, and therefore to be cherished and fostered. They do not understand that the root of this antagonism is the mutual likeness between them. It is a family quarrel. Both want the earth, and as in the nature of things only one can have it, they fight like two dragon monsters of some remote geological epoch

"That tear each other in their slime."

Let all honest Americans who are inclined to court the alliance of Masonry because she is the enemy of Rome, thoughtfully ponder these two cases, and say wherein a "good Mason" is superior to a "good Catholic," whether he pulls political wires or goes about with a kit of burglar's tools.

218 Columbus Ave., Boston.

SECRET SOCIETY AGITATION BY THE HOME CHURCH.

PAPER READ BY MRS. M. P. GAULT BEFORE THE WHEATON REFORM CLUB.

I will state my topic in the form of a question. Why is the secret society agitation by the home church of vital importance to the foreign missionary church? I wish to give a few reasons why this agitation by the home church is essential to the very existence of the foreign mission work.

1. Because the secret society agitation is necessary to preserve the life of the home church, and the preservation of the home church is necessary as a base of supplies for the foreign mission church. Those who have most studied secret societies tell us that their nature and influence is to destroy the church. Sooner or later the home church must die if it refuse to agitate this question. It has been proven most conclusively that secret societies are antagonistic to the church. Where the one flourishes the other must decline. Anything that tends to destroy the home church must tend also to destroy the foreign mission church, for they are so related that they stand or fall together.

2. If the home church is corrupted and paralyzed by secret societies, then such an example will powerfully neutralize the influence of foreign missionaries. Those whom they aim to convert to Christianity judge our religion by its fruits. If our home churches go down before the blighting influence of secret societies, will not those in heathen lands conclude that if our religion cannot save our home church how can it save those in heathen lands?

3. If our home churches decline and die under the influence of secret societies, where will missionaries be found to reinforce those in foreign fields? It is the home church that must supply the missionaries. Where do we find secret lodges sending missionaries to found churches? If we allow the lodge to supplant the church in this land, then decline and death must come to our foreign mission churches.

4. Without this secret society agitation the lodges will flourish and absorb the money needed to support the foreign mission churches. It is fearful to contemplate the amount of money that is expended in secret lodges all over our land. If this money could be devoted to foreign missions what prosperity would come to those foreign churches. How many more missionaries might then be sent to the foreign field. Is not the cry coming from missionaries everywhere that the great need is money? Let us agitate the secret society question until these leeches are removed that are living upon the life-blood that should go to energize our foreign missions.

5. We must agitate the secret society question because the spirit fostered by them is a spirit antagonistic to that of foreign missions. The whole spirit of the lodge is to inspire selfishness. Their whole aim is to select a chosen few who least need help, and combine them to work for each other. This is the very opposite of the spirit that inspires to foreign mission work, so that if this lodge spirit is not destroyed it will kill the foreign mission spirit at the very root.

6. Our foreign missionaries have to combat secret societies in foreign lands, and how can they do this unless they are trained to combat them here? I have friends who are missionaries in Syria. They report that the Turkish government is all festering with the most dangerous forms of secret societies. The difference between secret societies there and in our own land is, that there death is the penalty for revealing their secrets, and the penalty is almost invariably inflicted. So in China and Africa our missionaries find that heathen society is most afflicted with this evil. If we do not agitate this question in

our home churches how will our missionaries be prepared to meet the evil in heathen lands?

7. It certainly indicates that our religion is defective if we neglect to purge the home church of this evil. True Christianity is like heat: it must warm all the adjoining space before its influence can be felt beyond. It cannot reach into foreign lands without making its influence felt at home. And if we allow secretism to take possession of the home church we need not expect that our religion will exert much influence in foreign lands. In this respect religion is like true charity —it begins at home. It is inconsistent for us to labor to save a foreign land from the blighting influence of a false religion, while that religion is destroying our home churches. Therefore:

"If you cannot cross the ocean
And the heathen land explore,
You can find the heathen nearer;
You can find them at your door."

LET ALL MEN HONOR CHRIST.

BY REV. J. F. CROZIER.

We use the terms, "law of God," and "law of Christ," interchangeably. Both refer to the moral law, and both are correct, for that moral law is properly called the "law of God" and the "law of Christ." Didactically stated, "It is the moral law of God, as by him placed in the hand of the Lord Jesus Christ, as mediator, for administration throughout the universe, all of which is undoubtedly plainly taught in the Scriptures. All power in heaven and in earth is given unto Christ. Matt. 28:18. "The Father loveth the Son, and hath given all things into his hand." John 3:35.

"The Father judgeth no man, but hath committed all judgment unto the Son, that all men should honor the Son even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him." "And he (the Father) hath given him (the Son) authority to execute judgment also, because he is the Son of man." John 5:22, 23:27. The Father hath "Raised him from the dead and set him at his own right hand in the heavenly places, far above all principality and power, and might and dominion, and every name that is named, not only in this world but that which is to come. And hath put all things under his feet and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." Eph. 1:20-23 See also Acts 2:36; 1 Cor. 15: 25 28; Phil. 2:9 11, as so often quoted herein; also Rev. 17:14 and Rev. 19:11-16 inclusive. And it is only by honoring the Lord Jesus Christ, by the acknowledgment of his mediatorial authority, that man or nation can honor Almighty God (the Father) in the acknowledgment of his authority.

He (the Father) "hath committed all judgment to the Son. That all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him." John 5: 22,23. "Whosoever denieth the Son the same hath not the Father; but he that acknowledgeth the Son hath the Father also." In the R. V. it reads: "Whosoever denieth the Son the same hath not the Father; he that confesseth the Son hath the Father also." 1 John 2:23. We cannot honor God except by honoring Christ. And this is true of man in every capacity or relationship in life, individual, ecclesiastical or civil. It is as true of the nation as of the individual or of the church.

Marchand, Pa.

THE SABBATH-SCHOOL CONVENTION.

BY REV. J. M FOSTER.

The eighth International Sabbath-school Convention was held in Tremont Temple, June 23 26. There were some 1,500 delegates from the States of our country, the provinces of Canada and elsewhere. Three sessions were held each day. A simultaneous meeting was held in Lorimer Hall of the Tremont building. The headquarters were in Park Street church, and there Mr. Moody conducted a noon prayer meeting. The evangelist also conducted the devotional exercises during the first hour each day.

The address of welcome was by the pastor of Tremont Temple church, Rev. Dr. George C. Lorimer. He said: "Boston is an orthodox city. When the ministers of a city are orthodox, very pronounced errors are developed by the opposition, and judged by its many heresies Boston is orthodox. The conventions at St. Louis and Chicago are disturbed by the gold and silver questions. We seek to make our gold and silver messengers to carry the Gospel to the ends of the earth. Let preachers keep their doubts to themselves and proclaim a living Christ."

The response was made by Hon. S. H. Blake, Q. C., of Toronto. He said: "We are pilgrims in a strange land, just as you were 275 years ago. We came to Plymouth Rock, and to Salem, and to the tri-monte city and to Shawmut, the fountain, just as you once did. We all come to the Rock Christ, to Salem the city of peace, to the mount of God from whence cometh our aid, to the fountain of living waters of which if a man drink he shall never thirst. We saw the statue of your Webster and remembered his stately sentences containing the principles of civil and religious liberty. We saw your Phillips and Garrison and thought of their testimony against slavery, an accursed system that was wiped out in blood. We saw your Bunker Hill monument, and remembered that fratricidal strife that gave you liberty and secured peace between the mother and daughter forever. And you will join me in hailing the completion of the fifty-nine years peaceful reign of our Christian queen." At this point the whole audience arose and gave the Chautauqua salute.

Mr. S. B. Capen, of Boston, was chosen president. In his address he reminded us of the army of 10,000,000 Sabbath-school scholars, 1,500,000 teachers, who are putting on the whole armor of God.

Hon. John Wannamaker, of Philadelphia, made a telling address. He urged more attention to the Sabbath-school work, and maintained that this is a nineteenth century plant that is just budding. Rev. D. J. Burrell, of New York, spoke of "the work of the Lesson Committee." The modern Sabbath-school originated in Robert Raikes "Ragged School." In 1832 an interdenominational committee was appointed in Philadelphia to report on organization. In 1872 an international uniform lesson committee was appointed. It has continued practically unchanged during twenty-five years. It has made eight triennial reports. They were instructed to alternate between the Old and New Testaments. Their work has stood the test of experiment.

Rev. Dr. Bakeall, of New Jersey, spoke on interdenominational co-operation. He observed a tendency to magnify the points of agreement and relegate the differences to the background. There is not a tendency to organic union. Rome has tried that and failed. We have the unity of the spirit, the unity of the vine and its branches, the unity of the body and its members. Rev. Dr. Boynton thought the denominations were numerators and Christ was the common denominator. They ought not to be called denominators. But each must do its own work.

Much time was devoted to the idea of having those who cannot attend Sabbath-schools organized into home classes for private study. There is danger that this class become the lazy people's class. An afternoon was given to the infant class work. There is a mite of danger that organization in this line be overworked. To have county and State organizations and conventions for single classes in school seems like over-refining. So much machinery cannot fail to draw the attention from the Word. And there is no time left for home training by the parents.

Boston, June 27, 1896.

BLEEDING KANSAS.

BY S. C. HART.

BATTLE OF "BLACK JACK."

"Old John Brown" and Capt. Shore, having discovered Pate's men, dismounted out of sight of them, and leaving the horses with two of the men, advanced cautiously in a curved line, Brown occupying the center of the line, cautioning the men to aim low, and when within range of the enemy opened fire simultaneously. But finding that, with their short-range guns, they were too far off, an advance was ordered before the sharps' rifles of Pate's force was fairly opened upon them.

In the advance under the increasing fire of Pate's superior guns the line wavered and the ranks were broken, but were quickly formed again and ready for execution. Being now exposed to a galling fire, they were ordered to lie down in the high grass. Volley after volley now belched forth from each side, till finally one of the prisoners that Pate had taken at Palmyra the day before broke away from Pate's camp, and, frequently falling down in the grass to escape the volleys, reached Brown and told him he could take the whole of Pate's force (consisting of seventy-five men) if he would only persist.

Pate soon ran up a flag of truce and offered to capitulate on condition that they be allowed to retain their arms. Brown informed him he was not taking prisoners on such terms; that the surrender must be unconditional. At this the flag was lowered and the battle continued. But immediately it was discovered that Pate's men were stealing back, a few at a time, into the bushes and escaping on their horses. At this discovery Orelius Carpenter, a crack marksman, was detailed to stop it by shooting down their horses. Six shots brought down six horses, while Carpenter had the end of his nose shot off and a shot in the shoulder. Nearly all of Brown's and Shore's men (some twenty-five) were now wounded, and it looked as though he would have to run up a flag of truce himself or withdraw.

But at this critical point Pate ran up the flag of truce again and Brown gladly ceased hostilities. All of Pate's men, however, but twenty-eight, had escaped by this time. Why Pate did not try to escape, to command those who did escape, was a mystery. Pate seemed to have more humanity about him, however, than most of the Pro-slavery officers, in the fact that he did not murder any of his prisoners. Possibly if he had known that he had two of Old John Brown's sons he might have made short work of them, instead of sending them to Lecompton. Had Pate murdered them, doubtless Brown would now have taken his revenge. But Brown treated them courteously, disarming them and taking care of them and all they had at his fort near Ossawatomie. This private fort of Brown's was so strong that Col. Sumner of United States troops, when there to liberate Pate and his men a short time after this, remarked that a thousand men could not take it, with a small force in its defense.

Two of John Brown's sons were with him in this battle. Henry Thompson, Brown's son-in-law, who was afterward hung with Brown at Harper's Ferry, was in this and perhaps all the other engagements of Brown. Also Cooke and Capt. Whipple (alias Aaron D. Stephens), who were hung, also, with Brown. Whipple commanded a company of Free State men at Topeka in 1856, and was with Lane at the attack on Hickory Point the same year.

The writer has often been on the claim of one of Brown's men, and went to his first school in Kansas Territory, a subscription school, in a round log cabin, on this claim, which was probably built by this man. The claim lay uncultivated and unoccupied till about 1863, when a clue was obtained of some one who could give a title to it, and in 1864 or '65 it was occupied.

Lecompton, Kan.

(To be continued.)

ROME AND THE SECRET ORGANIZATIONS.

It is said that three hundred and fifty thousand Roman Catholics have violated the law of their church in becoming members of secret societies. But now it seems that Rome herself is weakening in her attitude toward such organizations. The Pope was lately catechised by certain of his followers in America as to what measure of toleration could be exercised towards the Roman Catholics who have become members of the orders of the Odd-fellows, the Knights of Pythias and the Sons of Temperance. The answer of the "Supreme Congregation," to which the Pope submitted the question, possibly while his "infallibility" was enjoying a recess, substantially amounted to a declaration that as a general rule such membership cannot be permitted, but may be tolerated in certain specified cases, as for example, where the individual joined the order before its condemnation was made known to him, or when great financial loss would be entailed upon himself or his family by his withdrawal. It is, therefore, rather a matter of money than princi-

ple. Thus Rome seeks to escape from a position of great practical difficulty. It is probable, however, that her difficulties are not thereby obviated, but rather increased. By this change of attitude toward oath-bound societies she has risked the confessional, a desire to preserve the fullness and freedom of which, as the *Christian Instructor* points out, has always been the impelling cause of Romish opposition to secret organizations, with whose doings in the lodge room the priest can never become conversant.—*Selected.*

TALKS TO YOUNG PEOPLE.

BY PROF. D. A. STRAW.

A COMMON EXPERIENCE.

A young man came to see me this evening to talk over plans for the summer. He said: "I want to study as much as I can this summer along with my wage working. Can I make up some studies on my course?" Then he told me some of his hopes, plans and experiences. If he has work during the vacation he will make ten dollars a week in the college printing office.

For nine years he has worked at his trade, making sometimes twenty-five dollars a week. Much of the time he has been out of work. Balancing the account of work against idleness and expenses leaves zero. And he has not squandered his money. He is an apt worker with good native ability. Yet the nine years are gone with nothing to show for them except experience. And instead of that experience bringing the world to his command, it has grown steadily harder to get work. Machines and brains have taken the place of fingers, legs and stomachs. And he is only a specimen. I suspect that if we could get the real history of the last nine years thousands of strong hands and true hearts would show the same balance, zero and experience—an experience that adds little to the man's helpfulness to himself or others.

But he has been six months here in college study: and those six months have put a new face on the world and on life. He said to me: "These six months have been the most valuable of my life." The balance for these six months shows just as much cash as the balance for the nine years. But besides that it shows intellectual growth, higher hopes, larger purpose, new courage. He says: "I used to strive only for the dollars; now I strive for something better, and the dollars come incidentally. The association with the professors and their helpful talks have done me much good." He has been a Christian all these years but this is the way he feels. If he had been dissipated or careless of his habits, probably those nine years would have sealed his fate. But with a clear mind and a real desire to do well, his class work is a credit to him and a pleasure to us all.

But what of it? Just this: A life-line to some other young man whose balance sheet is unsatisfactory. A kindly hint to a thousand others who have in them the heroic metal, but for lack of Bessemer process the puddling and the tempering have gone into this world-machine to bend and wear and break and be cast aside, instead of strongly, steadily holding true their part under the strain of life.

It is easier for a boy to yield to the enticements of a six-penny salary in the hope of striking the lucky number that lifts him into a partnership with the proprietor—to skip the opportunity for self-improvement and mind-broadening for the pocket fatness that has such a now-or-never look.

The investment habit is a good one. To earn and save is well for a youth. Opportunity is still bald behind, and can only be caught by the forelock. But opportunity has many stage imitators who show the same forelock when you see them coming. And they not only allow themselves to be caught but they snarl up one's fingers so that he cannot let go. They are those occupations and enterprises in which a boy enters because of the prospect but finds it ever eluding him and he cannot quit without losing what he has put in. Insurance societies are an example. They give such cheap rates by entering early. They promise to keep one in work, and bury him when dead. They do furnish him the greater necessity for finding work. And it is a long drag to hang on and wait for one's self to die. It is far more comfortable and nobler to get a good ready to live.

Do that to-day which puts no mortgage on to-morrow—that which strengthens, frees and uplifts the doer. "Take no thought for the morrow saying, what shall we eat," is God's plan of going through the world busied with the present duty.

Wheaton College.

A NOTE OF WARNING.

The Salt Lake City *Deseret News* properly calls attention to the anti-capitalistic secret societies recently organized in California as dangerous elements in our country. Well may Americans be on their guard, for it was just such secret organizations that plunged France in a Reign of Terror about a century ago. The *Deseret News* says:

"Possibly the scheme is only that of a crank and as such unworthy of serious notice, but the fact that people join the originator thereof and pledge themselves to support it and to labor for the diffusion of the ideas it embodies must be a symptom indicative of an unhealthy condition of the body politic, not to be entirely disregarded. As long as political parties earnestly strive to build on the magnificent Constitution of the country, no matter how much they differ with regard to the correct understanding of current questions, the country is safe, because minor details will ultimately adjust themselves according to the rights and privileges guaranteed to the people by that divinely-inspired document.

But if secret societies are suffered to exist with the avowed purpose of denouncing and waging war against alleged opponents by means and ways suggested only by their own ingenuity and outside of constitutional boundaries, and if this principle by means of an unholy propaganda be given wide recognition, then there is some danger. In monarchical countries there are prerogatives granted to the sovereigns by the people, or otherwise acquired, to touch which with an unfriendly hand ever so lightly is regarded as a dangerous crime. In this country the people are, or should be, sovereign, and its prerogatives as reserved in the Constitution are just as inviolable as those of any monarch. An attempt te infringe upon them is no less than high treason.

Years ago, far-seeing men predicted a time when the Constitution of the United States would need defenders from attacks upon it, and intimated that saviors would arise much in the same way as Joseph became the deliverer of his father's house. As years roll by and the events of history are unrolled, signs are not lacking to indicate that those solemn forecasts some day will become literally fulfilled."

But the *Deseret News* makes a sad mistake in saying that the people are sovereign in this country. The only safe position is to say that God and his law are sovereign; that the only authority that will bind the conscience is that of our Creator who has the best right to govern us, and whose law is the only law that when enforced will perfectly secure human rights.

ADDRESS TO WHEATON COLLEGE GRADUATES.

After the very eloquent sermon on Baccalaureate Sabbath, June 21, in Wheaton College Chapel by Rev. Dr. Fox, President Blanchard gave a brief address to the graduating class as follows:

YOUNG LADIES AND GENTLEMEN OF THE GRADUATING CLASS:—We are come to the parting of ways and it is a very sad yet pleasing duty to say: "Farewell and Godspeed."

During the years which you have spent here you have endeared yourselves to us by your excellencies as men and women and students. It is a blessing that as I stand here I do not have to choose carefully my words, that the past is not darkened by regret, that the future is radiant with hope.

We would gladly detain you and yet we gladly send you forth. The world, confused with Babel voices and heartsore with hope deferred, longs and waits for those who can lead it out from darkness into light, out from its restlessness into peace. And you are trained for divine services. For this, generous souls have reared these walls and you have stood apart from the rush of life until your ears and eyes might be so opened that you can really hear and see.

And while the world asks this service she will first or last reward it. Time has no favorites. The ages side always with righteousness. The base and useless are cast aside at length, the holy and useful are crowned at length, even though born to lowly toil or clad in the fiery robe of martyrdom. You may require to wait, but if patient and true you cannot fail.

The future cannot dislodge you from the place you hold in our hearts. Your honor, usefulness, and success will be ours, and in every lonely vigil, or wearisome task, or hard-fought conflict you may feel, if you will pause, the heartbeat of your Alma Mater, you may hear, if you will listen, her word of courage and hope.

We do not ask for you earthly gifts, for though pleasant they are vanishing, and he is wisest who values them most lightly. But we do ask that in all the days to come your faith may never fail; that you may so follow Jesus as never for one moment to walk in darkness; that you may enjoy always the light of life and be powers in the world to bring many others into that blessedness. And so—

"Farewell, a word that makes us linger,
Yet farewell."

EXTRACTS FROM LETTERS.

REV. H. J. BECKER, DAYTON, OHIO.—I greatly admire the business forethought you exercise. I am in the fullest sympathy with your work. I only regret that I am still limited as to means. I am trying to make our ex-Soldiers Open Enrollment Association a success. If so, could we secure a hearing through the *Cynosure* if the boys were to take the paper?

MRS. M. L. COUCH, CATHARINE, N. Y.—We read the reports of the work of the National Christian Association with great interest and satisfaction, and in a few weeks hope to send you a draft for our contribution to the cause. The apathy and ignorance of people generally on this great question is truly appalling. We are all in usual health. Hastily but sincerely yours for the cause.

MRS. M. P. GAULT, WHEATON, ILL.—I can sincerely say that my heart is in this reform more than any other. It seems to me that there is no evil operating so powerfully to corrupt our religion and our patriotism as the false and selfish religion of secret lodges. And therefore, there is no cause appealing so strongly for financial aid to the patriot and the Christian as the anti-secret reform. You may put me down for at least $5 00 to aid the cause this year.

H. G. BATES, AVA, ILL.—From what I have seen of the lodges here, and their manner of running things, I not only find their principles those of the devil, but it has not been six months since I heard one of the most honored members of the Masons say, he wished his oldest son was in hell. This is only one instance of the many hundred I have witnessed. Still I have nothing whereof I myself may glory save in the cross of our Lord Jesus Christ, for I was a drunkard saved by His blood.

GIDEON NOEL, BLISS, MICHIGAN.—It seems that the mass of the people do not want to know or learn the right because it would involve the giving up of some pet sin. Many believe that if they go along ignorantly committing sin that no penalty will follow. This error grows out of the wrong understanding and false teaching of the Word by many of the ignorant, stupid so-called divines. So with the votaries of secret societies: they are bull-dozed into a refusal to read literature that exposes the fallacies of their course.

ELDER J. L. BARLOW, HAGEDORNS MILLS, N. Y.—Excuse me for not answering your call for help sooner. I have been studying "ways and means" to see if I could, in my condition, do anything for the cause I love so well. I am passing through deep waters, and I see as yet no light ahead. I am serving a small church for small pay, and rendering small service—preaching only once on Sabbath, and feeling that each sermon may be my last; and when I give up work my earnings are gone. But you have no time to read my

complaints, and I have no strength to write them. I may say with regard to our great work—"The spirit is willing but the flesh is weak." Of one thing you may be sure, if I had the strength of even ten years ago, I'd don the harness and plunge into the fight again, but I must be content to look on at a distance, while younger men shall carry on the contest to its final triumph. God bless the toilers in the field. I enclose two dollars for the work; wishing it was in my power to increase the sum a hundred fold. Give my love to the workers as you see them.

REFORM NEWS.

MAKING HAY WHILE THE SUN SHINES.

STATE LINE, Franklin Co., Pa., July 3, 1896.

EDITOR CYNOSURE:—I am reminded of the boy counting the pigs. He said he could count all but one; that one ran around so fast he could not count it. Wishing to attend the C. E. Convention in Washington next week I thought best to use the intervening time in this section looking up friends and arranging new work.

I first went to Stewartstown and called on our old tried friend, Israel Gable. He took me through the country to several friends who take the *Cynosure*. I found our aged friends Dr. Jamison and wife at Muddy Creek Forks as much interested in reform as ever. At this point I met Rev. R. G. Pinkerton, pastor of the Guinston United Presbyterian church, who made me very welcome and arranged for me to address his people Sabbath morning and evening. I visited this people and gave lectures some six years ago. There were many familiar faces in the congregation.

At Airville I stayed over night with Bro. Aiken, pastor of the U. P. church. Some new *Cynosure* subscriptions were secured at this point as elsewhere. Several calls were make at York. Rev. G. W. Enders, D. D., pastor of one of the large Lutheran churches of this city, was glad to learn of the progress being made in our work. He renewed his subscription to the *Cynosure* and will endeavor to address us at the next State convention.

At Menges Mills I found Lutherans, Mennonites and German Baptist brethren interested. The pastor of the Mennonite church was not at home, but Bro. Hershey, with whom I stopped, felt quite sure he would arrange for me to lecture. They will talk the matter over and report. At Hanover I found an Evangelical Association minister, Rev. H. Smith. He was glad to know of the work being done by our Association; subscribed for the *Cynosure* and will seek to arrange for lectures.

Enroute for Waynesboro, we came over the mountains, stopping at Pen Mar and other noted summer resorts near the summit. The number seeking the blessings and pleasures of these resorts is said to be larger this summer than ever before. They don't seem to know any "hard times." I was disappointed at Waynesboro. My thought had been to arrange meetings and remain until next week. The way may open for meetings there later. It did not seem best after consultation to go ahead now. Something should be done to arouse the professed friends of reform there. The town is full of corruption and most of the professed Christians are seeking "peace" in silence. A friend remarked that while he was opposed to secret societies, he did not wish to have any fuss with his neighbors who belonged. How can a man see the evil and not be guilty of the blood of his neighbor if he fails to warn him? There will be a great "fuss" some day; better have it now than when too late to do any good.

I stayed over night with Bro. Yaukey, at Fayetteville. He is a radical United Brethren. Though called upon to contribute much to maintain the truth in his own church, he kindly contributed to our work. Such kind expressions of confidence are especially appreciated these trying times. Brethren Nicklas, Oyler and others at Chambersburg gave subscriptions to the *Cynosure* and words of cheer.

I am at the home of Rev. P. O. Wagner. He is a circuit preacher of the United Brethren faith. I hope to give a patriotic address here to-morrow eve, and preach on the circuit at Chewsville, Smoketown and elsewhere in Maryland on Sabbath, returning to Washington Monday. The farmers are in the midst of harvest. The wheat and hay crop is a little light but other crops are looking well. We are trying to obey the injunction, "Make hay while the sun shines." It is warm work but the only way to secure the harvest.

W. B. STODDARD.

CORRESPONDENCE.

LETTER FROM SPAIN.

CORDOVA, Spain, May 30, 1896.

EDITOR CYNOSURE:—When we decided—three American girls—to go through Spain, people in Gibraltar shook their heads. Cook's agent, from whom we bought tickets so as to avoid being cheated by the courteous employes of the railroad, strongly advised us to take a courier. He would be always useful, sometimes indispensable, and he would cost us only three dollars a day, besides his traveling expenses. But traveling in Spain is costly at best, because one has to go first class. There are not the fairly comfortable second class compartments of France or Italy or the clean third class ones of Germany, where one can have cheerful converse with the knitting peasant women. Besides we had had a guide in Gibraltar and the experience had not filled us with enthusiasm. When we were dumped with our luggage on the landing wharf, in the midst of a drenching rain, we stumbled from the Charybdis of boatmen, cab drivers and porters into the Scylla of a guide. He took us to the Hotel Royal, where the bill for one night's stay made our purses quake, and we decided that we would hardly fall among worse thieves in Spain than we had in this little strip of English territory. So we took our lives in our hands and started.

And I want to say to the girls who are preparing to come over here, don't take a guide. If you have the least independence (and what American girl has not) you will find him more of a bore than a benefit. Not the least trouble did we have, and we did not know a word of the language. We learned to gesture eloquently and effectively and to say "Cuant o?" which means "How much does it cost?" and though the answer was wholly unintelligible we would hold up our fingers and our interlocutor would do the same. When he held up ten we always shook our heads vigorously and offered five. It was much more fun than to talk commonplace English and have it translated. And if the extra expense isn't a consideration (as it was with us) the money can be much more profitably invested in mantillas and bull fights. So for sentimental and economical reasons, go alone.

When we took the little train at Algicieras we were lucky enough to get a compartment to ourselves, and with the instinct of the railway hog we piled our luggage on the seats and looked forbidding when anyone glanced in. But after the train had started the conductor's head appeared at the window and he smilingly explained, in perfectly plain Spanish, that he could have put other people in there, but—well—he had not. For which consideration we presented him with nine cents, which he received humbly and gratefully, smiled all around, winked and disappeared.

SPECIAL CORRESPONDENT.

APPROACHING CHRISTIAN ENDEAVOR CONVENTION.

WASHINGTON, D. C., July 1, 1896.

EDITOR CYNOSURE:—The three big tents are in position, and the advance guard of the army of Endeavorers is beginning to arrive in small detachments. Everybody is hoping that the weather will be as pleasant next week as it has been for the past few days, because our visitors are not likely to enjoy some of the July weather which Washington sometimes has for a protracted period. In this case it is hoped that the warmth will be confided to the welcome given our visitors.

The Washington Y. M. C. A. will keep open house during convention week in their own building—not such a building as they ought to have, and as they will have eventually, but still their own, and for that reason preferable to rented quarters. Owing to the difficulty at this time of adding largely to their building fund, it was some time ago decided by the executive committee of the Y. M. C. A. to repair a portion of the building which was burned last year and use it until they could see their way clear to erecting a building worthy of the national capital. The work is about completed and the building will be thrown open to the visiting Endeavorers.

There was some talk of requesting President Cleveland to defer his departure on his summer vacation until after he had held a reception in honor of the visiting Endeavorers who will be in the city next week, but nothing came of it, and Mr. Cleveland went away yesterday.

The W. C. T. U. will open convention week with a patriotic mass meeting at the First Congregational church, under the auspices of its Christian citizenship department. Mrs. S. L. Beiler, superintendent for the national society, will preside, and Mrs. M. L. Wells, of Chattanooga, Tenn., will deliver a patriotic address. Miss Belle Kearney, national organizer of the Y's, will speak on "Christian Citizenship, or Why are the Wheels Clogged?"

In order to help along a good cause the United Society of Christian Endeavor has allowed the National Florence Crittenton Missions to erect a booth in one of the large buildings controlled by the society, in which to represent the Florence Mission rescue work, distribute literature, etc., during convention week. An effort will also be made to get as many of the visitors as possible to go through the mission building here.

The Anti-Saloon League celebrated its third anniversary by holding a largely attended meeting in Calvary Baptist church. In a short address of welcome Dr. Greene, pastor of the church, made a strong plea for the total abolition of the liquor business, which he said "is the enemy of all the Christian men and women. It tempts the sons from their mothers and the husbands from their wives, and since we know it is our national enemy, we must not hesitate to at once open fire upon this enemy and rout it from its position. Already in the past the Anti-Saloon League has made onslaughts upon the enemy, and it has left a long trail of dead and wounded behind it. By the grace of God and the help of Christians these destructions in the ranks of the liquor dealers will continue." The president gave a resume of the work of the league during the past year, and Rev. S. M. Newman, of the First Congregational church, made a short address endorsing the work and depicting the evils of intemperance.

C. A. S.

LODGE QUESTION MAY LEAD TO WAR.

PORTLAND, Ore., June 24, 1896.

EDITOR CYNOSURE:—One year ago last July, our State, California, Wyoming, Montana and perhaps other States had such an installment of lodgery as to forestall these commonwealths in the carrying on of their usual business, insomuch that they were compelled to call out the militia, and also ask the national Government for United States troops to put down these secret society strikes and mob violence, that commerce and business might pursue their course.

Quite a number of lives were sacrificed and millions of wealth, all because of so called labor unions, whose membership is ruled by a tyrant, at whose bidding they cease work as quickly as the most abject slaves would take to it under the lash. That anyone could advocate such a system is marvelous, but, that any church or Christian could do so is exceedingly strange.

The Fishers' Union, of the Lower Columbia, inaugurated a strike about two months ago because the cannerymen concluded that they could not afford to pay more than four cents a pound for the fish. They undertook the usual scheme to prevent non-union men from fishing. The lodgemen went so far (it is stated) as to drown a number of non-union men. They destroyed some of the canneries and other property, creating havoc and consternation until Governor Lord called out the militia to quiet the mob.

Lodgemen and their allies wonder why anybody can be so imprudent as to oppose secret societies. Now the law-abiding people of the State must pay taxes to support the State troops in taking care of the secret society lawlessness. On the other hand we wonder why everybody is not opposed to secret societies.

We think it far better to put them down by moral suasion than by physical force. Lodgery must be exterminated sooner or later. It is one of the plants which our "Heavenly Father has

not planted and must be rooted up." We pray that men may take warning and deliver themselves from this great evil. "A prudent man foreseeth the evil and hideth himself, but the wicked pass on and are punished."

If the time ever comes when this evil must be put down by force, I suppose the National Christian Association and her agents must bear the blame of agitating the subject to this result. Let it come, if nothing else will cure us of this awful malady. The medicine may be distasteful but curative.

I am not spoiling for war. God knows I want peace; but I call heaven to witness that I would rather take up arms to-day to fight secret societies than any other evil in this land, and more ready than I did in 1862 to help put down slavery in the South. The battle is on us, and in whatever manner the Lord of hosts leads we will follow. P. B. WILLIAMS

A CHRISTIAN NATION.

CLEAR LAKE, Ia., July 1, 1896.

EDITOR CYNOSURE:—The United States of America are frequently represented as a Christian nation. But there is not a Christian nation on the face of the earth. "Simeon hath declared how God at the first did visit the Gentiles"—not to take any nation *as such*—but "to take out of them a people for his name." Acts 15:14. How can the United States be a Christian nation when the name of Christ is not in the Constitution? How can the United States be a Christian nation when adultery is sanctioned by law, and openly practised in most of the Protestant churches? How can the United States be a Christian nation when it swarms with saloons, secret societies, anarchism, and brothels—when brothels are not only tolerated, but *licensed?*

When "the kingdoms of this world become the kingdom of our Lord and of his Christ," the name of Christ will be in the Constitution, and the Bible will be the law of the land. "Righteousness will run down the streets like a river, and equity like a mighty current." The United States will then be a Christian nation, not only in theory, but *in fact.* JOHN BROWN.

CHRISTIAN CITIZENSHIP.

A prominent Christian lawyer of this city told us recently that compromise with evil was the ruling spirit of Chicago politics, and the compromise must invariably be made by the best citizens in the interests of the worst. The corrupt element will not compromise with good citizens by voting for a good man. But the rule is that the good citizen must come down to the plain of evil doers and vote with them. In the nomination of candidates the question is not who is the best man, but who can maintain the most respectability and yet secure the largest vote from the saloon class.

This matter has been well put by W. R. Bonham of the Christian Citizenship League, of Cowden, Ill. He says: Let us present a picture of misapplied Christian citizenship. The day of election has arrived, and now to the polls gather the legal voters of the nation, all classes, all grades of citizens come; the pious, the profane, the illiterate and the learned, the rich and the poor, all come to register their preference for the different candidates and party principles. What a motley throng! Here comes the "white vested elders," the sad-eyed deacons, the titled divines, the pious class-leaders, with the rank and file of church members, in company with "bay-windowed" brewers, "beef-necked" saloonkeepers and the "riff raff and rag-tag" of Liquordom and Gambledom, all shouting and voting for the same candidates and parties.

The preachers, elders and deacons and church members in general vote for the candidates bearing their party label, because the party bearing that label made honorable history thirty years ago (but has not done anything very honorable since), while the brewers, saloonists, "ward-heelers," thugs and political "plug-uglies" vote for the same candidates and parties, because these candidates and parties are known to foster and perpetuate the murderous hell-born liquor traffic by legislative enactments. It may be proper to admit that the Christian manhood of America has exercised their rights of citizenship in voting the same ballot as do the disreputable characters above mentioned, but it is evident that it is citizenship poorly illustrating the Christian.

Only let the Christian manhood of America do honor to itself, by forsaking the political company and affiliation of corruptionists and moral cowards; let the Christian manhood of America march under the banner of Christian Citizenship, rightly interpreted and applied. Then will the grandest and greatest country on the earth be redeemed from the hands of its foes, and the hitherto filthy pool of politics become a perennial fountain, from which will flow the sparkling waters of wholesome law and righteous administration.

THE MOSES OF HER PEOPLE.

HARRIET TUBMAN'S WONDERFUL, HALF-FORGOTTEN CAREER—THE GREATEST SINGLE BATTLE OF HER ADVENTUROUS LIFE.

On the outskirts of the city of Auburn, N. Y., stands a small frame cottage, which has recently become the Harriet Tubman Home for Aged Colored People. In its title the unpretending building perpetuates the name of one who has been called "the Moses of her people." It will be a lasting monument to one of the most noble and wonderful figures in the history of slavery's decline and fall.

As nearly as anybody knows, Harriet is now eighty years old. She is very black and of unattractive appearance, since her face is of the lowest type of humanity, showing no evidence of intelligence or power.

It was when she was thirteen years old that the child first showed a trace of the spirit which characterized her after-life. Her master, enraged at a Negro who had shirked a task, was chasing him with a club when the girl deliberately charged upon the white man, checking him by the shock of her rush until the fugitive escaped into Negro quarters. The master in a fit of rage picked up an iron weight and threw it at Harriet, crushing in her skull. As a result of this injury she has all through life been subject to fits of somnolency, during which she has previsions, some of which have come true in the most remarkable and inexplicable manner. Possibly, too, it may have been this injury to her brain that gave her a certain sublimation of cunning, amounting at times to the cleverest strategy, which would appear abnormal in one of her race.

For a long time after this she was accounted half-witted. Finally she was farmed out to a woman who beat her so cruelly that the marks of the lash are still on her neck and shoulders, and finally sent her back as "not worth a sixpence."

Her next employment gave her the wonderful physical strength which stood her in such good stead in her eventful career, for she became the property of a man who set her to lifting heavy barrels and drawing weights. Before she was nineteen years old Harriet was a match physically for the strongest man on the plantation, and her master became quite proud of her, exhibiting her extraordinary feats of strength to visitors as one of the sights of the place. However, whether from overwork or the trouble with her head, she fell ill, and for months was bedridden, during which time her thoughts turned to religion, and she became a devoted "follower of the Lamb," as she always phrased it. Meantime her master had died. A word was abroad among the slaves:

"We'se goin' to be sold to de Souf."

"Not me," said Harriet, "I'll never go alive."

The spirit of her fierce ancestors was stirring within her. Then and there she resolved that she belonged to herself and her God; that she would be free or die in struggling for freedom. Two of her brothers felt as she did, but she was the leader. One night Harriet went through the Negro quarters singing a song of "de promised land," a song of farewell and of freedom.

"She's goin' to-night," said the other slaves, but they dared not go with her.

Only her two brothers dared that much, and after the start their determination gave way. Bidding her farewell, they turned and slunk back to their bondage. Alone, friendless, moneyless, with an unknown country before her and the North Star for her guide, she set out. Of this journey, as of all other trips over the country, Harriet remembers few details. Only her purpose was firm in her mind.

Harriet went North, hiding by day, plodding toward the Promised Land by night, picking out with unerring instinct the right places to go for food and shelter, until at last she was beyond the line, and stretching out her two mighty arms, said to them:

"You're mine now, and you'll work for me and for nobody else."

But this was not true. From that time on Harriet's body and soul were wrapped up in the struggle of helping her fellow Negroes.

She obtained employment in the North and lived on nothing, hoarding every cent that she earned. One night she mysteriously disappeared from her home, and was not seen for months. That time was spent on the first of her expeditions to the South, where she planned and led an exodus of her people to the land of freedom.

Before long throughout the plantations of Virginia were spread offers of reward for a Negro woman who was luring the slaves away from their masters. Forty thousand dollars was the reward offered for her head; yet with such a price upon her she was never captured. No fewer than nineteen times did she make these expeditions, bringing away to the North more than three hundred pieces of living property. In time she came to know her path well.

Some dark night word would go about the Negro quarters of a plantation that the Moses was waiting for them. Then would come a rendezvous in a swamp or woodland, where two or three of the more intelligent Negroes would be intrusted with the outline of Harriet's plan. At the appointed time the little band of fugitives would meet, and Harriet would pilot them away. Not only was she a leader, but also a commander of an army in the field, and of her discipline she would brook no infractions. The women she exhorted, the men she commanded, and more than once she carried in baskets slung over her own back babies drugged with paregoric, lest they should cry out and betray the band. Such were her energy and strength that oftentimes the men who followed her would fail of their courage and fall to the ground, refusing to go further. Then the savage spirit of the woman would flash out. Drawing a revolver, which she carried, she would point it at them and say:

"Dead Niggers tell no tales. You go on or you die."

Once, while arranging for an expedition from the plantation of one of her old masters, Harriet had a narrow escape from recapture. With incomprehensible daring she went to the near-by village to buy some fowls with no other disguise than the pretence of a decrepit old woman. On turning a corner she saw her old master coming toward her, and with ready ingenuity pulled the strings which tied the legs of the live chickens she had just bought. Off they flew, with Harriet in hot pursuit, and by the time her master came up she was away around the corner. Often Harriet has travelled in a car and heard the advertisement setting a price on her head read by her fellow passengers. She could not read herself.

Another time, on her eighth excursion, she found that a guard of officers were waiting for her and her little band at the bridge which crosses the river at Wilmington, Del. Word was sent to that staunch friend of the slaves, Thomas Garrett, an old Quaker, and Harriet distributed her followers in the houses of persons whom she knew to be safe. Garrett sent across the bridge two wagons filled with bricklayers, whom he knew that he could trust. When the wagons returned at nightfall the bricklayers were singing and shouting, apparently in the hilarity of extreme intoxication. But lying trembling in the bottom of their wagon were Harriet's little band. All got over safe, among them a famous slave, Joe, whose master offered $2,000 reward for him. Later, this same man Garrett was fined so heavily for assisting in the escape of fugitive slaves that he was left penniless at the age of sixty years. In pronouncing sentence the Judge of the United States Court said:

"Garrett, let this be a lesson to you not to interfere hereafter with the cause of justice by helping runaway Negroes."

"Judge," replied the old Quaker, "thee hasn't left me a dollar; but I wish to say to thee that if anyone knows of a fugitive who wants a shelter and a friend, send him to Thomas Garrett."

(*To be continued.*)

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HOW TO GET FAT.

Directions For Diet Exercise and Rules For Living.

You must make a point of going to bed early. You must get up equally late in the morning and take a leisurely bath. Do not have it hot, only mildly tepid. Instead of your early cup of tea, take one of new milk with sugar in it. For breakfast take well sweetened cocoa that is half cream and milk. Eat plenty of bread and butter, and take oatmeal and cream, fish, eggs and bacon, or cold pork. Lie down or rest for half an hour after all your meals. For lunch and dinner take as much farinaceous food as possible and as many sweet things as possible without ruining your digestion. Pork is very fattening, but it must be eaten very sparingly, and then when cold, as it is very apt to make the skin greasy and coarse. Much meat is not fat forming, but you must of course take a certain amount of it, which must be of the very best quality.

Above all things, you must have your meals at regular hours, and always sit down to them punctually. You must eat your food slowly and masticate it well, and linger over your meals. Never hurry through them.

As to exercise, you must take a moderate amount of it daily, but never so as to overtire yourself. Gentle walking and driving are better than any other kind of exercise. Riding and bicycling, if indulged in, must only be taken very moderately and quietly, and not every day.

Violent games must be gone in for with extreme caution and moderation, and entirely given up when you first begin the cure. You must not overwork the brain in any way, and never read exciting books late at night, or talk too much before going to bed.

Never worry about anything. Keep cheerful and cultivate a good temper. Do not wear heavy clothing and be most careful never to sleep under a pile of bedclothes nor to keep your window closed at night. Do not eat between meals, but have your food served at moderate distances from each other, and eat plentifully when you are having them.

How to Clean Picture Glasses and Frames.

Picture glasses should be cleaned with a soft leather wrung out of clear cold water, then left. They will dry without any rubbing. The gold frames of pictures should be brushed and dusted only. If the gilt is chipped off in parts, it can be brushed over with gold paint, which you can get from any oilshop. It is a wise plan to cover gilt frames when new with a coating of clear varnish. All specks can then be washed off with cold water without doing any harm.

How to Relieve Headache With Massage.

In many case massage will be found invaluable in relieving the pain of a congestive headache. The movement should be made with the palm or surface of the fingers and be a vigorous one.

Begin on top of the head and continue the treatment backward and downward to the base of the brain. Continue the rubbing also from the temples backward and downward. Much and heavy rotation at the base of the brain should follow; also crosswise rubbing on the back of the neck and stroking from the head down back of the ears to the shoulders for the purpose of emptying the veins.

Women who have a tendency to congestive headache will do well to dash very cold water at the back of the neck and down the spine before the morning bath.

How to Estimate Discount by Premium.

First fix in your mind that 100 per cent is all there is of anything, and therefore nothing can ever decline in value more than 100 per cent, though it can advance any number of thousands. Above 100 the premium is exactly in the same figures as the per cent, but below 100 the corresponding discount is only the difference between 100 and the minor sum to which that per cent must be added to bring it up to 100. Thus, when gold was at 60 premium, paper was at 37½ discount, because a paper dollar was worth but 62½ cents—that is, it took this 62½ cents' worth of paper and 60 per cent more of 62½ cents—that is, 37½ cents—to buy a gold dollar. If gold were 1,000 per cent premium paper would be within a minute fraction of 91 per cent discount.

How to Make Cucumber Mayonnaise.

For a little more than a half pint of the sauce, use half a pint of perfectly sweet salad oil, the yolk of a raw egg, and a little salt, pepper and vinegar, or lemon juice. If the day is warm, set the bowl in which the sauce is to be mixed in a basin of cracked ice, to make the ingredients blend perfectly; in the bowl put the egg yolk, half an even teaspoonful of salt, quarter of a saltspoonful of pepper, a dust of cayenne, and half a teaspoonful of vinegar; mix these to a smooth cream; then begin to stir in the salad oil, a few drops at once, until a thick paste is formed; to the paste stir in vinegar cautiously, by two or three drops, until the sauce is creamy; then stir in more oil gradually until it is thick again; proceed in this way until the oil is all used, taking care that the sauce is not made too thin. When done, add 2 or 3 tablespoonfuls of grated cucumber, and then use it.

Constipation, an exceedingly dangerous condition of the bowels, is nearly always the result of carelessness and inattention to the calls of nature. To correct irregularities and restore healthy movements, the best aperient is Ayer's Pills. They are easy to take.

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OUR ONE HUNDRED AND TWENTIETH NATIONAL ANNIVERSARY.

Last Saturday we passed the one hundred and twentieth mile-stone of our march as an independent nation. Our ship of state has weathered dangerous storms. There are many indications that yet severer storms are before us. More than ever it becomes us to study our chart, look well to our compass and keep the pole star in sight. We are sure this would conduce more to our national safety than the eulogies of the past and the optimistic portrayals of the future indulged in by many Fourth of July orations. There has been no time in our history when the Christian patriot should so carefully study our bearings as a nation.

THOMAS JEFFERSON.

No one man's political philosophy entered so largely into the organization of our Government as that of Thomas Jefferson. He had doubtless studied the Bible and the manuals of church order, for he modeled our township, county and State governments largely after the representative assemblies of the church.

But Jefferson omitted the foundation principle of this Bible form of government, which was the supremacy of God's law over mere human authority. He substituted the will of the people for the law of God. The awful experiment we are now working out with the eyes of the world upon us is this: Can we run a republic with God's law left out?

Jefferson was for several years minister to France and imbibed the infidel theories of government so popular in France at that time, and which soon after culminated in the Reign of Terror. He was a skillful lawyer and politician, and was elected member of the House of Burgesses. He was a member of the Continental Congress and of the Virginia Legislature, and was Secretary of State under Washington. Then he was Vice-President, and for two terms President of the United States, and declined an urgent nomination for a third term.

JEFFERSON'S RELIGIOUS BELIEF.

Thomas Jefferson was a deist. He had little comprehension of the divinity of Christ or of the relation of government to Christ. He scorned the idea of the Bible being a revelation from God. In his biographical works, Vol. IV, page 321, speaking of Christ he says:

"It is not to be understood that I am with him in all his doctrines. I am a materialist; he takes the side of spiritualism. He preaches the efficacy of repentance toward the forgiveness of sins; I require a counterpoise of good works."

Farther on in the same letter he says: "Among the sayings and discourses imputed to him (Christ) by his biographers, I find many passages of fine imagination, correct morality, and of most lovely benevolence, and others again of so much ignorance, so much absurdity, so much untruth, charlatanism and imposture, as to pronounce it impossible that such contradictions should have proceeded from the same being. I separate therefore the gold from the dross, restore to him the former and leave the latter to the stupidity of some and the vaguery of others of his disciples. Of this band of dupes and impostors, Paul was the great leader and first corruptor of the doctrines of Jesus."

In another letter to his friend Dr. Cooper he says, Vol. 1, page 358: "In our town of Richmond there is much fanaticism, but chiefly among the women. They have their night meetings and prayer parties, where, attended by their priests and sometimes by a hen-pecked husband, they pour forth the effusions of their love to Jesus in terms as amatory and carnal as their modesty would permit them to use to a mere earthly lover."

Such was the religious sentiment of the man whose influence, more than that of any other, operated in laying the foundation of our Government. His association with French infidels led him to espouse the infidel theory of government. And it was largely through his influence that we have a national Constitution from which all reference to God, to Christ or the Bible was excluded.

DID JEFFERSON WRITE THE DECLARATION OF INDEPENDENCE?

We have said that Jefferson was great on using models. It has been clearly proven that Jefferson had a model in writing the Declaration of Independence.

In May, 1775, a convention met at Mecklenburg, N. C., a settlement of Scotch Presbyterians, and drew up a declaration of independence dissolving the political bands which had connected them with the mother country; absolving themselves from allegiance to the British crown, declaring themselves a free and independent people; and in support of their declaration pledging to each other their mutual co-operation, their lives, their fortunes and their most sacred honor.

The historian Bancroft is more than justified in his assertion that these Presbyterians published a declaration of independence to the world almost a year before Jefferson wrote the one of which he claimed to be the author; and there is undoubted proof that he had this Mecklenburg declaration before him and that he copied largely from it.

It was on Friday, June 7, 1776, that the Virginia delegates in Congress proposed the Declaration of Independence. After much discussion a committee was appointed to draft a declaration. The committe consisted of Jefferson, Roger Sherman, Robert Livingston, Dr. Franklin and John Adams. It was written by Jefferson. There are, it is true, some recognitions of the Creator in it, but only one of these was inserted by Jefferson, and it was here that he wrote the name of his Creator with a small letter, as can be seen in the original manuscript, preserved in his own handwriting; so that it has been said of Jefferson that he wrote his own name with a capital while he wrote the name of his Creator with a small letter.

The other recognitions of God and Divine Providence in the Declaration were inserted afterward by the other members of the committee and by Congress.

ONE OF THE CHEAPEST BLUFFS.

The Christian Reformed Church of Holland, Mich., at a recent clerical meeting had the question before them of their members joining the "Knights of the Maccabees." Their request for literature on the subject was gladly honored.

One of the cheapest bluffs ever sent to this office was by the great Maccabee Boynton, head of the order, who wanted 25,000 or 50,000 of our exposition of the principles of the Maccabees for distribution, "nothing could do them so much good." He was so pleased with his letter to this Association that he published it in the organ of the Maccabees. He has never, however, published the fact that he was offered what he so much desired, for the small sum of $2 25 per 1,000, but has not had the money or the disposition to give his little Bees the help which he saw in our publications. He may have another reason for not helping the Bees, viz., the contest going on in the order. Some one wants to play big Bee part of the time, but Boynton likes to play the big Bee act himself, hence the easiest way for his opponent seems to be to set up an independent hive, which controversy has led the daily papers to give notice of the threatened secession.

The ambitions and jealousies so prevalent among the leaders of secret societies are some of the chief causes which are multiplying minor secret orders ad infinitum.

A SERPENT THAT DEVOURS SERPENTS.

The *Literary Digest*, of May 2nd, gives us a striking illustration of some of the founders and leaders of secret societies. There is an adage that "wolves will not eat each other," but the studies of nature has played havoc with this adage.

There is in India a very venomous serpent called the Ophiophagus, or serpent eater, that feeds on other serpents. It is four yards long, and the giant of venomous serpents. It pursues and attacks men, and is rapid in its movements, so that its prey seldom escapes. An elephant bitten by one has been known to die in a few hours. When it needs food it has been observed to betake itself to a clearing, raise itself up with inflated neck and whistle in a peculiar fashion. Soon from all points of the forest the serpents who understand this summons come gliding up and range themselves before their monarch, who chooses the most toothsome, falls upon it and devours it. The survivors having done their duty, then retire with all humility, as befits submissive subjects.

Does not this serpent aptly illustrate Freemasonry, which lives by organizing the minor orders on which it feeds? Close observation has shown that the minor secret orders are almost invariably formed and manipulated by Freemasons. It also illustrates another feature of secret societies, that the mass of their membership are made to toady to the few leaders who live by scheming and leaning upon others, and oftentimes, as we show in another article, by swindling the societies of their funds. Verily these societies are the serpent eaters among men.

DANGEROUS SECRET SOCIETY.

As an illustration of how our country is being threatened by secret societies in politics, we notice an Oakland, Cal., organization that calls itself The Independent Order of Eternal Vigilance. Its members are pledged to war against what they call the great "conspirators" in America, by which term they seem to refer to capitalists, otherwise designated as "goldbugs," "plutocrats," etc. The chief of the order is one Abraham Huff, a writer on economic questions, who for a long time has endeavored to impress on the public the idea that he knows a good deal more about such matters than he dares to publish. It is supposed that the new secret order will be made the soil in which to plant the precious seed of this superior knowledge, so long reserved for some favorable opportunity.

The preamble adopted in one of their secret meetings, by accident or otherwise has fallen into hands for which it was not intended. There may have been a spy present. It reads in part as follows:

Friends and brothers, the methods of the usurpers are mysterious, deceitful, unscrupulous and treacherous beyond comprehension, concocted in the dark and carried out on a scale of political debauchery and corruption outrivaled only by pagan Rome in her decadence, or Christian France previous to her revolution of blood. The charges against George III. preferred by our forefathers previous to our perilous revolution of 1776 are just as applicable to the reigning dynasty of to day.

The Constitution of the country is declared a failure. The "Eternal Vigilantes" say:

This was once supposed to be the invulnerable bulwark of American liberty, but it has proved, alas, too much like pie crust, made to be broken, a rope of sand, a delusion and a snare to the unwary, a solemn mockery.

Further:

The disclosures will be presented only to those initiated into the order. These will show the diabolical nature of the whole scheme to overthrow the Republic and render it a nation of landlords and tenants, in which freedom would be impossible—facts which for prudential reasons could not be given to the public with safety.

The preamble concludes:

Do not flatter yourselves that the gathering storm will pass by and leave you unharmed. We do not know what a day will bring forth. Be not deceived. It will require the most heroic efforts wisely directed and persistently adhered to to rescue the nation and people from the impending doom. Spies are on your track, traitors are in your midst, your enemies are wily and on the alert. Remember the farewell address of the father of our country, "Eternal vigilance is the price of liberty," and act accordingly, act promptly, quibble not about trifles, but prepare for war.

Remember India and Egypt, now writhing in the folds of this anaconda of the golden god dynasty.

SCHOOLS OF RASCALITY.

The history of the swindling of the Modern Woodmen by J. C. Root, the founder and Head Counsel of the order, is still fresh in the public mind. He obtained a large amount of the funds of the order on a fraudulent death claim. The New York dailies report a somewhat similar case in which Dr. Oliver M. Shedd, the Police Commissioner of Poughkeepsie, has been charged with appropriating $9,000 of the funds of the Order of United Friends. It develops that "Dr." Shedd has a life story of surprising interest. He has been a secret society man, politician, fraternity editor and Imperial Recorder of the Order of United Friends.

The story of the arrest of Dr. Shedd and the

peculiar circumstances leading up to it, is just becoming known. Great efforts have been made to keep it secret, and with much success, too, owing possibly to the authority Shedd exercised over the police department of Poughkeepsie. Some sixteen years ago he planned the Order of United Friends, and was one of the United Friends in the first council, the Ark Council, of this city. The young society grew until at the present day the Order of United Friends ranks in influence and numbers with many much older fraternities.

One office that was suggested for the society by Dr. Shedd was that of Imperial Recorder, and he was the first man to fill it, being chosen to this place in 1881, holding it for fourteen years. The salary of the Imperial Recorder was steadily increased until it was fixed at $4,500. With this sum Dr. Shedd was expected to pay for all necessary clerical assistance, and he gave his nephew, Fred R. Shedd, the position of bookkeeper.

When the books of the United Friends were examined, a singular state of affairs was disclosed. There was a cash book in which Shedd, in his own handwriting, kept a record of amounts received. There was also a ledger kept by Fred R. Shedd, and here and there on the pages of the ledger were entries in Dr. Shedd's handwriting, but it is alleged in every case where these ledger entries appeared there was no corresponding entry on the cash book. It was only when the ledger and cash accounts were compared that the peculiarities of entry were discovered.

The legal form of the affair was a warrant for Dr. Shedd's arrest, which was sworn out by Mr. W. Van Auken, prosecuting attorney for the Order of United Eriends. The charge was grand larceny. Policeman Case was given the warrant, and when Dr. Shedd learned what the policeman came for he, as Police Commissioner, sent the officer for a lawyer. When the officer was sent back again by his superior he found that Dr. Shedd had disappeared.

"Dr." Shedd came to Poughkeepsie twenty years ago from Washington. About this time Dr. Shedd turned all his attention to secret societies. He joined many fraternities and organized others. In the Knights of Pythias his career as a brother came to a sudden end. Just what was the matter is a fraternity secret. There is much speculation as to what Dr. Shedd did with the money.

MORE MASONIC CORNER-STONE LAYING.

The Baltimore *American* of June 26 devotes two pages to a eulogistic account of the ceremonies of laying the corner-stone June 25, of the new court house in that city—a building which is to occupy an entire square and will cost more than a million dollars. The corner-stone was a large, square block of granite, weighing three or four tons. It was molded on the middle and inside, so as to give room for a copper box which contained solid silver plate. It contained also, among other things, a silver plate which was made by Deputy Grand Master Anton H. Fetting. The box also contained a centennial medal of the Grand Lodge of Maryland; a centennial medal of Maryland Commandary, No. 1, Knights Templar; a centennial medal of Concordia Lodge, No. 13; a medal of the Masonic Veteran Association of Maryland, and a medal struck at the one-hundredth anniversary of laying the corner-stone of the Capitol at Washington, September 18, 1793, showing on one side the completed building, and on the other side George Washington acting as grand master of the Grand Lodge of Maryland laying the corner-stone with Masonic ceremonies. On the outside the box was engraved: "To be returned to the Grand Lodge of Maryland, A. F. and A. M."

In the ceremony the trowel which was used by Grand Master Shryock was made of gold, and was also the handiwork of Mr. Fetting.

The principal oration of the day was made by ex Governor William Pinkney Whyte, and Mr. John M. Carter delivered an historical address. A large number of members of the Masonic order took part in the parade which preceded the ceremonies. It was under the auspices of the Grand Lodge, under whose direction the laying of the corner-stone was also done. All wore black clothing and black silk hats and white aprons. Thomas J. Shryock, who occupied a carriage with General John P. Berry, past master, who carried the golden trowel, stood in his carriage and reviewed the parade as it passed.

Thirty-one subordinate lodges, besides the Grand Lodge and officers, were in line. The members of the Grand Lodge and Washington Lodge saluted the grand master in passing by uncovering their heads and carrying the hats at the left shoulder with the right hand. After the entire line had passed the point where the officers of the Grand Lodge were stationed the carriages with the grand officers followed.

The Masons were late in arriving at the site, so that it was five o'clock before the ceremony of laying the stone commenced. The regular ritual on all such occasions was used. A selection by the choir, "Jehovah, Great Jehovah, Guide Us," was given by the choir, and Rev. Henry Branch, D. D., grand chaplain, delivered the prayer, which, as usual, had no Christ in it. The prayer contained this petition: "Bless thy servant, the grand master of Masons of Maryland, and those assisting in this service, that the speculative truths of Freemasonry may pervade every heart and enjoin the conduct of all the craft. We pray that Thou wouldst establish the work of our hands upon us—yea, oh Lord, the work of our hands establish Thou it. Amen." Then followed a selection by the choir, "Blessed Be Thou, the God of Israel." The deputy grand master then received from the grand marshal the cornucopia containing corn, and spreading the corn upon the stone, said: "May the health of the workmen employed in this undertaking be preserved to them, and may the Supreme Grand Architect bless and prosper their labors."

The grand marshal then presented the senior grand warden the cup of wine, who poured it upon the stone, saying,

> When there a shrine to Him alone
> They built, with worship sin to foil,
> On threshold and on corner-stone
> They poured out corn and wine and oil.

The grand marshal then presented the cup of oil to the junior grand warden, who poured it upon the stone, saying: "May the Supreme Ruler of the World preserve this people in peace and vouchsafe to them the enjoyment of every blessing." The grand treasurer deposited the box in the place prepared for it.

The principal architect then presented the working tools to the grand master, who directed the grand marshal to present them to the deputy grand master, senior and junior grand wardens.

The grand master, the deputy grand master, grand wardens and past grand masters then descended from the platform, the grand master taking the trowel, the deputy grand master the square, the senior grand warden the level, and the junior grand warden the plumb, the grand master and the past grand masters standing at the east of the stone, his deputy on his right, the senior grand warden at the west and the junior grand warden at the south side of the stone. The grand master then spread the cement, after which he directed the grand marshal to order the craftsmen to lower the stone. This was done by three motions, viz: First, by lowering a few inches and stopping, when the grand honors were given; second, again lowering a few inches, and giving grand honors; third, by letting the stone down to its place and giving grand honors as before, the square, level and plumb being then applied to the stone by the proper officers. The grand master gave three knocks upon the stone, saying: "Know all of you who hear me. We proclaim ourselves free and lawful Masons, true to the laws of our country, professing to fear God, and to confer benefits on mankind. We practice universal beneficence towards all. We have secrets concealed from the eyes of men which may not be revealed to any but Masons. They are, however, lawful and honorable. We are assembled in the broad face of open day, under the canopy of heaven, to lay the corner-stone of this temple of justice. May God prosper our handiwork as shall most please him. May this temple become a place wherein just and upright judges shall preside and despense justice and equity throughout this community."

Our readers will bear in mind that no city was more under lodge influence at the outbreak of the war than Baltimore, and no city was such a hotbed of secession. It was in this city that ous Union soldiers were mobbed, and that President Lincoln dared not pass through to his inauguration except in disguise.

To show how long and firmly Masonry is intrenched at Baltimore we find that on May 16, 1814, the corner-stone of the Masonic Hall, on St. Paul street, on the south side of Courthouse lane, was laid with Masonic honors by Governor Levin Winder, who was also grand master of Masons of the State. Upon the completion of the building in 1822 it was occupied as a courthouse by the United States courts upon the main floor, and the Masonic fraternity above, who continued as joint tenants until the completion in 1867 of the new Masonic Temple, on Charles street, and the new (now old) United States courthouse upon the site of the First Presbyterian church.

PERSONAL MENTION.

—Rev. Wm. Fenton is holding meetings for a few days this week at Byrd's Creek, Wis.

—Editor M. A. Gault expects to preach to his former congregation at Bloomington, Ind., next Sabbath.

—Rev. J. E. Williams of the Free Methodist church, Columbus, Ohio, was a welcome visitor at our office this week.

—Rev. J. K. Glassford, one of our anti-secret lecturers, writes from Phœnix, Arizona, that he is in fine health and is doing some good work for the cause.

—Rev. J. S. Thompson, of Utica, Ohio, visited the *Cynosure* office last Friday. He is one of the strong anti-secret reformers of the Buckeye State and was on his way to preach two Sabbaths at Hopkinton, Iowa.

—Rev. J. P. Stoddard sends, as we go to press, an interesting letter, giving an account of the Berea, Ky., college commencement. It will appear in our next issue. He is now working up the cause at Willimantic, Conn.

—Messrs. C. A. Snow & Co., of Washington, D. C., lawyers and agents for procuring patents, will send free to any address pamphlets with information about home and foreign patents, caveats, copyrights, trademarks, infringements, design patents, abstracts of decisions, etc., as well as cost the of patents in the United States and in foreign countries.

—Rev. T. M. Chalmers is now at the head of a Jewish Mission in Chicago and is meeting with good success. There have not been enough seats, and children have been turned away. Who will send money to help provide things needful for this work? Four or five meetings are being held every week. Bro. Chalmers is radically with us on all reform lines and richly deserves any help our readers can give.

—Prof. McNaugher of the Allegheny U. P. Theological Seminary was in the city last week. He had been attending the Synod of the Holland church in Michigan. The U. P. church and the Holland church have been keeping up a courtship for some years with a view to a future marriage. The points of attraction between them are that they both use the Psalms in worship, and both are opposed to secret societies.

—Rev. I. L. Bookwalter, of Lisbon, Iowa, sends us a valuable and timely book just issued by the United Brethren Publishing House at Dayton, Ohio. It is entitled "The Family or the Home, and the Training of Children." It is a neat volume of 100 pages and comprises a course of lectures by Pres. L. Bookwalter, delivered before the students of Union Biblical Seminary, Dayton, Ohio, by request of the Faculty. After they were delivered a request came from the Seminary that the lectures be published in book form. It is a most practical and readable presentation of a subject of vital interest to the church and the American people. A valuable addition to the volume is extracts from articles written on the same subject by the author's father, Rev. I. L. Bookwalter. One cannot read the volume through without many times wishing it could find its way into every home in the land. In these days there is no lack of family government, but it is more frequently the government of parents by the children. This volume shows that corruption in either church or state government may be traced to defects in family government. The retail price of the book is 60 cents and it may be obtained by addressing the U. B. Publishing House, Dayton, O.

MISGUIDED CHARITY.

THE HARM IT DOES WHILE SUPPOSEDLY DOING GOOD.

Institutions Which Teach Trades to Their Inmates and at the Same Time Make the Knowledge Useless—The Subject Analyzed by One Who Understands It.

[Special Correspondence.]

If we confine our investigation of charitable institutions to their reports or to visiting them, we shall find it almost impossible to get at the effect of their work. Most of the reports are by those who belong to the institutions, or support them, or believe firmly that because there is a cry of distress any attempt at relief is a good and praiseworthy act. I believe that reformers should take every opportunity to proclaim that an act is not praiseworthy, or even justifiable, unless the results are permanently helpful to the recipient.

In Mr. Bendy's book on the "Meaning and Methods of True Charity" he says, "True charity involves a full acquaintance with the wider social conditions and tendencies within the limits of which we work, and without knowledge of which our efforts are likely to be self destructive." Accepting this definition of what true charity ought to be, let us see how far our charitable institutions act upon it.

The cloakmakers of New York claim that the United Hebrew Charity organization was turning out ready made cloakmakers by the dozen at a time when there was not enough work to be had for those already in the trade. It is only fair to say that if this organized body had "a full acquaintance with the social conditions and tendencies" within the limits of which it worked it must certainly see that by crowding more cloakmakers into a market already overstocked it would first force out of employment some of those now earning a living at that trade; second, it would compel a further subdivision of the work to be had, and, third, there would be a lot of unemployed cloakmakers to be taken care of by its own or some other charitable institution. In London Mr. Ferrer and Mr. Loch of the Charity Organization society objected to giving work outside what the market demanded because it forced into pauperism those immediately above the class it rescued, and by merely substituting the labor of the "worst for that of the better sort, it must really raise the cost of production and intensify the evil it sought to remove."

There can be little hope for anything but confusion and waste of good material until all bodies working for the elimination of poverty recognize that the individual whom they seek to benefit must be made independent, and that the worker who is in a trade and belongs to a trade union is doing what he can through organization to raise the standard of living and thereby abolish poverty, and that it is the duty of all bodies which have for their object the well being of mankind to give their individual support to all labor organizations in their efforts to get at least a living wage. This might be accomplished if every charitable institution would keep a list of union prices, and never underbid such prices in its efforts to obtain work for those depending upon it for support. If this is not done and these institutions go on blindly, underselling in the competitive market, they will simply work against themselves and make two dependents where there was one before.

The Salvation Army of London established workshops for the employment of the unemployed and then brought the products into the market to compete not only with those who had found work independently, but also with those for whom work had been provided by other institutions. Thus the London school board accepted the tender of the Salvation Army for supplying firewood to the schools for 12 months in preference to the competing tenders of the Church Army, Bernard's home and the Boys' home, Regent's park.

Many of the charities of New York do lasting harm by having work done at less than the average wage and then sending the produce of such labor into the market to compete with the labor of those who are trying to keep up wages by organization. It has been my fortune to have worked the greater part of my life with institution reared girls. And I am forced to say that experience has taught me that two of the noblest institutions, with the most self sacrificing women as their conductors, have worked more harm in a single trade in a few years than we may ever hope to repair. The Catholic orphan asylums of New York and Brooklyn are the institutions to which I refer. These institutions, because they must support the children or make them support themselves, turn their buildings, or homes, as they are sometimes called, into factories where they manufacture gloves, shoes, shirts and chairs. All of these industries are carried on on strictly business principles. That is, they take up a trade to make money by it. They go into the competitive market, bid for the work that is to be had and almost always get it, for they can afford to do the work at a much lower figure than the average manufacturer because of their superior organization and the support which they receive for the children from the state. The sisters, a most deserving and noble body of women, do not seem to see further than the immediate need of support for the children and the prosperity of their order. They do not even realize that by underbidding in the competitive market in this way, so as to get work for their own children, they are helping to form conditions which will make it utterly impossible for the same children to earn a living when thrown on their own resources.

In an address delivered by Mrs. Lowell on the dependent children of New York county in October, 1893, she gives a vivid account of the life of children as part of a great body without any training of family life, living in the unnatural isolation of a crowd of children like themselves and subject to institution training which must destroy in almost all the capacities to meet the difficulties and temptations to which they will be exposed so soon as they begin life for themselves. What preparation for independent action can be found in a life, the one necessity of which is absolute dependence upon and conformity to rule? What room is there for the development or exercise of energy or invention in a life where everything is ready to hand and prepared by machinery? What sense of personal love or care can be felt when the child is one of 500 or 100, marshaled and drilled in companies from the getting up in the morning until the going to bed at night? Fancy the stultification of mind and soul which must follow from such conditions.

To get a clearer idea of what these children have to battle with when they come out into the world and how poorly they are prepared for the struggle, we might take as an example a young shirtmaker trying to make a place for herself in the trade after leaving the convent. The first thing forced upon her mind when applying for work is that there are quite enough of her kind of shirtmakers in the market already; but, granting that she is fortunate enough to obtain work in one of the factories already well supplied, she soon learns that the institution from which she has graduated may at any moment offer to do the work she now has for less money than she receives, and thus force upon her the alternative of accepting a reduction in price or going without work, which to her means to be turned out upon the streets, being an orphan and very often friendless. Her education as part of a vast body, without any knowledge of worldly affairs, has unfitted her for any kind of resistance to the desperate struggle in which she finds herself. Of all hopeless working women she soon becomes the most hopeless. Without interest in anything in the world but her own little existence, with little or no love for the institution she has just left, and with no idea of individuality, she has only one desire—to shake off all responsibility on any one who is willing to take it. This is not at all to be wondered at, for she has gone through life thus far as part of a well regulated machine, and is now utterly unfit to stand alone.

So we see these institutions by their greed or shortsightedness defeating the very end they have in view, the teaching of the children trades whereby they may earn an honest living. The children are taught trades, but what are their chances of earning a living in a trade in which it no longer pays even a powerful body like these institutions to engage. Such is the story of the shirt trade! It now pays so poorly that the institutions are taking up other branches of industry. No more money for them in the shirt business! What of the girl who must earn a living for herself single handed in the trade which they have helped to ruin? What will become of her while she is learning another business?

It was the results of this same system that is bringing into direct competition the labor of those who are partially supported by the state with the labor of men and women who depend entirely upon their own resources to earn a living which led to organized action against contract labor in the New York state prisons about 20 years ago. This agitation was at its strongest in 1879 when the New York papers and the labor organizations made a determined attack on this phase of the evil. The Hatters' union by its unceasing activity completely abolished the making of hats in the New York state prisons and has thereby been enabled to keep up the efficiency of work and the scale of wages in the trade ever since. It was shown before the legislature in 1879 that the inmates of the New York state prisons were making shoes, clothing, hosiery, harness, brooms, stoves and iron work for outside contractors. These contractors were able to underbid the bosses who employed only outside honest labor, and so forced them to reduce wages which meant, eventually, a reduction of wages all over the country.

The orphan asylums by their own reports show that they are engaged in shoemaking, glove sewing, chairmaking, knitting work and printing, the produce of all of which they bring into the market to compete with outside labor and force the workers in the factories to accept the prices they set.

Surely, if organized effort was able to do away with the contract system of labor in the New York state prisons, organized effort might at least be expected to open the eyes of the public and through the public perhaps reach the directors of these institutions and show them the grave injustice they are doing to their wards in teaching them trades in which there is no longer a living to be earned and then exaggerating the injustice by themselves underbidding in the competitive market and getting most of the work that is to be had in these same trades.

Surely this lack of interest or willful neglect as to the results of their own labors should not be tolerated in church any more than in state organizations.

LEONORA O'REILLY.

New York.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning July 12. Comment by Rev. S. H. Doyle.

TOPIC.—Enthusiasm in Christian service.—Acts iv, 12-33. (Prayer for the International Christian Endeavor convention.)

The sixteenth international Christian Endeavor convention is upon us. As we look back over these 16 years and see what has been accomplished for "Christ and the church" by the Endeavor hosts our hearts should go out to God in praise and thanksgiving for His blessings and earnest prayer for the continuance of the same and for His blessing upon the convention.

No more appropriate convention topic could have been selected than "enthusiasm in Christian service." This movement has practically been a movement of enthusiasm in Christian service since its inauguration. It is to be hoped that it will still continue to be such. We have a practical illustration of such enthusiasm in our topical reference, and a study of it will point out some of the characteristics of such enthusiasm. It is the enthusiasm of Peter and John in preaching Christ after they had offended the authorities and been arrested and imprisoned for healing a lame man and preaching Christ crucified and resurrected.

1. It was a worthy enthusiasm. They were enthusiastic over one who had died for the world and had risen and ascended into heaven, and in whose name not only physical healing could come, but in whose name only the soul could be eternally saved. Why should they not be enthusiastic in the service of such a one? Men are enthusiastic in the service of worthy generals and statesmen in the service of country. Why should we not be enthusiastic in serving God and Jesus Christ? There is no reason why we should not and every reason why we should.

2. It was enthusiasm at the beginning of the service. Peter and John had been disciples of Christ before, but they had only received the Holy Ghost, and in a sense this service was new. But Peter and John held out. They were not simply enthusiastic for a moment, but for life. Too many Christians are enthusiastic only when first led to Christ, but soon become weary in well doing. Look over the members of your church and your society. Did not many start well, but soon loose their interest and zeal? Are you one of them?

3. This enthusiasm for Christ cost something. Much that was unpleasant and injurious had to be endured. The religious enthusiast always pays for his enthusiasm. The world cannot understand it, and therefore scoffs at it and persecutes it. But it cost Christ something to make it possible for us to serve Him. Shall we hesitate then because of the cost?

Bible Reading.—Deut. xi, 13-15; Joshua xxii, 1-6; I Sam. xii, 20-24; I Kings xix, 10-18; Isa. lix, 19; Math. vii, 7, 8; xvi, 13-17; xxi, 8-11; Mark ii, 1-5; Luke xix, 1-5; Acts xviii, 24-28; xxvi, 27-29; Gal. iv, 18; Col. iii, 23, 24.

"Lifted Higher."

A child lay dying and said plaintively: "Lift me higher! Lift me higher!" The father took the little one in his arms and lifted her up as high as he could raise her as she continued to plead, with failing strength, "Lift me higher!" Soon she was gone, lifted out of her earthly father's trembling arms into the bosom of her heavenly Father. On the child's grave they cut her name and the words, "Lifted higher." God wants us all to come up to Him, to get closer to Him, to be lifted higher into life's better things.—J. R. Miller, D. D.

A Never Failing Patience.

Strong natures, as well as weak ones, have other peculiar temptations. As a usual thing, they are too confident of the sufficiency of their own resources and too much inclined to look with a feeling akin to contempt on timid and hesitating souls. Oftentimes they are inclined to use force where force is not of the slightest avail. Opposition makes them resentful, and even delay makes them fretful. The grace which they most need is a never failing patience.—Nashville Christian Advocate.

The Bells of Westminster.

The bells of Westminster abbey chime hourly a sweet, simple melody. The words allied to the tune are these:

All through this hour,
Lord, be my guide,
And through Thy power
No foot shall slide.

—Christian Intelligencer.

For Every Man.

The blood of Jesus was shed for every man, and every man that goes down to eternal ruin because of the neglect of the church will at the judgment bar of God stand as an accuser of the church for the wasted blood of Jesus.—Lutheran.

Other Things.

We pray a great deal—of course none too much—perhaps not as much as we ought—but what about recollection.

meditation, thanksgiving, praise, adoration?—Christian Standard.

The Awaking Time.

The awaking time is coming for all souls that hunger and thirst after righteousness, for God has said, "They shall be filled."—Religious Telescope.

Love That Passeth Knowledge.

Not what I am, O Lord, but what Thou art—
That, that alone can be my soul's true rest.
Thy love, not mine, bids fear and doubt depart
And stills the tempest of my doubting heart.

It is Thy perfect love that casts out fear.
I know the voice that speaks the "It is I,"
And in these well known words of heavenly cheer
I hear the joy that bids each sorrow fly.

Thy name is love; I hear it from yon cross!
Thy name is love; I read it in yon tomb!
All meaner love is perishable dross,
But this shall light me through time's thickest gloom.

'Tis what I know of Thee, my Lord and God,
That fills my soul with peace, my lips with song.
Thou art my health, my joy, my staff, my rod;
Leaning on Thee, in weakness I am strong.
—Bonar.

Newest Hats and Trimmings.

"If all womankind wears the fashionable summer chapeau," writes Isabel A. Mallon in Ladies' Home Journal, "then the garden of girls will be materialized, for every bonnet and every hat this season is heavy with flowers and their foliage. And the hats themselves are of fancy straw, and the fashionable colors are more generally seen than the plain ones. Stem green, dahlia, dark green, dull rose pink, violet, dull heliotrope, ecru and dead white are shown. For the small poke bonnets, which will undoubtedly have a special vogue given them, white neapolitan is liked. These bonnets, much smaller than the poke as we have known it in the past and a little more like the poke as worn during the time of Queen Anne, are, when properly worn, which is slightly forward, very becoming. They do not shade the face—indeed, they show it, allowing the forehead and the front hair to be seen with good effect. Expensive laces are put on these bonnets, and very often the entire brim is studded with paste ornaments."

Dr. Alice Luce.

Dr. Alice Luce of Auburn, Me., has recently received from the University of Heidelberg a diploma conferring the distinction of M. D. This is the first honorary degree given by the university to an American woman, and Maine may well be proud of her daughter. The examination lasted two hours and was wholly oral. After the exercises a reception was given her at the home of one of the professors. At the last meeting of the Woman's Literary union of Lewiston and Auburn especial mention was made of the success of Dr. Luce. Resolutions were submitted, which received the hearty assent of the union, in consideration of the honor she has conferred upon her city, state, country and universal womanhood. — Boston Woman's Journal.

Designed by Sara Ward-Conley.

Mrs. Sara Ward-Conley designed the building that the women of Tennessee are making ready for the coming Centennial exposition. She took the Hermitage, the famous home of Andrew Jackson, for a pattern, and idealized it by adding suggestions of ancient Grecian architecture in the Woman's building. There will be numerous small apartments in the structure for the classified exhibits of woman's work, while the central part of the interior will be elevated to a large rotunda, with a grand staircase leading to the right and left of the upper floors.—Woman's Journal.

China's Richest Woman.

Fifty exclusive methods of dressing her hair are the property of Marchioness Li Hung Chang, the richest woman in China. Twice a day this luxurious little lady bathes in oil of orange and acacia blooms, and 1,000 attendants are constantly at her service. In her wardrobe are 2,000 coats and 1,200 "trouserettes," which seems a very ample supply in view of the fact that the marchioness can walk but a few feet at a time. It is interesting to note that she never fails to keep a detailed account of the vast expenditures of her household.

Where She Will Help.

Rev. Anna H. Shaw is reported as speaking out in meeting and saying: "Nothing has made me feel how little we are removed from barbarism as that debate a few days ago in the great Methodist conference, assuming that women had no right in that body. One thing that will be conceded to her is that she will have the right to help pay the bills!"

THE DRUNKARD'S CONVERSION.

A French Workman Was Won Over After a Hard Struggle.

Among the multitudes who have been brought to Christ through the McAll mission in Paris few cases possess more interest than that described in the following story of a drunkard and gambler's conversion, as related by a recent writer:

"You remember," said the man, addressing the mission worker, "you were giving lectures at the McAll hall of Boulevard Ornano. At that time I was the greatest drunkard of that district, an incorrigible gambler. One cold evening, being penniless, I strolled along the boulevard when I heard people singing in the hall. I went in to hear you speak on the joys of the family. After 15 minutes I had enough of you, and went away murmuring: 'That speaker is evidently an old priest or an old bachelor. He never had a wife or children.' A fortnight after, penniless again, I again went in. You spoke on 'The Workman.' 'Workmen,' you said, 'my father had 100 of you. I was somewhat educated on your knees, and therefore I know you. If you belong to such a class of workmen, you gain so much a day, you spend so much for your breakfast, so much for your lunch and dinner, so much a day for your room.' When I heard you say that, I murmured, 'That fellow is not a priest, but a Jesuit.' But you went on: 'Now, my friends, subtract what you spend from what you gain, and do not tell me, because I know what you do with the rest. You go to l'Esperance to drink and drink, gamble and gamble. I cannot convert you. God alone can do it.' When I heard this, I got up and slammed the door, shouting with rage, 'That speaker is a horrid man!' On my way I said to myself: 'Who is he? Who are those 400 fools who patiently listen to him? What does he mean when he says: Workmen, show me a workman who reads the gospel with his wife and children 365 times a year and I promise you to find here a happy family. Read the Bible! Surely that would be no joy for me.'

"Next day I drank, gambled and lost. I was going to take my last glass, when I remembered your words. I could not drink. On the next day I said, 'That man made me lose a glass of wine; if I go to the bar I am sure to lose another. It is better to wait.' On the third day God laid hold of me. He placed the glass in my way, on my tools, on my table—everywhere. The Saturday evening came, and not knowing what to do with my money, I said, 'Wife, here is money for you and the children.' My wife had anxiously followed my struggle during the week. We went together to hear your address on 'Christ, the Friend of the Workman.' Since then you have left, but we go every week to the hall. If you pass one evening in such a street, and before such a number, come up, and you will see four nicely furnished rooms, you will see the father, the mother and the children round a table—they read the Gospel together 365 times a year. Those children receive now more pieces of bread than boxes on the ears. The Gospel is not only the guide to heaven, but also to happiness and prosperity in this world, because it is the most practical of all books on social economy."—Christian Herald.

The Disease of Inebriety.

When alcohol is taken to excess all the functions are impaired. The stimulation is rapidly followed by paresis or inhibition of nerve, muscle and gland forces; the faculties of the mind, instead of being quickened, become confused, then fail, and if the quantity is greatly in excess, consciousness is lost; the delicate little nerve cells, which in their normal and healthy condition are exceedingly variable and sensitive, are paralyzed, and the man is in a state of intoxication. It is this specific action of alcohol on the nerve cells that constitutes the phenomenon of intoxication and the disease of inebriety.—Banner of Gold.

Growth of the Drink Habit.

A few years ago the sight of a respectable woman drinking an intoxicant at the public table of an American hotel was unknown. Today it is so common as almost to have ceased causing surprise. At almost any first class restaurant women, apparently rational and refined, take the cocktail, which a few years ago they knew nothing about, with as little embarrassment as their men companions. Nor is it as rare as it should be that women will order and drink cocktails even when unaccompanied by men.—Exchange.

Sentiment Against Rum.

I know that in England no feature of life is more marked than the tendency away from the use of intoxicating drinks, and in our own country the action of great business corporations, mutual benefit societies and brotherly associations of all kinds in refusing to have as employees or members men who drink and men who sell intoxicants, is perhaps the best thermometer we have of the growth of public influence against the alcohol habit and business.—Frances E. Willard.

Money Cannot Pay the Tax.

It is estimated that there are now stored in the distillery warehouses of Peoria, Ills., 60,000 barrels of spirits and alcohol, on which the tax to the government will amount to $6,336,000. Could any sum cover the tax upon the homes of this country when this vast quantity of liquid fire is released for consumption?

SABBATH SCHOOL.

LESSON III, THIRD QUARTER, INTERNATIONAL SERIES, JULY 19.

Text of the Lesson, II Sam. vi, 1-12—Memory Verses, 11, 12—Golden Text, Ps. lxxxiv, 12—Commentary by the Rev. D. M. Stearns.

1. "Again David gathered together all the chosen men of Israel, 30,000." In I Chron. xiii, 5, it is written that he gathered all Israel from Egypt to Hemath, and it is also written in verse 1 of that chapter that he did this after consulting with his captains and leaders. His habit was to inquire of the Lord (II Sam. v, 19, 23), but this looks like reliance upon the wisdom of man rather than upon God. See Ps. xxxvii, 5; Prov. iii, 5, 6, for the right way in every matter.

2. "To bring up from thence the ark of God, whose name is called by the name of the Lord of Hosts that dwelleth between the cherubim." Baale of Judah is Kirjathjearim (see margin), where the ark had been in the house of Abinadab in the hill since the Philistines had sent it home in the new cart (I Sam. vii, 1); probably over 50 years, for it was there long before Saul was anointed king, and he reigned 40 years (Acts xiii, 21). The ark was the special symbol of the presence of God, and when it was first made He told Moses that He would commune with him from above the mercy seat, from between the two cherubim (Ex. xxv, 22). So that it was the place of meeting and of communion between God and man. It was a wondrous type of Christ as the end of the law for righteousness, and as the atonement for our sins.

3. "And they set the ark of God upon a new cart." It was well enough for the Philistines to do this, for they had no instructions from God as to His pleasure, but Israel had commands from God that the ark should be borne upon the shoulders of the Levites set apart for that purpose (Num. iv, 24, 25; vii, 9). David also knew this well (I Chron. xv, 2), but, leaning upon human wisdom, he was for the time turned from the wisdom of God. We must lean wholly upon God in all things.

4, 5. "And David and all the house of Israel played before the Lord." It was a joyful procession, and it was seemingly to the glory of God, for were they not praising Him and bearing His ark triumphantly to a place prepared for it in the Holy City? It was a grand display in a good cause, but it was not according to God's command, and however well a thing may look, and though it may seem to be for God's honor, yet if contrary to God's way it is simply disobedience, and His word concerning it is, "Who hath required this at your hand?" (Isa. i, 12.) As one has said, "The work of the Lord must be done in God's way, else it cannot be for His glory."

6. "Uzzah put forth his hand to the ark of God and took hold of it, for the oxen shook it." The margin says that they stumbled. This was the beginning of the trouble that day, or rather the beginning of God's manifest disapproval of this way of doing things, for the trouble began with David's not inquiring of the Lord. Then came the new cart instead of the shoulders of the Levites. This new cart of David is very suggestive of all the worldly ways adopted by the people of God today to carry on what they call the Lord's work. When Israel adopts Philistine methods rather than God's ways, trouble is sure to follow, so when the church tries to follow the world in the amusement or entertainment business to get the world to go to church, instead of giving herself to exalt the Lord Jesus Christ and honor His word, He will in due time manifestly disown the whole thing. For every Saul that the people of God honor in their attempts to be like the world the world will produce a Goliath and thus keep ahead till some David comes in the name of the Lord and overcomes the defiers of God.

7. "And the anger of the Lord was kindled against Uzzah, and God smote him there for his error, and there he died by the ark of God." One would think that if there was a place of safety on the face of the earth it would be by the ark of God, and yet there Uzzah died. There is no life but in the way of God's commandments.

8, 9. "And David was displeased," "And David was afraid." Displeased with the Lord and afraid of the Lord. How unlike David! How unlike the man who, in the name of the Lord, had slain Goliath! How great the contrast between one walking humbly with God and one with some person or plan between them and God! David's great thought that day was to get the ark of the Lord to himself at Jerusalem, as appears from this ninth verse. His thought was not so much God's glory and God's way as David's glory and David's way. Thus the intimacy between them was for the time broken, and David lost fellowship with God.

10. "So David would not remove the ark of the Lord unto him into the city of David." It was neither the first nor the last occasion of sore hearts and misunderstandings, not easily healed, because of attempts by the people of God to adopt worldly ways. I know of one church in which their last fair or festival was held about 14 years ago, and in that church there are to this day breaches unhealed because of jealousies or misunderstandings at that time. I do with my whole heart believe that festivals and suppers, amateur theatricals, special music by unsaved people—in fact, the whole entertainment business—in the house of God must go along with such teaching as the fallibility of Scripture, the larger hope, no hell, Jesus Christ our example only and not our substitute, as being samples of the work of the wicked one and not of the spirit of God.

11. "And the Lord blessed Obed-edom and all his household." This is the record concerning the home where the ark rested for three months. When the Lord Jesus is honestly and simply received into the heart, such a one becomes a child of God (John i, 12) and is blessed with all spiritual blessings in Christ (Eph. i, 3), made a partaker of the Divine nature, and also of the glory to be revealed (I Pet. v, 1; II Pet. i, 4). Apart from God there is no blessing, but "Blessed is the man that trusteth in Him."

12. "David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness." The children of the Levites bare the ark of God upon their shoulders, with the staves thereon, as Moses commanded, according to the word of the Lord. This was "after the due order" (I Chron. xv, 13, 15), but the former proceeding, which caused the trouble, had no authority in the commands of God, though it may have been seemingly more expedient than sanctifying the Levites to their work. We now read of burnt offerings and peace offerings unto the Lord and of the blessing of the Lord upon the people. All is well when we are in Christ and walk in fellowship with Him.

HISTORY OF A WEEK.

Tuesday, June 30.

Matilda Agramonte y Varona, the "Cuban Jeanne d'Arc," is reported to have been killed in battle.

At Colorado Springs, Colo., Officer Frank Bish was shot and killed by a burglar. The thief committed suicide when surrounded by a mob.

Stephen Segeza, who has served five out of a ten-years' sentence for murder at Pittsburg, has been found to be innocent, and the real murderer is now under surveillance.

John E. Moore, a retail grocer at 496 East Forty-seventh street, Chicago, has made an assignment in favor of W. T. McEldowney. The assets are given as $1,600 and liabilities at the same figure.

Matias Romero, Mexican minister at Washington, has resigned because of an article published in the Mexican official journal which he considered reflected adversely on his views on the Guatemalan question.

Wednesday, July 1.

W. T. Foster, a weather prophet of St. Joseph, Mo., has challenged the weather bureau to a forecasting contest. Foster is willing to make his forecasts thirty-five days in advance. He asks the weather bureau to make forecasts for the same periods only seven days in advance.

Thursday, July 2.

The law substituting electricity for the gallows in Ohio executions has gone into effect.

Two Turkish battalions at Yeddah who have received no pay since 1894 refuse to leave for Crete, and have barricaded themselves in the mosque.

The quinquennial convocation of the University of Chicago is in session, the central figure present being John D. Rockefeller, without whom there wouldn't be any Chicago university.

Daniel Defoe, the young sailor who claimed to be a lienal descendant of Daniel Defoe, the novelist, is dead at San Francisco.

Major E. W. Halford, who was President Harrison's private secretary and is now paymaster in the United States army, stationed at Denver, has sustained a compound fracture of his right leg by falling from a bicycle.

Friday, July 3.

The latest South American revolution is one in Bolivia.

Walter T. Haley, of Chicago, has been given leave to again sue the Pittsburg, Chicago, Cincinnati and St. Louis railway for damages. His child was injured and he settled the case out of court for $100.

A flow of gas estimated at 1,000,000 feet a day has been struck in Overton county, Tenn.

William Carey and a team of horses were entombed and killed in a gravel pit near Dayton, O. Six other workmen were injured.

A mysterious balloon which passed over Winnipeg, Man., caused people to wonder if it was not Andree's airship on its way to the north pole.

Saturday, July 4.

Frank Dedtetane, 63 years old, living at Chicago, fell dead from the heat while pushing a fruit cart.

George W. Turner has been appointed receiver of the New York Recorder in furtherance of a plan to reorganize the company.

The Mallory steamship line sheds at Galveston, Tex., with their contents and twenty-six freight cars, burned. Loss, $150,000.

The customs revenue of Newfoundland for the quarter ended June 30 was $402,000, against $282,000 for the same quarter last year.

J. S. Bache & Co. are offering in the New York Stock exchange $10,000 to $4,000 that McKinley will be the next president.

James Jones, a well-to-do farmer of Ball township, near Springfield, Ills., was killed by lightning during a severe electrical storm. He was feeding his stock when struck.

The Federated Trades Council of Milwaukee has gone into direct opposition to Gompers and refused consideration of his circular advising all trades councils to hold aloof from politics.

Monday, July 6.

Henry M. Stanley, the explorer, who has been seriously ill for some time past, has experienced an alarming relapse.

The porte has come to an understanding with the European cabinets with a view to pacifying Crete and putting an end to the systematic fomentation of disturbances.

At the Persian embassy in London a denial has been issued of the report that an attempt has been recently made to assassinate the new shah.

The marriage of Anna May Helphley and Edward Parr on the fireworks stand on the public square was the principal attraction of the celebration of the Fourth at Newark, O.

Josiah Emmert, Sr., the founder of Watuaga, Tenn., aged 91, was bitten by a snake and died the next morning.

Peter Malloy, aged 70, and his son, aged 13, were struck by a train at a grade crossing near Washington Court House, O., and fatally hurt.

F. E. Storm, clerk of the United States railroad commissioner, of Washington, died suddenly at a private hotel at San Francisco of apoplexy.

Kurds, Persians and foreign Armenians are pillaging in the neighborhood of Van, in Armenia. The Turkish troops are driving them toward the Russian frontier.

Waite Bolts the Populists.

DENVER, July 6.—Ex-Governor Waite made a dramatic exit from the state Populist convention accompanied by eight-three delegates. The ex-governor represented the minority faction from Arapahoe county, which was not allowed a place in the convention, and he took occasion to denounce the gathering as illegal, stating that he would carry an appeal to the national convention at St. Louis on July 22.

JOYFUL NEWS IF CORRECT.

Some of the Men in the Twin Shaft May Yet Be Saved.

WILKESBARRE, Pa., July 6.—A report received here from Pittston, Pa., indicates that some of the men in the Twin Shaft mine may be taken out alive, the rescuing party having heard shortly before midnight distinct rappings which may have been made by some of the entombed men.

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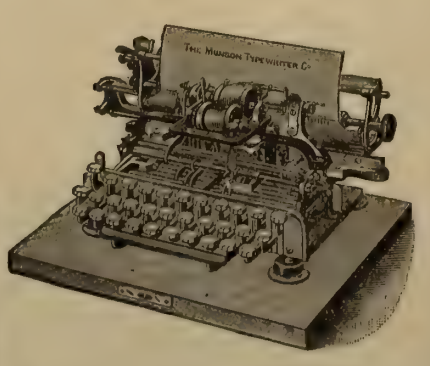

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IN A STATE OF WAR.

THE MILITIA ORDERRD OUT AT CLEVELAND, O.

Non-Union Men Again Have To Be Guarded—Student Is Set Upon and Knocked Down—Drawing His Pistol He Misses His Assailants and Kills Another Man.

CLEVELAND, July 3.—The strike at the Brown Hoisting Company's works has reached a point where the authorities as well as the strikers are in no mood for trifling. When the non-union men left the works at 5 o'clock yesterday afternoon there was more rioting. Two hundred and fifty policemen emerged from the gates, guarding fifty-three workmen. An immense crowd had gathered a block away, but the police took a new route and eluded them for the moment. The strikers set up a yell and ran, soon overtaking the marching column, hooting and yelling. A huge moving van was in the rear, filled with strikers, and with it a small wagon laden with empty beer bottles. The police suspected that the bottles were intended as missiles and compelled the driver of the wagon to turn back.

Police Charge on the Mob.

At Willson avenue and Euclid a railroad train blocked the way and an effort was made to drive the van through the guard of police. The officers dragged to the ground the driver, Fred W. Hearn, a moving contractor, and the man on the seat beside him, W. J. O'Neil, a paving contractor. These men resisted and the police used their clubs on them with such effect that their heads were soon a swollen mass of cuts. O'Neil's ankle was broken. The strikers in the van jumped out and the police charged the crowd, using their clubs on all the heads within reach. Frank Coopenhecker, a machinist returning from work and not a striker, was caught in the crowd and severely clubbed on the head. Hearn was arrested and locked up.

Rioters Attack a Student.

The strikers dispersed before the onslaught of the police and the non-union men were sent home. Meanwhile a tragedy had taken place at the Brown works. Albert G. Saunders, a young student at Case School of Applied Science, whose father lives at 331 Prospect street, has been working for the Brown company during vacation for the practical knowledge it would give him. He did not leave with the non-union men under police guard, but mounted his bicycle and sought to reach home alone. As he turned up Hamilton street a knot of strikers saw him and shouted to him to stop. He did not obey and they began to throw stones and bricks at him. A brick struck him on the head and knocked him off his wheel, and he claims that after he was down they continued to stone him.

Bullet Hits a Non-Combatant.

Rising to his knees he drew his revolver and fired. The ball missed his assailants, sped across a vacant lot, and buried itself in the breast of William Rettger, one of the strikers who was walking through an alley with several companions. Rettger was sent to a hospital where he died in a few minutes. He was a single man 25 years old, boarding on Hoadley street and was a brother of Pitcher Rettger, of the Milwaukee base ball club. Patrolman Gibbons heard the shot fired, and rushing up seized young Saunders and hurried him into the office of the Bishop-Babcock Company. In a wonderfully short space of time a furious crowd which packed the streets as far as the eye could reach surged against the front of the office, demanding that Saunders be given up to it.

JUDGE LYNCH, THE INEVITABLE.

Mob Wants a Hanging Bee, But the Militia Vetoes the Idea.

Some one brought a rope and the cry to lynch him was raised. A few began to pry at the windows of the office when Patrollman Gibbons, who was once a union workman, addressed the mob and partly quieted it. Two patrol wagon loads of police arrived and a guard was posted in front of the building. Long before this Mayor McKisson, Police Director Abbott, Lieutenant Colonel Whitney (of the Fifth regiment), and others were gathered for consultation in the city hall. Word of the critical condition of affairs was telephoned to them from the Bishop-Babcock office and a request made for militia.

The mayor responded by ordering the Cleveland City Guards and company F to the scene of the riot. The guards arrived first, just as the mob was preparing for another effort to capture Saunders. As the soldiers came down the street the mob shrieked and howled and the guards were compelled to open a way for themselves with leveled bayonets. Several men and boys were wounded slightly by the soldiers. The guards formed in front of the office, and just then company F was seen alighting from street cars a block away. Amid a frenzy of excitement on the part of the dense crowd a patrol wagon was backed to the door of the office and Saunders was jerked into it and made to lie on the bottom.

The guards formed around it with bayonets at charge and forced their way down Hamilton street, part of the howling mob surging along with them. To heighten the excitement Detective Sprosty, as a warning, stood up in the patrol wagon and shot his revolver into the air. The wagon and the soldiers proceeded rapidly until the crowd in front had thinned, when the guard opened ranks and the wagon sped on to the central police station at a run. Saunders, whose head is badly cut up and his body a mass of bruises, is a prisoner, charged with the killing of Rettger.

Company F, in command of Major Liebich, marched to the center of the crowd that remained behind. The soldiers were menaced and jeered. Major Liebich halted his men, drew his revolver and declared that upon the slightest attempt at violence he would give the command to fire. After that the noise ceased and the crowd scattered, the company returning to quarters. The mayor has caused a proclamation declaring the riot act to be in force to be posted in the neighborhood of the Brown works this morning.

Another Busy Day for McKinley.

CANTON, O., July 2.—Major McKinley was kept busy yesterday receiving visitors. First came Hobart, the candidate for the vice presidency, and a delegation arrived while he was here. He was introduced and made a brief speech. After he had left 100 glassworkers from Massillon arrived. Then came 3,000 Christian Endeavorers, and later a delegation from St. Louis headed by R. C. Kerens. To all these the major made brief addresses.

MIDSUMMER DULLNESS IN TRADE.

hat Bradstreet's Has to Say of the Commercial Situation.

NEW YORK, July 4.—Bradstreet's says: General trade in both commercial and industrial lines is duller, but the falling is, in part, the usual midsummer dullness. Comparatively few changes are noted, but most of them are decreases in either price or demand. Quotations for wheat, Indian corn, cotton, oats, iron and steel are lower. Sugar has reacted after the decline last week; leather remains conspicuously firm, with shoe factories busily employed, and petroleum and anthracite coal are higher. The sentiment of the trade at many points is that the immediate outlook for business is not favorable.

The general industrial situation shows no renewal of activity. The apparent improvement in wool has disappeared. Cotton mill treasurers controlling 4,000,000 spindles have agreed to curtail production. General trade throughout the Canadian Dominion has been smaller in volume, partly in consequence of the holiday on the 1st inst.

Business failures in the United States for the six months number 7,602, the largest six months' total since the records have been compiled. The increase, compared with 1895 and 1894, is 15 and 16 per cent. respectively. The total liabilities are $105,535,000. This has been exceeded only twice before in like periods, in the panic years 1884 and 1893. The increase in total liabilities over the first half of 1895 is 81 per cent., and over 1894 it is 28 per cent.

The total number of business failures in the Dominion of Canada for six months is 1,184 for 1896, compared with 934 in 1895, an increase of nearly 27 per cent. Business failures were more numerous in the past six months than in the like period of 1895 in each of the provinces except Manitoba and British Columbia. Total liabilities this year are $8,231,000, against $6,629,000 last year, a gain of 24 per cent.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from June 29 to July 3:

Prof R L Park, E Brace, Mrs Emery Fogg, Mrs N E Kellogg, John Harper, John Helfrich, Thos W Smiley, Rev W R Roach, J H Schneider, Mrs O R Strong, Rev R R Whittier, Ezra A Cook, S R Coyner, Luman Rutty, Roswell Dow.

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A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies.

UNION CO-OPERATION.

American Flint Glass Workers Will Start Factories and Build Homes.

Important and farreaching changes in the flint glass trade are being considered by the American Flint Glass Workers' union, which, if adopted, will cause a commotion among manufacturers. It is proposed to establish factories to be owned and operated by the workmen on the co-operative plan.

Limekilns, coal mines and selling agencies are also to be operated on the same plan in connection with the glass factories. Action on the matter is to be taken at the convention on July 6.

The working of the British unions and the success of their co-operative schemes have received careful study during the past few years, and an attempt to adopt them with modifications which will conform to the commercial system of this country is to be tried.

It is on this line that the flint glass workers are preparing to branch out. At the national convention of the union in 1895 a committee was appointed to examine carefully into the methods of management of the British co-operative societies and to report at the convention which will convene at Alton, Ills., July 6, this year.

The report of this committee is looked forward to with much interest by the workmen, and the action taken on it will determine largely the action of the wage committee in their conferences with manufacturers and whether or not the concessions asked for by the latter will be granted in whole or in part.

It is understood the committee will report in favor of the adoption by the union of a modified scheme of co-operation to be started at as early a date as arrangements can be made to do so. In order that no time may be lost and that a practical and comprehensive outline of what can be done toward carrying out the scheme may be laid before the convention, several propositions received by the committee will be incorporated in its report, with a careful estimate of the amount of money it will require to build factories and for working capital.

Among these are offers by companies to donate land for factories, with exemptions from taxation for five years, with guarantees of a cash bonus for each 100 men employed. One of these propositions is made by a company of capitalists of Philadelphia whose resources are adequate to guarantee what is promised. It includes a grant in fee simple of 80 acres of land upon which are deposits of excellent glass sand, coal and limestone. These materials have been practically tested in glassmaking, and the results are said to be highly satisfactory.

The plans of the committee, as now outlined, contemplate the erection of factories one at a time, as the trade may justify; the establishment of limekilns, coal mines and selling agencies, all to be under the direct management of the co-operative society.

The ultimate idea is to found an industrial co-operative community, the land company agreeing to sell building lots to members of the community at a low rate and to build houses for them to be paid for in installments on the rent plan. Preliminary agreements have been made for the carrying out of this scheme, subject to the approval and authorization of it by the convention. It has been discussed in the meetings of the local branches of the unions during the year, and delegates to the convention have been elected with a view to their competency to discuss and to vote intelligently on the subject.—Pittsburg Dispatch.

SOVEREIGN ON IMMIGRATION.

An Interesting Circular Recently Issued by the General Master Workman.

James R. Sovereign, general master workman of the Knights of Labor, has issued a statement to the members of the order on the question of immigration. The circular says:

"To those of the brethren who seem to be getting a little wild on the subject of immigration, we would commend a careful consideration of the fact that the restriction of immigration is no part of the general or fundamental law or the declaration of principles of the order of the Knights of Labor. It is well sometimes to remember what 'the symbol (a globe) of the outer veil is,' and also that the field of our operations is a wide one. It is well to remember that the man who keeps down wages in America is not the poor oppressed foreigner who comes to these shores so much as it is the monopolist.

"The real essence of the evil charged against immigration is that it increases the number of idle hands seeking employment, and thus by overstocking the labor market depresses the price of labor. The tide of immigration pours into America in two great floods. Only one, the lesser of the two, streams through the gates of Castle Garden. The other and vastly greater army of immigrants to America comes through the gates of birth. And when the cruel goad of hunger presses a man, whether he came to this country of America through the one avenue or through the other, he will take his brother workman's place at lower wages before he will consent to starve.

"For every 500,000 immigrants who come to America from Europe, more than 1,000,000 come from the mysterious borderland of eternity. If the American workman wants the labor market of the western hemisphere all to himself he must build a wall of stone and steel against the tender feet of the millions of 'new born denizens of life's great city, on whose young heads the glory of life's morn is shed,' and who come knocking at America's gates in ever increasing numbers."

Labor and the Tornado.

Because the tornado ruined many mills and factories a large number of men will be out of employment for weeks and months. Children and mothers will want because their providers are idle, and strong, willing men will weep because they cannot feed hungry mouths.

True, there is a silver lining to this cloud. Hundreds of laborers are being employed to clear away the debris and artisans are in great demand for building purposes. But this is a readjustment of the labor conditions which will prove disastrous to the mechanics and craftsmen who toiled in the mills and factories. They cannot become builders, and if they are hired as laborers they will still be sufferers dependent upon an humble and precarious employment. —St. Louis Post-Dispatch.

Deafness Cannot be Cured

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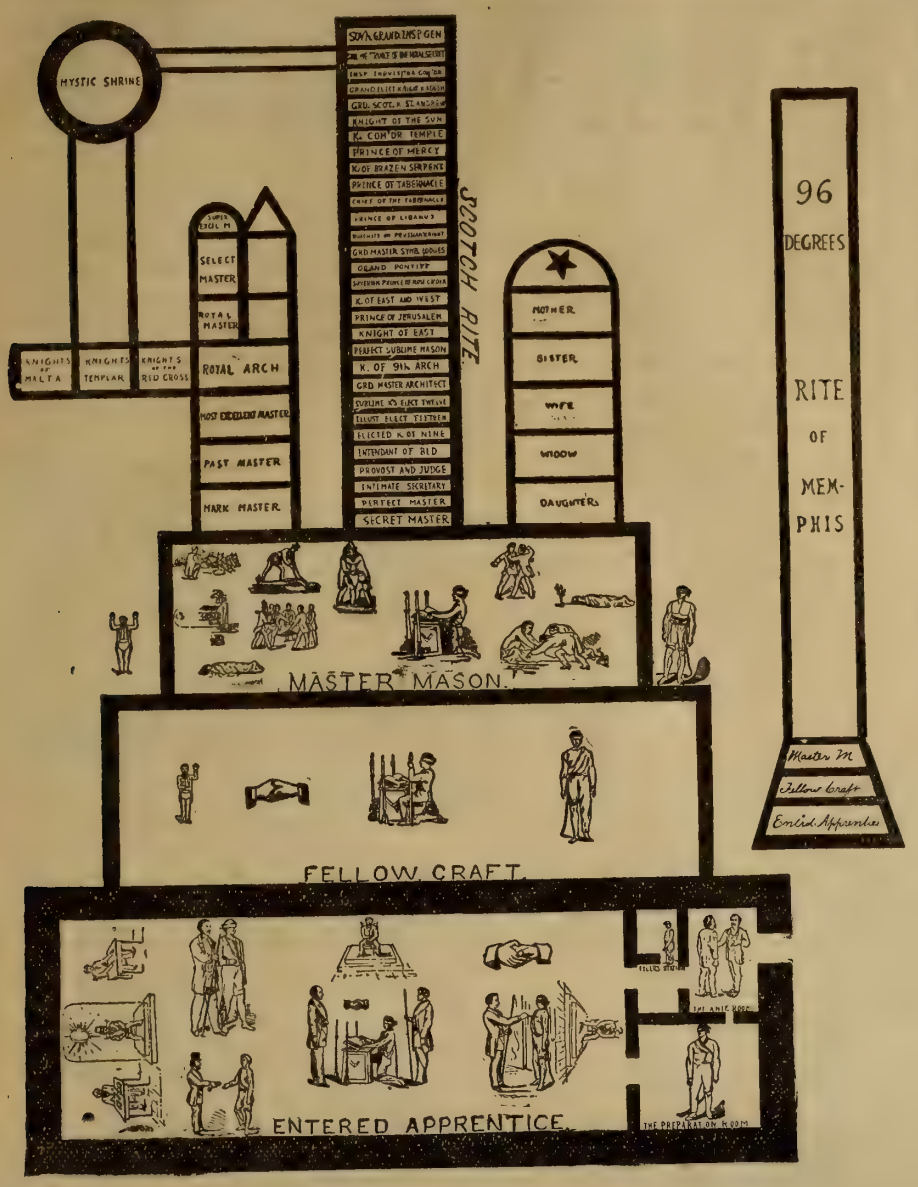

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OUT OF THE RUCK.

Two Democratic Entries Show in Front of the Race.

Bland and Boies Are Now Leading Neck and Neck, for the Same.

Teller's Sun at Chicago Said to Have Set in Spite of a Speech Made at Denver That Almost "Lines Him Up" on the Tariff Issue—Poll of the Illinois Delegation Said to Show Thirty Votes for Bland, but the Poll Questioned.

CHICAGO, July 6.—Whatever may happen tomorrow or later down at the Coliseum, the leading candidates before the Democrats gathered here this morning, for the presidential nomination that is to be bestowed by the national Democratic convention, are Bland and Boies. The feature of yesterday was the seeming utter collapse of the Teller boom. The talk of the existence of a senatorial "cabal" plotting to secure Teller's nomination aroused among many of the incoming delegates a feeling of most bitter and passionate resentment and the cry was heard everywhere that the nominee must be a Democrat. It was considered almost treason to suggest Teller. This strong revolt against what is deemed an attempt at senatorial dictation seems to have checkmated the "cabal." As the free silver Republican and Populist leaders realize that the game is slipping away from them, they are inclined to grow ugly in their desperation.

And Teller Was Getting in Line.

This collapse is doubtless aggravating, especially as Teller has just removed the last political objection the Democrats could have urged against him—the tariff objection. Being for free silver, against a "force" bill and for a reformed tariff there does not seem anything more to be desired, for these are three of the fundamentals of Democracy. The Colorado senator last night delivered an address in the Auditorium at Arlington park, Denver. The Welsh people of the state built the auditorium for their eisteddfod and they invited Teller to say what he pleased —not confine himself to the dedication, but go into politics at will.

Present Tariff a Protective One.

After the senator dedicated the pavilion he referred to "vicious legislation concerning our monetary system for the last twenty years," and said: "If somebody tells you that it is a tariff that you want, let me tell you that you have a bigger tariff now than you had under the Republican tariff of 1883. It is a protective tariff, too. We all know that it is not the cause of your distress, but that it is our monetary system. The system now existing is putting us in competition with all the low-priced labor of the world. Our monetary system gives them 100 per cent. profit because of the rates of exchange. No tariff will prevent it."

He Must Be a Democrat.

But the feeling is too strong here now in favor of a Democrat and the candidate must be a Democrat "from way back"—no new comer from another party, much less one who though in sympathy with the Democratic majority would hardly be willing to adopt the name. Still as things stand it it very aggravating to the silver outsiders to see the tide turning away from Teller and they have begun to predict defeat if a Democrat is nominated, on the ground that no matter how disposed they might be to support a Democrat on a free silver platform their friends in the western states would not follow them bag and baggage into the Democratic party.

Reasoning with the Populists.

The Populists could with difficulty be restrained from issuing an address saying that they could not support a Democrat. They were met with the argument that if their professions of devotion to the silver cause were not hollow pretenses they must join hands with the Democrats in an attempt to elect a candidate on that issue. So far as the silver Republican bolters are concerned it was argued that if they walked out of the St. Louis convention because of their convictions they must choose, if the Populists carried out their threats, between the nominee of a party that controlled well nigh half the votes in the country and the nominee of the Populist convention at St. Louis. A Teller interview from Denver saying that he would support the nominee of this convention completed their discomfiture.

SO NOW IT IS BLAND OR BOIES.

These Two Receive Large Acquisitions as the Delegations Arrive.

The revolt against the "cabal" unquestionably has had the effect of hastening declarations by arriving delegates in favor of the two leading candidates—Bland and Boies—and both claim large acquisitions. The boomers for both have also begun arriving in force, and the headquarters are besieged by marching clubs headed by brass bands and countless thousands of shouters who have followed in their wake. It is a question whether Bland or Boies has been the larger gainer by the developments. The Iowa candidate's managers have received many assurances of support from the south and west, and although Bland is still hailed and heralded as the logical candidate and undoubtedly gaining ground, he has some weak points in the present arrangement of his lines.

An occurrence that gave Bland a big boom was the action of the Illinois delegation in officially announcing that thirty out of the forty-eight delegates had declared their intentien to vote for Bland. It was semi-officially announced that thirty out of the forty-eight would give support to John R. McLean for the second place on the ticket. The announcement caused a commotion at the headquarters of various delegations. Its authenticity was doubted for a time and the legitimate character of the declaration is now questioned. It was based on a poll of the delegation engineered by Hinrichsen, after he had secured a statement from Altgeld that the latter would abide by the will of the majority.

Altgeld men now challenge the accuracy of the poll and throw out an intimation that sharp politics were resorted to. One of Altgeld's purposes is to secure the adoption of a plank in the platform condemning federal interference in the local affairs of states. The doubt cast on Altgeld's attitude furnishes cause for anxiety in the Bland camp. The withdrawal of the Illinois delegation after the flourish of trumpets with which its arrival was announced might prove disastrous.

The Matthews boom seems to have been shattered by a row in the Indiana delegation between the gold and silver delegates over the question of retiring National Committeeman Sheerin. It is evident Matthews made, perhaps, a fatal blunder in insisting that several of his personal friends, who were for gold, should go on the delegation. The Blackburn boom does not seem to be progressing, but John R. McLean is developing into a power in the convention. Although his friends are quietly urging him for the first place on the ticket, it is well understood that his aim is to secure the nomination for vice president.

The managers of the Boies campaign say they are much encouraged by reports from their scouts and skirmishers who have been canvassing incoming delegations. They declare that Boies is the second choice of two-thirds of the silver delegates. On the other hand the Bland forces held a caucus yesterday at which nearly all the western votes were claimed for Bland, and "Buck" Hinrichsen spoke strongly for the Missourian.

TROUBLE OVER THE PLATFORM.

Gold Men Take Advantage of Disputes to Secure a Compromise.

Considerable discord is developing among the silver men over the rivalries naturally created by candidates, and there is also dissension over the platform. Many of the leaders strongly favor a single declaration for free silver and the practical ignoring of all other questions. The tariff question, especially, they desire to be handled gingerly, lest it drive from them the free silver Republicans who are moderate protectionists. Others, on the other hand, think there should be a regular Democratic platform covering all the pending issues of the day.

Some even favor a radical tariff plank. The gold men, led by Whitney, profess to be encouraged by the outlook. Having failed to make an impression on the solid phalanxes of silver their purpose seems to e to stir up strife and take advantage of such dissensions as may develop. The great advantage which they possess is their compactness. "We are a well organized force," said Don M. Dickinson, "we are fighting an unorganized mob resolved on only one thing—a declaration for the free coinage of silver."

Such a declaration they cannot hope to prevent, but they are now using an ingenious argument to secure a compromise on the platform and candidate. They tell the leaders that if a Democrat is placed on a silver platform the silver Republicans of the west will abandon them and the eastern Democracy will be destroyed, and they be left high and dry with only silver Democratic support and without the sinews of war either from the east or west.

They tell them, therefore, that they are confronted with the alternative of nominating a Republican to get the support and aid of the silver mine owners, or of yielding to the demand for a compromise from the east, which latter event, they argue, will keep the Democracy intact and furnish all the campaign funds that are needed. These advances are met with a firm but courteous refusal by some of the silver leaders, who simply reply that there can be no compromise.

Harriett Beecher Stowe Dead.

HARTFORD, Conn., July 2.—At noon yesterday Mrs. Harriet Beecher Stowe, the famous authoress, passed away at her residence in this city. At her bedside were three members of the family—Mrs. Isabella Beecher Hooker and her husband, Dr. Hooker, and Harriet Stowe, a daughter of the authoress. Throughout the forenoon the friends of Mrs. Stowe were gathered in the room waiting for the end. Death came without a struggle, and the end merely appeared to be a final continuance of the unconscious state into which Mrs. Stowe lapsed on Monday. The arrangements for the funeral have been but partially completed. The services in Hartford will be private, and interment will take place in Andover, Mass.

Fourth of July at Chicago.

CHICAGO, July 6.—The Fourth of July celebrations in Chicago resulted in two deaths, injuries to many persons and caused a number of fires, though not as large a number as usual. Neither was the casualty list comparatively large. There were two fatalities, Mickels Peterson, killed by a projectile from a toy cannon, and —— Skebbie, also a victim of this "toy." There were about three dozen other casualties, some of which will prove fatal.

LEW WALLACE WAS HISSED.

He Gives a "Going Over" to Cleveland and to Ex-Confederate Doings.

LAFAYETTE, July 6.—General Lew Wallace struck a discordant note at the Grand Army rally Saturday by attacking in the course of his speech the pension policy of the administration, and referring to the election of President Cleveland as the worst blunder in American history. The speaker declared that by that election the north lost all that it won during the war, and made a vigorous attack upon Secretary Hoke Smith. In concluding he declared that the erection of monuments to Confederates, especially to Jefferson Davis, should not be tolerated. The speaker was hissed by a portion of his audience. Governor Matthews sat within a few feet of the speaker when Wallace made his onslaught on the Democratic party.

The Indiana State soldiers' home was formally dedicated Saturday and presented to the state. The exercises opened at the grounds in the morning at 10 o'clock. People were in attendance from every section of the state. Colonel R. P. Deharf, of this city, made the address of welcome. General James R. Carnahan, president of board of trustees, presented the home to the state. Governor Matthews accepted the gift. He paid the soldier a fine tribute, and said that no more grateful or pleasant duty was performed by him as governor than when he took his pen to sign the bill that created the home. Other speakers were Wallace, Commander-in-Chief Walker and and Department Commander Caylor.

RIOT IN THE QUARRY REGIONS.

Strikers Attack a Sheriff's Posse and Use Powder and Lead.

CLEVELAND, July 2.—The expected has happened and the striking stone quarrymen at the Berea quarries have broken out in riot. Yesterday they attacked the sheriff's posse guarding the men at work, and at the same time their wives attacked the workers, chasing them from the quarries. The sheriff's men drove off the rioters and the sheriff got reinforcements, and then called on the governor for troops.

In response to Sheriff Leek's request for militia Governor Bushnell responded that the sheriff must use his own judgment, and if unable to cope with the strikers himself call out the militia he wanted in the county. Everything is quiet at Berea and Westview now. The sheriff has 150 deputies under arms, fifty with Winchester rifles. Company D, O. N. G., at Berea, is under arms, and company K, of this city, has been ordered to stand in readiness to move.

Four Polish strikers were wounded in the melee at the quarries. Vincent Maschinski is shot through the lungs and will die. He is 38 years old and has a wife and four children. Martin Rockowski was wounded in the chin, and Joseph Wawazonski and Anton Potok were slightly wounded in the legs. The strikers have sworn out warrants for the arrest of Deputy Sheriff Smith and other deputies, charging them with shooting to kill.

PEORIA BUILDING COLLAPSES.

One of the Two Men Caught Has a Miraculous Escape from Death.

PEORIA, Ills., July 4.—Last night a building belonging to the Mansfield estate and occupied by J. V. Engstrom, poultry dealer, collapsed, wrecking the Casper Brodman saloon building next door. Two men are known to be buried in the ruins, and several seriously injured.

George Adams was removed from the ruined building. He was entombed four hours, and every one gave him up as dead. The walls formed an arch over his body, and severe bruises about the arms, head and limbs were the only injuries sustained. The body of William Slough is still in the ruins. Casper Brodman had his arm hurt by flying bricks and Michael Driscoll had his hip crushed.

Killed at a Ball Game.

BUSHNELL, Ills., July 2.—Harry Snider, of Goodhope, attended a ball game in this city Tuesday and was hit in the head by a wild pitched ball and killed. He was 30 years of age, and leaves a wife and two children. Mrs. Snider is at the point of death.

SIXTEEN MILLIONS GO TO SCHOOL.

Points from the Report of Commissioner of Education Harris.

WASHINGTON, July 6.—The total enrollment in educational institutions of all kinds in the United States for the school year 1893-94 was nearly 16,000,000, according to the report for that year just promulgated by Commissioner of Education Harris. Of these all but 400,000 were in the regular schools, an increase of about a half a million for the year. The per centage of total population enrolled in the schools was 20.53. School property gained in value during the year over $26,000,000, and 1,103 more school houses were in operation.

In the past twenty years the south has increased 54 per cent. in population, but its school attendance has increased 130 per cent., more than twice as fast as the population. In the twenty years from 1874 to 1894 the value of school property in the south increased from $16,000,000 to $51,000,000—an addition of $40,000,000, or $2,000,000 a year. Higher education has also made a good record.

The report includes Specialist McDonald's criminological investigations. The latter seeks to prove that there can be no rational treatment of crime until the causes are investigated. He estimates nine-tenths of the crime to be due to bad social conditions. He attacks the theory that crime is a disease, in a medical sense, claiming that 82 per cent. of criminals are in good health.

The Man Who "Held the Fort."

BURLINGTON, Ia., July 6.—An immense crowd of people saw the unveiling of the heroic equestrian statue of Major General John M. Corse, the hero of Altoona Pass, at Crapo park, Saturday. The statue is a magnificent bronze, a beautiful piece of workmanship.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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The Pacific Coast Convention draws near. August is the month. Let every one send their contribution to meet expenses to Secretary Williams. If possible to attend do so. Begin preparations now. Bishop Dillon will be there, and probably Rev. Dr. French of Oakland, Cal. Portland is the place.

The two great political parties have now chosen their chieftains and the battle of gold and silver is joined. If people would read both a Republican paper and a Democratic paper, the result would be a most enlightened nation on finances as respects the currency question. It is not wise to read one paper only.

"For such papers are made to sell,
And ranks of partisans to swell."

It is remarkable for how long a time the platforms of parties have been on the low plane of money—mere money. This is destroying the conscience of the nation. It has already wounded it in its most vital part. It is righteousness, not riches, that constitutes a nation's highest good. The two great political conventions of this year put in their "best licks" on the Sabbath. This national exaltation of the material above the moral is bearing abundant fruit. It led Congress to pass without a question the rotten river and harbor bill with its $10,000,000 of political boodle. It led the Directors of the great Columbian Exposition to disregard all their solemn pledges, and to leave no stone unturned to make Sunday a day of greatest financial profit. It enables the liquor power to trample on every moral and statute law which stands in the way of money getting. Every Christian man ought to thank God at such a time of putting money above morals that there is one party with the sublime faith to say, we believe in God, and the prohibition of the liquor traffic. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Christians are ranging themselves by the side of Paul who said: "Men, brethren, I have used my citizenship with all good conscience for God unto this day." May *Cynosure* readers hasten the death of the reign of mammon and the dawn of the millennium.

REV. SAMUEL F. PORTER.

Rev. Samuel Fuller Porter was born Sept. 17th, 1813, in Whitestown, Oneida county, N. Y. At the age of 13, he heard, while going to singing school, of the abduction and murder of Capt. William Morgan of Batavia, N. Y., by the Masons. He joined the Congregational church of Westmoreland, N. Y., when fifteen years old. At that meeting Judge Enos, who was a member of the legislature of New York, said: "Your rule excluding Masons from membership in your church is not right, for they need religion as much as anybody." An old deacon rose and said: "Yes, they need religion. Let them repent, and our door is open."

After taking the college course at Whitesboro, Mr. Porter studied theology at Lane Seminary, Cincinnati, O., for two years, under Pres. Lyman Beecher and Prof. C. E. Stowe. He took part in the anti-slavery debate, which was so bitterly condemned by the trustees of Lane in 1834. He went to Oberlin and studied his last year with his class, and was ordained to the Gospel ministry in May 1836. Oberlin was at this time located in the forests of northern Ohio, unknown and unfurnished. But the trustees resolved to receive students irrespective of sex, nationality or color, and under the lead of Pres. Finney, there was achieved a glorious victory. For sixty years Mr. Porter has continued to preach the glad tidings of salvation in many places, in Canton and Lodi, O., Kingwood, N. J., Malta, Ill., Oberon, N. Dak., and many others. In the last ten years he has visited and located anti-secrecy literature in more than a hundred universities and colleges, and other institutions of learning, North and South, and especially among the Freedmen. Though more than eighty years old, Bro. Porter supplies the Congregational church at Hickson, North Dakota, at the present time, and has well earned the title of the Grand Old Man of Christian pioneer work.

Fifteen thousand teachers have their outing this week in Buffalo. It is the annual gathering of the National Educational Association. The greatest bane to the schools of the country is politics. It gives more than fifty per cent of the teaching places here in Chicago to Catholics. It is a fact that very few honest school men will dispute, that the superintendent of schools in most cities must be a clever politician. A poor teacher, but a good politician, may fasten himself on the schools of a village for years, though his general unfitness may be commonly acknowledged.

This is the chief reason for the lodge relation of some teachers. As a rule they despise the principles and practices of secret societies. Emily J. Hawkins, of Buffalo, is perhaps an exception. She is prominent in educational matters, and Worthy Matron of the Eastern Star. She, in connection with some male secretists, has arranged for a grand lodge reception to the teachers, in the Masonic Temple. It is hoped by these secrecy-political teachers to secure the attendance of at least one in five of the delegates. An elaborate musical program has been provided. When the National Educational Association elect officers for the ensuing year these male and female secretists will hope to reap the fruit of their Masonic entertainment in Buffalo.

Other questions which will be considered, are insignificant compared to the question of divising a scheme for the absolute divorcement of our schools from political influence, and enlightening teachers as to the political and criminal power of secret societies. Master Masons invented the Eastern Star degrees for the same purpose that priests invented nunneries. May God deliver young lady teachers from Hawkins' Eastern Star propaganda.

A converted cowboy gave this very sensible idea of what religion is: "Lots of folks that would really like to do right, think that servin' the Lord means shoutin' themselves hoarse praisin' his name. Now I'll tell you how I look at that. I'm workin' here for Jim. Now, if I'd sit around the house here, tellin' what a good fellow Jim is, and singin' songs to him, and gettin' up in the night to serenade him, I'd be doin' just like what lots of Christians do, but I wouldn't suit Jim, and I'd get fired mighty quick. But when I buckle on my straps and hustle among the hills and see that Jim's herd is all right, and not sufferin' for water and feed, or bein' off the range and branded by cattle thieves, then I'm servin' Jim as he wants to be served."

THE HAPPY DAYS ARE NEARING.

BY GEORGE W. CLARK.

The days are coming, happy days;
Coming right along;
We'll sing of them in joyful lays,
The good, good times.
When wrong shall yield to sov'reign right,
Yield right along;
And truth shall join her hand with might
In the good, good times.

The days of progress and reform
Are coming right along;
The days undarkened by a storm,
In the good, good times;
When peace shall smile upon our land,
Smile right along;
For even now 'tis close at hand,
The good, good times.

Thus while we sing in freedom's praise,
Sing right along;
We'll work to hasten on the days—
The good, good times.
When mobs and murders—savage ways
Shall terrify no more,
And manly words and manly deeds
Resound from shore to shore.

All oath-bound clans and knavish rings
Shall perish right along;
And deeds of darkness flee away
Before the blazing morn;
And "shot-gun rule" and "bowie knife"
Shall curse the land no more;
Bulldozing tyrants hide their heads
In the good, good times.

Then woman's vote shall help the right,
Help it right along;
And angels joy at such a sight,
And earth repeat the song.
Then rum no more shall rule the day,
Its miseries disappear,
And victory crown the temperance fray—
In the good, good times.

Then nations all as brothers true
In love and peace shall dwell;
And wars no more with bloody gore
The tides of woe shall swell.
Then our dear Lord whose right it is
Shall come to rule and reign,
And heaven and earth unite as one
To swell the grand refrain.

Detroit, Mich.

THE CHRISTIAN AND THE LODGE.

BY REV. J. M. FOSTER.

Should the Christian separate from the lodge? and should the church require separation from the lodge as a condition of membership? "Ye are Christ's" contains the key to the Christian life. To be a real member of the church one must be a Christian. To be a Christian one must be Christ's. To be Christ's involves being wholly consecrated to his service, being entirely conformed to his image, and being actively engaged as his witnesses. Upon these principles, admitted by all Christians to be true, we shall endeavor to answer the above questions in the affirmative.

I. *To be Christ's involves being wholly consecrated to him.* To be wholly consecrated to Christ means:

1. That the entire man is devoted to his service. The holy oil was put on the tip of the right ear of the priest, the thumb of his right hand and the great toe of his right foot, indicating that the entire man was separated from the secular and devoted to the religious life. Paul said: "We beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service." The whole man, body, soul and spirit; in all his relations, commercial, domestic, political, religious; with all his possessions, gifts, talents, virtues and graces—all are dedicated. A man thus devoted has no time or means or interest to give the lodge. "If any man will come after me, let him deny himself and take up his cross and follow me." These are Christ's terms. We may not modify them.

2. That the entire man conform to the perfect law of Christ. "Teaching them to observe all things whatsoever I have commanded you." These are the terms of the church's great commission. Our thoughts, words and acts, our feelings, choices, aspirations, resolutions, must all be conformed to the holy and just and good law of Christ. The Word of God is the only rule of faith and practice. But the lodge excludes Christ and introduces human regulations. The Christian cannot accept them. Christ accepts no compromise. "He that is not for me is against me." "Ye cannot serve God and mammon." If the lodge excludes Christ the Christian must stay out.

3. That the entire man separate from a Christless world. "Wherefore come out from among them and be ye separate, and touch not the unclean thing and I will receive you, saith the Lord of hosts; and I will be your Father and ye shall be my sons and daughters, saith the Lord Almighty." Idolatry was so inwrought with the domestic, commercial, political and religious life of Corinth that Christ's people were required to separate from the system entirely. Such separation fron the secret empire is required. Christians are the salt of the earth, and the salt must be brought into contact with sinful men. But Christians are not the salt of the earth apart from Christ. "Apart from me ye can do nothing." And we must leave Christ outside if we enter the lodge. "If the salt have lost its savor wherewith shall it be salted? It is henceforth good for nothing but to be cast out and to be trodden under foot of men."

II. *To be Christ's involves entire transformation to his image.* "Moreover, whom he did foreknow he also did predestinate to be conformed to his image." The character is to be transformed to the image of Christ. The character is the real man. The profession is for the character. A profession without character is valueless. Character is the sum of a man's thoughts, feelings, words and acts. It is a growth. It requires a lifetime to develop it. The church's work is to develop and perfect character. To do this it is necessary:

1. That she teach a perfect standard of morals. Morality has its seat in the nature and will of God. These were revealed in the moral law, and this was embodied in the perfect life of Christ. The perfect life of Christ is the model and the moral law embodied in it is the rule of the Christian which the church must teach. But the lodge excludes Christ. Then the Christian must stay out.

2. The church must enforce her teaching by the authority of discipline. The law is our schoolmaster to lead us to Christ. But the law is inefficient unless enforced by authoritative sanctions. A father may instruct his children in Sabbath keeping, but if he allows them to do as they like on Sabbath the instruction is to no purpose. But if he enforce his teaching by parental authority, they grow up into Sabbath-keeping habits. A community may have good Sabbath laws, but if they are not enforced Sabbath-breaking runs riot. But if they are enforced the people grow up to be a Sabbath keeping people. A prohibitory law unenforced is valueless. But if it be enforced the people become a sober community. The church may teach the evil of the lodge, but so long as her members are allowed to be members of it, the teaching is powerless. But let this good teaching be enforced by authoritative discipline administered to all who will not come out of the lodge, and it becomes effective.

III. *To be Christ's involves being his witnesses.* "Ye are my witnesses to these things." The individual believer and the church as a body bear testimony. This testimony must be consistent. The lives of the members must be in harmony with the testimony of the church. If a witness contradict himself his testimony is ruled out. Of what value was the church's testimony against slavery so long as slaveholders sat at the communion table? Of what value is the church's testimony against the saloon so long as saloonkeepers are allowed to come to the Lord's table? Of what value is the church's testimony against the secular Constitution of our nation so long as her members are allowed to swear to support it? Of what value is the church's testimony against Masonry so long as her members are allowed to take those blasphemous oaths and invoke those horrid imprecations upon themselves?

The church shows her estimate of the degree of guilt by the degree of censure which she imposes upon the offender. Nothing but exclusion of lodge-members from the fellowship of the church in sealing ordinances is sufficient. This is most reasonable. Christ gave all for us. We should give all to him. This is the condition of victory. "They overcame by the blood of the Lamb and by the word of their testimony." If all the Christians in the United States should demand the cessation of the U. S. mail service and the railroad traffic on Sabbath, it would cease. If all Christians should demand the destruction of the saloon it would go down. If all Christians should separate from the lodge their testimony would crush the viper. So our questions are answered. Christians should separate from the lodge. The church ought to require such separation as a condition of membership.

56 Pinkney St., Boston.

IMPENDING CRISIS AT HAND.

BY ELDER WM J. CONNERY.

When a great war is being carried on, and great armies are engaged on each side, if one would form a correct opinion of the strength of the parties engaged in the conflict, of their different modes of attack and defense, and of the final issue of the conflict, he should closely observe the various movements of the armies, and from different points of observation. He should also have a correct knowledge of the character of the leaders of the forces on each side, and of those who compose the armies, of their reputation for courage, boldness, and endurance in battle, and of the principles for which they are contending.

In the great conflict between Christ and Satan, the whole Word of God is full of information in regard to all these matters. There is no doubt in regard to the final issue. The captain of our salvation is "The Lord strong and mighty. The Lord mighty in battle." Ps. 24:8. "He is called Faithful and True, and in righteousness he doth judge and make war." Rev. 19:11. He goes forth conquering and to conquer. Rev. 6:2. And they that are with him are called, and chosen, and faithful. Rev. 17:14. Many battles have been fought and won. Many trials and hardships have been endured in this conflict, but the great decisive battle of Armageddon is yet to be fought. Rev. 16:16.

In regard to the closing scenes of this conflict, our information is chiefly to be derived from the prophecies of Daniel, and from the book of Revelation, especially from the tenth to the twentieth chapters. In these chapters we have a number of distinct visions, some of them covering the whole period between the time of the apostle John and the millennium, and others only parts of that time. They do not always follow consecutively in the order of time, but each one gives a different view, or a view from a different point of observation, of the parties engaged in this conflict, of their character, their principles, their methods of carrying on the war, etc.

In the eleventh chapter, the apostle John appears as the representative of the Gospel ministry, and to him was given a reed (the testimony of the witnesses) like unto a rod (the Word of God), and he was directed to rise and measure the temple (the church) and the altar (the worship) and them that worship therein (the members of the church), but the court which is without the temple leave out, (margin, cast out) and measure it not, for it is given unto the nations, and the holy city shall they tread under foot forty and two months. (Rev. Ver.)

Notwithstanding the marvelous success which attended the preaching of the Gospel in apostolic times, "Yet the church soon began to decline. Heresy and strife divided the followers of Jesus into factions. Human inventions encumbered divine worship, carnal views influenced discipline, and ambition changed the form of government in those churches which occupied the most distinguished situations in the Roman empire. But after Christianity became the religion of the Roman empire, it was mingled with paganism, and the external form of the church was also modified according to the civil government. And even when the magistracy of the empire of Rome professed Christianity, the ecclesiastical councils were influenced in a high degree by the civil power, and the corruption had already become too general to be now effectually prevented.

"These causes, together with the civil wars, and the final dismemberment of the empire of Rome, nourished prelatic ambition, and at last placed in the chair of papal supremacy Boniface the third.

This event took place in opposition to the will of the struggling churches, in the year 606. It was effected by the agency of Phocas, that infamous tyrant who waded to the imperial throne through blood." (Historical View of the Church, pp. 42-44.) Then it was that the temple (the church) was measured by the reed like unto a rod (the testimony of the witnesses, which is like, or according to the Word of God,) and the court which is without the temple (the apostate church of Rome, which had become the synagogue of Satan,) was cast out. Satan was cast out unto the earth, and his angels were cast out with him.

In obedience to the Head of the church, the faithful witnesses withdrew themselves from all those who walked disorderly. The same event is described in the twelfth chapter, seventh verse: "And there was war in heaven—(the church). Michael and his angels (Jesus Christ and his faithful ministers), fought against the dragon, and the dragon fought and his angels, and prevailed not, neither was there place found any more in heaven."

Satan and his angels, the empire of Rome, and the apostate church of Rome, with all their official ministers, were engaged in this war against the true church of Christ, and endeavored by subverting her doctrines, corrupting her worship, changing the form of her government, and obstructing the exercise of her discipline, to accomplish her destruction. But Jesus Christ and his angels, the faithful ministry of the church, fought against them, and by the practical application of the testimony of the witnesses defeated their efforts, and they were cast out unto the earth, and their place was found no more in heaven—the true church.

This happy result of this war in heaven caused great rejoicing and thanksgiving in the church, so it is always a ground of joy and thanksgiving and praise to God when the church is cleansed and purified and her testimony practically applied against all individuals and organizations in rebellion against Christ and his authority, even though it be at the expense of numbers, and worldly power and influence.

Sterling, Kan.

BLEEDING KANSAS.

BY S. C. HART.

BATTLE OF FRANKLIN, JUNE 5, 1856, AND ANOTHER MISSOURI INVASION.

After Shanon had declared war, it was followed by the sack of Lawrence, May 21st, the Free State men saw that they were to be subdued or driven from Kansas and slavery forced upon the Territory.

Heretofore pro-slavery domination and cruelty had been largely confined to the counties north of the Kansas River, but now marauding parties were plying the same system south of the river, having remained in the Territory after the Lawrence outrage. The Free State men had also struck quick and heavy blows after May 21st, 1856.

Two days after the battle of "Black Jack" between John Brown and Pate, sixteen boys and men from Lawrence made a night-attack on Franklin, a rendezvous for pro-slavery "Law and Order" guerrillas from Missouri, Georgia, Alabama, South Carolina, etc. The Wakanesa company was to assist the Lawrence boys in the attack, but lost their way in the intense darkness till attracted by the firing at 2 o'clock the morning of June 5.

After waiting and reconnoitering, the Lawrence boys concluded to try them any way, and going to the guard house, their headquarters, demanded their surrender, which was answered by the discharge of a cannon-load of nails that went harmlessly over their heads. The assailants lay down and opened fire and a brisk fire was kept up on both sides till daybreak. Meantime the Wakanesa company arrived, but in the darkness came in on the back side of town and did not know which party was the right and safe one to approach.

While feeling about in the dark they stumbled onto the enemy's provision, ammunition, etc., and loading the only wagon they could find, left at daybreak, as did the others. The only casualties was on the pro-slavery side—six wounded, one of whom died. This broke up the Franklin rendezvous for pro-slavery guerrillas for a while.

As soon as the news of the "John Brown murders" reached the Missouri border towns, the troops that had been in the previous invasion of May 21st began to return for another invasion.

Whitfield left Westport, Mo., for the seat of war, with 250 men. Camping at Bull Creek, twelve miles east of where Baldwin City, Kansas, now is, he was recruited to 300 men.

At this the Free State men rallied and began to muster around Prairie City, and on June 5 they were encamped as follows, within supporting distance of each other:

Near Palmyra, 115 men under Capt. Walker and a few other small detachments under other officers; near Prairie City, Capt. Shore with forty men; and near Middle Ottawa Creek, "Old John Brown" with his little force still guarding Pate and his men, the prisoners of "Black Jack." Not many miles away was Charley Senhart with his dashing young company of twenty Free State scouts. None but themselves hardly ever knew just where they were. They took the place of the Free State papers, that had all been destroyed but one by the pro-slavery element, to keep the Free State people warned of impending danger.

A bloody battle seemed imminent now, as Whitfield moved his forces to the immediate vicinity of the Free State forces. About this time Gov. Shanon sent Colonel Sumner with U. S. troops to the scene of disturbance, and Deputy U. S. Marshal Fain along, to arrest Old John Brown and his band. Sumner visited Capt. Shore first and ordered him to disband. John Brown being informed that Col. Sumner wanted to see him, came boldly into camp, when Sumner told him to consider himself a prisoner, "as a civil functionary who accompanied the troops had a warrant out for him which he was there to serve." Brown said, with his gaze fixed upon Deputy Marshal Fain, "*If any Territorial official dares to serve a writ on me I will shoot him on the spot;*" and Fain made no attempt to arrest him.

But being now in military custody he was ordered to surrender Capt. Pate and men whom he had taken at the battle of Black Jack. Brown suggested a conditional surrender of Pate's men, but Sumner ordered him to lead to their place of confinement, when the whole camp was taken into custody, including Brown's men who were guarding them. Sumner then told Marshal Fain to make such arrests as was necessary. Fain replied that he saw no one there he wished to arrest.

Sumner seeing that Fain was afraid to arrest any of Brown's men, and hating cowardice, gave Fain not a very polite abusing and ordered Brown to disband. Brown protested that it was not just to disperse the Free State forces while Whitfield with a large force of Missourians was only a short distance away. Sumner promised to order them out of the Territory immediately, whereupon the Free State forces disbanded, in appearance at least.

Lecompton, Kans.

(*To be continued*)

ADDRESS BY PRESIDENT BLANCHARD

AT THE CLOSE OF COMMENCEMENT DAY EXERCISES OF WHEATON COLLEGE, THURSDAY, JUNE 24, 1896.

"DEAR FRIENDS AND NEIGHBORS:—I remember that in the years past the number on the programme which we have now reached was written: "Remarks with the conferring of degrees." During the fourteen years past the struggle for improvement in our facilities has been so sharp and so wearying that I have usually been disinclined to make an address on this occasion. It has seemed to me sufficient that the past stand in its own light and that the future be met first in actual living rather than in prophecy.

To-day for various reasons I depart from my custom and, before conferring upon these young men and women who are endeared to us by years of faithful work and noble living their well-earned honors, I wish to say a few words which will, I am confident, be of interest, and which may be inspiring and helpful. If I am not mistaken we stand now on the threshold of a new era in the life of our college. For the first time in its history, I believe, we have enrolled over three hundred students. For the first time in its history our annual income has been more than fifty thousand dollars. For the first time in its history we have a home for women which is ideal in its plan and construction.

A college to do the best work should have about fifty or sixty in each college class and preparatory classes of about double that number. This will avoid the dispiriting effect which arises from lack of numbers and the impossibility of real effective supervision which comes when the student body becomes a mob. Our classes in college now average about twenty and our preparatory school, under Prof. Straw, its efficient Principal, has just about its proper proportion of students. It seems far less a task to double our present number than a few years ago it did to reach it.

Again, a college to do its best work requires a plant of about $500,000, invested equally in buildings and permanent funds. It is an evil when salaries for teaching become so large as to attract those who chiefly care for money and the things which it will buy. The purely commercial spirit destroys the possibility of the best teaching. That this spirit affects teachers as well as others few will deny. On the other hand there is a loss when good teachers are hindered from the best intellectual work by distractions incident to insufficient support. The present endowment of our college is, as you know, about fifty thousand dollars. We have no debt except about two thousand five hundred dollars on the new building and the subscription to meet that is being rapidly paid. We ought now, as already indicated, to raise our endowment to about two hundred and fifty thousand dollars. This would give us an income of about twelve thousand dollars per year and would be sufficient, I think, with tuitions and special gifts, to enable us to care as we ought for the five hundred students who will probably soon be with us.

I am not forgetting that buildings, money, and intellectual gifts are in themselves dead things. I do not forget that men cannot live by bread alone, and that unless the Holy Spirit breathe upon men and means all shall be as cold, and dead, and dark as was the altar of Baal on Carmel. I well remember that the man who nailed our sins to his cross and with nail-pierced hand lifted the crushing burdens of sickness, and poverty, and ignorance from humanity had not where to lay his head. But he suffered that we might rejoice, he died that we might live, he was poor that he might make many rich; and, while I do not covet for our college any merely earthly good, I believe that it is the will of God that our resources should be increased. There is no impossibility in the matter. DuPage county alone could raise every dollar needed with nothing but blessing to all concerned, and there are the generous men and women here to do it all. All that is required is a clear sight of what is needed and it will be done. I do not profess to know God's intentions but I believe that he wishes to give us two hundred thousand dollars during the next twenty-four months, and that nothing but unbelief and disobedience on our part can prevent the doing of the work.

I desire at this time also to speak briefly of our plans for instruction. Prof. Fox, who has labored faithfully and successfully among us for the past five years, has felt that he should now change his field. We part from him with regret, and I take this occasion to express our gratitude to him and to wish him Godspeed in his future work. We are glad to believe that Prof. Greenwood, who comes to his place, is to carry forward his work with no loss of energy or success. Prof. Greenwood is a graduate of Amherst College, and of Yale Theological Seminary, and has studied in Germany and Athens. He has taught for years in Philadelphia, is a finished scholar, and is commended to us as a teacher of high rank. Mrs. Greenwood was a New Haven teacher and has consented to take up the work in French which she has studied both in this country and abroad; and Mrs. Blanchard who has been a practicing physician for ten years undertakes the work in Physiology and Hygiene.

We owe a great debt of gratitude to Professors Harris, Rice, Coffin, Schmidt, Mrs. Bryant and Mrs. Bond for the present condition of our Conservatory. It has been improving steadily for the past six or seven years, and we can now begin to see the end at which we have been aiming. We have an admirable location for a great musical school. Our plans for next year cannot be definitely announced, but we intend to employ three

or four teachers and to advance the work in every direction. We have also decided to extend our Commercial instruction so as to make our Business College course equal to any in Chicago. We have engaged a gentleman who has had years of experience, and intend in September to open a school for Bookkeeping, Penmanship, plain and ornamental, Stenography and Type-writing, Commercial Law, Correspondence, and Calculations, where students can work all day under the teacher's immediate supervision. The expenses will be low, when the advantages offered are considered, and we expect large results for us and our patrons from this change. A special announcement is now in course of preparation and we request all who contemplate a course of business education to consider it carefully.

This notice would be entirely incomplete should it fail to make grateful mention of the devoted, unselfish and effective labors of Mrs. Park. She has been, as student and teacher, one of our most conscientious and capable workers. Perhaps she is not entitled to praise for this. Being Prof. Whipple's daughter it is possible that she has found it impossible to be anything but the loyal-hearted, tireless worker that she is. All students of Butler, however, will remember that the doctrine of necessity, considered as a practical rule of life, is an absurdity, and so, whether her helpful service has been the result of her own volitions or of some uncontrollable hereditary impulse, I am warranted in paying public tribute to as true and faithful a helper as any college has ever known. We are only comforted in her loss by the thought that Miss Julia Cook who succeeds her is also a "King's Daughter," and is, we believe, to exhibit proofs of a true apostolic succession.

And now I desire to thank once and again the large number of intelligent and generous men and women who have made the splendid results of these last few days possible. In your prayers, and gifts, and helpful words you are partners in a work which is glorious in its past and future. I do not doubt that troops of angels are camped in unseen tents about this campus, glad to guard and help you in your work.

In great battles there comes a moment sometimes after hours, sometimes after days, of stubborn fighting when victory is decided though undeclared. It is then that the general in command calls up his reserves, and puts center and wings in motion for an advance all along the line. I believe that in our struggle for pure Christianity and sound education that hour has struck.

Let us close up and sweep on. Orange and Blue to the front! We fight nothing but ignorance and sin. Our victory is more certain than the rising of to-morrow's sun—Let us pledge fidelity once more to God, and Alma Mater, and Right "Forward—All."

—A book that has been a real Godsend in our home is "The New Hygiene," published by the Howard & Wilson Publishing Co., Chicago, and sold for 50 cents, but given as a premium to subscribers for the *Farm, Field and Fireside* of this city. It contains more of the gospel of health and of the up-to-date health rules and regulations than any book we have seen. It contains the combined wisdom of the most eminent physicians in this country and Europe. It would save lives and doctor bills enormously if this book were in every home.

REFORM NEWS.

SECRETARY FENTON IN WISCONSIN.

ST. PAUL, Minn., July 10, 1896.

EDITOR CYNOSURE:—Last Sabbath evening I spoke in the Union church at Basswood, Wis. When we, Rev. Carl Smith, pastor of the U. B. church, and I, arrived at the church the Christian Endeavor Society of the M. E. church was holding their evening meeting. That society remaining, a large part of the audience was Methodist.

They listened to an exposure of their Bishop, Dr. Fowler, and the sworn lying, murder, blasphemy and false swearing of their Bishop in the Masonic lodge. They looked rather cheap, as though they were caught; had they have been bright Methodists they would not have remained, for that denomination loves a gospel of lies, and hates the true Gospel that brings to the light the hidden mysteries of the devil worship practiced by their bishops and pastors.

Bro. Smith had the temerity to ask for a collection, and from an audience of about 300 got about fifty cents. I announced that on the next evening we would finish the initiation of Bishop Fowler in the symbolic lodge and then speak of the Odd-fellows.

On Monday evening we had in the audience quite a rabble of the Odd-fellows, headed by their pastor, who is the pastor of the M. E. church which meets in the Union building. At the beginning of the meeting they were rather boisterous, and seemed to be there for fun. After proceeding with the initiation of Bishop Fowler so far as lies personification of the devil in "the lie," namely, his resurrection from "the grave of iniquity," which the Mason's god—the devil—says is "all that the soul of a man requires," our attention was turned to the Odd-fellows and their pastor.

This pastor arose to defend Odd-fellowship; and in the face of the testimony of his own manual of Odd-fellowship, which proclaims regeneration and gives as the foundation for the claim the pagan mysteries of ancient Egypt, and also proclaims the salvation of the Odd-fellow's soul in the Odd-fellow's Grand Lodge above; and in the face of the decisions of Grand Lodges of Odd-fellows, that it is unlawful to use the name of Christ in Odd-fellow's prayers, because Jews and Turks may be Odd-fellows, he, the pastor of this Methodist church, declared in favor of Odd-fellowship.

We did not venture to ask for a collection, but a reader of the *Cynosure* who came with his wife on both evenings, a distance of four miles, to attend the meetings, said, as he slipped a half a dollar into my hand, and wished me Godspeed, "They are abandoned of God." It looks like it. Or, since they "divine a lie," "I will blow against thee in the fire of my wrath, and deliver thee into the hands of brutish men, and skillful to destroy."

At the grove meeting on the 4th, Bro. Bender, presiding elder of the U. B. church, preached in the morning, and at Knapp's Creek church on Sabbath morning again at the "love feast" and communion.

I was very kindly entertained at the homes of Rev. A. H. Smith, the pastor, Bro. Chipwood of Excelsior, and Bro. Samuel Amear of Basswood.

W. FENTON.

THE ARMORY.

WASHINGTON, D. C., July 10, 1896.

EDITOR CYNOSURE:—I write in the midst of a busy scene. Carloads of literature are being urged on those who are here attending the Christian Endeavor Convention. Fifty thousand envelopes containing literature pertaining to Christian citizenship have been sent by the National Reform Association. Your agent is superintending its distribution while calling attention to the N. C. A. work.

Should the Endeavor take one each of the various papers, tracts, pamphlets, etc., being given to all who will receive, a good-sized satchel would be required to carry them home. There are a great many people here, though only about half the number in attendance at the Boston Convention a year ago. It is difficult to get the number, as many are sightseeing. A crowd does not show in this city with its broad avenues as in the narrow streets of the "Hub."

Those who are here are happy as would be expected. A magnificent bill of fare is being served. If one fails to grow spiritually it is probably his or her fault.

We are at a loss to account for the profuse decorations to be seen on many of the saloons. Is it intended as a joke, or are they really glad there are so many here who are trying to abolish their traffic? Have they never heard of the Christian Endeavor movement? Perhaps they think they are here to parade, and conclude that like other paraders they want beer. Hot Sausages and Beer is the first sign that the Endeavorer sees on a decorated building as he comes from the "White Lot."

My neighbor at the distributing stand has a novel way of saving his voice and at the same time attracting attention by using a graphophone. This machine speaks to the passer, telling the good points of its paper, and the exceedingly low price. Whether it always speaks the truth depends upon what it is told. It comes from Chicago. This is certainly a great gathering of consecrated workers. While there is much that we might criticise there is more to be commended.

Those who have been here to wait on the Lord and renew their spiritual strength may be rewarded. Many Reformed Presbyterians, United Presbyterians, Mennonites, and others interested in N. C. A. reform are here.

Would that all the hosts of Christian Endeavorers could see that the idolatry of the secret lodge system was to be condemned with the saloon and gambling den. W. B. STODDARD.

In New York City there are one thousand secret orders made up of men exclusively, while there are only three hundred churches, and three-fourths of the members are women.

CORRESPONDENCE.

EXTRACTS FROM LETTERS.

J. W. F. SCOTT, MORRIS, ARK.—I feel that I have been providentially directed to renounce secret societies. I tried to get published in two professedly religious papers a plain statement of my renunciation, but failed. I did not feel competent or able to publish at my own expense my renunciation of the heathenish folly of Freemasonry, but I have not hesitated to do so by word publicly and privately.

ISRAEL GABLE, STEWARTSTOWN, PA.—I am glad to see that you are still pushing the reform work with unabated zeal. John heard a voice from heaven saying, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Oh, how difficult it is for many to come out and sacrifice popularity and be denounced as cranks, and be the subjects of ridicule. Popularity is what tempts sect Christians. The cross for them is altogether too heavy.

CHRISTOPHER WARD, NEW YORK CITY.—I have had an experience with the Clan na-Gael somewhat similar to that of Dr. Cronin in Chicago, only I escaped with my life. I have written it in chapters for publication, and I am told that your paper would be likely to give it a place. The conspiracy against me has taken a long course and has deeply stirred the brotherhood all over the country and in Ireland. The Brushwood, Central Park, was the place designated for my sacrifice on a Sabbath afternoon at 2 P. M. Since then I have suffered martyrdoms from the order and boycotts and loss of employment.

ANTHONY S. SHELLY, BALLY, BERKS CO., PA.—My earnest prayer is that many comparatively innocent victims of lodge slavery may be led to break off the shackles and come out as free men in Christ Jesus. I thank God for the decided stand taken by our church in the past against all forms of secret societies, and I pray that the day may never come when we shall open the doors to fellowship with darkness, superstition and idolatry as found in the lodge. The only consistent attitude for the church of Christ to take on this question is that of uncompromising opposition. The devil is glad to get the little finger, knowing that the hand thus lamed will soon be totally paralyzed.

REV. I. L. BUCKWALTER, LISBON, IOWA.—I have been now in the ministry during more than forty-five years, and have been superannuated for the last twenty years. But I feel young, and take as deep an interest in the progress of the church and all moral reforms as ever. I have taken the *Cynosure* from its very beginning and now cannot do without it. I was personally acquainted with the venerable Jonathan Blanchard, his son Charles, J. P. Stoddard, Ezra A. Cook and the lamented H. L. Kellogg. These men have been and are among the precious ones of earth. Few indeed were equal to Jonathan Blanchard in moral worth and power for good to the world. And I hope, through the *Cynosure*, also to have a pleasant acquaintance with you as editor. May God bless you in your important and arduous work, and in the long pull for reform, that the National Christian Association has undertaken.

DR. DOWIE THE VICTIM OF ROMISH AND MASONIC VENGEANCE.

CHICAGO, July 9, 1896.

EDITOR CYNOSURE:—On Saturday night, June 20, 1896, Dr. Dowie was arrested on two warrants by two police officers and accompanied them to Hyde Park. He got Justice Gideon E. Clark out of his bed to take bonds, and at nearly midnight returned to his home. He was tried on Monday, June 22d, for alleged violation of a city ordinance, in maintaining a nuisance; the nuisance being a printing press that is run by means of a gasoline engine.

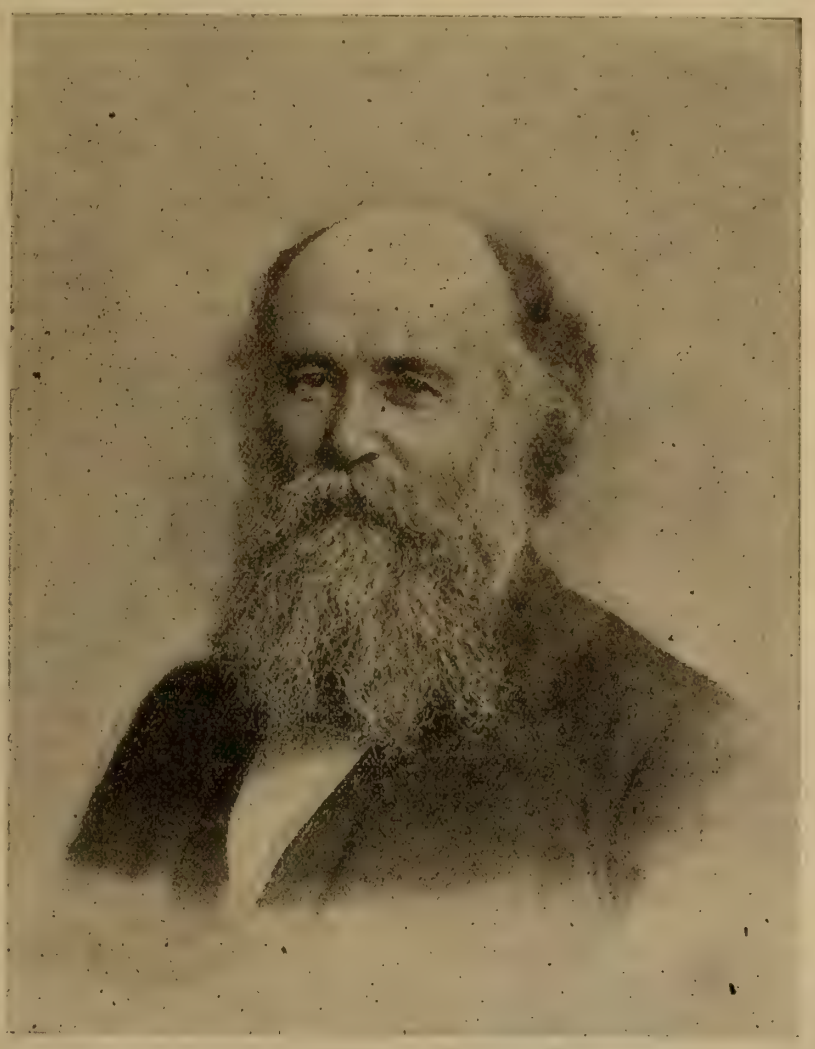
Dr. Dowie brought sixteen witnesses who either lived in the neighborhood or were frequently in attendance upon the meetings held in the tabernacle where this nuisance was said to be. They testified that no nuisance existed, and that they had not been disturbed by either noise or smell. The jury found the defendant guilty, and imposed a fine of $15.

But the case was immediately appealed to the Superior Court. The prosecution under the State law came off before Justice A. R. Porter, Hyde Park, Monday, July 6, and the jury rendered a verdict in favor of Dr. Dowie. This is only a continuation of the persecution against Dr. Dowie which began Jan. 5, 1895, and lasted without intermission till Jan. 2, 1896 This was based on the alleged violation of a "hospital ordinance," which was at last declared invalid. During this time he was arrested by God's enemies on nearly one hundred warrants, three having been served when he was on the platform in the presence of his audience. Twice he was taken away in a patrol wagon and once in an ambulance, and a number of times he has been behind the bars, but only remained until his friends could be notified, who promptly furnished bonds.

The real cause of this persecution is the plain, fearless preaching of the full Gospel, beginning with repentance and bringing forth fruits meet for repentance, and including healing sanctification and everything else that is taught in the Bible. The Gospel leads men to give up drugs, pills, pork, tobacco, beer, whisky, secret societies, evil political parties, and to accept the Lord Jesus Christ as their Saviour, Healer, Sanctifier, Keeper and Guide. This Gospel stirs up the opposition of the devil.

This Gospel Dr. Dowie not only proclaims from his pulpit in Zion Tabernacle, but also through his paper, *Leaves of Healing*, the printing of which is now declared to be a "nuisance."

AMOS DRESSER.



REV. JOHN ALEX. DOWIE.

DR. DOWIE'S PERSECUTIONS.

HARVEY, Ill., July 8, 1896.

EDITOR CYNOSURE:—Perhaps no man living today has suffered such numerous and malignant persecutions as Rev. John Alex. Dowie, General Overseer of the Divine Healing Mission, on Michigan ave., Chicago, and it is simply a matter of duty that your readers should know the facts and causes of these persecutions. The chief cause is teaching Divine healing of the body through faith in Jesus Christ, in answer to the prayer of faith.

This aroused the malignity of some of the people in the neighborhood of Dr. Dowie's "Divine Healing Home," on Edgerton Avenue. By the help of a wicked and illegal city ordinance he was forbidden to run a mission for the healing of the sick.

This was brought about by the united efforts of the Mayor, City Council, Masonic fraternity, Roman Catholics and many of the medical faculty. The saloon men, unprincipled policemen and Christ-rejecting Jews, backed up by the sympathy of the formal churches and their ungodly pastors, who like "dumb dogs that cannot bark," kept up an incessant persecution against Dr. Dowie. He was arrested about one hundred times last year, at all hours of the day and night, and subjected to the most contemptible and brutal treatment.

But he finally won a complete victory over all his malignant persecutors. When they failed in their ungodly and illegal ordinance, they turned their persecution against his printing establishment on Stony Island avenue. They first served a temporary injunction on it, thus expecting to stop the mission of the *Leaves of Healing*. This paper, published by Dr. Dowie, and of which he never prints less than 5,000 copies weekly, has been unjustly denied the privilege of second class matter, and instead of one cent per pound, the legal rate of postage on such matter, he is charged by the Chicago Postmaster fourteen cents per pound, costing him in five weeks over $250 more than the usual rate which newspapers pay. He has appealed to the Postmaster General at Washington, but all to no avail.

There were hundreds of us gave our affidavits in Judge Payne's Superior Court that the low, vicious charges against this paper and office were false. We caused much of the perjured testimony to be thrown out, and we expected that their malice had subsided; but on Saturday night, June 20, near 10 o'clock, as the Dr. was about to retire to rest from a hard week's work among the sick and afflicted, two officers came to his home and again arrested him and took him to the Hyde Park court, intending to lock him up so as to prevent his holding services the next day. But Dr. Dowie had the Judge called from his bed and gave bonds.

This time it was for running his printing press with a gasoline engine, causing such terrifying noises and obnoxious smells as to disturb the great, moral, quiet, peaceful city, and prevent those same persons who had arrested him last year from sleeping in their dwellings; and so they again became the tools of the city officials, and caused his arrest.

The first trial was in behalf of the city and took place the following Monday before a greatly prejudiced jury and he was fined $15. Dr. Dowie immediately appealed the case and Monday and Tuesday of last week he was tried in behalf of the people of Illinois before a more intelligent jury and found "not guilty." While it is true that these witnesses testified on oath that the noise was greater than the firing of a shot gun, yet many of us know that is was no louder than a boy's toy pistol.

I was present at the last two trials, and must confess that I never heard such false testimony in any court. Has it come to such a state of affairs in Chicago, where drunkenness, licentiousness, gambling, robbery and murder hold high carnival, where "Buffalo Bill" can fight his sham battles on Sabbath unmolested and where the Sabbath has been well nigh blotted out—has it come to this that a religious and reform paper like the *Leaves of Healing* cannot be published? May God have mercy on this wicked city before its doom is struck. Pray for Dr. Dowie in his work in behalf of suffering humanity. W. O. DINIUS.

DID HE ENDANGER HIS SALVATION?

SCHUYLER'S LAKE, N. Y., July 5, 1896.

EDITOR CYNOSURE:—During a revival not far from here, Freemasons instituted a "log-rolling" to aid a lodge brother, a minister of the Universalist church, who was engaged in controversy and competition with rival churches. Some united with his church from inclination, and others, perhaps, to increase results by numbers. In the haste and emulation, it could be foreseen that some imperfect material would be included in the accessions. This possibility has been verified by recent occurrences.

The lodge-room needed cleaning and renovating, and a woman who is much employed in scrubbing stores and dwellings was intrusted with the task. During the process one of the new converts, a member of the lodge, undertook to inspect the work, and, as the woman claims, insulted her.

Did this man endanger his salvation by his conduct? Macoy, in his "General History, Cyclopedia and Dictionary of Freemasonry," says: "The definitions of Freemasonry have been numerous and they all unite in declaring it to be a system of morality, by the practice of which its members may advance their spiritual interest, and mount by the theological ladder from the lodge on earth to the lodge in heaven." (p. 147.) Mackey, in his "Lexicon of Freemasonry," says: "Acacian signifies innocence, and a Mason, who by living in strict obedience to the obligations and precepts of the fraternity, is free from sin" (p. 16); and "The Master Mason represents a man saved from the grave of iniquity and raised to the faith of salvation." (p. 295) And Daniel Sickels, in his "Freemason's Monitor," says: "The three first degrees form a perfect and harmonious whole; nor can we conceive anything more which the soul of man requires." (p. 97.)

The moral laws of Masonry which supplant the Ten Commandments, the moral laws of the Bible and Christianity, are contained in the obligations, the principal and constitutional laws of the order, sworn to by every member. The tenth section of the Master Mason's oath is as follows: "Furthermore, that I will not have illicit intercourse with a Master Mason's wife, mother, sister or daughter, I knowing them to be such, nor suffer it to be done by others if in my power to prevent it." The female relatives of those outside the lodge as well as of those of inferior degrees are not embraced in the protected class; and, therefore, he did not endanger his salvation, according to leading Masonic authorities. He did not infringe on the morals by which he is to be saved. By his principal faith he is guiltless and safe from the punishments of the condemned.

The lodge does not prohibit vice. It adroitly suggests it by a parallel and points the way. It protects itself and sacrifices others, as will be perceived by a perusal of the above section in connection with the others of the oath. It turns the wolves on the community and only injures itself by the reaction.

Masonic lodges are never on the lower floor, except by dispensation or permission of the Grand Lodge. In their usual location they are fit places for conspiracies and dark deeds. They annihilate delicacy, shame and decency, and suggest, invite and promote plots and crime. They encourage the bad and tempt saints. Outsiders are unsafe in them. Masons are not safe themselves. In them Miller, the publisher of Morgan's book, was made a second Capt. Smith, Fargee of Canada, Murdock of New York, Hunter of Massachusetts, and others, were murdered, Johnson of Virginia and White of Cooperstown, N. Y., killed, and all

are stripped, haltered and disgraced. The allegiance of the members is transferred, and with French atheists and Mahometan Turks they are made tramp citizens of the world like their pretended predecessors, or prototype tramp Masons of the Dark Ages, the assumed relics of pagan Rome. CHRONICLER.

A POSTSCRIPT.

It is claimed that the laws and initiations of Freemasonry have never been correctly exposed, but to prove that they have been published and have become common talk and as a companion-piece to the preceding article, I append a clipping in which it is plainly intimated:

James W. Stackpole, an insurance agent of No. 321 East Fourteenth street, was yesterday held in $500 for trial by Magistrate Flammer on the charge of kissing and hugging the wife of Fred Blanke, a saloon keeper, of No. 77 East One Hundred and Twenty-fifth street Stackpole and Blanke are Freemasons and were friends.

Stackpole called at the Blanke living rooms February 27. He talked with Mrs. Blanke a short time, and then suddenly siezed the woman, so she alleges, and kissed her several times. Mrs. Blanke kept the kissing a secret a whole month, and then it began to weigh upon her conscience. She had heard that it was wrong for a Mason to kiss a brother Mason's wife, and she told her husband.

Blanke got a summons, and Stackpole was arraigned in the Harlem Court yesterday. Mrs. Blanke charged him with having "against her will and by force and with violence hugged and kissed her."

Stackpole denied it, but he was held.

CHRON.

COMMENCEMENT DAY AT BEREA COLLEGE, KENTUCKY.

NEW HAVEN, Conn, June 30, 1896.

EDITOR CYNOSURE: — Returning from Berea, Ky., I am detained for a connection to Willimantic, Conn. A hasty summons called me to Berea, and leaving Boston on the 22d, at 12:03 A. M., I stopped a few hours at Washington, D. C. I found all in usual health and heart. I reached my destination at 1 A. M. on the 24th, in company with four other trustees. We were escorted by President Frost and his night watch to comfortable quarters, and entertained with generous hospitality.

The graduating exercises held in a spacious tabernacle were preceded by a Board meeting at 8 A. M., at which diplomas were voted as recommended by the faculty, and the work for the several sessions outlined. Meantime the early comers had been re-inforced by continued arrivals from the surrounding country, making a company of from eight to ten thousand people on the grounds.

When we entered the tabernacle, services were in progress under direction of Vice-President Dodds, to which an interested audience of young and old, black and white were giving thoughtful attention. The exercises were diversified, giving a pleasing variety, showing a scholarship and training creditable to teachers and pupils. Later I mingled in the campus throng, and although there was not so far as I could discover a policeman or civil officer on the grounds, I neither saw or heard anything disreputable.

The general appearance was that of family reunions and the greetings of old-time friends who gathered at this annual "feast of thought and flow of soul." This was my sixth visit as a trustee of the institution, and never have I seen a more marked improvement in any community than that presented by the assembly at my first and last commencement at Berea College. It was an impressive object lesson, giving inspiration to thousands who never enter the class rooms, and whose rural surroundings furnish limited incentives to intellectual culture or social refinement.

Father Fee and Bro. Rogers remain among the veterans who laid the foundations in "perilous times," and were able to attend and render invaluable services which were appreciated by those coming later into the work, and by the students who bore frequent testimony to their worth.

Among the noteworthy proofs of a great change wrought in the feelings of the people, was the appearance of the man upon the stage, who with a company of his neighbors called on Bros. Fee, Rogers and their associates at the time of "John Brown's raid," and warned them to leave the State. He was spokesman on that memorable day for his fellow-citizens, but now saw his error and publicly confessed it, and gave a most hearty indorsment to the college and its work.

Great as has been the social and intellectual growth, other improvements are equally marked in the organization and administration of the affairs of the college, showing tact, earnestness and devotion to the highest interests of the institution. The pressing need of funds has necessitated the absence of President Frost during a part of the year which every one acquainted with the delicate matters of discipline and administration will recognize as liable to give occasion for irregularities among students; but the energy and devotion of the faculty and the guiding hand of God has steadied the movements of the year and crowned its close with honor to both teachers and pupils.

Several new members have been added during my connection with the Board; and although independent thinkers and men of positive convictions, sometimes differing about ways and means, yet the trustees and faculty of Berea College are a unit upon the essentials and distinctive principles of the institution. Experienced business men, accustomed to handle large financial interests, cheerfully wrestled with the financial problem through weary sessions and until two o'clock in the morning. They showed even more concern for the morals than for the money of the institution, insisting that no departure from the anti-caste, color and undenominational principles on which the collego was founded, should be tolerated.

It was insisted that these features of the work at Berea must and shall be maintained at whatever seeming cost to the treasury. The determination of Father Fee and Bro. Rogers to hold the college to its original position is not one whit stronger than that of the Board as a whole.

In retiring from the position I have imperfectly filled, I do so with the feeling that the interests of Berea are in the hands of able and experienced guardians who will wisely, conscientiously and safely administer its affairs, respecting the wishes of past donors and properly conserving whatever funds generous patrons may bestow in aid of the great work in which such substantial progress has been made during the past year.

With grateful memories and ardent hopes for Berea College and all connected with its history and hopes, I am very sincerely, etc.,

J. P. STODDARD.

THE MOSES OF HER PEOPLE.

HARRIET TUBMAN'S WONDERFUL, HALF-FORGOTTEN CAREER—THE GREATEST SINGLE BATTLE OF HER ADVENTUROUS LIFE.

(*Continued from last issue*)

All the stations of the famous underground railway were well known to Harriet, and all those who were friendly to fugitive slaves came to know and trust her as her work progressed. The Fugitive Slave law of 1850, providing for the return of slaves from the Northern States, was a great blow to Harriet.

"After dat," said she, "I wouldn't trust Uncle Sam wid my people no longer, but I brought 'em all cl'ar off to Canada."

Her last expedition to the South was in 1860. When the abolition movement became active, Harriet naturally went into it heart and soul. Wherever she could get to a meeting she went and her presence was an inspiration to enthusiasm. It was in the spring of 1860, while she was on her way to Boston to attend a large anti-slavery meeting at the request of Gerrit Smith, that she fought the greatest single battle of her life. She had stopped to visit a cousin in Troy and while there learned that a fugitive slave named Charles Nalle had been followed by his master, who was also his younger brother, and no whiter than the slave himself, and that he was already in the hands of the officers, having been remanded back to Virginia. No sooner had Harriet heard the news, than she started for the office of the United States Commissioner, scattering the tidings as she went. Drawn by her power as a leader and the air of command with which she bade them follow her, a large crowd went after her to the office. A wagon was waiting before the door to carry off the man, but so great was the excitement in the street that the officers did not dare to bring him down. Harriet had forced her way to the room and stood where the colored people massed outside could see her.

At length, as time went on and nothing was done, Harriet went down the street and sent out some little boys to cry fire. The alarm spread, the bells were rung, and the street was blocked, which was just what she had intended. She herself stood at the foot of the stairs in the attitude of a decrepit old woman, which she could assume with admirable verisimilitude. Again and again the officers cleared the stairs. The old woman kept her place despite them. Offers for the purchase of Nalle began to come from the crowd, and his master agreed to accept $1,200 for him, but this being offered, raised the price to $1,500. A gentleman accross the street raised a window and called out: "Two hundred dollars for his rescue, but not one cent to his master."

This fired the crowd to a point where they were ready for anything. Common sense should have prevented the officers from bringing down their captive at this time, but they attempted it, having manacled his wrists and placed him between the United States Marshal, another officer, and his master, with several more officers as guard. A lane to the wagon had previously been cleared. The moment Harriet saw him step on the sidewalk, she threw off her disguise and shouted.

"Here he comes! Take him!"

Then springing upon the first officer, she pulled him down. In the fight that followed her enormous physical strength was what won the day. Breaking through the line, she seized the prisoner under the armpits, and despite the resistance of the officers, began to drag him down the street.

"Drag us out!" she shouted to her friends.

"Drag him to the river! Drown him, but don't let them have him."

A policeman struck her over the head with his club, and freeing one hand, she sent him staggering back into the crowd. Another jumped for her, but she caught him around the neck, throttled him, and threw him over her shoulder. Finally she was dragged down, but still kept her grip upon the slave. Inspired by her splendid fight, the crowd massed around and pushed them to the river, where Harriet tore the man away from the officers by main strength and then threw him into a boat, which speedily put out, she following in a ferryboat.

On the other side he was taken and hurried to a house near by. Some men were storming the place when Harriet came up, and two of them, who had been shot, were lying on the stairs. She rushed up the staircase, followed by several men, burst in the door, knocked down the first officer who attacked her, threw another through the window, caught up Nalle, threw him over her shoulder, as she had many times thrown a flour barrel in the days of her slavery, and carried him down stairs. A gentleman who was driving a fast horse past pulled up and asked what the disturbance was. With her marvelous instinct for discerning friends, Harriet appealed to him, crying out that the man was a slave, and would be taken back to slavery unless he could get away. Instantly the man jumped out of his carriage.

"This is a blood horse," said he. "Drive him till he drops."

With a cry of thanks, Harriet lifted Nalle into the buggy. He was driven to Schenectady and subsequently made his way to Canada. This was the last of her great achievements before the war.

When the war broke out a new field opened before her. At this time she had settled in Auburn, and was making that city her headquarters when she was not on some expedition to the slave countries. Gov. Andrew of Massachusetts, knowing Harriet of old, sent to her to ask if she would be ready to give any required service as spy or scout to the Union army. After seeing that her dependants in Auburn would be taken care of, she was ready to go to the South. Of her war record in detail little is known. Mrs. Sarah H. Bradford, who has written Harriet's history, published under the title, "Harriet, the Moses of her people," writes of her army career.

She was often under fire from both armies. She led our forces through the jungle and swamp, guided by an unseen hand. She gained the confidence of the slaves by her cheery words and songs, and obtained from them much valuable information. When our army and gun-boats first appeared many of the poor Negroes were as much afraid of the Yankees as of their own masters. It was almost impossible to win their confidence; but to Harriet they would tell anything, and so it became quite important that she should accompany the expeditions going up the rivers or into other unexplored parts of the country. Wherever she came the Negroes hailed her as the prophetess of the "Good time coming."

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How "Dog Days" Derived Their Name.

The dog days last, properly speaking, from the 3d of July to the 11th of August. The popular theory is that they are so called because dogs then go mad; but the notion is etmyologically false, besides being untrue in fact. Dogs, strange to say, are rather less liable to rabies then than at other times. "Dog days" is really a translation of the Latin dies caniculares—the 20 days before and the 20 days after the beliacal rising (i. e., appearance in the morning just before the sun) of the star Sirius, whom the Romans called "Canicula," or little dog. The ancients attributed a most malevolent influence to this star—our "dog star,"—and sacrificed a brown dog to it to appease its rage.

How Mountains Were Formed.

Mountains may have arisen from three causes: 1. From the corrugation of the earth's crust, due to the effects of secular contraction. 2. From the accumulation of materials poured out of volcanic orifices. 3. From the insulation of elevated masses of ground, owing to the removal by denudation of the materials connecting them, and to the consequent formation of valleys. Mountains formed in the volcanic way are almost always conical, and are either solitary, as Etna, or occur in linear groups, like the volcanoes of Java. Those formed by denudation are of minor dimensions, and rather deserve the name of hills. Mountain chains, on the other hand, which are the dominant features of the earth's surface, though they may have lines of volcanic vents along their crests, are not formed essentially of volcanic material, but of the sedimentary and crystalline crust which has been ridged up into vast folds. Mountain chains must, therefore, be regarded as evidence of the shrinkage of the earth's mass. They may be the result of one movement of a long succession of movements.

How to Make Hat Flowers.

Flowers made of taffeta silk are one of the season's most popular garniture for all kinds of headgear. They are very effcetive, and may be made at home at comparatively small cost, and equal in every respect to those bought at a high priced milliner's. A double ruffle of the silk is joined and gathered in the center, something after the fashion of a rosette. The centers must be purchased and should be of the same shade as those of the natural flower. Poppies, roses and larger flowers develop most satisfactorily, the smaller blossoms requiring professional construction.

How to Increase the Chest Measure.

A breathing exercise which is guaranteed to fill in hollow necks, round out narrow chests and cure half the ills that flesh is heir to is taken as follows:

Stand in a sunny yard or at a sunny open window, wearing a loose dress; hold the chest high and inhale through the nose slowly and as long as possible. Exhale as slowly. Fifteen minutes twice a day should be given to this exercise.

How to Clean Chiffon Veils.

White chiffon veils are easily laundered. Soak them for 15 minutes in thick, warm suds of castile soap. Then press between the hands in soapy warm water until they are clean. Rinse in clear water and dry by pinning evenly on a white towel and exposing to the air.

How to Keep Fruit.

The rotting of fruit is mainly brought about by two kinds of parasitic fungi, which occur particularly numerous in stagnant air. Spots or bruises on the outer skin of fruit are particularly liable to be covered with these germs, and the covering of fruit which is to be kept for some time with cotton or tissue paper is an excellent means of protection, since both keep off the germs of the fungi.

How to Make Paper Comforters.

Fasten two layers of soft paper or newspaper between two sheets of cheap calico or cheesecloth. This will make a warm and very light coverlet for winter use.

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A MOMENTOUS QUESTION.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

A noted infidel once said: "There is one thing that destroys all the pleasure of my life, I am afraid the Bible is true. If I could know for certain that death is an eternal sleep, I would be happy."

It is then the most momentous question we can raise, is the Bible the inspired word of God?

HOW TO SETTLE THE QUESTION.

We can determine this question in the same way that we determine the authenticity of the writings of Shakespeare or Milton, Virgil or Homer. None of the original manuscripts of these books are in existence, yet their authenticity is not disputed. Now there is many times more evidence that the Bible was written by the authors whose names are attached to it, than there is that Cicero, Virgil or Homer wrote the the books ascribed to them.

SOME OF THE EARLY WITNESSES.

There are no facts of history better substantiated than that such eminent scholars and writers as Barnabas, Clement, Hermas Ignatius and Pollycarp lived and wrote from the year 100 A. D., to 160 A. D.

These men were either personally acquainted with the writers of the New Testament, or were conversant with those who knew them. They stood in a closer relation to the historical facts of the New Testament than historians in our day stand to the facts in the history of the American Revolution, or even the war of the late Rebellion.

Now, we find that these men in their writings quote verses from the Bible just as writers do in the present day, so that if our Bible was destroyed it could all be gathered up from the quotations of these early writers.

We find also that from the year 160 A. D., to 600, A. D., such eminent writers as Justin Martyr, Irenaeus Tertullion, Gregory and Jerome make frequent and large quotations from the Bible and believed in its inspiration.

OTHER PROMINENT WITNESSES.

Mohammed, the founder of Islamism, who lived in the sixth century, never seemed to have doubted the facts recorded in the New Testament, and he accepted the Bible as the Word of God.

Tacitus, Suetonius and Pliny, all eminent Roman historians, the first two living in the beginning of the second century, have each recorded the facts narrated in the New Testament, such as the death and resurrection of Christ and the murder of the infants by Herod. They also give an account of the darkness which overspread the earth at the hour of the crucifixion. They tell us that in their day there were on record, in the archives of Rome, the account of our Lord's trial and condemnation.

If this will not satisfy the skeptic, we can prove that the earliest rejecters of Christianity never disputed that the Bible was written by those whose names were attached to it. The subtle infidel, Porphyry, who was born 233 A. D., and Julian the Apostate, who lived in the third century, each quote largely from the New Testament. If our Bible was lost we could gather it up from the writings of these early rejecters of Christianity.

A STRONG ARGUMENT.

No fact in history is so well authenticated as the resurrection of Christ. It is a fact which no intelligent infidel has dared to deny. No reasonable man would presume to say that the apostles and early Christians would have labored and sacrificed their lives in the cause of Christ, if they had not had faith in the truth of Christ's resurrection.

By the same arguments we prove the genuineness of the Old Testament. The two stand or fall together. Three centuries before the birth of Christ a translation was made of the Old Testament from Hebrew into Greek. The language and civilization of Greece was then at their zenith. Thus the Bible was scattered over the civilized world. We find that Christ in the New Testament quotes very largely from the Old.

We have copies of the Bible proved to have been been written in the second century, and thousands written in the fourth, fifth, sixth, seventh and eighth centuries. These were transcribed by monks and other individuals in their retirement, in different ages and centuries; and yet what is most wonderful of all, out of the one hundred and fifty thousand different readings which have been collected, the only variations consist merely of change of letters, accents, commas, etc. The least accurate of all these manuscripts does not deviate enough to vitiate one vital truth.

MONUMENTAL INSCRIPTIONS.

But some of the strongest evidence of the truth of the Bible is found in the monumental inscriptions on ancient ruins. Coins have recently been found in the bottom of the rivers Nile and Euphrates proved to be at least 2,500 years old, and on these coins are inscriptions and engravings relating to the Pharaohs of Egypt, Moses in the ark of rushes, Daniel in the lions' den, and the Hebrew children in the fiery furnace.

There is hardly an event recorded in Old Testament history which is not corroborated by these ancient inscriptions on coins and moldering ruins. Thus the very stones and coins cry out that God's Word is truth.

How is it possible that reasonable men in the face of all this evidence can deny the truth of God's Word. Infidels pretend to be free-thinkers and denounce us as the mere slaves of education. But he is not a free-thinker. He is the victim of gross credulity. We claim to be free-thinkers. We think for ourselves and decide only from good evidence.

THE MOST CONCLUSIVE ARGUMENT.

After all there is no argument for the inspiration of the Bible so satisfying as the experimental. It is the testimony of millions of redeemed Christians who have felt that the Bible is the Word of God by its effect upon their lives. To ask them to prove its inspiration is like asking them to prove that the sun shines. They have felt its quickening power upon their souls.

The Bible exerts a greater influence upon the world than all other books put together. It is inspiring all great moral reforms and establishing all benevolent institutions. Nations rise in power and prosperity in proportion as they incorporate its principles. Its power to-day is felt in every land, instructing the ignorant, converting the sinner, reforming the intemperate, comforting the sorrowing and soothing the pillow of death.

IS THE BIBLE INSPIRED?

We believe that the Bible is inspired as no other book is inspired. We find no paragraphs in Plato or Virgil beginning with "Thus saith the Lord," but over and over the Bible says, "Here ye the word of the Lord." Its inspiration is proven from its contents, its matter, its spirituality, the majesty and simplicity of its style, its wonderful design, and the agreement of its various books, its purifying, elevating influence on mankind, the candor, disinterestedness and morality of its writers. It is also proved from the astonishing preservation of the Bible, from the many miracles worked in confirmation of its doctrines, and from the exact fulfillment of so many of its predictions.

SECRET ORDER OF GOOD TEMPLARS DOOMED.

At the annual session held in Toronto, in June, the Grand Chief Templar, Mr. J. D. Andrews, referred to the situation in his annual address in the following words:

"The figures submitted to you by the Grand Secretary show a considerable falling off as compared with last year. Since 1890, when our Grand Secretary reported a membership of 13,000, there has been a steady decrease, till now we have only some 5,000. At each Grand Lodge the opinion has been expressed that the lodges were only pruning off the nominal or dead membership, and that we had now got to 'rock bottom,' still each year we are falling lower, and unless some strong, radical measures are taken, the order will soon be a thing of the past in this jurisdiction. There are many causes which could be assigned for this state of things. For instance, the activity of the churches and the inroads of sister organizations.

"The commercial depression which spread over this country and made itself felt with much severity during the past year, would account for a failure of growth amongst missionary organizations like the temperance orders, but it is not sufficient to account for the losses made by the Good Templars, not only last year, but continuously for the last four or five years."

We can give Grand Chief Andrews a few pointers on the reason for this decline in his order. 1. It is owing to a growing sentiment on the part of Christian people that secret orders are contrary to the spirit of the Gospel. 2. The increasing agitation of the anti-secret issue. 3. The lack in his order of a distinctly Christian character; it makes mere social entertainment its chief feature. 4. Its consequent degeneration into a dancing or courting institution. 5. Its desertion by ministers and earnest Christian reformers. Your secret organization has had its day. It is a plant that Christ has not planted and it must be rooted up.

SECRET SOCIETY CONTROL OF LABOR.

Is the time not near when in the language of prophecy men can neither buy nor sell unless they have the mark of the beast? It seems that it is already upon us when a man cannot even employ a non-union musician to sing or play for him without being subjected to a heavy fine.

Justice Clement, of the Supreme Court of Brooklyn, rendered an important decision lately, defining the legal status of trades unions, and showing the authority they possess over members. It has been an open question for years as to how far the power of a union extends legally, and the decision rendered is one designed to be quoted as an authority in contested legal tangles in the future. In his decision Justice Clement holds that all unions are authorized by law, and have the right to regulate the rate of wages and hours of employment of their members and enforce the same by fines or expulsions, providing they are in compliance with the by-laws and do not conflict with the laws of the land.

The case on which the important decision was rendered grew out of an incident at John H. Starin's famous Glen Island last summer. Luciano Conterno, the leader of the Ninth Regiment Military Band of sixty-five pieces, furnished the music for the several Glen Island concerts. During August he was short a few musicians and employed some non-union players.

The attention of the Mutual Protective Union, of which 3,000 musicians, including Leader Conterno and his bands, are members, was called to the matter. The Board of Directors placed the bandmaster on trial, found him guilty, and imposed a fine of $100. Mr. Conterno refused to pay the fine. He was served with a notice by the union to appear and show cause why he should not be expelled. In addition to this was a notice that the members of the band were liable to a fine or expulsion for playing with non-union men.

Again Mr. Conterno protested, through counsel, and took the ground that the by-laws were unconstitutional. The objections were again overruled, and Mr. Conterno was expelled. To prevent the union from imposing fines or expelling the members of his band, Mr. Conterno brought proceedings in the Supreme Court, Brooklyn, and applied for an injunction against the union.

Alfred and Charles Steckler appeared for the union and showed that the by-laws of the union in no way conflicted with the State laws. The by-laws, they stated, were made for the purpose of having only fair play among the members. Justice Clement's decision was handed down

yesterday and in it he sustains the grounds taken by the Stecklers.

"Labor organizations are authorized by law," the decision says, "and have the right to regulate the rate of wages and hours of employment of their members. They have the right to provide by by-laws and enforce the same by fines that their members shall not work with those not connected with the union. The members can peaceably endeavor to accomplish their purpose. The plaintiff is a leader of a band, and while he is a member of the union, must abide by its laws, which are lawful. Courts of equity will not review the trials of the members of associations, provided they are conducted according to their rules and provided the accused have an opportunity to be heard."

The decision is regarded in the trades union circles as one of much importance, as it settles a point that has long been in dispute. But is it not alarming when our civil courts with the machinery of government behind them thus back up and lend their sanction to the mandates of a secret labor organization? On the same principle if a secret order binds its members not to reveal its secrets under no less penalty than of having the throat cut across, the tongue torn out by its roots and the body buried in the rough sands of the sea, etc., it is the duty of the civil court to see that this penalty is executed.

PERSONAL MENTION.

—Bro. A. J. Millard of Little Rock, Ark., writes: "My dear uncle, Philo Millard, whose picture was published recently on your first page, passed from this mortal life to the better one beyond, on June 15th. He died at his home in Woodhull, N. Y., in the triumph of a living faith in our risen Saviour and Redeemer. In the last letter he wrote to me he said he knew that his time in this world was nearing the end."

—The proceedings of the Baltimore Conference for Good City Government will be shortly published in a single volume by the National Municipal League. Like its predecessors, the Proceedings of the Philadelphia, Minneapolis and Cleveland Conferences, it forms an important and substantial addition to the literature of Municipal Reform. The Proceedings of the Minneapolis, Cleveland and Baltimore Conferences, in two volumes, will be sent in one order for $2 35. Cash must accompany all orders; checks and money orders to be made payable to the order of the National Municipal League, 514 Walnut St., Philadelphia, Pa.

—The American branch bureau in this city received a few days ago from the International Peace Bureau at Berne, Switzerland, invitations to the President of the U. S. Senate and the Speaker of the House of Representatives, for them and the individual members of both branches of Congress to attend the International Peace Congress which is to assemble at the Buda Pesth, Austria, on September 15, 1896, and the interparliamentary conference which is to follow at the same place four days later. The invitations were at once forwarded by mail to Vice President Stephenson and Speaker Reed, neither of whom were in Washington.

—Rev. B. A. Smith, of Bliss, Mich., writes that he finds very able arguments in the *Cynosure* against secret societies, but that at one time he was a Good Templar, and found it to be helpfull to some in getting rid of the curse of intemperance. We do not deny that the Good Templars have done much good, but they could have done a thousand times more good if they would not pledge their members to secrecy in their attempts to carry the temperance reform. In this respect they are organized in opposition to the principle Christ laid down when he said, "Let your light so shine that others may see your good works," and "In secret have I said nothing." If the I. O. G. T. have a panacea for the cause of intemperance why pledge their members to conceal it from the outside world.

—To say that it contains information of nearly universal interest, and that is, practically, obtainable by most readers nowhere else, is but the simple truth concerning "*Alden's Living Topics Cyclopedia.*" The second volume contains the latest facts concerning the nations, Brazil, British Empire, Bulgaria, Cape Colony, Chili, Chinese Empire, and others, and concerning three States, California, Colorado and Connecticut; also conconcerning six large cities, Brooklyn, Buffalo, Charleston, Chicago, Cincinnati and Cleveland. The information is generally from one to five years later than can be found in any of the leading cyclopedias, and commonly a year later than the 1896 almanacs and annuals. We name only leading titles; besides there are hundreds of others, all of them "living" topics. One wonders how busy seekers after knowledge have got along without such an up-to-date cyclopedia. The whole work complete to date costs only $1.00, if ordered at once. Specimen pages may be had free by addressing the publisher, John B. Alden, 10 and 12 Vandewater St., New York.

—A Symposium on Scriptural Holiness, edited by President W. T. Hogg of Greenville College, and editor of the *Free Methodist*, is one of the best and most instructive books on this subject that has come into our hands. It is a convenient volume of one hundred and fifty pages. It contains some twenty-five chapters by as many of the ablest writers on the subject. We cannot refrain from quoting this paragraph by Prof. Albert H. Stilwell, of Greenville College: "Cherish the thought of an indwelling Christ. Our divine Lord has said, 'Lo! I am with you alway, even unto the end of the world.' The burden of the testimony and of the prayer of God's people so often indicates that Christ is afar off and that the heart is longing for his presence. This is not as Christ would have it. His conception of right spiritual relation is that of an indwelling Lord holding communion with the redeemed spirit. He is there to control every appetite, to keep every passion in willing subjection unto himself, to guide every volition into legitimate channels of action and to regulate every power and function of the soul. Then give yourselves over to him to be 'kept by the power of God, through faith, unto salvation.'"

CHINESE MISSION ENTERTAINMENT.

Tuesday evening, June 30th, we enjoyed a rich entertainment given in the interests of the Waters' Chinese Mission. It was in the hall just over the *Cynosure* office where this Mission, the oldest Chinese Mission in the city, has met for the past eight years. It is under the management of that devoted missionary worker, Mrs. C. O. Waters.

The entertainment consisted of the finest music, vocal and instrumental, and several well-delivered recitations. A number of the Chinese scholars joined in the singing and the rich blending of their well-trained Oriental voices with the American produced an impression long and pleasantly remembered.

The Mission is in the immediate charge of Dr. L. H. Dott, a young converted Chinaman and

DR. L. H. DOTT.

student of Rush Medical College. He is well educated, and has an interesting and popular lecture on "A Trip to China" which he has delivered in many churches. At this entertainment he sang a number of pieces, while his wife, who is a fine musician, played a piano accompaniment. The exercises of the evening seemed all too short, and were calculated to inspire all with a deeper interest in laboring to Christianize our brethren of the Orient. During the eight years' history of this Mission there have been forty-eight conversions of Chinamen, who are members of different churches, and four are evangelists in China.

TALKS TO YOUNG PEOPLE.

BY PROF. D A STRAW.

AT GRANDPA'S

Been spending a week at grandpa's home,—his home, our home, the home of all the grandchildren. There are many other happy places, jolly places, restful places to visit, but no other visit is a visit home. No other place is the mutual home of so many. No other home is so full of interest—fresh toys, fresh joys, fresh boys; everything familiar and yet everything new. What changes in the faces since last we saw them, yet the same familiar love-light shining through all the changes. What new experiences to relate, yet the same old experiences to recount all over again. The little sad streaks that keep creeping into memory, yet shining over all is the glow of present happiness. Tongues go, feet go, eyes go. So many things we know that we want to know again. Ah, well, they know that the children want to look into every room, want to see the new way in which everything is arranged. The very drawers and cupboards are eager to open their eyelids and look out; but not all at once, oh, no. There are enough to fill a week with zest and curiosity. And all the interesting places are too sacred to be seized upon by storm. There are hungry little palates to tickle and big dinners to eat. There are barns, and books, and chickens, and coops, and long picnic rides to the woods. There are aunties and uncles to hold to and follow and "help" in the cellar, pantry and field.

What a nearness to heaven this old world has when care and anxiety and business give place for a time to home-love and confidence and kindly expression. This touch of lost Eden rekindles the longing to grasp its great secret and hold it again. It opens the heart to a fuller breathing of faith and trust in Him who regained our Paradise for us. It nerves the fingers and strengthens the courage to new hope and endeavor for one's self and the race. Thank God for the meeting places of time scattered and earth-battered families. Be grateful for the gathering of white-haired age and white-haired childhood under the one benignant home-roof. Endless honor to the venerable heads whose children's children come from the winding ways of this working world to receive once and again the patriarchal blessing. Honor most of all those grandfathers and grandmothers whose unswerving integrity led their childred to lead their children down this time-path unspotted by the blighting sins that curse this sorrowful world. Sweetest of all earth's themes for a poet, the home

> "Where all the sisters are virtuous,
> And all the brothers are brave."

But greater than poet is he who builds such a home and keeps its fame untarnished till the round of life is full.

What a treasure is yours, precious boys and girls, whose home-love glows pure, whose blood flows true, whose brain fiber tells no tale of unspeakable deeds done by those whose lives you inherit. But be sure of this, that father nor grandfather can tie cords to the youthful will so strong that they cannot be broken. No home is kept unsullied but by the mutual fidelity of all its members. He who wills to give himself away finds no spot on this man-planted planet so fenced about as to prevent him from deliberate debasement. And more than mercy is in the obverse fact that no home or heritage is so void of helpfulness that the void cannot be filled to the full by the Heavenly Father who has consecrated this earthly relationship by claiming the fatherhood of us all.

Nearest the bliss of the All-Father's house is the picture in my heart of grandfather's home. There is joy in drawing the picture for you, though in poor sketch-lines that but hint at the meaning, because I know that many of you will see in your own heart a picture just like it. Guard well the happiness of "Grandpa's Home" by being in each now a good grand-youth. May vacation week come to you to review the picture. And anticipate always the grand home coming, the gleesome, gladsome greeting in the Grand Father's House.

Wheaton, College.

When is the best time to weigh an obligation, before you assume it or afterward?

A BIKE REVOLUTION.

POSSIBILITIES OF THE WHEEL SOCIALLY AND ECONOMICALLY.

How the Extension of the Principle In the Bicycle Will Make a New World--Lizzie Holmes May Have Wheels In Her Head, but They Run Very Smoothly.

[Special Correspondence.]

The capabilities of the ubiquitous bicycle have never yet been measured or appreciated. The "new woman" came in on it—the "new man," too, for that matter—and a "new era" is being ushered in on the flying wheel faster than any one supposes. A revolution is going on across our very pathways. That which has been feared and hoped for, lived for and died for, that which seemed impossible, yet inevitable, is almost imperceptibly passing. It will be a new world five years hence, and the new motors will have created it.

Ten years ago it was prophesied that our perplexing economic and social problems, for which no peaceable solution seemed possible, could only be settled by the incoming of some new element, something out of the scientific world not at all known or suspected at the time. Probably not one but many discoveries will enter into the solution of our vexed problems, but none more effectually than those concerning locomotion.

There is nothing that so individualizes the units in society as the bicycle. The crowds that used to swarm over street cars and railroad trains have resolved themselves into independent characters capable of going anywhere at their own sweet will in the shortest possible duration of time. They are no longer at the mercy of grasping corporations, which charge 5 cents for the privilege of hanging onto a leather strap. They need not care whether a car line goes their way or no, whether the employees strike or not, and the haughty demeanor of transportation companies is collapsing already.

The bicycle is a great equalizer too. For all classes ride and all meet on a common footing—wheeling rather—and a sort of sympathetic interest pervades among them. Eminent divines, government officials, millionaire business men, clerks, typewriter girls, mechanics, seamstresses, can be seen spinning over the boulvards together. A judge is lifted to his feet by a bricklayer with hearty thanks, a society belle has the tires of her wheel pumped up by a market boy, and strangers converse confidentially over the merits of their wheels. The richest man in the city has no advantages over a ditch digger when both are "awheel." There can be no monopoly of "lines" or "rolling stock." Once possessed of a "bike," by hook or by crook, and the servant is as good as the lord.

It is revolutionizing dress. Knickerbockers and short skirts are excusable now anywhere under the supposition that a wheel waits in anteroom or basement. Presently the convenient fiction of a wheel somewhere about will be accepted as an admittance guarantee to any assemblage. The convenience of short skirts and knee pants will so assert itself that riders will simply refuse to wear the conventional lengths, and with thousands of defiant wheelers stalking comfortably about, what can fashion do? Long draperies and regulation dress suits will be relegated to very exceptional occasions.

It is revolutionizing commerce and the trades. Every workingman and woman who can possibly save nickels, is slowly piling them up until enough are gathered together to buy a bicycle. As a consequence, little of anything else is bought. Clothiers, hatters, furniture dealers, real estate agents, theater, ice cream and soda stand proprietors, and all other men in seductive businesses who were once wont to attract the elusive nickel, now mourn its nonappearance. Every business is more or less affected; more men have been discharged from languishing manufacturies than can be taken on in the bicycle factories. Until we have had time to adjust ourselves to the new state of affairs there will be trouble and the ever suffering workingman must feel the worst of it. Only those dealers interested in the bicycle trade in some manner seem to be happy.

But by far the greatest change is to be an economic one in the principal factor of which the single wheel is but an embryotic conception. The pneumatic tire is an important item in this new field; compressed air, gasoline or like forces requiring light engines will do the rest. There will be horseless carriages with pneumatic tires running on any ordinarily decent road; then delivery carts and express wagons. And as ingenuity and invention make advancements there will be cars large enough to do the heavy freight work of the country. These can be owned by private individuals or co-operative companies, for ownership does not interfere with others' rights; they can be run over the common roads, and no "right of way" contention will be involved. There must be better wagon roads than the country has today. But such a necessity will be a blessing, for America is humiliatingly famous for its bad roads. There is plenty of willing labor, plenty of good material out of which roads are built. Surely a progressive people can contrive some way of applying these factors to their needs.

What, then, becomes of the great railroad monopolies, railroad speculations and all the related institutions which defraud the farmer and stand between the producer and consumer everywhere? Railroads are cumbersome, unwieldy, expensive expedients at best. Biding the time when everything that wants to go anywhere will float in the free, vast ocean of air above our heads, without roads of any kind, we will make use of the cheapest pathways we have. We will travel about on our own wheels or motocycles independent of rates and time tables. We will send away our goods in the same manner. It appears to me that the plan dreamed of by many economists whereby labor's productions may be equally exchanged between productive groups will become thoroughly possible. The monopoly of money may be simply ignored, for a bit of paper representing so much wealth created by labor will be all that is necessary as a medium of exchange. Where, then, will profit and interest, two of the most potent factors in exploiting labor, find place? They will die out simply from lack of use.

In another way will the new motors influence conditions. The monopolization of land, of valuable sites, the crowding together of great masses in cities, will become things of the past. No one particular site will be so valuable when access is so easy and cheap to other desirable situations. People will spread out naturally when there is a quick and easy method of doing so. Rents will go down until they will be almost imperceptible. Almost every spot has some desirable quality, and man's talent and labor can make this truer than it is now, and the necessity of fighting over some coveted corner will be gone. The landlord will become simply "out of date." The usurer and profit maker will find their occupation gone. And without anybody's "instituting" anything or "establishing" a single theory or hobby of any kind the conditions for a just, happy, equitable state may normally and peacefully arrive.

LIZZIE M. HOLMES.

Chicago.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning July 19. Comment by Rev. S. H. Doyle.

TOPIC.—Books and reading; how to get good therefrom.—Prov. iii, 13-23; I Tim. iv, 13.

In each of the topical references there is an exhortation pertaining to wisdom—in the one a description of the blessings which true wisdom brings, in the other an exhortation to reading, which gives wisdom.

The importance and value of wisdom, and not simply religious wisdom, cannot be overestimated. Solomon, the wisest man of his age, looked upon the man as happy who had knowledge and understanding and declared wisdom to be more precious than rubies and excellent above all things that could be desired. The same is true today. Knowledge adds greatly to a man's happiness. He who has cultivated a taste for good literature may fairly revel in his enjoyment in these days of books without number.

Wisdom comes largely from reading and study. To be wise, therefore, we must read. What we read and how we read is a very important question, for the books, magazines and papers which we select as our companions not only determine largely the amount and character of our mental education, but they also largely influence our moral and religious characters.

The question of books and reading is particularly pertinent to young people, because it is while we are young that what we read makes the most lasting impression upon our minds.

There are two dangers today in the reading world against which we need to be warned. The first arises from the abundance of reading matter. From the vast numbers of books, magazines, papers, what are we to read to get the most good therefrom? We cannot read all. It would not be best if we could. To have but few books and thoroughly master them is better for our education than to have many books and read them hastily and carelessly. The Endeavorer who will pursue the following plan will not go far wrong: Read one good daily newspaper, one weekly religious paper of your own denomination; The Golden Rule, one first class monthly magazine, as many books as can be carefully read, alternating a book of fiction with a book of science, art or history, and last, but not least, the Bible as much and as often as possible.

It would be well for all young persons to select some subject of special interest to them and have their reading and studying as far as possible center around that. We should aim to be specialists in one branch of learning at least, and if we become that it will be wonderful how much universal information and knowledge we will gather up at the same time.

The second danger arises from the character of the literature of today. The popular taste clamors too much for the sensational, the unreal and even the immoral. We should carefully guard against being influenced in this direction. Literature was never so full of what is choice, lofty, ennobling and inspiring as it is today. Let us cultivate a taste for this kind of reading and we will have neither time nor inclination for the other.

Bible Readings.—Ps. xix, 8-10; xciv, 12; Prov. i, 1-7; ii, 1-7; viii, 10, 11, 33-35; xxiii, 23; Job xxviii, 12-28; Isa. viii, 19, 20; xxxiv, 16; Mal. iii, 16; Luke xvi, 29-31; John v, 39; Acts xvii, 11; II Tim. iii, 14-16.

Discovered In India.

Word has come from India through a letter from an English Baptist missionary in east Bengal that 35 Christian Endeavor societies exist among the villages within his limit. These societies recently celebrated their first anniversary, and all this has been unknown to the United society, although it is welcome news. Mr. Carey says that the greatest help has been afforded Indian students through the society and many throughout India have received spiritual uplift through its existence. And, strange to say, the pledge, which seems to be the great stumbling block in this country, is there maintained to the letter.—Selected.

No Fellowship So Sweet.

Let us be "love constrained" workers. "In labors more abundant." There is no fellowship so sweet as that of Christ's service. None are so happy as those who are thus finishing their course with joy.—American Friend.

Christ Is With Us.

Christ, the Spirit, is with us, and He is with us today. But are we in harmony with that Spirit? What we need today is contemplation, pious meditation. If we could take a morning hour and an evening hour and devote them to communion with God, did it ever occur to you what wonderful Christians we might be? The need of the day is that the pew and pulpit should have more time for contemplation.—Congregationalist.

Scope of Christian Endeavor.

The universal scope of the Christian Endeavor movement is well illustrated by a little volume in the possession of President Clark, which contains specimens of Christian Endeavor literature in 17 different languages. Most of the translations are from leaflets of Dr. Clark's own writings, and his name is on the title pages as author, although he cannot read a word of the text.

Christian Endeavor Notes.

A prayer meeting is held every evening in an upper room by the Christian Endeavor society in a school at Houlton, Me.

"People of good size, imitators of Christ," is the best translation that can be made of the name Christian Endeavor society in the Caroline islands.

No Bibles are on sale in Santa Fe, "the City of the Holy Faith," and the Christian Endeavorers of the city have planned to open a depository for religious literature.

Christian Endeavor is the servant of every cause of God.

No endeavor that is not "for Christ and the church" can be Christian Endeavor.

It is better to soften a heart by your testimony than to impress a mind by your speech.

An occasional visit to the Junior society meeting would add fire to your Christian Endeavor zeal.

The worker who tries to "run" a society should remember that there is only the difference of an "i" between "run" and "ruin." And in Latin that "I" is called "ego."

A social committee that is not social, a prayer meeting committee that does not pray, a lookout committee that does not look out—these are some flies that spoil the Christian Endeavor ointment.

Christian Endeavor has at last entered Italy, the first society having been formed recently in the Scotch Presbyterian church at Florence. A Baptist church in the same city has followed the example of its neighbor.

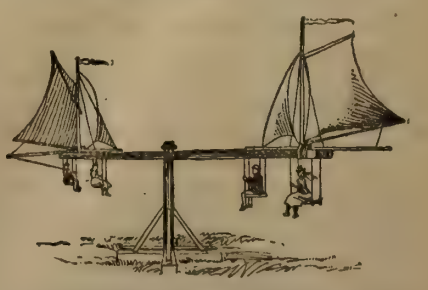
FOR LITTLE FOLKS.

NEW MERRY GO ROUND.

It Sails Like a Small Yacht and Is Great Fun For Young People.

A new kind of merry go round has just been put up in Paris. It has sails just like a small yacht. The idea of it is a simple one—a big beam, with a pivot in the middle, is fitted at each end with miniature sloop rigging, which, as you know, consists of a mainsail and jib.

Seats to carry one or more riders are slung under each of the big beams. The curious merry go round has automatic brakes, and it can be made to go around fast or slow, no matter how strong the



wind that is blowing. On a breezy day this odd land boat skims around in a way to make you dizzy just to look at it.

Each set of the sails is put up in such a manner that they "tack," or change around, all by themselves, so that those who are on the merry go round do not have to bother about "trimming" the canvas of their craft to suit the breeze. At the same time there are ropes by which one can handle the big sails, just as in a real yacht. The novelty of this airship—for that's what it really is—

delights crowds of young Parisians every day, and it is more than likely that one of these sailing merry go rounds will be put into place down at Coney Island this summer.

A Family Tragedy.

[Confided by Polly to her doll Marie.]

There are talking dollies with strange insides;
There are babies that squeak and cry;
There are gauzy, satiny, wonderful brides
With trunk and trousseau and a fan besides
That a Christmas purse may buy.

There are china cherubs, dimpled and white.
They are brittle and can't sit down,
But washing, you see, doesn't hurt 'em a mite,
And for dollhouse playing their size is right,
And a scrap will make 'em a gown.

There are dolls that are warranted not to break—
Though I never believed that true—
And the rag dolls aunties and mothers make,
And dollies that shut their eyes and wake,
And fine French ladies like you.

But what do you guess that my grandmother had
When she played with her dolls like me
And lived on a farm and the times were bad?
Poor little grandmother! Oh, but I'm glad
I didn't live then, Marie!

Why, the dolly she cuddled and put to bed—
Dear little grandmother!—years ago
Was a crook neck squash in a rag of red,
With a handkerchief shawl tied over its head,
And she loved it, too, you know—

Loved that thing with a stem for a nose
And its dreadful neck awry,
Kissed it and hugged it, and, I suppose,
Proudly settled its wraps and bows.
Why, it almost makes me cry!

And then the horrible fate of her child,
Marie, my dollykin, long ago—
I wonder she didn't go raving wild!
They—now stop smiling—they had her "b'iled"
And ate her! Grandmother told me so.
—F. E. Effington in Youth's Companion.

Johnny's Natural History.

Teacher—Johnny, what do we call a creature with two legs?

Johnny—A biped, sir.

Teacher—Name one.

Johnny—A man, sir.

Teacher—Are there any feathered bipeds?

Johnny—Chickens and ostriches, sir.

Teacher—That's right. Willie, what is a quadruped?

Willie—A thing with four legs, sir.

Teacher—Name one.

Willie—An elephant.

Teacher—Are there any feathered quadrupeds?

Willie—Yes, sir.

Teacher—What?

Willie—A feather bed, sir. —Exchange.

Junior Indians Dancing.

The junior Indians shown in the accompanying illustration are the youngest members of Buffalo Bill's traveling tribe of red men. They are clever little hunters, and are as skilled in the various war dances as any of their elders. In the picture they are shown in the

midst of a high festival dance. Their toggery shows how the Indian chieftains are arrayed on great occasions. The old squaw seated in the center of the group thrums an Indian tambourine, keeping time to each tap of her sievelike instrument with a low, musical cry, which sounds like "Ah, wa, wado, walla." The boys are full blooded Apaches, and their chief ambition is to be leaders of the tribe some day.—New York Recorder.

A Peanut Party.

A peanut party is great fun for children. Several quarts of peanuts should be hidden about the house and the small guests given little baskets or kindergarten paper boxes in which to place all those they find. When the signal is given for collecting again in the drawing room from which they started, those who have the most nuts receive prizes, and there may be others for the discovery of special peanuts marked by ornamentations.—New York Times.

A Barrel of Whisky.

A drayman rolled forth from his cart to the street
A red headed barrel well bound and complete,
And on it red letters, like forked tongues of flame,
Emblazoned the grade, number, quality, fame,
Of his world renowned whisky from somebody's still,
Who arrested the gram on the way to the mill.

So there stood the barrel, delivered, but I
Could see that a shadow was hovering nigh—
A sulphorous shadow that grew as I gazed
To the form of Mephisto. Though sorely amazed,
I ventured to question this imp of the realm
Where Vice is the pilot, with Crime at the helm,
And asked him politely his mission to name,
And if he was licensed to retail the same
Identical barrel of whisky which he
Was fondly surveying with demoniac glee?

"Oh, I never handle the stuff," he replied,
"My partners mortal are trusty and tried.
Mayhap, peradventure, you might wish to look
At the invoice complete I will read from this book
You will find that this barrel contains something more
Than forty-two gallons of whisky galore."
And ere I could slip but another word in,
He checked it off gayly, this cargo of sin.

"A barrel of headaches, of heartaches, of woes.
A barrel of curses, a barrel of blows.
A barrel of tears from a world weary wife.
A barrel of sorrow, a barrel of strife.
A barrel of all unavailing regret.
A barrel of cares and a barrel of debt.
A barrel of crime and a barrel of pain.
A barrel of hopes ever blasted and vain.
A barrel of falsehood, a barrel of cries
That fall from the maniac's lips as he dies.
A barrel of agony, heavy and dull.
A barrel of poison—of this nearly full.
A barrel of poverty, ruin and blight.
A barrel of terrors that grow with the night.
A barrel of hunger, a barrel of groans.
A barrel of orphans' most pitiful moans.
A barrel of serpents that hiss as they pass
From the bead on the liquor that glows in the glass—
My barrel, my treasure, I bid thee farewell!
Sow ye the foul seed. I will reap it in hell!"
—Trestleboard.

Brewers of Bohemia.

It is stated on authority that in Bohemia 33 owners hold seventeen one-hundredths of the land and own 123 big breweries and 35 distilleries. Among these proprietors are found many aristocratic names and that of the emperor of Austria.—Selected.

X RAYS NOT NECESSARY.

The Drunkard Does Not Need Them to Know He Is a Physical Wreck.

In a recent interview Miss Frances E. Willard said:

"I believe the X rays are going to do much for the temperance cause. By their means drinkers and cigarette smokers can be shown the steady deterioration in their systems which follows the practices. Seeing is believing."

If Miss Willard really believes in the prohibition temperance functions of the X rays, then she has pinned her belief to an impracticable and impossible speculation. Even assuming that the rays could be brought to such perfection as to show the drunkard the exact condition of his liver, kidneys and stomach and the burning out caused by excessive indulgence in alcohol, assuming that they could show him the degree of disease working in his vitals—which, in fact, is a physical impossibility—what addition would that make to his stock of alcoholic knowledge? He knows already, more accurately than the Roentgen ray can ever tell him, the nature of his disease.

If he does not know it, he can see it by examining colored pictures of these organs in the offices of specialists or at the Washington Inebriates' home. He can read it in the books. Any doctor can tell him. If he wants to know how he looks outside, a looking glass in his own room will give him the A B C rays, and they will tell him no lies about his red nose, his flabby cheeks, his puffed face, his crimson skin and his watery eyes.

If he is not satisfied with his own picture, he can look at other drunkards in all stages of bibulosity from the phase of idiotic laughter to the phase of lying in the gutter into which they have been kicked by the saloon keeper. The drunkard need have no difficulty at any time about seeing himself inside and outside. It does not need an X ray to tell him he is burned out, that he is a physical wreck, and that his end is to be delirium tremens, the poorhouse, the penitentiary or the insane asylum.—Chicago Tribune.

A BIT OF BLUE RIBBON.

What It Meant to a Little Child Whose Father Had Been a Drunkard.

A little girl of 3, the youngest in a family, was recently rescued in a mission attached to a church of the late Dr. Crosby. They all tied on the blue ribbon and worked with and for the redeemed husband and father. It happened one day in a public conveyance that this bit of color on the little tot caught the eye of a distinguished clergyman who officiates in a neighboring church. Bending his tall form to her small capacity, he said kindly:

"Can my little girl tell me why she wears this piece of blue ribbon?"

"Yes, sir," replied the child, looking up in his face with artless assurance, "that means not to drink any beer. We don't any of us drink beer at our house now. And since my papa stopped drinking beer he gets us all nice clothes, and he's just the best papa that ever was."

Ah, we wish this active, enterprising clergyman would give the little children of his mission the privilege of learning such things from books and oral teaching to forestall the teaching of the dramshop.—Neal Dow.

Where the Beer Is Brewed.

Of the 70,000 breweries in the world 30,000 are in Germany, Great Britain has 18,000 and the United States 5,000. Each country uses nearly all its own product, except Germany, which manufactures more than it consumes.

Women and Alcohol.

American physicians are largely responsible for the increased use of all kinds of liquor among American women. They prescribe stimulants in a large number of cases of invalidism among women, with the inevitable result that, whether salutary or not for the sick, the habit grows among the healthful. It is not a long step from hops to corn, from the brew to the still.—Banner of Gold.

SABBATH SCHOOL.

LESSON IV, THIRD QUARTER, INTERNATIONAL SERIES, JULY 26.

Text of the Lesson, II Sam, x, 8-19—Memory Verses, 11, 12—Golden Text, Ps. xxvii, 1—Commentary by the Rev. D. M. Stearns.

8. "And the children of Ammon came out and put the battle in array at the entering in of the gate." Previous to this we read that the Lord had given David rest from all his enemies; that the Lord preserved David whithersoever he went, and that David reigned over all Israel, executing judgment and justice unto all his people (chapters vii, 1; viii, 6, 14, 15). The Lord having shown His loving kindness to David in promising to make unto him an everlasting kingdom, David rests upon the word of the Lord, and living in peace seeks to show kindness to all. We saw in the last lesson his kindness to Jonathan's son, and this chapter begins with a record of his kindness to Hanun, king of Ammon, but the princes of Ammon persuaded Hanun that David meant evil, and not good, so he took David's servants who had come with comfort for him and treated them shamefully. David did not take this ingratitude and humilation as meekly as he had done some others and started Joab and the host of his mighty men out to punish Ammon. The Ammonites hired helpers and gave David battle.

9-11. "If the Syrians be too strong for me, then thou shalt help me, but if the children of Ammon be too strong for thee, then I will come and help thee." Thus said Joab, the captain of David's host, to his brother Abishai, with whom he divided the army, Joab taking the choice men to contend with the Syrians, and Abishai taking the rest to fight with the Ammonites. Joab and Abishai were sons of David's sister Zeruiah (I Chron. ii, 16; II Sam. ii, 18). There were three sons, but Asahel had been slain by Abner, the captain of Saul's host.

12. "Be of good courage and let us play the men for our people and for the cities of our God, and the Lord do that which seemeth Him good." Thus Joab encouraged the hearts of his soldiers by reminding them that they stood for God and for His land and people. Compare I Chron. xix, 13. There is no strength like the knowledge that we are for God, standing for Him as His witnesses. He gave this encouragement to Joshua, saying, "Be strong and of a good courage; be not afraid; neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest" (Joshua i, 9). Nehemiah encouraged his people with these words: "Be not ye afraid of them; remember the Lord which is great and terrible and fight for your brethren, your sons and your daughters, your wives and your houses" (Neh. iv, 14). With a whole hearted trust in God, reliance upon Him, surrender to Him, with a readiness to do His bidding. There must also be the heart to say, Now let Him do that which seemeth Him good. If He willeth apparent defeat for us, it must be well; if He willeth victory for us, it will be well. Whether He willeth health or sickness, life or death, all is well that He willeth.

Ill that God blesses is our good,
And unblessed good is ill,
And all is right that seems most wrong
If it be His sweet will.

"Christ shall be magnified in my body whether by life or by death" (Phil. i, 20).

13, 14. "They fled before him." Thus did both Syrians and Ammonites before Joab and Abishai, and Joab returned and came to Jerusalem. It was written concerning Israel that "one should chase 1,000 and two put 10,000 to flight." "The Lord shall cause thine enemies that rise up against thee to be smitten before thy face; they shall come out against thee one way and flee before thee seven ways" (Deut. xxxii, 30; xxviii, 7). When Israel went forth as the people of God, no armies could stand before them, for God was with them to fight their battles (Deut. i, 30; iii, 22). When they went in their own strength, they were easily overcome. With us now in this present life it must be a whole hearted reliance upon God either for salvation or for victory over self and sin; otherwise our enemies will be too strong for us. But, yielding to and relying upon Him, we shall sing, "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ" (I Cor. xv, 57).

15, 16. The Syrians, chafing under their defeat, gather others with them and return to fight with Israel, for the spirit of rebellion against God is not easily put down. The spirit that was in Pharaoh and Sennacherib is the spirit of the devil, who would, if possible, dethrone God Himself. It shall be fully manifest in the last days in the person of the antichrist, who shall with his armies make war against the Lamb of God and His armies, but the Lamb shall overcome them for He is Lord of Lords and King of Kings (Rev. xix, 19, 20; xvii, 14). The last phase of it shall be at the end of the thousand years of Christ's personal reign, when the devil, loosed from the pit, shall make his last attack upon the people of God (Rev. xx, 7-10). Every thought or act against God and His word is a phase of this awful spirit which must finally find its home where it belongs, with the devil and his angels.

17, 18. David himself now takes the field and at least 40,700 Syrians are slain and also the captain of their host. This also is suggestive of our Lord Himself coming with His armies to overthrow the enemies of Israel, when the slain shall be so many that the house of Israel shall be seven months burying the dead (Ezek. xxxix, 12). This same Lord Jesus who has done and who shall do such great and terrible things for Israel is our Saviour and Lord. By His finished work He gives us eternal redemption; because He lives we shall live who are in Him, and in due time we shall come with Him when He comes to judge the nations (Col. iii, 4; Rev. xix, 14; Math. xxv, 31). Let us only abide in His love and we need fear no evil. "If God be for us, who can be against us?"

19. "All the kings made peace with Israel and served them." In the days of which we have spoken, when our Lord shall come in power and glory, it is written that "All kings shall fall down before Him, all nations shall serve Him" (Ps. lxxii, 11). "All nations whom thou hast made shall come and worship before Thee, O Lord, and shall glorify Thy name" (Ps. lxxxvi, 9). It is also written of Israel in those days, "The nation and kingdom that will not serve thee shall perish; yea those nations shall be utterly wasted (Isa. lx, 12). Let us now submit wholly and cheerfully to the Prince of Peace and enjoy a foretaste of His kingdom.

Michigan University In Congress.

The University of Michigan is represented at Washington by 15 representatives and 4 senators—a larger representation than that possessed by any other college or university in the country.

HISTORY OF A WEEK.

Tuesday, July 7.

The coming marriage of Chauncey Depew to Miss Collins, a daughter of the Vanderbilt family, is rumored.

Work has begun on a twenty-nine story building on the site of the old International hotel, 11 to 23 Park row, New York.

Miss Minnie Keil, aged 18, living with her widowed mother near Bellevue, Ia., was gored to death by a bull while she was crossing a vacant lot. Her body was mutilated beyond recognition.

John Lyttle, aged 82 years, is missing from his home, 604 South Scoville avenue, Chicago.

Wednesday, July 8.

Captain Wiborg, the only one of the many who have violated the United States neutrality laws who has been convicted, has begun an imprisonment at Philadelphia of over a year.

A new species of fish has been discovered in the vicinity of Barnesville, Miss. It is like a black bass, but has legs and can walk.

Daniel D. Youmans, the well-known hatter of New York, and his wife were drowned in Norway.

By the death of a wealthy uncle in Ohio Frank Wallace, a street car conductor of Lexington, Ky., has fallen heir to $50,000.

Boston capitalists have formed a company to mine for silver near Baraga, Mich.

Thursday, July 9.

Assistant secretary of the Navy McAdoo and his aid, Lieutenant Niblack, was banquetted by the Illinois naval reserve at Chicago.

The famous Commercial hotel at Pendleton, Ind., probably the oldest in the state, was totally destroyed by fire.

Farmers near Memphis, Clark county, Ind., are greatly worked up over the discovery of a vein of lead ore.

An unknown woman was murdered by an unknown man in a saloon in St. Louis. He escaped in a carriage with two companions.

Venezuela is going to present to New York city a bronze statue of the "Liberator," Bolivar.

Friday, July 10.

Raumlus Cotell has been found guilty at Akron, O., of the murder of A. N. Stone and wife and Ira Stillson at Talmade, March 29 last.

Leander beat the Thames Rowing club eight on the Henley course in the final race for the grand challenge cup and gets the trophy Yale went over for.

Constables seized $800 worth of beer from warehouses at Cedar Rapids, Ia. They claim that the mulct law has not been complied with. This is the second raid within a month. The case will be fought to the supreme court by th dealers.

George I. Hopper was sentenced to one hour in the county jail by Judge Stein at Chicago. He stole two overcoats from the Hub two months ago.

Saturday, July 11.

The home of Harry Harper at Lima, O., was burned to the ground, having been fired by enemies. The house had been saturated with kerosene.

Bill Steers, who killed Jack Alexander, a nephew of Jeff Davis, at Paris, Ky., was sent up for twenty-one years.

The Ohio Southern railroad near Lima, has been losing freight from cars recently, and placed detectives on the case. As a result one of the best known conductors on the road was caught in the act.

Gus Cook, of Eighty-ninth street and the Rock Island tracks, Chicago, was arrested while writing a letter to his wife threatening suicide.

Monday, July 13.

The mill of Sharp & Co., in Lincoln county, W. Va., collapsed. Tom Pullen and Thomas Sharp were fatally injured. James S. Keene, Fred Alberts and a son of Sharp are dangerously wounded.

Nearly a whole square at Nashville, Tenn., burned, inflicting a loss on the owners of the property of about $300,000.

Fred J. Kahn, traveling salesman for Cohen & Neisser, of Milwaukee, received a letter from his wife, tore it to pieces, and then shot himself fatally. This occurred at Sioux City, Ia.

John Hays Hammond, the American who escaped being hanged by the Boers because he objected to taxation without representation, has arrived at London.

THE MARKETS.

New York Financial.

NEW YORK, July 11.

Money on call steady at 2@2½ per cent.; prime mercantile paper, 4@5½ per cent.; sterling exchange steady, with actual business in bankers' bills 488@488¼ for demand and 487@487¼ for sixty days; posted rates, 487½@488 and 488½@489; commercial bills, 486@486¼.

Bar silver, 68¾; Mexican dollars, 53¾.

United States government bonds steady; new 4's registered, 116; do. coupons. 116; 5's registered, 112⅝; do coupons, 112½c; 4's registered, 107¾; do. coupons, 108½; 2's registered, 95 bid; Pacific 6's of '97. 100½ bid.

Chicago Grain and Produce.

CHICAGO, July 11.

Following were the quotations on the Board of Trade today: Wheat—July, opened 54⅝c, closed 54½c: September. opened 55⅝c, closed 56c; December, opened 57⅞c, closed 57⅞c. Corn—July, opened 26½c, closed 26¾c; September, opened 26¾c, closed 26¾c; May, opened 29⅜c, closed 29⅜c. Oats—July, opened 15⅞c, closed 16c; September, opened 15⅜c, closed 15⅞c; May, opened 18½c, closed 18⅝c. Pork—July, nominal, closed $6.62½; September, opened $6.67½, closed $6.72½; January, opened $7.45, closed $7.47½. Lard—July, nominal, closed $3.70, September, opened $3.75, closed $3.80.

Produce: Butter—Extra creamery, 14½c per lb.: extra dairy, 12c; fresh packing stock, 7½@8c. Eggs—Fresh stock, 9@9½c per dozen. Live poultry—Turkeys, 7@9c per lb.; chickens (hens), 8c; spring chickens, 10@11c; roosters, 5c; ducks, 9c; geese, $4.00 per doz. New potatoes, 80c@$1.00 per barrel. Honey—White clover, 13@14c per lb.; broken comb, 9@10c; extracted, 4@6c. Black raspberries, 60 @ 65c per 16-quart case; red raspberries, 70@85c per 24-pint case. Blackberries, 50@65c per 16-quart case.

Chicago Live Stock.

CHICAGO, July 11.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day, 9,500; sales ranged at $2.85@3.50 pigs, $3.25@3.50 light, $2.85@3.00 rough packing, $3.15@3.45 mixed, and $3.00@3.30 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 50 quotations ranged at $4.25@4.55 choice to extra shipping steers, $4.00@4.30 good to choice do., $3.70@4.05 fair to good, $3.50@3.90 common to medium do., $3.40@3.90 butchers' steers, $2.40@3.25 stockers, $3.10@3.60 feeders, $1.30@3.50 cows, $2.40@4.25 heifers, $2.00@3.75 bulls, oxen and stags, $2.55@3.70 Texas steers and $2.75@5.25 veal calves.

Sheep and Lambs—Estimated receipts for the day, 3,000; sales ranged at $2.75@4.00 westerns, $2.25@3.70 Texans, $2.00@4.10 natives and $2.75@6.60 lambs.

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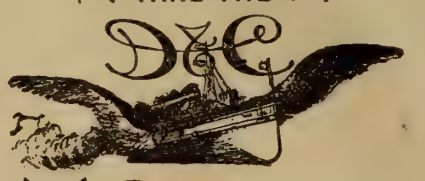

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1 Iron Last, 8 inches.
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1 Package 4-8 Wire Clinch Nails.
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1 Wrench for above.
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1 Shoehammer.
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1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
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1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

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TERRIBLE WRECK.

Omaha in Mourning Over an Awful Railroad Collision.

TWENTY-EIGHT LIVES ARE LOST.

Excursion Train in Collision with a Freight on the Northwestern Road Through the Forgetfulness of the Engineer—Locomotive Plows Its Way Into a Coach Filled with People and Makes Frightful Havoc—List of the Dead and Wounded.

OMAHA, July 13.—Omaha is a city of mourning with a full realization of the greatest catastrophe that ever wreaked death and desolation in the hearts and firesides of the city's people. No part of the city was spared. There are broken and bleeding hearts everywhere, and sorrow reigns supreme. The cause of this sorrow was a head-end collision between Logan and Missouri Valley on the northwestern road Saturday evening in which an excursion train collided with a fast freight

The roll of dead belonging in Omaha numbers eighteen names, the complete list being as follows: John McDermott, machinist at the Union Pacific shops; John Kinsey; Robert Clair, son of John Clair, ex-assistant boiler inspector; John H. Jack; John Larsen, aged about 16; Fred T. Neilsen; John B. Kilker; Owen Cavanaugh, 18 years; Hugh Dodson, 13 years; Mrs. Kate Bradley and baby; Mrs. P. J. Carroll, and boy of 6; Patrick Scully; Miss Mary Tracy; John Cosgrove, aged 19; William Cosgrove, aged 14; Margaret Cosgrove, aged 24.

In addition to these the following residents of other towns were killed, increasing the list to twenty-five, but there are still three or four not accounted for, two of the doctors who went to the scene from Omaha stating that they counted the dead bodies, one placing the number at twenty-eight and the other at twenty-nine. The list so far as has been obtained is as follows: Charles Heiman and Walter Jennings, Missouri Valley; George Wininger, Morrison, Ill.; Lawrence Petero, Miss Ollie Wilson and Mrs. Taylor and baby, Council Bluffs.

The correct list of the more seriously injured is this—some will die, some will hold their beds for weeks and months, some are, in comparison, but slightly injured. The wounds range from surface cuts to interal injuries which must result in death: Robert Buchtel, leg fractured; Mrs. Robert Buchtel, severe contusions on face and forehead; Kate Cosgrove, contusion over the right eye and generally badly bruised; William J. Summit, of Missouri Valley, fracture of a leg and generally bruised; Mrs. Scully, of Sheeley, fractures of several ribs and injured in the chest, not expected to live; Sam Duston, arm broken and eye badly cut; Blanche H. Ender, Clifton Hill, seriously injured; J. F. Kaler, Council Bluffs, very badly cut about head and face; Margaret Colven, very badly bruised; Annie Colven, shoulders badly bruised and severely cut; Oliver Colven, number of severe cuts about head; John Schneidel, injured in side, arms and head; Eva Neilson, very badly injured internally, condition serious; Leonard Mack, injured in the abdomen and groin; Andrew Neilson, arm broken, both sides injured and cuts in face; Henry C. Conrad, of Dayton, Ia., injured about right hip; C. W. Johnson, contusions upon both legs; P. J. Carroll, injured in the chest and head; Jerome A. Little, ribs fractured and internal injuries, possibly fatal; John McKenna, injured internally, serious; 3-year-old child belonging to the Kaler family, of Council Bluffs, badly injured. All the people killed were in the front coach of the excursion. All the dead and injured were brought to Omaha yesterday.

FIVE CRUSHED TO DEATH.

Picnic Train Near Chicago Collides with Some Empty Coaches.

CHICAGO, July 13.—Five people were killed, three fatally injured and a score seriously hurt in a wreck on the Wisconsin Central road last night. The wrecked train was the first section of a picnic train which had been held at Schiller park, about twelve miles west of the city. The picnic was held under the auspices of the Ancient Order of United Workmen, and fully 3,000 people were in attendance. The first section consisted of thirteen cars, and left the park shortly after 8 o'clock for the return trip to the city. All the cars were densely crowded, and many people were standing on the platforms.

When the train reached Altenheim cemetery, ten miles from the city, it ran into a siding in front of the station. The picnic train was not running at over ten miles an hour, and when it neared Altenheim the switchman at the station opened the switch to transfer a freight train and did not close it in time to prevent the picnic train from dashing upon the siding, where a train of empty coaches was standing. The picnic train did not strike the train on the siding with great force, and in fact the engine of the picnic train was not damaged beyond a broken pilot.

The force of the collision was sufficient, however, to jam the first coach up against the baggage car in such a way as to partially telescope it. The people who were killed were standing on the platform of the first coach, and their lives were crushed out by the rear end of the baggage car. All the seriously injured were in the first car, and none of the passengers in the other cars were badly injured, although some of them were bruised by being thrown against the seats and to the floor.

The dead are: Charles Samuel, head crushed; Frederick Kertell, chest crushed; Frank Kock, neck broken; Mary Arnold, left leg and left arm torn off; Lena Hubert, head crushed. Severely injured: Patrick Collins, leg smashed; Edward Kelly, leg broken; Peter Connor, internally injured; Fred Gravell, internally injured. All the excursionists were Chicago people.

After investigation the police arrested the following on charge of criminal carelessness: James Gram, engineer of the excursion train; William Donal, fireman of the same engine; Mike O'Donnell, engineer of the switch engine drawing the freight train; James Meeham, fireman of the same engine; J. V. Kniskern, the operator who it is alleged was the cause of the fatality.

The chief blame for the accident is laid upon Kniskern, who, it is charged, carelessly walked away without throwing back the switch.

Gold Reserve Below the Limit.

WASHINGTON, July 13.—The treasury Saturday lost $119,300 in gold coin, and $5,000 in bars, which leaves the true amount of gold $99,033,996.

How to Make a Hanging Basket.

To make a hanging basket of unusual gorgeousness soak some nasturtium seeds in warm water for a day or two. Then fill a bowl, in the bottom of which some little holes have been bored, with rich earth. Plant the seeds, stop up the holes with pencil points and hang in a warm cellar for a week. At the end of that time hang your bowl in the open air, remove the bits of pencil and you will have a unique bit of window ornamentation.

How to Make Prune Whip.

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[Special Correspondence.]

In the case of large and complex social groups civilization has always been a great battle between labor and monopoly. Only with small communities and under very simple conditions has that battle been minimized so as not to produce any considerable disturbance among men in time of peace anyhow. It looks as if what we call progress had always coincided with increased social iniquities. And here we are, in the most progressive nation on earth, forever blessed with conditions giving us longer peaceful periods than were possible for other nations to have, England excepted. Yet, we are enveloped in storms of the most furious character in spite of wealth accumulations such as never before could take place. And never before has the battle between labor and monopoly been so intense and extensive. And never before has the wealth distribution been quite as unjust as it is among us. And the process is going on. And no man can see the end of it.

Perhaps we are yet afflicted with worse symptoms than the most dishonest wealth distribution ever exhibited on earth, under favorable conditions for just the reverse, because of less international complications and greater natural resources than any other group of men, large or small anywhere. I refer to the total absence of social consensus about what we should do to prevent a great national cataclysm. And yet the cataclysm can be avoided, and it should, although it often looks as if we were not going to be smart enough for that. All because of the difficulties we seem to have in arriving at a certain consensus of what we need.

We do need a well patronized labor press if we need anything. Who is going to patronize that press? Not the 2,000,000 family groups, in which we may include the wealthy and only somewhat pinched classes of society. Every family is somewhat pinched today as soon as the income falls below $3,000. Some feel pinched on less than $10,000 per annum. Nor is the labor press going to be patronized by that other group of about 2,000,000 families at the bottom of the social pit. The latter group of men already too far down to be awakened from the animalism into which they have been sunk by our glorious civilization, glorious and shameful too! The former group are not good for anything. About 500,000 of them form the upper and lower plutocracy, and the remaining 1,500,000 constitute the choice pretorian guard of that plutocracy, with exceptions few and rare. Below them we have millions of plain people forming the common pretorian guard of our wholesale monopolists. That is the saddest fact of all! Still, that may not be so for ever. Let us hope so anyhow. It is better to hope than to despair.

Between the two extremes we have mentioned we should have today 10,000,000 family groups who could and should use $2 per annum each as an average in patronizing a couple of labor weeklies. We could then have about 200 labor papers with an average circulation of 100,000, instead of possibly 1,000, most of them kept barely alive with a circulation of about 2,000.

Think for a moment of what we could accomplish if we had something like 200 papers reaching 10,000,000 of voters, and so with funds enough to make the papers highly instructive and attractive, with editors who would have some rest in their labors, and thus with contributors who, even without any pay, would be willing to give the masses their best thoughts, with the conviction that they were doing good work, work that was going to tell! Now it takes a great deal of faith and hope and backbone to do much preaching of the right kind. One never knows if his audience will amount to anything or if his efforts will bring any results!

With such a labor press as has been indicated and as we should have, it would only take a few years for us to build up 10,000,000 citizens with proper conceptions about the fundamental principles on which government is to rest for universal happiness and manhood. Each one of those 10,000,000 citizens would then be worth more than ten politicians. And they all would tremble in their boots. And they all would fall on their knees before the majority of the people. And even our plutocracy, the wholesale and small fry plutocrats, even they would abandon their guns and tents, and beg us only to go a little slow in our reform movement; so that to drop by degrees from their pinacles of earthly glory into the joys and splendors of "social righteousness!" It is so dreadful not to have at least $50,000 income, or living without the hope of having it before we die!

The power of wealth is great; but intelligence alone is power after all. It is power for good when it rests on altruistic honesty. It is power for evil when resting on selfishness and greed. In a battle between the two the former would soon be on top.

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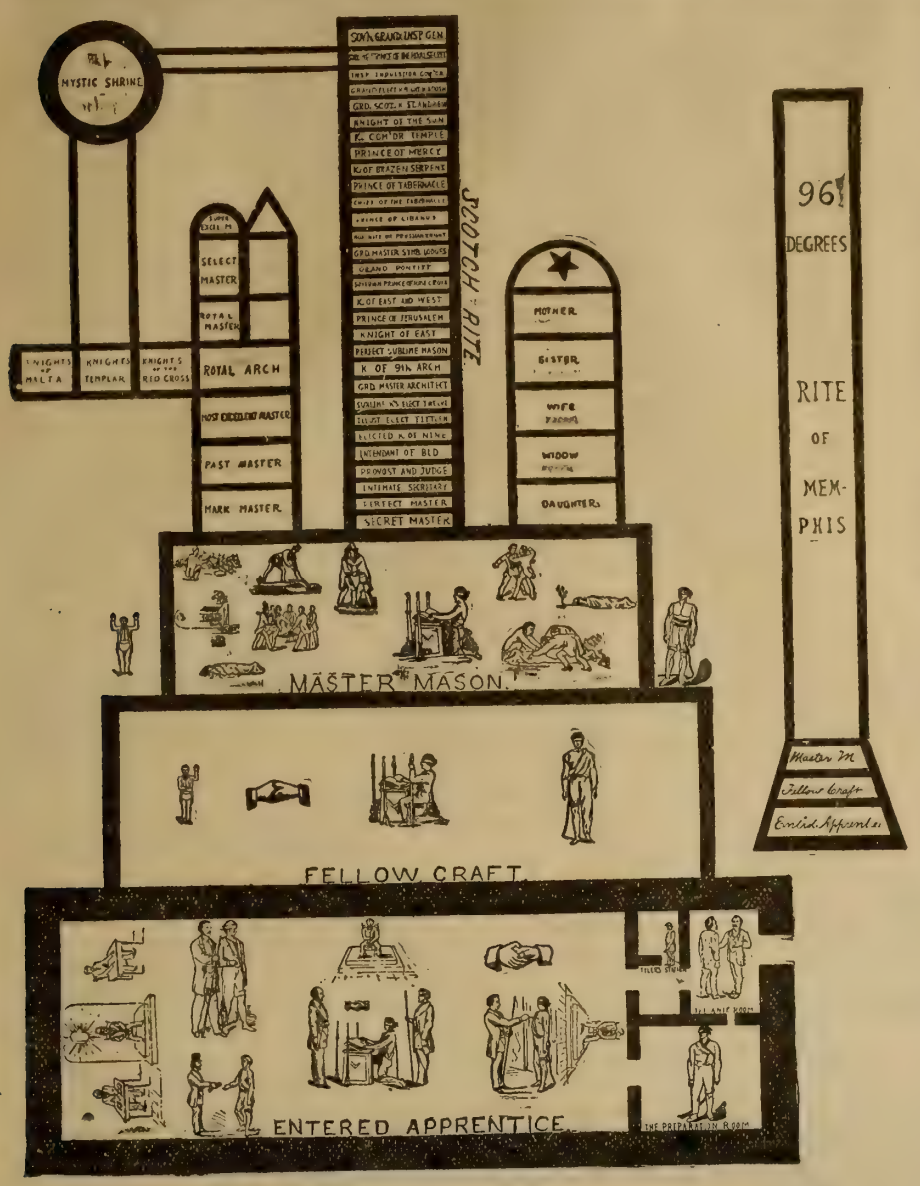

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Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry.

General Washington Opposed to Secret Societies. 10c.
This is a re-publication of Governor Joseph Ritner's "Vindication of General Washington from the Stigma of Adherence to Secret Societies," communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason.

Morgan's Exposition, Abduction and Murder and Oaths of 33 degrees. 304 pages, cloth, $1.00,
"Composed of Freemasonry Exposed," by Capt. Wm. Morgan; "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's, Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees."

Sermon on Masonry. 5c. each.
By Rev. W. P. McNary, pastor of United Presbyterian church.

Oaths and Penalties of Freemasonry, as proved in court in New Berlin trials. 10c.
The New Berlin trials began in the attempt of Freemasons to prevent public initiation by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons swore to the truthful revelation of the oaths and penalties,

Grand Lodge Masonry. 5c. each
Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities.

Masonry a Work of Darkness, adverse to Christianity, and inimical to Republican Government. 15c.
By Rev. Lebbeus Armstrong (Presbyterian) a seceding Mason of 21 degrees.

Sermon on Masonry. 5c. each.
By Rev. J. Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio.

Story of the Gods. Postpaid, 10c.
By I. R. B. Arnold. Brief sketches from the mythology of Rome, Greece, Egypt, India, Persia, Phrygia, Scandinavia, Africa and America, showing the relations and unity of the past and present systems. The idolatrous worship of the Masonic lodge is thus clearly seen and understood.

Masonic Outrages. Postpaid, 20c.
Compiled by Rev. H. H. Hinman. Showing Masonic assualt on lives of seceders, on reputation, and on free speech; its interference with justice in courts, etc.

History of the Abduction and Murder of Capt. Wm. Morgan. 25c.
As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan.

The Anti-mason's Scrap-Book. 25c.
Consisting of 53 "Cynosure" tracts. In this book are the views of more than a score of men, many of them of distinguished ability, on the subject of secret societies.

The Image of the Beast; A Secret Empire; or Freemasonry a Subject of Prophecy. By Rev. Richard Horton. Third Edition. 200 pages, cloth, 60c.

Sermon on Secretism. 5c. each.
By Rev. R. Theo Cross, pastor Congregational church, Hamilton, N. Y. This is a very clear argument of the objections to all secret societies, and to Masonry especially, that are apparent to all.

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BRYAN-SEWALL.

Democratic Convention Nominates a Ticket.

WAS IN SESSION FOR FIVE DAYS.

The Presidential Nominee Comes from Nebraska as a Contesting Delegate and Returns to His Home the Choice of the Silver Democrats for President of the United States—Platform Adopted Declaring for Free Silver.

CHICAGO, July 8.—The seats of the delegates and alternates were filled, but there was a wide fringe of vacant chairs on the outer edge of the galleries when at 12:49 p. m. yesterday Chairman Harrity, of the national committee, raised his gravel and as it droped on the desk with a sharp crack requested the Democratice national convention of 1896 to come to order. At his request the sergeant-at-arms cleared the aisles and then the chairman

WILLIAM JENNINGS BRYAN.

called on Rev. Dr. Stires, of Grace Episcopal church, for prayer. Rev. Mr. Stires in the course of his invocation said—and the words are significant as it was a "gold" committee which chose him for chaplain—"Inspire us with a patriotism above expediency. Remind us that honesty is not only the best, but the only policy worthy the consideration of a great people."

Harrity then announced the temporary organization as decided upon by the national committee beginning with David B. Hill for temporary chairman. The mention of Senator Hill's name was received with tremendous applause, the members of the Pennsylvania delegation standing on chairs and waving flags Some one called for three cheers for David B. Hill, which were given, and the band then played Dixie. When the noise subsided Harrity continued the announcement—S. P. Sheerin for secretary, Colonel John I. Martin for sergeant-at-arms, and assistant secretaries, etc., whose names were not read. He then recognized Clayton, of Alabama, who began the fight for silver.

In behalf of the minority of the national committee Clayton reported the name of John W. Daniel [loud and uproarious interruption, prolonged applause, cheering] to be substituted in the committee report for that of Hill, and moved that the minority report be adopted, demanding a vote by states and a roll call. McDermott, of New Jersey, obtained the floor and spoke in favor of Hill, whom he characterized as "that man who gave us the legend under which in days of trouble in our eastern Democracy we sailed; that man who electrified this nation by giving us a legend which every Democrat can put upon the banner that he follows, that echoes a sentiment that has no east, no south, no north, no west in it, but simply a declaration of faith, 'I am a Democrat.'" [Great applause].

Clayton closed the debate for the silver men, and at his conclusion the vote was taken by states resulting: For Daniel, 556; for Hill, 349. During the roll call Iowa's vote was challenged and a poll taken, the object being to bring up the question of the unit rule. The chair settled the question for the time by declaring the unit rule in force, and Iowa's twenty-siv votes went to Daniel. There were other decisions of a simllar character that were to the advantage of Hill, the chair uniformly upholding the unit rule where it had been adopted by the state.

The total vote cast was 905, one man not voting, and that man was Senator Hill. Daniel was declared elected and the announcement was greeted with an ovation from the silver men, as it was apparent that the silver element was in the ascendency and would remain so until the end.

DANIEL ASSUMES THE GAVEL.

Points From His Plea for the Cause of the Silver Dollar.

Daniel was escorted to the chair and received a wild greeting, the band playing "Hail to the Chief" and the cheers reaching the proportion of an eruption. Harrity introduced him to the convention and passed the gavel over to him and the new chairman began his speech with a compliment to the fairness of the national committee chairman. In the course of his speech he said: "I regret that my name should have been brought in even the most courteous and serious complication with that of my distinguished friend, the great senator from New York. [Applause.] But the very fact that I have permitted it to be done refutes the suggestion that has been improvidently made on this floor that either I or those whom I have the honor to represent would ever heap indignity upon that brave and illustrious head. [Great Applause].

"There is one thing golden which permit me, in the same good humor which has characterized your conduct, to commend to you here. It is the golden rule to do unto others as you would have them do unto you. Forget not that an absolute acquiescence in the will of the majority is the vital principle of the republic. Democrats as you have been, Democrats as I trust you will ever be, acquiesce gracefully in the will of this great majority of fellow Democrats, and only ask to go with them, as they have often gone with you. [Applause.] Do not forget, gentlemen, that for thirty years we have supported the men that you have named for president—Seymour, Greeley, Tilden, Hancock, and twice Grover Cleveland.

"Do not forget that we have submitted cheerfully to your compromised platform and to your repeated pledges of bimteallism, and have patiently borne repeated disappointments as to their fulfillment. Do not forget that at the last national convention of the Democratic party in 1892 you proclaimed yourselves to be in favor of the use of both gold and silver as standard money of the country; for the coinage of both gold and silver without discriminating against either metal; and that the only question left open was the ratio between the metals."

At the close of the chairman's address he declared the convention open for business and a vote of thanks was adopted first thing to Chairman Harrity. Temporary rules were adopted and the regulation convention committees were appointed under a call of the states, and on motion the convention adjourned for the day.

SECOND DAY'S WORK.

Struggle Over the Report of the Credentials Committee.

CHICAGO, July 9.—It was 10:47 a. m. yesterday before the Democratic convention was in order so that Rev. Thomos E. Green, of Grace Episcopal church, Cedar Rapids, Ia., could be heard in the opening invocation.

The committee on credentials was not ready to report, and the time until 1:45 was taken up in in speechmaking, and the convention adjourned until 5 p. m.

The evening session was called to order at 5:47 and the crowd in the hall was the largest present so far. At 5:30 o'clock the committee on resolutions filed in. In the van was the stalwart form of Senator Hill. As the delegates and crowds caught sight of him they rose to their feet and wildly cheered the New York leader. Again and again they cried his name, but the senator quietly took his seat and conferred in subdued tones with those about him as if utterly unconscious of the tumult. It was announced by Chairman Daniel that the credentials committee was ready to report and its report was read.

The report dealt entirely with the Michigan case and left the four delegates-at large but unseated the four district delegates representing the Fourth and Fifth districts. This changed the complexion of the delegation completely from a gold to a silver delegation, as it made the delegation stand 16 silver, 12 gold, and under the operation of the unit rule it will be voted 28 for silver. The reading of the report was received with cheers from the silver people. Crosby, of Massachusetts, and Brennan, of Wisconsin, protested against the report.

There was simply tremendous disorder while the roll call was proceeding and there were numerous challenges of state votes, requiring polling of the vote. There was wild cheering when ex-Governor Flower cast the 72 votes of New York for the minority report. It continued for a full minute, when the cheering suddenly swelled into a roar. The gold delegates mounted their chairs and waved their handkerchiefs while the galleries grew perfectly frantic with enthusiasm.

The total vote was—yeas, 368; noes, 558; not voting, 3; absent, 1. So the minority report was defeated and the silver men had scored their second important victory. The announcement of the vote gave rise to the most extraordinary scene of the convention. The demonstration lasted twenty minutes. Men actually got into the aisles and danced breakdowns. When it subsided the majority report was adopted by a viva voce vote and the fight was over.

The next thing in order was the report of the committee on permanent organization. The permanent president was then escorted to the chair and Daniels made a graceful address in retiring and introducing his successor in office.

It had been expected to conclude all reports yesterday and adopt a platform, but the resolutions committee was not ready, and the convention adjourned to next morning at 10 o'clock.

ADOPTED AS READ.

Platform of the Free Silver Men Goes Through.

CHICAGO, July 10.—At 10:52 a. m. yesterday Chairman White requested the Democratic national convention to come to order, but in a voice so hoarse that probably not fifty of the delegates could hear him. With a despairing look at the crowd in front he passed the gavel over to Colonel Richardson, of Tennessee, who raised his powerful voice in a command to the house to get ready for business. The sergeant-at-arms announced to the galleries that they must keep better order than they did yesterday, or they would be cleared. Rev. Edward Green, of Grace Episcopal church, Cedar Rapids, Ia., again acted chaplain, and when the prayer was concluded it was announced that the platform committee was ready to report and Senator Jones, of Arkansas, read the platform.

It recognizes the money issue as the paramount one and declares the act of 1873 was surreptitiously passed so far as the people were concerned. It is unalterably opposed to the single gold standard and demands the free and unlimited coinage of gold and silver at the ratio of 16 to 1 without waiting for any other nations.

The next plank opposes giving the "option" of the government to its creditors and the next denounces issuing bonds in time of peace. The next declares that all money should be issued by the government and payable in "coin." The tariff plank is for duties for revenue only and the question is relegated to the rear until the money issue is settled, except so far as may be necessary to meet the deficit in the nation's income.

It is declared that there would be no deficit if it were not for the annulment by the supreme court of the income tax law, and the court is criticised for its decision, and it is declared that the obstruction to such a law must be removed so that an income tax law may be passed.

The platform advocates the prevention of the importation of pauper labor; denounces Republican congresses for waste in expenses; demands a reduction in the number of offices; declares against "government by injunction," and demands the passage of the bill giving persons arrested for indirect contempt a trial by jury.

It denounces the sending of troops to Chicago during the Debs strike as arbitrary interference in state affairs; advocates liberal pensions; sympathizes with Cuban rebels; favors the Monroe doctrine and declares against third terms for president.

The financial plank the minority proposed was: "Until international co-operation among leading nations for the coinage of silver can be secured we favor the rigid maintenance of the existing gold standard as essential to the preservation of our national credit, the redemption of our public debt, and the keeping inviolate of our country's honor. We insist that all our paper and silver currency shall be kept absolutely at a parity with gold. The Democratic party is a party of hard money, and is opposed to legal tender paper money as a part of our permanent financial system, and we therefore favor the gradual retirement of all United States notes and treasury notes under such legislative provisions as will prevent unde contraction."

The minority's next proposed amendment referred to the president and declared that: "We commend the honesty, economy, courage and fidelity of the present Democratic national administration." Hill personally had an amendment to the free coinage clause providing that the new law should not apply to existing contracts, and another pledging that if free coinage fails to effect parity within a year such coinage shall be suspended.

There were some hot and eloquent speeches made by Tillman, Jones, Hill, Vilas and Bryan for and against the majority platform.

Then Hill moved the adoption of his substitute for the financial plank and Jones, of Arkansas, moved the previous question, the previous question was ordered and a roll call ordered on the Hill substitute.

The vote on Hill's motion resulted—ayes, 303; noes, 626; absent, 1—showing that the silver men had the necessary two-third vote. The roll was also called on Hill's administration amendment and resulted—ayes, 357; noes, 564; not voting, 9. The other Hill amendments were quickly disposed of and Tillman withdrew his amendment. The motion was then put on the adoption of the platform as presented by the majority of the resolutions committee and it was carried—628 to 301; absent, 1. The convention then took recess until 8 p. m.

When the convention was called to order in the evening session Jones, of Arkansas, moved a call of the states for nominations for president, and the motion prevailed. The speech of Bryan, of Nebraska, in the day session had made him a very dangerous dark horse, and yielding to the persistence of his friends, he said to the Associated Press that his name would be presented to the convention as a candidate for president. His room at the Nebraska headquarters was thronged with delegates from various sections of the country. At least one gold state was represented. The Nebraska men and the visiting delegates were in close conference with Bryan upon the subject of him entering the race.

So when the order of nomination was reached in the convention there were some very anxious men among those who were booming Boies, Bland and Matthews. The chairman announced that nominating speeches must occupy but thirty minutes each. When Arkansas was reached she yielded her time to Vest, who arose and put in nomination Richard Parks Bland, of Missouri. The name was received with a hurricane of applause. Vest's speech was eloquent, but closed abruptly with doggerel poetry, "Give us Silver Dick and silver quick and we will make McKinley sick."

Vest closed so suddenly that the Bland men who stood ready to make a demonstration failed to catch on at the first moment, and the first outbreak for the Missouri statesman was rather weak in its nature. But it rapidly gained strength and for thirteen minutes the convention was a pandemonium. Frantic delegates bore about the hall a procession of banners which bore a variety of legends, among them the following: "One God. One Country. One Bland." "Silver Dick, the People's Choice." "Bland, Silver's Champion," etc.

How to Make Strawberry Tapioca.

Wash and soak over night in cold water a cup of tapioca. In the morning add a pint of boiling water and let it simmer until the tapioca is clear. Sweeten a quart of strawberries and stir in the tapioca. Pour into a dish and serve very cold with sweet sauce or whipped cream.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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OREGON ANTI-SECRET STATE CONVENTION.

To be held in the Old Congregational church on Second street, Portland, Ore., Thursday, Aug. 27, 1896.

MORNING SESSION.

9:00 A. M.—Devotional.
9:30 " —Opening Address by president H. F. Wallace, D. D.
10:00 " —Experience of some who have left the lodges. Revs. Reed, Anderson, Clark.
10:30 " —Secretary's Report.
11:00 " —Address by Bishop Dillon.

AFTERNOON SESSION.

2:00 P. M.—Devotional.
2:15 " —Address, "Secret Societies, Benevolent or Selfish," by Rev. T. Thomas.
2:45 " —A Review of Freemasonry, by Secretary P. B. Williams.
3:30 " —Address by Rev. A. E. Holdrige.
4:00 " —Address by Bishop Dillon.

EVENING SESSION.

7:30 P. M.—Devotional Exercises, Reports of committees and election of officers.
8:00 " —Address, "Fraternal Relations, Natural and Artificial," by Rev. G. E. Hawes.
8:30 " —Address by Bishop Dillon.

The convention will be crowded into one day, and the above is but a partial program.

A letter from a New York correspondent asks us to give the position of the Prohibition candidates toward secret societies. It should not be an indifferent matter to us whether those asking our votes are free from obligations to secret organizations. The notorious perversions of justice in our courts, through the influence of secret societies, ought to awaken every well-disposed citizen of this country to the necessity of suppressing their influence, instead of giving them any additional political power by elevating to office their sworn adherents. Joshua Levering, nominee for President, is not a member of any secret society. Hale Johnson, nominee for Vice President, is a member of the G. A. R. and Modern Woodmen.

MARY M. CARNES.

We here present our readers with the picture of one who, like Dorcas of old, is a woman "full of good works and alms-deeds which she did." Her home has been for many years in Detroit, where her liberal contributions and self-denying labors for the anti-secret and other radical reforms have exerted a powerful influence for good. She is spending this summer in Massachusetts, the home of her childhood, and at present is visiting Secretary J. P. Stoddard and wife in Boston. She says: "I have not been an indifferent spectator of men and movements during the last three-fourths of a century, and it has pleased my Heavenly Father to allow me to take some humble part in the eventful issue of Emancipation, the agitation of Prohibition, and the exposure of the Secret Lodge system. These, and all questions, I have considered from the standpoint of a Christian. I early sought and found in Jesus my Lord forgiveness of sin, and united with His visible body, the Church, in 1835. My experience was definite and my love for His Bride the Church was only surpassed by an undying affection for Christ her living head."

Mrs. Carnes goes on to say, "Opposed to my Master's Bride I saw the 'Daughter of Babylon,' 'Mother of Harlots,' 'arrayed in purple and scarlet color,' 'drunken with the blood of the saints and martyrs,' luring her victims from the paths of virtue, and binding them with bands of perpetual secrecy and silence. I saw the work go on stealthily until I was robbed of my church privileges or compelled to remain in 'fellowship with the unfruitful works of darkness.' I choose the rather to obey God, and 'come out from among them,' lest I 'be partaker of their sins.' So deep and thorough is my conviction that no minister of Christ can remain in these lodges, that I will not listen to the preaching of one of them if I know it. Such ministers, when tested by the Word of God, are counterfeits, hypocrites and impostors, or else they are irresponsible for want of intelligence. A minister who is under oath, enforced by a penalty of death, to conceal crime, murder and treason not excepted, is not a minister of Christ. He is a wolf in sheep's clothing. A counterfeit, valuable to deceive and betray the sheep and lambs into snares of the 'wicked one,' but a spiritual corpse in the house of God. Counterfeit ministers make counterfeit churches."

The Ancient Order of Hibernians held their National Convention, July 14 to 17, in Detroit, Mich. It was estimated that there were about 14,000 Irishmen present. Its professed objects are non-political, but it is undoubtedly one of Rome's most powerful political allies.

The Mollie Maguries were all members of the Ancient Order of Hibernians, who poured out money like water in defense of these many-times red-handed murderers. The *Cynosure* of July 2 called attention to the haste with which the A. O. of H. purchased a house in this city for the surviving widow of one of the Irish National Invincibles who aided in the murder of the British officers, Lord Cavendish and Secretary Burke.

The "Ancient Order of Hibernians" is a large and powerful Irish society extending throughout the United States. Its objects are professedly benevolent. It is regularly incorporated under the laws of the various States in which it exists. The worst charge that has been brought against it is that it supported and continued its relations with the Mollie Maguires after their exposure, and raised a large sum by assessments upon its members to defray the expenses of the defence of the Mollies charged with crime in the coal regions. The order is secret, and wields an immense influence over its members. Its members are Roman Catholics.

The *Christian Instructor* of this city, referring to the late Democratic convention, says: "The name of Jesus or the mediation of Christ was not once referred to in the opening prayer offered by an Episcopalian. Evidently God is overturning all the political parties that the power may be seen to be of himself."

CHRIST OR THE LODGE?

Christ or the lodge, which shall it be?
'Tis very plain they don't agree;
Consider well, the question weigh,
And carefully decide to-day.
Knowing its influence is wrong,
And worldly honors seek to gain,
What benefit can you obtain?
The Godless lodges of to-day,
With all their pomp shall pass away.

Decide for Christ, and you are sure
Eternal blessing to secure;
Compared with these, how little worth
Are all the vanities of earth,
How happy those who day by day,
Follow where'er He leads the way!
Our great "High Priest," while here below,
No other we desire to know.
Our "Master," faithful to the end,
Our Saviour, our Almighty Friend.

Walton, N. H. A. R. P.

LABOR, PRAY, WAIT.

[*From Clark's Reform Song Book.*]

For years we pray, but pray unheard;
For years we hope with hope deferred;
For years we yearn, but yearn in vain;
Yet pray, and hope, and yearn again.

The day comes when we pray no more,
When hope and yearning both are o'er,
When heart and soul we yield to doubt,
When faith in life has faded out.

Then lo! within our easy grasp,
Unwilling to elude our clasp,
The joy for which we long have cried,
Stands, all unsummoned, at our side!

CHICAGO GOOD TEMPLARS.

AN EXPERIENCE.

BY E. RONAYNE, PAST MASTER KEYSTONE LODGE, NO. 639, CHICAGO.

The readers of the *Christian Cynosure* will remember that for some time back I have been relating my experiences as a Freemason, and now I intend to call to mind a few of my experiences as a Good Templar.

Soon after getting settled in Chicago in the early 60's, I thought I would like to surround my boys with temperance influences, and bring them into association with temperance people, with the hope that if they grew up to the age of manhood under these conditions, their habits would be formed and they would be less liable to frequent the saloon and be led astray through saloon companionship. I therefore had a strong desire to connect myself with some temperance organization, knowing that they would soon follow my example and become members of the same institution; but when I began to enquire as to the temperance societies around me I found there were none that I could associate with except the Independent Order of Good Templars. And of that organization even there was but one lodge near me, The Star in the North, meeting here on the north side.

How strange it is, that while the Romish Church establishes and maintains large and well-attended open temperance societies, the Protestant Church has not a single one in all Chicago, to my knowledge, and never had, and hence Protestants and non-Catholics, at the time of which I am writing, were obliged to join the secret society of Good Templarism, or remain isolated from all temperance association. And as the conditions were then so they are to this day. Preachers and deacons and Sunday-school superintendants can consistently, as they suppose, become members of Masonic lodges, swear horrible oaths, and bind themselves under revolting and inhuman penalties of death, but they are too indifferent to organize an open temperance society in connection with their church work where the poor inebriate could be made welcome, and where he could be surrounded by such influences for good as would speedily cast the demon of the grog shop out, and ultimately lead him to a knowledge of God and of the Lord Jesus Christ, so that by and by instead of being "drunk with wine he would be filled with the Spirit," and thus be saved to his wife, saved to his children, saved to society and be delivered from the curse which inevitably follows the rum drinker. Even at this very day there are Protestant ministers here in Chicago and elsewhere who will join the A. P. A., become presidents of its councils, and preach what they call patriotic sermons, to counteract as they think the growing power of the papacy who will not lift a finger or stir a foot to counteract the terrible onslaught of the rum demon, to rescue the politics of our country from the power of the grog shop, or to save our husbands, brothers, sons and fathers from the degrading, demoralizing and damning influence of the liquor traffic.

In pursuance of my design, I sent in my name and admission fee to "Star in the North" lodge of Good Templars and was in due time balloted for, elected and initiated. Our lodge met once a week in Folz's Hall, corner of North avenue and Larrabee street, Chicago.

Soon after becoming a member I found out that we had some very good, honest, respectable and conscientious men and women among us; men and women who really had the cause of temperance at heart, who honestly meant all that they said, and who did all in their power to help on the temperance cause and to save the perishing drunkard, *but these men and women in all the lodges* were in a woeful minority.

In the beginning, and for a considerable time, like many more of us, I was very enthusiastic, just as all new members are when first joining a secret society. But very soon the new and strange excitement passes away, they become careless after a time, begin to absent themselves from the meetings, and by and by they drop out altogether. This is the experience of all secret societies, Freemasonry included, and "Star in the North" lodge of Good Templars was no exception to the general rule.

And here allow me to say that the interior arrangement of a lodge of Good Templars is precisely the same as that of a lodge of the Odd-fellows, the chairs and the positions of the different officers are precisely the same, though the initiatory ceremonies differ somewhat in the lodge of Good Templars. The candidate is not hoodwinked, nor has he a chain put around his neck and arms as in Odd-fellowship, and neither is he conducted to a coffined skeleton, nor do the members wear masks as in an Odd-fellow lodge. He takes the pledge or obligation in the same manner as does an Odd-fellow, with the right hand over the heart, in which position he promises that he "will not buy, sell nor *use as a beverage* any spirituous or malt liquors, wine or cider." The candidate is then led towards the Worthy Chief Templar, in front of whom is a small table, with a pitcher of water and glasses. Before this table the candidate is placed, surrounded by the members of the lodge, having each one a glass of water in his or her hand and the following ditty is sung:

"Sparkling and bright in its liquid light
Is the water in our glasses;
'Twill give you health, 'twill give you wealth,
Ye lads and rosy lasses.
Come then resign your ruby wine,
Each smiling son and daughter,
For there's nothing so good for the youthful blood,
Nor so pure as the sparkling water."

The candidate is then instructed in the signs, grip and passwords. The initiatory ceremonies are over and he takes his seat as a Good Templar, and all this tomfoolery to promote the cause of temperance and to oppose the liquor traffic. The lodge is surely a "bundle" of tares mentioned in Matt. 13.

Before the great fire we had some six or seven lodges of Good Templars here in Chicago, all in a flourishing condition, but the fire cleaned them all out except one, and I don't think there is any here at present. And now I want to tell you how and to what extent those Good Templar lodges used to promote temperance.

Before the big fire, there lived here on Milton avenue a family consisting of the father, mother and two boys. The boys attended my school and I was on very friendly terms with the entire family. The husband was a perfect gentleman, and one of the best dry goods salesmen in the city, but he was a slave to whisky, and was very seldom a night sober. I had quite an influence with him, and used to try to persuade him frequently to join the Good Templars, and so take the pledge. At last he consented, and to my great joy he promised to go with me the next meeting night. The night came and we went up to "Star in the North" lodge together, and when the proper time came I proposed his name, gave them a brief history of his case, and urged upon every one of them to do all in their power to reclaim him. He was initiated that same night, took the usual pledge and came home in rather a happy frame of mind. Things ran along pretty well for a few weeks. I used to try to entertain and to interest him every evening when he came home from work; but one evening I was not able to meet him and he got drunk again. Some of the young bloods in the lodge found it out and nothing else would do but to prefer charges against him and expel him. I urged upon the members of the lodge to be careful what they did. I coaxed, I reasoned, I argued and I begged of them to give him one more chance; but no—nothing would do but expel him for violating his pledge, and then, if he saw fit he could be re-obligated. A vote was taken and he was expelled. The lodge made no effort whatever to save him; they brought no influence to bear upon him, but rather looked upon him as one unfit to be associated with, and so they cast him out. The poor man was very much incensed; he drank harder than ever, and in a short time he was found one night in front of his own home, lying in the gutter, dead. I never forgave that lodge of Good Templars for their indirect share in that poor man's death. But there was more than that.

After a lodge of Good Templars is opened, any member or visiting brother or sister desiring to enter, comes to the outer door of the ante-room, gives the usual knocks, when the outside guard approaches a small, round hole in the door, and pushing back the slide, receives from the visitor the password. He then enters the ante-room, puts on his collar and knocks again upon the lodge room door. There he communicates the *explanation* of the password to the Inner Guard, enters, salutes the Chief and the Vice-Chief and takes his seat.

One night soon after the expulsion of poor Mr. B., a number of young men and women—girls—knocked for admission as above described, but instead of giving the true password and its explanation, they gave the password as "pork," and the explanation "and cabbage," so that the whole password for that evening with the younger members of the lodge was "pork and cabbage." This, of course, was done through mockery, and from a spirit of deviltry—"the spirit that now worketh in the children of unbelief." Eph. 2:2. They were simply a "bundle of tares," Matt. 13, and could do no better. There was great fun during recess that night over the mock password, "pork and cabbage," but when it came time to close the lodge, and the Worthy Chaplain was called upon to read the closing prayer, I bluntly refused, and gave my reasons very plainly for so doing. My young brothers and sisters were very angry with me for what I said, and one stalwart youth threatened to punch my head when we got out. And thus we promoted the cause of temperance, worked zealously for prohibition and opposed the liquor traffic!

How was it in the other lodges? did they not do any better? Not a bit of it, they were even worse if anything. They were all simply "sparking" schools where young men and women met (and even some older men) to have a good time under the cloak of secrecy and to see one another home after lodge meeting. I visited all the Good Templar lodges time and again. I got thoroughly acquainted with all their workings and I came to the conclusion, with several others, that they were rotten to the core. In some of the down-town lodges the Worthy Chief Templar and his boon companions used to run down stairs during recess, sneak around the corner to a convenient grog shop, and there throw dice for the drinks or treat as they saw fit, and oftentimes a Worthy Chief was known to be at least half-drunk before the lodge was closed. And to such an extent was this practice of tippling carried among many of the members of the different lodges that we used to interpret the letters I. O. G. T. to signify "Independent Order of Good Tipplers," instead of "Independent Order of Good Templars." But besides this, Good Templar lodges were simply so many stepping-stones to the lodges of Freemasonry. I know of several young men who joined the Good Templars in order to become better known among secret society people so that their way might be made easier and plainer in asking to be admitted into the lodges of Freemasons.

Good Templar lodges promoting the cause of temperance or rescuing the poor drunkard! Why, my own boys used often to tell me in after years

that they never tasted a glass of beer or whisky in their lives until they joined the Good Templars, and it was a fact. They are simply a "bundle of the tares of the field"—the world—bound together by secrecy and a secret pledge.

Chicago, Ill.

WASTE AND HARD TIMES.

BY REV. P. B. WILLIAMS.

This nation wastes, yea, worse than wastes, $1,500,000,000 annually on rum, for the waste has a reflex influence. It breeds indolence, crime, and vice of every character. Then we would be far better off as a nation if we should take a billion and a half and throw them in the fire or bury them in the sea each year.

Although we hear the constant cry of "hard times," yet if anyone stands on a principal street of our city on Saturday night between seven and eight o'clock, and see the laboring classes pouring in and out of the saloons like bees in a hive, they could not tell that we were in the midst of "hard times." Then it is certainly our wasted resources that produce "hard times," all talk to the contrary notwithstanding.

For the next few months we will have a nation of lunatics so far as actions are concerned. I mean they will get in line with banner and torch, march through rain and mud, clap their hands, stamp their feet, and halloo themselves hoarse, at the statement of men who willfully deceive them as to the real cause of "hard times."

Let the nation bear in mind that no system of protection, nor tariff, can bring permanent good times, while the American or un-American saloon is allowed to exist. The vast resources of this country are amply sufficient to put every man, woman and child beyond the reach of want, and yet intemperance is stalking abroad in the land, devouring half of our substance each year.

Then think of the amounts consumed each year for tobacco. Here, many Christians are to blame, and some who are ministers of the Gospel will chew and spit, smoke and puff, snuff and sneeze, and not only injure their constitutions, but their reputations, and waste the Lord's money. "Be ye clean that bear the vessels of the Lord." Millions of the nation's money is wasted annually for superfluous ornaments, such as do the wearer no good at all. There can, I am sure, be no excuse for a Christian wearing finger rings, earrings and such trinkets. They can do no good at all, and only indicate pride in the heart of the wearer.

I know it is urged by some Christians that these things do not make them proud. Possibly they do not, but they are sure signs that we are proud. If I go out on the commons and see a horse or cow with a yoke on, my first impression is, that is a rogue. The yoke does not make it a rogue, but it is a sure sign that it is one; and if it was not, it would not wear the yoke. Millions are wasted for costly burial outfits and granite monuments, which do no good. I wonder who started such customs, and why Christians could fall into the habit. Some one will call me an extermist, a fogy, and I do not care. These are my sentiments.

But, in conclusion, our city has a committee raising six thousand dollars to expend on *fireworks* to-morrow, July 4, and there will be twice that amount wasted by private individuals. What for? Just for show. It means "sounding a trumpet of patriotism," showing to the world our patriotism, when we are indulging in some of the most unpatriotic habits and customs, and thousands of our citizens on the point of starvation. Shame!

To be sure millions now are worse than squandered in secret societies each year. These are among the most gigantic swindles known to men, and are among the causes of our "hard times."

Portland, Oregon.

LOYALTY TO CHRIST OR THE LODGE, WHICH?

BY REV. H. H. HINMAN.

The covenant taken in every secret society is inconsistent with our covenant in Christ. To him we owe supreme allegiance. All other interests are to be subordinate to the claims of his cause and his people. But all secret societies require absolute and unconditional concealment of what are regarded as the essential secrets of the order, including the ordinary business of the lodge. And this promise must be made *before it is known* what it includes.

The following question is asked before admission to a Masonic lodge: "Do you seriously declare upon your honor that you will cheerfully conform to all the ancient usages and established customs of the fraternity?" They answer, "I do." This promise is afterwards confirmed by an oath. Afterwards he swears to "conform to, and abide by all the laws, rules and regulations of the Master Mason's degree, the lodge under which it is held and of the Grand Lodge, so far as it shall come to his knowledge."

He does not and cannot know what is involved in such a promise. He does not and cannot know that the secrets about to be revealed can be concealed without violating his covenant with Christ, and his people. He does not and cannot know that the laws, rules and usages of the secret order of which he is about to become a member, are in harmony with the laws of Christ. He surely does not know that this will be true of all its business.

The assurance that is given him that his covenant shall in no wise interfere with his moral or civil obligations is not founded on *his* conceptions of these obligations. *His* conscience has not and will not be consulted. He goes in literally blindfolded and is led "like an ox to the slaughter, and like a fool to the correction of the stocks." In many instances, had it been known beforehand the covenant would have *never been taken.* It is often kept, not because it is believed to be in harmony with the law of Christ, but because of the supposed dishonor that would attend its renunciation.

It is evident that no such promise ought ever to be made. Even if it has been assured it has in it no binding obligation. It is a well-known maxim, both in law and in morals, that fraud *vitiates a contract.* If either party conceals part of the terms of the contract, such concealment is fraudulent and the contract is void. A contract to do what is legally or morally wrong, is in its nature void, because there is a previous and higher obligation to do right.

Nor does a promise of concealment form any exception. No one has any right to conceal crime, however much he may have promised to do so. A promise of unconditional concealment cannot be innocently made since it might involve what is out of harmony with the best interests of humanity, and hence wrong.

Should it be believed that any secret society, though not distinctly criminal, was liable to be, and on the whole *was* detrimental to the public good, then whatever may have been the covenants assumed, the primary and higher obligation to God and to civil society would demand its exposure. Decent self-respect should forbid our going into anything blindfolded, or promising anything not fully explained, or understood, or assuming a relation from which we may not be wholly released if we shall find it to be injurious to our spiritual welfare. God gave us our eyes and our moral sense, and we have no right to commit them to the keeping of others.

Neither pope nor master of a lodge can absolve us from personal responsibility for their use. "Prove all things, hold fast that which is good." Our only infallible guide is the Divine Word illumined by the Divine Spirit. God's ancient law is, at least in its spirit, binding when it declares: "If a soul swear to do good or to do evil, and if it be hid from him he shall be guilty and shall confess that he hath sinned in that thing." (See Leviticus 5: 4.)

Beloit, Ala.

WHY AND HOW SHOULD WE OPPOSE ROMANISM?

BY REV. W. R. BONHAM.

Religiously, Romanism is the anti-Christ spoken of by the Apostle Paul as the one "Who opposeth and exalteth himself above all that is called God, or that is worshiped, so that he as God sitteth in the temple of God showing himself that he is God." 2 Thess. 2: 4. Her doctrines of purgatory, transubstantiation and auricular confession are as blasphemous as they are unscriptural and silly. We do not oppose Romanism on the grounds of vital doctrinal differences alone, but because of her persistent insolent meddling with the affairs of our civil government.

All Protestant churches agree as to church and state being separate; in plainer terms, they all believe in the exercise of popular government by the state, without ecclesiastical domination or interference. Not so with Romanism; she has ever sought control of every government where she has had any prestige whatever. She is the acknowledged foe of all free and popular government; especially is she bitter against our public school system, calling our schools "godless schools," "sinks of iniquity," nurseries of hell." Rome succeeded in kicking the Bible out of the schools, then turns and calls them "godless schools."

Archbishop Ireland in addressing a class of graduating students at Rome, said: "We can have the United States in ten years, and I want to give you three points for your consideration, the Indians, the Negroes and public schools."

At the Baltimore Congress in 1889, Judge Dunne read a paper in which he said: "The Catholic seal is set on this land forever." The following quotations will show the true attitude that Rome sustains toward the public school system, if the utterances of her highest prelates are worthy of consideration: "The common school system of the United States is the worst in the world." Cardinal Manning. Here is another: "Let the public school system go where it came from, the devil." Western (Chicago) Tablet.

"I frankly confess that the Catholics stand before the country as the enemies of the public schools." Father Phelan.

Romanism is not only the embodiment of false doctrines religiously, but she is also a very wily political manipulator. Possessed of much cunning, ever on the alert, she can be either affable or fierce, fawning or vengeful, as seems to suit her purpose best. Her thirst for ecclesiastical control has been so great in the past that to accomplish her designs she has invented the most cruel forms of torture and death for those who would not consent to be enslaved by her. The pathway of her past history is illuminated by the martyr-fires of thousands of God's saints. Her footprints down the lapse of time are traceable in the blood of God's redeemed. History places the number slain by this so-called holy church at fifty millions. Is Rome now any more tolerant toward those whom she calls heretics? Evidently her present attitude of tolerance is simply a matter of policy, and not a change of principle.

Here let us listen to her intolerant theology a moment: "So far from granting toleration to Protestants, it is the duty of the church to exterminate the rites of their religion." Den's Theologia. "It is the duty of the Catholic church to compel heretics by corporal punishment to submit to her faith." Den's Theologia. "The punishments decreed by the church are confiscation of goods, exile, imprisonment and death." Den's Theologia. The Canon Law, the fundamental code of Romanism, says: "The execution of papal commands for the execution of heretics causes remission of sins." Again the Canon Law declares: "He who kills one that is excommunicated is no murderer in a legal sense." Let it be remembered that Rome has not abrogated her Canon Law in the least.

Now let us hear what this Canon Law of Romanism has to say about free or popular governments: "The Pope has the right to give countries and nations which are non-Catholic to Catholic regents who can reduce them to slavery." Again, "The Pope has the right to annul State laws, treaties, constitutions, etc., to absolve from obedience thereto, as soon as they seem detrimental to the rights of the church or those of the clergy."

In the presence of the foregoing utterances of Rome's leading functionaries, her press and Canon Law, is not the duty of every loyal American citizen, toward this despotic institution, plainly suggested, if not clearly outlined? Every person who has given their first and highest allegiance to a foreign despot, cannot in the very nature of such a compact be truly loyal to the institutions of free and popular government; yet every Catholic has given his or her first allegiance to the Pope of Rome, and earnestly longs to see all forms of independent self-government supplanted by the despotic sway of the papal sceptre.

Many silly, weak-kneed Protestants, who are either ignorant of, or indifferent to, the purposes of Rome, play directly into her hands, by helping build up her un-American institutions, on American soil, by helping to place her dupes in official position in the government, thus enabling them to use the power of such position in the interest of the un-American policy of the Romish church (a thing they seldom fail to do).

Cowden, Ill.

BLEEDING KANSAS.

BY S. C. HART.

A REIGN OF TERROR.

After Col. Sumner had dispersed the Free State forces around Palmyra and Prairie City he liberated Capt. Pate and men that John Brown held prisoners, giving them their arms, horses and equipage, with which they continued afterward to depredate.

Then he repaired to Whitfield's camp, and was received very affably. He assured Sumner that he had been misinformed as to his warlike mission into the Territory, stating that most of his men were residents of the Territory, naming the streams and places (mostly in Missouri, however) where they resided and were only collected in self-defense. Sumner assured him that Pate was liberated and the Free State forces would all disband. Then Whitfield also agreed to disband and leave the Territory.

Sumner then left for Fort Leavenworth, believing Whitfield to be sincere. But that very evening he arrested a Free State man from Missouri, by the name of Cantrel. Next day they arrested four more, and marching to Cedar Creek, they camped, about noon, where the resident troops disbanded, leaving with Whitfield, including Pate's twenty-six men who had joined him, about two hundred and seventy-five men.

At this place Cantrel was taken a short distance from camp, taken through a mock trial for "*treason to Missouri*, and amidst his screams for mercy, which the other prisoners plainly heard at camp, was cruelly shot dead. Two of the other prisoners were then released, but the remaining two were probably killed, as dead bodies were found there afterward.

Col. Sedgwick had been guarding Ossawatomie, but learning that the Missourians were ordered out of the Territory, withdrew. On June 7, when Whitfield and Pate became aware of it they entered the town, and a general pillage began, which did not end till every portable thing of value was either taken or destroyed and the town set on fire; which, however, was extinguished by the residents, the pillagers hurrying away on account of the proximity still of U. S. dragoons.

Murder and pillage marked Whitfield's homeward march. That is the way he left his "word of honor" with the U. S. commander, Col. Sumner. Open hostilities now ceased for a time south of the Kansas river, which was a great relief, doubtless, to the actual residents of both factions. North of the Kansas river the Free State element had never been as able to cope with their opponents as on the south, and, in spite of an apparent neutrality had suffered a great deal, but, with a few exceptions, had endured it thus far without retaliation, hoping for the better. But it grew worse and worse, especially after the sack of Lawrence, till a reign of terror was imminent.

The "congressional investigating committee" having finished its work of obtaining evidence of pro-slavery election frauds and outrages at other points, proceeded to Leavenworth May 14. It continued its work there without serious interference till after the sack of Lawrence, May 21, when one morning on repairing to their committee-room, they found a notice on the door threatening them with hanging unless they desisted. Endeavoring to proceed as usual, witnesses were arrested and intimidated from testifying before it, and the committee so harrassed and menaced that the two Abolition members of it hastened out of the Territory early in June.

A veritable reign of terror had now set in, and from the smoking ruins of Lawrence, from the indictments for treason by the pro-slavery court and grand jury, from the "law and order" committees and "regulators" with fire and pillage, arrest and even murder in their wake, fled; Reeder, Lane, Pomeroy, Sam Wood and others, to the east where their eloquent speeches on the situation in Kansas fired the hearts of other great speakers, and kindled a blaze of indignation that doomed the pro-slavery iniquity in Kansas.

The Emigrant Aid Societies were aroused and reorganized, and again began to send emigrants to Kansas—men, women and children, money, arms, ammunition and other supplies, as the Free State people in the Territory, on account of the pillaging and blockade that set in, June 16, were already suffering with hunger in many instances. Several boat-loads of men, with clothing, provisions and implements of husbandry, were sent ahead of the main emigration which was to proceed by wagons around the slave State of Missouri. But these boat-loads were seized and the men disarmed and sent back and landed near Alton, Ill.

Lecompton, Kan.

TALKS TO YOUNG PEOPLE.

BY PROF. D. A. STRAW.

A MEMENTO.

I am writing in a large country house that stands on the brow of a lofty bluff facing the river which curves around it at a furlong's distance, making a natural amphitheater with the opposite bluff sloping steeply from the river's brink and faced with a forest of oak trees to its hundred and fifty foot height. In front of the house, the shouts of glee come echoing back with a clearnesss and distance that would do credit to a mountain glen. From the front porch as a platform, a speaker might see and speak to the assembled populace of our Prairie State. From that vantage point of vision the silver stream in its rocky bed seems a sparkling sip left in the bottom of the magnificent emerald drinking-bowl of the gods. Its sloping sides stand in relief against the gilded walls of their banqueting hall, the evening sky, illuminated once more as of old by the glowing splendor of the setting sun. Then as the festal songsters cease their jubilee chorus, sometimes the lights go out as if in wrath and the mutterings grow to boisterous thunders that roll from end to end of the domed palace—so richly the valley repeats the echoes of the summer storm.

But not alone to the eye of fancy is this old homestead rich. Its river bed is flagged with great flat rock, clean washed and level, that might furnish another Pyramid of Cheops or build the walls of a new Jerusalem. All along the bank just above this limestone floor crops out a stratum of fireclay that furnishes a neighboring pottery with its enduring materials. And overlaying this alumina deposit is spread a great continuous bed of soft coal some three feet in thickness, tempting the pick by its protruding margin. It vies with the forest that waves above in supplying the local hearth fires, but the railroad has not yet come near enough to roll its wealth away. Back from the river, this same old farm has prairie soil and fields of growing grain.

In this old house whose stately gable has topped the landscape for half a century are sills of oak framed like a barn, broad walnut baseboards, walnut siding, sheathing and shingles, thick moulded and paneled doors cut from adjacant woods, sawed in the mill at the foot of the hill and built into this commodious house, all by the hand or directing brain of him whose name it bears.

There seems a harmony between the minds of the two builders to whom in this place our thoughts recur—Him who built the hill and laid its deep foundations and graced it roundabout, and him who chose it from the wild deer's haunts and built upon it the sheltering roof, the home, sweet home for his loved ones. What stupid, blind ingratitude we earthborn children bear in the breasts that ought to throb with rapture kindled ever anew amid memories and monuments of loving kindness, care and providence such as these! As the household all give presents to the littlest ones, and buy the choicest toys for them.

Our privilege of living at this end of all the ages when the toil of generations is passing into our hands its garnered gleanings; when the long line of our fathers two hundred ranks before us have each left to their children the heirlooms of their love; when the trials and the failures, the strivings and the achievings, the fears and overcomings that fill up wisdom's volume with the experience of the race have all been summarized in the words that come to us; when the untouched, untarnished treasures of our great Creator's storehouse are being opened and presented in such quantities to us; this our privilege should melt us into gratitude, should stir us into earnestness, should lift us into purity, should hold us unto rectitude, should bear us with one everlasting impulse into the spirit of our Saviour when he said, "Freely ye have received, FREELY GIVE."

A RELIGIOUS ORDER.

The Good Templars are a *religious* order. The candidate about to join a temperance organization is made to begin with a confession of his faith. He is asked at the threshold, "Do you believe in the existence of Almighty God, the ruler and governor of all things?" (Rit. p. 12.) On page 23 he is thus addressed by the chaplain: "I charge you to love God and keep his commandments." And a little farther on the Past Chief Templar exhorts him: "Abide with us. Here you are safe." (p. 25.) He is received by prayer (p. 18); is pledged before an altar (p. 31), and is addressed as a brother (*ibid*). If this order is not professedly a religious organization it is difficult to conceive what would constitute one. But its religion is not the religion of Christ. The omission of Christ from its creed at the door is the omission of Christianity from all beyond. The creed itself is that of the pagan, Mohammedan, Jew, deist and Freemason. Cudworth, in his "Intellectual System of the Universe," shows that every pagan system recognized one supreme deity over its multitude of gods; the creed of the Sultan knows no God but Allah. The Jew hates the "one Mediator," the deist has no Christ, while the creed of the Freemason as stated by the Lexicon (Art. Religion) is that "in which all mankind agree," and their "Grand Architect" is but another name for Satan, the "prince" and "god of this world." Thus the absolute religious identity of Good Templarism and Freemasonry is proved by the first and only article of its creed.

And this creed or confession of his faith which the Good Templar is required to make at the door discredits his Christian profession if he has before made one, as a second baptism discredits the first, or a later will the one previously written, so that every Good Templar is a professed deist. He may be ignorant of it but such is his profession.

And the prayers of the order should coincide with its creed. But the god of the lodge having secured the order for himself by its creed, must, in a Christian land, get members from among Christians. If worldlings only joined it, its worships would be a laughing-stock and its oath or promise a farce. The prayer must therefore be such as will satisfy both Christians and deists; and such in fact they are.

There are ten prayers given in the ritual and degree book. Of these just one-half are Christless, such as any heathen might offer; three allude to Christ and two are ordinary Christian prayers. The contrivers of the order, having given the creed to Satan, divided the prayers equally between Satan and Christ. But such prayers never reach Christ, who said, "In vain do they worship me, teaching for doctrines the commandments of men." Mark 7. 7. Is that wife accepted who regards other men as she does her husband?

Thus, tested by its creed and ritual, Good Templarism is an inchoate Christless religion, incrusted with temperance and Christianity to draw in and deceive Christians.—*From "Good Templarism Illustrated," Ezra A. Cook, Publisher.*

GOOD TEMPLARISM SUITS THE HEATHEN.

The "religion" of secret societies is forty times as elastic as India rubber. The I. O. G. T. in India has taken in Hindoos until now they have a Hindu Good Templars' League."

This may sound strange to people in America and England, where they regard the I. O. G. T. as a Christian institution. But as Templarism is only a watered-down imitation of Freemasonry, why should it not mix things as its mother lodge does? The Masons have European skeptics, freethinkers, etc., mixed up in lodge-love with Hin-

doos, Mohammedans and the rest; why should not Good Templars be equally liberal and worldly-wise?

The plain fact is that all the lodge systems are founded upon false worship, worldly plans of reform and selfish benevolence. Of course they bait their midnight traps with nice bits of morality and religion, and thus draw in many well-meaning persons. But all spiritually-minded people can see through the froth of forms and baby bibs. No reform, nor benevolence, nor piety, nor fraternal unity can stand the storms of this earth unless founded upon the Rock of Ages. "Other foundation dare no man lay," says the Apostle. But heathens, skeptics, Romanists and lodgites *dare* to lay other foundations, and to build upon them vast air castles for the coming storms of time and cyclones of eternity.—*From India Watchman, Bombay, India.*

—Jane LeRoyer has predicted that near the end "numerous secret societies, worshipers of Satan, and other diabolical associations of wicked men will be organized in order to retard the progress of the church and, if possible, destroy the Christian religion." This is in accord with inspired prophecy and is even now being fulfilled.

EXTRACTS FROM LETTERS.

DR. Q. A. BROWN, BETHEL, O.—You have my most sincere sympathy in this great movement. May the time speedily come that all may see the iniquitous workings of the lodge in this country. This is a lodge-ridden community.

J. F. STEWART, YELLOW SPRINGS, OHIO.—A man said to me once, "The lodge is good enough church for me." I refer all such to the tenth chapter of John's Gospel. Enclosed please find check for three dollars for renewal of my subscription to the *Cynosure*, and the balance to help the cause.

WILLETS SKINNER, ROCKFORD, OHIO.—I think you are engaged in a great work. It is my belief that organized secrecy is the enemy of our liberties, and he that works to dethrone it is the friend of liberty, religion and free speech. Inclosed find $1.00, as a small mite for the cause, but it is all that I can spare now. We radical United Brethren have large home expenses, because the secret devil is after us, but the Lord reigns.

REV. H. A. THOMPSON, D. D., DAYTON, O—While at the Anti-Saloon Conference I met an old Prohibition friend, Robert Candy. He is an active Methodist and a good man. He knew nothing of the anti secret work and asked me if I had ever belonged to a secret order. I told him that I had taken two degrees in Masonry and that was all I wanted. I asked him if he had ever joined the lodge. He said some time ago he had taken the first degree in Masonry. I told him not to take any more until I could get him something to read. I will send him some tracts and get him the *Cynosure* for six months.

W. N. WILSON, FREELAND, O.—I send you a clipping from the Zanesville *Times Recorder* of last Jan. 16, near the time of our Columbus Anti-Secret Convention. You see the editor regards you as a political party. Why not put an anti-secret ticket in the field? Some of us could vote it that cannot do anything else for you. The following is the clipping:

"If ex Governor Foraker can secure the services of a Past Master in the art of fool-killing, he should employ him at once, provide him with an able corps of assistants and dispatch the outfit to Columbus post haste."

WM McCOY, BELLAIRE, OHIO.—All the churches in this place last winter held revival services together in the theater (seven churches in all.) They held services for a week with the house full every night, but there was not a conversion during that time; but one night while they were holding revival services, one lodge alone took in seven new members with the promise of seven more the next week. I can't say how many the others took in as it was not published. Two of the ministers belonged to these societies, and the U. P. minister was in favor of them and makes a practice of preaching annual sermons to them. This will probably be news to some U. P's., but it is a fact all the same.

REV. S. COLLINS, D. D., ALLEGHENY, PA.—One of the earliest recollections of my boyhood days is of a State Anti-masonic Convention at Columbus, O., in 1830 or '31. Wm. Wirt had been a prominent candidate for the Presidency, on the Anti-masonic ticket, and it was often said that but for his death he would have been "the next President," so mightily had the anti-secret society sentiment grown in the previous five or six years. Oh, for such a reform revival again!

JAMES FERGUSON, GERING, NEB.—I am still in this warfare for the truth. When I left Iowa, Bro. L. N. Stratton told me to go where there was a church that gave their testimony against the lodge, else mine would be lost. In a great measure it has been so, but I have given my testimony all the same, and the good Lord is keeping the record. We read in his Word that we are to cry aloud and spare not. I have endeavored to do this, and to circulate the *Cynosure* and *Lodge Lamp*, and the good seed that is being sown is bearing fruit. I am confident that it will bring forth fruit to the glory of God. Oh, how I would like to meet in convention once more with those old warriors of days gone by.

PHILO MILLARD, WOODHILL, N. Y.—The following letter was written to Rev. W. B. Stoddard by Philo Millard some time before his death, which occurred June 15. He was a good man and ripe for his heavenly rest. His picture we published recently on our first page.—EDITOR]

I am almost 81 years old and have been a constant reader of the *Cynosure* from its first issue. So I feel that I am quite well acquainted with your work in the reform against secret societies. I cannot get the people sufficiently interested to raise funds to pay a speaker to come here. Our Methodist and Baptist churches do not have anything to say from their pulpits against secret societies, for they have lodge members in them. Our town officers are all Masons. The Masons, Odd-fellows and Maccabees take the lead here. The exposition of the Maccabees printed in the *Cynosure* made a sensation here. It will prevent some from joining it. I have been on the warpath against Freemasonry all my life.

REV. D. YANT, BOLIVAR, OHIO.—I am glad to know that you are still battering against the adamantine walls of secrecy. Our old wheel horses who have for years past stood strong and firm against the walls of secretism are gone, and the church is being filled up with the orders, official members and all. You know how it is in some churches. They claim they are a help in the temperance work. We have lately voted the saloons out, and had an exciting time. Our pastor is no secretist. I send him the *Cynosure*, and he appreciates it. When an Odd-fellow dies, or a Grand Army man, they want to take him into the church. At four score and three years of age, and standing comparatively alone, I do not defy the orders as I did in other years. I am as much opposed to them as ever, and do not allow them to shut my mouth, but my faculties are greatly weakened and my time is short, and I desire to depart in peace. I heartily bid you Godspeed and hope that public sentiment will soon change upon this all-important question. I will try and help as soon as means increase.

REV. J. EXCELL, LIMAVILLE, OHIO.—The anti-secret question I conceive to be the great question of the age. Some think one evil the greatest and some another. There are a great many and very great evils, but I consider the evil of oath-bound secrecy the greatest of all. It seems to underlie the whole brood, and its power for evil is the greatest. John Wesley used to say of American slavery, that "it was the sum of all villainies;" but I take sworn secrecy to be the supporter of all villainies, driving justice out of our courts and driving spirituality out of our churches. Its aim is to rule church and state like the Pope of Rome. Ministers who belong to the lodge give it about all the influence it has. How a minister can attend a secret lodge one night and the next Sabbath appear before a congregation to preach Christ is almost beyond belief. They must be as brazen-faced as Jezebel of old. My sympathies have always been with the Association and its all-important work. Inclosed please find money order for $2 00 to help in the cause. I pray that God who is with you will direct all your doings that his name may be glorified. And may he hasten the time when all the false systems of religion may fall before the triumphant march of the religion of Christ.

CORRESPONDENCE.

SECRET FRATERNITY IN ITALY.

ROME, Italy, June 2, 1896.

EDITOR CYNOSURE:—A French writer has said that an Englishman listens to music, a Frenchman hears it, a German analyzes it, and an Italian feels it. However this may be, no one can be long in the land of Verdi and Rossini without realizing that this is the country of music; this impresses every visitor with the force of an original observation. There is music every afternoon in the public parks, music as the soldiers march through the streets, music at almost any hour in the countless churches, and what is most striking, the loungers and beggers lift up their voices (and very good voices they are, as a rule) not in the hope of a few extra pennies, but just for the joy of singing.

For a change, one can hear almost any day the lugubrious chant of funeral processions. The mourners go on foot, and there is always a long line of mourners, carrying lighted candles and singing. Sometimes they are accompanied by the Misericordia, and then it is a sight worth seeing. This is a charitable fraternity which assists in the last offices for the dead. They wear long white robes with a sort of pillow-slip over the head, holes being cut for the eyes, and they look more like guests at a phantom party than anything else. It is not soothing to the nerves to meet them for the first time when you are in a lonely street, or towards dusk. They glide silently past, their black eyes watching you from behind the white masks. There are a number of noblemen who belong to the fraternity, but they can be distinguished from their companions only by the elegant footgear, of which one catches occasional glimpses. Some years ago at the funeral of Prince Barbarini, one of the members of the brotherhood, the entire Misericordia came barefoot, and a lady present told me that it was amusing to see how gingerly some of them walked.

The street of the Twentieth of September, a fine broad avenue, leads to the gate that was demolished on that eventful date in Italian history, when Garibaldi entered the Eternal City and the temporal power of the Pope was overthrown. The street of the Mouth of Truth is so called from a recess in the wall of a church, into which in olden days Romans put their hands when taking an oath—perhaps a more sanitary arrangement than our modern method of kissing the Bible. Then there is the street of the Two Slaughter Houses (now lined with elegant residences), the street of the Crucified, the Alley of the White Cross, and many streets, avenues, arcades and promenades of the Queen Margherita.

SPECIAL CORRESPONDENT.

THE PACIFIC COAST CONVENTION.

PORTLAND, Oregon, July 13, 1896.

EDITOR CYNOSURE:—In arranging a preliminary meeting for the coming convention, I came in contact with pastors and people of different views on the subject of secret societies. Of course, Dr. Wallace of the United Presbyterians is heart and soul in the movement, as is also Rev. Mr. Skans of the Swedish Lutheran church, and Rev. N. C. Mower of the Free Methodists, Rev. L. F. Clark of the United Brethren, Rev. T. Thomas of the M. E. church South, and Rev. Louie Anderson, seceding Odd-fellow, and from five minor orders, are all I found thus far, out and out against secret orders.

There are more in our city to be sure, but I have not yet come in contact with them. One minister, of a very prominent denomination, said to me, "I think you are on the wrong track, Bro. Williams. Some of the most consecrated and devoted members I ever met were members of secret orders." I asked, "Suppose prayer meeting and lodge came on the same night,

which would they attend?" He answered, "Well, I don't know as to that." "Well," said I, "you had better observe a little closer, then you can tell without any trouble."

At this juncture we walked into the "Famous Clothing Store," where I do all my trading. I introduced the reverend gentleman to my friends, the Jews. He continued the subject of conversation and turned the whole outfit on me, the very thing I wanted. When we got to a certain point in the discussion, I said, addressing myself to the Jewish brethren, "Gentlemen, I do not blame you for being Freemasons or Odd-fellows, but, that this minister of the Gospel should join you in opposing Jesus Christ, is one of the things that puzzles me." That as completely silenced him as if he had been dumb from his birth.

At the Methodist ministers' meeting, after I had distributed cards of invitation to the preliminary meeting, there were some sour expressions on the D. D.s' countenances. I heard one of the younger ministers ask concerning your agent, "Who is he, and what is he?" An old man answered, "He is opposed to secret societies." The young man said, "I would like to attend his convention." I then made his acquaintance, and found him opposed to all lodges.

Rev. Louie Anderson, pastor of the First English Evangelical church, said: "Since you sat down and talked with me two hours at Albany that time, I have never attended an Odd-fellow's lodge, or any other, and I have never paid a cent of dues, and never expect to. I was a member of six, but now I believe that a minister, or a Christian, has no business with any of them."

The new Y. M. C. A. secretary, Mr. Stone, asked, when I went to see him about having the preparatory meeting in their hall, "What is your line of Christian work?" I said, "Moral reform." Then he asked, "What special evil do you oppose?" I said, "Secret societies." He answered at once, "There is certainly need for your line of work."

We have some committees appointed, and hope to work up a good convention. We will try and get in a more central part of the city this time.

Let everybody remember that Aug. 27 is the time. P. B. WILLIAMS.

MORE ABOUT DR. DOWIE'S PERSECUTION.

NORTH HARVEY, Ill., July 13, 1896.

DEAR CYNOSURE:—Having given you some of the causes of Dr. Dowie's persecutions in a former letter, I will mention one more, and that is the daily press of Chicago. I believe the devil has not a greater power whereby to circulate his diabolical work and carry falsehood successfully against Christ and his cause than by the press. The base lies, deliberately and knowingly published against Dr. Dowie in the *Chicago Dispatch*, as well as in nearly every daily paper of your city, are without a parallel, at least within the range of my knowledge; and it is but just that Mr. Dunlop has been heavily fined and sentenced to imprisonment in the penitentiary for his intolerable publications in the vile sheet called the *Dispatch;* and be it to the shame of your great city that it is called the official paper of Chicago.

How Dr. Dowie could tolerate the base slanders published in the daily press (that his Divine Healing home is a place of prostitution, that he and his wife live like "cats and dogs," that "his children are idiots," that he takes money from poor, sick people for praying for them, and then sends them away to die), without bringing these vile wretches to the bar of public justice is a query to many, and can only be accounted for on the grounds that he follows the example of Jesus who tells us to "resist not evil."

It is an undeniable fact that his wife is a refined, educated, Christian lady, a very efficient help in his ministry, often taking the pulpit when the Doctor is subjected to the brutal treatment of these agents of Satan in illegal arrests and trials in court, and that she carries forward the blessed work of preaching repentance and faith in Jesus Christ for salvation and divine healing, and successfully prays with the sick and suffering for the healing of the body; while his children, who are now about grown to manhood and womanhood, are intelligent and well behaved, and assist their parents in their blessed work for the good of the spirit, soul and body of thousands of poor sufferers who are saved, healed and consecrated to the service of God by giving up doctors' drugs and the Christ-rejecting secret lodges, the filthy habit of using tobacco and thus living clean Christian lives.

It is also a fact that Dr. Dowie never charged anything for his preaching, or for praying with the sick; while it is known to some of us that he has frequently given poor people a place in his beautiful, clean home, taken them to his table where they shared his hospitality, and in some instances even gave money to needy ones in addition to all he did for them in the name of Jesus "without money and without price."

W. O. DINIUS.

FREEMASONRY VERSUS HOLINESS.

LITTLE ROCK, Ark, July 14, 1896.

EDITOR CYNOSURE:—The editor of the *Gospel Witness*, Rev. A. S. Worrell, formerly published in Chicago, but now at Louisville, Ky., has just passed through our city enroute to Louisiana, to hold a series of meetings. He preached last night in the Second Baptist church, "The exceeding great and precious promises," being his subject. The object of Bro. Worrell's work among his denomination is to get his dear brethren in Christ to accept, teach, and preach the whole Gospel, and be filled with the Spirit, and thus be made holy.

I asked him if he expected to induce the cable-towed and hoodwinked doctors of divinity of the Baptists to become holy and filled with the Spirit while they were held and bound by Satan's cable-tow to the lodge? For this question he had no answer. I asked him if he ever was a Mason. "About forty years ago I joined them," said he, "and went to the lodge about three times, and that was all I wanted." On leaving I gave him some anti-secret tracts and literature to read. I put the question to him, "If you were going to make a parlor of a horse-stable, would you commence by laying your carpet in the filth?" I expect an answer, as I shall press him for one. A. J. MILLARD.

MASONRY IN POLITICS.

SALEM, Oregon, June 25, 1896.

EDITOR CYNOSURE:—Many of our former civil officers are still living here, and others I knew who are Masons. And the same is true in Washington Co., where I once lived and where my brother lives still. And what is to prevent Masons from running this country if people everywhere are as determined not to know it as they are here? They have the machinery exactly adapted to such work and plenty of willing tools; and if they can't get votes enough they are good at counting.

I think no intelligent man here doubts that both the Populist candidates for Congress were honestly elected. At least, it was so conceded by all the papers; but they counted again and counted the Populists out. In one district the man thus elected is a free silver man, and probably no contest will be made. The other is a gold standard man, and his plurality, as now claimed, is only seventy-four. The official count at the capital, July 1st, may change results some. The only county which has not sent in its returns is the one nearest the capital. It is believed that if a contest is instituted the Populists will win without coming to trial. If not contested, of course, the Republicans will have it.

These knavish schemes are freely talked of, and duly charged up against political corruption and the use of money; but when I tell them the name of that corruption is Masonry the Masons frown, and Anti-masons turn pale at thought of what may be my fate or their own if by word, action or look they betray any sympathy with such an expression. They dare not speak. I dare not be silent. I know of no papers in the State that dare criticise the lodge.

Our law provides that, of the three judges of election only two, at each polling place, shall be of any one political party. A bill was introduced in our last legislature to adapt it to cases where there are three parties, but was promptly tabled. The Populists appealed to the various County Commissioners' courts for such recognition for protection from fraudulent voting and counting, but in almost every instance this was refused.

What an opportunity for frauds! and how deliberately planned and remorselessly executed! Political corruption! But what makes such corruption possible? A giant conspiracy, and the conspiracy in full possession of the government. And how can such frauds be prevented in future; how can we expect the voice of the people to be heeded or even heard by our representatives? Whose representatives are they? They owe their positions to the lodge, and they know it, if we don't. It is dangerous to offend the brotherhood, but not very unsafe to offend the people. Is it any wonder that their pledges to the people are disregarded?

As a man, a citizen, a Christian and a watchman, I am impelled to make these disclosures and raise the voice of warning. The foe is here—not seeking to enslave us, that is already done, but only to give us another twist. I believe there are more Anti-masons than Masons here now. We are abundantly able to overcome them. Shall they be our only government for four years more?

WM. ADAMS.

CHRISTIAN ENDEAVOR CONVENTION.

WASHINGTON, D. C., July 8, 1896.

EDITOR CYNOSURE:—Washingtonians have a habit of comparing every large assemblage of people at the National Capitol with the crowd which comes every four years to see the President inaugurated. But the crowd which is attending the Christian Endeavor Convention is so radically different from an Inauguration Day crowd that a comparison is difficult to make in this case. While everybody who comes to a Presidential inauguration is not a drunkard, or even a drinking man, it is unfortunately true that a great many of them are both, and that inauguration week is a harvest for the Washington saloon keepers. The Endeavorers, on the contrary, are almost, if not quite, all total abstainers. In decorating their buildings the merchants have done splendidly, but the dram-shops are conspicuous for their lack of decorations; their proprietors knew that they would get no patronage from the Endeavorers, and therefore spent nothing for decorating. The convention has opened most auspiciously. The crowd in attendance is large, but Washington could have comfortably quartered and fed four times as many.

Miss Belle Kearney, national organizer for the W. C. T. U., very strikingly grouped some well-known facts in an address to a good citizenship mass-meeting held under union auspices. She began by saying: "I know the temperance move is as old as the Gospel, but it will continue until every license law is torn from our statutes." She said that the temperance revolution would cause the liquor traffic to fall as religion had caused paganism to fall, and that future generations would look back upon the "open saloon" as we viewed some of the absurdities of twenty centuries ago. Continuing she said: "The largest temperance meetings in the history of the world are being held now. Only recently were text-books, showing the efforts of alcohol on the human organism, introduced into our educational system. The ministers of the whole world are preaching temperance sermons, and the most eminent scientists are champions of the movement. Never before have we had such an army of talented temperance lecturers. The cause is recognized in politics as a growing power..... Some of our largest railroads have prohibited their employes from drinking while on duty. The Wells-Fargo Express Company, recently examining into the character of the defaulters in their employ, found that nine out of ten of all the men who embezzled from them were drinkers, and issued an order against drinking. The laboring man is just awakening to the fact that the liquor traffic is his worst enemy. In our best society wine is now considered bad form, and the 'wineless dinner' is very frequent."

Conspicuous among the distinguished foreign delegates to the convention are Rev. William H. Towers, of Manchester, England, who is president of the Manchester district Christian Endeavor Union, and Rev. Joseph Brown Morgan, of Chester, who is president of the English National Council of Christian Endeavor Societies. The are both ardent Endeavorers, and they say that Christian Endeavor is rapidly becoming as popular in England as it is in the United States, and, like all the other strangers, they are delighted with Washington and with the arrangements made for the convention. C. A. S.

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HOW TO CURE SEASICKNESS.

This Unpleasant Feature of an Ocean Voyage Obviated by Bromide.

The new American remedy is called "bromidization." This is a condition, not a theory. Bromidization must be begun several days before sailing, continued several days after, and sometimes through the voyage. In this case it defies both wind and weather.

Bromide of sodium is preferred for the purpose to bromide of potassium, because of the sodium being milder and more acceptable to the stomach. A reliable physician, who has used the bromides extensively in his practice for years, asserts that the quantity necessary to ward off an attack of seasickness is not in the least harmful.

Few adults will experience the slightest inconvenience from a 30 grain dose of the bromide of sodium three times a day.

The symptoms of bromidization, when taken in sufficient quantities to prevent seasickness, are a slight drowsiness and a heaviness of the limbs. The drowsy feeling quickly wears off when the mind becomes interested, and the languor of the limbs is merely a slight sensation of stiffness if the patient should rise abruptly from a sitting to a standing position. It is pleasant to know also that this bromidization does not interfere with the subject's relish for food.

Seasickness does not come primarily from the stomach. The nausea and vomiting are dependent upon a functional disturbance of the central nervous system, and upon this theory is based the use of the bromides. Any method that will serve to obtund the sensorium, render it anæsthetic and unsusceptible to slight molecular changes, is a rational method for preventing seasickness. If the bromide of sodium is taken regularly, in time and in proper proportions, in nearly every instance the voyager will be exempt from sickness, but the prospective voyager should by all means consult a physician as to the proportions to be taken in his or her individual case.

How to Cure Headache.

The latest "cure" for the relief of a headache is a hair cut. A London physician has met with great success in this treatment. It is not necessary that the hair should be cropped off short.

The curative property of the treatment is based on the fact that the tube which is contained in each single hair is severed in the process and the brain "bleeds," as the barbers say, thereby opening a safety valve for the congested cranium.

Try the cure when next attacked by headache, and if the result be not satisfactory, rest assured that it is not the fault of the prescription, but that the head is so wooden that it "wooden't act."

How Pain Is Caused.

It is probably overstimulation of that part of the brain where consciousness exists. All sensations, even pleasant ones, become painful when excessive, and there is no definite characteristic that separates pain from pleasure, for what is painful at one time may be pleasant at another, and the difference lies in the sensitiveness of the conscious center and not in the external cause. Many sights and noises, for example, that are pleasant to a healthy man may become most painful to a sick one, and what is a pleasant taste or smell to a hungry man may be painful and repulsive to a full one. Excessive stimulation producing pain may be excited in the brain itself, as when a man "thinks" he is in pain, for there can be no difference between thinking one is in pain and being in pain, and the intelligence may elaborate a simple stimulus into a painful one, as when a cruel sight causes pain. In fact, any external or internal stimulus may produce overstimulation of the conscious center, and so become the immediate cause of pain.

How to Estimate Railroad Speed.

The speed of a railway train in miles per hour can, it is claimed, be found by counting the number of rails over which a car wheel passes in 20.3 seconds, because 20.3 seconds bears the same ratio to an hour that 30 feet, the length of a rail, bears to a mile. The fish plates or the thumps may be counted. Thus, supposing that 39 thumps are made by a wheel in 20.3 seconds, the train is then running at the rate of 39 miles an hour.

How to Preserve Cut Flowers.

Cut flowers should be taken from the vases each morning and a bit of the stems cut off, all decaying flowers and leaves taken out and replaced in fresh water. Soft water is better than hard; if the latter is used, a few drops of ammonia may be added. The cooler the flowers are kept the longer they will last. In the winter, when flowers are scarce, it is a good plan to take cut flowers from the vases at night and place them in a washbowl, keeping the flowers above water.

How to Make Fig Layer Cake.

To a cup of butter allow 2 cups of sugar, 3 cups of flour, 6 eggs, a teaspoonful of baking powder and a pound of figs. Open the figs, spread them upon a dish and put in the oven a few moments to soften. Mix the batter and pour half of it into a square pan. Spread the figs over the surface, then add the remainder of the batter. Bake in a moderate oven to prevent drying. When nearly cold, slice once through the center. Spread with a thick layer of boiled icing; put back the top, nicely fitted, and ice the entire cake.

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The Christian Cynosure.

REV. M. A. GAULT, - - - EDITOR.
WM. I. PHILLIPS, - - - PUBLISHER.

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A. P. A. AT WAR WITH RELIGIOUS LIBERTY.

The Nashville, Tenn., *American* publishes in full a strong sermon by Dr. J. B. Hawthorne, preached in the First Baptist church in that city on Sabbath, July 12. His subject was *Religious Liberty*, and as the most dangerous foe of religious liberty, he launched his heaviest thunderbolts against the A. P. A. in the following style:

"That secret, oath-bound political organization known as the American Protective Association, in purposing to establish a religious qualification for citizenship and office, is at war with the true doctrine of religious liberty. I do not regard these disguised and dark-lanterned crusaders as willful enemies of the religion of Christ and willful conspirators against individual freedom, but as men acting under false conceptions of truth and right. While claiming to be the friends of Christ and the unflinching advocates of the rights of conscience, they want the American people to declare all Roman Catholics ineligible to citizenship and office. Could any movement be more revolutionary, more destructive of the interests of Christ's kingdom and subversive of the basal principles of free government? Was there ever a more unmitigated and stupendous absurdity than the one which their scheme embodies? They propose to preserve and promote religious liberty in America by depriving four millions of American Catholics of citizenship and the freedom of conscience. In other words, they declare that the only method of preserving the great and sacred principles of religious liberty is to violate them."

WILL BE BURIED IN THE NATIONAL ELECTION.

Again the eloquent Baptist preacher, Dr. Hawthorne, in his Nashville sermon on the A. P. A., says:

"But I will not allow myself to contemplate even the possibility of success for this un-Christian and un-American organization. I believe that nine-tenths of the Protestants of this country are as far removed from the spirit of the American Protective Association, as they are from the spirit and purposes of Jesuitism; and when the question of proscribing Catholics, or any other element of our population, is submitted to them in a national election, they will bury it beyond the reach of any resurrecting power. In the progress of thought, and in the ever-increasing light of truth, we shall, by and by, reach a period when every man now connected with this unpatriotic and unrighteous movement will publicly renounce it, confess his stupendous mistake, and beg pardon of the American people. The people of this country have only partially realized their dream of religious liberty. They have religious toleration, but much remains to be done before they secure for themselves religious liberty.

"Every human being, whether he be Protestant, or Catholic, or Jew, or Buddhist, or Mohammedan, is my brother, and I cannot wrong him without violating the spirit of my religion and being disloyal to the God who is Father of us all. Every American Catholic is my fellow-citizen, and to take from him any right which I claim for myself, is to repudiate the spirit of freedom and equality, and to declare myself an enemy to the best government under which it has ever been the privilege of man to live. I should regard myself as justly chargeable with all these offenses against God and country and fellowmen, if I had lifted up my voice in support of the secret, underground, political combination of which I am now speaking."

SECRET LODGE INFLUENCE UPON THE BOYS.

"Tremble, tyrants, when we shall grow up!" was a motto on a banner carried by a procession of boys in Paris, during the French Revolution. But our nation may well tremble when the boys of this generation grow up in view of the fact that the example and influence of secret societies are so powerful as a protector of crime. Boys are such imitators that it is no wonder they are so easily led to adopt the secret lodge tactics. As one of many similar illustrations of this fact to be found in the daily papers, we give the following:

"The arrest of John Brown and Carl and Chester Lynch, all under twelve years of age, at Point Pleasant, W. Va., during the last week of June, developed the existence in that place of a well-organized gang of youthful thieves, who had formed a secret society known as the 'Nickel Lodge,' for the purpose of systematic stealing, the proceeds of their robberies to be devoted to the mutual pleasure of the members. The lodge was formed in a coal-house back of Fadley's grocery, by thirteen boys. Only those who would pledge themselves to contribute a nickel or more to the general fund at each meeting of the lodge were admitted to membership, boys whose fathers were merchants, with tills easy to tap, being preferred. The money collected was packed in spice boxes and buried, and when a member failed te keep his pledge and make the minimum contribution he was dropped and the burial place of the treasure changed.

"Threats of death at the hands of a nine-year-old executioner, whose insignia of office was a huge knife, kept those who were active members or those who had been dropped from divulging the secrets of the order, even the little fellow who gave the information to the authorities refusing, for fear of the penalty, to divulge where the proceeds of the robberies were concealed. At the last meeting of the lodge one boy turned in $4, which he had filched from his father's store. The plan of the boys was to go in gangs of half a dozen, part of whom would attract the attention of the proprietors and their clerks, while others would tap the tills. The merchants, who have lost heavily through the continued pilferings, are fast learning who are members of the lodge, and propose during the next week making a strong effort to land some of them in jail, regardless of their youth and family connections. The three boys now under arrest have been found guilty, but have not been sentenced, punishment being deferred on account of their extreme youth. They take their arrest and incarceration in jail very coolly, and will divulge none of the secrets of their alleged lodge."

INTERESTING MEMORIAL SERVICE.

After the present editor took charge of the *Cynosure*, the first sympathizing friend to visit the office and extend congratulations was Prof. D. B. Willson, D. D., of the Allegheny Theological Seminary. His heart has always been in our work, and he has ever stood in the front of the battle for reform.

We are glad to see in the *North British Daily Mail* that the Professor is now in Scotland, where he spoke at the Pan Presbyterian council, and also on Sabbath, June 28, he preached an interesting memorial sermon, at an out-door conventicle, on the battlefield of Drumclog. The *British Mail* gives the following report of this service:

On Sabbath the most interesting anniversary was at Drumclog. The Rev. Professor D. B. Willson, Allegheny, Pennsylvania, officiated. At first it appeared that the attendance would be very scanty, for the morning had been exceedingly wet, and although the rain had ceased, heavy thunderous clouds were driven across the sky by a cold wind. Yet by twelve o'clock people had turned up on foot and in machines or on bicycles till there were quite sufficient to make a fair-sized conventicle. The cart in which Professor Willson had driven out from Strathaven was drawn up in the shelter of a hawthorn tree, beside the hedge at the bottom of the field. From this position the American visitor spoke to the people sitting or standing about in conventicle fashion, while immediately behind the people rose the obelisk of gray granite, recording the fact that it was erected there in 1839, and rebuilt in 1869, in commemoration of the victory obtained on this battlefield on Sabbath, June 1st, 1679, by our covenanting forefathers over Graham of Claverhouse and his dragoons. A mile or so away to the right appeared the bold outline of Loudon Hill, from which the sentinel descried the approach of the troopers from Strathaven. The distant horizon in front was filled in with moss and moreland, swelling away in hilly regions till lost in mist and driving thunder clouds. The whistle of the plover, the cry of the curlew, or the bleating of sheep, mingled with the Psalms sung by the Covenanters to the tune of "Martyrs," on that fateful morning as it was now sung, "In Judah's land God is well-known," and the sough of the mountain wind joined its mournful harmony. The Hundreth Psalm was given out; and then, after the customary devotional exercises and reading of Scripture, Prof. Willson chose as the text of his discourse—Matthew, chapter 5, verses 10 and 11, "Blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of heaven. Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for my sake." In a clear and unostentatious but telling manner the preacher described the persecution of the righteous in the various forms it had taken, the reproach cast upon them, the spoiling of their goods, their personal sufferings from violence even unto death. Then he went on to give some details of the history of the "killing times," from the restoration of Charles II. in 1660 to the dethronement of the House of Stewart in 1688. One particularly effective passage in the discourse, which was listened to throughout with marked attention, was a glowing account of the stand made by John Brown at Harper's Ferry, Virginia, for the freedom of the slave and his execution on the scaffold. This was in 1859, and in seventeen months the Union volunteers were on their way to battle in a war which wiped away the nation's disgrace, and thus they sang, "John Brown's body lies mouldering in the ground, but his soul is marching on."

WHO ARE RESPONSIBLE?

Mrs. Mary M. Carnes, of Detroit, whose portrait and strong testimony on the lodge question are given on the first page of this issue, holds, we believe, the consistent position that the true follower of Christ should have no church fellowship with those churches who tolerate Masonic ministers or members. Listen to the following additional testimony from her pen:

"Romanists, the Mormons, the Jews, and the Unitarians all brother with the so-called Christian minister in the lodge. 'They meet upon the level and part upon the square' as 'brothers bound by a stronger tie than human hands can impose.' In the third degree of Masonry a minister is under oath to protect a brother Mason's wife, mother, sister, or daughter, *knowing them to be such*, but his obligation does not protect a *brother minister's* wife, mother, sister, or daughter from the most indelicate conduct, unless the husband, son, brother, or father has taken a like barbarous oath of partial chastity upon himself. I must desist; I cannot be more explicit; I can only suggest, for 'it is a shame even to speak of the things done of them in secret.' I have noted instances not a few, where young men having entered upon lives of dissipation and dishonor through the unholy associations, dissolute habits, late hours and temptations peculiarly Masonic; and because I love the home and the noble manhood of the land, I am opposed to the lodge, which is the enemy of both.

"The worldly churches are wholly responsible for the existence of secret societies. Clean the lodge members out from all the churches and the lodge would soon die for lack of respectibility. Paul foretold a time when men 'will not endure sound doctrine.' That time has certainly come with all Masonic ministers. If once they were washed, they have returned again to the mire, and their biography is written by the Holy Spirit in the 18th verse of the 50th Psalm, 'When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.'"

CHRISTIAN ENDEAVOR CONVENTION.

Many predict that the Christian Endeavor, like other popular movements of our day, has reached its high-water mark and is now on the decline. We are sure that time will demonstrate that no man-made institution has such staying qualities as those which Christ organized for the salvation of the world. Our Washington correspondent writes as follows of the C. E. Convention just closed: "It had been generally supposed that there would be between 40,000 and 50,000

visitors, but the number registerd at the various State headquarters only aggregated 20,062. There were several thousand visitors who did not register. Numerous reasons were given for the failure of the attendance to come up to the expectations, but the one most generally accepted is that residents of cooler climates were afraid the July weather in Washington would be too much for them. Still, it must be said to the credit of the visitors and of the more than eleven thousand Endeavorers of the District of Columbia that neither the rain nor the heat of convention week had any perceptible influence unon their enthusiasm. They attended meetings from three to five times a day and between times did all the sight seeing possible.

"Washington people are proud of the resolutions of thanks adopted by the trustees of the United Society C. E. before they left the city. Had it been feasible to get all the Washington people together a resolution could have been unanimously adopted thanking the visiting Endeavorers for their orderliness and uniform good nature, and giving them the deserved credit of having been the best behaved crowd of its size which has ever been to Washington. Although the saying goes that 'there are black sheep in every flock,' not one of the visiting Endeavorers was arrested by the Washington police during convention week. This fact of itself furnishes the strongest sort of argument in favor of the good moral effect of such organizations as the Christian Endeavor Society.

"The trustees greatly pleased the Pacific coast delegates and those from the South when they finally decided that the '97 convention should go to San Francisco and that of '98 to Nashville, Tenn., thus honoring two sections of the country which have not yet entertained an Endeavor convention.

"The open-air song service held at the east front of the Capitol building is generally considered to have been the greatest single meeting of the week. The attendance at this service was variously estimated at from 25,000 to 35,000 people, exclusive of the more than 4,000 who sang in the choir. Of course everybody who has ever tried it knows the difficulty of getting good effects from out-of-door singing, but it is certain that no person who heard that choir sing at that meeting will ever forget it, or the scenes connected therewith. The volume of sound was so great that it seemed to brush aside all acoustic difficulties, and to fill the atmosphere as the singing of an ordinary choir does a single building. How great this volume of sound was could best be judged by comparing the singing with the music of the U. S. Marine band, which was there by special order of the Secretary of the Navy. Human voices can easily drown the sounds made by the noisiest of brass bands, provided the voices are sufficiently numerous."

TALKS TO THE BOYS.

I hope we all value the freedom and favors we enjoy in these United States, and do not forget that they cost the sacrifice of many human lives.

A number of years ago I was at Springfield, Mo., when there was a reunion of the old soldiers who fought in the battle of Wilson's Creek. You will remember this was one of the hard-fought battles of the late war for the freedom of the American slaves. It was in this battle that Gen. Lyon, one of our bravest generals, was killed.

But what impressed me was the kindness of the people of Springfield to these old soldiers. They seemed to feel that they were indebted to them for the peace and security they enjoyed. The battlefield was a few miles south of Springfield, and at this time was covered with a large field of corn; but the city bought the crop of corn and had it cut—although it was early in August—just in order that the soldiers might feel free to go over the battlefield and see again where the line of battle was, and where their brave Gen. Lyon fell. The city also furnished them wagons in which to ride to the field and a good dinner while there.

Boys, I suppose most of you have read that during the latter part of the sixteenth century a cruel persecution prevailed in Scotland. It was in fact the last religious persecution recorded in history—at least in civilized countries. It was during the reign of Charles Stewart and James Stewart his brother, who were cruel tyrannical kings. The rich men and politicians of that day were Masons, and King Charles Stewart was a Royal Arch Mason, and in their secret lodge-rooms, just as Freemasons in our day, they laid their dark schemes and plots to keep the poor people under their control.

The best way to do this they thought was to dictate and control their religion. Accordingly they singled out the Episcopal church as the only true church. It was the church to which most of these aristocrats belonged. Then they compelled all the people to pay taxes to support this church. The government required the other churches to use the Episcopal form of worship and printed prayers. The Presbyterians refused to do this and 2,000 of their ministers were driven from their churches in one day. Then when they attempted to preach in the groves and mountain glens, the soldiers came and they were shot down without mercy. During the reign of Charles and James Stewart there were 20,000 Presbyterians killed in Scotland.

Sometimes when the cavalry would surround their conventicles, as they were gathered for preaching, these Presbyterians would make a stand in self-defense, and once at Drumclog defeated the soldiers and drove them from the field. Another time the Presbyterians mustered quite a force and fought a hard battle with their persecutors at a place called Rullion Green, near Edinburgh.

Now, boys, what I started out to tell you, was that a few weeks ago when the Pan-Presbyterian Council met in Glasgow and a Presbyterian convention also in Edinburgh, the descendants of these Presbyterians who had fallen on these battlefields, and who had died during this cruel persecution, arranged to hold a memorial service on the Rullion Green battlefield. It is now all grown over with fir-trees and a granite monument in the center marks the place where these noble men died for their country's freedom.

The land is now owned by a haughty aristocrat named Ingles. He is no doubt one of the high Masons in an Edinburgh lodge, for he showed the same old tyrannical spirit of the persecutors. Although these Presbyterians were gathered from all parts of Great Britain and the United States, yet he insolently refused to allow them to go upon the battle-ground or come near the monument. He had policemen stationed around the grounds to prohibit any trespasser.

The meeting had to be held on an adjoining farm. It was addressed by Rev. R. J. George, D. D., of Allegheny, Pa., from the words: "I have fought a good fight." His sermon was able and eloquent and held the profound attention of the large out-door audience. It was a defense of those who resorted to arms to defend their lives and was reported in an Edinburgh daily paper. Dr. George is a valiant friend of the anti-secret cause, and visited the *Cynosure* office a short time before going to Europe.

Boys, let us guard the liberties of our country against every form of despotism. Let us do all we can to resist the secret lodge, for history shows that in its secret chambers all bloody persecutions and revolutions for centuries past have been plotted.

PERSONAL MENTION.

—Dr. W. G. Moorehead of Xenia, Ohio, preached in the Englewood U. P. church, Sabbath, July 5.

—Dr. D. H. Coulter of Winchester, Kan., is taking a month's rest at Yellowstone Park, Colorado.

—Col. H. H. Hadley says: "Liquor and tobacco are twin sisters; and if you marry one the sister-in-law is certain to come and live with you."

—Rev. H. H. Hinman, of Beloit, Kan., has an able article in the *Sabbath Recorder* of July 6th on "The Two-horned Beast" of Rev. 13: 11–15.

—Rev. E. G. Elsey, a long and true friend of the anti-secret cause, was installed pastor at Coulterville, Ill., June 25. The *Cynosure* wishes him a long and successful pastorate.

—R. D. Nichols of Jonesville, Mich., writes, "The cashier of our bank had the smaller bone of one of his lower limbs broken in course of his initiation into the second degree of the Knights of Pythias."

—Rev. Geo. R. Wallace, D. D., pastor of the Pilgrim Congregational church of this city, preached a strong sermon Sabbath evening, June 14, on "Elusis the God of Secret Societies; or, the Influence of Secret Societies upon American Life."

—John McFarland of Medaryville, Ind., says: "I think the *Lodge Lamp* is a grand success as a means of spreading the light against the secret empire. The light should be turned on to the lodge so that its members would know whom they are serving, and that it is Satan's device to wean their heart from the true religion."

—Rev. W. S. Anders, of Fairview Village, Pa., writes that Rev. W B. Stoddard was announced to preach in the Worcester church near that village Sabbath morning, July 19th, and on the following Tuesday evening he would lecture in the Evangelical church. He had previously held meetings at both these points.

—R. A. McCoy of Nashville, Tenn., writes: "Times are hard and I am poor but I feel that I must continue my subscription to the *Cynosure*. It is not that I so much need it for myself as I am thoroughly convinced that one of the great curses of our times is the secret lodge. Every God-loving patriot should support you in your noble fight against this evil. I always send my *Cynosure* to some one after I read it. You will note that I change my address now to Mansfield, Ohio."

—Mr. and Mrs. Joseph Cook have been at Cliff Seat, Ticonderoga, their summer home, since the first of May. It is hoped that with the aid of the tonic mountain air, and in the midst of the familiar scenes of his boyhood, Mr. Cook will complete the rest cure begun at Clifton Springs, and that the autumn will find him on the high road to health. The large circle of friends who await eagerly tidings from Mr. Cook's sick-room, will join with all their hearts in this hope and anticipation of his physicians and of members of his own family.

—Rev. W. B. Stoddard writes from Washington, D. C., under date of July 16th: "A speaker at the recent Christian Endeavor Convention in this city made a good hit at the lodges. He referred to their claimed antiquity. The Masons, Odd-fellows, Knights of Pythias, and others say their origin was in Solomon's time, or further back; yet not one of them claimed one-third the numerical strength of the Christian Endeavorers, which was but a child of fifteen years. The success of this organization shows that open organizations still are in favor in America."

—A short time ago Professor Flinders Petrie discovered at Thebes a granite tablet containing the first known Egyptian mention of the people of Israel. It was erected by Merenptah, whose portrait bust was recovered at the same time. Professor Petrie has written for the August *Century* a full account of the finding of the tablet and of the character and reign of Merenptah. This king has been supposed by scholars to be the Pharaoh who released the children of Israel from the bondage imposed by his father, Rameses II., but this tablet records that he himself conquered the Israelites, probably in Syria.

—Dr. T. P. Stevenson of Philadelphia read a paper on Secret Societies, at the convention in Edinburgh, Scotland, July 3d. He showed that such societies were attempts to form new and artificial relations between men and to make them the basis of moral obligations between man and man. They were therefore a presumptuous invasion of the prerogatives of the Creator. Dealing with the religious claims made by secret societies, he said that social organizations which God had not created had no right to worship Him. They had no more right to set up the worship of God than to bind moral obligations on the consciences of men.

—Rev. J. R. Wylie of Blanchard, Ia., writes: "I feel bad that I cannot secure a larger circulation here for the *Cynosure*. The people plead hard times, and Christian Endeavorers plead that they are so busy saving souls that they have no time for reform work. When I was East I heard of two of our congregations who refused to have Rev. P. B. Williams speak in their churches; they were congregations run by Christian Endeavorers. Is it possible that the lodge devil is going to capture our church? We are living in awful times. Our only hope is in God. Oh, that he would come quickly—come to save or come to destroy. "It is time thou work, Lord, for they have made void thy law divine."

BUCHANAN'S LETTER.

IT DENOUNCES THE REVIVAL OF AN OLD PLUTOCRATIC GAME.

An Effort to Bamboozle the "Voting Cattle"—Another Corporation Court—The Milwaukee Boycott—Recent Signs of American Patriotism.

[Special Correspondence.]

Political tricksters are again at the game of attempting to deceive and intimidate the workingmen. This is the usual game of each presidential and congressional election. This time the case of the plutes and the gamblers is desperate, and they and their minions are ready to employ extreme measures. The issues of the pending campaign are those which, if correctly understood, array the people upon one side and the plutocracy upon the other. No informed man fails to thoroughly understand that the leading issue at this time is the money question, primarily the struggle for the restoration of silver to the place it held for 80 years under our constitution. The common people have become educated during the past four years upon this question, and the money power realizes that if the coming election is decided squarely upon that issue its power to grind the sweat and bones of the country's producers into riches for the benefit of the few will be broken, perhaps forever.

Therefore the effort is being made to once more get up a sham fight over the tariff. No one believes that it will be possible to push aside as the main issue the question which the people have put to the front; for parties do not make issues, but issues make parties. But it has been shown that some sections of the country are always ready for fight on a question which affects, or which they think affects, them specially. Pennsylvania has always been fruitful ground in which to sow the seeds of tariff. The agents of plutocracy, realizing these facts, have begun their campaign in that state. A dastardly beginning it is too. The tin plate manufacturers through their organization have decided to reduce wages within the next few weeks. The reduction agreed upon at the recent meeting of the association at Pittsburg will average about 18 per cent. The claim will be that the existing tariff on tin plate makes such a wage reduction necessary.

The peculiar efficacy of this demand of the bosses as a campaign document will suggest itself to all. But to clearly show how the Manufacturers' association looked at it the following extract from the minutes of the meeting which decided upon the reduction is reproduced from a Pittsburg paper:

Several members reported the managers of the coming Republican campaign as acquiescing in the idea that a reduction at this time would have a favorable effect on the election, especially when imposed on tin plate. There being no further business, the meeting adjourned.

The "favorable effect" desired by the tin plate monopolists and the political managers referred to is to compass the election of a president and congress that will continue the reign of the Rothschilds, Morgans, Belmonts and other bloated Shylocks who are sapping the very life blood of this people. The scheme is to so far as possible obscure the real issue in the campaign by starving the workingmen into advocacy of another issue which is dishonestly raised.

I am not taking sides on the tariff question no more than I am on the controversy as to the authorship of Shakespeare's plays, and I hope I will not be accused of assailing any man's politics; but if there is any workingman in this country so ignorant as to believe that denunciation of a hellish scheme of the goldbugs is disloyalty to the cause of labor then I will have to submit to being written down in his books as a traitor. If the hellish designs of the emissaries of plutocracy, abetted by the tin plate bosses, are carried out, there will, of course, be a strike, as the employees cannot consent to the reduction proposed. Probably the unmasking of the scheme will put a stopper upon further proceedings along that line; but be that as it may, the workingmen of this country should be convinced by this last move of the plutocracy that their interests lie in a determined stand at the polls in November against the infernal scoundrels who have so clearly shown their desire to sell them out to the bondholding classes of this country and Europe.

I do not wish to be understood as claiming that the silver question is of supreme importance to the workers of the country. On the contrary I take the position that there are other questions of public policy that far surpass it in importance, and I believe it to be the duty of all the friends of labor to work with what ability they possess to bring those questions up for settlement and to settle them right. But we must take things as they are, not as we would like them to be, and the fight is on, though not of our making, between the contractionists and those whose interests lie in the direction of a more liberal policy, and every good citizen must choose his side. In fighting against the Shylocks I can find a place from which to strike at every stronghold of plutocracy, and I hope, dear reader, you will be able to do likewise. Whether you can or not rests with yourself; but that you can give aid to so pronounced a foe of the people as the bondholding, bloodsucking cormorants whose cruelty and deviltry are only hinted at in the infamous plot perfected at Pittsburg I cannot believe.

That the courts are so completely under the control of monopoly as to prevent a poor man from securing his rights at law has again been shown. A judge at Vincennes, Ind., has contributed the evidence this time. The case was that of a man named Drummond versus the Evansville and Terre Haute Railway company. Drummond charged that the company discharged him because of his connection with the A. R. U. strike in July, 1894, and by blacklisting him prevented him from obtaining employment on any other railway. The jury returned a verdict for Drummond and awarded him $3,500. The court set the verdict aside and ordered a new trial. This was a case in which the right of trial by jury was admitted and allowed, but in which the judge exercised as full powers as would have been possible to him had there been no jury. He decided that the blacklisting law of Indiana did not prohibit the railway company from "exposing" the fact that Drummond was no longer in its employ or from stating why he was not. This all wise judge also decided that there was no evidence to support the verdict. The 12 jurymen decided that there was such evidence, and they were intrusted with and sworn to be governed by the evidence. It is time to stop the farce of jury trials before corporation judges.

The Milwaukee street railway boycott was the grandest affair of the kind ever carried out by the organized laborers of this country. It was one of the "most magnificent things done under the American sky," says Henry D. Lloyd, the chivalrous champion of labor's rights. The boycott was supported by the citizens of Milwaukee because they fully realized the tyranny of the railway company toward its employees, and so long as organized labor in the city stood united in the battle the people refused to ride in the boycotted cars. But there came a time when division crept in and the organizations outside of those of the railway men lifted the boycott, and the grandest battle of years had to be abandoned. The division occurred over the action of the railway men in breaking their agreement to support the popular demand for municipal ownership of street railways. They threw their support to a new and rival corporation which was trying to secure franchise and rights of way. This is the way I get the story, and if it is true, here is another of those awful discouragements which are continually springing up in front of those who are striving to bring about better conditions for labor.

A recent cable from St. Petersburg contains information which convinces one that the police of that city have adopted measures in dealing with working people that are as yet apparently unknown to the police of New York, Chicago and some other American cities famous for their Russian methods. The strike of factory operatives, involving 40,000 employees, was for increased pay and shorter hours. Many employers were willing to concede the demands, but were forbidden so to do by the police. The operatives announced their intention of making a personal appeal to the czar, but the police took precautions to prevent them from carrying out the idea. Great are the police. We have long known that some of those in this country were greater than the czar, and now their brother clubbers of St. Petersburg have climbed to their side. Of course the police of St. Petersburg say the strike was incited by nihilists. In this country it is the socialist, anarchist and walking delegate who inform the workers that they are working long hours for low pay.

Two newspaper clippings which reached my desk simultaneously this morning strike me as constituting a coincidence worthy of noticing in this column. One of them was from the Cleveland Leader and was as follows:

At a recent meeting of the Cleveland Central Labor union Isaac Cowen gave notice that he had begun the organization of "minute men" throughout the city. He said that the objects of the organization would be many. The temporary object, he said, would be to drill for the Labor day parade, while the permanent object would be to communicate information speedily to all the union men of the city. After the meeting he told a reporter that the men would be so thoroughly drilled that in the event of necessity they could aid in defending the city against a foreign or domestic foe of whatsoever kind. When asked whether one of the objects of the organization was to fight the authorities, he responded in the negative. "But if the money classes want to turn guns on us after we are organized they might find that our military training might be of some service to us," he remarked.

The other was from the New York Press. It was a reporter's account of a visit to the New York sweatshops, where a large proportion of the United States flags that are sold throughout the country are made. The wages, when work is steady in these awful dens, average less than $5 a week, and the women who stitch their very lives and souls into "Old Glory" work 12 and 14 hours a day. The half starved offspring of these slaves of the treadmill of Mammon are not likely to imbibe a great deal of patriotism from their wretched mothers. "Minute men" and sweatshop flags make a queer combination in a "land of the free and home of the brave." JOS. R. BUCHANAN.

New York.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning July 26. Comment by Rev. S. H. Doyle.

TOPIC.—Claiming the promises.—Isa. xl, 25-31. (A promise meeting.)

The Bible teems with precious promises of God to His people. The most precious thing about all these promises is the absolute certainty that they will be fulfilled. "God is not a man, that He should lie; neither the Son of Man, that He should repent." Some promises are unconditional, and they will be unconditionally fulfilled. Other promises are conditional, and they are absolutely certain of fulfillment if the conditions are fulfilled.

The importance of claiming the promises of God is apparent to all. Unless we claim them they will not be fulfilled toward us, and therefore might as well have never been given so far as we are concerned. To have the possibility of power and not to use it avails us no more than if we did not have it. The power may be there, but the important thing is to use it.

We are encouraged to claim the promises of God for two reasons. 1. Because God has the power and ability to fulfill all he has promised. If one would promise us $1,000 who did not actually possess 1,000 cents, it would be useless to claim that promise. God has promised and he has the ability to fulfill all He has promised. This fact Isaiah impresses upon Israel to lead them to wait upon the Lord in their trouble. God is not an idol made by man's hands. He is everlasting, the Creator, the Unwearied. He has made all things and controls all things. His power is unlimitable. 2. We are encouraged to claim God's promises because God is not only able, but willing to fulfill them. The prophet calls him "Unwearied." Men may become weary of the petitions and requests of their friends, but God is so willing to help His own that He never wearies. He has said through Christ, "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you." And again Christ has told us that His Heavenly Father is more willing to give His Spirit to those that ask Him than earthly parents are to give good gifts to their children.

God has the power. God is willing. It all rests with us. Do we believe God's promises? Do we act as if we believed them? Do we claim their fulfillment? If we do not we should. Let us take God at His word, and in trouble, in discouragement, in temptation, let us wait upon the Lord and renew our strength.

Bible Readings.—Gen. xxxii, 9-12; Num. xxiii, 19; Deut. vii, 9; Joshua xxiii, 14; Ps. lxxxix, 1-5; Isa. xliii, 26; Rom. i, 1-3; Gal. iii, 21; Eph. iii, 6, 7; Titus i, 1, 2; Heb. vi, 17; viii, 6; x, 23; II Pet. i, 4.

Christian Martyrs.

A summary of the ways in which some early disciples are said to have met death is given as follows by The Religious Herald:

Matthew is supposed to have suffered martyrdom or to have been slain with the sword at the city of Ethiopia.

Mark was dragged through the streets of Alexandria, in Egypt, till he expired.

Luke was hanged upon an olive tree in Greece.

John was put into a caldron of boiling oil at Rome, but escaped death. He afterward died a natural death at Ephesus, in Asia.

James the Great was beheaded at Jerusalem.

James the Less was thrown from a pinnacle or wing of the temple and then beaten to death with a fuller's club.

Philip was hanged up against a pillar at Hieropolis, a city of Phrygia.

Bartholomew was flayed alive by the command of a barbarous king.

Andrew was bound to a cross, whence he preached unto the people till he expired.

Thomas was run through the body with a lance at Coromandel, in the East Indies.

Jude was shot to death with arrows.

Simon the Zealot was crucified in Persia.

Matthias was first stoned and then beheaded.

Barnabas was stoned to death by Jews at Salania.

Paul was beheaded at Rome by the tyrant Nero.

Honestly Laying Hold of Him.

On the other hand, if we have honestly laid hold on Christ, even though our faith has reached only to the hem of His garment, like the sick woman, we are made whole, and from the somber scenes of the passion we can go on joyfully to participate in the brightness of the resurrection, while with steadfast eye we look for Him to appear with all His saints.—Episcopal Recorder.

"Truth."

Truth demonstrates its genuineness by its wholesome effect upon men—by the fact that it makes men better and happier. Falsehood does the very opposite of this.—Religious Telescope.

Virtue and Vice.

Virtue, if not in action, is a vice, and when we move not forward we go backward.—Loth.

The best evidence of the divine character of Christianity is the change it has wrought in the character of human society and the condition of mankind. This is the stupendous miracle and prophecy of the ages.

All that I am or hope to be I owe to my mother.—Abraham Lincoln.

Purpose.

A sunbeam sent out on a mission
Came down to the earth in its flight.
It thought not to question the order,
But sped on the wings of the light.

It found in the crest of a snowdrift
A white flake and quick to it flew,
And then not a moment it lingered
Nor wondered what others might do,

But down on the snowflake's soft bosom
Its glow and its warmth did it lay
And kissed the white wings of the beauty
Until they were melted away.

When, lo! in the place of the snowflake
A drop of pure water hung there
And just for a moment reflected
The face of the sunbeam so fair.

Then dropped to the rill as it rippled
And joined with the thousands in streams
Which flowed that day from the snowdrift—
The work of the countless sunbeams.

At length the great snowdrift was melted,
Its race to the sea had begun,
And up in its place sprang sweet flowers—
Behold what the sunbeams had done!

—Pierson H. Bristow.

Coroner Kate Horner.

"Dr. Kate G. Horner, Coroner," is the legend on a plain board nailed to the front of a neat two story frame house in the little town of Pender, Thurston county, Neb., on the border of the Omaha reservation. Miss Horner was put up for the place by the Democrats last fall, and is the first woman coroner ever elected. She is 23 years of age. A correspondent who visited her office and had expected to meet an elderly and plain woman of masculine mold "was visibly rattled as this handsome, vivacious young woman eyed him with a pair of calm, blue, magnetic eyes." Miss Horner, while clerk in a Des Moines drug store, studied medicine and took a diploma at a Sioux City college. She continues the practice of medicine in her new home, frequently answers calls on the Indian reservation, and does more than half of the medical practice in Thurston county. The cowboys call her an angel and would lay down their lives for her. Whenever she goes out on a mission, some gallant but bashful cowboy follows at a distance to see that no harm overtakes the pretty young doctor.—Chicago Times-Herald.

A Successful Woman Artist.

Miss Cecelia Beaux has passed beyond the limits of mere popularity and has become famous. No less than six of her pictures are to be seen at the Champ de Mars salon in Paris, and the critical French people are loud in their praise of her work.

Miss Beaux is a young woman, well bred, dignified and of pleasing personality. Her coloring is fair and her features strong, particularly her broad, firm mouth. Her hand is characteristic of the woman. It is not small, but is white, well formed and strong.

Her studio is in the top of a tall building on Chestnut street, Philadelphia. It consists of two tiny rooms that have been thrown into one. It is lighted by a wide skylight and two small windows that look out on the street. It is an attractive room and a veritable workshop. There are a few casts about, a fine old piece of tapestry on the wall, an old carved chest, one or two bits of drapery and the necessary paraphernalia of the artist's work. There are no useless knickknacks, no "odds and ends."—New York Journal.

Women's Talent For Ruling.

If anything conclusive could be inferred from experience, without psychological analysis, it would be that the things which women are not allowed to do are the very ones for which they are peculiarly qualified; since their vocation for government has made its way, and become conspicuous, through the very few opportunities which have been given; while in the lines of distinction which apparently were freely open to them they have by no means so eminently distinguished themselves. We know how small a number of reigning queens history presents in comparison with that of kings. Of this smaller number a far larger proportion have shown talents for rule; though many of them have occupied the throne in difficult periods. It is remarkable, too, that they have, in a great number of instances, been distinguished by merits the most opposite to the imaginary and conventional character of women; they have been as much remarked for the firmness and vigor of their rule as for its intelligence.—John Stuart Mill.

Miss Leonard Breaks a Record.

Miss Alice Leonard, daughter of the late Captain Henry R. Leonard of Hopkins street, this city, carries off from the McMicken university this month honors never before won by a young woman in the history of the university. It is the custom for the four pupils whose standing is highest for the four years to deliver an oration at the commencement exercises. Heretofore the palm has always gone to the "uni boys," but the record has been broken by Miss Leonard, whose standing is second in the four victors. Miss Leonard is a most unassuming girl, and although she felt sure that diligent study would reward her with a record not to be ashamed of the announcement of her success was a great surprise to her.

Miss Leonard took the gold medal for excellence in mathematics when she graduated from Hughes High school in June, 1892.—Cincinnati Enquirer.

FIGURES CANNOT TELL.

Misery and Ruin Wrought by Rum Cannot Be Measured.

Thus far we have listened to the story that the figures tell; but they cannot tell all. They cannot picture to us the wretched squalor of a drunkard's home. They cannot tell us how many unkind and cruel words strong drink has caused otherwise kind and tender hearted husbands and fathers to utter to their dear ones. They cannot tell how many heavy blows have fallen from the husband's hand upon those whom it is his duty to love and cherish and protect. They cannot tell how many fond expectations and bright hopes which the fair young bride had of the future have been blasted and turned to bitterest gall. They cannot number the long, weary hours of night, during which she has anxiously awaited, and yet fearfully dreaded the heavy footfall at the door.

Figures cannot tell how many scalding tears the wives have shed, nor how many prayers of bitter anguish and cries of agony God has heard them utter. They cannot tell how many mothers have worn out soul and body in providing the necessities of life for children whom a drunken father has left destitute. They cannot tell us how many mothers' hearts have broken with grief as they saw a darling son becoming a drunkard. They cannot tell us how many white hairs have gone down in sorrow to the grave, mourning over drunken children. They cannot tell us how many hard fought battles the drunkard, in his sober moments, has fought with the terrible appetite; how many times he has walked his room in despair, tempted to commit suicide, because he could not conquer the demon, and finally, we cannot search the records of the other world and tell how many souls have been shut out from that holy place, where no drunkards enter, and banished to the regions of eternal despair by the demon of drink.—Exchange.

WHERE POOR MEN GATHER.

And They Always Will Be Poor While They Meet In the Saloon.

At a temperance mass meeting in St. Paul the Rev. John Gmeiner called attention to the utter uselessness of the liquor traffic. Liquor was not nourishing. God could no more be blamed with creating alcohol than with creating carrion, for alcohol was the product of corruption. Nor, again, was alcohol a medicine. Within the last 25 years some of the world's greatest physicians had declared that there was no disease, no surgical case, that could not be treated better without alcohol. Dr. Davis, known to all his profession, had declared, after long observation, that alcohol afforded but a temporary relief at the most, and that persons who recovered under its administration would have recovered sooner under other treatment.

The saloon had been called "the poor man's club." So it would always be. Its constant patron would indeed remain a poor man. Intemperance was especially the curse of the laborer. Yet Terrence Powderly of the United States, John Burns of England had said to the workingmen: "Unless you give up drink, there is no hope for you. When you have given up drink, the labor question is solved." Liquor was not a food, not a medicine, not a permanent source of pleasure.

Drink In Great Britain.

The people of the United Kingdom of Great Britain and Ireland continue to sustain the reputation of being very robust drinkers. They number at the present time 39,130,000, and the total cost of their wine, beer and alcoholic liquors, divided by this sum, shows an average expenditure of $18.18 per annum for every man, woman and child in the realm. Contrary to the general impression, the English drink more than the Scotch, and the Irish less than either. The ratio of the English expenditures for drink is $19.40, the Scotch $14.70 and the Irish $13.12 per head per annum.

Not Water of Life.

The Chicago Times-Herald in an editorial on the discovery of the X ray and its connection with health and longevity pays the following unsolicited tribute to the advance in science as regards alcohol: "When alcohol was first distilled, the rude people that discovered it shouted with joy that here, indeed, was the water of life, and they named it eau de vie in one language and an uisgebeatha in another. From this latter we get the name 'whisky,' but it is pretty well settled that it does not merit its name of 'water of life.'"

Why Children Should Sign the Pledge.

It will lead them to inquire what ardent spirits, wine or beer drinking does.

It will lead them to resolve that their shall not be a drunkard's end.

It will give them a new and permanent interest in the temperance cause.

It will preserve them most effectually from the enticements of the wine cup.

It will prevent them from being urged to drink by others.

SABBATH SCHOOL.

LESSON V, THIRD QUARTER, INTERNATIONAL SERIES, AUG. 2.

Text of the Lesson, II Sam. ix, 1-13—Memory Verses, 7—Golden Text, Rom. xii, 10—Commentary by the Rev. D. M. Stearns.

1. "That I may show him kindness for Jonathan's sake." David is at rest in His kingdom, reigning over all Israel and executing judgment and justice unto all his people (II Sam. vii, 1; viii, 15). Read in Jer. xxiii, 5, 6, of a king who, on David's throne, shall reign and prosper and execute judgment and justice in the earth—Jehovah-tsidkenu. David had sworn to Jonathan that he would show the kindness of the Lord to his house forever (I Sam. xx, 14-17), and he would now keep his word. What a wonderful word is this, "the kindness of God" (see also verse 3). It is the same word ofttimes translated "mercy," and also "loving kindness," as in Ps. xxiii, 6; xxv, 6; lxiii, 3, etc. The honor of being a channel through which the loving kindness of God may be shown to others is given to every believer. See II Cor. vi, 6; Col. iii, 12.

2, 3. "Jonathan hath yet a son which is lame on his feet." When the news came of his father's death, he was a little boy 5 years old. His nurse took him up to flee with him, and in her haste she let him fall, thus causing him to be crippled for life (II Sam. iv, 4). This story of the king's kindness to Mephibosheth for Jonathan's sake is very suggestive all through of the love of God to sinners. The man was lame through no fault of his own, and he was lame on both feet—could not walk at all. All are sinners through Adam, and such sinners that in our flesh there dwelleth no good thing (Rom. v, 12; vii, 18). If his name signifies, as some think, "shame proceeding from the mouth," it is very suggestive of Rom. iii, 13; Math. xv, 18.

4. "He is in the house of Machir, the son of Ammiel in Lo-debar." The name of this place may signify "no pasture" and makes us think of the prodigal son, who, when he had wasted all his living, would fain have eaten the swines' food (Luke xv, 16). Every sinner who stays away from God and seeks to bless himself in this world of no food for the soul is somewhat like Mephibosheth in Lo-debar.

5. "King David sent and fetched him." He did not send him word to come and see him because he had good news for him, but he took means to bring him right into his presence. Our David, blessed Lord Jesus, does not tell us to make ourselves fit to come to him, but knowing our incurable lameness He comes right to us with His love and grace, and we helpless creatures have only to receive Him and all His love (John i, 12).

6. "He fell on his face and did reverence, and David said, Mephibosheth, and he answered, Behold thy servant." A sinner on his face before God is a hopeful sight, as conviction of sin is an essential to conversion, and nothing works conviction like the loving kindness of God. See Luke v, 8; Isa. vi, 5; Job. xlii, 5, 6; Acts ix, 5, 6. David calling him by name makes us think of John xx, 16, "Jesus saith unto her, Mary."

7. "Fear not, for I will surely show thee kindness for Jonathan thy father's sake." See the comfort, the restoration and the future provision contained in the words of this verse. The perfect love of God casts out all fear and enables us to sing Isa. xii, 2. We have restored in the grace of God in Christ more than we lost in Adam, and He who spared not His own Son, but delivered Him up for us all, will with Him also freely give us all things.

8. "What is thy servant that thou shouldst look upon such a dead dog as I am?" As we see and believe the love of God to us we become increasingly filled with a sense of our own unworthiness. A decreasing estimate of self is good growth in grace, as when Paul saw himself to be the least of the apostles, then less than the least of all saints, then chief of sinners. As Christ increases we decrease.

9. "I have given unto thy master's son all that pertained to Saul and to all his house." It was all of grace, for all had been forfeited. So with the sinner we lost all in Adam's sin, but God commendeth His love toward us in that while we were yet sinners Christ died for us. He loved us even when we were dead in sins (Rom. v, 8; Eph. ii, 4, 5). All that we receive in Christ is God's free gift to us in grace (Rom. vi, 23; iii, 24; I John v, 11).

10. "Mephibosheth, thy master's son, shall eat bread always at my table." He might have been forgiven and had the property restored without being made a member of the king's family, but see the "exceeding great riches of his grace" in taking him to his own table. To be forgiven is very great, to be justified or accounted as if we had never sinned is greater, but to be made a child of God and joint heir with Jesus Christ is greater still (I John ii, 12; Rom. iii, 24; v, 1; Acts xiii, 38, 39; Rom. viii, 16; I John iii, 2).

11. "According to all that my lord the king hath commanded his servant, so shall thy servant do." These were the words of that Ziba who afterward slandered his master and sought to turn away the heart of David from him (II Sam. xvi, 3; xix, 27). If we are children of God, we must expect to be slandered by some one, and if the slanderers are those of our own household we must not think it strange, but rather accept it as fellowship with Christ and count it a privilege.

12. "All that dwelt in the house of Ziba were servants unto Mephibosheth." Every true child of God by faith in Christ Jesus has all things working together for his good (Rom. viii, 28), so that all things may truly be said to serve him. As in Ezek. i, 19-21, the wheels and the living creatures move together controlled by the same spirit, so all the events in life are controlled by the Spirit of God for the highest good of every believer. All the love and power of God combine to make all things work for God's glory and our good.

13. "So Mephibosheth dwelt in Jerusalem, for he did eat continually at the king's table and was lame on both his feet." Here is a beautiful picture of that which every Christian may be and do. Jerusalem signifies "city of peace," in which every believer may dwell. The king's table is the word of God, at which we may constantly dine, avoiding all the tempting delicacies of the world's tables, with their light reading, so called, or even the more learned works which are not according to Scripture, while, as to our corrupt natural man, we must be content to own that it is still within us, though it may be persistently reckoned dead. Christ alone is our peace, our life, our joy.

Bottled Jordan Water.

Quite a trade has sprung up in Great Britain in the sale of Jordan water for baptismal purposes. The water is sent out in bottles.

HISTORY OF A WEEK.

Tuesday, July 14.

A movement is on foot among the Chinese of Chicago and St. Louis to secure the repeal of the laws that prevent the Chinese from obtaining the right to vote in the United States.

The comptroller of the currency has declared a dividend of 25 per cent. in favor of the creditors of the Farmers' National bank of Portsmouth, O.

Incendiary fires at Toledo destroyed MacLaren & Sprague's planing mill, causing a loss of $90,000, and damaged the plant of the Toledo Knitting company.

Johnnie Monaco, aged 5, of New York, fatally stabbed a playmate two years younger, as he said, just to see the blood flow.

Wednesday, July 15.

The sea lion that escaped from Lincoln park, Chicago, two years ago has been seen in the Cheboygan river.

Adam Bunk was drowned while bathing in a clay pool at Twenty-first street and the Panhandle tracks at Chicago.

The common council of Columbus, O., has passed the curfew ordinance, which provides that children under 15 must not be found on the streets after 9 o'clock.

Thursday, July 16.

Ex-Senator John R. McPherson, of New Jersey, had a violent attack of asthma at Denver and his life was only saved by the hard work of physicians.

The Kansas divorce law, under which between 25,000 and 50,000 divorces have been granted in the last twenty-five years, has been declared ineffective.

A dispatch from Cape Town reports that the Cape Colony house of assembly, after a heated discussion, voted to grant a leave of absence to Hon. Cecil Rhodes.

As soon as Emperor William heard of the "attempt against President Faure's life" he telegraphed him his warm congratulations upon his escape.

Friday, July 17.

Eugene V. Debs has written a letter to a Populist in San Francisco in which he says he is not a candidate for the Populist nomination for the presidency.

B. J. Johnson, of Westmon Mill, Mich., fell into the river and was drowned.

Engineer Montgomery and Conductor Reed are under arrest at Logan, Ia., as a result of the verdict of the coroner's jury over the dead of Saturday's railroad wreck. They are charged with criminal negligence

W. S. Frisbey, for six years a traveling salesman for George A. Ogle & Co., 134 Van Buren street, was drowned while bathing at Durand, Wis. The body will be buried at Westville, Ind., beside that of his wife.

Nine children died at Havena, Minn., after drinking lemonade supposed to have been poisoned.

Saturday, July 18.

The London Chronicle publishes a dispatch from Constantinople which asserts that a massacre has occurred at Egin, in the Diarbekir district of Armenia, in which 400 persons were killed and the city was pillaged.

A receiver has been asked for the Louis Snider's Sons Paper company, of Cincinnati. The assets are stated at $54,000 and the liabilities $115,000.

A gas engine exploded in the building occupied by the Chicago Aeriform Carbon company, at 40 West Polk street, causing a large blaze, but not doing much damage.

Rev. Marion Rose is dead at Virginia, Ills. He was 49 years old.

Farmer Washington Smith and Deputy Sheriff Dave F. Rogers, of Union county, Tenn., settled an old feud with pistols in a stable at Knoxville. Smith was shot to death and Rogers painfully wounded.

Hallet & Davis, pianos, Chicago, has assigned. Assets, $283,000; liabilities, $140,000.

The annual report of the Ohio state shop and factory inspector shows that 58,952 fewer persons were employed during the year just closed in the shops and factories of Ohio than were employed in 1891.

A New York court has decided that George Gould need not pay an inheritance tax on the $5,000,000 bequeathed him by his father, holding that the bequest was compensation for services rendered.

Monday, July 20.

Harvest hands are in demand in western central Minnesota.

Justice Field, of the supreme court, denies that he is seriously ill. Instead his health has improved.

The New York State Bankers' association in convention at Niagara Falls resolved that gold is the only proper standard of money.

The village of Trout Run, near Williamsport, Pa., was nearly annihilated by fire. Fourteen buildings were burned.

The comptroller of the currency has issued a call on national banks for a statement of their condition at the close of business Tuesday, July 14.

The mayor of Cleveland has five companies of state troops guarding the men at work at the Brown Hoisting works.

Following the failure of the Hallett & Davis piano firm and resulting therefrom, the Schaeffer Piano company, of Chicago, has made an assignment.

Judge Clifford overruled a motion for a new trial in the case of William Taylor against the Chicago City Railway company and gave Taylor judgment for $15,000 awarded him for hurts sustained in a grip car collision, he having been the driver of a street car at the time.

According to the United States vice consul at Belfast there is a good market in Ireland for American horses.

Last week in the vicinity of Lubeck, Germany, lightning destroyed forty buildings and killed twelve persons.

Queen Victoria has consented to act as arbitrator in a boundary dispute between Chili and Argentina.

South Dakota Populists.

HURON, July 16.—The Populists in convention here have finally nominated the following ticket: J. E. Kelly and Freeman Knowles, for congress; Andrew Lee, for governor; P. R. Crothers, lieutenant governor; J. W. Hardin, secretary of state; J. H. Kipp, auditor; W. S. Logan, treasurer; W. Grigsby, attorney general. The platform indorsement of Bryan's candidacy for president was adopted by a vote of 499 to 71.

New Kind of Potato Bug.

ELGIN, Ills., July 18.—A new potato bug, a large, long, black creature said to be from Kansas, has appeared here, and is creating havoc. It will eat cabbage as well, and pretty nearly everything green, devouring the plants down to the ground.

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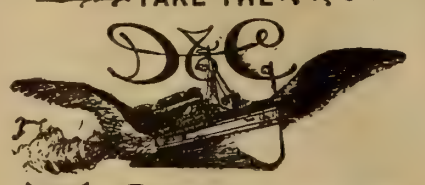

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W. I. PHILLIPS, Publisher,
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ILLINOIS MELANGE.

ITEMS OF SPECIAL INTEREST TO OUR OWN PEOPLE.

Some of the Principal Happenings of the Week Reported by Telegraph and Placed for Convenience of Our Readers—Matters of Interest.

CAMP LINCOLN, SPRINGFIELD, July 18.—Governor Altgeld, accompanied by ten members of his staff, was escorted yesterday from the executive mansion to Camp Lincoln, where he dined with his adjutant general and a number of ladies in general headquarters. Brigadier General Andrew Welch, of Aurora, commanding the Third brigade, was a guest of honor.

The governor reviewed the First brigade at 2 o'clock. He is not well and left last night on a late train for Chicago to attend the funeral of his cousin and law partner, John W. Lanehart. The First brigade broke camp early this morning and should be in Chicago soon after noon. The Second brigade will come into camp under command of Brigadier General James H. Barkley within a few hours after the departure of the First.

Silver Party Incorporated.

SPRINGFIELD, Ills., July 16.—An incorporation license was issued yesterday by the secretary of state to the organizers of the "United Silver Party," a corporation without capital stock, which states that the purpose of its organization is to "further the cause of the free coinage of silver on a basis of 16 to 1; to protect and promote our interests as individuals, as a corporate body and as a nation; to see that the best laws are enacted, and that the best men are elected to represent us." The incorporators are: E. C. Dance, H. W. Bracken, J. M. Head, C. W. Berry and John Rathmer.

Malicious Destruction.

BLOOMINGTON, Ills., July 20.—Great excitement and indignation exists in the vicinity of Lexington, this county. At midnight a thrashing machine outfit, valued at $1,000, owned by John Fair, on the Mahon farm, was destroyed by fire, undoubtedly of incendiary origin. The machine had been sprinkled with oil. Threats have recently been made to destroy the numerous machines recently sold into that territory. The owner of the machine has offered a reward of $250 and the agent of a machine firm $25 for the apprehension of the incendiary.

Bright Young Man, This.

KINMUNDY, Ills., July 20.—A fight which came near ending fatally for one of the parties took place at the home of Clabe Cockrell, just east of town. Cockrell's two sons, Charles and Roscoe, aged respectively 17 and 19, became involved in a quarrel as to which one would ride to town in a buggy with their uncle, Vard Cockrell. The younger brother used his knife very freely, cutting a number of dangerous gashes in Roscoe's back. Physicians pronounce his case a dangerous one.

Receiver for a Grocery Firm.

DECATUR, Ills., July 15.—George Stadler and Sherman McClellan have been appointed receivers of the Young Bros. & Maris Co., wholesale grocers. Bond was fixed at $150,000. The appointment was made at the request of the stockholders. Liabilities, $112,000; assets, $196,000. F. M. Young, president of the company, states that it is going into the hands of receivers to be closed out.

Died While Making His Will.

GALESBURG, Ills., July 18.—William Collopy, an eccentric rich Irish citizen living near this city, died suddenly Friday noon while his attorney was drawing up his will. He had not been feeling well for some time, but Friday seemed better than usual. The attorney while writing heard him sigh, and turning saw that he was dying. Mr. Collopy was an old settler.

THREE LIVES LOST AT A FIRE.

Car Barns at Chicago Burn, Cremating Men Who Were Saving Horses.

CHICAGO, July 20.—The car barns of the Chicago City Railway company were destroyed by fire Saturday night. Five hundred and fifty-four cars were consumed and fourteen horses burned to death. The fire soon got beyond control, and it was all the firemen could do to save the adjoining buildings. The loss is estimated at from $350,000 to $400,000; insurance, $325,000. Pipeman Samuel Sullivan was badly injured by a falling wall.

The car barns occupied a frontage of some 175 feet on Cottage Grove avenue, extending back nearly 400 feet to Langley avenue The building was a brick structure, two stories in height, with frame floor and roof and a few brick dividing walls. It was filled with inflammable material.

Early yesterday morning three bodies were taken from the ruins of the car barns. They were employes of the railway company, and at the fire were assisting in the removal of horses from the burning building. In some way they were hemmed in and perished. They were missed and search instituted with the above result. The following are the names of the dead men: Patrick J. Martin, William L. Elwell and Frank Crosby.

THE MARKETS.

New York Financial.

NEW YORK, July 18.

Money on call at 2 per cent.; prime mercantile paper, 4@5½ per cent.; sterling exchange firm, with actual business in bankers' bills 488¾@489 for demand and 488@488¼ for sixty days; posted rates, 488½ and 489½; commercial bills, 487.

Bar silver, 68⅞; Mexican dollars, 53⅜.

United States government bonds heavy; new 4's registered, 112; do. coupons, 112; 5's registered, 110½; do coupons, 111¼; 4's registered, 106½; do. coupons, 107; 2's registered, 95; Pacific 6's of '97, 100½.

Chicago Grain and Produce.

CHICAGO, July 18.

Following were the quotations on the Board of Trade today: Wheat—July, opened 56c, closed 55¾c; September, opened 57⅜c, closed 56⅞c; December, opened 59⅛c, closed 59c. Corn—July, opened 28c, closed 27½c; September, opened 27½c, closed 27c; May, opened 30⅜c, closed 29½c. Oats—July, opened 17¾c, closed 17¾c; September, opened 17¾c, closed 17¼c; May, opened 20⅞c, closed 20¼c. Pork—July, nominal, closed $6.32¾; September, opened $6.40, closed $6.42½; January, opened $7.35, closed $7.27½. Lard—July, nominal, closed $3.45; September, opened $3.52½, closed $3.52½.

Produce: Butter—Extra creamery, 14½c per lb.; extra dairy, 12c; fresh packing stock, 7@7½c. Eggs—Fresh stock, 9½@10c per dozen. Live poultry—Turkeys, 7@9c per lb.; chickens (hens), 8½@9c; spring chickens, 11@12c; roosters, 5c; ducks, 8@9c; geese, $4.00 per doz. New potatoes, 75c@$1.0 per barrel. Honey—White clover, 13@14c per lb.; broken comb, 9@10c; extracted, 5@6c. Blackberries, 60@75c per 24-quart case. Red raspberries, 90c@$1.00 per 24-pint case.

Chicago Live Stock.

CHICAGO, July 18.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day, 12,000; sales ranged at $2.90@3.60 pigs, $3.30@3.60 light, $2.85@3.00 rough packing, $3.10@3.50 mixed, and $3.05@3.35 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 500; quotations ranged at $4.25@4.55 choice to extra shipping steers, $4.00@4.30 good to choice do., $3.70@4.05 fair to good, $3.50@3.90 common to medium do., $3.40@3.90 butchers' steers, $2.40@3.25 stockers, $3.10@3.60 feeders, $1.30@3.50 cows, $2.40@4.00 heifers, $2.00@3.75 bulls, oxen and stags, $2.50@3.70 Texas steers, and $2.75@5.25 veal calves.

Milwaukee Grain.

MILWAUKEE, July 18.

Wheat—No. 2 spring, 55¾c; No. 1 northern, 59¾c; September, 56¾c. Corn—No. 3, 27c. Oats—No. 2 white, 19½c; No. 3 do., 19@19½c. Barley—No. 2, 30c; samples, nominal. Rye—No. 1, 32c.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from July 13 to July 18:

Mrs D C Hamilton, W H Gillette, Rev P B Williams, J C Heywood, J M Stewart, W Fenton, Stephen Betts, Rev J P Stoddard, Mary P Blount, Rev E Stellhorn, Rev D B Sherk, John Harper, F Brouse, J E Pierce, Reuben Fraser, Mrs Mary Ann Johnson, Robt Jones.

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Secret Societies, Ancient and Modern. 50c. each.
Contents: The Antiquity of Secret Societies, The Life of Julian, The Eleusinian Mysteries, The Origin of Masonry, Was Washington a Mason? Fillmore and Webster's Deference to Masonry, A Brief Outline of the Progress of Masonry in the United States, The Tammany Ring, Masonic Benevolence, The Uses of Masonry, An Illustration, The Conclusion.

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By Miss E. E. Flagg, author of "Little People," "A Sunny Life," etc., etc. Everyone who loves to read a good story, chaste and elegant in expression, pure in thought, interesting in narrative, should read this book upon the power of secret societies in politics, and the remedy.

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Eminent Men on Secret Societies. 326 pages; cloth, $1.00.
Composed of "Washington Opposed to Secret Societies," "Judge Whitney's Defence," "The Mystic Tie," "Narratives and Arguments," the "Anti-mason's Scrap-Book" and "Oaths and Penalties of Freemasonry as Proved in the New Berlin Trials."

Sermon on Secret Societies. 5c. each.
By Rev. Daniel Dow, Woodstock, Conn. The special object of his sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have.

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The Mystic Tie or Freemasonry a League with the Devil. 15c.
This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason

Pres. H. H. George on Secret Societies. 10c. each.
A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies.

SOCIALIST CONGRESS PLANS.

What They Are According to a London Correspondent of the New York Sun.

The international socialist congress which meets in London on July 27 will be far and away greater in point of numbers and probably more important in its bearings than any congress the socialists have yet held. The London committee, in conjunction with delegates from the Zurich committee, where continental socialism has its headquarters, have been working up the programme and making elaborate preparations for the last six months. Their time seems to have been well spent. The congress is to be no more mere palaver over socialist formulæ, but a resolute and orderly organized effort to draw all trades unions and other working class organizations into some kind of affiliation with organized socialism. Instead of calling the meeting an international socialist congress, they openly declared it an international socialist and trades union congress. Every European country except Turkey will send representatives. Australia and America will also have their delegates.

The London-Zurich council, after long consideration, have decided to ignore the mandates of delegates from all anarchist groups—French, German or English. Among the men thus rejected is Gustav Landauer of Berlin and a Chicago socialist-anarchist. Though pronounced anarchists will be debarred, their next of kin, the continental revolutionists, will be fairly well represented. The French central revolutionary committee has announced its intention to move that the aim of the socialists as a party "is the conquest of political power as the best means of destroying the capitalist regime and establishing the international socialist republic." Besides this declaration, the counter resolution of a Dutch trades union that the congress confine itself solely to the domain of economic questions sounds like the voice of humility. But the Ducth motion will have the support of the English trades unions and a majority of the congress.

The more important of the English trades unions are holding aloof from the congress, but the Independent Labor party and a number of the minor unions will be represented fully.

That pseudo-philosophic body, the "Fabian society"—which counts among its members the poet artist, William Morris; the novelist and art critic, Mr. Bernard Shaw, and all the "light and leading" of English socialism—will ask the congress to vote the immediate nationalization and municipalization of everything in general, including "the manufacture and retailing of tobacco, alcoholic drinks, bread, supply of coal, milk and other universal necessities." There is a fine bold sweep about this "other universal necessities" which should induce the congress to acclaim it. After six days' session the proceedings terminate with a monster demonstration in Hyde park.—London Cor. New York Sun.

Will Join the A. F. of L.

The recent annual convention of the Boilermakers and Iron Shipbuilders' International union at Cleveland was the most successful in the history of the organization. One of the important acts of the convention was the elimination of the color line. Another was the decision to affiliate with the American Federation of Labor. Kansas City will continue to be the headquarters of the union.

Blacklisting Suits.

A number of railroad workmen in Chicago and throughout the United States think the general managers of railroads of Chicago and elsewhere are guilty of a conspiracy to deprive them of opportuniites to work. Eighty of these men have made affidavits and turned evidence in their possession into the hands of Carlisle & Strong, attorneys in Chicago, and suits aggregating hundreds of thousands of dollars for damages will be filed by that firm in the circuit and superior courts against almost every railroad corporation having terminals or offices in Chicago.

The railroad men assert that they were blacklisted by the railroads on account of their connection with the American Railway union strike in 1894, and their failure to secure employment under their own names, after telling the truth concerning their acts and occupation at the time of the great boycott, they consider evidence of blacklisting.

In most cases the first road named will be charged with the act of blacklisting, and the others are considered accessories to the act on account of refusal to give employment without adequate reason, and in many instances the refusal to employ will be used as evidence to prove a blacklisting conspiracy between the roads.

Labor Fakirs Sent Up.

Judge Donovan of Detroit has sent to the Michigan penitentiary for four years two men who claimed to represent the organization committee of a labor union. The men, John Smith and William French, were arrested during the week that the Amalgamated Iron and Steel Workers were holding their convention in Detroit. They were circulating among business houses and soliciting funds for an alleged union of steel workers. They had worked a similar game before and were recognized by a business man, who had them arrested. Union men of Detroit assisted in the conviction of the two fakirs. The Detroit Tribune says these men were playing a trick which comes to the front in some shape in that city during every political campaign, and that paper calls upon organized labor to assist in the arrest and conviction of the bogus labor men, as was done in the case of Smith and French.

Arbitration and Injunctions.

A committee appointed by the convention of state railroad commissioners to consider the matter of strikes has given its approval to a measure which provides for arbitration between railroads and their employees in contests involving the suspension of traffic or other inconveniences to the public.

The committee regards the use of the army and legal injunctions in labor wars with disfavor. They produce bad feeling, it says, and "nothing has gone further to impair faith in the federal courts than the manner in which, at certain times, their power has been exercised" against strikers.

How to Take Fruit Spots Out of Cotton Goods.

Apply cold soap and then touch the spot with a hair pencil or feather dipped in chlorate of soda; then dip immediately in cold water.

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XIV. The Abundant Entrance into Heaven.
XV. The Better Reward at The Judgment.
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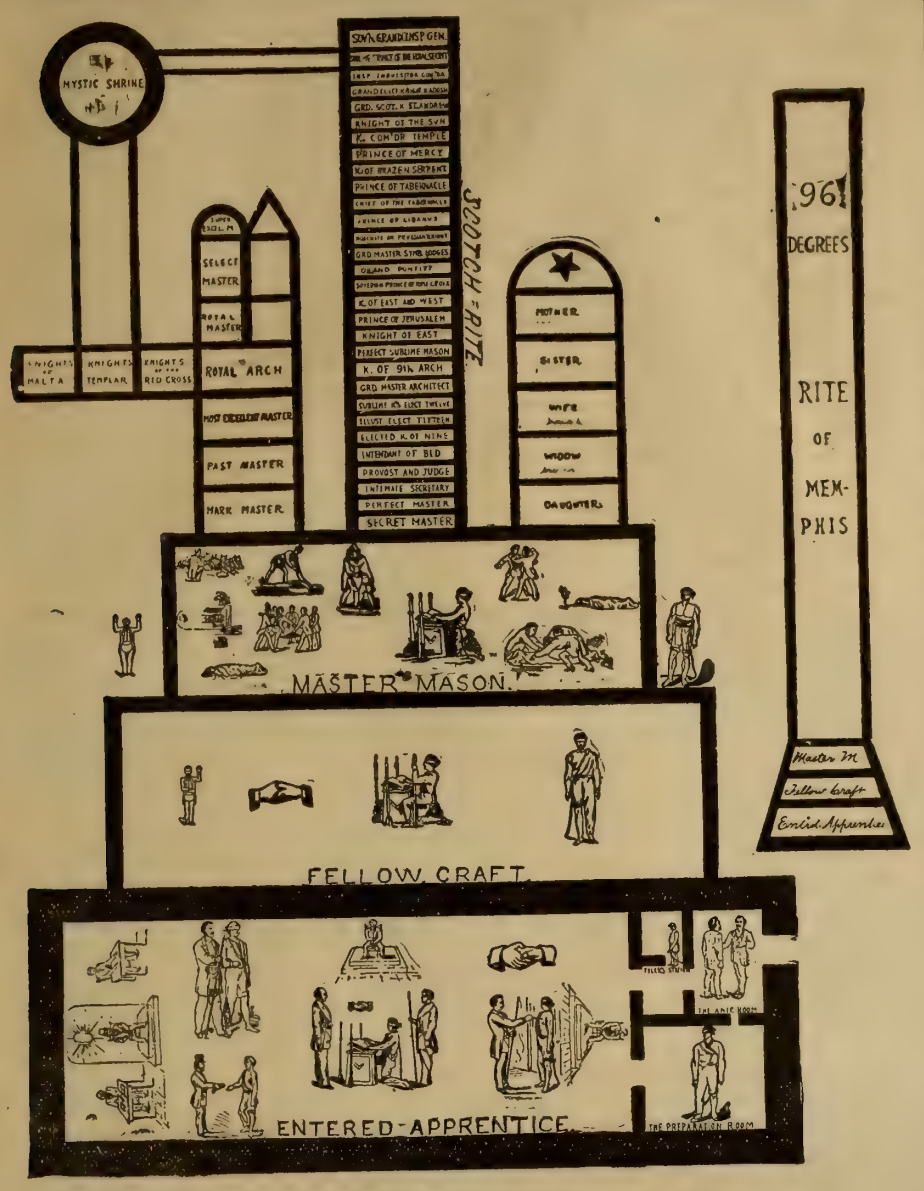

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IS WAXING WARMER.

TAUBENECK TAKES HIS POSITION ON THE BRYAN QUESTION.

Declares Against Indorsing the Chicago Nominee—Teller Lines Up with Bryan and Offers His Services on the Stump—Colorado Man Replies to the Illinois Populist Leader.

ST. LOUIS, July 20.—The fight that was only a skirmish last week is rapidly becoming a general engagement in the ranks of the Populists and silver men gathered and gathering here for the conventions of the 22d. Certain facts have developed since last report that make the situation more interesting. In the first place of importance so far as silver Republican action is concerned is the letter written by Teller to Bryan in which he declares his adhesion to the Democratic candidate and offers his services as a speaker when and where it sees fit to the Democratic national committee, There is nothing half way about Teller. He burned his bridges behind him when he went out of the Republican national convention.

Taubeneck Comes Out Squarely.

The next fact having important bearing on the question of uniting all the silver people against McKinley is that Taubeneck, chairman of the Populist national committee, just back from somewhere—said to be Chicago, though no one at Chicago says he saw him there—has spoken out and put himself at the head of the anti-Bryan men. The pith of his declaration is that under no circumstances will he vote to indorse Bryan and Sewall, because, in his opinion, that would mean death to the Populist party organization. He favors nominating a complete ticket, and then combining on the electors.

Silver Men All for Bryan.

The silver convention men seem bent on indorsing Bryan, and unless Taubeneck is beaten in the Populist convention the two meetings will fail of one of their objects—fusion to advocate silver. Senator Stewart is here, a delegate to the silver convention, and says: "We must indorse or nominate Bryan." Peffer says the same thing. Governor Lewelling, of Kansas, is on the same side and pooh-poohs the idea that the Populists would lose their party organization by indorsement. Said he: "I cannot unddrstand Taubeneck's present view. A week or so ago he thought fusion very desirable." Senator Allen is claimed as an advocate of indorsement, and, in fact, the Bryan wing of the Populists claims over 900 of the 1,350 delegates to the Populist convention.

THREE FACTIONS IN THE CAMP.

And What They Stand For—Bryan and Anti-Bryan Conferences.

Few of the delegates to the Populist convention have arrived, but among the leaders who have reached the city a very bitter war has already developed. They seem to be aligning themselves for a three-cornered fight; first, those who favor a straight indorsement or nomination of Bryan and Sewall; second, those who desire a fusion electoral ticket, and third, what are known as the "middle of the road" Populists, who favor an independent platform and ticket and who oppose fusion in any form. The latter, if present indications count for anything, will eventually be overruled. The "middle of the road" men, however, will prove strong and valuable allies of the leaders of the second class.

Senator J. K. Jones, of Arkansas, chairman of the national Democratic committee, arrived last night. He said that he was on his way home from Washington, but admitted that he had stopped in St. Louis for the purpose of making a note on the draft of events in connection with the Populist convention. He declined to express any opinion as to whether the convention would indorse Bryan and Sewall, though he confessed that such a course on the part of the convention would be gratifying. He expressed himself as very much pleased with the indications of Democratic success.

During the evening there was a meeting at the Lindell hotel at which twenty-two states were represented and which Jones attended. It was decided to push the Bryan movement with vigor, either for a nomination or an indorsement. Senator Jones was asked as to what the Populists could expect in the way of recognition in case Bryan should be indorsed by the Populist party. Jones replied that in the event of Bryan's election to the presidency he would know no party, and would recognize all those who would rally to his support. Populists were not to be looked upon as stepchildren. The recognition of all silver men would be equal. This announcement was received with applause by the Bryan Populists present.

Except at the Lindell, where most of the Populists and silver men make their headquarters, the hotels contain few politicians. The two conventions do not meet until Wednesday, and most of the delegates will not arrive until tomorrow. A number of prominent leaders came in on yesterday morning's trains, and more arrived last night. With the exception of Lawrence McParlin, of New York, all the members of the Populist national executive committee are now here.

THE "KICK" FROM WISCONSIN.

Gold Delegates to Chicago Declare the National Convention All Wrong.

MILWAUKEE, July 20.—At a conference Saturday of the Democratic delegates to the Chicago convention who refused to vote for a presidential nominee an address to the party in Wisconsin was drawn up. It recites the course pursued by the silver men in the convention, tells of the policy carried out by the Wisconsin delegates favoring a gold standard, and says: "The platform adopted by the Chicago convention is directly at variance with the doctrines which, since its creation, have been a part of the creed of the Democratic party."

"While Democracy has for nearly a century been the advocate of honest money and at all times opposed to its debasement, the Chicago convention declared in favor of compelling the citizens of the United States to receive as a dollar one-half its value in the product of a single industry. While the Democratic party has sturdily maintained that courts in which justice is administered should be above and beyond political control, the convention at Chicago adopted a resolution looking to the reconstruction of the supreme court of the United States to accomplish the reversal of its decision.

"While we condemned the use of that court in 1877 for political purposes and to accomplish the inauguration as president of a candidate not elected; while we denounced an appointment made by a Republican president to a position in that court for the purpose of reversing a decision which denied the right of the government to issue paper money in times of peace, we are asked by the resolution referred to to adopt the same methods which we have condemned in our opponents."

After going over the other objectionable planks of the platform the address concludes: "We have faith to believe that a large majority of the Democrats of Wisconsin are as much today in favor of the principles declared by our state convention as when that declaration was made. We have entire confidence that if a proper opportunity shall be afforded to that majority to express its views in a mass meeting or convention to be called at a date not far distant the true principles of Democratic faith will be again pronounced in no uncertain tone and that some way will be found by which Democrats can cast their votes in favor of a Democrat and at the same time against the protectionist nominated by the St. Louis convention and the Populist nominated by the Chicago convention.

WILL MEET AT CHATTANOOGA.

Change of Place by the Young Baptists and the Reason Therefor.

MILWAUKEE, July 20.—The only sensation of the B. Y. P. U. A. convention Saturday was sprung at night when formal announcement was made that Chattanooga, and not Denver, is to have the convention of 1898. This decision was reached by the board of managers at a session held Saturday afternoon. At the same time it was decided to give the 1899 convention to Denver. The action of the board of managers was ratified by the convention.

Though none of the members will admit the fact, it is surmised by those of the delegates who are in a position to make a good guess as to motives that the development of sectional feeling in the south has much to do with the change. The southern delegates came up here, they said, with the hope that the convention might come to Chattanooga in 1898 and "absorb" the other society, as it takes in other societies, and thus wipe out all idea of any separation.

IOWA REPUBLICANS.

Nominate a Ticket and Indorse the National Candidates and Platform.

DES MOINES, July 16.—At the Republican state convention yesterday among the distinguished men present were Senators Allison and Gear and nearly all the Iowa congressmen. Senator Allison's speech warmly commended Major McKinley and sustained the St. Louis platform. The ticket nominated is as follows: Electors-at-large, R. H. Conger, of Des Moines, and Edred S. James, of Clinton; secretary of state, G. L. Dobson, Des Moines; auditor, C. G. McCarthy; treasurer, John Herriott; attorney general, Milton Remley; judge of the supreme court, A. R. Ladd, Sheldon; railroad commissioner, E. A. Dawson, Waverly. The nominations were all made unanimous and the platform was adopted without a dissenting vote. It is noteworthy that in the whole convention there was not a voice raised against the St. Louis platform and nominations.

PINIONED AND SCALDED TO DEATH.

Engineer and Fireman Killed in a Wreck on the Rail.

QUINCY, Ills., July 16.—A terrible railway collision occurred five miles east of here yesterday. Two engines were piled on top of each other and Engineer S. G. Hammer was pinned and killed twenty feet in the air amid a halo of scalding steam. Fireman Louis Athey was crushed to death. Fireman Fred Smith was mangled on one side and lost his leg, but may recover. Engineer N. F. Van Steenberg escaped with severe bruises. Hammer's home is at Taylorville. Smith is an officer of the militia, and was to have joined his regiment in camp at Springfield last night.

Bryan Reaches Home.

LINCOLN, Neb., July 18.—Amidst an uproar of booming cannon, pealing church bells, screaming steam whistles, and the shouts of 20,000 people William J. Bryan, the Democratic nominee for president, entered this city last evening. It was an ovation the likes of which the people of this part of the country never before witnessed. Half the population of the city—men, women and children—was at the station to welcome him home. It was a non-partisan reception, for both Democrats and Republicans participated in it. The mayor of the city, the city council, and distinguished citizens of every political belief were at the train.

Storm in the Adirondacks.

SARATOGA, July 16.—Reports from the results of Wednesday afternoon's destructive storm in the Adirondacks show that the storm swept northeast from this place, and leaving here a cyclone developed. A funnel-shaped cloud struck the earth between Fort Edward and Argyle, Washington county, destroying small farm dwellings and barns. Near Durketown and in Moreau eleven buildings were wrecked. Between Argyle and North Argyle property valued at $10,000 was destroyed. There were many miraculous escapes, but no loss of life is reported.

GOT THEM AT LAST.

The Police of Chicago Capture the Bold Gang of Bandits.

CHICAGO, July 20.—At last the police of this city have run down and captured the bold thugs who for three months have been terrorizing the people and baffling the officers. The gang was also connected with the robbery of Christopher Schrage, an old German, who was robbed of over $50,000 in bonds, mortgages and other property at 711 South Jefferson street last spring, and the police have recovered part of the "swag." Saturday at 1 a. m. a couple of detectives from Chicago captured at Detroit Michael Monahan and James Williams, alias James Dempsey. Seven hours later in the same city the same two policemen arrested John Orme, alias William Milton. This John Orme is the leader of the criminals who have plundered the city since March. He is the "long man" so many people met with great financial loss to themselves, and the man who devised and planned the crimes for which the Chicago police have now under arrest every guilty person but Jesse Thames.

Monahan and Williams, arrested with Orme in Detroit, are boon companions of his, associates in the robberies which he planned and carried out in Chicago. The three men are graduates of the Pontiac reformatory and have been free on the parole system. They are members of a secret society organized by Orme last year while in Pontiac, and whose object was robbery. The rules of this organization provide death as the penalty for any member who betrays a comrade, and include the laying aside of a fund from the proceeds of robberies for the legal defense of any one in the society caught by the police. Every arrangement had been made for the robbery at noon of the Stevenson Valve company's works at Detroit, and but for the appearance of the Chicago police, the robbery would have taken place, almost precisely in the same manner as the New York Biscuit company was robbed in Chicago a week ago last Saturday.

While the police department was doing this good work in Detroit there was some equally good work being done in this city, and detectives were running down and bringing to the station the men known or suspected of having robbed Christopher Schrage, 711 Jefferson street, on the night of March 24 last. The men arrested were: Edward H. Smith, proprietor of the road house at Fifty-first street and Cottage Grove avenue; Alfred alias "Sleepy" Burke, Joseph Gordon, John McLean and Chris topher Strook, alias "Red Chris." Three other men interested in this Schrage case, and badly wanted by the police, temporarily got away. From what can be ascertained of Smith it does not look like a good case against him. His reputation is good and he claims that his connection with the case was simply the purchase of some of the bonds which he did openly, having taken first the advice of a bank.

A week ago the police rounded up "Red" Sullivan and some others whom they had suspected of the deviltry that has kept Chicago in a tremble for so many months. Sullivan is the friend of Orme and was with him in the robbery of the New York Biscuit company. He also has been intimate with "Sleepy" Burke. Saturday night a week Sullivan shot Police Sergeant Sauer. This was ten hours after he had robbed the New York Biscuit company. He was a member of the criminal secret society which Orme had organized. This man Sullivan is reported to have told the whole story. Then "Sleepy" Burke supplied some information and finally the police had a perfect case.

It was from Burke that the facts about the Schrage robbery were obtained. He told where part of the bonds and other valuables could be found, and in all some $27,000 of the $50,000 stolen is now in the possession of the police. Smith is stated to have had $21,000 of the bonds and that is what got him into trouble. One suspect knows where some of the remainder is, but so far he has refused to admit the charge. There are half a dozen suspected accomplices of the gang whose connection may never be made plain or receive its due punishment.

ARKANSAS TOWN WIPED OUT.

Incendiary Fire Destroys $400,000 in Property—Prospect of a Lynching.

MALVERN, July 20.—An incendiary fire Saturday practically wiped out the whole of this town and caused a loss of $400,000. There was great excitement during and after the fire, and it was reported that a negro had been lynched. This proved an error. No one was actually lynched, but a white tramp came near forfeiting his life in an endeavor to filch money from the excited citizens. He remarked in a crowd that for the consideration of $300 he would reveal the identity of the firebugs. He was promptly answered with the remark that he would divulge the information at a more reasonable figure.

When lynching was threatened he declared he knew nothing about the matter. He was locked up. Only one business house is left in town. Eugene Ingraham, U. Miller and Cass Williams were arrested and jailed, but the mob spirit was so evident that the sheriff took them to Little Rock, having trouble in getting them on the train. Williams has confessed.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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OREGON ANTI-SECRET STATE CONVENTION.

To be held in the Old Congregational church on Second street, Portland, Ore., Thursday, Aug. 27, 1896.

MORNING SESSION.

9:00 A. M.—Devotional.
9:30 " —Opening Address by president H. F. Wallace, D. D.
10:00 " —Experience of some who have left the lodges. Revs. Reed, Anderson, Clark.
10:30 " —Secretary's Report.
11:00 " —Address by Bishop Dillon.

AFTERNOON SESSION.

2:00 P. M.—Devotional.
2:15 " —Address, "Secret Societies, Benevolent or Selfish," by Rev. T. Thomas.
2:45 " —A Review of Freemasonry, by Secretary P. B. Williams.
3:30 " —Address by Rev. A. E. Holdrige.
4:00 " —Address by Bishop Dillon.

EVENING SESSION.

7:30 P. M.—Devotional Exercises, Reports of committees and election of officers.
8:00 " —Address, "Fraternal Relations, Natural and Artificial," by Rev. G. E. Hawes.
8:30 " —Address by Bishop Dillon.

The convention will be crowded into one day, and the above is but a partial program.

In 1883 Gladstone asked the British Parliament to enact a law suppressing secret societies. Sir Wm. Harcourt, when presenting the bill, said, "Crime is a plague spot on Ireland. It springs from secret societies, and must be extirpated." Lord Beaconsfield said: "In conducting the governments of the world there are not only sovereigns and ministers, but secret societies to be considered, which have agents everywhere." Wendell Phillips wrote in a letter dated Boston, March 18, 1880, "History shows them perverting justice, controlling politics for selfish and personal ends." And Daniel Webster declared: "Secret societies ought to be prohibited by law." These are the deliberate utterances of the foremost statesmen of the age.

HON. WILLIAM G. HUBBARD.

The one whose picture looks out from this page is a citizen of the capital city of Ohio, a prominent minister in the Friends' church, and has been for years a public speaker on various themes. He is a graduate of one of the prominent Ohio universities, and has for a number of years divided his time between preaching, lecturing and publishing. As a thinker he is clear, forceful, logical and honest. As a speaker he is strong, bold, pleasing, eloquent and effective. Mr. Hubbard's public labors have extended over a broad field. In the United States he has traveled extensively north, south, east and west. He has spoken in London, Liverpool, Brighton, Manchester, Birmingham, Sheffield and other cities in England. He is now president of the Peace Association of Friends in America, and is lecturing on this reform among the colleges of the United States. He is also National Secretary and Field Superintendent of the American Railway Literary Union, whose object is the suppression of vile literature. Mr. Hubbard is known as an uncompromising foe of secret societies. His radical, earnest testimony on this subject given on our second page will be read with interest.

William Jennings Bryan, the Democratic nominee for President of the United States, was born in Salem, Ill., Mar. 19, 1860. He is a graduate of the Illinois College at Jacksonville. He is a lawyer by profession, and has been a resident of Lincoln, Neb., since 1887. He was elected to Congress in 1890 and re-elected in 1892. He served there with distinction. He declined to be a candidate for the lower house of Congress again, and having been defeated for a seat in the Senate has since been practicing law and doing editorial work on an Omaha journal. His personal qualities are highly praised. He is a member of the Presbyterian church, is of moderate means, and is uniformly esteemed by his fellow-citizens. His wife has also been admitted to the bar, but does not practice law.

Father, have you a boy or two that you can spare to the rum traffic? You are a sensible man and know that the saloon must have boys in order to live. If you are voting with license political parties, thereby giving your official endorsement to the business of drunkard-making, you should not object if your boy patronizes the place you legalize for the entrapment of the sons of other fathers, and himself finally becomes a confirmed drunkard.

During the past few months the National Christian Association has sent literature to different portions of Africa, to India, and to England. We have had two letters this week from England setting forth the great need of our work in that country. We need funds for the foreign work. Who will aid the poor, persecuted but faithful English evangelist of our cause? Who will respond to India's need of an anti-secretist evangelist? Who will give for literature and who for the agents? Let us hear from you quickly. The men are ready. The literature is ready. Send the money. We need $500.00 for this work.

The *Western Catholic News* of this city anathamatizes Allan Thurman for "becoming the tool and mouth-piece of a diabolical, darklantern, treasonable association—such as the A. P. A.," when in the recent Democratic National Convention Mr. Thurman raised the objection to the nomination of Mr. Bland of Missouri, because his wife and children were Catholics. Says the *News*, "This Ohio A. P. A. bigot shudders at the bare possibility of a 'Catholic altar' in the White House."

A beautiful illustration of the influence of high Christian character upon others, is that of a dirty, ragged little girl in a school in the slums of New York, who, when the teacher one morning came in with a beautiful calla lily, the little soiled waif, after admiring the pure, white flower for a moment, ran away and soon returned with face and hands washed clean, and pushed her way up to the lily; she admired it with intense delight. The little thing had fled away to make herself suitable for such companionship.

ARMAGEDDON.

(Revelation XVI. 16.)

The day of God's great battle
Is breaking on the world;
The day when right shall conquer might,
And wrong to hell be hurled.
The storms that shook earth's midnight
Lower, though their reign is done,
And ghastly clouds, in blood-red shrouds,
Are struggling with the sun.

The voice of God Almighty,
A trumpet-blast sublime,
Peals out on high through all the sky,
And startles every clime;
And lo! through all the nations,
Where'er the watchword flies,
O'er hill, and plain, and ocean main,
The mustering millions rise!

I see the mighty gathering
Of uncomputed bands;
Prophet and sage, from every age,
The living of all lands;
And glorious hosts of martyrs,
For God and Freedom slain,
From dust revive, start up alive,
And mingle on the plain!

The great and good, the heroes
Who toil and die for man,
From every land illustrious stand,
And tower along the van;
Not all in earth's high places,
Not all the sons of fame,
But all well known before God's throne,
And called by Christ's own name.

No arms have all these millions,
No sword, nor spear, nor shield;
But mightier far the weapons are
With which they win the field;
For Truth, and Love, and Labor
Are more than shield or sword;
And they shall stand at God's right hand
Who conquer by His Word.

WHY I OBJECT TO SECRET SOCIETIES.

BY PRESIDENT WM. G HUBBARD.

Some of my reasons for objecting to secret societies are the following:

1. I have no time to waste; life is too short and its issues so important that I dare not waste an hour in such—to me worse than useless pastime. I heard a man who was a Mason say that he thought any one with any important life-work to perform had no time to waste in secret societies.

2. My observation leads me to conclude that men who are active members of secret societies are not, as a rule, active spiritual members of the church. In twenty-five years of experience as a minister I have watched the subject closely as I could and give it as the result that in all that time I have not known a zealous secret society man who was deeply spiritual or worth much to the church. It seems to sap the foundation of religious life. I have known preachers of fine ability who were active in secretism. But in proportion as their zeal for societies arose their zeal for Christ waned, and they preached perfunctory, literary discourses, without life and power.

When in northern Illinois some years ago I was the guest of a minister who told me how he used to lecture on Masonry, and how he delighted in its symbols and its imagery. After listening to him express himself quite fully, I told him of my impression, that it sapped the spiritual life of Christians. He replied, "You have struck the strongest argument there is against Masonry. I have felt the same thing so deeply that I have almost ceased to have anything to do with Masonry." D. L. Moody says an active Christian has neither time nor inclination for secret societies. He loves Christ and his work better than the lodge. Dr. Munhall, the great evangelist, says, "I have been bumped through several secret societies, and I find the lodge a great hindrance to the cause of Christ." Many of the most godly preachers and lay members have come to the same conclusion and have forsaken the lodge.

3. It keeps thousands out of the church and away from Christ by its semi-religious forms and ceremonies that have no Christ—no Saviour in them. These three reasons are sufficient if there was nothing else to say against the lodge. That which hinders men from accomplishing the work of life, and I believe Masonry does; that which saps the religious life of Christians, and I believe Masonry does; that which keeps thousands out of the church, and I believe Masonry does, should be condemned and spurned by everybody.

4. But there are other reasons that of themselves are sufficient if these first three did not obtain. The oaths and obligations of Masonry are blasphemous and pagan. The Masons used to deny that outsiders knew what these oaths were, but now any honest Mason will admit that by the confessions of Morgan and Ronyane and other recanting Masons, these oaths have all been published. When I read these oaths as published by Dr. Finney, I was astonished that any civilized being could take such an obligation. I can only account for it from the fact that in the average piece of humanity there is a large element of paganism still remaining that has never been brought under refining processes of divine grace, and but little under civil culture.

5. Secretism is anti-American. It is one of the boasted principles of America that we believe in equal justice to all, regardless of rank, race, sect, religion, politics or other connection. But secretism has for its main purpose the favoring of those of its organization, and has often been known to shield them from the penalties that justice would inflict. It thus becomes an enemy to good government.

6. It yokes together the Christian believer with the unbeliever and evil doer in bonds of *fellowship*. And these bonds of close fellowship requiring them to help and protect each other are sealed by the most awful oaths that ever human beings took upon their lips. In funeral processions conducted by Masons you will often see the believer and unbeliever, the deacon and saloon-keeper, the tough loafer of the town and the Christian minister mixed indiscriminately in the procession, all in common fellowship. Only recently when one of the most noted saloon-keepers of Indianapolis, who had been in the penitentiary for crime, died, he was buried with great pomp and ceremony and honor by the Masons. The papers stated that he was a 33rd degree Mason and active in other secretism, and the papers published a long list of religious and political dignitaries who were in the procession doing honor to this criminal whose life had been a curse to society.

In giving these points, I hardly think I have said anything that will be new to the readers of your excellent paper, the *Cynosure*, but I have said enough to show where I stand and why I stand there.

Cleveland, Ohio.

SECRET TEMPERANCE SOCIETIES.

BY PRES. C. A. BLANCHARD.

No problem is more practical or more difficult of solution than what to do with the dram-shop.

If the secret orders are in their spirit and tendency opposed to these snares for the unwary, these pitfalls for the weak, it is a point in their favor. If these societies are on the other side they are of the devil.

I ask you to remember that we cannot always know from names and appearances what facts are. The liquor dealers call themselves temperance men; "copperheads" call themselves "Sons of Liberty;" infidels call themselves rationalists; and the devil professed to desire Adam and Eve to become as gods, while he really intended to make them dark, tormented spirits like himself. Calling a scoop-shovel a teaspoon will not fit it for drinking tea, and calling a society the Good Templars does not show that it is not a feeder to the drink shop. The secrecy of these orders has nothing whatever to do with the cause they *profess* to desire to serve.

Drunkard making is a painfully open business outside of the prohibition States, and the effects are obvious there.

The means of banishing this trade are all apparent: education of the people, enactment and enforcement of law, and personal appeals to drinker and seller. What is there here to call for secrecy? Nothing. The end is praiseworthy, the means honorable, and secrecy a hindrance rather than a help. It keeps away the very persons who need argument, protestation and appeal; sets persons to learning grips and signs who ought to be serving God and saving men. Their effect will be two-fold, demoralizing and belittling. To say temperance is my object, when grips, or signs, or courting, or fun is the object, is lying. And for persons over ten years of age to be whispering passwords through holes in doors, and giving in a time of peace in an orderly community, signs, as if among deadly enemies, is a very small business. Then take the titles and regalia. How dwarfing to the mind.

Here is a man or woman who professes to see the long procession of murderers, thieves, harlots, suicides, paupers and lunatics which passes steadily along from the law-and-order saloon to the drunkards' dark and terrible hell. He professes to desire to do somewhat to dry up the waters of that river of death; to save those who are ready to perish. Does he take the poor drunkard by the hand, and with tears implore him for the sake of self and wife and child and Christ to turn back before it is too late? Does he go to the saloon-keeper, and thunder in his ears the denunciations of God's Word against those who make their fellows drunken? To professors of religion who vote for license, and in their ears thunder the denunciations of God's Word against hypocrites? Oh, no; he goes up into the top story of a building, curtains the windows, puts a man at the door to keep out all who have not promised never to tell what is done there; puts on a paper collar with some rosettes on it, and, *reads a prayer or a bit of a lecture from a card.*

The simple statement of the fact explains how it is that serious and earnest men are so seldom found in such organizations; why only those who delight in fuss, feathers and grandiloquent titles can abide them. They do not vote nor pray nor pay for temperance, but buy tissue paper ornaments and make speeches for the good of the order.

Freemasonry and the other greater orders, to which the temperance orders are simply feeders, are justly subject to more serious charges.

Allow me to call your attention to the fact, that almost every good cause is made a pack-horse to carry this same secret system into popular favor. They not only seize on the popular interest in the cause of temperance but on patriotism, and organize a secret Grand Army. They take up the wrongs of labor in secret labor unions. They take desire to provide for one's family, and organize secret insurance companies. They pretend to desire to promote brotherly love, relief and truth, and lest some of it should leak out into the world, they bottle it up in a lodge, and salt it down with an obligation.

In fact, it seems as if men now desire to put patriotism, love of home, pity for the fallen, and every other good cause under contribution to keep up the principle of secret association. There is here a mystery which cannot be explained without a discussion of the existence of a personal devil.

Wheaton, Ill.

BLEEDING KANSAS.

BY S. C. HART.

OUTRAGES OF KANSAS BORDER RUFFIANS PLOTTED IN SECRET LODGES OF MISSOURI.

The pro-slavery leaders, Senator Atchison, Col. Joe Shelby, Stringfellow and others, could have done worse than to rob and land the boat loads of Free State emigrants at the mouth of the Missouri river and other places adjacent to a free State; for they went across the country to Chicago and other points and formed recruiting stations and furnished experienced escorts to the otherwise poorly guarded emigrant trains, and apprised them of the dangers ahead.

But the temptation to the pro-slavery leaders for plunder was so great, and the supposition that they would keep coming that way till they would become enriched and their forces formidably armed, that they neither killed them to terrify others from coming nor held them prisoners to eat up the provisions already stolen, and to require a pro-slavery force to leave the lucrative field of pillage and the desirable occupation of arson and vengeance, to perform monotonous guard duty over several hundred of these prisoners.

As the boats with these emigrants and supplies reached Missouri they were boarded by armed men who told the emigrants that the territorial authorities of Kansas would not allow armed bodies of men to enter the Territory. That if

they would surrender all their arms and ammunition in their possession they might proceed; otherwise they would be turned back. At this they would surrender their private arms. They were then allowed to proceed up the river about half way across the State of Missouri when the vessel would be boarded again and their effects searched and perhaps a few more arms and ammunition taken that had been overlooked by the first search.

Proceeding again until arriving at some safe pro-slavery headquarters, perhaps Leavenworth, the boat would be boarded again, when the pro-slavery gang would proceed to plunder them of all their supplies. Unarmed and helpless now, their protests and pleading were of no avail. After everything was taken from them the boat would steam down the river and land them about the mouth of the Missouri river. One boat load was set off in a drenching rain, miles from any town, without provisions and in a manner penniless.

They made their way to different towns, and finally to Chicago, where they were refurnished, enlisting others in the cause of freedom, and awaited the Kansas emigrant trains of hundreds of teams that were coming. The "Congressional Investigating Committee" was frightened out of Kansas before its work was finished, but it had perhaps nearly 2,000 pages of evidence of fraud in the two first elections, an important part of which was sent out early with Mrs. Charles Robinson. There were two Abolitionists on the "Committee" and one pro-slavery man. The former fled but the latter remained now, while Free State men were being pillaged and driven out, and took a part in these crimes.

A part of the report of the committee on the pro-slavery secret lodges is as follows:

"Its members were bound together by secret oaths, and they had passwords, signs and grips by which they were known to each other; penalties were imposed for violating the rules and secrets of the order; written minutes were kept of the proceedings of the lodges, and the *different lodges* were *connected together* by an *effective organization*. It embraced great numbers of the citizens of Missouri, and was extended into other slave States and into the Territory. Its avowed purpose was, not only to extend slavery into Kansas, but also into other Territories of the United States, and to form a union of all the friends of that institution.

"Its plan of operation was to organize and send men to vote at the elections in the Territory, to collect money to pay their expenses, and, if necessary, to protect them in voting. It also proposed to induce pro-slavery men to emigrate to the Territory to aid and sustain them while there, and to elect none to office but those friendly to their views. This dangerous society was controlled by men who avowed their principles to extend slavery into the Territory at all hazards, and was altogether the most effective instrument in organizing the subsequent armed invasions and forays.

"In its lodges in Missouri the affairs of Kansas were discussed, the force necessary to control the election was divided into bands and leaders selected. Means were collected and signs and badges were agreed upon. While the great body of the actual settlers of the Territory were relying on the rights secured to them by the organic law, and had formed no organization or combination whatever, even of a party character, this conspiracy against their rights was gathering strength in a neighboring State, and would have been sufficient at the first election to have overpowered them, even if they had been united to a man."

Thus speaks the "Congressional Investigating Committee" on the secret societies that inaugurated a condition in the Union that instigated the Civil War.

At the time this committee was illiciting this evidence during the debate in Congress, Charles Sumner, having delivered a most elaborate speech in the Senate on the "Crime against Kansas," was assaulted while quietly writing at his desk in the Senate chamber, by Preston S. Brooks of South Carolina, and nearly beaten to death. Next day the Senate appointed a committee to say what action, if any, should be taken in the matter, which reported a "*want of jurisdiction.*" The House succeeded in getting him reprimanded, when he resigned and went back to South Carolina to his lodge brethren, many of whom were then in Kansas depredating Free State settlements, who re-elected him and he returned triumphant, approved by his constituency.

Lecompton, Kan.

(*To be continued.*)

FAITHFULLY FOLLOWING CHRIST

REQUIRES US TO FORSAKE THE LODGE.

At the afternoon service in Zion Tabernacle on Sabbath, July 5th, Dr. Dowie held before his audience a sheet of note paper, in the upper right-hand corner of which was fastened a gold button enameled in blue, and said: This morning I have got something that I hang upon the walls of Zion as "Captured from the Enemy" with very great pleasure, and it is that Masonic button. It was left upon my desk this week in Zion. He then read from the note as follows:

"I cannot keep this and be a true follower of Jesus, so I surrender it, and with it I sever all connection with Masonry. Is it necessary I should write to my lodge and tell them so? BEN BAKER."

Yes, Ben., tell the whole of it. I will tell the world. In my judgment, no man can fully and faithfully follow Jesus Christ and belong to a secret society. That is as plain as I can say it.

Now, I do not say a man is not a Christian who belongs to a secret society. I do not say that. I do not say that a man cannot be converted and be a Freemason, but my words are that no man can *fully* and *faithfully* follow the Lord Jesus Christ and be a member of any secret society. I dare not shut away from fellowship with the Christian Catholic Church a man who is a member of a secret society, but I will try and knock it out of him. Will you please to look at the city of Chicago; in this city alone it is estimated that there are at least 4,500 lodges of secret societies; and in this city of one million and three-quarters there are, including the Roman Catholic and Unitarian churches, and churches that are not orthodox, less than four hundred and fifty churches, that is to say that for every church there are ten secret society lodges.

Now, I want to know how the Christian men connected with the churches can do their duty by their families, by their homes, by their wives and children, and their business, as well as by the church of God, and continue to be members of these secret societies? The fact of the matter is they cannot and they do not. They sacrifice wife and child; they sacrifice their business; it does not pay. The most successful business-men in this city are not associated with these societies. The most powerful business-men have no time for men-millinery and tom-foolery which causes bald men to wear feathers on the top of their heads, and all that kind of silly business; going about with women's aprons, as if they were all apprenticed to a cooking establishment.

Now, I have noticed this, that when a minister belongs to secret societies unless he gets out of them he is useless as a powerful preacher, as a faithful teacher, and he does not win men from sin to God. His association with Masons and kindred ties compel him to cover men's sins, and be partaker of men's sins, and a terrible blow is being struck at common honesty by these secret societies; for when members of these societies violate the commandments of God and the laws of men, these ministers and others all flock around the offender and protect him from righteous punishment, I tell you that juries are packed, and judges upon the bench have the Masonic signal of distress given to them from the prisoner at the bar; and when the judge is known to be a man that would resent that, the prisoner takes good care that the jury belonging to the secret society see the signal of distress, and from that moment you can get no verdict against these scoundrels. They may be guilty of every crime on the calender, even up to murder, and justice is violated. I know what I am talking about.

Now, that is a blow at that which is the protection of all men—law; which should protect life and liberty and women's purity. I know that in the divorce courts decrees are granted secretly, in such a way that the fact that they have been granted is unknown to the general public; and so I have known women, innocent of all offense, who have been flung out of their motherhood and their wifehood's privileges by the infernal decision of judges who were companions in secret societies with the criminal scoundrels that got the decree. It is a fact on the Pacific Coast, to my certain knowledge, that no man has a chance of preferment in certain ecclesiastical bodies unless he is a Freemason. It is a simple fact that a number of bishops of the Methodist church, and a very large number of presiding elders, are high-degree Masons, and if any minister of that church fights Freemasonry he is sent to the backwoods and stricken out eventually, in many cases, from the work of the ministry, or sent to such stations as will break his heart; that is the case when you find Bishops Mallilieu, Joyce and other M. E. bishops to be thirty-third degree Masons.

I will not name the city in California, but I was engaged in a certain city in a mission, and large numbers of persons were attending; amongst them was the wife of a Methodist minister. She informed Mrs. Dowie and myself of her condition. She had a deadly tumor, fibroid, and with complications that threatened her life, and that at no distant day; and that made her life from hour to hour and moment to moment intolerable. Her pain was constant, and the nature of the complication created by this tumor that was sucking up all her life's blood was such, by reason of the offensiveness caused by the tumor, as to make her life very miserable. She was a very lovely lady in appearance, excellent in character, and deeply devoted to God, but with a great mark of sorrow upon her refined and beautiful face. I took a great interest in her, and Mrs. Dowie did. She was to have undergone an operation.

On the second day after our arrival in that city, hearing our teaching she informed her doctor and her husband, who was in a great rage about it, that she would not undergo the operation; that she would trust God for healing. She did not make herself known to us until nearly a week had elapsed, and then told us the story I have told you. We found her fully prepared. We prayed with her, and her healing was one of these phenominal healings of that class of disease, such as Mrs. Paddock's. Within a week that horrible tumor had entirely departed, and she was well.

Her husband meanwhile had become exceedingly enraged at her constant attendance upon the mission, and she privately informed us that he had flogged her with a strap from his harness, and the buckle attached to it; and that he had flogged her children by a previous marriage to his own brother, until their little bodies were black and blue, and not merely with the strap but with the buckle of the harness; that he had driven her out of the house, and that she had spent a whole night in an outhouse. She had given a hundred dollars of her own means—money that was her own before she was married either to him or to his brother, and that had come to her from her parents—she had given a hundred dollars as a thank-offering, and for this act of giving a hundred dollars, she came with tears to tell us she had been thus cruelly treated.

Now, that man was a Mason. I do not believe he wanted his wife to live, and was greatly disappointed that she had not been put under the knife. She told Mrs. Dowie and myself in private as to the horrible secret malignity with which he would endeavor to compass her death. Every person knew he was a most unspiritual man, and his cruelty to his children and his wife was fairly well known, and he was despised. They knew he was no use as a minister; nobody was converted under his ministry. He was a cruel, brutal, bullying man.

I made known his conduct to his ecclesiastical superiors on the coast, but my intimation was treated with contempt, and within a week he was appointed by the bishop—to whom the complaint had been made—a presiding elder, and he is a presiding elder to this day and a high-degree Mason and a scoundrel. The last time I saw him I would not speak to him. When he held out his hand I said, "No, sir; I will not shake a man by the hand that can brutally treat helpless little children that have been placed in his care by a godly woman whom he treats so vilely. I will not shake hands with you, sir." I saw him in a railway station. He looked as if he would like to kill me, but I have been neither afraid of Freemasons nor anyone else.

I will tell you, I would a good deal rather deal with Roman Catholics as a rule than Freemasons. You talk about Roman Catholic difficulties. I say this, the Roman Catholic people are seeking for God, and many are finding him; for I have baptized hundreds of them in Zion Tabernacle and elsewhere in the city. Now, I say that this is not

a wholly isolated case. I know that. I think it is an extreme case in some lines, but it is not wholly isolated.

A SKETCH OF MY LIFE.

BY ELDER S. C. KIMBALL.

FORTY-FOUR.

During my pastorate at Gilford, there occurred an instance of Masonic villainy in a neighboring village which deserves permanent record, as showing the debasing tendency of Freemasonry, and that it is a shield of criminals and a bar to the due course of law.

A worthy young lady of honorable parentage went into a Freemason dentist office to have a tooth repaired. The dentist told her that her gums were sensitive and must administer an opiate. The lady objected, saying, "I do not wish to take an opiate nor do my parents wish to have me." The doctor, however, overpersuaded her, and when she regained consciousness she perceived that her person had been outraged, but that her teeth had not been touched.

She went to her home, informed her mother of what had happened, and her father taking his brother with him went to the dentist's office and charged him with the crime. He confessed his guilt and offered money to hush it up. The father went to the high sheriff to have the dentist arrested. The sheriff telegraphed to a deputy in the vicinity of the criminal to arrest him. The deputy replied that he could not arrest a man without a warrant, which is a well known fact.

Did not the high sheriff know that? The delay gave the criminal time to make his escape. He fled to the woods; his Masonic brethren pretended to pursue him, hooting and howling until he was safely hidden. He has never been heard from by the public from that day to this. I never heard it denied that the Freemasons aided this wretch to escape the clutch of the law. He was a hypocrite of the darkest dye, being a Free Baptist church member, superintendent of the Sabbath-school, and a candidate for deacon of the church.

A record of Masonic rascality and crime ought to be published, bearing the same relation to Freemasonry that "Fox's Book of Martyrs" does to Romanism. Beware of men who worship Baal in secret and pretend to worship the Lord in public. They ought to be held up to public scorn.

Newmarket, N. H.

EXTRACTS FROM LETTERS.

A. G. TRUMBULL, KANSAS CITY, MO.—If the change to a silver basis would relieve us any I would be glad to see it. But I fear the first result would be disastrous. We might inflate for a time, but only to collapse again.

H. P. MARKS, DAYTON, O.—Please find inclosed $1.00 for the *Cynosure* for six months, and the *Lodge Lamp* for six months. I feel it my duty to circulate the truth as far as my limited means will allow. I will try to send you more when I see my way clear.

REV. H. R. SMITH, LEONARDSBURG, O.—West of here a few miles there has been considerable interest in the anti-secret cause aroused by the preaching of Rev. Charles Clark. I am satisfied that the lodge system is the great bulwark in the way of all reforms. It cripples the efforts of the church and hinders the temperance movement.

L. BOYD, SPRINGFIELD, O.—We received the *Cynosure* with much valuable reading on the great question of secret orders. I am nearing the close of my eightieth year and have fair general health. Out of seven brothers of us only two are left. My wife and I are in our fifty-second year of married life. I have written much for papers and periodicals during the last fifty years, and have not laid down my pen yet.

HENRIETTA E. MUZZY, BYCULLA, BOMBAY, INDIA.—I doubt if Freemasonry itself is doing more harm and keeping more souls from walking in the path of life than does the great sin of worldly conformity. You may not accept that statement, but from *experience* I well know the evil effects of following the fashions of this world, especially in adorning the body, and how opposed it is to following Christ, and being made a possessor of His mind and Spirit and becoming fruitful in His service. I desire to lift my voice and pen against it. More than that, I have a "commission" to do so from Him who had compassion on me "in my bonds," and delivered me from bondage to the enslaving love of the world and the things of the world, and whose Word declares against it in plainest terms.

REV. WM. FENTON OF ST. PAUL, MINN.—That little book of W. B. Denton on "Fraternal Life Insurance Exposed," is too much for the fraternities. I have just shown it to a lawyer who belongs to the A. O. U. W. He glanced over it and found a word in it mispelled, and that was enough to condemn the book. He declared that Bro. Denton is an ignoramus, and his book unworthy of notice. So you see he feels the power of the truth.

S. S. PALMER, BUFFALO, N. Y.—Old Fort Niagara is to have a centennial celebration. Mayor Shoellkopf of Niagara Falls, and many other prominent Masons, are interested and pushing the matter. Now let Rev. J. L. Barlow of Hagedorns Mills, N. Y., write out the facts in brief of Wm. Morgan's imprisonment there and his subsequent murder as a seceding Mason. Let the grounds there be covered an inch deep with these facts in print. Then let the Masons celebrate. The rugged truth is what we need these days.

R. T. REYNOLDS, DENISON, KAN.—I have been watching the turn of affairs in church and state since you were here, in the line of your study of the fulfillment of prophecy. It makes to my mind a gloomy picture, and only in the light of God's Word is there any light. It seems that the two great armies for and against Christ are perfecting their organizations. If the witnesses are not slain, as in Rev. 11:7, yet the forces of Anti-Christ of late years are victorious in every moral conflict. We have had a little experience of it in Denison. We secured the closing of the postoffice for a few Sabbaths, but the enemy soon got the upper hand and opened it again and now glory in their victory, and the last state is worse than the first. I fear we will have to fight the Prohibition battle all over again in Kansas.

REV. W. G. MOON, FAIRMOUNT, IND.—In regard to lecturing here on the subject of secret societies, I have my doubts if there is a church or any other building in town that could be had for that purpose. I believe we have here the greatest cowards, on this question, I ever knew. Preachers and all are afraid to attack, or have any one else to attack, in their churches, the devil or his works, for fear they will make some one mad. The standard of truth and righteousness has been lowered until the devil finds but little fault with our church work.

Last winter a few of us rented an old billiard hall, and for about six weeks we held an independent Gospel meeting and poured the hot truth into the citizens until they began to think the day of judgment had come. God honored his Word, and more souls were saved during that time than in all the churches during the winter.

HENRY S. WOODS, BERTIE, LA.—I am a student of Straight University, and heard the address last winter on secret societies by Pres. C. A. Blanchard. Since leaving the University, I have been opposing Freemasonry and have aroused their bitter prejudice. With the exception of a few young friends, I stand alone, and all the literature I have on the subject is "Danger Signals No. 2." I have read it so often that I find myself fighting secret societies in my sleep. This little booklet has been a wonderful eye-opener to me. It has the ring of God's truth. I am trying to live a Christian life, and wish you to send me some more literature on this great anti-secret issue, so that I may secure a stronger foothold to contend against the lodge.

Freemasons here tell me that the Lord Jesus sanctioned secret societies when, in the garden, he left his disciples behind to watch, while he held a secret meeting with the Father. They also say that on the Mount of Transfiguration, Christ held a secret meeting with Peter, James and John, and when they came down Christ charged them to tell no man, and thus obligated them to secrecy. They also claim that when a man joins the Freemasons he will never dare to divulge the secrets, even after he is expelled from the lodge, and that all your expositions are spurious, and are gotten up to make money.

REFORM NEWS.

REV. J. P. STODDARD AT CAMP DOUGLAS.

CAMP DOUGLAS, Conn., July 22, 1896.

DEAR CYNOSURE:—This is my third day in camp and you may be interested in a brief report. Eight thousand was the estimated attendance on Sabbath. The number was much less when I arrived on Monday, but the spiritual temperature was well up in the 90's, and everybody is shouting happy and many are using their liberty.

Formality is a thing unknown, and mentioned only to be reprobated. Everything is tidy and orderly upon the grounds, and there is no lack of cordiality or Christian courtesy in the ever-listening crowds. Old friends greeted me most heartily on my arrival, and the fruits from sowing in past years are not wanting.

I find an open door and the people far more easily approached than at any former visit. Not a man so far has withstood me or attempted to defend the secret lodge system, while a dozen or more have said I had to give up my lodge when I got full salvation. As holiness is the one theme admissable, I had not anticipated an opportunity to speak from the platform, but have enjoyed unrestricted liberty in circulating literature and in personal conversation.

Bro. B. Carradine was here in the "fullness of the spirit," and fortunately I had with me some of his St. Louis sermons and a limited supply of *Lodge Lamps* for December, 1894, containing his picture, which were in great demand. Dr. Gordon's tract, as well as a number of others, were gladly received and awakened much inquiry. A single utterance from the platform against the lodge is all that I have heard, and that was by Bro. N. W. Deveneau, but the principle of the secret system has been attacked with vigor by every speaker.

Three discourses by Bro. Carradine were very able and attractive, but no more pungent and heart searching than those of some others, who evidently "spoke as they were moved by the Holy Ghost."

A most wonderful testimony was that of Mrs. Martha Moran of Brooklyn, N. Y. A holy stillness witnessed to the deep interest with which the entire audience listened to the story of her conviction, conversion and sanctification, without ostentation, and with the sweetness of a highly cultured mind and a warm loving heart she touched the tenderest chords in every heart..

While there is a superabundance of what our colored brethren call "de rousements," there is a less demonstrative but deeper undercurrent of intelligent cleaving unto God in consecration and reasonable service. It is good to be here.

J. P. STODDARD.

A TIDAL WAVE IN EASTERN PENNSYLVANIA.

MONTGOMERY COUNTY, Pa., July 24, 1896.

EDITOR CYNOSURE:—I am glad to be able to send good news. Montgomery county is coming up grandly in the line of reform. It bids fair to to be the banner county in Pennsylvania for *Cynosure* readers. During the past four days I have secured thirty-five new readers for our paper here, and still there's more to follow.

My first stop en route was the county seat, Norristown. I have lectured there once. The reform sentiment is growing notwithstanding the Masons and other lodges seem also to be gaining. Brother Joseph Rittenhouse and others interested promise to try and arrange for one or more lectures for the early fall.

As heretofore I found a cordial welcome to the homes of Revs. Anders and Mechter. They had thoroughly advertized my coming. A large and more than ordinarily intelligent audience filled the Worcester Schwenkfelder church Sabbath morning. Several doctors learning of my coming came from Philadelphia. The closest attention and the hearty approval of most present was given.

On Tuesday evening I lectured in what is known as the Evangelical or German Methodist church. This gathering was surprisingly well attended, considering it was in the country in the

midst of the oat harvest. Many came from the harvest field and listened to my address from 8 until nearly 10 o'clock. This is virgin soil. So far as I can learn there has never been an anti-secrecy lecture given in the neighborhood. The practical common sense possessed by most of the farmers has kept them from uniting with the lodges. The pinfeather lodges are working in a little around the borders. I learned of a few hired hands that have united with a society calling themselves "The Sons of America." They no doubt go about looking wise as owls and thinking they possess much valuable knowledge not given to ordinary mortals. Surely *Puck* can say "What fools these mortals be!"

The prospect for arranging meetings in several towns has been looked up. At Collegeville I had a very pleasant visit with the president of Ursinus college. Dr. Spangler said some years ago he united with the I. O. O. F.'s in Ohio. He had not transferred his membership in coming to Collegeville. Recently he went to witness the corner-stone laying of a public building by the the Masons in company with a friend. The friend asked what he thought of the ceremony. The president replied: "I have a little girl. She has a doll, and enjoys playing with it. I have no objections." I think that people are more apt to see the silly side of such tomfoolery rather than the wicked anti-republican and anti-Christian side, as was evidently the case here. The president believes in free discussion and has promised when the students return in the fall to try and give me an opportunity to address them.

Landsdale was another town visited. The Masons and other lodges are gradually creeping in this beautiful town. Rev. Cassel of the Brethren church promises to entertain your agent and help what he can in arranging for a lecture there. The pastor of the Bethel M. E. church, not far from where I write, does not belong to any lodge, but knows good men who do. He did not feel disposed to investigate the subject, but said if the trustees were willing I might speak in his pulpit Sabbath morning. The trustees are willing. I am to compare the Masonic and Christian religions for the edification of his people, the Lord willing, next Sabbath morning.

I am indebted to many friends for personal kindness of whom I cannot now write. Bro. A. K. Dresher is at present caring for my temporal needs. Those who have subscribed for the *Cynosure* here are in many denominations. The larger number are Schwenkfelders. There are the names of Lutherans, Brethren, Reformed, Evangelical, Mennonite, Methodist, Baptist, and some belonging to no denomination on the list. It looks as though the people mean business.

As the next State convention is to be in this county, we look for a grand time. Our Scotch-Irish friends in the western part of the State will have to keep moving in reform or their Pennsylvania German brethren will get ahead of them.

W. B. Stoddard.

CORRESPONDENCE.

BUNDLE OF MORAL CONTRADICTIONS.

Clear Lake, Iowa, July 20, 1896.

Editor Cynosure:—The following is a recent utterance by Rev. Dr. Talmage:

> What made matters worse, all this might have been avoided. There was no more need of that war than at this moment I should plunge a dagger through your heart. There were a few Christian philanthropists in those days, scoffed at both by north and south, who had the right of it. If they had been heard on both sides, we should have had no war and no slavery. It was advised by those Christian philanthropists, "Let the north pay in money for the slaves as property and set them free." The north said, "We cannot afford to pay." The south said, "We will not sell the slaves anyhow." But the north did pay in war expenses enough to purchase the slaves, and the south was compelled to give up slavery anyhow. Might not the north better have paid the money and saved the lives of 500,000 brave men, and might not the south better have sold out slavery and saved her 500,000 brave men? I swear you by the graves of your fathers and brothers and sons to a new hatred for the champion curse of the universe—war.

At the commencement of the war, did not the American government compel those of the free States who protected fugitive slaves to deliver them up as the lawful property of the slave holders? Did not the southern slave holders purchase their slaves as lawful property under the sanction of the American government? And, when a change of politics took place, did not the American government compel the slave holders to set their slaves at liberty without compensation? What a bundle of moral contradictions, and yet we are represented as being "a Christian nation!"

Nowadays we are one—north and south—though neither party has expressed sorrow for what they have done. "The few Christian philanthropists, scoffed at both by north and south," who recommended peace on honorable terms, were "the righteous nation that kept the truth" in those days; but the United States of America were not, and never will be, until they repent of slavery in the south and robbery in the north, and the horrors of civil war in both.

John Brown.

THE ONLY FOUNDATION.

De Kalb, Ia., July 21, 1896.

Editor Cynosure: It was not intended that the Constitution should be an infidel foundation, even though Christ is not mentioned in that instrument as King of nations, which is his right in civil government. So the work of a reform party at the ballot box in voting is on the wrong foundation, though not so intended. The nation forgot God in its most vital part—the Constitution—and any foundation without the "solid rock" is uncertain sand. "*Other foundation can no man lay* than that is laid, which is Christ Jesus."

If all reformers would unite, and before political party action procure the recognition of Christ in our national compact, the approbation of God would be secured and heaven-born patriotism strengthened in the hearts of our countrymen.

"The kingdom of God and His righteousness" must first have a place in the all-important foundation of civil government, as well as in the hearts of believers, if "the kingdoms of this world are to become the kingdoms of our Lord and his Christ." Look at the history of the American and other reform parties.

Cyrus Smith.

OUR LETTER FROM EUROPE.

Cordova, Spain, June 9, 1896.

Editor Cynosure: The railway service in Spain is not as perfect as it might be. In the provincial cities only one train leaves a day. If you miss it you have to wait twenty-four hours for the next. For the further convenience of the public this train usually leaves at 6 A. M., and it is one of the customs of the country to reach it an hour before it starts. So whenever we wanted to make a journey we had to submit to being called at 4 o'clock in the morning, to dressing by candlelight, to driving an interminable distance through ghost-like rows of houses (for stations are always in an inaccessible part of the town), and to waiting on cold, dim platforms until some time after the appointed hour, when the train would sleepily start and we would try to finish our naps in corners of the compartment. But even these uncomfortable incidents are overlooked when we remember that it is this very absence of modern conveniences that makes Spain so novel and interesting. When the country learns to adapt itself to the ways of travelers, much of its originality and charm will vanish.

The first thing we did when we reached Cordova was to visit the mosque. Outside it is rather disappointing, but the interior is a delightful surprise, with endless vistas in every direction, the low arches striped alternately in dull red and white. There were a thousand pillars, we were informed, and we preferred not to attempt to verify the statement. We roamed around in the maze, studied the ever-changing combinations of arches, and tried to imagine the mosque when it was first erected to be the Western Mecca. To-day glowing mosaics and rich marbles have been carefully covered with whitewash, piously designed to hide such relics of heathendom, and in the center a chancel has been constructed, where choir boys were drowsily intoning the vesper service.

We went out to a garden near by, formerly belonging to the Alcazar. We sat down on the grass (there were no prohibitive signs) and ate oranges pulled from the trees above us. The woman who opened the gate gathered great bunches of roses for us, and sociably offered her apron on which to wipe our fingers when we had finished eating. We watched the Guadalquivir at our feet, with its rows of kneeling washerwomen on the bank; we looked at the pink and yellow houses, at the picturesque muezzin, and exchanged the profound and original opinions that Spain was lovely. Special Correspondent.

CHRISTIAN ENDEAVOR ECHOES.

Washington, D. C., July 22, 1896.

Editor Cynosure:—I do not believe there will ever be another war between English-speaking nations. Simply because the English-speaking people on both sides of the Atlantic are dominated by that spirit of Christianity which believes arbitration, and not war, to be the proper method of settling questions which cannot be settled by the ordinary methods of diplomacy, and because that spirit is increasing the brotherly love between them all the time.

It will doubtless be of interest to those who attended the Christian Endeavor convention to know that the Washington committee, which carried out its programme for the entertainment of the visitors to the letter, will not only pay off every debt incurred in providing for the convention, but will have a surplus, after the contributions are all collected. In view of the general business conditions this is a showing of which the Washington Endeavorers believe they have a right to be proud.

Christian Endeavor "Echo" meetings were special features last Sabbath in a number of Washington churches. Rev. Dr. W. S. Hammond preached at the Congress street M. P. church, on the results of the convention, from the text, "And the multitude that went before, and they that followed, cried, saying, Hosana to the son of David; blessed is He that cometh in the name of the Lord, Hosana in the highest." At the Luther Place Memorial church, after a number of interesting short talks, a resolution was adopted recommending that all the Christian Endeavor societies in the Lutheran churches of Washington contribute a sum equal to twenty-five cents for each member enrolled, for the relief of the home and foreign missionary boards of the general synod, which are financially embarrassed; also that the church papers be requested to open a column to report the work of the several societies in this laudable endeavor. Rev. J. O. Knott preached at Epworth M. E. church from the text, "Prove all things; hold fast that which is good," and Rev. S. J. Smith at the Central Methodist church from the text, "Gather up the fragments that remain, that they may not be lost."

C. A. S.

"OH, WILD, TRADITIONED SCOTLAND."

Grand Hotel de l'Empereur,
Paris, France, July 7, 1896.

Editor Cynosure:—After a pleasant trip across the waters we reached Glasgow on the morning of June 25th. The few days until the convention were spent in visiting some places of historic interest, of which Scotland is so full. Bothwell Bridge of mournful interest still stands, but has been rebuilt and widened; but standing on the banks of the Clyde you see the original bridge still standing.

Drumclog is marked by a monument of gray granite, the reminder of the victory over Claverhouse and his dragoons. The grave of John Brown of Priesthill is found in a lonely moor, marked by a monument of freestone, witnessing to angels and men the cruelty of the enemies of Christ and the faithfulness of his servant. The Muirkirk Cemetery has a monument to those who fell at Ayrshire. One of the inscriptions is:

> "We pray that yet as time glides on,
> Where heathbell blooms and waves,
> Where bloody sword and musket rung
> Shall Scotland's holy Psalms be sung
> Around the martyrs' graves."

And they were sung on Sabbath, June 28th, where memorial services were held in near forty different places. Scotland is full of monuments to such men as John Knox, Richard Cameron, Peden, Cargill and others. The members of the convention were taken out to Lochgoin to witness the unveiling of a monument to John Howie, author of "Scott's Worthies." An assembly of over two thousand were gathered to hear an address by Hon. John Cuthberson, which was received with applause. One address among a

number of others was a speech by John Howie, the thirty-first generation in direct line of the same name.

On Tuesday evening a reception and conversational was given introductory to the convention proper. After serving tea, a number of addresses filled the evening until a late hour. On Wednesday, June 1st, after devotionals and the chairman's address, Dr. C. D. Trumbull, of Morning Sun, Iowa, gave a statement and historical sketch of our church, showing a church history running back more than three hundred years and holding certain principles distinguishing her from other churches: such as the duty of covenanting; the mediatorial headship of Christ over the nations, and political dissent from all governments which do not acknowledge these principles; an inspired psalmody for the worship of God and one which had been and still was maintained by discipline; that all secret orders were anti Christian in character, pernicious in tendency, and perilous to the best interests of church and state.

Rev. W. J. Coleman read a paper on the necessity of the present maintenance of the distinctive principles of our church, because they were the truth of God. The time seemed to be drawing near when all would accept them. The demand of the times are for the maintenance of the kingship of Christ, and their maintenance would abolish the liquor traffic and other great evils, and if lived up to would usher in the third reformation.

Rev. J. C. McCromie read an able paper on our church literature (British), showing the one great idea permeating all being the world for Christ, noting the great literary productions of the fathers of the first and second reformations. Rev. J. C. McFeeters read a paper on our American church literature. While yet in its infancy in America, volumes had been added which were of value, being mostly the discussion of important and neglected truths.

In an interesting paper Rev. John Lynd showed the relation between personal religion and the distinctive principles of the church. Personal religion was necessary to bearing public testimony, and urged the maintenance of these for the increase of personal religion.

Prof. R. J. George read a stirring paper, showing the necessity of family religion and the social prayer meeting to the life of the church. A paper on the praise service was prepared by Rev. L. G. Shaw, pleading for congregational singing, simplicity in music and the Psalms as perfect matter, being God's words, not man's. The headship of Christ was discussed in an able paper by Prof. Dick of Belfast, showing the origin of this doctrine from the first founding of a church on earth, and as head of his church Christ cannot think lightly of any addition to his prescribed form of worship. MARGARET CUNNINGHAM.

A LETTER FROM KANSAS.

STERLING, Kan., July 16, 1896.

EDITOR CYNOSURE:—I have for some time been wanting to write you, to congratulate, and if possible encourage you in the work in which you are engaged. Surely no reform work is more needed than that for the destruction of the secret lodge, and especially now, when so many of the "witnesses" are silent or dumb on that subject.

I fear that many of our young people are growing up without any true conception of the enormity of the evil of the lodge system. I have been trying to get some subscribers for the *Cynosure*, but have failed so far. Times are so very hard and even our own people do not seem to be awake to the necessity of action in this matter. But I want to renew my effort, and hope to be able to get at least a few subscribers before long.

Would it be possible in view of the hard times to reduce the price of the *Cynosure* to new subscribers? I would hope that many would feel as I do after taking it a year that they could not do without it. If I had the means I would like to put it into every family in the community, and especially in our congregations. This ought to be done now, especially as we have no church paper except the *Christian Nation*.

We were much disappointed in not having Bro. Williams to lecture here and at Lyons, and the more so as the lodge people have been very aggressive during the last year. Rev. Snowden, D. D., of the Congregational church and Rev. Underwood of the Christian church, having given lectures in Sterling and other towns in this region in favor of the lodge, and then other lesser lights bringing it to the front through the medium of the local papers, which are all closed against anything on the other side of the subject, so that the mass of the people have come to think that only a few cranks and fanatics have any objection to the lodge system.

Bro. Motter of Lyons, and myself, with a few others have been consulting in regard to the matter, and wondering if it would be possible to get President Blanchard or Past Master Ronayne or some other one of the leading anti-secret lecturers to come here and give a few lectures some time this fall or beginning of winter. The sooner the better, if the political contest now on hand would not interfere with it. We feel that something should be done, and that as soon as possible, and they have requested me to write to you and ascertain what can be done in regard to this matter.

Would it be possible for you to come and give us a few lectures? If so, I think arrangements could be made for that, and I am sure we would all be exceedingly well pleased to have you come, both our own people and your many other friends in this vicinity. We will wait with much anxiety to hear from you in regard to this matter.

Hoping that He whose we are, and whom we serve, and for whose honor and glory we are so deeply concerned, will guide and direct us all. When we heard of the terrible storm at St. Louis, while we were at Synod, following as it did so many others of the same fearful character, it was remarked by Dr. Coulter and others that they believed that our interpretation of prophecy, making 1896 a year of fearful judgments, was going to prove to be correct. Just now there seems to be an almost oppressive stillness throughout the whole world. May it not be the lull preceding the "great earthquake?" Rev. 11:19 and 16–18?

WM J. CONNERY.

A TESTIMONY FROM INDIA.

INDIA WATCHMAN, BOMBAY, India, July 25, 1896.

DEAR CYNOSURE:—Some of the items in the *Women's World* column of the *Cynosure* stir up a strong desire within me to give a leaf from my past experience to my sister-readers of the *Cynosure*. A number of your readers well know that for some years I was engaged in a business known as "fashionable dressmaking." To get the latest fashions and keep my patrons up to the latest styles in outward adorning was my study and labor year after year. This made it necessary to read carefully the items I found in papers and magazines, to get all the tricks and turns of the fashions for the benefit of my Christian and non-Christian sisters. All alike were interested, though some went to greater extremes than others. The news of the "annual opening" of some great dressmaking and millinery establishment in an adjoining city, would attract me thither with pencil and note-book in hand to catch the "very latest" in styles and trimmings.

With the light I then had, and with the necessity before me of earning my own livelihood, I thought it must be a legitimate business for a Christian woman to pursue. My patrons were nearly all Christians, and not a few ministers' wives and daughters among them, and my argument was, if they being Christians could *wear* fashionable clothing, surely I could *make* them. I well remember the *seven days* I spent in making one dress with its fine trimmings for the wife of a prominent and active church official.

I had all I could desire in the way of success in my business, commendations for my skill and artistic ability and money earned. But how fared my soul all these years? I professed to have been "born again," and felt the love of Christ and a strong desire to serve Him. I was sometimes happy in His love, but as I still pursued my work of adorning the bodies of my patrons and myself these happy seasons grew fewer and fainter. The love and life in my soul languished and then died. Where once there had been the power of a new life, only an empty "form" remained.

Now I wish to enquire, did those many world-conforming professors of religion help to kill the spiritual life of my soul? Did I also help to ruin other souls? What will the judgment day reveal?

Excessively weary, with my soul hungry and unfed, and body weakening and breaking under the close confinement of my work and unhealthful way of dressing, I turned me unto the Lord again with my "whole heart" and He showed me a more "excellent way," in which all my powers of mind and body with my heart's affections could and must be wholly used in His service and for His glory.

There was some intense conviction of my condition and of my need, and deep work done in godly sorrow over my loss and in letting go and yielding myself and my all to God for His will, before He restored unto me what I had lost in those years when I had been giving my attention to those worldly interests to the neglect of the soul. He did restore, and that graciously, giving of His love and pardon above all I asked or thought. I was spoiled for my former work, and amid the protests of my patrons, I closed up the old business forever and started to follow a new one. It was this: "Follow—holiness without which no man shall see the Lord." With everything given into His hands, He continued His work until the once fashionable dressmaker became a worker in home evangelism, and at last a foreign missionary.

All the Godgiven abilities are now turned in one direction: that of glorifying God and lifting fallen humanity to Him. With Christ in full possession and the Spirit controlling, there is no time, no thought, no *desire* for those fancy fashions or any other "friendship of the world."

The Bible is found to be a complete guide in all matters pertaining to our outward and inward adorning. In it we can learn of the "ornaments" which are pleasing to God, and also how to obtain the "pearl of great price." The joy of *this* life is past telling. All praise to His wonderful grace.

In the precious love of Jesus,

HENRIETTA E. MUZZY.

TRIBUTE TO A MOTHER'S MEMORY.

SALEM, Oreg., July 15, 1896.

EDITOR CYNOSURE:—Our dearly loved mother, Narcissa Swain Frazier, departed this life April 25, 1896, at her home in Scott's Mills, Oregon. She was born September 28, 1818, in Guilford county, North Carolina. When about eight years old she moved with her widowed mother to Randolph county, Indiana. On November 14, 1833, she was married to Joseph Frazier, and in 1838 they moved to Henry county, Iowa, where they lived over forty eventful years.

In the anti-slavery conflict they took an active part. Never was a fugitive slave turned from their door or refused assistance on his way to freedom. In 1885 they moved to Decatur county, Kansas, where death bereaved her of her loved companion. In 1893 she moved to Scott's Mills, that she might be with her youngest son.

Although of limited education, she was well informed on all the great moral reforms, and there was nothing she considered so paralyzing to the spiritual interests of the church as the secret lodge system. She was conscientiously opposed to hearing a minister preach whom she knew belonged to a secret organization. She loved the *Cynosure* dearly, preferring it to any other paper, having read it almost from its first publication.

She attended and very much enjoyed the N. C. A. convention held at Birmingham, Iowa, several years ago. She remarked to the writer upon her return home that it was a wonderful convention; that she had never attended a religious meeting where the Spirit of God was so manifested and where the speakers were so led by the Spirit. Although leading in the main a quiet home life, she was always ready to speak, as opportunity offered, against the lodge and to warn those who thought of joining of its hidden snares.

She was a strong temperance woman and longed to see the overthrow of the legalized liquor traffic, but thought that it would not be until woman's influence was felt at the polls. She was patient and cheerful to the last. Christ was her hope and comfort. When asked a little while before she passed away if she had a message to leave for her children and grandchildren, she replied, "Be Christians." And these were her last words. A few moments before she breathed her last her face lighted up with the radiance of heaven and thus she passed away. Her life was so interwoven with that of her children that her loss is irreparable. HANNA B. TAYLOR.

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HOW TO CLEAN STEEL.

Also to Remove Rust and Get a Good Polish.

If the steel is only tarnished, almost the best thing to apply is rottenstone and soap; it should be laid on with a soft flannel quickly and firmly, and immediately be polished with a leather; but if there are any signs of rust on the articles, try the following: Dissolve one-fourth of an ounce of camphor in nearly half a pound of lard; when the latter is quite melted carefully remove all the scum, and when nearly cold and set, mix with the lard as much black lead as will give it a rich iron color. Rub the ornaments with this mixture and leave them for 24 hours. Polish them with an old linen rag and a soft brush that will go into the crevices. If all the fenders, etc., were rubbed every other day with a leather, and once a fortnight with a paste, there would never be any reason for spending much time over them. This applies to brass, which looks so remarkably well when it is cared for, and so objectionable if allowed to remain tarnished. Lemon juice, putz pomade, etc., are good occasional remedies, but the leather frequently used is the best in the long run.

How to Make a Hop Pillow.

A pretty pillow for an invalid is filled with hops and inclosed in a case of white linen worked with sprays of the hop vine in natural colors. Leave one end of the pillow open, work with eyelets on each side, and lace with green ribbon or cotton cord in green and white. This is a good way to finish the ends of any pillows that are likely to be soiled, as they can be easily laundered.

How to Remove Stains From Marble.

Every housekeeper knows the stains which will come on marble washbasins and the trouble to which she has gone in vain efforts to remove them. Sometimes lemon juice will take them off. Again ammonia may be applied with good effect.

If this will not move them, a little sponge may be firmly attached to a small stick and then dipped in hydrochloric acid, with which the stain should be rubbed. As soon as it shows signs of yielding the marble should be covered with water and all the wet, both acid and water, rubbed off with another and larger sponge.

This may be repeated, if necessary, but the acid should not be allowed to remain long on the marble. To restore the lost polish afterward, make a paste with water of oxide of tin and apply with a soft cloth.

How to Manicure Your Own Nails.

A woman is judged by her nails, as a man's standing and profession are known by his hat. Of course a young woman from any of the manicure establishments will do your nails for the consideration of $1, but if you consider this too expensive, or find it inconvenient to send for her always, you can attend to your own nails just as well, and with an outlay of $2.50 have enough powder ongaline, emery boards, paste and orange sticks to last for a long time.

The fingers should be held for ten minutes in hot water in which a small mixture of rosewater and grated soap has been poured, then dried carefully, and the cuticle pushed back, never cut, until the half moon at the bottom of the nail, which is considered quite a work of beauty, is exposed.

The nails are then shaped, points being considered by the ultra critical very bad taste. The oval shape reigns supreme.

A bit of powder is applied, then the pink paste, more powder, and the first polisher is used. A very exaggerated polish is not desirable. After the hands are well washed the second polisher, which must not be touched with the powder, is used. If there are any stains under the nails, they may be removed by tying a bit of cotton on the orange stick and moistening it with ongaline.

How to Hold Up the Skirt.

The left hand is invariably used for lifting the skirt. The first principle is that the arm should not be crooked at the elbow, but should hang straight from the side as the hand is brought right to the center of the back, gathering the folds and bringing them to the side with the arm still straight. In this way the fullness of the skirt is brought to the left side, slightly raised, and thus the entire bottom of the skirt escapes the ground.

Over a very muddy crossing use both hands. The arms again drop straight from the side, each hand gathers the fullness, the skirt is very slightly raised so as not to allow it to dip in the center of the back. But this mode of lifting the skirts is permissible only over very muddy crossings. The single hand manner of protecting the dress against unclean streets and sidewalks is sufficient for all other purposes.

How to Whiten the Skin.

An excellent and perfectly harmless wash for the face, which should be on the toilet table for use instead of water, is a saturated solution of saltpeter in water. If the stinging sensation it produces is at all severe—for the same proportion cannot be expected to suit all skins, any more than the same prescription suits all constitutions—dilute with rainwater or soft water until the smarting is so very slight that it ceases to be unpleasant.

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BACK TO CHRIST IN POLITICS.

We have read with much interest the proceedings of the four national political party conventions and we are forced to the conclusion that in none of them was there as strong an appeal to high moral and Christian principle as in the Populist party convention at St. Louis last week.

This appeal reached its climax in the speech of Senator Butler when he said: "At this hour we need a Benjamin Franklin to rise over this body as he did when the warring factions were framing our Constitution. This great patriot and Christian arose when the crisis had come, and, raising his hand, said: 'Let us all follow in prayer.' A great stillness came over the meeting; they prayed, asking for inspiration and wisdom from on high, and from that hour on history tells us that that great convention ceased to wrangle and became a deliberative body, and every man reasoned and had patience with his brother. [Applause.] It was that saying grace that gave us our great Constitution. And if this convention to-day rises to the height of patriotism that is necessary to save this country it must be controlled by the same feelling and with the same inspiration from on high." [Applause.]

WOULD THAT SUCH WERE THE FACTS.

Senator Butler's illustration is truly grand and impressive, but the pity is it is not based upon the facts of history. The fact is that the National convention which framed the Constitution of the United States refused to have prayer offered during its sessions. Benjamin Franklin, in a speech which is preserved among his writings, moved that "prayers imploring the assistance of heaven, and its blessings on our deliberations, be held in this assembly every morning before we proceed to business." This motion was opposed and defeated by adjournment without a vote. Dr. Franklin himself appended a note to his own manuscript saying, "The convention, except three or four persons, thought prayers unnecessary." (See Elliott's Debates, vol. 5, pp. 253-255; also Franklin's Works, edited by Sparks, vol. 5, p. 155.)

This matter of prayer in the convention which framed our National Constitution has been the subject of much discussion. We have taken some pains to verify the following historical facts:

The Constitution was framed eleven years after the Declaration of Independence. Only six of the signers of the Declaration participated in framing the Constitution. One of these, Dr. Franklin, after several weeks of discussion, moved that hereafter the sessions of the convention be opened with prayer.

He said: "I have lived, sir, a long time, and the longer I live the more convincing proofs I see of this truth, that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured, sir, in the sacred writings that except the Lord build the house they labor in vain that build it. I firmly believe this, and I also believe that without His concurring aid we shall succeed in this political building no better than the builders of Babel."

This motion for prayer was seconded by Roger Sherman, another signer of the Declaration, but this motion was defeated by a motion to adjourn. Dr. Franklin wrote in his journal, and also appends to the manuscript of his speech in his own handwriting, "The convention, except three or four, thought prayers unnecessary."

QUESTION WELL PUT.

Rev. J. D. Houston, of Coleraine, Ireland, who is pastor of the church where the writer was born and baptized, read a paper at a convention July 2, in Glasgow, Scotland, on "The Dominion of Christ Over the Nations." He said that the doctrine was embedded in Scripture. Not David alone, but every holy man who shared in the writing of the sacred volume, could say—could not but say—"I speak of the things which I have made touching the King," and they who devoutly read the book could not but see His royal glory. His paramount claims could not be rejected by those who believed the Scriptures. If, therefore, they would retain the truth concerning Him, they must enthrone Him in the very center of their theology, and of their religion. The doctrine was not a mere beautiful theory that poets might sing about, the treatment of which might adorn the periods of the orator. Firmly entrenched in Scripture, based upon the eternal fitness of things, the doctrine demanded that it should be practically applied. The admission of this great doctrine demanded that the constitutions of States be shaped in accord with the Word of the King. This was the amendment which the Governor among the nations required to be inserted in every political constitution under the sun.

Civil government was an institution of Christ. It was not the mere exponent of the social compact; it was not the outcome of the wisdom of many precedents adown which freedom broadened; it was not the completed machine to the making of which many statesmen had put their hands. *Vox populi* was not *vox Dei*. Britons and Americans boasted of their glorious Constitutions, taking to themselves the whole credit of making them. "Is not this Great Babylon which I have built." But they had yet to learn that the heavens did rule, and Christ the King must have a hand in making our Constitutions. Again, the admission of this great doctrine demanded that the administration of the Constitution should be in accord with the will of Christ. Perhaps the very last thing that statesmen would think of would be to plead for any measure on the ground that there was Scripture authority for it. Not Scripture, not the will of the King of kings, but political expediency, and the personal struggle for place and power were the controlling influences in the parliaments of men. The doctrine further demanded that the rulers of the nations should possess qualifications of which the King of kings would approve. Scripture in the clearest manner pointed out the character and qualifications of those who were set to rule over men. The fierce light that beat on the throne or the seat of statesmen should reveal only the highest and purest morality.

Alas! nowadays it was not so. The last thing that was looked for in a statesman was moral character. Would he help the party? Was he a good Liberal, a staunch Tory, an unyielding Unionist? If such questions were answered satisfactorily, no matter whether he was of any religion or of no religion—a Jew, a Unitarian, a papist, or an atheist. "Measures, not men," was the cry; but it was forgotten that good measures could never be brought in by bad men. In order to cover, at least to palliate, a most disgraceful anomaly, we found men who professed loyalty to Christ propounding the monstrous doctrine that religion had nothing to do with politics. Certainly the Bible taught no such doctrine.

POWERFUL PLEA FOR THE ARMENIANS.

The young people recently gathered in the Christian Endeavor Convention at Washington, and whose voice and votes are soon to be a power in our political movements, gave very strong expression to their sentiments as to America's duty to relieve the persecuted Armenians.

Evangelist Mills was the speaker. "Had our noble President on one of his fishing excursions," he said, "wandered into the Turkish domain, and had so much as a tiny little bullet from a Turk's toy pistol passed through his sail, Americans would have found that it was some of our business to interefere in Turkish affairs. I charge the Government of the United States with misrepresentation of the enlightened sentiment of the American people in this matter. The President of the United States, the Secretary of State, and the American Minister have disregarded our broken treaties; they have permitted American lives to be endangered; they have permitted American property to be destroyed without reparation, and American citizens to be imprisoned. Our Government has stirred the passions of the American people to anger against England on the one-thousandth part of the pretext that would have sufficed for a destructive war with Turkey. The administration officers have turned a deaf and almost scornful ear to the entreaties and representations of some of our best citizens, missionaries, churches and moral societies, and I denounce their conduct as unpatriotic, uncivil, undemocratic, unrepublican, un-American, un-Christian, selfish, weak, wicked, barbaric, and criminal in the eyes of the American people and of God and all men." Then, says the Washington correspondent of the Baltimore *Sun*, "Every word, almost, of these last sentences of Mr. Mills was greeted by a loud cheer. Men and women on the platform behind him and in the benches before him rose and shouted their hearty approval of the denunciation of President Cleveland. In the midst of the solemn charge of cowardice and disloyalty levelled at the Chief Executive, the Secretary of State, and the Turkish Minister, the whole audience arose spontaneously, waving flags and banners and crying aloud their approval. As Mr. Mills proceeded they kept on their feet repeating the cheer of endorsement at every adjective. Finally when his voice and manner indicated that he had reached the end of his period, six rousing cheers of approval were given. Doctor Wayland Hoyt, who presided, arose in his seat beside the speaker and called upon the audience to reaffirm the charge. Again came the six cheers, with hearty enthusiasm. "I hope that response will echo through the empty White House and extend to Buzzard's Bay," cried Mr. Mills as he took his seat.

CAUSE OF HARD TIMES.

Rev. J. S. T. Milligan of Esther, Pa., wrote us just before starting on his summer tour to Scotland, of what he believes to be the chief cause of our present financial depression. He says, "It is the organization of trusts and monopolies and combines which are directly the outgrowth of secret lodges, and are founded upon human selfishness. These are impoverishing the masses in the interests of capitalists, and causing the politicians and government to be controlled by secret rings and monopolies. The hard times are also a direct and almost unaccountable manifestation of Divine displeasure at the general disregard of our dependence on Divine favor, and our failure as a nation to own and honor the Saviour as our Lord and King. He has the control of all temporal affairs, and in them honors those who honor him, while those who despise his claims are by him lightly esteemed, and even their blessings are cursed."

PERSONAL MENTION.

—Rev. R. J. Gault has now settled as pastor at New Alexandria, Pa., his installation being on Tuesday, July 21. The *Cynosure* wishes him a long and successful pastorate, and hopes that no poor son of Hiram may ever grope in darkness anywhere within reach of his influence.

—Rev. F. J. Davidson of New Orleans, a prominent Baptist colored pastor of a large congregation, was recently compelled to see his fine church and parsonage and large library go up in smoke and flame. Bro. Davidson is one of our contributors to the *Cynosure*, and as this is the second time he has been burned out in this way, it looks as though the hand of the lodge was in it.

—Rev. J. W. Wells of this city says: "The individual is responsible for belonging to a church, society, or corporation, which officially commits a moral wrong or permits it to be done by any of its members. The guilt of an institution consists in its allowing any of its members to misrepresent it. The guilt of the individual lies in his permitting an institution to misrepresent him."

—A friend in Indiana sends $1.50 and writes: "Send me your valuable paper one year. I wish you success in exposing one of the greatest evils in our fair land. Please send paper in good wrapper. I never knew a Mason to lose a suit in court when his opponent was not a Mason. I knew a Mason who killed his wife and went to California a free man as far as civil courts were concerned."

—Walter Faris and Lester Smith, two promising young men of Bloomington, Ind., sent recently for anti-secret literature. Henry S. Woods, a student of Straight University, Louisiana,

whose letter on another page shows a remarkable interest in our work, sends for literature on this question. We regard it as a most cheering sign of the times when the young men take an interest in the anti-secret agitation.

—Rev. Prof. John A. Wilson of the U. P. Theological Seminary, Allegheny, Pa., in coming up with the editor recently on the train from Bloomington, Ind., related that when he was pastor in Wooster, Ohio, he preached an anti-lodge sermon, and a leading business man, who was an adhering Mason and who heard the sermon, came to him after the service and heartily endorsed all he had said against the lodge.

—Bro. J. McCleery of Portland, Iowa, a veteran friend of our cause, now in his seventy-second year, writes: "I am sorry I have been delayed so long in renewing my subscription, but having been a subscriber for the *Cynosure* from the first number, I do not feel like doing without it. It is generally the first paper read when it comes from the postoffice. It comes loaded with good things. May the Lord bless you in your noble work."

—Elder Rufus Smith writes from Maryville, Mo.: "God willing, we will reach Wheaton Aug. 4th. During the last twenty-one days I have worked in five States, among many grades of sinners, and have seen many turn from the broad way. I heard much more said about silver and gold than about Jesus and his love, which are worth more than all the silver and gold combined. We are all well and faith is on the increase."

—Rev. E. G. Elsey of Coulterville, Ill., in writing of the small attendance at an anti-secret meeting, says: "I believe the Lord will make the people hear in the near future. Secretism is a most damning curse everywhere. I am glad you are where you can exert an influence against the accursed thing. We will try and hold up your hands and give you a word of cheer now and then. You have my heartiest sympathy and most earnest prayers in your work."

—A Methodist minister of large experience, but who does not wish his name published, writes: "The more you learn of Freemasonry the more horrible it reveals itself. It is surely the ignorant superstition of the ages. It is full of sin and furnishes an opportunity for the lowest and vilest men in the lodge to inflict, in secret, the greatest wrong against the innocent and unsuspecting. I could write you of the vilest wrongs which have come under my own observation and of which I have to some extent been the subject."

—J. W. Thompson, a long and tried friend of our cause, died at his home in El Paso, Ill., Thursday, June 4. The *Journal* of that town says of this faithful reformer: "Josephus William Thompson was born in the town of Coventry, Tolland county, Conn., Aug. 3, 1815. In the spring of 1852 he left the Wasson car works in Springfield, Mass., for the city of Alton, Ill., to superintend the construction of cars for the contractors of the Alton & Sangamon R. R., now called the Chicago & Alton, where he remained about five years. Since that time he resided a short time in Bloomington and nearly five years in Danvers, Ill. In 1861 he moved to El Paso and in 1868 to the city of Peoria, where he resided about twenty-one years, returning to this city in 1889. Mr. Thompson's father was a soldier in the Revolutionary war."

—Mrs. Hattie Eunice Powers of Washington, D. C., writes: "A very earnest band of missionaries and evangelists gathered at Beacon Light mission July 18 to listen to Bro. Ezra T. McIntire of Boston, who spoke with animation in his own inimitable style. It was a rare treat for Washingtonians, and we are grateful for the favor. The friends were appalled at the fearful disclosures as our brother related his experiences and reminiscences of this dark and treacherous institution. One sister said, 'She thanked God from the depths of her heart that there was one man who was not afraid, although once a Mason, to speak the whole truth concerning the inside working of the lodge. Every Christian should be arrayed against this evil, and not in a half-hearted way either. It is a trick of Satan to get men into his snares and the pit.' If all who have the light were as faithful as Bro. McIntire, this city would not be enshrouded in darkness as it is to-day."

STORY FOR THE BOYS.

Our story this time will be about James Jesse Strang. We presume you have never heard of him. In fact Johnston's Revised Encyclopedia has only one line about him. And yet he came near being elected leader of the Mormons instead of Brigham Young after Joe Smith was shot at Carthage, Ill., June 27, 1844. Many Mormons in Michigan still claim that Strang was the true apostle of the Mormons and that Brigham's followers are an apostate church.

When Strang failed to be the successor of Smith at Nauvoo, Ill., he rallied his followers and started a Mormon church at Spring Pariric, Walworth Co., Wis. He had been a lawyer and member of the Baptist church in Burlington, Wis., before he was converted to Mormonism by one of their traveling missionaries. He grew up in Scipio, N. Y., attended the Fredonia Acadamy, and was prominent in debating clubs and as editor of a paper before he came to Burlington, Wis., in 1843.

There was such opposition to the Mormons in Wisconsin, that in 1847 Strang and his followers moved to Beaver Island, in Lake Michigan, about forty miles west of Petoskey. Here their numbers increased rapidly and they grew rich by fishing, farming and stock raising, and had a number of flourishing settlements. They built a large tabernacle, and the law was that all must attend church. They strictly prohibited all betting and gambling, also the use of tea, coffee, tobacco and liquors of all kinds. They kept Saturday as the Sabbath and required all to pay the tenth of their income to support the church and schools. King Strang, as he was called, ruled them as Brigham Young ruled the Mormons in Utah. He claimed to be king by divine appointment and to receive revelations like Moses from heaven. While they believed the Bible was inspired yet they held that the Mormon bible was equally inspired. This was their great error.

Strang published a paper called the *Northern Islander* and also many books and tracts. He also wrote for some of the magazines. He was elected to the Michigan legislature on the Democratic ticket and was considered the most eloquent speaker in that assembly. He and his colony prospered until the winter of 1856, when they got the idea of starting a Masonic lodge. They sent Phineas Wright over to the mainland to get as many degrees as he could so as to be prepared to take charge of a lodge on the Island. Brigham Young and 1,500 of his followers had been Masons in good and regular standing under the Masonic Grand Lodge of Illinois, and why should not the Beaver Island Mormons share the same honor?

Another cause of disaffection was a rule by Strang that they might have two or more wives if they chose, and he set the example by marrying four wives himself. All this caused serious trouble. They no longer lived as a united happy community. Strang's head was turned by the exercise of so much despotic power. He caused a Mormon named Bedford to be tied up and severely whipped for disobeying his orders, which made him so mad that he watched two nights with a gun to shoot Strang and finally shot him, June 16, 1856, while down on the wharf. Poor Strang lived several weeks in great agony, and to escape the public indignation against him he was taken back to Spring Prairie, Wis., where he died July 9, and there in the cemetery a monument marks the graves of himself and his little daughter, Mary, who died before he became a Mormon. The Mormons were then all driven from Beaver Island and their property confiscated.

In the summer of 1894, while at Bay View, Mich., I visited Beaver Island in company with J. C. Robinson of Bloomington, Ind. It was a most delightful steamboat excursion. The Island is out of sight of the mainland. From the deck of our steamer, it presented a landscape of matchless beauty, gradually rising from the shore to the center, and dotted with farm houses and orchards. It is about eighteen miles long and seven miles wide and has the best hrrbor on the lake. The landscape often remains green till New Years owing to the mild temperature of the lake winds.

The foundation of the old Mormon tabernacle was still there but almost all trace of them was blotted out. The French of Champlain's expedition landed here before the Puritans landed on Plymouth Rock. Extensive fields were then cleared and cultivated, and gardens, with paths and beds, were formed, and these are still visible although trees are now growing on them which are two hundred years old.

TALKS TO YOUNG PEOPLE.

BY PROF. D. A. STRAW.

INTEGRITY.

Among the many recollections of my boyhood that stand vividly prominent because of the special interest attached to them at the time, is a panful of apples, beautiful, yellow, and luscious to look at, that an old man brought out and distributed to a crowd of boys. There is something about a boy's appetite that makes it grow at a galloping rate when his eyes catch sight of the article that fits it. The boys saw Uncle Chester, as they called him, coming across the corner with the heaped-up milk pan fresh from the orchard, and they waited his arrival with an ardor which said plainly they had guessed the conundrum as to where he was going.

Hardly had he given the kind word of permission, when the aching thumbs and fingers had picked in quick succession every apple from the top to the bottom, and then with a smiling word or two he started back. And now there were some wry faces visible among the youthful throng, for while some of the apples were all that they promised to be, some others had only the thinnest shell of soundness—the proverbial beauty that is only skin deep—and the great majority of them were more or less affected with that disappointing fault, they were rotton at the core.

Whether Uncle Chester had planned a general retribution for the boys because some of them had sometimes slyly crept into his orchard, with mouth and fingers and pockets along, or whether he had planned an impressive object lesson on the deceitfulness of worldly allurements, or whether in the simplicity of his generous heart he was all unawares of the hopes he had dashed and the teeth that had gnashed so soon after they clashed through the soft and unsavory summer fruit, I know not; but as the years have gone by I have often seen again that there was a lesson in it for me.

I have noticed that the carpenter rejects the piece of lumber that is streaked with decay. The butter that is streaked never commands respect on the market or on the table. A very small stain will spoil the finest coat. A very small wart disfigures a beautiful hand or nose. The subtlest crack will injure the tone of a bell. The trifling admixture of a few dead flies made the perfume odious in Solomon's judgment. And the man or woman however graced or gifted who is streaked or decayed at heart is despised by all humanity and cannot respect himself.

Streaked farmers when they hauled wheat in bags used to sometimes top them with a finer grade of grain, and many a tale of chagrin and shame might be told by those same streaked toppers, exposed in the public market. Spotted and specked fruit dealers in the city line the sidewalk in spots with their specked fruit wrapped and basketed and topped with choice fruit to gull the last of the guileless. What a comment it is upon streaked human nature that lotteries and gambling which appeal most to that desire to get the best of the bargain must be prohibited to secure men from their seductions! And with all the streaked games and streaked dealing, streaked men and streaked snakes, there are societies that teach men to feign fraternity to man and be fraternal only to the few who pledge them special favors. Uncle Chester's pan of apples were symbolic of many mighty and mischievous things we meet.

But over against this multitude of fair-looking frauds is the magnificent array of perfect fruit—straight deals, true speech, healthful games, noble lives, and sound society that give the clear, musical ring of integrity. Soundness, wholeness, integrity, true solid quality from skin to core. that pleases the palate and delights the soul. That is the quality that keeps business from collapsing, keeps society from rotting, keeps the sun in the heavens, keeps the earth in its course, keeps childhood's smile and laughter from quitting this planet, keeps the race from dying out, and keeps heaven still in sight.

LABOR IN AUSTRIA.

THE WORKERS ORGANIZE EFFECTIVELY DESPITE SEVERE OPPOSITION.

Press and Platform Subject to an Overbearing Censorship—The Good Work Goes on Nevertheless—Mrs. Valesh Sketches a Few of the Leaders.

[Special Correspondence.]

No continental country has a livelier labor movement than Austria. It is of comparatively recent growth and will not reach its full development for some years to come.

It is conducted both along trade union and political lines. The organizations are entirely separate, but the two are in hearty sympathy and co-operate with each other.

Union men are active and enthusiastic in agitating for political reforms. Members of the political party help to organize unions and make their strikes successful.

The labor movement faces serious practical obstacles in Austria. Public meetings can only be held by permission of the government. Official reporters sit at all meetings and report what is said. If the government so decides, speakers may be imprisoned from two weeks to ten years. A public censor reads all labor papers before they are distributed. He "confiscates" what does not please him. The whole edition must be reprinted, perhaps two or three times, until the censor is satisfied. Editors are often imprisoned in addition to the "confiscation" of their papers. If a paper persists in radical utterances, it may be entirely suppressed. Agitators and leaders of strikes are kept under constant surveillance. They are imprisoned on very slight pretexts. In addition to these disadvantages wages are low, cost of living high and taxation very oppressive.

As an introductory to the condition of living and rates of wages I wish to sketch the personality of various leaders and show the characteristics of the labor papers.

Vienna is the center of the Austrian movement. It supports a daily paper, The Arbeiter Zeitung, devoted mainly to the political issues of the movement, yet friendly to the unions and aiding them in winning important strikes. Dr. Adler, editor of The Arbeiter Zeitung, is one of the most prominent figures in the Austrian movement. I found him a man of medium height, quick and nervous in his movements, and rather epigrammatic in speech. Adler comes from the professional class and his family were said to be wealthy. He devotes all his time to the movement and certainly gets up an excellent paper. He is a forcible speaker and has been imprisoned several times for his radical utterances. At the time I visited Vienna a limited right of suffrage had just been granted the working people. They were offered one representative for every 300,000 votes cast, while the nobility have one for every 75 votes. The people were inclined to reject the concession and clamored for free and equal suffrage. Adler was having a hard struggle to persuade them to accept the limited suffrage merely as an entering wedge into the politics of the nation; making it a basis for further demands. His view finally prevailed and the "fifth estate" will use its limited vote.

It seems fitting that women should take an active part in the labor movement, for the women of Austria perform the heaviest drudgery and receive the lowest wages. It is a common sight in Vienna to see women carrying the bricks and mortar for building. They also load coal carts and carry huge baskets of coal to the top of the palatial apartment buildings. They shovel on the railroad sections and I have seen them harnessed to the plow in country districts. In the lighter industries they are even more unmercifully "sweated" than the tenement workers of New York. Women have a vital interest in organization. There are many good speakers in their ranks and some writers.

Frau Popp is one of the best known women in Austria. She edits a paper devoted entirely to women's interests. Personally she is a plump, bright eyed, attractive little body whose soft voice and gentle manners hardly fit the usual notion of a woman agitator. Frau Popp is, however, an excellent speaker and often addresses large open air audiences. She has taken part in several strikes and served three terms of imprisonment. She is really an able woman and writes well. She is paid the munificent sum of $8 a week for her editorial labors and makes no complaint, but devotes her whole time to the cause.

About two years ago a young girl only 16 years old led a great strike of the textile workers. She made public addresses in their behalf and practically managed the whole affair. The strike was a success. The girl was everywhere commended for her ability and bravery. The government showed its appreciation by sentencing her to a term of imprisonment. She has since married, and domestic duties rather interfere with public life.

Austria has a large number of excellent trade papers. The unions believe strongly in the federation of allied branches and having a journal for each federation. For instance, all branches of metal workers are federated. The tailors, shoemakers, hatters, glove and shirt makers find that they have a common interest, because they all furnish articles of wearing apparel. Similarly the butchers, bakers, confectioners and all who supply eatables have their central association. Of course the local unions in each branch preserve their autonomy. They federate to serve their allied interests and are able to establish a good paper for a federation where the individual trades would find it very difficult to support separate journals.

Herr Korinek was a good type of an editor who confines himself to trade union issues. He knew all about every trade in Vienna, the number of men employed, their wages, hours of labor, the history of their organizations, their strikes and their plans for the future. He was a perfect local cyclopedia. After talking with him I was not surprised to find his paper full of practical, sensible information about local conditions, nor was it too narrow. There were several brief but pointed articles dealing with general economic matters. I found all the trade papers interesting because they were carefully edited and contained real information about trade affairs. Herr Korinek seemed to know all about the various industries. He told me just where to find the poorest paid workers and much of their manner of living. His special enthusiasm was the "government sick benefit fund." Both workmen and employers are obliged to contribute a small sum each week to the sick fund. The workmen are allowed an equitable representation on the boards of control. When a workman falls ill, his medical attendance and medicine are free. He is paid a very fair benefit, sometimes nearly as much as he earns when well. This benefit has no flavor of charity. It is from the fund provided when the worker is well, just as in our union benefit systems. I had to agree with Herr Korinek in his commendation of this system, though there were other features of the movement which interested me more.

I could name a score of others who help to give the Austrian movement its remarkable characteristics, but I have chosen only a few types that show what is being accomplished.

EVA MCDONALD VALESH.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Aug. 2. Comment by Rev. S. H. Doyle.

TOPIC.—Little kindnesses.—Luke vii, 36-47.

This beautiful narrative is preserved by Luke alone, although in the other gospels there is an incident similar in character. But the time and place and person being different, they are not to be looked upon as the same. It was a little deed of kindness for this woman, who was a sinner, to anoint the feet of Jesus to show her gratitude for forgiveness. Yet how blessed and farreaching it was in its results!

Life is made up of little things. We live not by days or hours, but by moments; not by great deeds, but by the seemingly trifling and insignificant words and actions of the daily life.

We see illustrated in this story of the anointing of Jesus many beautiful lessons concerning little kindnesses.

1. Little kindnesses may express great gratitude and love. This woman had been forgiven for her many sins She had received from Him the joy of salvation, and the perfume she brought with her was the emblem of her great gratitude for His unspeakable gift. As a result of her forgiveness she also loved her benefactor. Jesus testified of her great love, saying, "She loved much." Much forgiven, she loved much. To express her love and gratitude for the priceless benefit she had received she anointed the feet of Jesus. It was not a great deed, yet it fulfilled the purpose. Little deeds of kindness express the true feeling of the heart oftener than great deeds. Let us not pine for occasions to risk our lives for our dear ones to show our love, but let us show it by those nameless little deeds of kindness and of love which are so powerful to make life happy.

2. Little deeds of kindness may cover up a great neglect. Jesus was the guest of a Pharisee, but He had received a cold and formal welcome. The customary bath for His feet had been forgotten. The usual kiss had been neglected. The precious perfume with which it was usual to anoint the head of an honored guest had been neglected. But by her act of kindness the woman had more than supplied all neglect. She had bathed His feet with her tears. She had kissed His feet, and had anointed them with precious ointment. The neglect of the one had been fully made up by the kindness of the other. A kind word, a loving deed may often in many places in life assuage the pangs of an intended slight or neglect.

3. Little kindnesses have their reward. "Her sins, which are many," said Jesus, "are forgiven." She was doubly rewarded by forgiveness and words of praise from her Master. Jesus sees little kindnesses as well as acts of great sacrifice, and He rewards them. Even a cup of cold water given in His name is not forgotten.

Bible Readings.—Joshua ii, 1-14; Ruth ii, 8-23; II Sam. ix, 1-7; Prov. xix, 22; xxxi, 26; Isa. liv, 7, 8; Math. x, 42; xxv, 40; Rom. xii, 10; I Cor. xiii, 4-8; II Cor. vi, 1-10; Gal. vi, 10; Eph. iv, 32; Col. iii, 12, 13; Heb. vi, 10; xiii, 1, 2; II Pet. i, 5-7.

The French Religious Budget.

In France the cultus, or religious budget, has been reduced 8,500,000 francs a year since the days of the presidency of MacMahon in 1878. In that year it was 53,500,000 francs, but for 1896 it is only 45,000,000. The reduction has been caused chiefly by decreasing the salaries of the clergy, the total amount of that reduction being 2,742,495 francs. Then the sum appropriated for the archiepiscopal and episcopal palaces has been reduced from 210,700 to 31,000 francs; for diocesan buildings, from 900,000 to 600,000; for cathedrals, from 1,000,000 to 355,000, and for repairs on churches and parsonages, from 3,150,000 to 1,800,000 francs.—Chicago Inter Ocean.

Faithful to the Pledge.

The spirit in which the Christian Endeavor pledge is fulfilled is manifested by a striking incident reported by the pastor of the young woman concerned. She had been an active Christian Endeavorer for two years when she was stricken with fever and a short time ago died. During the last days of her illness, when too weak to hold her Bible, the young woman asked her mother to hold the book for her so that she could read a portion from it each day. "For," said she, "I wish to be faithful to my pledge to the very end of my life."

Make All Things New.

The church is not simply an insurance society, whose members hold a paid up policy, but it contains those who are bound to Christ as living members, left here on earth as a militant body, fighting against every sin and carrying the Christ life into every part of the world to make all things new.—American Friend.

No Bibles For Sale.

No Bibles are on sale in Santa Fe, "the City of the Holy Faith," and the Christian Endeavorers of the city have planned to open a depository for religious literature.

Living In Two Classes.

The human race is divided into two classes—those who go ahead and do something and those who sit still and inquire why it is not done the other way.—Holmes.

The Power of a Life.

Great is the power of a life which knows that its greatest experiences are its truest experiences; that it is most itself when it is at its best.—Phillips Brooks.

A CHARMING LITTLE JAPANESE WOMAN FROM TOKYO.

Who Was Entitled to the Prize?—How She Came to Whistle—Adjuncts to the Shirt Waist—The Waist Line—Summer Breakfast Gowns—Dolly Madison.

Rev. and Mrs. H. C. Vrooman of 1316 Bayard avenue are entertaining a unique and interesting guest in the person of Mrs. Chika Sakurai, a charming little Japanese woman from Tokyo, who is here to raise funds for a nonsectarian Bible institute and incidentally to familiarize herself with the English language.

Mrs. Sakurai has attracted much attention by her peculiar and charming manner and the costume of her native country.

With her feet incased in sandals she came down the stairs so silently that she stood beside a Post-Dispatch reporter, who had called on her Tuesday, before he was aware of her presence.

Her manner, while slightly bashful, was charming in its simplicity. She accents her words very correctly, although she frequently hesitates in her speech.

Whenever she comes to a word she cannot pronounce she writes it down, and then, strangely enough, she finds no difficulty in pronouncing it.

Mrs. Sakurai has a pretty little romance in her life, and she seems to enjoy telling it, pausing now and then to laugh softly as though highly pleased with the recollection.

The father was a nobleman of wealth and prominence 30 years ago. About that time civil war broke out in Japan, and he was on the losing side. His goods were confiscated, his lands taken from him, and at the close of the war

MRS. CHIKA SAKURAI.

he found himself destitute. Then it was that his daughter, Mrs. Sakurai, volunteered to aid him. She found employment in a restaurant as a waitress. Her charming manner and the fact that she was of noble blood soon brought her a husband, a dashing young naval officer

whose name she now bears. Married people frequently attend school in Japan, and shortly after her marriage Mrs. Sakurai entered as a pupil in an English missionary school of Japan.

There she was converted to Christianity and was afterward the means of converting her husband, who is now a Christian pastor in Japan.

Mrs. Sakurai speaks highly of America, but she will not say that she likes this country better than her native land. In fact, there is a wistful look in her large almond eyes when she talks of Japan, and it can be easily seen that she is decidedly homesick.

"How old do you think I am?" she asked the reporter, with a merry twinkle in her eyes.

The reporter thought 25 or perhaps 30 years was about the figure.

Then she trips lightly to a table near by and takes from a drawer an odd looking box, from which she draws a photograph.

"That," she says, pointing to a tin picture of a Japanese lady apparently about her own age, "is my daughter. She is 17 years of age, and I am 42. Don't look surprised. We Japanese are not like American ladies; we don't mind telling our age."—St. Louis Post-Dispatch.

Who Was Entitled to the Prize?

The daughter of a friend of ours, the president of a college, took part in this commencement season in an oratorical contest of the Ladies' Literary union for a prize on which six of the brightest and most popular students had set their hearts. She competed last year for the prize and secured second place. Her theme was "A Noble Unrest." In the middle of the oration she stopped. She had forgotten. A hush fell on the excited audience. A physician present took out his watch and watched her stand like a statue for full three minutes, till, with a burning face, she turned to leave the stage, reeled and fell. A powerful student of the other sex caught her in his arms and bore her off the stage to the door. In the hush that followed she partially revived from the swoon, and raising herself on the big senior's shoulders as he carried her to the door she struggled to finish her oration, speaking slowly in an unnatural voice, with closed eyes. Meanwhile the excitement was so great that several other girls half fainted, and one was carried senseless out of doors.

The next speaker overwhelmed the general tendency to hysterics by delivering a fine oration. When the last of the speeches had been spoken and the judges were about to retire, up the aisle walked the president's daughter, supported by her mother. She took her place on the stage, began the oration where she had left off and finished in fine style. She walked calmly off, but instantly fell into another swoon from the effect of the strain and had to be carried out.

The judges, of course, awarded her the prize, but it is a matter of doubt if they did wisely in so doing. If she had died or lost her reason the second time, both of which she must have risked if the account as communicated to us be true, a dreadful responsibility would have been incurred by all concerned. It is quite probable that the effects of that strain will be the seeds of an awful harvest. The collapse resulted from general strain and overpreparation.

The girl that stifled her sympathies, marched to the platform in the midst of the first crisis and gave an oration that "made the chapel ring with applause" was entitled to a prize.—Christian Advocate.

How She Came to Whistle.

Answering the oft repeated question, "How did you first come to whistle?" I simply did it for self support and the education of my children. I had only been with my instructor three months when I made my first appearance in public, now ten years ago. It was an afternoon affair at Steinway hall, New York, with an audience of 2,000 lady teachers. The weather was anything but propitious, the rain coming down in torrents. My mother was that morning called away by a death in the family. It almost seemed as if nature itself was against me. However, I was there on time and went on to do my little part. Never will I forget the sea of faces and the nervousness it produced. Knowing nothing then of the care and attention the lips required, they became dry, and it seemed as though I found no sound at all. My one wish was that a friendly trapdoor would kindly open and end my embarrassment.

I was surprised that I pleased the audience, but its lively demonstration showed sympathetic interest, and I felt immensely relieved. I should like to take my lady readers into my confidence with regard to my costume for this (to me) great occasion. The prejudice of my family for my undertaking carried them so far as to prevent my obtaining assistance from them in this direction and even to the family "treasures" being concealed.

One friend I did have who asked me if I could use lace samples. I rose to it quicker than the proverbial fish, and, hunting up an old satin skirt, set to work. Matching the lace as well as possible in regard to looks and width, for no two pieces were alike or over a yard in length, I covered the entire skirt with it. Next a black satin sash made the foundation for a bodice, and there it was. It only needed the purloining of the roses from my best hat to blossom on the shoulder, and I had my first concert dress. I have it now laid carefully aside, and no amount of money could induce me to part with it. With little realization of what I was undertaking, I that day gave the "Springtime" made famous by Parepa Rosa, and the "Message of the Nightingale," composed by Laura Sedgwick Collins, who was my accompanist.—Mrs. Alice J. Shaw in Home Queen.

SPIRITS IN MEDICINE.

The Use of Alcohol as a Remedy Is Rapidly Falling Into Disfavor.

Thoughtful observers recognize that alcohol as a medicine is rapidly becoming a thing of the past. Ten years ago leading medical men and text books spoke of stimulants as essentials of many diseases, and defended their use with warmth and positiveness. Today this is changed. Medical men seldom refer to spirits as remedies, and when they do, express great conservatism and caution. The text books show the same changes, although some dogmatic authors refuse to recognize the change of practice, and still cling to the idea of the food value of spirits.

Druggists who supply spirits to the profession recognize a tremendous dropping off in the demand. A distiller, who, ten years ago, sold many thousand gallons of choice whiskies almost exclusively to medical men, has lost his trade altogether and gone out of business. Wine men, too, recognize this change, and are making every effort to have wine used in the place of spirits in the sick room. Proprietary medicine dealers are putting all sorts of compounds of wine with iron, bark, etc., on the market with the same idea. It is doubtful if any of these will be able to secure any permanent place in therapeutics.

The fact is, alcohol is passing out of practical therapeutics because its real action is becoming known. Facts are accumulating in the laboratory, in the autopsy room, at the bedside and in the work of experimental psychologists, which show that alcohol is a depressant and a narcotic; that it cannot build up tissue, but always acts as a degenerative power, and that its apparent effects of raising the heart's action and quickening functional activities are misleading and erroneous.

French and German specialists have denounced spirits both as a beverage and a medicine, and shown by actual demonstration that alcohol is a poison and a depressant, and that any therapeutic action it is assumed to have is open to question.

All this is not the result of agitation and wild condemnation by persons who feel deeply the sad consequences of the abuse of spirits. It is simply the outcome of the gradual accumulation of facts that have been proved within the observation of every thoughtful person. The exact or approximate facts relating to alcohol can now be tested by instruments of precision. We can weigh and measure the effects, and it is not essential to theorize or speculate. We can test and prove with reasonable certainty what was before a matter of doubt.

Medical men who doubt the value of spirits are no more considered fanatics or extremists, but as leaders along new and wider lines of research. Alcohol in medicine, except as a narcotic and anæsthetic, is rapidly falling into disfavor, and will soon be put aside and forgotten.—Journal of Inebriety.

THE SAVIOUR'S FACE.

How a Scotch Fisherman Was Saved From a Drunkard's Fate.

A striking example of how art may become the handmaid of religion is afforded in a Scotch story related as follows:

"I was way down with the drink when one night I went into a 'public, and there hung his picture. I was sober then, and I said to the bartender: 'Sell me that picture. This is no place for the Saviour.' I gave him all the money I had for it and took it home. Then, as I looked at it, the words of my mother came back to me. I dropped on my knees and cried, 'O Lord Jesus, will you pick me up again and take me out of all my sin?'

"No such prayer is ever unanswered. Today that fisherman is the grandest man in that little Scotch village. He was asked if he had no struggle to give up liquor. Such a look of exultation came over his face as he answered:

"'When the heart is thus opened to the Saviour, he takes the love of drink right out of it.'"

Beware the Wineglass.

If we would shrink from touching a wineglass as we shrink from touching a drunkard, there would soon be no drunkards to shrink from.—Golden Rule.

The First Drink.

Who can tell what men and angels lose on the day a young man takes his first drink?—Ram's Horn.

SABBATH SCHOOL.

LESSON VI, THIRD QUARTER, INTERNATIONAL SERIES, AUG. 9.

Text of the Lesson, II Sam. vii, 4-16—Memory Verses, 12, 13—Golden Text, Ps. lxxi, 1—Commentary by the Rev. D. M. Stearns.

4. "That night the word of the Lord came unto Nathan." David had a son called Nathan, in whose line was Mary, the mother of our Lord ((II Sam. v, 14; Luke iii, 31), but this is another Nathan, who was a prophet in the time of David and is first mentioned in verse 2 of this chapter and afterward over 20 times in this book and in I Kings. The greatest thing about him was that he was a messenger for God. In verse 3, however, he seems to have given a message from himself which was not in accord with the mind of God. To be always under the control of the spirit of God, and speak only the words of God, and do only the things of God, is a life that was seen only in our Lord Jesus Christ.

5. "Go and tell My servant David, Thus saith the Lord." Again in verse 8 the Lord says, "My servant David," and in verses 19-21, 25-29, David speaks of himself ten times as "Thy servant." In Isa. xlii, 1, God says of His Son, "Behold my servant!" To be a whole hearted bond-servant of the Lord Jesus Christ is the highest position in the line of work for God that He can enjoy. As to fellowship and real communion, we are His friends, but as to service may we be true servants.

6. "I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt." As David dwelt in his house of cedar and had rest from all his enemies he contrasted his surroundings with those of the ark of God dwelling in a tent and had it in his heart to build a house for the ark. Nathan's word, "Do all that is in thine heart, for the Lord is with thee," was very encouraging, but the Lord is now talking differently to David. The wisdom of the best of men is not always the wisdom of God, and many a work that looks good is not a part of God's plan, or if it is the time has not come for it.

7. "Spake I a word with any of the tribes, saying, Why build ye not me an house of cedar?" It is not for the servant to suggest to his Lord what should or should not be done. The servant is to be "willing and obedient" and "ready to do whatsoever our Lord the King shall appoint" (Isa. i, 19; II Sam. xv, 15). If we thus hold ourselves ready to walk in His ways, that is all He asks of us.

8. "I took thee from following the sheep to be ruler over my people, over Israel." It is well to remember whom we were and what we were when God called us. It is well to continue little in our own sight and never think anything of ourselves. When called to special service for God, we must bear in mind who calls us ("I took thee"), and that He has in view for us some special work. In this case it was to be "ruler over Israel."

9. "And I was with thee and have cut off all thine enemies and have made thee a great name." See how God did everything, and every instrumentality was simply that which God saw fit to use. Whatever was done He was the doer of it (Gen. xxxix, 22). I rejoice to believe that God has a prepared life for each of His children and a prepared service for every moment of that life (Eph. ii, 10), and if we are only willing and cheerfully subject to Him He will work it all out to a glorious consummation.

10. "Moreover, I will appoint a place for my people Israel and will plant them," etc. The fact that when they are thus planted they will move no more nor be afflicted any more is in perfect accord with many similar statements, such as Jer. xxxi, 38-40; xxxii, 41; Amos ix, 15, and still awaits fulfillment. All events which to us may seem and may be far in the future are to Him, who sees the end from the beginning, a present reality and are as sure of fulfillment, however unlikely it may seem, as if actually accomplished.

11. "Also the Lord telleth thee that—that He will make thee an house." The word "house" may signify a dwelling, whether tent, temple or palace; also a place containing anything, or one's family or posterity. The following verses show that here it means posterity and kingdom.

12. "I will set up thy seed after thee, and I will establish his kingdom." The Apostle Peter, filled with the Spirit, said on the day of Pentecost that God had sworn with an oath to David that of the fruit of his loins He would raise up Christ to sit on his throne (Acts ii, 30), and the next verse in Peter's sermon says He would be raised from the dead. To Abraham were promised the land and the posterity as the stars and as the sand, and now to David are promised the kingdom, the throne and the king.

13. "He shall build an house for my name, and I will establish the throne of His kingdom forever." The church which is being now builded together for a habitation of God, through the Spirit, upon the foundation of the apostles and prophets (see chapter iii, 5), Jesus Christ Himself being the chief cornerstone (Eph. ii, 20-22), is never called a kingdom, but is an elect company out of all nations to rule with Him in His kingdom. The kingdom will have Israel, all righteous, for its center and Jerusalem, the throne of the Lord, for its capital (Isa. lx, 21; Jer. iii, 17.)

14. "If He commit iniquity, I will chasten him with the rod of men," etc. Bishop Horsley gives this reading: "When guilt is laid upon Him." And Dr. Clarke says, "In suffering for iniquity." Of Solomon it might be said, "If he commit iniquity," but not of Christ, and we have already proved from Peter's sermon that the seed referred to is Christ and not Solomon.

15. "But My mercy shall not depart away from him, as I took it from Saul." Whatever reference there may be here to Solomon it can only be as typical of Christ in the matter of the kingdom. David evidently understood it of some one in the far future. See the last clause of verse 19 and note these various readings. "This is the manner of the man who is God the Lord" (Luther). "And this is the law of the man," the Adam (Kennicott). "And this is the arrangement about the man" (Horsley). Stier's comment is: "Thou speakest of an eternal kingdom in which no man can be king. He must be God and man because he is to be My Son and yet he is to be King for ever and ever, which belongs to God alone."

16. "Thy throne shall be established forever." Gabriel said to Mary that her Son should sit on the throne of His father David (Luke i, 32, 33), and this agrees with Isa. ix, 6, 7. See in verses 23, 24, of our lesson chapter the story of "the everlasting nation." Read Jer. xxxi, 35-37, and be simple enough to believe that God means what he says. The only solution of the eastern question is the restoration of Israel and the return of their Messiah. See Isa. lxii, 6, 7.

HISTORY OF A WEEK.

Tuesday, July 21.

Over $5,000 in cash was found in the home of Jacob Dennman, a Crawfordsville, Ind., miser who died of starvation.

Henry Johnson, a negro who has been frightening Hyde Park, Chicago, schoolgirls for nearly a year, has been arrested and locked up.

Mrs. Frank Barnes, the wife of a farmer near Atchison, Kas., has twice been tried as to her sanity and adjudged of sound mind. She fought her own case.

Charles Raymond, the boy aeronaut, fell from his parachute at Woodbury, N. J., and in the presence of nearly 50,000 people, a distance of 200 feet. He was picked up alive, but cannot live.

Wednesday, July 22.

Mrs. J. H. Tolfree, who was Grover Cleveland's secretary while he was mayor of Buffalo, committed suicide at Mojave, Cal. It is supposed that she was temporarily insane.

Dr. Salmon, the 107-year-old English physician, has just died at Cambridge. After the battle of Waterloo he crossed to Brussels to care for the wounded.

A woman cobbler does a flourishing business in Lewiston, Me. She is a young French-Canadian named Elize Lamay.

Rhodes, Hammond, Phillips and Farrar, of Johannesburg fame are, between them, said to be worth $100,000,000.

Warrants for the arrest of all the officers of the Deposit bank, of Newport, Pa., have been issued. The bank closed its doors in March, owing depositors $250,000.

Thursday, July 23.

The tenth annual convention of the American League of Building and Loan associations is in session at Philadelphia. The secretary's report showed that there are over 6,000 building associations in the United States, with assets of about $750,000,000 and yearly receipts of $200,000,000.

Jacob Benkopski was given a verdict of $15,000 against the Chicago and Erie railroad by a jury in Judge Ball's court at Chicago for injuries received while switching.

Three runaway boys, giving their names as Matchess, are locked up at Grand Crossing, Ills. They say they took the name Matchess ten years ago and cannot remember their proper ones.

The Woman's club of Muncie, Ind., has begun a crusade against circus bills in which costumes are abbreviated. The club also objects to posting "ads" on fence and telephone poles.

Friday, July 24.

Cornelius Vanderbilt's physicians believe that he has passed the crisis and is now out of danger.

The steamboat Paul Tulane, of New Orleans, struck a log in the Mississippi river and sank rapidly. The passengers and crew narrowly escaped.

It is stated that nine out of ten of the employes of the treasury department at Washington are Bryan men.

Ten dollar bills that have only an actual value of $2 are being passed upon merchants in different parts of Chicago. The "raised" bills are $2 silver certificates.

Saturday, July 25.

Broad-gauge Prohibitionists of Colorado met at Denver and organized. Levi Booth was nominated for governor.

Mrs. J. J. Coogan, of New York, was robbed of $30,000 worth of jewels at Narragansett Pier, R. I.

Mrs. A. Adams, of Colona, Mich., has just received a check for $50,000 from the estate of an uncle who died in Europe. Mrs. Adams is a cripple and very poor.

Emma Seegers, 21 years old, daughter of John Seegers, a wealthy German farmer, was killed by a Northwestern railway train while crossing the tracks at her father's farm near Desplaines, Ills.

Miss Lou Smith, of Decatur, Ills., was struck by lightning and will die.

John Baker, who has been prominent in Republican politics in Illinois, is at St. Louis advocating the election of Bryan and Sewall.

Monday, July 27.

For the first time in the history of the party the Republicans of Georgia have put out a ticket of presidential electors composed entirely of white men.

The Cape Colony house of assembly has adopted a report declaring that Cecil Rhodes had guilty knowledge of the Jameson raid.

The American artist, Edwin L. Weeks, has been appointed a chevalier of the French Legion of Honor.

Lightning struck the house at Bowling Green, Ky., where Vice President Stevenson is stopping. Nobody was hurt.

Frederick Errazuriz has been elected president of the republic of Chili.

The furnace men in the Mahoning and Shenango valleys (Ohio) have been notified of a reduction of 20 per cent. in wages to take effect Aug. 15.

New York banks put $375,000 in gold into the sub-treasury Saturday, swelling the gold reserve to $103,951,391 at the close business.

Founders' Day at Cleveland.

CLEVELAND, July 23.—Founders' Day in the series of celebrations of Cleveland's centennial was elaborately kept. The orator of the day was Major McKinley.

Senator Sherman also spoke briefly. After the conclusion of the exercises at the Armory the big procession was formed. It was composed of Governor Bushnell and staff, two detachments of United States infantry and cavalry, two regiments of Ohio militia, a large number of detached military companies, and a long line of civic societies in uniform. The distinguished guests rode in carriages. Among them was Major McKinley, Senator Sherman, Senator Hawley and Governor Coffin, of Connecticut. The procession was nearly two hours passing a given point, and it was nearly 6:30 when the last company passed the reviewing stand.

At 8 o'clock last evening the centennial arch in the public square was illuminated, the electric current being turned on by President Cleveland at Buzzards' Bay.

Death of Iowa's Pioneer Senator.

DUBUQUE, July 23.—General George W. Jones, the oldest surviving Iowa United States senator, died last night, aged 92. He represented as a delegate to congress that territory now included in Wisconsin, Michigan, Iowa and the west, except the Pacific coast, and was Iowa's first United States senator. In the early days he was prominent in national affairs, especially of the northwest.

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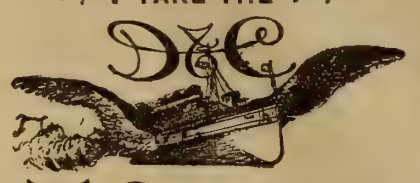

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DIED IN THE RUSH.

Large Number of People Drowned by a Cloudburst.

DENVER, July 27.—The cloudburst in the foothills west of Denver Friday night, resulting in floods in which twenty-nine people are known to have perished, was followed Saturday afternoon by another terrible storm, the like of which has seldom been seen in this vicinity. According to Weather Observer Brandenburg seven-tenths of an inch of water fell in ten minutes, beating all local records. The downpour continued with some diminished severity for half an hour, and it rained at intervals all the afternoon. The storm was accompanied by frequent severe flashes of lightning, but so far as yet known there was no loss of life in this city, and the damage was confined principally to the breaking of window lights and to the growing crops.

At Morrison, seventeen miles from Denver in the foothills, where twenty-two persons were drowned in the flood Friday night, people were terror-stricken when they saw the second storm approaching. Hail began to fall soon after 1 o'clock. The storm continued with steadily increasing force until nearly 4 o'clock, when a black cloud of unusual density began to gather in the vicinity of Mount Vernon, a few miles from Morrison. There the cloud burst, and in an instant a wall of water came down the gulch fully six feet higher than was ever seen before. Everything in its path was washed away. The raging torrent carried along with it houses, barns, trees and debris of all kinds. It is hoped, but not known at this writing, that no lives were lost this time.

Friday's cloudburst is stated to have destroyed twenty-nine lives, but the names of thirty are given. There are at Morrison two children of J. C. Longnecker, Mrs. Moses Miller and three children, Mrs. T. E. Casey and five children, Anna Hansen, a servant; Mrs. Anthony Herres and four children, Thomas McGough, Mrs. Casey's cousin, of Dayton, O.; Mrs. S. A. Proctor and three children. A child of J. C. Longnecker is fatally injured. At Golden the list is as follows: Mrs. F. D. Edwards, Josephine Holme, Denver; Della Horner, Denver; Mary Horner, Denver; A. A. Johnson, Mrs. A. A. Johnson and Mrs. Horace M. Warren, Denver. All the Denver people who perished at Morrison were campers in Bear Creek canon.

Mrs. A. S. Proctor and her children-Mrs. T. E. Casey and children, Mrs. Anthony Herres and children, Annie Hanson (the servant) and Thomas McGough, were living in a large cottage on the banks of Bear creek. A great wave of water struck the house before the occupants realized their danger and carried it bodily away. All the inmates perished except Irene Proctor, aged 18, whose long hair caught in driftwood, holding her until aid came. J. C. Longnecker's house was washed away and dashed to pieces against a rock. Mr. and Mrs. Longnecker and three of their children were thrown high and dry on a hillside.

Last night four more bodies were found among the debris several miles below Golden. They are two men and two young women, none of whom have been identified. There is also a report of eight men employed in a Denver brewery who passed through Golden a few hours before the storm, en route to Idaho Springs for an outing. They have not since been heard from.

The walls of Bear Creek canon at places rise almost perpendicularly 800 feet, and nearly every summer it is the scene of a flood, but in spite of the danger it has been a favorite resort of Denver people. The damage to the Denver and Rio Grande, the Santa Fe and the main line of the Gulf railroad will be quickly repaired, but there are extensive washouts on the Gulf's branch in Clear Creek canon and on the Florence and Cripple Creek road.

PRINCESS MAUD IS A WIFE.

Married in the Chapel of Buckingham Palace to Her Danish Cousin.

LONDON, July 23. — Through streets thronged with cheering thousands Princess Maud, daughter of the Prince of Wales, was driven yesterday afternoon en route to Wolverton, and by her side sat the sailor Prince Frederick of Denmark, whose wife she had just been made by the archbishop of Canterbury. The ceremony, which was attended by all the British royal family, including the Queen, and other royal and noble personages, took place in the private chapel of the Buckingham palace.

Mr. Gladstone, in the Trinity House uniform, and Mrs. Gladstone, wearing a black velvet dress trimmed with beautiful lace and a long white veil depending from a diamond tiara, occupied a pew with Mr. Joseph Chamberlain, secretary of state for the colonies, and Mrs. Chamberlain, formerly Miss Endicott, of Boston.

At 8:40 o'clock the bridal couple left the palace, the bands striking up the national air "God Save the Queen," while the crowds greeted them with hearty cheers. The bride was quite pale. The young husband sitting beside her in the glass coach was smiling, but Princess Maud appeared quite serious.

Both acknowledged the cheers with which they were greeted as the procession made its way through the streets by bowing to the right and to the left. The carriage of the Prince and Princess of Wales followed that of the bridal couple. The Princess of Wales appeared sad.

THE MARKETS.

New York Financial.

NEW YORK, July 25.

Money on call easy at 2 per cent.; prime mercantile paper, 5@6 per cent.; sterling exchange steady, with actual business in bankers' bills 488⅛@488¾ for demand and 487½@487¾ for sixty days; posted rates, 488@488½; commercial bills, 487.

Bar silver, 68⅝c; Mexican dollars, 53⅝.

United States government bonds easier; new 4's registered, 113¾; do. coupons, 113¾; 5's registered, 110; do. coupons, 111; 4's registered, 106½; do. coupons, 107½; 2's registered, 95; Pacific 6's of '97, 100½.

Chicago Grain and Produce.

CHICAGO, July 25.

Following were the quotations on the Board of Trade today: Wheat—July, opened 57¾c, closed 58⅝c; September, opened 58½c, closed 59¾c; December, opened 60¾c, closed 61¼c. Corn—July, nominal, closed 25⅜c; September, opened 26¼c, closed 26c; May, opened 29c, closed 28⅞c. Oats—July, opened 17⅞c, closed 18⅛c; September, opened 18⅛c, closed 17⅞c; May, opened 21c, closed 20⅝c. Pork—July, nominal, closed $6.05; September, opened $6.12½, closed $6.10; October, opened $6.05, closed $6.05. Lard—July, nominal, closed $3.20; September, opened $3.27½, closed $3.27½.

Produce: Butter—Extra creamery, 14c per lb.; extra dairy, 12c; fresh packing stock, 7@8½c. Eggs—Fresh stock, 10@10½c per doz. Poultry—Turkeys, 8@10c per lb.; chickens, hens, 9c; spring chickens, 10@11c; roosters, 5c; ducks, 9@9½c; geese, $4.00@5.00. Potatoes—Rose, 25@28c per bushel; Early Ohio, 20@23c. Honey—White clover, 13@14c per lb.; broken comb, 9@10c; extracted, 5@6c. Blackberries, 60@80c per 16-qt.case; red raspberries, 91@75c per 24-pt. case; blueberries, 70@$1.15 per 16-qt. case.

Chicago Live Stock.

CHICAGO, July 25.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day 7,500; sales ranged at $2.80@3.55 pigs, $3.20@3.55 light, $2.65@2.85 rough packing, $3.00@3.40 mixed, and $2.90@3.20 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 400; quotations ranged at $4.20@4.45 choice to extra shipping steers, $3.95@4.30 good to choice do., $3.70@4.00 fair to good, $3.50@3.90 common to medium do., $3.40@3.90 butchers' steers, $2.30@3.65 stockers, $3.00@3.60 feeders, $1.25@3.40 cows, $2.40@3.80 heifers, $1.75@3.75 bulls, oxen and stags, $2.40@3.45 Texas steers, and $3.00@5.75 veal calves.

Sheep and Lambs—Estimated receipts for the day, 3,500; sales ranged at $2.25@3.40 westerns, $2.00@3.15 Texans, $2.00@3.80 natives, and $2.50@5.75 lambs.

St. Louis Grain.

ST. LOUIS, July 25.

Wheat—No. 2 red cash elevator, 59c; track, 59@59¼c; No. 2 hard, 57¾c; July, 58¾c; August, 59½c; September, 59⅝c. Corn—No. 2 cash, 23¼c; July, 23¼c bid; August, 23¾c asked; September, 24⅜c asked. Oats—No.2 cash, 18½c; July, 18¼c asked; August, 18c; September, 17¾c bid; May, 21⅞c. Rye—28cbid elevator.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from July 20 to July 25:

O W Watkins, Mrs Nelson Moore, N R Johnston, Rev P B Williams 3, Mrs J H Evans, John Mintier, Samuel Creswell, Rev J P Stoddard, H P Marks, Warren Jenks, F D Durfee, C H Potter, Dr E C Guild, B Loveless, W C Chambers, A G McKeown, J L Glasgow, Geo McCullough, Geo McKerrow, Jas Hill, Jas B Thompson.

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The Mystic Tie or Freemasonry a League with the Devil. 15c.
This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason

Pres. H. H. George on Secret Societies. 10c. each.
A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies.

THE UNEMPLOYED.

A Chicago Man Is Compiling Views as to Means of Relief.

The ideas of the unemployed and destitute men on the present methods of charitable institutions and aid societies is a new and unique department of the central branch of the Young Men's Christian association of this city. Since the establishment of this business last July—known as the "advisory" department of the Y. M. C. A.—hundreds of men have availed themselves of the opportunity thus given to put their grievances in writing and suggest what they think should be done by charitable people for those who are in their position—penniless and friendless.

This new bureau was started by Dr. Earle M. Pratt, the organizer and general secretary of the Society of Economic Research. This is a most peculiar society. Its chief object is that of collecting and preserving unrecorded information upon important subjects and the classification of specific knowledge. When the secretary has procured all he desires, a small pamphlet or book is printed, and that subject is then dropped. This new "advisory" department is classed as a section in the department of personal science of the Economic society.

All the articles handed in by the unemployed at the Y. M. C. A. department are the absolute property of Dr. Pratt. This gentleman pays for these articles out of his own pocket. The Y. M. C. A. officials furnish the room and pay the salary of an assistant to Dr. Pratt. It is his intention to publish the general information that he is daily securing in book form. It will make interesting reading. The peculiar part of the society is that no meetings are held, there is no personal intercourse; everything is done by direct correspondence with the secretary. "The personal science" sections include such subjects as food, clothing, employment, self control and positive belief.

Several hundred men are talked with privately each month. Some need nothing but a few words of encouragement, others need special information. Quite a few go to this bureau for legal advice and to state their troubles.

An applicant for aid for work or information at the bureau must fill out a small slip of paper asking his age, name, address, references, the work he can do and why he is out of work.

Should the applicant be a newcomer and ask for aid, he will be requested to present his views in writing upon the following subject: "What Do You Consider the Charitable People of This City Should Do For the Unemployed?"

One man suggested a farm. He said: "My suggestion is that a combination of wealthy men and women donate to some organized body—I believe the Salvation Army would be the best to undertake such a task—a large tract of land near the city, say of 200 or 300 acres. On this build two large buildings, one for the men and one for women—there are homeless women, too—the men's department sufficient to accommodate from 500 to 800, the land unoccupied by buildings to be used in raising vegetables. A ready market could be found for such in Chicago at a good price. Cows, poultry and pigs should be kept, the cows for milking, poultry for supplying the hotels and restaurants with chickens and eggs; the pigs, as all know, would be readily bought by any stockyard company. Only working horses should be kept. Young and old men asking for aid should be sent to this farm. They should be assigned to some work. So far so good.

"The money secured from the sale of produce would be far above expenses. My plan would be that 75 per cent of the profits be used in paying the men for their work. Suppose the profit for one year was $1,000 and 500 men were at work on this co-operative farm and that they had been there a month, each would be entitled to receive his pro rata when he left the institution. Even if it were only car fare it would be better than nothing.

"This farm should be made into a large labor bureau. Merchants, farmers and everybody in general should be requested and urged to secure their help from this establishment. This would be then a secure basis for securing work for the unemployed. The men having charge of this institution should ask the people of Chicago and vicinity to send all their old clothes to this place. Men with bad clothing could then be supplied with a decent suit to make their appearance in the world. This kind of charity stimulates the unfortunate."

The articles thus written are filed away by Dr. E. M. Pratt of the Economic society to be used in the future. —Chicago Chronicle.

Fighting Railway Unions.

After a successful fight against the Brotherhood of Locomotive Engineers, the Plant system, owning and operating several thousand miles of railway in Georgia, Florida, Alabama and South Carolina, have now opened war on the American Railway union, and have notified their employees that no A. R. U. man will be permitted to remain in the company's employ.

Against the Contract System.

E. M. Blake, chairman of the legislation committee of the District federation of labor, filed a letter with the commissioners in support of the bill which passed the senate giving the commissioners the power to abolish the contract system whenever they deem that day labor upon public work would be to the best interests of the public. Although the bill was designed for the purpose of abolishing the street cleaning and garbage collecting contracts, the labor people are in hopes that the commissioners would apply it to public buildings and abolish the contract system in many branches of public work. —Washington Post.

For the Unemployed.

Local union No. 5 of journeymen tailors of Chicago has under consideration a proposition to open a large establishment where members blacklisted and out of work can find employment.

Organized Labor For Silver.

Steps will be taken by the Denver Trades and Labor assembly to send speakers through the east to address the people upon the silver question. At the meeting of the assembly a communication from the Silver Bow trade and labor bureau of finance of Butte, Mon., in reference to this matter was read, and the sentiments in the communication were heartily approved. The plan of the Silver Bow bureau is to engage good speakers and to send them into the strongholds of the goldbug east. The Denver Trades assembly will act on the suggestion, and, by vote of the meeting, the chairamn was instructed to appoint a committee consisting of one delegate from each union to consider the project and to report to the assembly.—Denver News.

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by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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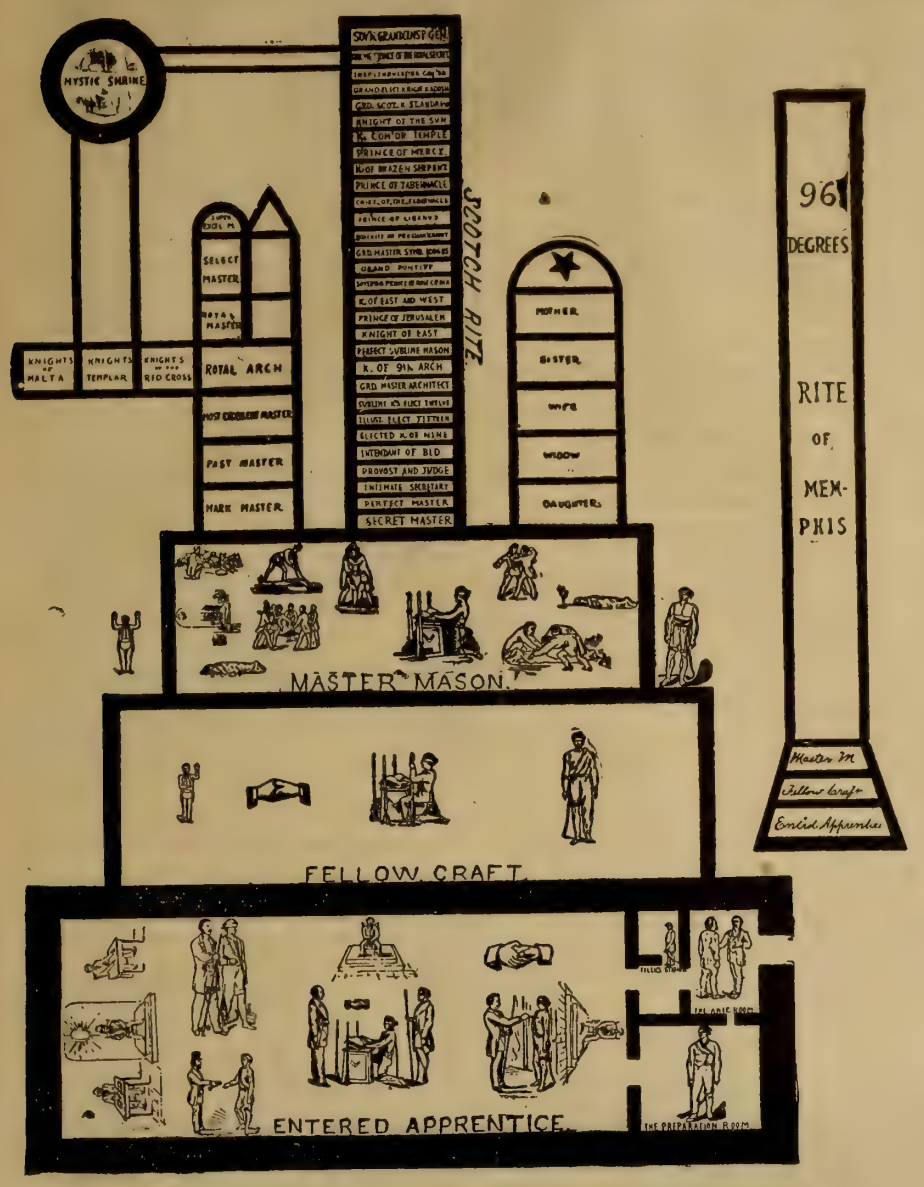

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ST. LOUIS, July 23.—The Populist and Silver conventions were launched yesterday, but neither made much headway. The Silver convention deemed it good policy to go slowly, in the belief that they might by remaining in session be able to exercise an influence in shaping things in the Populist convention. To this end they appointed a committee of seven, headed by Judge Scott, of California, to meet with a similar committee from the Populists, for the purpose of reaching a common plan of action. Representative Newlands was temporary chairman, and after a few speeches and the appointment of the usual committees a recess was taken to 5 p. m., at which hour William P. St. John, of New York, was installed as permanent chairman and Charles A. Towne, of Minnesota, as vice chairman. Other committees made reports, and a recess taken to today.

Populists Start Out Very Mildly.

The first session of the Populist convention was a disappointment to those who anticipated relentless, bitter war from the drop of the gavel, and it was a disappointment to those who imagined that the galleries would swarm with people. There was no wildcat fighting, and the galleries, which will hold 12,000 people, were practically an empty waste. Not over 600 spectators, at a liberal estimate, were in the balconies. The floor, where the delegates were gathered, was crowded with men who came from the farm, the mine, the workshop and the factory. They discarded conventionalities. Fully half of them sat in their shirt sleeves with their coats slung over the backs of their chairs.

Middle-of-the-Road Men Hold Back.

The day session, which lasted an hour and a half, developed nothing, except possibly that the "middle-of-the-road" contingent was afraid to put to the touch its claims. Tuesday night after Senator Butler had been chosen temporary chairman by the national committee and the "middle-of-the-road" men had ascertained that he favored Bryan's nomination they at once decided to depose him, as Hill was deposed by the Chicago convention. But they gave this up, and their refusal to submit to a test of strength was hailed by the Bryan men as conclusive evidence that they realized they where in the minority.

ELECTRIC LIGHTS OUT OF WHACK.

Night Session Fails Because of Trouble with the Lightning.

Marion Butler took his seat as temporary chairman consequently without trouble. He made an extended address, which was an argument in favor of embracing the opportunity offered for carrying one of the planks of the Populist platform, while claiming himself to be a "middle-of-the-road" man. He was both cheered and told to "shut up." Governor Stone made an address of welcome, and Ignatius Donnelly replied with a red hot "middle-of-the-road," "no-fusion-with-anybody" speech that set that faction of the convention wild.

After a number of speeches the states were called for the usual committees and a recess was taken to 8 p. m. But there was no night session, owing to an accident which destroyed the electric light connections. A severe storm had passed over the city about 6 o'clock and the wires were blown down. Despite this fact the delegates assembled in the hall and waited for over an hour in total darkness for the lights to be turned on. About a dozen candles were brought in for the use of the newspaper men. One was placed on the chairman's table, and another was stuck in the top of a guidon in the middle of the pit. The effect was weirdly picturesque. Ghastly faces fluttered in and out of the ring of feeble light which the tallow dips cast. The band played and the crowds sang.

Speeches were made in the dark and the delegates appeared ready to stay all night if there was any prospect of light later on. There was naturally considerable apprehension that a panic might seize the crowd and a dire calamity result in the rush for the entrances. The "middle-of-the-road" people became possessed of the idea that the Bryan men had put up a job on them, and that the hall was not lighted because they feared that the straight-outs would run away with the convention. They denounced it all as a trick and vowed vengeance long and deep. The incident recalled a similar one at the Cincinnati Republican convention of 1876 when the lights were shut off at a critical stage, just as Blaine's nomination seemed assured.

At 8:45 Chairman Butler declared the convention adjourned until this morning.

SECOND DAY'S WORK.

Bryan Men Elect Allen Permament Chairman—The Silverites.

ST. LOUIS, July 24.—The Bryan men elected their choice for permanent chairman of the Populist convention last night by a vote of 758 to 564 for Campion, the "middle-of-the-road" nominee, and then went into nineteen minutes of the wildest enthusiasm that has so far marked the convention. This was the important event of the two sessions held yesterday, and shortly after Allen had concluded his speech on assuming the gavel the convention adjourned to this morning. The silver convention devoted the day to speechmaking on the question principally of whether to go ahead and nominate a ticket and adopt a platform before conferring with the Populists. Adjournment shut off the debate.

One of the first things done by the Populists was to name the resolutions committee after being called to order at 10:10 a. m. During this session there were a number of demonstrations and attempted demonstrations. A resolution intended to bind the members not to bolt was sent to the resolutions committee. After that recess was taken to 3 p. m. and lasted to 8:35. During the recess the permanent organization committee decided on Allen for permanent chairman by a vote of 29 to 5 for Butler and 14 for Campion. The resolutions committee elected Weaver chairman, which was another Bryan victory.

The permanent chairman was sent for and escorted to his place, and upon assuming the gavel he spoke at length in favor of nominating Bryan, but urging that the silver men stick together. He was listened to with a great deal of interest. He has a reputation as a speaker. During the debate on the repeal of the Sherman law he talked fifteen hours against time. He was frequently interrupted with applause last night.

Procrastination was the pronounced feature of the Silver convention. It was anything to kill time from start to finish, and practically no business of importance was transacted. But it developed beyond a peradventure that the delegates with a very few exceptions are for Bryan and Sewall, and there is little doubt that they will be nominated. Every time their names were mentioned there was an outburst of applause, and their names were mentioned frequently.

WATSON FOR VICE PRESIDENT.

The "Middle of the Road" Men Do a Neat Thing in Tactics.

ST. LOUIS, July 25.—The opposition to Sewall in the Populist convention practically swamped the Bryan forces at the day session of the convention yesterday, by making it impossible to prevent a division of the Chicago ticket. The leaders were powerless to check the strong feeling against the Bath shipbuilder and banker. They had carried the day in the committee on resolutions in framing a comparatively moderate platform, which they afterward got through the convention with ease. Their strategy was skillfully displayed at other points. But the intense undercurrent of feeling against Sewall was fatal to them. This difficulty has been apparent from the beginning, and all attempts to bridge it over have been in vain.

The radical Populists, recognizing the fact that all hope of defeating Bryan's nomination was lost, concentrated all their efforts against Sewall. They did more. They devised a cunning scheme by which the convention was forced to nominate the vice president before the president. It was an unprecedented thing, but served to mass the votes in favor of a Populist candidate for vice president and uncover them in advance in the fear that if Bryan was first nominated the enthusiasm might break down the opposition to Sewall and stampede a majority of the votes for the Nebraskan's running mate.

When the proposition was made to change the regular order of the nominations the Bryan men strained every nerve to prevent it. They even pleaded. When the roll was called they rallied every vote at their command. Butler, of North Carolina, was a powerful ally with the ninety-five votes of the Old North State behind him. When the vote was figured up, however, and he ascertained that there was a majority of twenty-six in favor of the proposition the vote of the delegation was cast for the proposition and the radicals emerged from the contest with a majority of 170. This made the defeat of Sewall and the nomination of a Populist for vice president certain. After that the conference of the joint committee of the two conventions could come to nothing and the Silver convention getting the news promptly nominated Bryan and Sewall and adjourned sine die.

The anti-Bryan men, although they presented a minority platform demanding an irredeemable paper currency and crowed with bitter denunciation of the Democratic and Republican parties, did not attempt to press it after their victory. The majority report which is moderate and contains few radical propositions was adopted without a division and the minority report laid on the table. The platform of the Silver convention, which was introduced by the conference committee, was sent to the resolution committee, and the announcement that the Silver convention had nominated Bryan and Sewall was jeered.

Then the convention proceeded to nominate a ticket backward as decided upon. The following were nominated for vice president: Representative Skinner, of North Carolina; Thomas E. Watson, of Georgia; Frank Burkitt, of Mississippi; Arthur Sewall, of Maine, the Democratic candidate; Mann Page, of Maine; A. L. Mimms, of Tennessee. At 11:55 p. m. the chair announced the nominations closed and ordered a roll call to nominate and Watson won on first ballot.

Some one made a motion to make the nomination unanimous, and it was carried with a whoop. Immediately the "middle-of-the-road" men grasped their banners and started a demonstration. Then some one called attention to the fact that the nomination of Watson was announced at exactly 16 minutes of 1. This tickled the "middle-of-the-road" men, and they shouted "hurrah," "hurrah," and yelled "16 to 1." A few minutes later the lights were again turned on and after quiet was restored Congressman Howard, of Alabama, moved an adjournment until 9 o'clock this morning, and the motion was carried.

THEY WANT BRYAN.

Populist Nominate the Nebraska Man for President.

ST. LOUIS, July 27.—William Jennings Bryan, of Nebraska, who was nominated by the Democratic national convention at Chicago a fortnight ago, was Saturday made the standard bearer of the Populist party by a vote of 1,042 to 321. The Democratic candidate was nominated in the face of his own protest in the shape of a telegram directing the withdrawal of his name, sent to Senator Jones, after Sewall, his running mate, had been ditched for the vice presidential nomination and Thomas E. Watson, of Georgia, had been named for second place on the ticket. It was also made in the teeth of an opposition so bitter that after the convention adjourned some of the radicals held a "rump" convention.

The last session of the convention which lasted from 9:30 Saturday morning until almost 5 o'clock in the afternoon was marked by scenes of turbulence and noisy excitement which several times bordered on actual riot, and which almost precipitated personal collisions. One fist fight did occur, a Rhode Island delegate was ejected, and a West Virginia delegate, inflamed by the action of the convention, walked sullenly out of the hall. But the really dramatic features of this wild session were enacted behind the scenes. Rumors of what was going on in the wings reached the delegates, but they knew nothing definitely, and to the very end a message from Bryan, which might have changed the result, was kept from their ears. This was a telegram from Bryan stating his position fully regarding the nomination, and is stated to have been a refusal to accept without Sewall. This telegram Chairman Allen refused to permit to be read.

Norton got the majority of the solid vote of Texas, Michigan, New York, Missouri, Rhode Island and Wisconsin, and a respectable portion of the votes of Alabama, California, Kentucky, Illinois, and Ohio. The convention was hastily adjourned sine die after Bryan had been declared the nominee, and the radicals in the Texas, Arkansas, California, Illinois and Maine delegations proceeded to organize their "rump" convention. The aforesaid "rump" convention did not amount to much, the chief malcontents being the Texans. The only thing done was to appoint a committee to issue an "address."

THE POPULIST DECLARATION.

Pith of the Resolutions That the Party Concluded to Stand For.

ST. LOUIS, July 25.—The resolutions that were adopted by the Populist convention, so far as their principal and material planks are concerned, are as follows: They reaffirm allegiance to the platform of 1892. The financial planks demand "a national currency, safe and sound, and issued by the general government only, a full legal tender for all debts, public and private, and without the use of banking corporations; an honest, equitable and efficient means of distribution direct to the people, and through the lawful disbursements of the government; the free and unrestricted coinage of silver and gold at the present legal ratio of 16 to 1 by the United States without waiting for the consent of foreign nations."

Demand is also made for increase in the volume of the circulating medium; denunciation of the sale of bonds occurs; declaration is made for an income tax; postal savings banks are advocated; land monopoly is scored; government ownership of railroads and telegraph lines is demanded; the plan for refunding the Pacific railway debts now before congress is denounced; a declaration against permitting contracts payable in gold is inserted; the payment of government obligations in any kind of lawful money according to the alleged government "option" is demanded; the initiative and referendum is approved.

The platform demands the election of president, vice president and senators by popular vote; tenders sympathy to Cuban rebels and demands their recognition as independent; favors territorial home rule; declares that all public salaries should "correspond to the price of labor and its products;" calls for the employment of labor in times of depression on public works; denounces "government by injunction;" favors just pensions to veterans, and declares for a free and fair ballot.

Beatrice Harraden Ill.

SAN FRANCISCO, July 24.—Beatrice Harraden, the young woman who gained fame by writing "Ships That Pass in the Night," came to San Francisco Thursday from El Cajon pass an invalid. She is in search of change of air, from which she hopes soon to derive strength sufficient to enable her to go to her home in London. Friends of the novelist fear her days are numbered.

Missouri Republican Convention.

SPRINGFIELD, July 24.—The Missouri Republican convention indorsed the St. Louis platform and ticket and nominated R. E. Lewis, of Henry county, for governor.

THE DEATH RECORD.

Bishop ARTHUR CLEVELAND COXE, at Clifton Springs, N. Y.

JOHN T. M'ENNIS, well-known newspaper man, at St. Louis.

JEHEMIAH BEAN, first inventor of the steam fire engine, at Boston.

CHARLES DICKENS, youngest son of the novelist, at London.

WILLIAM LANGTON, retired contractor, at Peoria, Ills.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ

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OREGON ANTI-SECRET STATE CONVENTION.

To be held in the Old Congregational church on Second street, Portland, Ore., Thursday, Aug. 27, 1896.

MORNING SESSION.

9:00 A. M.—Devotional.
9:30 " —Opening Address by president H. F. Wallace, D. D.
10:00 " —Experience of some who have left the lodges. Revs. Reed, Anderson, Clark.
10:30 " —Secretary's Report.
11:00 " —Address by Bishop Dillon.

AFTERNOON SESSION.

2:00 P. M.—Devotional.
2:15 " —Address, "Secret Societies, Benevolent or Selfish," by Rev. T. Thomas.
2:45 " —A Review of Freemasonry, by Secretary P. B. Williams.
3:30 " —Address by Rev. A. E. Holdrige.
4:00 " —Address by Bishop Dillon.

EVENING SESSION.

7:30 P. M.—Devotional Exercises, Reports of committees and election of officers.
8:00 " —Address, "Fraternal Relations, Natural and Artificial," by Rev. G. E. Hawes.
8:30 " —Address by Bishop Dillon.

The convention will be crowded into one day, and the above is but a partial program.

Neither of the old political parties in the present campaign propose to deal with the saloon—except directly over the bar.

Perhaps two of the most important living witnesses to the world-renowned tragedy of the abduction of Captain William Morgan are Mrs. Pruilla Baker of Blanchard, Iowa, and her sister, Mrs. Delila Merrill of Farmington, Ill. They were then but small girls, yet from their memories will never be effaced the sight of that mysterious closed carriage as it was rapidly driven past their home on the Old Ridge road west of Rochester, N. Y., on that September afternoon in 1826, in which the lamented Morgan was being hurried to his death. The wonderful excitement which followed shortly afterward, fully identified the carriage.

REV. M. C. RANSEEN.

The above excellent portrait is of a man of large influence in the Swedish Lutheran Synod, being vice-president of that great and influential body of Christians. He is the highly esteemed pastor of the Gethsemane church of this city, and for some time was a valuable member of the Board of Directors of the National Christian Association, opposed to secret societies.

Rev. M. C. Ranseen is an able preacher, an excellent theologian and popular pastor. He has strong convictions on the lodge question which he has expressed in these words: "From personal observation as well as from authors on the secret lodge system, I have more and more come to the conclusion that the principles underlying the secret orders, and operating therein, are radically different from the principles laid down in the Word of God and governing true Christianity. Faith, hope and charity in secret societies are not the true Christian faith, hope and charity."

It will be worth while for our readers these days to ponder the words of Senator Ingalls in his speech in 1891, before the United States Senate. He said: "By some means, some device, some machination, some incantation, honest or otherwise, some process that cannot be defined, less than the two thousandth part of our population have obtained possession—and have kept out of the penitentiary in spite of the means they have adopted to acquire it—of more than one-half of the entire accumulated wealth of the country. That is not the worst, Mr. President. It has chiefly been acquired by men who have contributed little to the material welfare of the country, and by processes I do not care in appropriate terms to describe. A financial system under which more than one-half of the enormous wealth of the country, derived from the bounty of nature and the labor of all, is owned by a little more than 30,000 people, while one million American citizens, able and willing to toil, are homeless tramps, starving for bread, requires adjustment. A social system which offers to tender, virtuous and dependent women the alternative between beggary, prostitution and suicide, is organized crime for which some day unrelenting justice will demand atonement and expiation."

The *Catholic News* then voices its Romish spirit in these words: "So great an honor has never been conferred on that historic pile, as will be conferred when there is a 'Catholic altar' erected there—and there it is surely destined to be erected, and by the will, consent and hands of the American people. The Catholic church is to-day the balance-wheel of this republic, and the day is not far distant when she will become the entire machinery of this government and perpetuate it as God's most favorable nation." In the face of all the past history of Romish persecution and intolerance, the American people will surely hesitate before they entrust the entire machinery of our government into the hands of the Romish church.

The friends on the Pacific coast have a grand opportunity to sound out a testimony for the cause through the Oregon State convention at Portland, Aug. 27. Let all who cannot attend write words of counsel, cheer and encouragement to Secretary P. P. Williams at Portland, inclosing a contribution to defray the expenses. Remember every such testimony and contribution will help to carry dismay to the hearts of the enemy, and will inspire the friends of light.

There is one method of the Salvation Army which churches and reform organizations would do well to copy. It is their method of reaching the people by street meetings. It was mainly Christ's method when on earth. He addressed them from the boat and from the hillside. If half a dozen friends will stand by an N. C. A. lecturer with songs and prayers he could reach an audience in almost any town by holding a street meeting. Friends of the anti-secret cause, will you not try this during these warm summer months?

ARMAGEDDON.

BY GEORGE LANSING TAYLOR, D. D.

(Revelation XVI. 16.)

But see! another army
  Is mustering for the fight,
And earth and hell its numbers swell
  In dark and wrathful might;
The hosts of Gog and Magog,
  And armies of the air,
Demons, and ghouls, and damned souls
  That rave in fierce despair.

Kings of the earth, old despots
  Who long have bruised mankind,
And long withstood with chains and blood
  The chainless march of mind;
And dire, gigantic systems
  Of error blind and hoar,
On Christian land new-marshalled stand,
  And threat the world once more.

And oh, woe! woe! to mortals!
  For Satan, in great wrath,
From war in heaven by Michael driven,
  Descends in lightning scath;
And all his dragon-angels,
  A vengeful cloud and vast,
In fury fly through all the sky,
  And swell the blackening blast.

But short shall be his triumph,
  For lo! heaven's gates unfold,
And hosts of light, on steeds of white,
  March down the streets of gold;
And at their head, o'ercircled
  By million arching wings
Flaming all sides, majestic rides
  The conquering "King of kings!"

And lo! the great archangels,
  With cohorts bright and fair
Of cherubim and seraphim,
  Come marching down the air.
And far o'er plain and mountain,
  O'er many a field and flood,
Wide o'er the world now floats unfurled
  The banner stained with blood.

Up! up! ye saints of Jesus,
  And make your vestments white;
And girt with flame, in God's great name,
  Urge on earth's final fight!
That ensign o'er you flying
  Must never, never fall,
Till Christ shall reign o'er earth and main,
  Saviour and Lord of all.

O blissful age! It hastens!
  It looms in light afar,
And darts a ray of heavenly day
  O'er wrong, and woe, and war.
O joy! O martyred brothers,
  Your great reward appears!
Up! live! and reign with Christ again
  A thousand golden years!

THE GREAT SECRET AND SILENT CONQUEST.

BY J. B. HOOTON.

This is the summary of the situation at the present time. What is the conquest? say you who are unenlightened. Look about you. There is scarcely an office worth a man's bread and butter that is not filled by a Freemason. This state of affairs extends to all branches of the government—civil, military and judicial. This was also found to be the case at the time of the Morgan murder, and then it was explained away as by accident. Now, it cannot be by accident, but by deep calculation and plotting, that such a state of affairs obtains at the present time.

You who think you are living under a republican government, if you knew the truth, would find that you are living under a Masonic despotism. Having gained complete control of the government, as regards the administration of the civil affairs, they now seek to control the churches also. You frequently hear a man say, "Masonry is good enough religion for me;" or he will say, "Masonry if lived up to is good enough religion for anybody." Now, a declaration so common among average Masons cannot but be regarded as a principle of the order that would also obtain with the Masonic clergyman who presides over a flock of non-Masonic laity. What is he there for, then? Simply to suppress with the help of a few other Masons in his congregation any attempt of the church to give its testimony against Masonry or any attempt to throw off its yoke.

The great secret that they are so anxious we should not discover is this fact, that they have subverted our government and that we are living under a Masonic dispensation. Little they care if we know about the ceremony of Hiram Abiff and other nonsense of the lodge room. They tell you the unwritten law is greater than the written law. Years ago in a series of letters addressed to the Catholic Chief Justice Taney by an anti-Catholic he remarked, "When the sleek, well-fed priests meet each other on the street in Europe, they cannot refrain from laughing in each other's faces, as much as to say, 'The humbug must be kept up. It is all for the sake of the dear people.'" Similarly so, when these Masons meet each other they laugh the same way, the same laugh, "It is all for the sake of the dear people, all for the Great Cause!"

Worthy men strive for office, but they never get there unless they are either the willing or ignorant tools of these Masons. Everything must be conducted on the lines laid down in Masonic workshops. How blind and misleading it is to hear Masons and unthinking outsiders say, "It must be a good order to have so many good and distinguished citizens on its roll. There is Mr. So and So, Mr. Such a One; they surely are good men and would not be in such company if it was not a good order; they are the best men among us." Ah! but you must recollect that these men when they joined did not know what they were joining, and after they had taken this false step, their terrible oath forbid them to retrace this false step in the dark. Many hate the system after they come to know it as bad as we outsiders do, but not one in a thousand have courage to come out and give their testimony against it.

These Masons are like the corrupt nobility who were the cause of the French revolution. There is little doubt but that this same nobility was the best educated, the richest, the best dressed, and also, after the manner of the times, the best mannered among the French people; but they oppressed the people so that they had to rise and cut their heads off; and a terrible day of reckoning it was—a lesson that should be heeded by all similar classes. If the people knew how they were imposed upon here by Masons there would be a similar day of reckoning that would be long remembered. The one distinguishing characteristic of Masonry is its revengeful spirit. Not content with binding its own members with a silent tongue, they seek by intimidation and persecution to place the same restriction upon outsiders, who not only do not share in its benefits, but are often victims of its selfishness. But woe unto the man who excites their enmity by being too outspoken. He will be harassed and persecuted with a hatred and malice not inferior to that of the Spanish Inquisition. Any way that he can be injured underhandedly, socially, financially, or otherwise, will be done without mercy.

"Eternal vigilance is the price of liberty." This maxim is frequently in the mouths of men of this order, but liberty in their ideas does not extend to criticism of their order. You can talk against the Catholics all you please in perfect safety, but it is not safe to say anything against Masonry. No class of men declaim so much against the infallibility of the Pope as Masons, yet their claim to infallibility is just as arrogant and determined. "The ancient landmarks cannot be changed. Once a Mason always a Mason." Their motives and actions must not be called in question. All they want is to be let alone. This is what the South said when they seceded. Their leaders were almost universally Masons and educated at West Point. All they wanted was to be let alone while they destroyed the country and human liberty.

73 Hanover street, Boston.

SECRET SOCIETIES SCHOOLS OF LYING.

BY REV. H H. HINMAN.

Secret societies make those who have taken their pledges insincere and are calculated to destroy candor and truthfulness among men. Truth lies at the foundation of every virtue. Truthfulness is but another name for justice. All falsehood and hypocrisy is unjust. Nor does the sin stop with the positive utterance of that which is false. It consists essentially in the *intention to deceive.* Dissimulation is only a form of lying. One may be guilty of falsehood though he utter no words nor commit anything to writing.

A man may lie by his silence when he ought to speak, by a laugh which is intended to deceive, or by an expression of wonder, when there was no astonishment. Such want of candor is not only a wrong to his fellow man but exerts a most pernicious influence on himself. It robs him of his purity, makes him the companion of liars, and unless he repent, fits him for the companionship of those who have their part with all workers of iniquity and who "make and love a lie."

Nor does it essentially mitigate the iniquity of such a transaction that the lie was told for a good object. We may not do evil that good may come. A lie told to keep a promise breaks a far more sacred promise to be truthful.

Now there is perhaps nothing about which people so willfully and persistently deceive as in the matter of secret societies. The obligation to always conceal things that are made the subject of public inquiry carries with it the inevitable necessity of *false pretension.* A Christian asks his pastor about something which he has been told takes place in the lodge and which to his mind is morally wrong.

He does so because he desires information and expects to receive it. He is answered with a smile or the lifting of the eye-brows. He interprets this to be a denial. He makes application, is received and goes into the lodge, where he finds it to be *true,* and that he is caught in the same trap that *made* his pastor a deceiver. He silently withdraws from the order but his fear of disgrace makes him a silent but perpetual partner in the wickedness.

Many Christians constrained by the higher obligation to be honest and loyal to the public good have disclosed the ceremonies and covenants of the orders to which they have belonged. These statements have been confirmed by the sworn testimony of many witnesses taken before courts and legislators, and yet it is most common for members of these orders to declare that these witnesses are *liars.* They suppose themselves *bound* to do this in fidelity to their covenant with the orders.

"Liar," as they use the word, means one who has *told* the *truth,* contrary to his promise *not* to tell it. But they wish to be and generally are understood as saying that the testimony of these witnesses is a *pure invention,* and that no one has ever truly revealed what was done in the lodge. The secret orders must of course keep up the pretension that their secrets have not been published or they would cease to be even *nominally secret* societies.

The oath or pledge taken in the order is a promise to *keep up such false* pretensions, and hence it is a covenant to *lie.* No such promise ought to be taken, and if taken ought to be repudiated. Frankness, candor, open-hearted simplicity are essential elements of Christian character. The "rejoicing" of the apostles was that in "simplicity and godly sincerity they had their conversation in the world." 2 Cor. 1:12.

If there were no other evil in the secret society system but this fact, that it leads to habitual dissimulation, and tends to develop that "cunning craftiness whereby they lie in wait to deceive" (Eph. 4:14), it would be an ample reason why we should abhor them.

Beloit, Ala.

THE LODGE AND CHURCH FELLOWSHIP.

BY REV. J. M. FOSTER.

If it be the duty of Christians to separate from the lodge, and if it be the duty of the church to require her members to separate from the lodge as a condition of enjoying sealing ordinances, then it follows that the friends of Christ should refuse to hold membership or receive the sealing ordinances in any church that permits the members of the lodge to remain in full communion. I would not receive the communion elements from a minister who is a thirty-third degree Mason.

I would not sit at the Lord's table and receive the emblems of Christ's broken body and shed blood from the hands of a brother who is a thirty-third degree Mason, or any other degree from the first to the 142d. "What communion hath light with darkness?" No anti-secret Christian should falsify his testimony against the lodge by taking the hand of the members of these orders and ascending the mount of ordinances with them, there to appear in the presence of the King of glory and undergo the inspection of His all-seeing eye. It is a dangerous thing to do.

The conduct of Moses when Israel made the golden calf should be our model. He was indignant and broke the tables of stone in pieces as a testimony against them. He interceded for the people with such earnestness and zeal that he even asked to have his own name blotted out from God's book rather than have his prayer fail. But he was still identified with the organic people and essayed to worship with them. Their corporate sin was his, and God did not hear him.

But when the pillar of cloud, the emblem of God's presence, removed from the camp and stood afar off in the wilderness, Moses was convinced that he must separate himself from this idolatrous people. So he removed the tabernacle from the camp and set it up afar off. Those who feared the Lord and trembled at His word came out to the tabernacle to worship, and the pillar of cloud overshadowed the tabernacle and the Lord talked with Moses. Separation from that idolatrous church was the essential condition upon which God would commune with Moses and the faithful.

Now the parallel is complete. The lodge worship is idolatry. It is the golden calf worship. It is devil worship. They sacrifice to devils and not to God. God's people have joined in this devil worship. The churches that fellowship these devil worshipers as members and officers and ministers are parties in this devil worship. So long as the children of Christ who repudiate the lodge remain in full communion with these churches they are parties with them in this devil worship and their testimony is neutralized. The only way in which they can free themselves from complicity in this devil worship is to separate themselves from these churches. So long as they remain identified with them and their idolatry, God will not hear their prayer to destroy the lodge. They must have faith strong enough to part company with corporate sin and lay hold upon the Divine arm, else they cannot have fellowship with Him. Hence the significant command of Paul to the Hebrews: "Let us go forth, therefore; go forth unto Him without the camp, bearing His reproach."

I am well aware that this appeal will fall upon deaf ears. But here is the divine condition of success. Christ made a whip of small cords and drove out the sheep and the oxen from the temple and overthrew the tables of the money changers. Anti-secret Christians should cleanse the church from the lodge by the whip of discipline as the condition of their receiving sealing ordinances in it.

Before the war slavery was intrenched in the churches. Abolitionists did not apprehend the gravity of their cause until they came out from slave-holding churches. Secrecy is now intrenched in the churches. Anti-secretists have not yet realized the magnitude of their task by separating from these lodge-possessed churches.

You remember Christ's parable, "When the unclean spirit is cast out of a man he goeth into desert places seeking rest and findeth none. He returns to his house and finds it empty, swept and garnished. Then he goeth and taketh to himself seven other spirits more wicked than himself, and the last state of that man is worse than the first."

So Christ cast Satan out of the churches in the late war by destroying slavery. But they have taken him in again in a seven-fold worse form in secrecy. A few of the churches are endeavoring to cast him out, but he only rends the body of Christ, as he rent the body of the boy out of whom the disciples at the foot of the Mount of Transfiguration tried in vain to cast him out. For this cause the majority of Christ's ministers are silent on the subject. "Consider this, take advice and speak your mind."

Boston, July 25, 1896.

PROVIDENTIAL GUIDANCE.

BY T. D ALLEN.

Let the subject of divine guidance come up for discussion in almost any company, and instantly some one or more will have a story to tell that occurred in their own experience of some wonderful event illustrating the providence of God. It is these accounts which more than the most elaborate argument convince the majority of us that we are under the watchful care of our Heavenly Father. The following instance related by H. L. Hastings, of Boston, in *The Guiding Hand*, shows the truth of our contention that God carefully watches over His children, and is but one out of thousands of similar incidents scattered through religious literature:

"A poor Christian woman in Buckinghamshire —I believe Berkhampstead—was bereaved of her husband after a long illness, and left unprovided for, the only thing of value being a large chest of tools. The husband had only just been buried, when a neighbor, bearing no good character, called on the widow and presented a bill for work done, altogether beyond the widow's power to pay. The work had been done in the husband's lifetime, was paid for by him and the bill receipted, of which the widow had a distinct recollection. It availed not for her to assert the fact. The payment of the bill was pressed again, and longing eyes cast at the chest of tools. In great distress the widow retired up stairs to pray, for all effort to find the the receipted bill was vain.

"While engaged in prayer a butterfly flew in at the open window down stairs. The widow's little child chased it until it flew behind the chest of tools. Just then the mother came in and the child begged her to remove the box that he might get the butterfly. The neighbor offered at once to do so; and while he was removing it from the wall, a piece of paper fell down behind, which the widow taking up, found to be the lost bill receipted as she had said. She was overcome with praise and gratitude to God, who had answered her prayer by means of the butterfly, and caused even her enemy himself to discover the missing bill."

Kingston, Ontario.

BLEEDING KANSAS.

BY S. C. HART.

FLIGHT OF SHANON.

Gov. Shanon had incurred the displeasure of his party by quelling the pro-slavery invasion of Lawrence in December, 1855, and that of the Free State element by allowing it in the May following Hence it was warm for him on both sides, and getting warmer as the blockade became more stringent and both elements more reckless of human life. Neither party feared nor respected him finally, and he concluded to quit the Territory for a while "for the good of his health."

He left June 23, and his parting instructions to Col. Sumner were to disperse the Free State legislature when it would meet on July 4. The first official act of Acting Governor Woodson at Shanon's departure was to order Col. Cooke of Fort Riley, some seventy-five miles west, to take the field and scour the country from there to the Topeka crossing, on the Kansas river, for the purpose of guarding against and repelling "Lane's Army of the North," as his great emigrant train was termed, that was now on its way from the east, where Lane, Pomeroy, Reeder, Wood, and others had fled and fired the northern heart with their eloquence. Indeed, it was expected by July 4 to insure the assembling of the Free State legislature.

On July 3 the Free State officers-elect and others met at Topeka in mass convention preparatory to assembling the legislature and inaugurating a new order of things if Lane's army should appear. But it did not. Another army did, though. While the Free State citizens were deliberating in mass convention, United States troops were quietly taking their positions around the city—Col. Sumner with his dragoons on the prairie to the south, Col. Cooke on the bank of the river to the north.

But the citizens entertained little fears on account of such noble men as these, who were only present to carry out orders of superiors in a legal and humane way. Hence, on the morning of July 4 the city was in gala day attire, with its streets filled with men, women and children awaiting the progress of events. The convention being again assembled, Marshal Donaldson arrived and read the proclamation of the Governor forbidding the assembling of the legislature.

The troops then marched down the street from the south and formed around the assembly, who were now looking upon the scene with the rest. Col. Sumner then proceeded to address the assembly in a very feeling manner, commencing as follows: "Gentlemen, I am called upon this day to perform one of the most painful duties of my life," etc. The whole tenor of his speech accorded with his first utterance. Of course there was no effort to assemble the legislature in opposition to the United States troops.

Col. Cooke remained meanwhile at the river crossing, for Lane was hourly expected to appear upon the scene. The forcible dispersion of the legislature by Woodson, with the consent of Shanon, exasperated into greater activity the more impulsive and aggressive Free State spirits. The blockade was keeping supplies from them, and having already been plundered of what little they had to the verge of want, Free State guerrillas began to make reprisals on pro-slavery settlers.

Pomeroy and Lane doubtless thought that the boat loads sent in advance of the main emigration had reached their suffering people and were not making the haste they otherwise would. But pro-slavery domination now seemed complete, and semi-military posts were now being established south of the river within supporting distance of each other, and so as to menace "Old John Brown" and Lawrence, and insure the safety of Lecompton, as it evidently did not feel secure even with from one to three companies of United States troops on hand.

Near Ossawatomie was Fort Ossawatomie; near Lecompton was Fort Titus; near Lawrence was Fort Franklin, and between the two latter was Fort Saunders, all with supplies and marauding bands of pro-slavery men—Missourians, Georgians and South Carolinians, with a sprinkling of resident militia to give color of legality. In addition to all this, Col. Sumner, who could not be used with his United States troops as a willing tool of the pro-slavery power, was removed and a pro-slavery sympathizer appointed as his successor.

And more yet: the Free State leaders had fled the Territory or were lanquishing in prison at Lecompton, with frequent attempted plots for the assassination of all the Free State prisoners.

Lecompton, Kan.

(To be continued.)

LET US WALK IN THE LIGHT.

The following is an extract from Dr. Dowie's sermon preached in Zion tabernacle, Sabbath afternoon, July 5, taken from the *Leaves of Healing:*

I know that many men are being protected and preferred in certain denominations because of their connection with Freemasonry, and especially in the Methodist Episcopal church. There are bishops in the Methodist church that are mourning over it, and many godly preachers are mourning over it, and many godly people in the Methodist church are mourning over it, and I can only tell you this, ye Methodists, that if you do not take care, it is not far off, but there is a tremendous coming out from the Methodist church of the godly elements in it, and when they come out, we will welcome as many as like to come into the Christian Catholic church. The time has come when this sort of a thing has got to stop. I do not know that I could feel myself free to say a man should not be a member of this church and eat pork, but he would hear about the pig pretty often, and how Jesus thought they were a fit dwelling place for devils. I do not know that I could say that a man should not be a Freemason and a member of this church, but he would not be a comfortable one. I do not think he would stay long, but he would hear about it often, and how Jesus was opposed to all secrecy in connection with His church.

I am grateful to God that our people who have entered into this thing are coming out, and I do not want to enter into the secrets of the thing. They are pretty well known. They do not need to imagine they are not known. They are known; the whole Hiram business; the murder of Hiram. In fact, I had an illustration of this the other day. I do not mind telling it upon dear old Brother C. Dear Brother C. had been healed very wonderfully, you all know. Probably he will be here to-day. One day he said to me. "I suffer so much in my back." "Well," I said, "why do you not get healing; we pray for you often?" "Every time you pray," he says, "I get relief, and am better for a week or two, and then I come back again." "Well," I said, "there is some sin lying back of that injury to your spine. Look here, Brother C., were you a Freemason?" "Yes," he says. "Well, did they give

you that when they knocked you over and murdered Hiram?"

"How did you know? it was exactly then it was done!" He said, "They were holding the blanket, and instead of watching me, and taking care of me; they did not care if I got hurt; they were laughing about something, and then the fellow gave me a knock and I went right over on my back." "Now, look here, until you confess that folly and sin you will never get healing." "Well, I do confess it, and I get out of Freemasonry," and he did and he was healed. I tell you many a man has been seriously hurt in these infernal "initiations." Think of a Christian man going into a lodge to take oaths of which he knows nothing; he does not know what he is going to be called upon to take, and he has got to be blindfolded, literally blindfolded, and go into a room and take oath to whom? To the devil! that is what I say.

Jesus said, "In secret have I said nothing." Do you hear that? Jesus instituted no secret society degrees. Jesus said, "He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. . . . For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." We do not want to fight the devil in the dark. We are sons of light, and we will fight him in the open light; but that is the place he does not like to come, because you can see him in his true character, and when you strip him he stands there before you with all his filthy diseases, and his putrid personality, and his accursed corruption, and all his glory is in concealing the stench of the innumerable diseases which proceed from his filthy hands. Oh, he is a dirty devil!

Fight him in the light. We have no weapons for the darkness. Fight him in the light! Be honest! I am not going to fight the devil in the dark. What I have got to say I am going to say openly. If there is anything good in any secret society, let us have it out in the light; the world wants it, and if there is anything to be concealed let the society be killed. Four thousand and five hundred secret lodges and only four hundred and fifty churches. If all the churches of every denomination to-day were filled in Chicago there would not be 400,000 persons in them, and therefore there would be a million and a quarter who could not get into a church, if they wanted to do so in Chicago to-day; there is no church for them.

These secret societies are oathbound, and have secret military organizations too, with all kinds of dangers to the commonwealth. Under the British law no man is allowed to carry arms, or to exercise in the use of them, except he is in Her Majesty's service; and in the United States no man ought to be trained to carry arms, or allowed to use them, unless he is in the people's service, and yet you see these men going about carrying arms. What are they going to do with them? Rome now is training her people secretly too, just the same as these secret societies. Well, beloved friends, I believe in the armor of light. I believe we will whip the devil when we get him out in the light, because everybody will see his dirty face then. Let us pray and ask God for victory. You believe in all I said to-day. I believe everybody here believes it. Do you not believe it? (Audience, "Yes.") Well then let us pray for the downfall of secret societies and let us walk in the light of God.

REFORM NEWS.

PROSPECTS FOR THE OREGON STATE CONVENTION.

PORTLAND, Ore., July 22, 1896.

EDITOR CYNOSURE:—Since our last letter we have been busy trying to arrange the best program possible for our convention. How difficult it is to get even good men to do as you like. So many excuses! One is too busy. Another's vacation will occur at that time! Still another will be getting ready for conference.

I want to prophesy that we are to have the very best convention of any held here on the coast. The location is quite central, the building commodious. The president, Dr. Wallace, will make the opening address and will be followed by good speakers at each session. Bishop Dillon will deliver an address at each session. The mention of his name is enough to insure a good address to those who know him. Rev. Reed, a seceding Mason, will lead the experience meeting for those who have left the lodge. He is a United Presbyterian minister who is supplying the pulpits at Halsey and Shedd for Rev. H. L. Hood.

It is quite doubtful whether Dr. French of Oakland, Cal., will get here. If not, we hope to enlist the pastor of the First U. P. church, Rev. G. E. Hawes, in his stead. Then, we hope to see Rev. Speer of east of the mountains and Rev. Henderson of Oakville, Oregon, besides many others. We have local talent in abundance; if they will come to the front we can have a rousing convention. There are, of course, many in the city who would like to see a failure of the convention, and will doubtless work to that end.

I had quite a chat with one of our leading physicians the other day. I was glad to learn that he is not a member of any secret society. At first, he started in to defend the orders, Masonry in particular, but he soon gave up the task and concluded with me that the world would be better off without secret societies.

It is wonderful how secret society influence is used here on the Pacific Coast. If anyone doubts it, let this little incident suffice: Last Wednesday a number of lads about ten years old were gathered together where we were moving a building for a parsonage. Another chap came up and bantered the boys to go with him swimming in Columbia Slough. They answered, "No, the owner of the land will fire us off or arrest us for trespass." The other boy said, "No, he belongs to the same lodge my papa does, and my papa told me to tell him that he was a member of his lodge and then he would let me swim."

I went to Salem last Saturday night and spoke twice on Sabbath in the U. B. church, Rev. Walter Reynolds, pastor. The congregations were not large but the services were quite interesting. There is considerable demand for anti-secrecy work in Salem. The lodge craze has struck that place also. Even his majesty, the Governor, has joined a lodge, the Elks. It looks to me as if a man could get to be Governor of a great State like Oregon without the aid of secret societies. It would be rather a late day to join.

We have one man in politics in Oregon whom secret societies can neither purchase nor scare. While he is greatly needed in the ministry, I wish we had many more such men in the legislature. I refer to Rev. H. L Barkley, D. D., of Woodburn, Oregon.

Let everybody pray and work to make our convention a success. P. B. WILLIAMS.

REV. J. P. STODDARD AT OLD ORCHARD, ME.

OLD ORCHARD, Me., July 28, 1896.

EDITOR CYNOSURE:—Sister Carnes, Mrs. Stoddard and myself are comfortably quartered with Sister Clark of Cambridge, Mass. We arrived on Monday evening, too late to confer with the authorities regarding our special mission. Walking around in camp I found a few friends, and quietly handed out tracts by the late Dr. Gordon, which were received with thanks. A prayer and conference service conducted by Dr. Peck was well attended and profitable to all present. The preaching service that followed was instructive and helpful. Major Whittle announced his text, two words, "Now and Then." His theme was, what we know "now" and what we shall know "then," and his discourse was rich in treasures new and old gathered from the Word.

Tuesday morning I called first on Dr. Peck, whose expressions of sympathy were very sincere. He spoke tenderly of his personal relations with Pres. C. G. Finney and Pres. J. Blanchard, who befriended and helped him in his early ministry.

My next call was upon Bro. Stephen Merritt, and had I been an own brother he could not have been more cordial. His aversion to the lodge is not one whit abated, though he has frequent indications of the special attention which his former brethren are giving to his business and reputation; but trusting in God he could say, "None of these things move me." He said, "I am often asked personally and by letter for my opinion of you and of those who are pushing on the anti-secrecy movement," and gave me two dollars to renew his *Cynosure* subscription, saying, "I read every word of it." I arranged to get his picture for a tract, as already published in "Danger Signals No. 1."

Neither of these brethren had authority to permit the circulation of our literature, so I called on Dr. Simpson. The doctor avowed his freedom from, and aversion to, all secret societies, but for reasons satisfactory to himself declined to grant my request. Our conference was somewhat pointed but entirely friendly, and while I was compelled to differ with the doctor and failed to convince him of his errors, I regard him as entirely sincere, and of course recognize his authority as the leader and guardian of this convention.

Not knowing precisely the territorial jurisdiction of the doctor's prohibition, I made inquiry as to where I could advocate his principles and circulate the face and testimony of his beloved friend, Dr. Gordon, without being considered a disturber of the peace, and was told that there was a throng at the hotels and on the beach who could be reached; and when I asked if it would be proper to put tracts in cottages outside the camp enclosure, the doctor replied, "That would divide the interest, and I should consider it a special favor if you would not do it." I have been working at the beach and giving special attention to arrivals from the trains at the depot, half a mile distant from camp, and should any of our tracts find their way across "the dead line" I am not responsible.

Among the addresses to-day was one by Bro. Merritt, to which I listened with much interest. When speaking of some of the the things which the Holy Ghost had separated him from, he turned towards where I was sitting and calling my name, reaffirmed his deliverance from lodge bondage and gave a most scathing denunciation in a few words. I am persuaded that they that be for us here are more than they that be against us, and despite all the barriers and difficulties I am finding them out one by one.

Canterbury friends from New Hampshire have a mission tent on the grounds at which Sister French is the presiding genius. Rev. Bro. Wright from Barre, Vt., is tented here with his family, and meetings so far that I have been able to attend have been in demonstration of the Spirit and in power. This is especially true of the preaching of Major Whittle and Rev. John Robertson of Scotland, who is in this country to supply Tremont Temple Baptist church, Boston, during the month of August.

J. P. STODDARD.

BRO. W. B. STODDARD IN PENNSYLVANIA.

HE PROVES THE CHRISTLESS CHARACTER OF FREEMASONRY.

WASHINGTON, D. C., July 30, 1896.

EDITOR CYNOSURE:—Remembering the exhortation be "be instant in season, out of season, always abounding in the work of the work of the Lord," I sought opportunity to speak at a harvest home meeting of the Brethren church at Skippack last Saturday. After a sermon in the German language and remarks in English by Prof. Reiff of Huntingdon, my presence was announced by Bro. Jesse Zigler. He stated that all were at liberty to go as the harvest services were concluded. Those desiring to hear a brief address on the lodge question should remain. So far as I noticed there were none who did not remain to listen to the brief address which I gave and several expressed a wish to hear me again.

Arrangements were made with Bro. Zigler to speak in the Brethren church near Royersford next Sabbath. I was kindly entertained at the home of Elder Isaac Cassel of the Skippack church. Sabbath morning I filled my appointment in Bethel M. E. church. Some were pleased with what I said and some were not. I believe good was accomplished. Much personal kindness was shown by those who provided for my comfort. A call was made at Oaks to consult with Vice President Myers regarding State convention. Bro. Gotwalts, who is always helping as he can, gave a contribution to aid the work. He was deeply impressed with the truth as expressed by Sister Carnes in a recent *Cynosure*.

I reached home in time to attend a meeting appointed by the Brethren's yearly meeting to look into the mission work in this city. The large attendance of those from a distance showed a general interest in this meeting. I improved the opportunity of getting better acquainted with some of the leaders. Elder D. L. Miller, editor of the *Gospel Messenger*, and connected with the college at Mt. Morris, Ill., urged your agent to

visit the college and address the students. Can not some of our western workers help in this direction. The faithful testimony borne by this church is well known. I was glad to note that the elder recognized that "Eternal vigilance is the price of liberty."

While in Montgomery county I was told that a gentleman who listened to two of my addresses claimed that I misrepresented the Masonic lodge. He is said to have reported that I confined myself to the Blue Lodge (the first three degrees), as it was only in these degrees that Christ was rejected. He is said to have claimed that in the above degrees Christ was recognized. The facts are so well known to the older readers of the *Cynosure* that the only excuse for my taking space to reply is that those in this section may not be be misled. In the Masonic system there are various groups of degrees instituted in various countries, and at various times. Mackey says that thirty-seven of these groups or "rites," as they are termed, have existed at various times.

There are but three that have gained any prominence in this country. In the American or York rite we find three sections or divisions: the Blue Lodge constituting the first three degrees, the Chapter constituting the next four degrees, and the Encampment constituting the last degrees. No Mason can enter the Encampment degrees without passing through the Blue Lodge and the Chapter. From these seven degrees Christ is carefully excluded. In the Encampment, however, the candidate swears to defend the cause of Christ with the sword.

Notwithstanding this we must urge that the Encampment is devoid of the presence of Christ. If simply the use of His name is essential to secure His presence and blessing then every blasphemous swearer that uses His sacred name in profanity can justly claim such presence and blessing. If a Bible placed upon a lodge altar makes the lodge right, then a Bible placed on a car load of whisky will make the liquor dealer's business right.

The lodge in no degree uses the name of the blessed Mediator in such a manner as to secure His blessing. Its use is an abuse, *a rank blasphemy* in the degrees referred to. Christ calls on no man or set of men to defend his cause with the sword. The well known sprees of the Knights Templars shows to what a fearful extent the counterfeit is in circulation. No, my friend, all above the Blue Lodge is not Christian. It is even anti-Christian, anti-American, anti-civilized more than below. W. B. Stoddard.

Turks kill the mortal bodies of Armenians, but lodgemen take the sword against the immortal souls of Americans.

CORRESPONDENCE.

HOW SOME MINISTERS PREPARE FOR PREACHING.

New Castle, Pa., July 20, 1896.

Editor Cynosure:—I saw a notice in the *Cynosure* of a minister of Beaver Falls, who said he belonged to nine different lodges. I wonder if he joined the lodges for the same reason that Mr. Kirkland did of Smith's Ferry. The Masons told him how he could build up his congregation if he would just join the Masons, and get a large salary. The night he was initiated in the Mason's lodge I was sitting on my doorstep of the same building where the lodge met, and a young man of my acquaintance came along and said, we are going to have a big time here to-night, for we have some big men from Beaver Falls and Rochester in attendance and we are going to initiate some new members. Bro. Kirkland is going to join with us to-night.

A little after dark the rattle of the beer wagon I was so accustomed to hear come on lodge night was heard. It came along and deposited its kegs of beer as usual along the river bank and in the bushes. Then the lodge meeting commenced, and two at a time came tramping down the long stairway and down over the river bank and up again; then the next two would come, and so on. They kept this up till after midnight. I do not know whether the minister went down over the bank or not, but he went up into the lodge room and was made a Mason, very much against the wishes of a wife and daughter; and the fearful oaths thatwere uttered that night around that lodge room were too terrible to think of. Now what think you of a leader of a flock of God's people being found in such company? I don't think he could be any better prepared for preaching on Sabbath. I do not know whether the lodge rooms are all alike or not, but I have told you the truth about this one, and I have kept back the worst. Hoping the time will soon come when Satan's kingdom shall be destroyed, I remain,

Mrs. Lizzie McClelland.

TESTIFYING FOR THE TRUTH.

Los Angeles, July 20, 1896.

Editor Cynosure:—I am glad that I have had the pleasure of reading your paper. It was in the Y. M. C. A. reading room that I got it. I am sure it is through the leading of the Holy Spirit that it came into my hands.

Los Angeles is a large city where we have had religious liberty till lately. The police have lately prohibited street preaching on Main, Spring and Broadway, from Temple street to Seventh street. Many questions are asked why this is done, and many different opinions and answers are given. I believe it is the Masons and the secret society members who have had this ordinance passed.

But I wish to tell you my experience before and since I joined the First Baptist church. When I joined I thought I would be in the company of saints, but after awhile I found my mistake. One communion Sabbath I was very much perplexed to see one of the members wearing the "crescent," a Turk's emblem, on his left breast. I tried to find out about him and several others, but one of them, a minister, ordained to be a missionary, told me to mind my own business. I told him I had to mind the Lord's business and He would mind mine.

About two weeks later I met him again at the weekly prayer meeting. This time I asked him politely if he belonged to the Freemasons. He grew angry and told me never more to dare to speak to him about that. I have since prayed to our heavenly Father to forgive him. From that day began a system of persecutions against me, not openly but in secret.

I wrote a letter to the church that I wanted to withdraw because they had in their communion secret society men, especially Masons. (See 2 Cor. 6:16–18 and Matt. 16:12) The church appointed a committee to see me about this declaration. Five months passed before they came near me. They did not want me to speak before the church, but the Lord used me and gave me grace and courage to tell the church that a Christian ought to live up to his profession and not hide away among secret societies; and much more did I tell them.

The pastor said, after I got through, that he knew me a long time, and believed me to be an honest Christian. He was of the same mind with me but he thought I went too far in withdrawing. After this some said one thing and some another, but the Lord spoke peace to my soul.

F. G V.

THE SALVATION ARMY.

Washington, D. C., July 29, 1896.

Editor Cynosure:—There is one thing about the once despised but now generally respected Salvation Army that might be adopted with benefit to all concerned by most of our churches and Christian and moral reform organizations; that is the indomitable energy these salvationists put into the work of trying to get up and in carrying out new ways of saving souls. The fact that by their unique methods they attract, and often hold, the attention of those they are after reaching is of itself an answer to those disposed to criticise them. It is merely another application of the adage, "Nothing succeeds like success."

By its unquestioned success the Salvation Army has earned the respect which was denied it, and is still denied it, in sections where the people are not familiar with its hurrah style of converting sinners before its success was apparent. This train of thought has been started by the announcement that a "Salvation Army Cavalry Corps" is to start out from Washington August 15th on an evangelistic tour through portions of the States of Maryland, Virginia, Delaware and Pennsylvania.

This "corps" will not be very formidable in numbers, as there will be only seven persons, including Captain Blanche Cox, its commander. Although they call it a "cavalry corps," its members will travel in vehicles and not on horseback. From Washington the "corps" will go to Washington Grove, where a great camp meeting of the Methodists will then be in progress, and where its first meeting is to be held. At the first meeting the "corps" will be dedicated to the service of God by Mrs. Booth-Tucker, wife of the commander of the American branch of the Salvation Army. From there the "corps" will start upon its tour, which will last two months and maybe longer. In Baltimore, where the longest stop is to be made, in addition to the regular five meetings a day they intend to hold midnight meetings in the slums, besides individually visiting as many people as possible.

The members of this "corps" are to wear a special uniform, the most striking part of which will be a blood-red blouse, trimmed with white cord. The wagonette in which a portion of the "corps" will travel will have painted upon its door "Jesus saves," and upon each of its sides "Woman's Brigade, Salvation Army." Every time I think of the energy displayed in planning a trip of such hard work at a season when most people are inclined to drop everything in the shape of hard work and take a vacation, I feel like taking my hat off to these people. C. A. S.

FROM AN IOWA VETERAN.

Braddyville, Iowa, July 20, 1896.

Dear Cynosure:—As you are aware, I have been a reader of the *Cynosure* for a number of years, and feel as if I cannot do without it. I am rejoiced to see the progress that is being made by the workers in the cause of liberating men from the bondage of oath-bound secret orders. Yes, not only from the bondage, but also from the enormous sin of remaining subject to such ungodly and unchristian associations.

When men with sober thought and Christian conscience determine to read their Bibles carefully and prayerfully, they cannot long continue their connection with such wickedness. They all appear to me to be God-defying institutions, consequently, institutions of Satan, offering up their Christian prayers, as though they dare approach into the presence of Almighty God in their own name. Their very prayers are an offense to the Almighty. May God bless and prosper you in your worthy work. Geo. McCollough.

LETTER FROM A CATHOLIC PRIEST.

St. Andrew's Cathedral,
Grand Rapids, Mich., July 26, 1896.

Rev. and Dear Sir:—For some time past I have been an attentive reader of the *Christian Cynosure*, and have been greatly delighted with your attitude toward secret societies. Your work is worthy of all encouragement and I should be pleased to become a subscriber and recommend your paper were it not for one thing, i. e., your occasional items concerning the Catholic church. Now, my dear friend, it is evident that some of your contributors do not know us, or else they would not class us with the secret orders, nor would they allow any signs of bigotry to appear in their articles. You, as editor, must be well aware of the fact that the Catholic church is the strongest opponent of secret societies—this very day I preached a violent sermon against them.

Since then we are fighting against a common enemy, why should there be any hatred and division among ourselves? Hatred and bigotry certainly have no place in Christ's religion or among his followers. If it be a matter of misunderstanding—let us get together to become better acquainted with one another and we will soon learn to appreciate one another more. Then let us fight the battle together without selfishness but with Christian charity and fortitude.

It would greatly assist you to call on some of the Chicago priests, such as Fr. Mooney of the Cathedral, or any of the professors of St. Ignatius college, 413 W. Twelfth street. You will find them ready to give you the Catholic attitude and movements against secret orders. I am sure you are not anxious to have anything appear in your paper that will make it appear ridiculous or even bigoted—such as some of Elizabeth Flagg's or your Roman correspondent.

I have spent six years in Rome and I can assure

you, my Christian friend, it is painfully ludicrous to read some of the gross ignorance displayed in such correspondence. You, no doubt, are not aware of the fact, but, still you may be blamed for letting such items appear. Since, therefore, you seem to be an earnest and sincere worker for the good cauee, I do not hesitate to be so outspoken with you, for I can almost feel that you will accept my remarks in a fraternal Christian spirit.

We have our denominational differences and may have them honestly; but we cannot hate one another and at the same time practice the charity of Christ which excludes no one. Hence, let us work hand in hand, for our end and object is the same. I for my part wish you all possible success and should even assist you wherever it may lie in my power, and I sincerely hope you will manifest a similar spirit towards our church.

I enclose a clipping from the *Catholic Review* of New York showing you our latest enterprise, which is now being actively stirred by the Catholic press of this and other countries. Trusting that these hurried remarks will be received in the same spirit in which they were written, I am, Rev. dear sir, Yours sincerely,

JOHN A. SCHMIDT,
Priest of the Catholic Church.

BEACON LIGHT MISSION.

TESTIMONY TO GOD'S POWER AND GOODNESS.

WASHINGTON, D. C., July 17, 1896.

EDITOR CYNOSURE:—Would you care to pause and glance into Beacon Light mission, to see what a Washington woman can do, or how she makes or unmakes Sovereign Grand Inspector Generals? We not only work on all lines of reform, but souls are saved, sanctified and healed here. I want to bear faithful testimony to the power and goodness of God in healing me of heart trouble, dyspepsia and weak eyes in answer to the prayer of faith. The support that carried my left arm for five months now hangs upon the wall as a trophy of Jehovah's mighty power to save the body.

My dear companion, fast nearing his three-quarter-century mile-stone, joins me in bidding you Godspeed in flashing the light throughout the whole earth to dispel the clouds of secret darkness. The *Christian Cynosure's* place is by the Bible, since with it it opposes all evil. I cannot take it up three minutes without getting some precious and helpful thought. My thought was to leave all without excuse. A weak woman can do much beside the care of the house and an invalid husband. My home would not fulfill its mission if it was not open for the weary wanderers from our Father's house. Open your homes to give out the knowledge Jehovah says His people are perishing for, and see if our loving, heavenly Father will not pour out His holy spirit. If our strength is small, God says, "Take hold of My strength." He never fails. All for Jesus and the light.

HATTIE EUNICE POWERS.

FREEMASONRY RESPONSIBLE FOR OUR LATE WAR.

DEKALB, Iowa, July 14, 1896.

EDITOR CYNOSURE:—A book entitled "Portraits and Principles," gives the picture and sketch of Thurlow Weed. It is not an anti-secret work and has a large sale as a subscription book. According to what the book says of him, Mr. Weed was a man of unblemished character. "In 1826 he became an active leader in the Anti-masonic party," and was greatly "persecuted" for his principles. He "shaped" the principles of the Republican party, and with Greeley and Seward controled the party through the dark days of the Rebellion.

We now look back over past history and we see men of anti-secrecy principles controlled the affairs of government through the times of our late war. Seward was well known to be as radical on the secrecy question as Weed. General Grant was at the head of the army and his anti-secret words are often quoted, and the principles of President Lincoln was the opposite in character of secret lodges.

At some of the conventions in the South where the ordinance of secession was passed, it was said by some of their leading men that "secession had been planned for thirty years," but that was the first it had been known or talked outside the lodges. That is, the plan was not known by men outside the lodge, and if secession was not concocted outside the lodge it was on the inside, though probably only in the higher circles.

As treason was hatched in the lodge its principles would have defeated the Union army were it not that God ruled and placed the right men at the head of the nation. God by His providence would not trust men imbued with the principles of secret lodges to steer the ship of state through the trying time of our late war.

How much treason is working in the upper circles of lodgery now we know not, but one thing is certain according to their fruit, they exist for no better purpose than they did in the days of slavery. If lodges would change their principles they would no longer be secret combinations.

Our God is the same now as in other days and is as much opposed to wrong now as ever, and He is as able to care for the nation and the right as He was in the darker days. The might shall ever be with the right, though it does not always seem so. May we trust Him more and better, showing our faith by our works in this glorious reform.

CYRUS SMITH.

LETTER FROM EUROPE.

CENTRAL HOTEL, PARIS, July 10, 1896.

EDITOR CYNOSURE:—Before writing of my trip to the continent I will conclude my report of our convention in the Christian Institute, Glasgow, Scotland.

On Wednesday evening, July 1st, after the address by Prof. Dick of Belfast, Rev. T. P. Stephenson of Philadelphia read a paper on "The unfinished aspects of our reform struggle." He said the question of right relations between church and state would long disturb British churches and vex British statesmen. Indifference to Christ and his religion is the position of United States government. Our testimony will be incomplete until church and state are brought into right relations.

Dr. H. H. George of Beaver Falls, Pa., spoke on the progress of National Reform in United States, and Rev. R. C. Wylie of Wilkinsburgh, Pa., on reasons for separation from unscriptural systems. Especially was this dissent necessary where evils were not only unscriptural, but constitutional and fundamental.

Rev. J. D. Houston of Coleraine, Ireland, read a paper on "The dominion of Christ over nations," and Dr. James Kerr of Glasgow, on "The attainments of the church of the Second Reformation." The duty and benefits of public covenanting was the subject discussed by Rev. A. M. Moore of Geelong, Australia.

The great need of national reform in Great Britain was shown by Rev. John McDonald of Airdrie, Scotland; Rev. J. P. Struthers of Greenock, Scotland, read an interesting paper on "The public covenants of the Scottish Reformation," after which Prof. D. B. Wilson of Allegheny, Pa., read a paper on the "Continued obligation of public covenants," and Rev. Wm. Dick of Mulvin, Ireland, on the "Influence of these covenants on civil and religious liberty."

Dr. D. McAllister showed that Romanism was the foe of civil and religious liberty, and so was every system which exalted a finite being to the place which belonged to the Lord of the conscience. The papers were interspersed with remarks and singing and often with applause.

I must not forget to tell you that on Friday, June 3d, the convention, including about four hundred and fifty, were taken on an excursion train to Edinburgh, where we visited many historical places, among which were Edinburgh Castle, the Grassmarket, Madalaine Chapel, St. Giles church, John Knox's house, Greyfriars churchyard, where a short service was held at the Martyrs' monument, then to Hollyrood Palace and the Museum of Antiquities.

After dinner was served a public meeting was held in the Free Assembly Hall, which was addressed by Prof. D. B. Wilson of Allegheny, on "Theological thought in United States;" Prof. Dick, on the Temperance reform; Dr. H. H. George, on National reform; Rev. J. P. Struthers on Missionary enterprise, and by Dr. T. P. Stephenson on secret societies.

Thus ended the first convention of Reformed Presbyterian churches, comprising those of Scotland, England, Ireland, America and Syria. A number of strong resolutions were adopted. The next convention was invited to meet in Philadelphia in 1900. There were so many grand thoughts expressed that I thought if we would each take some of them home and put them into practice what a great awakening there would be in the church.

The anti-secret cause was not forgotten. The dark lodge system, like the Romish, was shown in its true light. The account of my visit to London and Paris I will reserve for another letter.

MARGARET CUNNINGHAM.

LETTER FROM ROME.

ROME, Italy, June 15, 1896.

EDITOR CYNOSURE:—A visit to the catacombs is one of the inevitable duties of the traveler here, no matter how little time he may find for anything else. First there is the drive along the Via Appia, where careful eyes may find some of the original stones, placed long before the era of Christianity. Even the unimaginative must think of the feet that have passed over them—from triumphal processions of Cæsar and Titus to the weary tramp of fettered slaves; not to mention the distinct vision that arises of the little group of disciples who went to meet Paul as far as Appii Forum and the Three Taverns, and came back with him to Rome.

Then when you have reached the garden that surrounds the entrance to the Catacombs of St. Calixtus (there are several rivals, but this is the most popular) you climb down into the dark passages; you decipher the inscriptions made by the early Christians who found a hiding place here; you gaze at the spot where the body of gentle St. Cecilia was found, with its severed neck; you listen with rising hair to the story of the tourist who was separated from the rest of his party, and who wandered helplessly in these miles of labyrinth for days, and who was never found again, or according to some versions, was finally discovered in an imbecile condition.

This is always related, and makes you clutch your waxen taper more tightly and follow closely the footsteps of the guide until you emerge, blinded, into the outer light. It is a relief to come back to safe commonplaces; to buy chocolate from Trappist monks and talk to the two or three who are allowed to break their vows of silence, and who apparently enjoy the immunity, conversing volubly in several languages and on any topic. One of these (he has a face that might have been a model for Carlo Dolci) is known as "the Beautiful Brother" among the gushing American girls, and they esteem it a great favor to have him for their guide in the subterrannean passages.

On the way back the driver always stops at a little church and explains that this is something that you must not miss seeing. You collect your scant Italian vocabulary and inquire what is the attraction—the building is small and looks almost as much like a wayside inn as a place of worship. This is the church of "Domine Quo Vadis," and here, according to ecclesiastical tradition, on one occasion when Peter's courage failed him and he was fleeing from Rome, Christ met him on the way. "Where goest thou, Master?" asked Peter, whence the name of the church. "To Rome, to be crucified again in thy stead," was the answer.

The apostle returned at once again to suffer martyrdom, and the scene of the vision is commemorated by the impress of Christ's feet on the stone—much the same story that is told in other countries of Mohammed and of the angel Gabriel. In this case, however, incredulity is excusable. The stone is uncovered (after you have paid for the privilege of seeing it) with much formality and reverence; there are the outlines of the two feet; but the observant can distinguish the marks of toenails, leaving one to infer that the bungling artist designed the same on the bottom of the feet.

Another chapel, further out, on the supposed site of Paul's execution, is called the Church of the Three Fountains. A bare-footed friar explains that as the head of the apostle fell from the axe, it rebounded three times. At every spot where it touched the earth a spring of water arose. If any skeptic doubts this piece of history, the ingenuous monk says, with an expressive gesture, "But do you not see the springs?"

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HOW THE BIBLE IS ITALICIZED.

Expressions Without an Equivalent in the English Language.

The prevalence of elliptical idioms in Hebrew and Greek rendered it necessary, in translating the Bible into English, to put in many words which are not represented in the original, in order to complete the case, or to make the English version intelligible. All words so supplied are distinguished by italics, in order that the reader may see at a glance how far it has been found necessary to depart from that literal translation at which the translators aimed, and also that, by the simple process of removing the italics, he may see, if he choose, what the literal rendering is. In cases where a very peculiar idiom made it necessary to make any greater changes, the literal rendering of the Hebrew or Greek is given in the margin, in which, be it observed, the arrangement used in the text is reversed, and italics are used for those words which literally occur in the original Roman letters for those which the translators are obliged to supply. In two passages, however, the translators of our authorized version have used italics for an entirely different purpose. These are St. John viii, 6, "As though he heard them not," and the first epistle of St. John ii, 23, "He that acknowledgeth the Son hath the Father also." In these passages the italics are used to show that the words are of doubtful manuscript authority—a fact which the translators occasionally noted in the margin, but of which they generally took no notice.

How to Make a Key Rack.

Get a piece of thin board one-eighth inch thick and 7 inches long and 6 wide or high. Take a piece of plush or velvet large enough to cover the board and fold over on to the back about an inch all around. Paint any pretty spray of flowers, say, a wild rose, with two buds and leaves, using ribbon the shade of the leaves to hang it up by. Get six small brass hooks or screw hooks, put four at the bottom edge to hang the keys on, the other two at the top corners, in which to tie the ribbon with a pretty bow, and hang up near the door leading to the front hall, and I am sure you will think it the handiest thing you have, as you will always know where to find your keys.

How to Revive Electric Shock Victims.

The person so disabled should be treated like one drowned. In other words, he should be laid upon the back, and artificial respiration performed in the way that is ordinarily described. When the person is still in contact with the wires, the first thing to be done is to stop the current or break the contact. In doing the latter one should not touch the victim on the face or hands or any naked part of the body. It is better to lift him by the coattails or to throw a blanket over him and pull him by this. Nothing that is wet should be thrown upon him, and if his clothes are wet the hands should not be put in contact with them. A piece of dry wood can be placed under the body and he can then be lifted. The further treatment of the case is the familiar one applied in attempting to restore the drowned. The arms are worked, and the tongue is kept drawn out. The body may sometimes be rubbed thoroughly with a cloth or brush in order to increase the circulation of the blood. Oxygen and perhaps a stimulant may be employed.

How to Remedy Defaced Walls.

If the walls are papered and the paper is torn and defaced, cover such places with scraps of the paper, matching, if possible, to the figures. If you have no pieces of paper, a Japanese scroll, or a cheap plaque, or even a bunch of dry grasses tied with a bow of ribbon will cover the place and add beauty to the room. One lady covered pieces of pasteboard with colored satin and fastened the bunches of grass to them, and they were very ornamental.

How to Wash China Silk.

Silk should be washed as rapidly as possible. Examine the articles to be washed, and if there are any parts especially soiled clean with a little benzine or gasoline applied with a flannel cloth. Then prepare a soapsuds of lukewarm water and plunge the garments in it, sousing them up and down and rubbing them thoroughly in this sud. Rinse them into a water a little cooler, and then into a third water still a little cooler, and so on until the final rinsing water is perfectly cold. Do not blue them. Wring them out as dry as possible with a machine. Lay them in sheets or heavy cloths and roll them as hard as you can in firm rolls. Put them away for an hour, and at the end of that time iron them on the wrong side.

How to Make Cup Custards.

Three pints of milk, 8 eggs, the whites of 2 taken out; boil the milk with a stick of cinnamon and let it cool; then add 6 tablespoonfuls of sugar and stir in the beaten eggs. Fill the cups and place them in a deep pan; place in the oven and fill the pan nearly two-thirds of the depth of the cups with boiling water from the teakettle. Bake in a quick oven. Try them with a handle of a silver spoon.

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The Christian Cynosure.

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CHICAGO, THURSDAY, AUGUST 6, 1896.

PRESIDENT BLANCHARD AT NORTHFIELD.

Last week Pres. C. A. Blanchard, accompanied by his wife, went for a ten-days' sojourn at Northfield. This Mecca for evangelists from all parts of the world is annually growing in influence and interest. It is here that ministers of all denominations meet to compare notes and learn the best improved methods of presenting the Gospel of Christ.

Last summer the National Christian Association sent President Blanchard to represent them at this conference of Christian workers. His powerful address on secret societies was delivered here before the most important audience he ever addressed, and made a profound impression. It was circulated to the extent of more than 14,000 copies in the *Cynosure* and *Lodge Lamp*, besides being published in tract form and in whole or in part in a number of other papers.

He expects to address the conference again this year, and has supplied himself with $70 worth of N. C. A. literature to be used at the conference.

INTERNATIONAL ANTI-MASONIC CONGRESS.

We are glad to see that the great Roman Catholic church has begun in earnest to organize an International Anti-masonic Congress, which is to hold its first session Sept. 29 to Oct. 4. National and State committees have already held important preliminary meetings, and the entire press of Rome is publishing the program to the world.

A worthy feature of the congress will be "special prayer for the conversion of Masons." Also it is proposed to hold "preparatory meetings in all the cities, with public conferences relative to the Anti-masonic Congress." Also on the 10th of August there will be "published in many languages an illustrated book, to which the best Catholic writers will contribute. The book, entitled 'The New Crusade,' will give full instructions as to the congress."

"All Catholic societies are requested to hold special meetings and try to secure the signatures of all persons willing to give moral support to the congress, and to make known in their respective States the business of the congress and to popularize and encourage it, and through the medium of the press and by circulars and public meetings to show the need of such a movement."

Another important feature of the program is the "collection of documents calculated to unmask the Masonic sect in its respective localities, by compiling studies and statistics showing the power and the activity of Masonry in the respective States, by indicating as far as possible the number and the locality of the Masonic lodges, councils, etc., their character, their religious theories, morals, both social and political, professed by the order in general or by the chiefs in particular, the means employed by Masons in their action, and any other that may serve as a guide in the development of the subject."

When we consider that this movement is world wide, and that to carry it out the machinery of the Church of Rome will be brought to bear, we may look for important results from such a congress.

THE ESSENCE OF ANTI-CHRIST.

If Freemasonry was what it claims to be, it would invite and be proud of investigation. But you insult the average Mason when you intimate that there is any possible chance to know anything about the institution without joining it. You must be duly prepared and initiated and take the degrees and swear the barbarous oaths.

If you say all this has been published to the world by those who have gone through the degrees, and in language so plain that he that runs may read, then comes their most inconsistent rejoinder, "Any man who would take such oaths, and then reveal them, I would not believe on oath."

But what about a man who would take such oaths and claim that he was bound by both civil and church obligations to keep them? Where would you find a man who would be ignorant and depraved enough to say it was possible for such oaths to be kept? Anyone who wishes to be informed on the quackery, mummery, blazonry, and tomfoolery of Freemasonry should read Count Cagliastro in Carlyle's Critical and Miscellaneous Essays, where he will find an account of the revival of Egyptian Freemasonry.

They will find here Masonic perfection and regeneration, the philosopher's stone and acacia, other relics of Egyptian heathenism. This book would be instructive reading for ladies proposing to join the Eastern Star. But let them be sure and do the reading before they join, because we feel confident that then the joining would not come off, for the Eastern Star would surely be eclipsed with heathen darkness of indecency and superstition. If all seekers after truth will read Carlyle, Finney, Ronayne, and Thomas Paine, on the origin of Freemasonry, they will learn that it is the very essence of Anti-Christ.

A PERJURED VILLAIN.

Just so. That has a familiar jingle. But how did it happen? Told the secrets of Masonry? Is that so? But aren't you the man who said that those secrets could not be told?

Which of you shall we believe? You are like the two-headed girl in the dime museum quarreling with herself.

You see double, too, when you look at this other man. First, he can't tell, for no one can tell the profound secrets of Masonry.

That little pent-up box of a lodge room has impenetrable walls that give the lie to the old saying that "murder will out." It would be foolish to believe what a seceder says. He has not told and cannot tell. Then why is he a "perjured villain?" If he has not made a real revelation, how has he committed perjury?

Beg pardon, but it was you yourself who just now called him a perjured villain. You assumed that; what you say he could not credibly reveal, he actually revealed. He made allegations. You endorsed them by denouncing him for making them. Where are you? When you cry perjurer, he can say that you are another.

If he made no revelation he did not commit perjury. If he committed perjury it was only by making an exposure. You say he did commit perjury. That is saying that he made an exposure. But in doing this you call it an exposure so genuine as to amount to perjury. Thank you. We now have the testimony of you both as to that book, and shall read it with new interest as thus set forth by you both.

But how can one and not both be a perjured villain, for both assure us that these are the inside facts of Freemasonry?

DO MINISTERS OF THE GOSPEL TAKE THE MASONIC OATHS?

Going out of Chicago recently on the train with a prominent business man of our city, our conversation turned on the oaths of Masonry and their penalties. Reference was made to the penalty in the Royal Arch degree, in which a man swears under penalty of having his skull smote off and his brain exposed to the rays of the meridian sun, etc., if he refuses to assist a companion Royal Arch Mason whether he be right or wrong; and if he will not keep all his secrets, *murder and treason not excepted*, as administered in some States.

Reference was also made to the fifth libation in the Knights Templar degree when he is required to drink wine from a human skull as a cup, and swearing that "As the sins of the whole world were once visited upon the head of our Saviour, so may all the sins of the person whose skull this once was, in addition to my own, be heaped upon my head, and may this libation appear in judgment against me, both here and hereafter, should I ever knowingly or willfully violate this my most solemn vow of a Knight Templar; so help me God and keep me steadfast."

My companion, whose pastor was a Knight Templar, said: "I cannot believe and no man can make me believe that my pastor would ever take such an oath."

There are very many who regard these oaths in the same light. Their ministerial friends who have taken and adhere to them, deny the truth of the revelations, for it is one of the awful effects of these sinful obligations that they lead otherwise good men to deny the truth in order to conceal their sin.

But if people will only take a little pains to investigate the evidence and inform themselves they may easily ascertain the truth of these expositions. They can first find that there are many witnesses who have gone through the system and taken these obligations and then for conscience sake they have forsaken the institution and published it to the world. And all these witnesses tell the same story, and thus corroborate the truthfulness of these oath and obligations.

Again there are the rituals of these orders by leading adhering members, giving these oaths in the same words as those who have come out. Surely it is the height of incredulity to deny the truth in the face of such testimony.

THE POPE AND THE ANTI-MASONIC BANNER.

Many of our readers may not be aware that in Europe there has been for some years in the Catholic church an Anti-masonic movement with a widely circulated paper called *The Revised Anti-Mason.* The May 15th issue of this paper has the following:

"Among the 2,500 Italian pilgrims who were received by His Holiness on Thursday, April 26th, was the distinguished Signor Nejrotti Federico, of Turin, the zealous President of the Turin Division of the Anti-masonic Union. He brought with him the banner of the Association and, presenting it to His Holiness, asked him to bless it. The banner is made of the richest material and elegantly embroidered in gold. The Holy Father took the border of this banner in his august hands and pronounced the following words:

"'Oh! most welcome the banner of the Anti-masonic Union! Bear this banner aloft! I bless your Association with all my heart, and you who are engaged in this combat, with firmness and courage.'

"A burst of enthusiastic applause went up instinctively from the pilgrims present, and the exclamation: 'Long live the Anti-masonic Union,' saluted the banner as it was borne from the audience chamber."

PERSONAL MENTION.

—Rev. J. P. Stoddard spent last Sabbath at Old Orchard, Me.

—Prof. Samuel Dickie says: "The time is coming when the great front doors of the Methodist church will either open to let in the good, pious saloonkeepers, or they will open outward to expel the license voter who is now within."

—An earnest Illinois pastor writes: "I declare to you, the more one knows about Freemasonry, the more infamous it becomes. How any man claiming respect for intelligence can espouse it is an incomprehensible mystery to me. Lead on in the fight and the victory must come. God bless you."

—Once more we want to ask if running a railroad train is more important than running a State. It would seem so when railroads require total abstinence of their employes, while the State is satisfied to leave its management to legislatures like those of Indiana, Pennsylvania and Illinois, which recently ended in drunken riots.

—Chas. N. Ramsey, General Secretary of the N. C. A., Jamestown, N. Y., sends $2 for our work and writes: "I wish you God's richest blessing in your noble work. Any time you are in the East would be very glad to have you call and see me. I believe more than ever in the righteousness of the cause which you are pushing."

—Rev. Dr. Chas. A. Dickey, of Philadelphia, says: "I say unto you that I have never yet approached a man or woman in a straightforward, manly manner to tell the old, old story and met with repulse. Go out and tell the reason of the hope that is in you. In street car, on corner, in crowd, in public and private, tell the reason. We should tell this story because of our sense of loyalty to Jesus Christ, and because we may be

helpful to others. There is a common charity which we recognize out of our religious life. There is a fraternal feeling which bids us share gifts with our fellowmen. The telling of this reason to our brethren is an obligation which is very easy. I might exhort you to great sacrifices and still not go outside of the things enjoined upon you by the Scriptures. The telling is so easy, but yet most of us are dumb Christians. We are silent while the dying world is all about us."

—While on an Indiana train recently we gave a *Cynosure* to a Baptist minister, who after perusing it awhile became quite talkative and said he was both an Odd-fellow and a Mason, but was seriously considering the duty of giving up both, because he found them inimical to true religion. No matter how important was the church service, yet lodge meetings would attract members from it and thus it became a dangerous rival to the church.

—A resolution unanimously adopted at the National Conference of Christians in this city in the Christian Federation Church was the following: "Whereas, The churches are not taking any steps to provide for this great lack, but are annually passing ambiguous resolutions with the well-known intention of encouraging prohibitionists and shielding license voters within the church; therefore, be it resolved, that 'such is the drink curse that the most obvious duty of every Christian is to withdraw from all parties, societies, or churches which either support or fail to antagonize it,' by the discipline of license voters."

—We suppose Freemasons boast much of their freedom of thought, and their liberalism, and their opposition to superstition, yet there is no organization so utterly destitute of freedom of thought, so intolerant and so completely wrapped in the very rags of superstition. They may boast of their great numbers; but we may say like Thomas Carlyle regarding England. He said England had five thousand people, most of whom were fools. The Masonic fraternity is surely made up of fools and dupes, for there is neither revelation of knowledge or wisdom in it. The mildest thing that can possibly be said of it is, that it is the superlative of unprincipled humbuggery.

—"I think," writes Ruth Ashmore, addressing a reply to a girl correspondent who asks how to become a social success, in August *Ladies' Home Journal*, "that you will be a social success, for you are pretty to talk with, and pleasant, too, to look upon, but you must remember every day and every hour of your life that social success is only obtained by continued thought of the value of little things. The little pleasures are really great ones, the little courtesies are keenly appreciated, and the little politenesses are those that will make you not only a lovable girl, but a lady. I think to be a social success you must be that. Reformers are prone to say that the finest name that can be given to you or to me is woman. Perhaps that is true. But it seems to me that you should also wish to be called a lady. You are a woman by birth, and a lady because of your tact and good manners. There is many a woman truthful and honest, but so lacking in tact that she cannot possibly be called a lady. If, therefore, you wish to have society approve of you, you must be ladylike and tactful as well as womanly."

—A small work of uncommon interest and value is *The Living Topics Cyclopedia*, which now costs, complete to date, the small sum of $1.00. It is a unique publication, and its free specimen pages are worth sending for. Its latest issue gives the most important facts, "up to date," concerning, among hundreds of other important subjects, such titles as Cuba, Currency (a "living topic" indeed), Debts, national and foreign, East Africa, Egypt, Electricity, England, Engineering, France, German Empire, Gold, Greece, also concerning the States Delaware, Florida and Georgia. In general, the object of the work is to answer the questions you would seek to solve by consulting your cyclopedia, were it "up to date," which no cyclopedia is or possibly can be, because of its magnitude and cost. *The Living Topics*, being a small work, and treating only of "living" topics, is *continually* in process of revision, a new edition being published every month. After you have paid for one edition you are allowed to purchase later ones, within a year thereafter, at about one-third price, and thus keep your knowledge "up to date" at trifling cost. Address the publisher, John B. Alden, 10 and 12 Vandewater St., New York.

—There is an open-air movement, almost revolutionary in its degree, and which cannot by any means be accounted for by any theories of a more numerous leisurely class. People are bicycling, yachting, running, jumping, fishing, hunting, playing baseball, tennis and golf, to an extent which is new in this generation. Nor is any considerable fraction of these people of the class whose wealth makes some such diversion inevitable; they are the workers in stores and offices of the great cities; type-writers, elevator boys, barbers, physicians, lawyers and clergymen—in short, "the people." If it be true that the times are too strenuous, that Americans are a nation of dyspeptics because they work too hard and take to little physical exercise, the signs of 1896 are very promising of better things.—From "The World's Sporting Impulse," by Charles D. Lanier, in *Review of Reviews* for July.

TALKS TO YOUNG PEOPLE.

THE HAMILTON MASSACRE.

Our talks this time is suggested by Bro. S. C. Hart's stories about "Bleeding Kansas," which we hope are read by all our young people. We want them to note that these murders and outrages were led by Freemasons, and plotted, as Bro. Hart proves, in Masonic lodge rooms in Missouri.

Several years ago, when I was in Bates Co., Missouri, I visited the scene of one of these Massacres of Kansas Free State men in company with a stalwart reformer, J. C. Brown. It was on the old John Brown farm on the Kansas side of the State line, five miles north of Trading Post. We reached it from the east by a winding road cut out of a steep rocky bluff, which rises about one hundred feet above the creek bottom.

The farm slopes off from the top of the bluff in beautiful prairie, and contains a fine orchard and a large two-story house on the spot where John Brown's cabin stood. The spot commands a fine view of the Missouri landscape, and no doubt John Brown selected it for no ordinary purpose, for it was when the "border ruffian" conflict was the hottest. Kansas Free State men were in constant danger of being shot by prowling bands of Pro-slavery Missourians.

We went through the orchard to a ravine about quarter of a mile from the house—a lonely spot, known far and near as "Murderers' Hollow," or the scene of the "Hamilton Massacre." Hamilton was a Pro-slavery leader and prominent Freemason from Georgia, who had settled with some slaves on the Kansas side of the line. The Free State men had ordered him to leave, which made him mad, and on May 19, 1858, he mustered about thirty Missourians and made a raid through Trading Post and vicinity and arrested eleven Free State men, taking them from the shop, cornfield and plow, and marching them to this ravine, where they were made to stand in a row facing his men who were stationed above them on the slope.

It was not till then that the men realized that they were to be shot. At one end of the doomed row stood a Baptist minister named Reed. At the upper end stood two brothers from Vermont, named Hall. They knew it was useless to make any plea for their lives, and they stood in the warm May sun, looking up at the gleaming muskets being aimed at them. It was an awful moment. The elder Hall brother, who related to me the tragic story, said his thoughts were only of his younger brother at his side whom he had induced to leave a dear home in Vermont a short time before, to try his fortunes in the West.

But they had not long to reflect. Hamilton shouted the command, "All ready! Fire!" The report of two dozen rifles rang out, and when the smoke lifted eleven men lay upon the grass. Hamilton ordered some of his men to go down and shoot several of them the second time, when the murderers rode away. The elder Hall brother was not hit at all but lay on the ground feigning death. His brother also recovered, though severely wounded. The Baptist minister also recovered and is still living. Strange to say only five out of the eleven died. One of them named Campbell was shot through the bowels and entreated Hall to stay with him till the last and gave him his dying message to his friends in the East.

The wives of several of the dying and dead came upon the scene shortly afterward, and their grief can be better imagined than described. I searched the records of the State Historical Society at Topeka to find out why six out of the eleven of these doomed men escaped death, and found it stated that a number of them gave Masonic signs. There is a monument of stone marks the spot where they fell, and also two stones, one at the lower and one at the upper end of the row. I plucked a little flower, a verbena blossom, from the ground once wet with their blood.

Their bodies now sleep in the cemetery near Trading Post beside a beautiful shaft of Vermont granite costing $2,200. On one side are inscribed their names, and on the other these two verses of a poem by Whittier, written when the news of the tragedy reached New England:

From the hearths of their cabins,
The fields of their corn,
Unwarned and unweaponed
The victims were torn;
By the whirlwind of murder,
Swooped up and swept on,
To a lone rocky glen
On the John Brown farm.

Strong men of the prairies,
Mourn bitter and wild;
Wail, desolate women,
Weep, fatherless child;
But the grain of God springeth up
From ashes beneath,
And the crown of his harvest
Is life out of death.

RUFUS JOHNSON.

A GOOD MAN GONE HOME TO REST.

The subject of this obituary was born in Erie county, New York, October 8, 1834. At seventeen years old he became a school teacher, and removing to Michigan, studied further in Springville Academy and Jackson College. In 1856, having removed to Wisconsin he taught school in Waupun, and in the following year was there married to Miss Caroline Williams, who with his daughter, Mrs. M. L. Houger, and his sons, survive him.

He removed to Faribault county, Minnesota, in 1858, making the journey with an ox team, and as the season was very wet he frequently waded waist deep before reaching his destination. He made three trips to the far west; the first in 1871, when he went to California and remained for two years; the second in 1877, when he went to Washington where he lived a year and a half; the third in 1895, when in search of health he again went to California.

The change did not prove beneficial as he had hoped and in February of '96 he returned to Minnesota, making his home with his son-in-law, Mr. M. C. Houger. His sons were settled on farms near him, and his days quietly and happily tended to their close, and on Friday, July 24, surrounded by his dear ones he fell asleep in Jesus.

He was buried from the church in Huntley on Sabbath, the 26th, the service being conducted by President Blanchard of Wheaton College, Illinois, assisted by Revs. Hartley and Comstock. The sermon was from Proverbs 3:16, "Length of days is in her right hand; in her left hand riches and honor."

He was a strong, true, honest gentleman, an humble and earnest Christian. In his business life he was a great worker and was eminently successful. He was a generous helper of his children, of the National Christian Association, of Wheaton College, of the Free Baptist foreign missions and of all causes which commended themselves to his Christian judgment.

He was specially interested in the Bible work, the anti-slavery cause, the prohibition of the liquor traffic and the abolition of secret societies. God did not permit him to live to see all his hope but he gave him an earnest of his promise and the rest will come. A large concourse of citizens and neighbors attended him to his last resting place and laid him to rest amid the scenes he loved so well to wait the morning of the resurrection of the just.

PROUD OF OUR PAST.

BUT HOW DOES THE REAL COMPARE WITH THE IDEAL?

Celebrating Independence Day—What It Meant In the Long Ago and How It Is Regarded Today—A Vision at a Fourth of July Picnic.

[Special Correspondence.]

When I was a child, we used to hitch up the team and drive to town to spend the Fourth. Now people in town take the cars, the boats or their bikes and get into the country. It used to be the ambition of every community to make a bigger noise than had ever been made before. Today nearly every one tries to get as far away from the small boy and his large firecracker as possible. Perhaps we have grown ease loving as we grow older and the ear splitting, throat rasping, flag waving bursts of patriotism do not come as spontaneously as of yore.

Many good people seem to regret this noisy enthusiasm of old, so much so that strange methods are used to create it anew. It is difficult to tell why, unless it is that people wild with excitement are easily led. A populace ready to yell at the pop of a gun, to break out into undue eruptions of red, white and blue on the slightest occasion, can be readily duped. So the old war spirit is invoked to help along. New military holidays are instituted. Flag day and Decoration day, with all the pomp and parade of war, are added to the noisy Fourth. Bloody battles are commemorated, military ceremonies are observed, schoolboys are drilled and armed like soldiers, old veterans, forgotten when they have their living to make, are brought out to tell their tragic stories again. An exaggeration of reverence is exacted for the flag. It is even a crime in this state to forego the expense of a daily flag over all public buildings and officials intent only on their business have been arrested for being a few minutes late in hoisting their colors.

But to the true patriot this beating of drums, burning of gunpowder, draping of bunting, mean very little. They come to mean very little to those who indulge in them. The original idea of our existence as a nation is forgotten and independence, freedom, equality, fraternity, are drowned in racket. It is one thing to appropriately commemorate a grand event in the world's progress toward liberty, quite another to go through empty ceremonies and aimless excitements calculated to drive out all really noble thoughts.

However, national holidays cannot come too often to the hurrying, overdriven, breathless people. Anything that stops the wheels, opens the prison-like factory doors, frees the grimy men and pale children even for a day, is a welcome blessing. They take breath, drink in a new fullness of life, and out of all the nonsense they hear they glean a few vigorous, wholesome thoughts to take back to their drudgery and brood over. I like to hear the old Declaration of Independence repeated, and the deeds of men who were willing to die before submitting to slavery remembered. The spirit of those grand old forefathers, nearly crushed out under the systems that developed after their day, may thus, at least, be kept alive. It was a marvelous thing—that protest which a few hardy pioneers made—and its success marked a new era in the world's progress. It is worth recalling—recalling with seriousness and admiration—the principles fought for then are well worth absorbing today. And so, every Fourth I am glad to think that the toilers have ceased their labor for awhile and may leisurely take in the meaning of the words "freedom," "independence," "resistance to tyranny."

I sat this last Fourth under the cool, whispering leaves of a natural grove, on a board laid across two logs for a seat. At my right tables were built, soon to be spread with good things from numerous picnic baskets; toward the left the shadows of the trees deepened and tired men, women and children wandered carelessly away; around me were grouped a number of city workers, resting, yet not inattentive; in front, upon a rude platform, several dignitaries sat and some one was reading the immortal Declaration in a droning voice.

It was an old time scene, and while we listened mechanically odd fancies came and went dreamily. Some great personage made a speech; our country was proved to be the most prosperous, most powerful, most free, most perfect of any that ever existed or ever was likely to exist. There were no faults about it to be mentioned.

Somehow—I could not tell whether they were waking or dreaming thoughts—I became conscious of a procession of tramps slowly passing by me. There were tramps hopeless, sad and hungry, tramps degraded, hard, miserable and equally hopeless, myriads of them, coming, passing on, going—I know not where. Presently the line changed to farmers just from their mortgaged homes, bent and brown with toil, but empty handed. Beyond them I seemed to see vaguely, as in a darkened mirror, miles and miles of vacant land and deserted farms, then great stretches of corn and wheat fields with no homes upon them. And far ahead of the line I saw huge elevators and warehouses filled to bursting with food products and wealth of every description. But they were surrounded first by a circle of speculators and stock brokers, these by a ring of courts, law offices and constables; outside them all, long ranks of armed soldiers. They were safe—out of the reach of the hungry procession.

Gradually this vision faded away and a great, black coal mine appeared in its place. I felt a thrill of fear as I gazed upon it and something impressed me with a sense of danger. The faces I saw appearing and disappearing out of the shadows looked to me apprehensive. But there was no cessation of toil; I could hear the sound of pick and hammer while the very supports seemed to tremble under them.

I heard a voice say, "Do the owners know?" And out of the darkness the answer came: "They might know. They do not wish to know—to make all safe is expensive; their profits would be reduced. Their own loved ones are not in danger, as ours are."

Then suddenly I heard a terrific sound. A part of the great black roof fell in and more than a hundred workers were buried in the awful ruins. A deep groan from the bowels of the earth swelled up; then came a cry of anguish so piercing, so heart rending, I sprang up in affright. I found myself half falling across one of the board seats, while a boy near by was bawling with a burned finger and the last of a bunch of firecrackers were still popping spitefully. It was but a passing dream, but how familiar the objects in it seemed! And in this most prosperous and just of all nations! Then I heard the speaker say:

"Our forefathers made a mighty protest against injustice and set us an everlasting example. They left as a precious bequest their love of freedom and their spirit of independence. Let us sacredly preserve them."

And I forgave him all he had said before.

Lizzie M. Holmes.

Chicago.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Aug. 9. Comment by Rev. S. H. Doyle.

Topic.—The conquest of temptation.—Eph. vi, 10-18. (A temperance topic.)

In the topical reference we have Paul's representation of the Christian life as a struggle and warfare against temptation to doubt and to sin, and his wonderful description of the armor or panoply of God which it is necessary for the soldier of Christ to have on to win the victory over the wiles of the devil. Satan, the enemy of the human soul, is both powerful and skillful. It is not against weak humanity, "flesh and blood," that we struggle, but against fallen spirits, "principalities, powers, the darkness of this world, spiritual wickedness in high places." The enemy being so powerful, the need of a powerful armor is apparent. God has supplied it. Paul here describes it in full, specifying each and giving its spiritual significance, using the armor of the Roman soldier as a model.

1. The first piece is the girdle. "Girt about with truth." The girdle was the ancient military belt. It not only held the sword or dart, but its chief purpose was to hold the rest of the armor in its place. This is why it is mentioned first. The spiritual girdle is truth, honesty and sincerity, and the "truth as it is in Jesus." If we are true and sincere, and stand firmly upon the eternal truth of God, satan and all his hosts cannot move us.

2. The second piece is the breastplate. The breastplate covered the chest, and in so doing protected the heart, the center of physical life. It was sometimes formed of linen or plates of horn, but usually of metallic scales or feathers. The breastplate spiritually represents righteousness. "Having on the breastplate of righteousness." Righteouness here is not moral rectitude, but as always with Paul the justifying righteousness of Christ. We are not righteous, nor can we be; but if we are clothed upon with the righteousness of Christ it becomes a breastplate to ward off all the attacks and insinuations of satan.

3. The third piece is the sandal. The legs of the Roman soldier were covered with greaves, a kind of military leggings or boots, and the feet were covered with sandals, a kind of light, spiked shoe. The purpose of these sandals was to give sureness of footing and swiftness to the soldier. The Christian also needs to be firm and swift to do the will of God, and the sandals which assist him are the effects of the gospel of peace. "And having your feet shod with the preparedness of the gospel of peace." The gospel brings peace and serenity. It scatters doubts and misgivings and makes us firm and speedy in obeying God.

4. The fourth piece is the shield. Two kinds of shields were used by Roman soldiers, a small shield called a buckler or target, held in the left hand in a hand to hand struggle, and a large shield which covered the entire person. The large one is referred to here. Spiritually it is faith, unwavering confidence and trust in God, which wards off all the assaults of satan when he tempts us to doubt or to sin.

5. The fifth piece is the helmet. It protected the head and enabled the soldier to march with his head erect. The helmet of the spiritual armor is salvation, the positive assurance that we are now and forever saved.

6. The sixth piece is the sword. This is the word of God, the sword of the Spirit. Add to these prayer and we are invulnerable.

Bible Readings.—Gen. iii, 1-8; I Chron. xxi, 1; Prov. i, 10; iv, 14-18; Math. iv, 1-11; xxvi, 41; I Cor. x, 12, 13; Gal. vi, 1; I Thess. iii, 5; I Tim. vi, 9; Heb. ii, 18; iv, 15, 16; Jas. i, 1-16; I Pet. v, 9; II Pet. ii, 8, 9, 10.

How to Keep Young.

First, mingle with the young people, take an interest in their plans, share their enthusiasm, joys and hopes. Keep in close touch with all their activities. Do not patronize, but participate, and the quick, warm pulsations of their hearts will keep your own life currents warm.

Second, cultivate your imagination. The secret of perennial youth lies largely here. Freshness and vigor spring from this source. Read and commit poetry, live in the ideal. The unseen world is more real than the visible, and out from its mystic depths you shall command new worlds to appear. From the visionary you shall create the visible.

Third, walk close with God. A Christian should find his enthusiasm strengthening with his age, his faith in men and things stronger and wiser, his hope firmer based and the warmth and fervor of his affection for all the good and beautiful and grand in nature, man and God increasing continually. Youth ever remains with such a one. Angel faces have no wrinkles. Keep yours like theirs.

FOR LITTLE FOLKS.

STORY OF A STORK.

It Carried a Letter to Africa and Brought One Back.

A story that comes from Germany is as quaint as it is true. Some children living in one of the northern provinces discovered that a stork had made its nest upon their roof. Being orthodox little Teutons, they hailed the newcomer with favor, as storks are supposed to bring luck to a house. All the summer they shared their tidbits with their long legged friend, which became very tame and companionable.

At the first signs of approaching cold weather the stork prepared to flit to warmer climes. The children were sad at the thought of losing their pet, but their parents consoled them with the assurance that the bird would surely return the next spring. The children, still uneasy at the idea of the stork not being cared for through the long winter, consulted together and evolved a brilliant idea, which they immediately proceeded to put into execution. They wrote a little note in their best German script stating that the stork was very dear to them and begging the good people in whose country it might spend the winter to be kind to their pet and send it back to them in the spring.

They sealed the note, fastened it to a ribbon, tied it round the bird's neck and tucked it under its wing. The next day they sadly watched the stork wing its way toward milder skies. The snow and ice came. Christmas time brought the children gifts and fresh amusements, but their summer pet was not forgotten. When the spring came round again, their little feet used to climb to the roof day by day, looking and longing for the stork's return, and behold! One fine morning there it was, tame and gentle as ever.

Great was the children's delight, but what was their surprise to discover round its neck and under its wing another bright band with a note attached, addressed to "the children who wrote the letter the stork brought." The ribbon was quickly untied and the missive opened. It was from a missionary in Africa, stating that he had read the children's note and had cared for the stork and thought that children whose good hearts had prompted them to provide for the comfort of a bird through the winter would be willing to help clothe and feed the little destitute children of his mission. A full name and address followed.

The children were full of sympathy, and the missionary's note won a golden answer from the family. Other letters came and went by post between them until by and by the children learned to know the missionary and his little black waifs almost as well as they knew the beloved stork that proved so trusty a messenger.—Our Animal Friend.

Children's Floral Parade.

The annual children's floral parade and fete in the gardens of the Royal Botanic society at Regent's park is always a very charming spectacle, but it is becoming proverbially unlucky in its weather, and after its fine day of last year incurred the only wet day of many sultry weeks on June 10. Owing to the continuous downpour of rain the display was held in the exhibition tent and under a canvas covered way, but even these conditions could not destroy its charm. The banners awarded as prizes were given away by the Duke of Teck as the children marched round the tent led by the brass band of the Boys' home. The exhibits included some very tasteful designs in floral decoration. Several mail carts, covered with flowers and drawn by children daintily costumed, were very prettily planned, and the usual tricycles, bicycles and sedan chairs were remarkable for the [illegible] variety of their garlands.

A very effective group represented a bridal party of the year 1815, in which bridegroom, bride and four bridesmaids were most daintily attired in old world garb eminently suited to their gay floral surroundings. The red banner awarded to the best of all the exhibits

was won by Mrs. Garford's graceful design entitled "A Dream of Beauty," of which we give an illustration.—London News.

A Naughty Day.

Tom, I really think, began it,
Though I was as bad as he.
We were hot, and it was raining,
And we needed entertaining—
Staying in the house, you see.

Tom began to tease his sister.
She's a scary little thing.
He had brought a woolly spider,
Dropped it on the floor beside her.
How we laughed to see her spring!

When Miss Mary wasn't looking,
We ate apples, talked and played.
Tom drew pictures when he shouldn't,
And I laughed and laughed—I couldn't
Help it—at the things he made.

Round Miss Mary's desk at recess
We went peeping, just for fun.
Stopped her little clock from running,
Spilt the ink and broke the cunning
Paper knife—her favorite one.

All at once, then, we felt sorry—
Sort of 'shamed, you know, and small.
Something seemed to prick us queerly
And to say to us quite clearly
We must tell Miss Mary all.

Hand in hand we went and told her—
Promised, as we went away,
While she smiled as sweet as ever,
We would never, never, never
Have another naughty day.
—Youth's Companion.

Tight Sleeves.

The latest development of French fashion shows a tight sleeve banded with straps of embroidery insertion, or narrow, rich gimp, revealing the arm to nearly the entire length of it. At the top of the sleeve is a double puff set in at the armhole. It is not a large full puff, and frequently it is looped up at the shoulder point to show the whole arm. The sleeve may be puffed, but still the arm is in full evidence. At the wrist the fashion to extend the sleeve so that it partly covers the hand still finds favor. On the upper part it is elongated in a leaf point, the sleeves being cut away on the underside. Another style is to cut the sleeve very long, and then divide the wrist portion into square tabs, finishing these underside with a frill of plaited or gathered lace.—New York Post.

Mrs. Frankie Lane.

Miss Frankie Lane of Oakland, Cal., proposes to canvass the country during the national campaign in the interest of the Populist party. She has made a special study of the money and railroad questions and will deal chiefly with these subjects. Miss Lane is in her early twenties, and is a graduate of Minnesota Law school.

Denim Pillows.

It is a suggestion in making the denim pillows that are in especial favor for summer houses to put them easily together in the Japanese way. The case is made stitched on three sides, leaving the selvedges for the fourth. These are then basted in inch stitches with a soft cotton yarn, an extra stitch at the end securing them.

Arkansas has decided that married women are personally responsible for loans negotiated by themselves. With the acquisition of other rights comes this one also. Contracts signed by themselves are binding upon themselves.

Pale green muslin is one of the fashionable fabrics this season, and green is the special color scheme for weddings just at present. Bridesmaids' dresses of white have green trimmings, and large white hats with white feathers show bows of green taffeta ribbon.

An effort is being made to do away with the wedding shower of rice. Tiny, soft pink and white wafers, a kind of confection, are now made and done up in silvery cornucopia shaped baskets to take its place.

Panama hats trimmed with morning glories, daisies, clover, hawthorn blossoms and lilacs are among the useful things in millinery this season, and they are very pretty with thin gowns.

A little powdered borax added to cold starch tends to give the linen extra stiffness, and a little turpentine put into the boiled starch adds lustre.

THE FOE HE FEARED.

AN EPISODE IN STONEWALL JACKSON'S CAREER.

Undaunted by the Brave Boys In Blue, but Filled With Alarm by a Warehouse Full of Whisky—Dreaded Alcohol More Than the Enemy's Bullets.

"About daylight of the day before the second battle of Manassas," said a Confederate officer at a recent reunion of the blue and the gray, "I was ordered to report to General T. J. Jackson, with a detail of 100 men, for special orders. I went at once to headquarters and presented the orders I had received. General Jackson came out, and, beckoning me to follow him, rode some 50 yards from his staff and then turned to me and halted.

"'Captain, do you ever use liquor?' he asked.

"'No, sir,' I replied.

"A smile lit up his rugged face as he said, 'I sent for a special detail of 100 men under command of an officer who never used spirituous liquors. Are you that man?'

"'Yes, sir,' I said, 'I was detailed on that account.'

"'Well, then,' he continued, 'I have an order to give, upon the execution of which depends the success of the present movement and the result of the battle soon to be fought.'

"'If to keep sober is all that is needed, general, you may depend upon me,' I said.

"'No,' he answered, 'that is not all; but unless you can resist temptation to drink, you cannot carry out my orders. Do you see that warehouse over there?' pointing to a large building a little way off. 'Take your command up to that depot, have the barrels of bread rolled out and sent down to the railroad track, so that my men can get it as they pass, and then take your picked men into the building and spill all the liquor there; don't spare a drop, nor let any man taste it under any circumstances. This order I expect you to execute at any cost.'

"He turned and was about to ride back to his staff, when I called hastily:

"'One moment, general! Suppose an officer of superior rank should order me under arrest, and then gain possession of the warehouse?'

"Coming up close to me, and looking me through and through, as it seemed to me, he said, with a look of solemnity that I shall never forget:

"'Until I relieve you in person, you are exempt from arrest except upon my written order. I fear that liquor more than Pope's army,' he added as he rode rapidly away.

"I took my men down to the warehouse which had become so important, and threw a guard around it, placing five men at each entrance, with orders neither to allow any one to enter nor to enter themselves.

"The next thing was to roll out the bread, which we did. Just as we were finishing that task I was called to one of the entrances to find a general officer with his staff demanding that the guards should either allow him to enter or bring him out some liquor. Of course I refused to comply with the command, upon which he ordered his adjutant to place me under arrest.

"I told him I was there by General Jackson's personal order, and was especially exempt from arrest. He ordered his staff to dismount and enter the warehouse, and I gave my men the order to level their guns and make ready.

"This made the general halt, in spite of his thirst, and hold a consultation with his officers. They concluded to try persuasion since they could not get what they wanted by force. But they found that method of no more avail than the other. Then they demanded to know my name and what command I belonged to, and threatened to report me for disobedience.

"I should never have yielded, and whether they would have pushed things to an extremity, in their raging desire for the liquor. I do not know: but just at that moment General A. P. Hill came galloping up with his staff and naturally wanted to know what was the trouble. I explained the situation, which the quick witted general took in at once and ordered the thirsty squad off.

"'Have you orders to burn the building?' he asked.

"'No,' I answered, 'I have not.'

"Without a word he rode away, and within an hour there came an order from General Jackson to fire the warehouse, and when it was well destroyed to report to him.

"I carried out the order to the letter. Not a man got a drink that day, and for that time the foe that Stonewall Jackson most dreaded was vanquished."—Youth's Companion.

Drinkers at a Discount.

The progress of temperance reform is very notable in the professions. The doctor or lawyer who drinks to excess finds that his business is decaying. The teacher who frequents saloons soon finds his occupation gone. Not many years ago there were notorious drunkards in congress, but this nuisance has been greatly abated. The legislatures of all the states show a similar change. Public sentiment is becoming less and less tolerant to inebriety.—Washington Post.

What of the Rum Monster?

What of those intellectual giants who early succumbed to this monster, drink. I was a soldier all through the late rebellion, and have a painful remembrance of that awful war which devastated the fairest portion of our land and dug 1,000,000 graves; but what of that hydraheaded monster, insidiously, silently and forever preying upon the vitals, sapping the life blood of the nation, constantly wrecking the fairest and brightest minds of our land. If not destroyed soon, ere long some Gibbon will write the decline and fall of this republic.—D. H. Henderson, M. D.

Satan Is Its Name.

Honestly had the poet said:
O thou invisible spirit of wine,
If thou hast no other name to be known by,
Let us call thee devil!

SABBATH SCHOOL.

LESSON VII, THIRD QUARTER, INTERNATIONAL SERIES, AUG. 16.

Text of the Lesson, Ps. xxxii, 1-11—Memory Verses, 1-5—Golden Text, Ps. li, 10—Commentary by the Rev. D. M. Stearns.

1. "Blessed is he whose transgression is forgiven, whose sin is covered." Oh, the happiness of the one who has heard the Lord say, "I, even I, am He that blotteth out thy transgressions for mine own sake and will not remember thy sins" (Isa. xliii, 25). A part of His name is "the Lord God, merciful and gracious, forgiving iniquity and transgression and sin" (Ex. xxxiv, 5-7). Instead of studying the story of David's great sin as recorded in the chapters in Samuel, following our last lesson, our attention is in this lesson called to David's penitence and forgiveness. While God hates sin and cannot look upon it, He is ever ready to forgive the true penitent and urges him to come in such words as Isa. i, 18; Jer. iii, 12; Hos. xiv, 1, 2. This Man still receiveth sinners.

2. "Blessed is the man unto whom the Lord imputeth not iniquity and in whose spirit there is no guile." God was, in Christ, reconciling the world into Himself, not imputing their trespasses unto them (II Cor. v, 19). Abraham believed God and it was imputed unto him for righteousness, and he was called the Friend of God (Jas. ii, 23). This righteousness came not through any good works of Abraham, but wholly of grace (Rom. iv, 3-8). Transgression is a going beyond or doing what we should not do; sin is a coming short of what we should do, while iniquity is the root of the matter, but God for Christ's sake puts away the guilt of the whole business, for every true penitent who is without guile—that is, who sincerely turns to Him.

3. "When I kept silence, my bones waxed old through my roaring all the day long." Unconfessed sin, like a gathering wound, swells and torments. He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall obtain mercy (Prov. xxviii, 13). When our iniquities separate between us and our God and our sins hide His face from us (Isa. lix, 2), it is indeed dark with our souls, but what a comfort there is in this word, "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness (I John i, 9).

4. "For day and night Thy hand was heavy upon me. My moisture is turned into the drought of summer. Selah." It was the loving hand of a loving God longing for the fellowship of His child who had turned away from Him. Whatever God does, it is to lead us to Himself, for He willeth not the death of a sinner (II Pet. iii, 9). He does everything possible to deliver from the pit and to give life and peace (Job xxxiii, 23, 24, 29, 30). The word selah suggests that here we pause and meditate.

5. "I acknowledged my sin unto thee and mine iniquity have I not hid. I said I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin. Selah." Spurgeon has said that confession is the lance which relieves the festering wound. Confession is deeper than merely asking forgiveness; the latter may be through fear of consequences, but the former shows true penitence. If we have wronged any one, confession and restitution must be made to them if possible, but first and always to God and as in His sight, for all sin is against Him. "Thou forgavest"—what a word to consider! Are you this moment rejoicing that God for Christ's sake has forgiven you? (Eph. iv, 32; I John ii, 12).

6. "For this shall every one that is godly pray unto Thee in a time when Thou mayest be found." Every rejoicing forgiven one encourages others to come (Ps. li, 12, 13). There is a time and way to find Him and a time when He may not be found. See Isa. lv, 6; Jer. xxix, 13; Prov. i, 28, 29. In the city of refuge the man who otherwise might have been put to death was perfectly safe. In Christ there is no condemnation, for He has been delivered for our offenses and raised again for our justification, and the sins cannot be found which by His blood have been blotted out (Rom. iv, 25; viii, 1).

7. "Thou art my hiding place; Thou shalt preserve me from trouble; Thou shalt compass me about with songs of deliverance. Selah." See the three "Thous" in this verse. He is our Refuge, Preserver, Deliverer. It is Himself, not anything nor any one else. God is our refuge and strength; the Lord of Hosts is with us (Ps. xlvi, 1, 7). Rejoice in the Lord; bless the Lord; wait on thy God continually. My soul wait thou only upon God (Ps. xxxiii, 1; xxxiv, 1; lxii, 5; Hos. xii, 6).

8. "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye." Not only are there forgiveness and safety, rest and peace, for all who turn to Him, but also sure guidance in all the affairs of life for all who are willing to be guided. The marginal reading, "I will counsel thee, mine eye shall be upon thee," tells us that not only will He direct us, but He will watch us to see that we get there. See also the very precious assurances of guidance in Isa. xxx, 21; xlviii, 17; lviii, 11.

9. "Be ye not as the horse or as the mule, which have no understanding, whose mouth must be held in with bit and bridle, lest they come near unto thee." The R. V. says, "Whose trappings must be bit and bridle to hold them in, else they will not come near unto thee." As to these animals being guided by bit and bridle they are often more easily guided than their masters, but the thought of their coming near only as compelled by the circumstances of bit and bridle is very suggestive of many people who will not come near to God except as compelled by circumstances.

10. "Many sorrows shall be to the wicked, but he that trusteth in the Lord mercy shall compass him about." This reference to the wicked must be taken in the light of all Scripture, which tells us elsewhere that sometimes the wicked prospereth in his way and bringeth wicked devices to pass. They are not in trouble as other men; their eyes stand out with fatness, they have more than heart could wish (Ps. xxxvii, 7; lxxiii, 5, 7). But they shall perish, they shall be cut off. Then their prosperity ends and their sorrows begin and shall never end.

11. "Be glad in the Lord and rejoice ye righteous, and shout for joy all ye that are upright in heart." No good thing is withheld from them that walk uprightly (Ps. lxxxiv, 11). He who spared not His own Son will with Him freely give us all things (Rom. viii, 32). It becomes us, therefore, to say that though all else fail, "Yet I will rejoice in the Lord, I will joy in the God of my salvation" (Hab. iii, 18). The Lord Himself is our unchanging and unfailing portion. There is nothing that He cannot and will not do for those who trust in Him. Rejoice in the Lord alway.

HISTORY OF A WEEK.

Tuesday, July 28.

The Chicago police are making a crusade against street begging.

Spain has bought two Italian warships, paying the enormous price of $3,500,000 for each of them.

United States Minister Albert S. Willis will return to Hawaii the latter part of this month.

Wednesday, July 29.

Mrs. Kate Byron, aged 28, and William Zeihmann were both killed by the heat at St. Louis.

The Grant memorial at New York city has at last been completed.

Attorney General Ketcham, of Indiana, has sued the Adams and American Express companies for unpaid state taxes, and has asked for the appointment of receivers for the companies.

L. G. Clark has sued the city of Chicago for $100,000. He claims that he suffered that amount by reason of failure of the city to improve land near his property.

G. A. Hobart is an active golf player.

N. K. Fairbank has served notice of appeal from the judgment for $16,953 recently awarded against him in favor of David Belasco.

Gas exploded in the colliery at West Bear Ridge, Pa., instantly killing William Quinn and Michael Bazzle.

Thursday, July 30.

Miss Lizzie Sushane, aged 56, of Northwood, Ia., became suddenly insane on a train near Janesville and had to be committed to the state asylum at Mendota. Religion was her mania.

Mrs. Julia Vollmer, of St. Louis, expired in convulsions as a result of the heat.

Charles Corey and Miss Kate Filmann, of Boston, were drowned in the Niagara river near Grand Island. They were to have been married shortly.

Major William C. Moreland, ex-city attorney of Pittsburg, Pa, convicted of the embezzlement of city funds, has been sentenced to pay a fine of $26,900 and undergo three years' imprisonment in the Riverside penitentiary.

Actress Martha Schaffer, known as "Minnie Raymond," has sued Franklin B. Wallace, formerly of New York, but now of Helena, Mont., for $50,000 for breach of promise.

Friday, July 31.

William J. Bryan, of Nebraska, will be in Chicago on or about Aug. 10, and his presence will be made the occasion of a great silver Democratic demonstration in that city.

Mayor Josiah Quincy has issued an invitation to Li Hung Chang to visit Boston as its guest while on his coming visit to the United States.

Two Tyroleans, Alois Weber and Louise Wirth, who were deported last April from Ellis island, are in New York again. When asked how they got there they said they arrived by way of Montreal.

The Italian armored warship Roma, of about 5,800 tons displacement, was struck by lightning and caught fire. The flames spread rapidly, threatening to reach the magazine, and it was found necessary to sink the ship by discharging torpedoes at her.

Saturday, Aug. 1.

A meeting of the Salvation Army was held at Ferris Wheel park, Chicago, after the regular vaudeville performance.

W. G. Marson, grand secretary of the Foresters of America, jurisdiction of Minnesota, a criminal lawyer of Minneapolis, while on business of the order in Cedar Rapids, Ia., became violently insane, probably from overwork. He was placed under restraint.

The Populist campaign in South Dakota was formally opened at Sioux Falls, 1,000 persons listening to open air speeches by Senator Pettigrew, Judge Palmer and others.

Monday, Aug. 3.

During the month of March the national debt increased $10,857,358.

The Iowa state executive council has made a new levy for taxation, increasing it from 2.5 mills to 2.7 mills, increasing the total taxes for state purposes by $150,000.

The man who finds fault has discovered that the word "tranquillity" as it appears on the new $1 bills is lacking one "l."

HAVE TO DO TIME.

Dr. Jameson and His Fellow Transvaal Raiders Sentenced.

LONDON, July 29.—The attendance at the trial of Dr. Jameson and his associates was never so large as yesterday, and the greatest interest was manifested in the proceedings.

The jury, after having retired at about 4:30, returned about 5:24 and the defendants were hastily summoned to take their places. His lordship then passed sentence upon the prisoners. Dr. Jameson was sentenced to fifteen months' imprisonment without labor; Major Sir John Willoughby to ten months; Major R. White to seven months, and Captain Henry F. Coventry (son of the Earl of Coventry), Colonel R. Grey and Colonel F. H. White, to five months' imprisonment each.

Then was enacted the last chapter in the trial of "Dr. Jim" and his associates. The court was ordered cleared, the audience filed slowly out into the streets, and the prisoners were escorted to Holloway prison. There was absolutely no demonstration in the court room when the prisoners were taken away or outside of it when they were escorted to jail.

WILL GO BACK ON THE SETTLEMENT

Cleveland Strikers Find That the Pith of the Trouble Is Left Out.

CLEVELAND, Aug. 1.—The strike at the works of the Brown Hoisting and Conveying Machine company will be renewed by order of the strikers' executive committee. The men find that the settlement effected by the state board of arbitration does not include recognition of authority of the union committees, nor the discharge of all non-union men, and on these points they will continue the battle. They are in an angry mood.

Trouble is almost certain to come, and the police will now use sterner methods than those recently employed. F. W. Buckingham, who shot over the heads of a crowd of strikers on Wednesday, was pursued from the works by strikers yesterday. They threw stones and he again used his revolver. No one was hit, however. The police then escorted him home.

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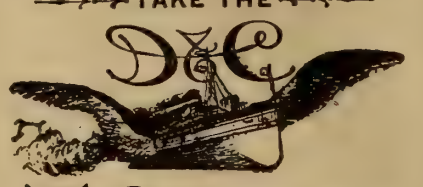

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1 Wrench for above.
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1 Shoehammer.
1 Bottle Rubber Cement.
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1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
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1 Bar Solder.
1 Directions for Use.

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Our Improved Iron Lasts and Standard are one of the handiest tools you can have about the place. The Lasts are four in number, smooth and solid, 4, 6, 8 ,and 10 inches long, thus enabling one to half-sole all sizes of foot-wear. The Standard is made with an iron base, which can be easily fastened to the bench. No method of half-soling is now used on common work, except that of iron last and wire clinch nails. The writer of this has been in the business 20 years, and has seen the changes from the old wooden lasts and pegs to the modern method, and knows it to be complete.

Our Improved Harness and Saw Clamp is an indispensable tool in sewing a harness or filing a saw. The jaws are thrown open mechanically by a coiled spring on the bolt.

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ILLINOIS MELANGE.

ITEMS OF SPECIAL INTEREST TO OUR OWN PEOPLE.

Some of the Principal Happenings of the Week Reported by Telegraph and Placed for Convenience of Our Readers—Matters of Interest.

Illinois Crop Report.

Illinois—The week has been unfavorable for work. The excessive rainfall has caused injury to wheat, oats and rye in shock, producing sprouting, mold and rotting. The largest part of the crop, however, was stacked or threshed previous to the rain. Corn, except on lowlands, is doing finely; broom corn, second crop clover, pastures, late potatoes and gardens have been much benefited by rains.

Illinois State Charities.

SPRINGFIELD, Aug. 3.—The quarterly report of the state board of charities shows the number of inmates in the thirteen state charitable institutions to be 9,745. Total cost to the state for maintenance, $283,423; average cost per capita for maintenance, $37.11, a great decrease over last quarter.

Illinois Fifteenth Congressional.

QUINCY, July 29.—The Democratic convention for the Fifteenth congressional district was held here yesterday. William H. Neece, of Macomb, was nominated for congress. The same convention nominated Thomas J. Manning, of Quincy, for member of the state board of equalization.

Politics Too Much for Base Ball.

PEORIA, Ills., July 28.—The Peoria Western association team disbanded last night, and Manager Dugdale says the entire league has decided on disbandment. The political excitement has detracted from base ball and reduced the attendance so that it would no longer pay.

Cylinder Head Blew Out.

ROCKFORD, Ills., July 30.—Joe Clemens. of Pittsburg, Pa., was fatally injured and Albert Buske, of Rockford, badly scalded by the blowing out of a cylinder head while the new city lighting plant was being tested yesterday.

Appointed to Succeed Coffee.

SPRINGFIELD, Ills., July 31.—Governor Altgeld yesterday appointed William P. Boyd, of Arcola, member of the state board of pharmacy, to succeed Dr. I. N. Coffee, who was murdered in Cairo a few days ago.

His Murderer Is Unknown.

DECATUR, Ills., Aug. 3.—The verdict in the inquest on the body of Walter G. Carlisle, murdered in a mysterious manner in a Wabash box car, was that Carlisle was killed by parties unknown.

State Notes.

A suit for $5,000 damages has been commenced against the city of Canton, Ills., by Mrs. Sofia Dewey, who sustained injuries by falling on a defective walk.

A mastodon's tooth, seven and a half inches long, has been found at Warsaw, Ills.

Fifty guests of the Pfeiffer hotel at Edwardsville, Ills., barely escaped being cremated by a fire which broke out at 2 a. m. The hotel was destroyed.

Arthur Hendrix and Otis Hunt, aged 14 years, of Cisco, Ills., decided that home life was tiresome, and last Tuesday they took horses belonging to their fathers and started out into the world. Diligent search has failed to find a trace of them.

Governor Will Investigate.

DENVER, Aug. 1.—Governor McIntyre has promised a committee of the Leadville Miners' union to investigate the matters at issue between the miners and mine owners and endeavor to bring about a settlement of the strike that has thrown out of employment several thousand men and crippled the chief industry of Leadville.

Funeral of Robert Garrett.

BALTINORE, Aug. 1.—The funeral of the late Robert Garrett took place in this city Friday from Grace Protestant Episcopal church. The interment at Greenmount cemetery was private.

HEAVY FAILURE IN CARRIAGES.

That of the Columbus Buggy Co., Involves Liabilities of $1,000,000.

COLUMBUS, O., Aug. 3.—The business world of this city was shocked Saturday by the announcement that the Columbus Buggy company, one of the oldest concerns of the city, had made an assignment. In the statement sent out the cause of the assignment is given as due to the general business depression, etc. The company employs about 1,000 men when running full force and about 600 were at work at the time the failure occurred.

Assets and liabilities will each approach nearly $1,000,000. This failure has included other cities. A dispatch from Kansas City says that the branch there of the Columbus Buggy company has been closed on a telegram from the head house in Columbus and has been placed in the hands of Paroline Peters.

Died Hurrahing for the Kaiser.

BERLIN, July 31.—A dispatch received here from Chefoo says that the commander and crew of the German third-class cruiser Iltis which was lost in a typhoon on July 22, about ten miles northward of the Shan-Tung promontory, sank with hurrahs for Emperor William on their lips.

Daring Voyagers Are Safe.

LONDON, Aug. 1.—The rowboat Fox, containing the two Swedish sailors, Frank Harbo and George Samuelson, who started from New York on June 6 last with the intention of rowing to Havre, France, arrived at Sicily islands Saturday. Both occupants of the small craft were in good health.

THE MARKETS.

New York Financial.

NEW YORK, Aug. 1.

Money on call easy at 2@2½ per cent.; prime mercantile paper, 6@7 per cent.; sterling exchange firmer, with actual business in bankers' bills 489@489½ for demand and 488 for sixty days; posted rates, 488@488½ and 489@489½; commercial bills, 487¼.

Bar silver, 68⅝c; Mexican dollars, 53⅝.

United States government bonds steady; new 4's registered, 112½; do. coupons, 113 ex-int.; 5's registered, 110; do. coupons, 110 ex-int.; 4's registered, 106½; do. coupons, 107½; 2's registered, 94½ ex-int.; Pacific 6's of '97, 100½.

Chicago Grain and Produce.

CHICAGO, Aug. 1.

Following were the quotations on the Board of Trade today: Wheat—August, opened 58⅜c, closed 57¾c; September, opened 58⅛c, closed 58½c; December, opened 61c, closed 60⅝c. Corn—August, nominal, closed 23⅞c; September, opened 24⅝c, closed 24½c; May, opened 27⅞c, closed 27½c. Oats—August, nominal, closed 18c; September, opened 18¼c, closed 18⅛c; May, opened 20⅞c, closed 20¾c. Pork—September, opened $6.26, closed $6.05; October, opened $6.02½, closed $6.05. Lard—September, opened $3.22½, closed $3.25; October, opened $3.32½, closed $3.32½.

Produce: Butter—Extra creamery, 14c per lb.; extra dairy, 12c; fresh packing stock, 7@7½c. Eggs—Fresh stock, 10½c per doz. Poultry—Turkeys, 8@10c per lb.; chickens, hens, 8½c; spring chickens, 9@9½c; roosters, 5c; ducks, 8@9½c; geese, $4.00@6.00. Potatoes—Early Rose, 18@21c per bushel. Honey—White clover, 13@14c per lb.; broken comb, 9@10c; extracted, 5@6c. Blackberries, 50@75c per 16-qt.case; blueberries, 90@$1.00 per 16-qt. case.

Chicago Live Stock.

CHICAGO, Aug. 1.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day 6,000; sales ranged at $2.75@3.40 pigs, $3.10@3.40 light, $2.65@2.85 rough packing, $3.00@3.30 mixed, and $2.95@3 25 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 400; quotations ranged at $4.35@4.60 choice to extra shipping steers, $4 05@4.35 good to choice do., $3.80@4.10 fair to good, $3.40@3.75 common to medium do., $3.40@4.00 butchers' steers, $2.55@3.10 stockers, $3.10@3.70 feeders, $1.40@3.40 cows, $2.40@3 90 heifers, $1.75@3.75 bulls, oxen and stags, $2.50@3.35 Texas steers, $2.80@3.60 western rangers and $3.00@5.50 veal calves.

Sheep and Lambs—Estimated receipts for the day, 1,000; sales ranged at $2.25@3.30 westerns, $2.00@3.05 Texans, $2.00@3.70 natives, and $2.50@5.85 lambs.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from July 27 to Aug 1:

Thos D Russell, Rev W B Stoddard E S Tripp, F A Noe, John Ralston, Mrs Phebe Halman, C Albert Odell, James Craig, Mrs Edith L Leonard.

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BETTER FOR SEAMEN.

Better Conditions Secured to Them by the Bill Recently Passed by Congress.

Union seamen everywhere are celebrating the passage by congress of bill No. 6399, which was the result of an agreement between the seamen, shipowners and commissioner of navigation. Among the most important features of the bill is that relating to provisions. It provides for the following daily rations: Water, 6 quarts; fresh bread, 1½ pounds; biscuit, one-half pound; potatoes or yams, 1 pound; sugar, 3 ounces; lard, 1 ounce; butter, 1 ounce. The rations of water and bread are exactly doubled, while the items of lard, butter and potatoes are new. In addition to these improvements, there are weekly rations of canned meat, 2 pounds; fish, 1 ponnd; tomatoes, 1 pound; pickles, three-fourths pint; pepper and mustard, 1 ounce each; cornmeal, 8 ounces; onions, 12 ounces. The remaining items of flour, peas, beans, rice, coffee, tea, molasses, vinegar and salt are increased, while the ration of beef and pork is decreased one-fourth pound daily. Allotments are prohibited in foreign going trade except to wife, mother or dependent relatives.

Next in importance is the clause abolishing all imprisonment for desertion or failure to join ship, either in a home or foreign port, and limiting the punishment for such offenses to the forfeiture of all or any part of the clothes and wages left by the seaman. The bill makes it compulsory instead of optional, as at present, for masters to fill vacancies in their crews caused by desertion or casualty. Allowing a seaman 24 hours to back out of his agreement to ship; providing that seamen paid off abroad on account of the wreck of the vessel shall be transported to a home port at the expense of the government, instead of at their own expense, as at present; increasing the amount of wages due the seaman immediately upon his discharge from one-fourth to one-third; providing that a majority of the crew may call a survey upon a vessel; providing for three surveyors instead of two; reducing the punishment of seamen for refusing to go to sea in a vessel which has been declared seaworthy; providing a penalty for sending an unseaworthy ship to sea; providing a safe and warm room for the use of crews in cold weather; providing for the return of sick seamen at the expense of the government; providing that seamen discharged abroad shall be found employment agreeable to the seamen or returned at the expense of the shipowner, and providing that when a seaman deserts abroad on account of cruel or unusual punishment he shall receive one month's extra wages, and in addition shall be found adequate employment or returned home at the expense of the master.

Work Only For the Homers.

The Gazette, a daily paper of Cedar Rapids, Ia., printed the following in a recent issue:

Workmen from other towns should be warned against coming here expecting to find work. This applies to skilled mechanics and laborers alike. There are enough resident mechanics and laborers who are citizens of the city to do all the work of the season. For three years these men have had light work and low wages. Now, when big improvements are on hand and work is plentier, they should have the advantage of the same. There will be lots of work here this year, but men from other places will make a mistake by coming here expecting to find plenty of work. The city already has many strangers here waiting for work.

LABOR AND WAGES.

The Workingman's Share of His Product Discussed From an Ethical Standpoint.

What shall be paid for labor? asks the Cincinnati Commercial Gazette. Not all that the employee may ask, for he may demand the whole product of labor, and then capital, shorn of reward, would withdraw, leaving labor to starve [?]. Neither must wages be what the employer would willingly pay, for he would choose to pay nothing, so starving the laborer. The wages of labor must be its fair share of the products in a business conducted with equal economy as to wages and other expenses at both ends of the line—the counting room and the shop. This is not a matter to be settled arbitrarily by either party; rather it is to be determined by careful and just calculation. It is a question of right and wrong, not of whim or greed. When capital and labor co-operate, the service of labor is worth so much and no more, and so much and no more must be paid. Those who fix wages without regard to these principles, by working the market, forcing competition and in like ways, are no better than highwaymen or pirates.

What is the test of a fair division with labor? It is very simple. When the workingman, willing to labor, fairly competent, reasonably prudent, is falling behind month by month, while the employer is increasing his surplus, there is no fair division. In such case the employer is becoming rich without economic merit and the workingman is growing poorer without economic demerit. Somewhere in the practice of division there is fraud.

Under a just distribution of the product of labor there would be no enforced idleness among workingmen. A man willing to work could find employment. The aggregate wealth of the country and of the world is increased year by year. Fair division would, therefore, increase the wealth of each individual year by year—the industrious, of course, not the willfully idle.

For all increase of wealth, in legitimate ways, is primarily due to labor. A vein of gold in a mountain is worth nothing until labor is applied. The gems in African diamond fields cost so much labor in the getting out. With a fair division and a constant increase of wealth all around, new wants would develop each year, creating new demands for labor and no more need be idle. The economic millenium would be here.

The question of wages is a question of ethics. There is no more important fact than this for the workingman to insist upon. It is not the separate interest of a class that is concerned, but the welfare of the whole people.

Alabama Miners' Scale.

A Birmingham (Ala.) correspondent says: The new wage scale of the 10,000 coal miners in this district went into effect July 1 to continue for two years. It grants the miner an advance of 7 per cent in wages; 40 cents per ton instead of 37½ cents is made the minimum price to be paid when pig iron is worth $8.50 or less per ton; an advance of 2½ cents per ton for coal mining is to follow every advance of 50 cents in the price of iron. This advance prevented a strike.

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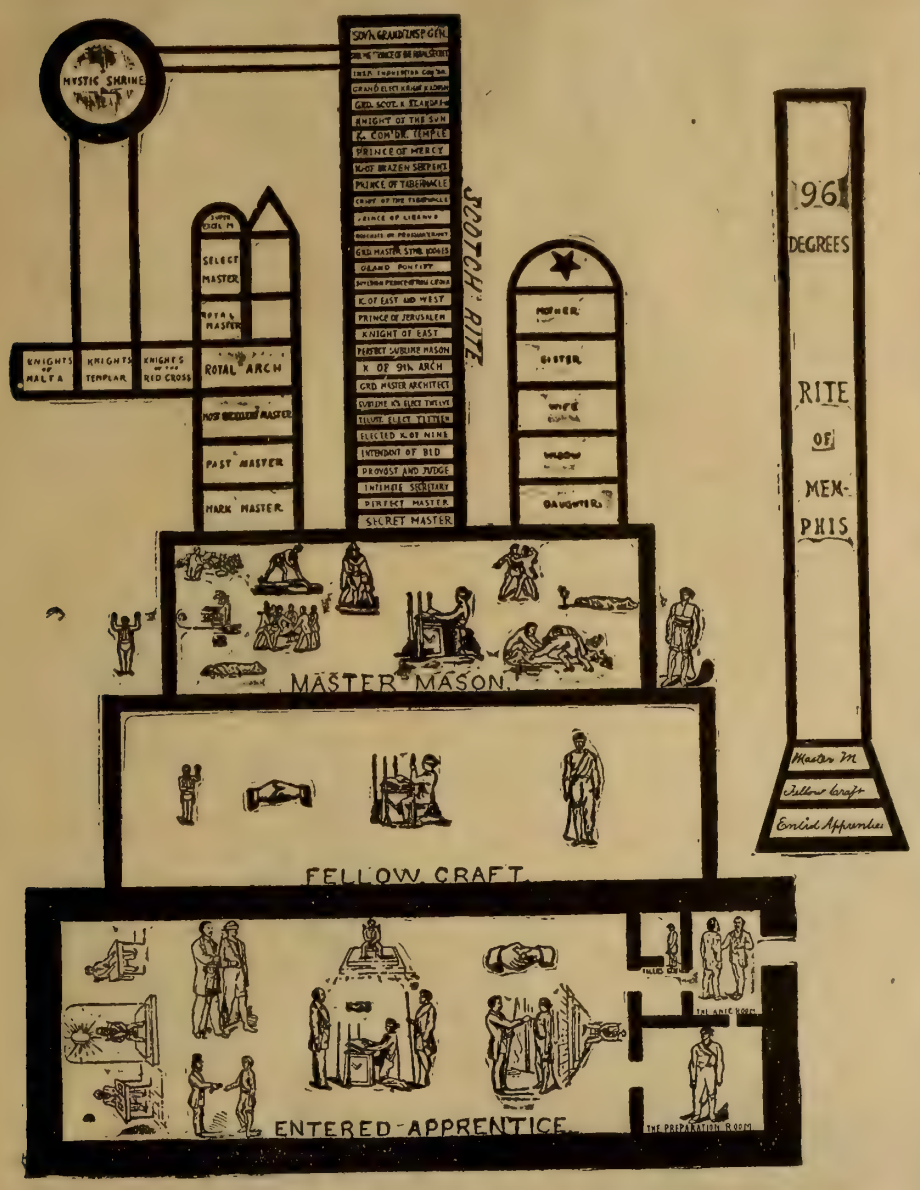

MASONIC CHART.

ILLUSTRATING THE RELATION OF SOME OF THE DEGREES AND RITES IN FREEMASONRY TO EACH OTHER.

The accompanying chart represents one hundred and forty two degrees.

1. The American Rite of 13 degrees;
2. The Scotch Rite of 33 degrees;
3. The Egyptian Rite of 96 degrees.
4. The Mystic Shrine of one degree.
5. The Eastern Star of 5 degrees for Master Masons and for women. These are side degrees, and not genuine masonry.

The Symbolic degrees, or Blue Lodge of three degrees, are common to every Masonic rite, whether American, Scotch, or Egyptian, or whichever of the Masonic rites, named in Mackey's Masonic Encyclopedia one may choose to investigate.

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The Complete Illustrated Ritual of the Improved Order of Red Men, comprising the Adoption Degree, Hunter's Degree, Warrior's Degree, Chief's Degree, with the Odes, etc.

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MISCELLANEOUS.

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Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought, the Articles of Constitution and By-laws of the Association.

Secret Societies. Cloth 35c, paper 15c.
A discussion of their character and claims by Rev. David McDill, Pres. J. Blanchard and Rev. Edward Beecher.

The Master's Carpet or Masonry and Baal Worship Identical. Bound in fine cloth. 400 pages. 75c.
Explains the true source and meaning of every ceremony and symbol of the lodge.

Disloyal Secret Oaths. 5c.
By Joseph Cook, Boston. He quotes the law of Vermont which makes the administration of the Masonic oaths illegal. Joseph Cook's address is a national treatment of a national subject, and very valuable for reference.

Light on Freemasonry. By Elder D. Bernard, Cloth, $1.50. paper, 75c.

Finney on Masonry. Cloth 75c., paper 35c.
The character, claims and practical workings of Freemasonry. By ex-Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes.

Masonic Oaths Null and Void: or Freemasony Self-Convicted. 207 pages. Postpaid, 40c.
This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them.

Judge Whitney's Defence before the Grand Lodge of Illinois. 15c.
Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry.

General Washington Opposed to Secret Societies. 10c.
This is a re-publication of Governor Joseph Ritner's "Vindication of General Washington from the Stigma of Adherence to Secret Societies," communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason.

Morgan's Exposition, Abduction and Murder and Oaths of 33 degrees. 304 pages, cloth, $1.00,
"Composed of Freemasonry Exposed," by Capt. Wm. Morgan; "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's, Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees."

Sermon on Masonry. 5c. each.
By Rev. W. P. McNary, pastor of United Presbyterian church.

Oaths and Penalties of Freemasonry, as proved in court in New Berlin trials. 10c.
The New Berlin trials began in the attempt of Freemasons to prevent public initiation by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons swore to the truthful revelation of the oaths and penalties,

Grand Lodge Masonry. 5c. each
Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities.

Masonry a Work of Darkness, adverse to Christianity, and inimical to Republican Government. 15c.
By Rev. Lebbeus Armstrong (Presbyterian) a seceding Mason of 21 degrees.

Sermon on Masonry. 5c. each.
By Rev. J. Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio.

Story of the Gods. Postpaid, 10c.
By I. R. B. Arnold. Brief sketches from the mythology of Rome, Greece, Egypt, India, Persia, Phrygia, Scandinavia, Africa and America, showing the relations and unity of the past and present systems. The idolatrous worship of the Masonic lodge is thus clearly seen and understood.

Masonic Outrages. Postpaid, 20c.
Compiled by Rev. H. H. Hinman. Showing Masonic assault on lives of seceders, on reputation, and on free speech; its interference with justice in courts, etc.

History of the Abduction and Murder of Capt. Wm. Morgan. 25c.
As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan.

The Anti-mason's Scrap-Book. 25c.
Consisting of 53 "Cynosure" tracts. In this book are the views of more than a score of men, many of them of distinguished ability, on the subject of secret societies.

The Image of the Beast; A Secret Empire; or Freemasonry a Subject of Prophecy. By Rev. Richard Horton. Third Edition. 200 pages, cloth, 60c.

Sermon on Secretism, 5c. each.
By Rev. R. Theo. Cross, pastor Congregational church, Hamilton, N. Y. This is a very clear expo of the objections to all secret societies, and to Masonry especially, that are apparent to all.

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BAKING POWDER

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A cream of tartar baking powder. Highest of all in leavening strength,—*Latest United States Government Food Report.*
Royal Baking Powder Co., New York.

HORRIBLE WRECK.

Terrible Disaster Overtakes an Excursion Train.

IN COLLISION WITH AN EXPRESS,

Fifty to One Hundred Persons Killed and Wounded—Twenty-seven Dead Brought into Atlantic City on One Relief Train—New Horrors Found Every Moment by Those Searching for the Victims—Engineer Dies with His Hand on the Lever.

Atlantic City, N. J., July 31.—A railroad accident horrible in its details and sickening in its results occurred last evening just outside of this city, and as a result about 100 persons are either killed or injured. The Reading railroad express train, which left Philadelphia at 5:40 o'clock last evening for Atlantic City, crashed into a Pennsylvania railroad excursion train at the second signal tower, about four miles out from here. The Pennsylvania train was returning to Bridgeton with a party of excursionists from that place, Millville and neighboring towns. It was loaded with passengers and a rough estimate of the killed and injured at a late hour places the number at 100. It is hoped that this is an exaggeration, but the number is undoubtedly more than fifty.

Drove Right Through the Excursion.

At the second signal tower the tracks of the two roads diagonally cross. The Reading train was given the signal, but it either failed to work or the speed of the express was too great to be checked in time. It caught the excursion train broadside and ploughed through, literally cleaving it in twain. The engine of the Reading train was shattered to pieces. Every car was jammed to its fullest capacity. As soon as the news reached Atlantic City the utmost consternation prevailed. Relief trains were dispatched to the scene, loaded with cots and bearing staffs of surgeons. As quick as the bodies were recovered they were carried into the local hospitals and undertakers' shops. A general fire alarm was sounded and the department promptly responded and aided in the heart-rending work of digging for the victims.

Twenty-seven Dead on One Train.

Fear grew into despair and horror as the vigorous work of the relief gangs revealed the awful extent of the disaster. The first Reading relief train bore into this city twenty-seven mangled corpses — men, women and children. The next train, not an hour later, carried fifteen of the maimed and wounded, and two of these died soon after reaching the city. As train after train plied to the scene of the wreck and came back each with its ghastly load, the sanitarium which does duty as the city hospital quickly found its capacity overtaxed. Meanwhile others of the dead and injured were being carried to the private hospital at Ocean and Pacific avenues. Edward Farr, engineer on the Reading train, was killed outright, as was another road man who rode on the engine with him.

Caught and Killed as He Jumped.

This man whose name has not yet been learned saw the collision coming and leaped from the cab an instant before the crash. Almost at the same instant the engine cut its way through and caught him directly in its path. His body and that of Farr were found under a heap of debris, but the engineer lay in what remained of the cab, and his right hand still clapsed the throttle. He had been faithful unto death, and met it at his post. The fireman on the train had leaped a few seconds before and escaped with trifling injuries injuries. Samuel Thorne, baggagemaster on the Reading train, is among the dead. James M. Bateman, a Bridgeton undertaker, is known to be killed.

He was in the third car, and his hat was found lying among the mass of broken timbers. Richard Trenchard, a Bridgeton machinist, and his wife are both dead. As time progresses it seems almost a certainty that fully fifty persons were killed. Conduotor Kelly, of the Pennsylvania train, had both legs and arms broken, and was internally injured.

NAMES OF THE KNOWN DEAD.

Fifty-three Persons on the List of Wounded, Many Very Badly.

The names of the known dead are as follows: P. S. Murphy, Millville; J. D. Johnston, Bridgeton; Charles D. D. Bounoughas, Bridgeton; G. B. Taylor, no address; P. H. Goldsmith, Bridgeton; Samuel Thorn, baggagemaster of the Reading train, Atlantic City; D. E. Wood, shipping clerk, Philadelphia; John Griener, Bridgeton; Charles Eackler, Salem; Charles McGear, Bridgeton; Franklin Dubois, Woodruff; Mrs. Joshua Earnest, Bridgeton; middle aged woman with ring, "G. to V." initials; small boy about 4 years of age; Frazier Bell and wife, Bridgeton; Mr. and Mrs. Richard Trenchard, Bridgeton, identified by their nephew, Thomas W. Trenchard, city solicitor of Bridgeton; Edward Farr, engineer of the Reading train.

Seventeen unidentified women, four men, and a female child, all dead, were brought to the excursion house after midnight. Fireman Kelley, of the Reading train, was fatally injured. It is said that the Reading signal was displayed and that the whistle of the train was sounded. The Reading has the right of way at the crossing. The excursion train bore five tribes of the Order of Red Men—the Bridgeton, the Niagara, the Iowa, the Ahwantenah and the Cohansice—with their wives and children. The wounded number fifty-three, of whom the greater number are severely injured, and several fatally.

The ringing of the fire bells gave the Atlantic City public the first intimation they received of the disaster. The utmost excitement prevailed. The board walk was deserted and the crowds that surged about the two railroad stations rendered the streets in those sections almost impassable. Mrs. Edward Farr, wife of the Reading engineer who was killed, when informed of her husband's tragic end threw up her hands with frantic shriek and fell dead at the feet of her informant.

North Dakota Populists.

Fargo, July 31.—The Populist state convention nominated R. B. Richardson, of Pembina, for governor, and a full state ticket barring those places left for the Democrats. Mrs. Eisenhuth was nominated for superintendent of public instruction by acclamation. After finishing its business the convention adjourned to meet at Grand Forks, Aug. 12, the date of the Democratic state convention.

FOUR STORMS AT CINCINNATI.

Queen City of the West Glad She Isn't a Second St. Louis.

Cincinnati, Aug. 3.—Many people here yesterday visited the scenes of the hurricanes of Saturday in the northern suburbs. The public did not know what a narrow escape the city had. With four distinct storms, the wind blowing sixty miles an hour, and a rainfall of two inches within two hours, the weather bureau men say the city was fortunate in escaping with only property damages. The storms unroofed hundreds of buildings that were occupied, but all the buildings demolished were either old structures, barns and sheds, or buildings in process of construction. Some congregations held services in new locations yesterday owing to damages to their churches, but the general opinion expressed everywhere was that of thankfulness that the situation here and elsewhere in Southern Ohio, Indiana and Kentucky was no worse.

The only death reported was that of Charles Boune, who picked up a telegraph wire that had blown into his yard on the Carthage road. The wire crossed a trolley that was also blown down. John Hammer, of Covington, Ky., also picked up a wire and was unable to release himself. His condition is still doubtful. Among the others who are prostrated from lightning shocks are: Taylor Greenwald, Mrs. Oliver Greenwald, Mrs. A. Ritchie, Harry Marschmeier, William Zlser, John Holinger, Edward Chagger, Miss J. Deere, John Brinker, Edward Staggemiller, John Scharrid and Miss Nellie Finan.

The lightning struck hundreds of places in and about the city. Hundreds experienced severe shocks who were not prostrated. Quite a number of horses were killed in stables that were struck by lightning or blown down. During the storm the suburbs of Madisonville, Oakley, Norwood, Hyde Park, Clifton and Mornington suffered most. Numerous houses in process of construction in these suburbs were blown down, and many houses which are occupied were damaged. There was also much damage done in Kentucky, across the river.

CRASH ON THE ILLINOIS CENTRAL.

Engineer Killed, Mail Clerk Fatally Hurt and Several Others Injured.

Bloomington, Ill., Aug. 3.—Two passenger trains on the Illinois Central met in a head-on collision just east of Birkbeck, west of Clinton on the Springfield division. As a result one man was almost instantly killed, one fatally injured, and a number of others injured, some of whom may die. The trains usually meet at DeWitt, but a change had been made. It appears that Conductor Castle, in changing engine crews, neglected to turn the orders over to the new engineer. The trains met at full speed, both being wrecked.

Engineer Charles Birchnaugh was crushed to death in his cab. Mail Clerk Baker was fatally injured. Seriously injured, some of whom may die: Engineer W. Evans, Brakeman John Lovell, Fireman O. McAvoy, Fireman S. B. Swarthout, Express Messenger S. Y. Naylor, Baggageman Timothy Duke, and Express Messenger M. W. Davis. Swarthout, who was fireman of the dead engineer, saw the approaching train and jumped. He was badly hurt, but will probably survive. A number of passengers were slightly injured.

THIRTY STATES WILL BE IN LINE

At the Meeting of Gold Standard Democrats at Indianapolis.

Indianapolis, Aug. 1.—It is now believed that about thirty states will be represented at the meeting of the provisional national committee of gold standard Democrats here next Friday. The Indiana managers have been informed that the following committeemen have been elected to date: Alabama, J. M. Faulkner; California, E. B. Bond; Illinois, John M. Palmer; Indiana, John R. Wilson; Kentucky, R. T. Tyler; Michigan, John S. Lawrence; Minnesota, J. M. W. Cutcheon; Missouri, L. C. Krauthoff; Nebraska, Euclid Martin; West Virginia, Henry C. Sims; Wisconsin, Ellis B. Usher.

Ohio was expected to name a member of the committee yesterday, and the managers are informed that the following states will elect committeemen early next week: Iowa, Maine, Vermont, New Hampshire, Connecticut, Rhode Island, New York, New Jersey, Virginia, Pennsylvania, Tennessee, Georgia, Florida, Mississippi, Texas, Kansas, South Dakota and Oregon.

Will the Queen Abdicate?

London, Aug. 1.—There is no confirmation of the report that Queen Victoria will in the near future abdicate, which would put Albert Edward, Prince of Wales, on the throne. A good deal of credence is given to the report this time, however, because the queen's health is known to be not of the best.

DEATH OF ROBERT GARRETT.

One Time Controller of the Baltimore and Ohio Railway.

Baltimore, July 30.—Robert Garrett, formerly president of the Baltimore and Ohio railway, died at his cottage in Deer Park, Md., soon after 3 o'clock yesterday morning. Although Mr. Garrett had been a hopeless mental invalid for many years, it was not thought that his physical infirmities were such as to cause any immediate uneasiness upon the part of his friends. About two weeks ago, however, he began to fail and it was thought best to remove him from "Uplands," his country home, near Baltimore, to Deer Park, in the hope that the change of air and scenery would benefit him.

Monday his physical condition showed a marked change for the worse, and Tuesday his condition became critical. His devoted wife was with him when the end came, which was peaceful and apparently painless. The immediate cause of death is understood to be chronic nephritis, which he had suffered from for many years. Robert Garret was the son of John Work Garrett, who founded the Baltimore and Ohio Express company, the Baltimore and Ohio Telegraph company, and was president of the railroad of the same name for more than a quarter of a century. Robert Garrett was born in Baltimore in April, 1847.

HAD A CLOSE CALL.

Miss Virginia Fair Narrowly Escapes Being Drowned.

Newport, R. I., Aug. 1.—Mrs. Virginia Fair, daughter of former Senator Fair of California, narrowly escaped drowning Friday. She went in bathing at Bailey's beach for the first time this season. Miss Fair swims well. People who were watch

MISS VIRGINIA FAIR.

ing her say that she was about to dive from a raft when she slipped, lost her balance and fell. Her head struck the edge of the raft and she was stunned for a moment. The surf was heavy and the undertow stronger than usual. Miss Fair, almost senseless, was being carried out when the life guard caught her and took her ashore. She was taken to the villa of her sister, where she soon recovered.

ACCIDENT ON THE CHUTES.

Four Young People Killed by a Collision Near Knoxville, Tenn.

Knoxville, July 31.—A terrible fatality occurred at Lake Ottozee, a summer resort five miles from this city, yesterday afternoon. A Sunday school picnic was in progress and the recently erected "chutes" were doing a good business. As one of the boats came down the chute, having aboard thirteen small children, a row boat crossed its path as it struck the water and four occupants of the row boat were killed or injured.

The dead are: Charles Perry, aged 17; Walter Wright, aged 21; Miss Carrie Phibbs, aged 17. Miss Mary Foster, of Alabama, was injured and will die. Wright's body was terribly mangled and his neck broken.

Kentucky Distilleries to Close.

Louisville, Ky., July 31.—The movement to secure a suspension of the distilleries of this state for eighteen months has at last been successful. The preliminaries were finished at a meeting of the companies Friday morning at the Union National bank. The agreement becomes effective at once. The only distilleries who refused to agree to a suspension are the Mutual at Uniontown, a spirit house belonging to Philadelphia dealers, and the Latonia at Milldale, belonging to the American Spirits Manufacturing company.

Cuban News via Madrid.

Madrid, Aug. 1.—The Rodriguez column of Spanish troops, it is announced here, has defeated the Cuban insurgents under Arbolay, in the Cienfuges district of the province of Santa Clara. Arbolay and forty-seven of his followers were killed and many of the enemy were wounded.

Failure in Wheels at Chicago.

Chicago, July 31.—The Jenkins Cycle company, with a factory at 18 and 20 Custom House place, made an assignment in the county court yesterday for the benefit of its creditors. The assets are scheduled at $109,900 and the liabilities at $77,000.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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OREGON ANTI-SECRET STATE CONVENTION.

To be held in the Old Congregational church on Second street, Portland, Ore., Thursday, Aug. 27, 1896.

MORNING SESSION.

9:00 A. M.—Devotional.
9:30 " —Opening Address by president H. F. Wallace, D. D.
10:00 " —Experience of some who have left the lodges. Revs. Reed, Anderson, Clark.
10:30 " —Secretary's Report.
11:00 " —Address by Bishop Dillon.

AFTERNOON SESSION.

2:00 P. M.—Devotional.
2:15 " —Address, "Secret Societies, Benevolent or Selfish," by Rev. T. Thomas.
2:45 " —A Review of Freemasonry, by Secretary P. B. Williams.
3:30 " —Address by Rev. A. E. Holdrige.
4:00 " —Address by Bishop Dillon.

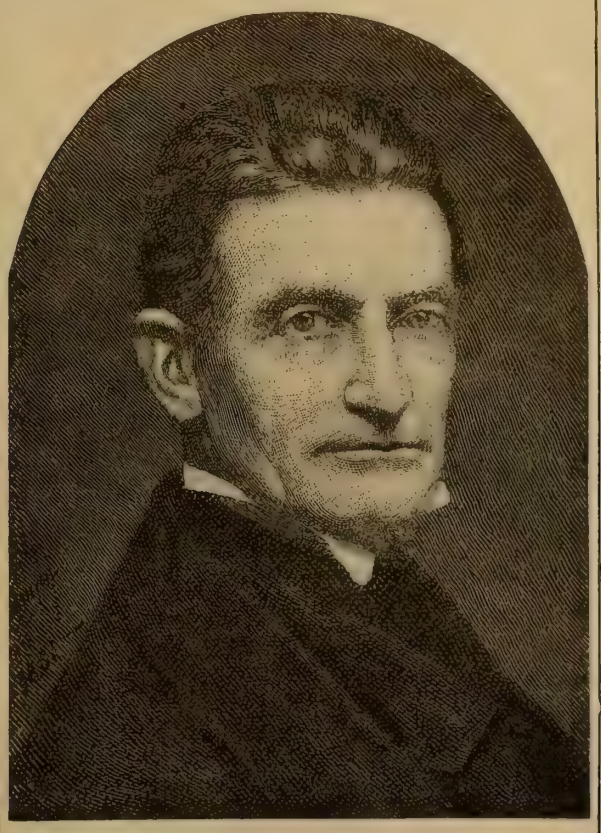
EVENING SESSION.

7:30 P. M.—Devotional Exercises, Reports of committees and election of officers.
8:00 " —Address, "Fraternal Relations, Natural and Artificial," by Rev. G. E. Hawes.
8:30 " —Address by Bishop Dillon.

The convention will be crowded into one day, and the above is but a partial program.

Secretary J. P. Stoddard has agreed to be the agent of the N. C. A. in Otsego county, N. Y., during next October. He begins work the first of the month. Let friends in that county write him and take advantage of this exceptional opportunity.

Wm. McKinley, Republican candidate for President, is a Knight Templar, Freemason, Odd-fellow, Knight of Pythias, G. A. R., and is a member of at least seven secret orders. If he attends all their lodge meetings he will have no evenings at home, not even Sabbath evening. Wm. J. Bryan, Democratic and Populist candidate, is a Modern Woodman and Knight of Pythias. When by invitation he addressed a Modern Woodmen gathering a few years ago he apologized for being a member of even that minor order, saying that his mother had taught him that secret societies were wrong, and he did not question his mother's instruction.



CAPTAIN JOHN BROWN.

In our boyhood the two influences that conspired to enthuse us against Negro slavery were reading "Uncle Tom's Cabin," and the trial and execution of John Brown at Harper's Ferry. The death of the latter was the match in God's hand that ignited the war of the rebellion. It inspired the music that fired the hearts of the soldiers of the Union as they went into battle. The story of his life more than any other is now being told in all lands to awaken the spirit of liberty and reform. The monuments which America has built and will build to his memory will perhaps equal those to any other character in our history.

John Brown was born of Puritan parents, at Torrington, Conn., Dec. 2, 1800. He was a descendant of Peter Brown who came in the Mayflower. In his veins was blended the blood of three nationalities, Dutch, Welsh and American. He intended to enter the ministry, but had to abandon his studies on account of weak sight. He was twice married and was the father of twenty children. While a postmaster at Randolph, Pa., he was known for his intense hatred of American slavery. In 1854 he and five elder sons went to Kansas and became leaders in the Free State conflict. Here one of his sons was killed and this incensed him more strongly against the accursed institution. In October, 1859, he, with seventeen white and five black men, undertook their famous anti-slavery insurrection at Harper's Ferry. They were soon overpowered by 1500 militiamen and after an exciting trial John Brown was hung, Dec. 2, 1859, and soon after, six of his associates. His life has been written by Redpath, Webb, and more recently by Frank D. Sanborn.

The Association sent a package of literature for free distribution to one of its volunteer agents in Tennessee the past week, and another to supply the Beacon Light mission in Washington. It is about to send 40,000 pages of tracts into New York State. We are but your agents here at the headquarters. We could do much more if we had the means. We need $500 for the free tract fund.

The *Gospel Messenger* of last week has a very complimentary notice of the work of the National Christian Association. It also quotes a sentiment from the article in the *Cynosure* by Mrs. Mary M. Carnes, of Detroit. Mrs. Carnes and Mrs. J. P. Stoddard have just returned to Boston from Old Orchard camp meeting. They called on Hon. Neal Dow last week and were cordially received, and were also much pleased with their visit at the W. C. T. U. headquarters in Portland.

Some of the press are advising that in view of the fact that so many Roman Catholic societies are secretly drilling, "the work of establishing A. P. A. military auxiliaries be commenced immediately all over the United States." Every true patriot should tremble at such a proposal. If all the different organizations were to follow this advice one can see how easily our country might be plunged into a fearful carnage of blood. From present indications it will not be long before the clash of arms are heard on our streets.

The secret lodges are filled chiefly with worldly men. They do not love Jesus Christ, but do love the altars, prayers and religious rites of their lodges, because these have a promise of the grand lodge above which gives them comfort. Read Ezek. 3: 17-21 in connection with Secretary J. P. Stoddard's letter and then say whether the consecration of such holiness leaders is on a par even with Old Testament consecration.

God commands, "Go ye therefore and teach all nations." Rev. David Metheny says that around about Mount Lebanon, north of Palestine, he found civil and religious and family life dominated by a secret society. The Gospel of Christ had no more influence in converting its members to Christianity than it has in this country in saving Knights Templar Masons. The domination of this powerful society was very largely broken by the same means, said Dr. Metheny, as those employed by the National Christian Association, and now many of them are coming to Christ. The work which Dr. Metheny did as a missionary north of Palestine you can do for your home. The National Christian Association sent out for free distribution during the last ten days nearly 50,000 pages. We need a portion of your benevolent money that this work may go on.

THE BEACON LIGHT MISSION.

BY MRS. HATTIE E. POWERS.

I keep the house with all its cares,
And make the clothes my husband wears;
Agent for books, papers, and not a few
Outside errands for Jesus I do;
But the best of all my soul's delight
Is mission work at Beacon Light.

In Masonic work I'm quite at home,
With Jubela —— to ——lum;
The Blue degrees I work so fine,
And do the Masons every time;
Teaching them how to kneel and swear
The same as though I had been there.

Then up the Grand York Rites we go,
The Holy Royal Arch to know;
Here we must brave the Living Arch,
Then on the Rugged Road we march;
Now call a halt to take our breath,
And teach the penalty of death.

The Knights so famous in our land,
Who takes their oath is doubly damned,
Take a drink from a wine cup skull,
Invoking death if their oath is null.
One more flight on the Ancient Rite,
We stab the skulls of the Kadosh Knight,

Three more degrees, oh, lofty height,
Pinnacle of the Scottish Rite;
Here candidate in mourning robed,
With feet made bare, neck cable-towed,
A taper burning in his hand,
Meekly led by Illustrious Grand.

Washington, D. C.

MASONIC CHARITY ILLUSTRATED.

BY ELIZABETH E FLAGG.

Lodge charity is a wonderful thing. After it has been strained through the Masonic sieve—for it differs essentially from that "quality of mercy" which Shakespeare so emphatically assures us is "not strained"—there is liable to be very little left of it. It has a capacity for "shrinking" far beyond even "winter flannels," or "greens" after they have gone into the pot, or stocks on Wall Street when the market is most decidedly "bearish." The following taken from the secret society column of the lately defunct Boston *Daily Standard* strikingly illustrates this diminishing tendency:

"M. W. Grand Master George H. Morgan, of Tennessee, strikes the keynote of that practical charity, which is so often overlooked, when he says in his annual address: 'One worshipful master wrote to this effect: "We have in our lodge an old brother who was always a very zealous Mason, but he has become totally deaf. He was a regular attendant on the lodge meetings until he lost his hearing, since which he does not come so often. Has become so poor that he is unable to pay his dues. He wants to be in good standing when he dies, so he can have a Masonic burial. What shall we do with him?"'"

Grand Master Morgan recommends in his reply that the lodge pay their aged brother's dues till his death, stating that he had looked up the membership of this particular lodge and found that in order to do this the brethren had only to put their hands in their pockets to the extent of *one cent and a quarter apiece.* Grand Master Morgan adds in mild reproof, "Bury his remains with Masonic honors when he dies, and in the sweet bye and bye, when his hearing is restored to him in the Celestial Lodge above, where he can hear the voices of the angelic hosts, may he never hear that you asked the Grand Master the question, 'What shall we do with him?'"

As the "practical charity" recommended by Grand Master Morgan extended only to the payment of his dues so that he could have Masonic burial, the wants of this indigent brother must have been supplied from some other source. If his lodge brethren could hesitate over a cent and a quarter per year, they would not be likely to feel much concern if he ended his days in an almshouse. But whether he lived on the charity of friends or the public, what can be thought of the honesty, let alone the benevolence of an institution into whose treasury he had paid his money year by year, but which gave him nothing back for his penniless old age, and even contemplated casting him out altogether.

It would be really interesting to know what the world would say of any church calling itself Christian that treated its poor and aged members in similar fashion. Here, for instance, is an old man who has been for many years, not only an exemplary member but regular attendant on the Methodist church, never failing to throw in his mite when the contribution box was passed. But the time comes when he has not even the mite to give, when his tottering steps can no longer bear him to the sanctuary, or his dulled ears drink in the Word of Life. Then imagine the question being raised and actually laid before the presiding bishop, "What shall we do with him?" And furthermore, imagine the bishop gently chiding them for making such an inquiry, and telling them that it would only cost each of the brethren a cent and a quarter per year to retain this good old brother in full membership, and—supply his wants while he lives? Oh, no; but give him, when he dies, Christian burial!

What a flash-light is this case, both the real and the supposed one, on the brazen effrontery of the claim so often made—sometimes by so-called Christian ministers—that Masonry is more benevolent than the churches; that they are not adequate for all the charitable work needed in the world, and so the lodge must be called in as a supplement with its "practical charity," harder than the rock that is barren even of the covering moss, and colder than a polar night without any stars!

218 Columbus Ave., Boston.

FREEMASONRY A SCHOOL OF DESPOTISM.

BY J. B. HOOTON.

There is one strange and seemingly inherent trait in human nature, men's desire for domination over their fellowmen. A man may give up everything, but the last thing he will yield is his dominion over his fellowmen. Slavery showed this fact in this country. The leaders of the rebellion were intelligent, but determined in their selfishness, and it took a long and bloody war to conquer them. Now all over the land, North as well as South, white slavery has succeeded the black, and this is the enslavement of intelligent people too. The system of domination that Masonry has built up and is constantly strengthening will never be broken except by a long and bloody war, and every man who sees and understands it, if he believes in God and humanity, should boldly oppose it at any cost.

These Masons in their confidential moods will tell you in justifying and defending the existence and continuation of the order, that they are the nucleus around which we can rally to combat Catholicism, anarchy, etc. If we need a nucleus of this kind let us inaugurate it and choose its material ourselves. Who are greater anarchists than these same Masons? Do they not defy the law everywhere and set themselves up higher than it? Do they not protect and screen their murderers from justice? Does not this known immunity and protection lead men in the order to commit murder oftener than they would otherwise? This is anarchy. This thing is going on in all the forty odd States and Territories of the United States. There is little doubt but that hundreds, aye thousands of men lay in their graves murdered by Masons who never paid the penalty of their crimes. I have scarcely ever heard of any benefit coming to a man through Masonry except at the expense of some outsider. If they lived on themselves there would be no profit and no fun in the order and it would soon die out.

Sometimes they claim their descent from the noted Vehm Gericht of Germany, and claim to exercise the functions of that body here. At Sigmaringen on the Danube can still be seen in an old castle the secret torture chamber of that bloody inquisition. They committed so many murders that Westphalia, their headquarters, was known by the name of the "Redlands." In this secret tribunal the judges said, "Are your hands clean and hearts pure? Raise them to heaven and cry woe upon misdoers." These Masons follow this practice here; these men with their own criminals, scathers of justice and hands red with blood from one end of the union to the other. These same men are aiders and abettors of the Ku Klux and other villainous organizations.

History shows from the beginning of the world that there is but one ending and effect of the rule of a secret priesthood. It is sure to end in the degradation and enslavement of the people. Temples and mud huts as in India and Egypt and other priest-ridden countries. An arrogant and heartless aristocracy and a down-trodden, broken-spirited people. Its effect is already felt in this country in the debasing of manhood. People are loosing their courage and independence. People speak of this order in whispers as if the Spanish Inquisition was among us. Thousands see it as we do and say, "It is useless and dangerous; my first duty is to my family," etc.

Further comment is unnecessary. That state of apathy born of fear and cowardice has set in, that always follows the rule of a secret priesthood. As a sample, a few days ago I met an old friend, one who carried his gun in the fiercest battles of the Army of the Potomac; said he to me, "I believe as you do. I also have been injured by these Masons, but it will not do to talk against them, they will injure you." Here was a man who thirty years ago fought for liberty and free speech, and to-day acknowledges it is a thing of the past. Acknowledges it with sadness too, as becomes a good citizen. Thirty years ago, after the war the country had a promising future to look forward to, but the selfishness that so stimulated the increase in the ranks of Masonry during the war is now bearing its fruit. In what is inevitably to come we are reminded of the historian Leckey's verses:

When the tyrants are all buried and the evil laws repealed,
When upright men are ruling and every wrong seems healed,
Then the ancient feud re-opens and the tardy bolt is cast,
And the land is filled with bloodshed for the evils of the past.
And men will talk of justice as the storm of carnage raves,
And the innocent are murdered for the guilty in their graves.

* * * * * * * *

The servitude of ages leaves its imprint on a race;
Because the fathers suffered, the children's hearts are base;
You cannot win by kindness, in vain you break the chain;
The hatred and the impotence and the slavish type remain.
The dead are still our masters, and a power from the tomb
Can shape the characters of men, their conduct and their doom.

73 Hanover St., Boston.

DIVERSITIES OF GIFTS—1 Cor. 12: 4.

BY S. C. KIMBALL.

"Now there are diversities of gifts, but the same spirit."—1 Cor. 12: 4.

There is a strong temptation when the reform battle waxes hot and the enemy presses hard upon the standard bearer, to reproach if not cast out all who seem to falter in defence of extreme views and measures. This tendency has appeared in the anti-slavery reform, the temperance reform and the anti-secret reform. A few of the early anti slavery leaders turned infidels because the church did not speak out for the oppressed.

Nevertheless the bulk of the future anti-slavery victors were church goers if not church members, and the pastors as a body were in the forefront of the battle. So our Prohibition leaders are now greatly exercised because ministers and church members do not vote for prohibition. Our anti-secret captains feel just the same, because the good people do not antagonize lodgism as they should.

This is written to thank any man or woman who at any time or any where opposes secretism in any way. Ultra talkers frequently do their life work in a good cause in a short time, and then turn to something else; while moderate talkers are brave doers of the work and toil on till the harvest, bringing their sheaves with them. Moody and Joseph Cook and Carradine are not doing the work of Stoddard and Ronayne and Fenton in the anti-secret movement, but they are our friendly and powerful allies. So there are thousands of Methodist, Baptist and Congregationalist pastors who are doing much for the anti-secret reform in their churches, papers and conferences.

Joseph of Arimathea and Nicodemus were true and valuable believers, and it was perhaps well that they did not resign their place in the Sanhedrin as soon as they saw they were in a hopeless minority, but they did not consent to the murder of Jesus, and when the crisis came Joseph

was the bravest man in Jerusalem. Pastors of mixed churches do not feel so free as those whose members are all true worshipers, but are we quite sure that every pastor should insist on expelling every ungodly member or resign his pastorate?

Let each man follow his own conscience and act up to the light he has. I am satisfied that non-fellowship is a powerful weapon against sin, but that isolation is the worst course for a reformer to take. How can we reform our fellow Christians unless we cultivate a friendly acquaintance with them?

New Market, N. H.

THE PROBLEM OF EDUCATION.

BY REV. W. H. DAVIS.

The time has not come when we may give over to the state and non-religious institutions the great problematic question of education. In the catalogue of our educational needs, knowledge is not the whole desideratum. Knowing fools are in plentiful stock. The assurance that a man has a collegiate education is but a very veneered recommendation to any position. Wise men not infrequently are hid beneath an illiterate exterior. Developed and polished worth is the desired product of our schools, whether they be schools of science or the busy school of practical life. A gem may be polished; a current of water may be set in course to turn the busy spindles of industry; so a strong mind may be directed, and, like the rough gem, it may receive a beautiful polish.

But more than this is the province of education. The mind is better compared to the tiny seed that, nursed and fed with air and earth, grows into the sturdy oak that defies resistance, or the lofty pine that towers in sublimest grandeur. It is readily seen that the tiny seed cannot be crowded with extraneous matter until it assumes its grand and beautiful proportions; nor can the mind be crammed with any assemblage of facts that will give knowledge and power. Like as the seed is visited with rain and sunshine, enabling it to select from surrounding elements those things that are to give the tree its peculiar qualities, so must the mind be surrounded with thought-food by which it will proceed systematically in its choices of objects of contemplative assimilation.

But an unlikeness as well as a likeness is apparent. The plant grows by a selection from surrounding matter, and incorporating that selected within and a part of itself. The mind enlarges by an examination and digestion of facts, not by an appropriation of extraneous material indeed; but casting away all examined substances, by a spiritual law enlarges from within. It is only helped and strengthened by having before it proper objects of thought, and in their proper order to produce the liveliest, fullest mental exercise.

These premises admitted, it will be seen how futile any attempt to cram the mind with facts or polish it with conventionalities and suppose we have accomplished the objects of an education. From this standpoint the base of the old adage, that "knowledge is power," will be sensibly narrowed. Strictly speaking, knowledge is not power; polish is not power, all accomplishments are not power. Mind is power, and there is no power outside of it. All else that is called power is but the impulses that mind has communicated to other things that swing backward and forward like the strokes of a pendulum, which soon ceases unless there is added new impetus by new added power from time to time.

Clinton, Iowa.

RESURRECTION OF THE WITNESSES.

BY ELDER WM. J. CONNERY.

"And after three days and a half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them."—*Rev. 11: 11.*

The resurrection of the witnesses is immediately followed by, or is co-incident with, the final destruction of Anti-christ. The seventh angel then sounds, and great voices in heaven are heard saying: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." By the symbol of the pouring out of the vials of God's wrath, in the 16th chapter, is represented the series of judgments poured out upon the anti-Christian system, until being gathered together by the "three unclean spirits like frogs, which come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet." At the pouring out of the seventh vial, which is cotemporaneous with the sounding of the seventh trumpet, the great and decisive battle of Armageddon is fought, in which the united hosts of Christ's enemies are finally overthrown and destroyed.

Another prophetic number is given in Daniel 12: 12: "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." These also are prophetic days, a day for a year, and beginning likewise at the time of the rise of Anti-christ in A. D. 606 will terminate in A. D. 1941. The intervening forty-five years, between 1896 and 1941, will be a period of reconstruction, during which the nations of the world shall be brought to give their allegiance to Christ.

Anti christ being completely destroyed, and no longer having the power to "break in pieces the power of the holy people," denominational and sectarian divisions will cease. The organic union of all the people of God, foretold by the prophets, prayed for by the great Intercessor, and earnestly longed for by his true disciples, will then be accomplished. This is represented in the 19th chapter, by the marriage of the Lamb. "The marriage of the Lamb is come, and his wife hath made herself ready, and to her was granted that she should be arrayed in fine linen, clean and white." She will then enjoy the most intimate communion and fellowship with Christ, her husband and Lord. "Blessed are they that are called to the marriage supper of the Lamb."

The beast—the Roman empire, or rather all anti-Christian civil power—being taken, and with him the false prophet—the papacy (chapter 13), and both being cast alive into a lake of fire; and the dragon—that old serpent, which is the devil and Satan—being cast into the bottomless pit, and shut up and sealed, that he should deceive the nations no more till the thousand years should be fulfilled, the church then is fully established in her millennial glory, and reigns with Christ a thousand years. Many think that the thousand years here is to be understood, like other prophetic numbers, as a day for a year—1,000x360 or 360,000 years. If this be the proper interpretation, it would seem to add greatly to the glory of Christ's final victory over Satan and all his followers.

Sterling, Kans.

BLEEDING KANSAS.

BY S. C. HART.

SECOND BATTLE OF FRANKLIN.

The reign of terror was increasing and widening north of the river. The Free State men had for a long time to sleep in the brush nights, and have their women and children keep watch during the day while they tried to raise something to subsist on. Most of the settlers had newly turned the sod and it would not produce much till it had rotted a year and been replowed. Hence the only supplies for the Free State people was to plunder the plunderer or starve, as the Pro-slavery blockade had cut off all supplies nearly from any but Pro-slavery people.

In the existing condition of things it became incumbent upon the Free State settlements north of the Kansas river to establish a closer union and organize for defence. About the only settlements of that character on that side that had retained a semblance of independence till now was that of Crooked Creek, where the Pro-slavery spy was hung in the spring, and Grasshopper Falls, now Valley Falls, twelve miles further west. The men from these settlements met at the "Falls" to organize and drill preparatory to selling their lives as dearly as possible if worst came to worst, thinking they might as well die fighting as otherwise, murders now becoming frequent.

While the "Crooked Creek boys" were at the Falls at drill, two Pro slavery neighbors, Jackson and Beeson, went to their homes insulting their women and threatening to pull their cabins down over their heads. Jackson was called out of his cabin that night and shot. Beeson, who was staying there, could not be found. To accommodate the women, Jackson was carried in and laid on the bed. Beeson was under the bed, and thinking they were coming there to search for him was so frightened that his hair, which was dark when he hid, was perfectly white when he finally came out.

On Aug. 5th some Free State men south of the river made a feint of attacking the Georgians a Ft. Osawatomie (old John Brown it is supposed did it), when the Georgians fled precipitately to Ft. Saunders, leaving some arms, provisions, etc. Pillaging was carried on by both parties—by the Pro-slavery men because they could, almost with impunity, and by the Free State men from sheer necessity, usually.

Major Hoyt, an estimable citizen of Lawrence, went, against the protest of friends, to Fort Franklin all unarmed, to confer with Col. Treadwell as to the adoption of some plan whereby the pillaging on both sides might be stopped. After the conference he was escorted a ways from the fort and without a warning or suspicion, perhaps, was shot dead and corrosive sublimate put on his face so he could not be identified. At this the Free State men thereabouts determined to destroy all these semi-military posts and drive the occupants out of the territory or perish in the attempt.

As they were preparing to carry out this resolve, who should "drop down" but Lane and a few others with him who had run the gauntlet of United States troops and Pro-slavery vigilance along the northern border of Kansas. Lane was disguised and was to go by the name of "Joe Cook" till the main force of his immigrants should arrive. It is stated, however, that Lane had little credit for this immigration, that the enterprise disowned him all the way as their leader, lest he get them into trouble by his presence. However Lane was on hand in the niche of time, and helped to complete the campaign against these Pro slavery rendezvous.

Franklin being the fort where Hoyt lost his life, and nearest to Lawrence, they started on Aug. 12th with twenty-five horse and fifty-six foot to attack that place. The attack was conducted for a time at long range with no preceptible effect. Reconnoitering where seemed the least danger, a volley was received from within that made them fall back. Getting a wagon load of hay they began to back it up to burn them out, when a cry for quarter was heard within. Breaking in the door of the block house it was found that most of them had escaped through an adjoining building.

The postoffice they did not molest, but robbed the store and captured a large amount of supplies and the cannon that had belched forth the load of nails at the sixteen Lawrence boys a few months previous. This was a valuable acquisition now as the Lawrence cannon was still in possession of Lecompton, and it would be futile to operate with no cannon against two and the United States troops in the bargain. But there was not a cannon ball to be found. The casualties of this battle were, Free State, six wounded, Other side not known.

Returning to Lawrence with their booty and with the cannon, which was well mounted and easy to move, they commenced preparation for an attack on Fort Saunders which was the strongest and where the forces from Forts Osawatomie and Franklin had evidently concentrated.

Lecompton, Kan.

(*To be continued.*)

SOME OF THE EFFECTS OF SECRET SOCIETIES.

BY I J. ROSENBERGER

Some years ago reports became current that a certain brother held membership with the Freemasons. When visited on the report, he would stoutly affirm that he had left the lodge. That, for the time being would end the matter. At length the brother died, and a Mason stated that the church could not catch their Masonic brother, their system was too complete, for whenever any suspicion would arise as to his being a Mason, he would withdraw from the lodge by tak ng out his demit, and when the cloud of suspicion would subside, he would hand back his demit and renew his association with the lodge. This brother did deceive the church, as he doubtless aimed to do,

but his language, "leaving the lodge," was well understood by his lodge brethren, hence he did not deceive them; and he ought to have known—if he did not—that he did not deceive the Lord. But what woeful deception—a low grade of hypocrisy. When you hear persons say, including brethren, that they have left the lodge, the facts almost universally are that they simply do not attend the lodge. They respect their obligations to the lodge, hold their lodge principles; in fact, are lodge members.—*Gospel Messenger, Jan. 16, 1894.*

THE KEYS TO MASONRY.

Several years ago Rev. John Levington (since deceased) wrote a "Key to Masonry." He described the proceedings and discussions that attended the institution of Illuminism in Germany one hundred years ago. From this he illustrated the nature of Freemasonry by pointing out their similarity and suggesting their identity.

The "Key to Masonry," recently published in connection with the last edition of "My Experiences with Secret Societies, ' is entirely distinct and different from this. [This book is mailed from this office for 25 cents.] It analyzes and depicts Freemasonry of to-day without the intervention of history. It places it in a clear and unmistakable light and should be read by everyone who desires a complete understanding of the subject. No similar work has been published; it stands alone in its class. It explains the object and workings of the order and the significance of the war against religion, family and state. It proves the institution an unqualified evil.

A Reader.

EXTRACTS FROM LETTERS.

Rev. J. M. Faris, New Concord, Ohio:—We had a good convention at Columbus. The work is certainly making progress in this part of the country.

Rev. J. K. Nutting, Northern Iowa —I am coming to be a strenuous Anti-mason by force of observation of the fruits of that corrupt tree. Certainly in this region Satan has no better device for keeping men and women out of Christ.

Rev. J. B. Galloway, Poynette, Wis —I talked to the Y. M. C. A. here recently on the kingship of Christ, and in closing gave four or five Masons a hit. I said loyalty to Christ is the first thing. Call no man master—much less worshipful master. They took it meekly and I hope it will bear fruit. They will think of it when they address the Worshipful Master next time.

Mrs. G. H. Nutting, Stevens Point, Wis —Rev. Jacob Patch, now eighty-one years old, is still traveling with his own conveyance eighteen or twenty miles, or twice that every week, preaching the Word to the poor, without pay, in the little scattered settlements in the woods north of Stevens Point, Wis., that "by all means he may save some." He is an old reformer who begins at the bottom in the sinful heart.

Bro. P. Bacon, Hartford, Conn:—It does appear to me that the anti-secret cause is not making that progress here in the east which we have a right to expect. I can but think that God planned wisely when He demanded the separation of His people from every wicked thing. I can see clearly that we have been and are sowing to the wind and the harvest will be a whirlwind. Sectarianism is not founded upon God's Word and is only working evil and that continually. I do wish that we could see the *Cynosure* taking a more pronounced position in regard to the unity of God's people, which I think I can plainly see is the only way out of our present difficulty.

Rev. J. H. Schneider, Columbus, Ohio:—I send you a clipping from the *Ohio State Journal.* It is not at all clear to me why these boys should be called "*bad boys.*" I do not understand why the police should break into their lodge and take away their constitution and other belongings, while the fathers and mothers of hundreds of boys belong to lodges which are not one whit better than the lodge of "Columbus Centipedes." These boys are the harvest of what parents have been sowing for years. But should it not be true in this respect also, that "whatsoever a man soweth, that shall he also reap?" These boys carried to its consistent end what the older lodgeites keep under certain cover. They stole from anybody; the others cheat only the uninitiated. Why should not the police bring to light the hidden things of other lodges? We might then see many a case stolen at court, many an office stolen at the polls, many a dollar stolen by taking undue advantage over those not bound to the select few by terrible oaths. We might see many a heart stolen from a bleeding Redeemer.

John A. Stegner, New Grove, Minn:—I herewith send draft for renewal of *Cynosure.* I have read the paper for many years and have become firmly attached to it. I can not well get along without it, for it is so full of truth and light, showing the evils of secret societies. But here in the western part of this State people are fairly wild to get into the lodge. Many belong to two or three different secret societies. I am doing what little I can to expose this greatest of evils. I have a book, "Masonry Exposed," which I have given many young men to read and when they return it they tell me if that is Masonry they do not want any of it.

I know of three young men that were about to join the Masons and two of them had already paid each $5.00 in fees. The following week they were to join. I heard of it and told them I would give them a bock on Masonry to read. They were glad for the offer and thanked me kindly, saying they had read the book through and would not join the Masons. May the good work go on and many be saved from the lodge system.

Mrs. M. H. Dallas, Los Angeles, Cal.—I am very thankful to the lady who so kindly sent me the *Cynosure.* She has her reward in knowing that not only has she contributed to my happiness as I read its worthy pages, but that I give it out to others. One man was saved from joining the Maccabees, which brought great joy to his wife and made him a Christian. It also set two others to thinking so hard that I believe they will forsake the lodges.

P. B. Williams held a very interesting convention here last winter. I was much disappointed in not being able to attend on account of husband's sickness. The rain prevented a large attendance. I had given out a good many programs and had expected to have a large crowd of my friends. I know that good was accomplished. One woman, a member of the Eastern Star, arraigned me because it was in my church; but I gave her a few pointers and left her to her idols. She said if the world was ever saved it would be by the Masons. I told her, "There was no other name given under heaven or among men whereby we can be saved but by the name of Jesus."

Reform News.

A DANGEROUS PRACTICE.

EXPOSED BY REV. J. P. STODDARD.

Old Orchard, Me., Aug. 4, 1896.

Editor Cynosure:—Having escaped "the fear of man which bringeth a snare," is an evidence of heavenly citizenship to which all of our brethren seem not to have attained. Had the "revisers" put it, "Having the fear of the lodge before their eyes," it would have been more in harmony with what the active opponent sometimes meets even among professors of "Perfect Love."

A scarlet cord out of the red dragon's net seems to be woven into the warp and woof of every camp meeting committee with whom I have so far come in contact with this season. The web in general is strong and of well-twisted fiber, but the rotten scarlet thread, like the defective link in the chain, makes it hazardous to put an ounce of strain at that point. Men who can trust God to succor them or their children in the jungles of Africa or amid the eternal ice fields of Greenland, skrink from an encounter with the lodge power as if the demon of secrecy was more formidable than torrid cyclones or beasts of prey or hungry cannibals in heathen lands.

Holding up Christ as the perfect model, they seem to overlook the fact that his first rebukes and efforts were to and for the people about him; afterwards to those in "regions beyond." It is no very severe test of Christian heroism to deliniate the horrors of pagan worship among a people one or ten thousand miles away, but when the devotee of a Christless worship displays the square and compass, the keystone or the Greek cross on the platform or in the front seats to advertise and honor his beloved Masonic idol, it is not so pleasant, even in a holiness convention, to follow the Lord's example when he purged the temple and dealt with those whose hypocrisy had made it a den of thieves.

Were it not that human nature is a bundle of inconsistencies, I should wonder at the servile temerity of men who seemingly court the severest test of faith on some inhospitable foreign field but who will neither war on the pagan beast at home or suffer another to do him harm in any way that will give to them even a semblance of responsibility for the attack.

Fervor and zeal for foreign missions dominates relegating home questions in large measure to a "future age" for adjustment, an age which Dr. Simpson apprehends as very near, and which he described as "without a devil, without disease, death-dealing thunderbolts, saloons, drunkards, giddy girls and their haunts, or beasts of prey; an age when Christ shall personally reign in Jerusalem over a restored temporal sovereignty, and people from all nations, kindreds and tongues shall hasten with willing tributes of loyalty and honor to do him reverence.

This epoch has its dawn in an unwonted missionary activity and the unprecedented achievements of science, and will be ushered in with millennial glory when the "wave sheaves" or first fruits shall have been presented before the Lord from every nation under heaven. The Gospel is preached in this age as a witness; not for universal salvation, that is reserved for the age to follow. Saloons, brothels, theaters, gambling hells and all the devil's machinery will go on in spite of the prayers and efforts of God's children, and it is useless and unscriptural to seek their abolition. The business of the saved is to gather jewls out of the muck and mire while the great current of putridity sweeps on.

If I have not misunderstood the doctor's teachings I can readily understand his attitude towards the lodge, and his aversion to having either the lodge or temperance question introduced or a direct attack made upon any stronghold of the devil in his meetings. It it simply a waste of energy that ought to be expended in "witnessing" to those peoples out of whom the "wave sheaves" have not been gathered prior to the second advent of our Lord.

Turning this world over to the devil and accepting his temporal supremacy even for a season, is not an inspiring but sadly depressing view of the conflict raging between good and evil, and furnishes but a poor incentive to self-denying effort. Nevertheless the "foundation standeth sure," and I purpose to keep hewing away at the king of the Amelikites with the sword of the Spirit by putting tracts into the hands of those who arrive upon trains or stroll along the beach, knowing that while some are lost, others find their way into camp and are read with profit. Applications for information increase daily, and seed sown by the waters has already its fruitage.

The length of this communication compels me to withhold notes that I took at the Free Baptist camp in Ocean Park, and a number of interesting testimonies from parties whom Christ has made free indeed. I feel that in this difficult and somewhat discouraging work I am sustained by the prayers of many friends, and my prayer is that God may reward you and give victory all along the line of conflict for the truth.

Your brother in Christ,
J. P. Stoddard.

BRIGHT PROSPECTS FOR THE OREGON STATE CONVENTION.

GRAND SWINDLE OF THE KNIGHTS OF PYTHIAS.

Portland, Ore., Aug. 3, 1895.

Editor Cynosure:—On Friday, the 24th, I went to Shady Brook, two miles north of Glencoe in Washington county, Oregon, where I spoke three years ago. I was pleased to learn that there is but one lodgeman in the community. He has been a Knight of Pythias for years, I found the community in the midst of a real revival of religion.

I spoke on Friday night and three times on

Sabbath, and I wish to say I have not witnessed greater displays of divine power since I have been on the Coast than here. It is useless for any one to tell me that preaching the whole truth about secret orders will injure a revival. After I had spoken Sabbath night to a very large audience from far and near—some lodge men from a distance—I presented the altar of prayer, and more than thirty came forward seeking for pardon and entire sanctification. The entire country for miles around is stirred. I was sorry to have to leave Monday morning. The meeting is being conducted by Tent Evangelist Wm. Gregory, and the pastor, A. Marchion. I immersed three on the Sabbath and thoroughly announced the convention for Aug. the 27th.

The Grand Lodge of the Knights of Pythias have just been swindled out of ten thousand dollars by one of their Grand Lodge officers here in Portland, as reported by our city papers. Of course, they will suppress the facts as much as possible. We could have a good address from a Presbyterian minister of Walla Walla, if some friend of our cause would send us ten dollars to pay his way to and from the convention. Who will invest that much? P. B. WILLIAMS.

ANXIOUS TO KNOW THE FACTS.

MEETINGS IN MONTGOMERY CO., PA.

MONTGOMERY CO., Pa., Aug. 5, 1896.

EDITOR CYNOSURE:—I continue to find a large amount of undeveloped anti-secret sentiment in this county. The people seem willing and anxious to know the facts. When I suggested holding meetings in the Mingo Brethren church, Bro. Zigler, the elder in charge, thought it somewhat doubtful if the people would turn out to a lecture, but was willing to try. I have spoken three times to a good audience. Some came from quite a distance, became interested, and now are helping arrange for lectures in other places.

My appointments for the future are as follows: Lower Skippack Mennonite church, next Sabbath.

Trinity Reformed church, Skippackville, Monday eve.

Chapel, Harleysville, Wednesday and Thursday eves.

I am being entertained at the home of Brother Jesse Zigler. He has kindly assisted much in arranging meetings and securing *Cynosure* readers. There is nothing special to write regarding these meetings. The work is making rapid progress in this section. Some like what I say and some do not. The prospect for a large corn crop is very encouraging. It is very warm and dry just now. W. B. STODDARD.

CORRESPONDENCE.

A WATCHMAN SOUNDS THE ALARM.

SALEM, Ore., July 22, 1896.

EDITOR CYNOSURE:—I think there is now a grand opportunity in this Presidential year to expose the wily, half-hidden foe against which the *Cynosure* has been doing fearless battle for the last twenty-eight years, and now, with a more numerous if not more earnest and able corps of writers, is thundering forth the truth and shooting rays of light into the blackness of darkness in which the lodge seeks to envelop its doings.

But my object in writing is to urge upon you, as the leaders of thought in these matters, an investigation in cities and capitals and even in country places in different States so as to ascertain if our government is, and has for many years, been almost entirely in Masonic hands. Then, still more important, perhaps, as nominations are made by the different parties for the various offices from President down, see if any except members of these two orders are permitted to be nominated for any office anywhere, and how many. I believe the trap is set—always set, everywhere—to inveigle us into electing these conspirators by our votes to all the offices in our gift, and they see to it that none others are *appointed* to any remunerative office. I KNOW it is so here, and for that reason, and many others, believe it is true of our whole country, and the civilized world for that matter.

You can easily know whether it is true in Chicago or not, at least approximately, so as to leave no room for doubt in your mind. Others can do the same in other cities and towns and report to you. Then challenge everybody everywhere to make the investigation at his own door. There are plenty of Anti-masons here and everywhere who would engage earnestly in this move if they thought it safe and hopeful, especially when they know what Masonry really is, and is doing for us here and now.

I confess I am intensely in earnest in this matter. I believe in my heart that it is not yet too late to defeat and abolish Masonry at the coming November elections. The present chaotic condition of political parties opens the way; the present financial and industrial distress drives voters to reflection; the present destitution and despair demand an explanation. The countless industrious families who have lost their homes through enforced idleness and the innumerable company of the unemployed are loooking eagerly for some peaceable relief. Our people are ripe for a bloodless revolution; almost ripe for a bloody one.

Raise the standard; proclaim and prove that one per cent of our people or five per cent of our voters, or if we count in their lackeys the Oddfellows, ten per cent of our voters, secret orders are, and have been for an age or more, our only government, and, of course, responsible for our misgovernment and distress. Show that as organizations they have no principle but the survival of the fattest, and no sympathy except for the prosperous. Show that they have worked all party conventions slyly so that, vote for which party we will, we can elect none but Masons & Co. This is "corruption in politics—and "the saloon in politics" and "money in politics" are only parts of this scheme.

Let this be once understood and I believe our people will decide to give the Masons a rest, and run the government themselves awhile. On the other hand if this course is not pursued I can see no possible way to prevent them from using all this influence for their own advancement; and while we run here and there and cry out wrong, they will quietly and unsuspectedly seat themselves again in every place of power and profit; and then what will they care for what they have promised or we have expected. This is the opportunity that is ours to-day. They have the purse as well as the sword. There is no time to be lost. WM. ADAMS.

FIELDS WHITENING FOR THE HARVEST.

BOSTON, Mass., Aug. 5, 1896.

EDITOR CYNOSURE:—A long, serious illness has prevented my giving the *Cynosure* something that it was my desire to say long ago. Nothing that I have previously written was a criticism upon what had been said in the *Cynosure*, editorially or otherwise, respecting Masonry as an institution, its principles or practices, only that which was of a personal character. I know too much of its boasted claims which have no foundation in fact, its baseness, damaging workings and deleterious influences, to speak of it with flattering words or handle it with silk mittens. But in speaking of individuals, be they lodge defiled, contaminated by unholy associations, and polluted by fraudulent systems or otherwise, I aim to have my speech tempered by the spirit of my divine Master, in imitation of Him who was "meek and lowly in heart," and seasoned with Gospel flavor, a pure savor.

During the warm times of slavery agitation previous to the blessed emancipation of four million slaves the denunciations of the system of American slavery from pulpit and press were far more effective in securing the noble end in view than all of the harsh invectives uttered against the slaveholders.

In teaching the Sabbath-school lesson for Aug. 2d, an excellent opportunity was afforded to contrast the church and the lodge, and by the help of God I improved as best I could. David took a poor cripple into his home and made him sit at his own table to eat continually with his royal family, the members of his court, and share in the benefits of his bounty and care. That was the way the Saviour did, and he taught his disciples to do the same way, and that kind of dealing characterizes or should characterize his churches to-day. The poor and ignorant, the lame and blind are welcome to place and privilege, are given equal rights, and have a voice in all that his churches are and do.

Lodgemen boast of their wonderful benevolence, and herald far and wide their scanty gifts (such they really are) to their own sick and injured, to the families of their deceased members and the like. The lodges in general make the greatest boast and array their benefactions, as they term them, before the public, and talk glibly of their extended charity. But many of them will not admit to membership the poor, halt, lame, blind and those who most need to be befriended, fed and helped.

How unlike are they in all this to Gospel churches which open their doors alike to rich and poor, healthy and diseased, educated and ignorant. Which is the body of the condescending, benevolent "Head of the Church?" Which is assimilated to him, abides by his doctrine, and carries out his gracious teaching? The answer is not hard to find.

I was so gratified to witness such a response as was given by the class, quite beyond my expectations. One spoke of how much less the most needy and highly favored as a rule received from their lodge than they paid into it. Another told of the church members who gave the preference to the lodge and attended lodge gatherings rather than church services. A third referred to the time spent with the lodges and away from their familes. A fourth touched upon the large financial support given to the lodge, and the little that was paid into the church. Another had seen the interest that many devoted to lodge matters so that there was little room left for concern regarding the cause of God.

So it went on until four-fifths of that Bible class expressed their disapprobation of secret societies. It was my first experience in that Bible school. I had never heard of any opposition to secretism by the pastors or members of that church, though it is located in the same section of the city as is my own house. I thanked God and took courage. Would to God that every church, Bible-school and young people's society was thus full of light and knowledge regarding the works of darkness; that the eyes of the people and especially those of all Christians were opened to see the false claims, the unholy purposes and evil workings of all secret lodges, clubs and chapters from the beginning to the end of them.

> Fly swift around, ye wheels of time,
> And bring the welcome day.

Surely those who do know these things ought to herald them far and wide. The preacher and teacher in church, Sabbath-school, everywhere should "cry aloud and spare not," saying, "Thus saith the Lord whether they will hear or forebare." For the majority of the people are not informed upon the subject, and are not aware of the many dangers which threaten, the wrongs which are inflicted in public and private, upon families and churches; the tremendous obstacles in the way of building up the cause of Christ, the progress of the churches which are set for the propagation and defense of the Gospel of the Son of God, and the triumph of the truth as it is in Jesus throughout the whole world.

Indeed, those who know the truth and have been made free by it, are under a holy obligation to dispense it to those who are not thus blessed. All who know which the wrong way is, and are now in the true and right way, should, as honest ones in the fear of God and for the salvation and best good of others, "lift up their voices like a trumpet," and show the people who are in darkness the way of light, righteousness, truth and life. D. B. GUNN, *Missionary Evangelist.*

AN EVANGELIST MAKES A STARTLING DISCOVERY.

CHICAGO, Ill., July 30, 1896.

EDITOR CYNOSURE:—Among some old papers that fell by chance into my hands I found a copy of the *Christian Cynosure*, of April 2d. The name and general appearance of the paper repelled me, just as a poorly dressed person fails to attract. What seemed no better than an aimless curiosity prompted me to look over the pages before me.

Almost instantly I became interested, and some burning sentences from the pen of Wilbur W. Coffee of Sioux Falls, S. Dakota, dated March 20, 1896, spoke to my inner consciousness as with "The tongues of men and angels." They were

these, in reference to a discourse by Rev. Wm. Fenton, to a congregation in Sioux Falls:

They expected the speaker to flaunt the superficial secrets of the lodge and ridicule the childishness of secret orders. This could serve as a red rag and furnish a pretence for bluster and denial. They opened their mouth for this. They got redhot truth respecting the deep things of lodgery. The significance of their symbols, the meaning of their mysteries, their conglomeration of religious creeds and practices, and *the garbling of God s Word in order that a religion should be created which could appeal to the selfishness of mankind* universally, was clearly exhibited. They got the identification of ancient sun-worship and the pagan mysteries, with the modern mysteries of Masonry. They got the abominable idolatries which ruined the souls of the Canaanites identified to a demonstration with the abominations on the inside of Masonry and some other orders of these days. How any Christian can sit under such portrayal of the lodge, and then continue his connections with the obscene symbols and indecent practices in some of the initiatory services of lodge work, is to me unaccountable. How any Mason and Odd-fellow could think he needed any help from Christian faith or practice, while his orders claim to be sufficient, I do not know. How any man can look God in the face while he claims by his union with other systems of religion that the revelations of God to man are an insufficient rule of moral action, must be one of the mysteries.

After reading the above I seemed to understand much that had hitherto puzzled me greatly. For a long time I have felt that *the well known immorality* of men called "ministers of the Gospel," was due to *false teaching somewhere*, and I wondered how it could become so subtle, so widespread and altogether blighting as to enter the churches.

"Ancient sun worship, pagan mysteries, masonry," now enabled me to understand why certain pastors of churches can feel justified in "stealing the livery of heaven to serve the devil in"—*they are Masons.*

Oh, Christian workers, who are putting of your hearts into the *Christian Cynosure*, may the Lord of hosts bless you. May He lift the light of His countenance upon you and prosper the work you have undertaken. Oh, this "garbling of God's Word in order that a religion should be created which could appeal to the selfishness of mankind universally;" who can measure its crime?

When men do wrong, knowing it to be wrong and acknowledging it as wrong, they take their proper place with the known sinners; but when they construct a theory that shall "justify the wicked" and deaden the voice of conscience, who can fathom the depth of their iniquity?

Not long since, in my evangelistic efforts, I said to a poor creature whose ignorance took the form of a sinful life, "I wish you would go with me to prayer-meeting. God might speak to you in the church, as I do not know how to speak to you here."

Never shall I forget her laugh of bitter scorn as she answered: "Church? Why, it was a minister who first led me astray, and it is the preachers who are the worst if they think a woman is respectable. They are always looking for a good Christian to debauch." I can never tell the sickening consciousness that came over me of being *helpless before the truth.*

"O Christ of the seven wounds," I cried, "give me a little power to unmask this black beast of sin that is driving men and women to the bottomless pit, where 'the worm dieth not and the fire is not quenched.'"

I feel that the answer to that prayer, sent up to my heavenly Father months ago, is answered in finding the *Christian Cynosure*, and knowing that a band of workers lead the way to the Promised Land of peace and *purity.*

In conclusion—the hosts of sin are pressing hard, but "they that be for us are more than they that be against us," therefore let us take heart and go forward in His strength.

JOHN GODFREY SMITH.

GAY, BEAUTIFUL, WICKED PARIS.

PARIS, France, July 16, 1896.

EDITOR CYNOSURE:—On Saturday, July 4th, we started for the Continent. For some reason England does not celebrate the Fourth as America does. Our first stop was at Durham. The cathedral there is one of the six finest in England. Durham is an old town with narrow streets and quaint buildings. In a shop window we saw a picture of "Mrs. Cleveland, wife of the ex-President of the United States." The question is, are they behind the times or ahead?

At York we spent a quiet Sabbath and attended service in a Presbyterian church. Here Rome's remains are seen on every hand. Its principal attraction is York Minster Cathedral. The service in the English Cathedrals is the established church. A short stay at Ipsnicle and Hawiel, and a short trip across the North Sea and picturesque Antwerp is reached. The cathedral there is very fine and among other pictures are Ruben's masterpieces, "The Descent from the Cross" and "The Elevation of the Cross." "St. Paul's Calvary" is a wonderful work of art.

Among numerous pieces of statuary the "Crucifixion" and "Purgatory" attract attention. But one is saddened to see the superstitious worship offered here. The Catholics on the continent are deluded Catholics. Brussels is a beautiful city, with its royal palace, new palace of justice, art gallery, museum and the hotel-de-ville immortalized by Byron. We were fortunate in seeing a royal wedding in the cathedral there. No wonder Belgium is proud of its capital.

Paris is the next stop; gay, beautiful Paris. One of the finest drives is to Versailes of about twelve miles. Bois de Boulogne a beautiful park of 3,000 acres with its lakes and cascade of forty-five feet, through which we passed. It was at one time frequented by robbers, duelists and suicides. The drive all the way is lovely. The "Grand Trinon" was built in 1688 by Louis 14th, and is a pretty place.

The state carriages, the finest of which is the Coronation carriage, costing 40,000 pounds sterling, and was only used twice. But the finest of all is the palace which was once the residence of Louis 16th and Marie Antoinette, but now an immense picture gallery of about 5,000 pictures mostly illustrating the history of France. Prominent among the rooms which vie with each other in richness and grandeur, is the grand hall room, the finest in the world. The ceilings are gorgeously decorated with paintings, the walls covered with mirrors, the windows, seventeen in all, look into the beautiful gardens. Among other statuary is one of Napoleon 1st in his last hours.

Among the interesting places in the city is the Madeline, one of the finest churches in the city, being an imitation of an old Greek temple surrounded by fifty-two corinthian columns fifty-two feet high. The principal feature inside is the high altar; it represents the "Assumption of Mary Magdaline," cost 150,000 francs. In the Trocadero ascending the tower in the hydraulic lift a magnificent view is obtained of the city. Notre Dame Cathedral founded 1160, and completed in the thirteenth century, covers 7,150 square yards. The organ is among the largest in Paris.

The Champs Elysees and Tuileries gardens are tastefully laid out and abound with terraces, fountains and statuary. Paris is famous for its art galleries. The Luxumburg palace and galleries and the Louvre palace and galleries are perhaps the best. The pictures and sculpture are excellent from an artistic point of view. The galleries representing ancient and modern art by the old masters and the more modern. But from a moral point of view French art cannot be commended. History of France and its art all tell a story of immorality.

The Sabbath we spent in Paris was an ordinary continental Sunday. Paris has no Sabbath. Although there are some good, devoted Christians their influence is not felt. I only mention a few of the beautiful things of which the city is so full. It is gay, wicked and beautiful.

MARGARET CUNNINGHAM.

LETTER FROM REV. R. N. COUNTEE.

KANSAS CITY, Mo., Aug. 4, 1896.

EDITOR CYNOSURE:—Since my last letter to you I have been undergoing some of my old-time Memphis experience with the powers that ride in high places. The readers of the *Cynosure* remember that the craft keeps June 24th as St. John's day, and generally celebrate the same in pomp and splendor; it was duly carried out here. Ceremonies began on the Sabbath prior with an annual sermon at our most popular (?) church. I was not able to attend, for I always like to go, and then I comment on the sermon the following Sabbath from my own pulpit.

The Sabbath following I was asked to preach an annual sermon for the Knights of Pythias. I accepted the invitation, and fully 1800 people were out to hear me, and I talked from this text, "Be not deceived, God is not mocked," etc. I did not get through before I could see the frowns and scowls of disapprobation as I depicted how men and women were gulled, deceived and swindled by these multifarious and nefarious institutions. The services were held in the A. M. E. church, the most aristocratic church in the city. The pastor was to officiate but was taken sick, and I was the only person get-at-able. I can not picture or tell you the happenings since. Trials in every form and shape I have experienced, but Jesus lives and I go on in his name.

My wife has tried for four months to organize a Woman's Bible Class to meet once a week and spend an hour in the reading of His Word, and she has succeeded in getting three to attend regularly. This is for us a very discouraging field because of there being none to help in the work. I often think of Ezekiel being called of God to address a valley of *dry bones*, and I have said, "Wife, we have here almost a duplicate of the same discouraging feature." I must say, however, that we are faint but not discouraged.

At the close of last Sabbath service a brother with a very honest face came to me and said:

"I have been in the church for forty years and I have never heard such doctrine as you are preaching. Do you set yourself up as a new commentator on God's Word? You un-church folks, and you done got me half-way believing that—I aint right, and I'se coming down to see you and bring my Bible 'long with me, and we'll have to kinder talk over those things you'se a teaching."

I entreated him to come but he has failed to do so. He is a man of fine heart, and one in whom the people have great confidence, and his conversion will be a great help in our work.

In the midst of the surroundings which at times look dismal and gloomy, I perceive we are by the grace of God kindling a fire here that will never go out. On last Wednesday night an opportunity was given us to make a capital exemplification of our method of doing work for Christ. One of the faithful, who had forsaken the old way to be with us, was very sick, and after our meeting we suggested that the members present go to a store on the opposite corner and purchase, as they were able, 5, 10, 15, 20 or 25 cents of provisions, and as a result we had tea, coffee, sugar, rice, cabbage, meat, soap, starch, flour, meal, salt and other useful commodities. We marched to this sister's house and laid our gifts on her table, sang a hymn, prayed a prayer, dismissed and started homeward; and along the way it was continually repeated, "We have never seen it like this."

I have told you our place of meeting is under the Masonic Hall, a room 20 by 30 feet, and adjoining us is a room 20 by 25; this room has been hired to a band as a practice hall, and for some cause, your readers can judge, they play or practice whenever we have meeting, and they do not fail to put forth their best efforts to drown us out. The first Sabbath in the month at 3 P. M. we have the Lord's Supper, and they make it their duty to meet on that occasion and beat their drums and blow their horns. We beg them to desist for one hour, and they did last month wait on us thirty minutes.

We have purchased a piece of ground at a cost of $3,000, have made our first payment and have our foundation wellnigh up for a house 40 by 60 feet. Our membership is only thirty, but many strangers attend our meeting to hear the strange doctrine. We are trying to build a plain house for God, "not for show," but a place in which to declare the "whole counsel of God."

We are asking our friends who are in sympathy with our work, and who with us oppose fairs, festivals and church entertainments of every character, as well as the dram house and dram drinking, and the works of darkness as conducted behind tyled doors according to heathenism both ancient and modern, to give us one dollar each for the work in this wicked city. Quite a number of my old church folks in Memphis out of their penury have helped us and God's name is being praised. Pray for us.

Yours in Him, R. N. COUNTEE.
1015 E 12th Sts , Kansas City Mo.

"I would do almost anything in my power to help on the work of rescuing all Christian men from the 'grip' of Masonry and all other secret and un-Christian societies. I believe that Masonry is an incalculable evil and essentially anti-Christ in its principles and influence."—*From Dr. George F. Pentecost's Letter to Conference of Christians on Secret Societies, Chicago.* 1887.

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How to Carve.

The carving knife must be very sharp, not heavy, and should be held firmly in the hand. The dish should not be too far from the carver, who should always accustom himself to do the work when sitting. Remember that the middle part of a fish is generally the best, and in helping it avoid breaking the flakes, for that will give a mangled appearance. In carving, never send anybody the outside piece unless you know he prefers it. Remember that all carving, even of poultry and birds, depends more on skill than on strength. By observing quietly you can easily acquire a knowledge of joints and of the process of carving, which a little daily practice will speedily convert into dexterity. In arranging a plate never put one piece of meat on another, but side by side.

How Hot the Sun Is.

The volume of the sun is about 1,003,000 times greater than that of the earth, and its distance from us in round figures about 93,000,000 miles; and since we every day see the wonderful effects of the heat and light which even this world of ours receives, we can form some faint idea of the enormous amount of heat continually given out by the sun and the prodigious waste that must be going on. Rossetti's estimate of 1,800 degrees F. as the most probable measure of the heat at the surface of the sun has been accepted as reasonable by many of the best authorities. That is five times the highest temperature that man can produce artificially. By the help of the bolometer, Professor Langley estimated that the sun's heat is 87 times stronger than that of molten metal in a bessemer furnace. It is calculated that only something like one-half three-hundred-and-eighty-one-millionth part of the sun's heat reaches us, and therefore the whole amount really passes either comprehension or calculation, and what becomes of the heat that goes off into space is a great trouble to astronomers.

How to Cook Veal Steaks.

These are delicious broiled as beefsteak over a hot fire. The steak should be thinner than beefsteak to cook quickly through, and when taken up on a heated platter should be spread with a little butter and sprinkled with salt and pepper. Take 1¼ pound of veal steak, pound with sharp end of a small hammer and proceed as above. Or place in a pan with a lump of butter, salt and pepper sprinkled lightly over it, also a little flour, and bake in a hot oven about half an hour. This is truly delicious.

How to Remove Various Stains.

Linen slightly scorched often loses these marks if damped and laid in the sun. For tea and berry stains, let the cloth be held by one person while another pours boiling water through the stains. With children's clothing or table linen the stains must be removed before they go to the wash, as the soapy water usually only sets them in more firmly. Many spots can be effaced by simply rubbing them in pure soft rainwater. Ink spilt on carpets or felts should be washed out immediately with milk. Ink on mahogany can be removed by touching the spot with a feather having been dipped in a teaspoonful of water mixed with a few drops of oil of vitriol.

How to Acquire Graceful Movements.

An exercise which is guaranteed to be grace giving is taken with light dumbbells as follows:

Hold the hands at the sides, palms outward, with the head erect, the chest out and the heels together. Raise the arms until they are on a level with the shoulder, the palms upward.

Then rise on the toes slowly, while the arms are brought up until the dumbbells touch over the head.

How Animals Make Their Toilets.

Cats, large and small, make the most careful toilet of any class of animals, excepting some of the opossums. Lions and tigers wash themselves in exactly the same manner as the cat, wetting the dark, india rubber like ball of the fore foot and the inner toe and passing it over the face and behind the ears. The foot is thus at the same time a face sponge and brush, and the rough tongue combs the rest of the body.

How to Make Shoes Waterproof.

To make your tramping shoes impervious to dew and rain soak the soles in warm tar. Then oil the uppers well and give them a coating of a mixture made with an ounce and a half each of shellac and white pine gum, a dram each of sweet oil, venice turpentine and lampblack and half a pint of alcohol. One application will render any shoes waterproof.

How to Care For the Eyebrows.

The eyebrows should be carefully washed every day, and a tiny brush and comb used to keep them soft and smooth. They should always be rubbed from the roots to the ends, and never the "wrong way." Vaseline should be rubbed over them once or twice a week. When they get scurfy, vaseline should be put on the spot, and they should be washed with hot water and a little soap, but on no account should they be rubbed.

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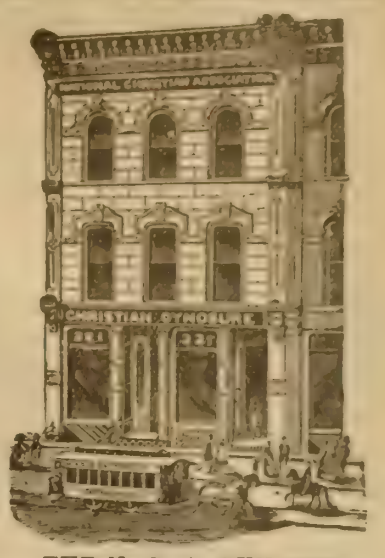

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CHICAGO, THURSDAY, AUGUST 13, 1896.

THE NORTHFIELD CONFERENCE.

Last week was the first of the Christian conference at Northfield, Mass., and yet hundreds of ministers and devout Christians are already in attendance. Twice every day twelve or fifteen hundred people gather in the great auditorium, while lesser meetings are held at homes all through the day.

Sermons have already been preached by D. L. Moody, Pres. C. A. Blanchard, Dr. Torrey, Dr. Chapman, Dr. Mabie, Dr. Gray, Mr. Selwyn and others. Pres. Blanchard's themes were, "The obedience of Abraham," and "The sufficiency of the church." The latter sermon was designed to show that men need the church and do not need lodges. Mr. Moody, Mr. Sankey, Dr. Gray of Boston, Dr. Dixon of Brooklyn, Dr. Davis of New York, and very many others commended the latter as a fair presentation of needed truth.

THE MOST DANGEROUS PROFANITY.

An important truth which should be kept before the people is, that ministers who take the horrid oaths of Freemasonry swear that they are perjured villains if they fail to keep these oaths. If a minister who has thus bound himself denies this, he is either too ignorant to know the meaning of words or too depraved to tell the truth.

The only hope for a minister, or any one who has thus leagued himself with hell, is through conviction and repentance, and diligent use of every means to warn his fellows against the delusion. His repentance must embrace a full and sincere renunciation of the sin. The promise to such who truly confess and forsake their sin is that God will abundantly pardon. And if there is one sinner more than another who needs abundance of pardon, it is the poor, deluded preacher whose conscience has been deluded by these blood-curdling oaths. A minister who professes to be a watchman on the walls of Zion to warn sinners of the danger while he himself is bound by oath to stand by a fellow Mason, right or wrong, and to conceal his crimes, even murder and treason not excepted, as in the seventh degree—such a minister has certainly reached a depth of human depravity from which only the infinite grace of God in Christ can deliver him.

CASE OF LODGE TYRANNY.

Recently we received a letter from Rev. L. A. Detzer, former pastor of the Evangelical Lutheran church at Adrian, Mich., in which he said: "To-day I mail you a marked copy of one of Adrian's daily papers. The marked article will tell you why I am not a subscriber for the *Cynosure*. It is because the enmity of the lodge has driven me from my pastorate, depriving me of all my income so that I have to practice the strictest economy.

The following is the clipping from the Adrian *Evening Telegraph*, of May 23.

For some time past there have been family troubles in the congregation of St. Stephen's Lutheran church, corner of Center and Toledo streets. There are quite a number of the congregation who belong to various secret societies, and some months ago Ludwig Schaaf, a member of the A. O. U. W., and the German Workingmen's society, also a member of the congregation, died, and the pastor, Rev. L. A. Detzer, refused to conduct the funeral services in the church if the societies attended in a body, with their regalia. He claims this is a matter of conscience with him as well as the command of his superiors in power in the church. As a result, the funeral of Mr. Schaaf was conducted at his home by another minister.

There is quite an element in the church that is opposed to Rev. Detzer's position, and at the church meeting Thursday night a resolution was adopted to the effect that their pastor, Rev. L. A. Detzer, shall be sent away (which in the church language means a dishonorable dismissal) because he affirms that he will not carry out the resolution passed on January 30th, at a quarterly meeting which declared that the pastor of the congregation shall from now on be obliged at funerals of lodge members, who are also members of the congregation, to recognize fully the lodge in their regalia, and to harmonize completely with the lodge, which is to officiate with their chaplain at the burial service

There were forty-one voting members present, heads of families, males only being allowed to vote. Out of this number twenty-seven voted for the resolution and fourteen against. There are seventy-two voting members in the congregation. Rev. Detzer will close his fourth year there the 21st of August, and outside of the differences which have arisen over the question of the burial of members of the secret orders in the city, has been well liked. He receives a salary of $600 a year and parsonage, for which he preaches two sermons on Sundays and teaches the church school during the week. Of the twenty-seven who voted for dismissal Thursday night, but twelve of them were members of lodges.

It is the nature of every false religious system to domineer over the conscience, and the above affords a striking example. What an outrage for a secret lodge to attempt to coerce the conscience of a minister whom they knew was opposed to their false religious rites. The following points will justify the conduct of Rev. L. A. Detzer in this matter:

1. It is an unwarranted and blasphemous assumption of the prerogatives belonging exclusively to the church for any secret society to perform a religious service at a funeral.

2. These societies nearly all have Christless rituals and prayers, and attempt to unite men in Christless brotherhoods; and as God would have all men honor the Son even as they honor the Father, therefore there can be no true acceptable worship except through Christ.

3. These societies are worldly and largely composed of unconverted men; and the almost universal practice of the lodge in the funeral service of their deceased members in claiming that they, irrespective of their religion, are promoted to the "lodge above," is false and calculated to prove a dangerous delusion to those who are out of Christ.

4. The lodge whose central principle is organized selfishness and secrecy is diametrically opposed to the church of Christ, and such blending of its rites with those of the church is having fellowship with the unfruitful works of darkness which we are the rather to reprove.

5. Such professed worship of Christ by the lodge is the most fearful form of religious mockery, because they deny Christ by excluding his name from their prayers and ritual. Even if they adopt a Christian burial service it is only to use the name of Christ in conjuring before the public, and to give their society standing in the community.

PRAYER MEETING TOPIC.

One of the excellent features of the *Christian Nation*, of New York, is the discussion each week of the regular Wednesday evening prayer meeting topic by Rev. J. S. Thompson, of Utica, O. The topic for Wednesday evening, Aug. 19th, is "Testimony Against Secret Orders," which is based upon Eph. 5: 11, "And have no fellowship with the unfruitful works of darkness, but rather reprove them." In the discussion of this important theme Bro. Thompson says:

"Light is significant of truth. Jesus Christ is the source of all light. He said, 'I am the way, the truth and the light.' He came that the darkness might be driven away, and that the true light might shine. All that is truth, and that loves truth, seeks light. Wherever Christ comes the darkness disappears and the light shines. Wherever there is darkness, there Christ is not. Darkness is significant of sin, error and crime. Whatever loves darkness, and seeks darkness, is of this character. It seeks the darkness; refuses the light lest the character of it become revealed. The devil is the author of all sin; it proceeds from him. We seem to be forced to the conclusion that whatever loves darkness, seeks darkness, must be of the devil. If it was of Christ it would seek the light. If it seeks not the light it must be of the devil.

"We have a right to enquire, nay, we are compelled to enquire of every institution that seeks for our patronage, what is its origin, what is its character, what will be its effect upon individual character, what influence is it exerting in society? There is a vast system of organizations, whose number is legion, that is seeking for the patronage of the public. They are the various secret orders. We cannot ignore them; we must pass some judgment upon them. We, from the very necessity of the case, sustain a relation to them. They resent any discussion of their principles, while other institutions, such as the church, court the fullest investigation. This is most damaging testimony against them, and is of itself sufficient to condemn them. If they cannot stand the light of investigation and discussion, and they certainly cannot, it can only be because they are the works of darkness; their deeds are evil. Every intelligent person ought to have a well-formed and intelligent opinion in regard to secret orders. The church of Christ cannot afford to be silent in regard to them; either she must approve of them or she must condemn them. They bear too intimately upon the welfare of the church for her to ignore them, or be silent in regard to them. The Covenanter church has taken a position in regard to them; she has a testimony against them. She maintains this attitude towards them for several reasons, among which we mention the following:

"They are selfish monopolies. They profess to hold secrets that are of value to men, and to offer men advantages that are valuable. But they only offer these to the initiated. No matter how great the need of the uninitiated may be they cannot obtain these advantages. They profess to be charitable institutions. But their charity is of a strange kind. It is only offered, under certain conditions, to the initiated who have paid up all their dues, and complied with such other conditions as they may impose. The actual need of the case cuts no figure at all in determining whether or not benefits are to be given. A strange kind of charity this is. They also exclude all those who are liable to be objects of charity. They are almost universally for the 'lords of creation' only. A more selfish monopoly could hardly be imagined. Their whole underlying principle is selfishness. They are thus diametrically opposed to the teachings of Jesus Christ."

WHAT SHOULD EVER MAKE AMERICANS BLUSH.

The Washington monument was dedicated Feb. 22, 1885, and the rites of the Masonic lodge—though once excluded—were performed by permission of the Congressional Committee, of which the Hon. John Sherman was chairman, because, it was said, the corner-stone was laid by the order. This distinction given to Freemasonry should crimson the cheek of every American citizen for all time, because:

1. Two wrongs do not make one right.

2. The monument is national, built with the nation's money. Its dedication was a national event and should have been national and American, not the affair of a sect, secret or open.

3. The Masonic lodge has no more right to such distinction than the Hibernians or any other secret order; or than the Episcopalian, Presbyterian or any other ecclesiastical society.

4. The stone sent by the Pope for the monument was broken up and thrown into the Potomac without explanation or word of regret. Why were the Catholics snubbed and the Freemasons honored?

5. Freemasonry is of foreign birth, entirely un-American and un-republican. Its public displays are pompous and barbaric. Its titles are extravagant and lordly. Its constitution is despotic. Its oaths are extra-judicial, which Webster said should be suppressed by law.

6. Freemasons claim Washington as a member, but he left them in 1768 while yet a young man, never presided in the lodge, and did not wish to be addressed even as a private Mason. This is proved by his letters and the records of the Pennsylvania Legislature of 1837. In his *Farewell Address* he speaks of organizations which exhibit the character of Freemasonry as destructive of the fundamental principle of liberty, and "of fatal tendency," "likely in the course of time and things to become potent engines by which cunning, ambitious and unprincipled men will be enabled to subvert the power of the people, and to usurp for themselves the reins of government."

TURKS RIPE FOR DESTRUCTION.

The *Christian Reformer* of Allegheny gives another illustration of the barbarity of the Turkish government. It is the following from the experience of Dr. Metheny, missionary at Mersine, Turkey:

"A few years ago a Fellah of Tarsus, Ibraheem by name, lost his wife by death. She left him three daughters. He looked the situation over and concluded that, as he could not support them, he would present them to Dr. Metheny. So he brought them around and gave them to him, as we might say, 'in fee simple,' for the law and custom of the country permits a father to give away or sell his daughters. He told the doctor

to do as he pleased with them, and that he might marry them to whomsoever he wished, might educate them as he pleased, and advised him, in case he tired of them, to kill them. The doctor accepted them. The youngest was deaf and dumb, as the result of a shock, her mother having frightened her by throwing her into a pool of mud when quite young. This one he brought to Philadelphia. The two older girls he placed in a boarding school which he conducted in his own house.

"While there they embraced Christianity and were baptized. That was too much for the Turkish governor and he came down from Adana and with great pomp demanded the girls. The doctor would not give them up, but appealed to the consulate at Mersine and to Consul Wilson at Beyrout. They held the doctor had a right to the possession of the girls or at least to compensation for their education. Right then came a telegram from Minister Terrell at Constantinople, charging him with harboring the girls against their will, and ordering him to deliver them into the hands of the government. The doctor would not do it, but wrote telling the situation to President Cleveland and received an acknowledgment of his letter. What happened then he does not know, nor does he know whether this had anything to do with the recall of Terrell which happened about this time; but he was allowed to retain the girls in the school. They had also appealed to the British government for protection. When they graduated from the school they went to Tarsus and obtained employment.

"Two months ago one of them was ill and the girls went to the railroad station to take the train for Mersine for consultation with Dr. Metheny. They were arrested, charged with attempting to escape to America, were thrown into prison and are there still. The prison is a horrible one, the food and water furnished being notoriously insufficient, but they will likely remain there until they either die or return to the Mohammedan faith. That was the government's way of getting even with them. What indignities they suffer, if still alive, God only knows. They are suffering to-day as martyrs for Christ and should have an interest in the prayers of His people. How much longer will that great Mohammedan oppressive power be spared?

"Its continuance for one brief hour is a disgrace to the nations of the earth—to our Christianity. The cruelties reported as inflicted upon the Armenians and other Christians would be incredible were the accounts of them not supported by evidence that cannot be questioned. May the time soon come when Turkey as a nation will be blotted off of the face of the earth is a prayer every believer in Christ should offer and continue to offer until it is answered."

PERSONAL MENTION.

—Rev. L. N. Stratton, of Pecatonica, Ill., writes: "My interest in the *Cynosure* and its work never abates. Thine for the conflict and the kingdom."

—Dr. C. D. Trumbull, Prof. R. J. George, J. W. Pritchard and Margaret Cunningham returned to New York on the Anchoria, Monday, Aug. 3, from their European tour.

—Elder Rufus Smith and family arrived in Wheaton early last week and are now comfortably settled in their elegant home north of the college. The elder is resting by helping in some of the Chicago missions.

—Rev. T. H. Atchison, of Denver, has moved to 521 South Pearl street, that city. He writes, "May you have much success in uncovering the hidden works of darkness, and in being instrumental in ushering in the kingdom of our Lord."

—Rev. R. W. Chesnut, pastor of the N. L. Covenanter church at Marissa, Ill., and editor of *Reformed Presbyterian Advocate*, has met with a sad bereavement in the death of his wife, which occurred July 31st. We have known Bro. Chesnut from boyhood, and deeply sympathize with him in his affliction. He expects to come north in a few weeks for a period of rest.

—Bro. G. A. Paddock, of Beaver Dam, Wis., was a welcome visitor at our office last week. Bro. Bancroft many years ago lectured in Beaver Dam and induced Bro. Paddock to subscribe for the *Cynosure*, which has year by year strengthened his convictions regarding the evil of secret societies. It is in this way the majority of our subscribers have been enlisted. Similar missionary work is the great need of our times.

—C. A. Snow & Co., of Washington, D. C., patent lawyers, whose ad. is in another column, procure patents for inventions in the United States, Canada and Europe. They will send printed advice about procuring patents free to any address.

—A New York subscriber writes, "I was much pleased with the July *Lodge Lamp*. In our town the most of the Methodists do not favor the higher lodge societies, but think that such as Good Templars, while unnecessary, are harmless. I want this copy to circulate freely here at home."

—Henry Moser, a stone-cutter of New York City, tried to join the Stone-cutters' Union, but was refused because he was a member of the Marble-cutters' Union. And 250 stone-cutters employed on the St. Paul building declared a strike because Moser was employed on the building. What an illustration of the tyranny of secret labor organizations.

—A dispatch dated Lincoln, Neb., July 21, says: "Wm. J. Bryan went out with the boys last night. It was very mild dissipation, however, consisting of nothing more than a visit to the Knights of Pythias lodge, of which he is a member. Some of his fellow Pythians called on him and insisted on his presence at their rooms, and everybody there had a pleasant time in listening to some remarks by the nominee and in exchanging reminiscences with him."

—We are pleased to have a word from one of our oldest subscribers, Bro. Wm. Hoverstock, of Zanesville, Ohio, whose money and works for many years have shown of what kind his faith is. He has in his will liberally provided for the National Christian Association. He deplores the hard times and thinks the outlook not encouraging. He says, "If the salaries of government officers could be reduced and whisky drinking and other unnecessary expenses be done away with, then we might see better times."

—Signor Nathan, a Jew, who denies Christ, is now the Master of the Grand Orient of Italian Masonry. At the very moment when he was elected to succeed Signor Lemmi as Supreme Chief of the Italian Freemasons, his three nieces were embracing the Catholic faith. The clerical newspaper of Milan speaks highly of the beauty and intellectual accomplishments of the young ladies. It says that they had attended frequently the lectures of a Protestant minister and also those of a Roman Catholic priest. The latter succeeded in his work of proselytism.

—Rev. Dr. Charles A. Dickey, of Philadelphia, says: "All your efforts to save others will be fruitless until you yourself know full well that you have sanctified in your heart the love of God. With meekness and fear we are told to tell the reason. Not boastfully, not with ostentation, but with an humble, contrite heart. I am afraid that at the present day there is too much pride in spirituality. This is the most dangerous kind of pride. Another danger comes from getting expert testimony too soon. Men just out of the mire are sometimes sent through the street proclaiming their salvation and telling of the reason of their hope. This is a matter of growth and requires time for its consummation. More and more let us give testimony, nearer and nearer let us draw to our fellowmen, telling the reason of the hope that is in us with meekness and fear."

—As an indication of a coming storm which threatens our nation on the labor question, and the part secret labor organizations will take, we give this dispatch from Haverhill, Mass., dated July 26: "John McLuckie, ex-Burgess of Homestead, Penn., spoke before the Central Labor Union here this afternoon, his purpose being to agitate the bringing of an indictment against the Carnegie Company for furnishing the United States Government with defective armor-plates for warships. He said: 'In 1892 the men at Homestead had 300 Winchester rifles; now they have 3,800, and they are ready to use them if occasion requires. In the late war the North compelled the seceding States to return to the Union by force of arms, and in a like manner the labor unions ought to compel workmen out of the union to come in by shot and shell, shooting them down in case they do not come in, so that the capitalists cannot use them. The Government investigation of the armor frauds was hung up in the Senate through the efforts of Senator Quay, Carnegie's tool.' The speaker was frequently applauded."

—Rev. H. L. Hastings, editor of *The Christian*, published at 47, Cornhill, Boston, deserves the gratitude of all humanity for publishing a sermon by Rev. B. D. Sinclair on the "Crowning Sin of the Age." The sermon was not designed to be sensational, yet it produced a sensation, because it is a strong, clear exposure of the sin of infanticide so prevalent in our times. The sermon goes back and traces the indignant protest of the church of Christ against the prevailing infanticide of heathendom, as seen in the writings of Justin Martyr, Tertullian, Lactantius, Hyppolytus, and the assemblies of the church;—the Council of Ancyra, A. D. 314 having imposed *ten years' penance* upon women who "destroy that which they have conceived, or who are employed in making drugs for abortion." The sermon, excellent as it is, constitutes but little more than the preface to a book of near 100 pages by several authors and closing with a powerful testimony on the same theme by the publisher. The book is sold for 50 cents.

—Suit has been begun against the American Legion of Honor to recover $1,500 on an insurance policy for that amount by Mrs. Mary D. Orr, widow of George E. Orr, who died recently in Hoboken, N. J. Orr was enrolled a member of the order in 1891, having satisfactorily answered all the usual questions as to his health, and undergone the medical tests. When Mrs. Orr claimed her money the Legion refused to pay on the ground that Orr in his examination had concealed the fact that he had undergone a surgical operation while in the army, and that he had been discharged from the service on account of physical disability, and that he made false statements in the same trend. Only a few days ago the newspapers contained stories of wholesale dissatisfaction and probable defection of the Brooklyn branches of the organization over the greatly increased assessments levied by the order since January. It is now announced that the assessments for August and September will be doubled, and there is a further storm of objections.

SELECTING A VOCATION.

DR. PARKHURST'S WISE COUNSEL TO YOUNG MEN IN CHOOSING A CAREER.

"The young man who says, 'I have given my heart to the Lord, and, therefore, I am going to study for the ministry,' misses the entire point," says Dr. Parkhurst in an article on "Selecting a Career," in August *Ladies' Home Journal*. "There is no 'therefore' about it. That is a pettifogging way of meeting a great situation. I quote from a letter that I received recently from a young lawyer in Ohio: 'In my daily life about the criminal courts I have seen many a sad scene, and at last it has come to that point that I am almost decided to cast aside my bright future in law, and enter the service of the Lord.' I answered him that he was writing nonsense. What he meant by 'the service of the Lord' was the Christian ministry, and that is no more a service of the Lord than any other reputable calling. It is not what a man does that makes his service Christian; it is putting his career under contribution to the public weal, instead of mortgaging it to his own preferment, that makes his service Christian. There is a great lot of small thinking about these matters and well-meaning imbecility that works damagingly all around. My correspondent furthermore wrote that he had 'learned to distrust the law.' All the more reason, then, why he should stay in the law. We cannot improve a thing by standing off and 'distrusting' it, but by jumping in and converting it. If all the consecration is put into the ministry and all the brains into the other professions neither the pulpit nor the world will profit. The sum and substance of all of which is that when a young man has come out on to the distinct Christian ground of putting himself under contribution to the public weal, the selection of a career, best suited to himself and to the needs of humanity, is simply a matter of studying adaptations, and deciding by what art, trade, business or profession he can subserve that weal the best."

ON THE BLACKLIST.

DISCUSSION OF A DIFFICULT AND INTERESTING SUBJECT.

A Careful Analysis of Two Recent Court Decisions, One In England and the Other In the United States—This Concerns Organized Labor.

The case of the Chicago Railway union members against the roads accused of blacklisting them lends special interest to the blacklisting cases recently decided in the courts.

It is quite clear that the courts are at sea in regard to the rights and proper limitations of trades unions. The principles upon which labor cases are generally decided are not well settled, and the reasoning of judges sometimes inspires serious doubts as to whether there is any guiding principle at all behind their adjudications. They are groping and searching for a consistent and reasonable rule. The trouble is that while the old common law rule in relation to strikes, concerted action generally and unionism in particular have had to be gradually abandoned as anachronistic and out of harmony with the spirit of the times, no new principles have been laid down by any modern legal authority.

Lawyers are notorious for conservatism and slowness, and it is difficult to get them to recognize and adopt the scientific conclusions arrived at by political philosophers and lay students of social science. They yield to the logic of events only after prolonged passive resistance. Any one who has read Colonel Carroll D. Wright's history of early strikes and labor cases in the United States is aware of the fact that nearly everything now universally admitted to be within the indisputable power of trades unions was stoutly denied to them at first in the name of "public interests." Workmen could not demand higher wages except as individuals, and they were not permitted to threaten to quit in a body. To do this was to lay themselves open to the charge of "conspiracy."

Today the right to strike, to act in concert and to restrict trade in labor is not denied. But the cases which puzzle courts are those involving boycotting and blacklisting. There is but one American decision on record in which peaceful boycotting has been upheld, the majority of judges inclining to the view that all boycotting is illegal. In a number of cases blacklisting has been declared to be illegal, although dicta have been thrown out which indicate that certain forms of blacklisting would not be upheld, the majority of judges inclining to study the reasoning of the courts and attempt to extract the principle upon which their decisions are grounded. Only the other day an important blacklisting case was decided in England, which is receiving considerable attention in leading London journals, while the latest bulletin of our national department of labor reports what it believes to be "the first case of the kind ever tried in the United States in which an award of damages has been made for blacklisting." In the American case the defendant was an employer; in the English case the defendants were the officers and members of a trades union.

The facts in the English case are briefly these: A firm of builders, Messrs. Trollope, had employed some men who were not members of the London Building Trades federation and had refused to discharge them at the demand of the union. The latter thereupon issued a large poster in yellow, with a heavy black border, called "Trollope's black list," containing the names of the nonunion men. Suit was brought to restrain the further publication of the poster and to secure damages. Under the charge of Justice Hawkins the jury found that the black list was not published bona fide for the purpose of protecting the interests of the association, but maliciously to compel Messrs. Trollope to discharge the nonunion men; that it was calculated to injure and did injure Messrs. Trollope and their workmen, and that they were entitled to an injunction and damages. The judge told the jury that the organized workmen had the right not only to refuse to work with those who are not members, but to inform their own members in any proper way as to what firms are employing nonunion men and what men are so employed. In other words, they might prepare and publish a black list for their own protection, provided they did not act maliciously and did not hold up their opponents to public odium. "No man," said the judge, "has a right to do a thing, even a thing within his rights, maliciously for the purpose of injuring his neighbor."

This decision, which makes malice the test of legitimacy, seems to rest on a misconception. It is true that no man may exercise his rights of property or personal action in such a way as to injure the equal rights of others, but this ancient and correct principle does not inquire into the motives of the person acting. It concerns itself with the effect and method of the act and with nothing else. Intent can only be inferred from the act, and if the act is itself perfectly legitimate the law cannot find any wrongful intent. To illustrate: Suppose a man starts a newspaper or opens a store with the deliberate intention to injure another man against whom he has a grudge. Suppose he does everything in his power to entice away the other man's custom without overstepping legal bounds. Would any court restrain him on the ground that he exercised his right maliciously with the intent to injure another? Clearly not. It is immaterial what his motive is. He has a right to start a newspaper or open a store, and no one can object or complain.

Applying this to the blacklisting case, the question of malice is seen to be irrelevant. If the union has the right to keep and publish a black list it has the right to publish it in any way it deems necessary to accomplish the object in view. No court has the right to say what kind of publication is necessary for the protection of the union's interest. If the act itself is legal, it is legal in any form. The injury which results is of a kind which the law does not prohibit. A strike may be a greater injury than any black list, and yet it is entirely legitimate. The reference to public odium is equally pointless. To announce that a certain firm employs nonunion labor is not to charge it with any crime or immoral act. It has a right to employ such men, and the law will uphold it in the exercise of this right. The poster is not libelous and does not reflect upon the character of the firm held up to public notice. The union publishes it to call the attention of workmen to a fact in which they are all interested. It is not for the court to say how big posters shall be and in what color they shall appear. The decision is wholly illogical and inconsistent if it is once admitted that blacklisting is per se legal. This is the view which the London Chronicle takes, and it is impossible to refute it.

The American decision on blacklisting is more consistent. A conductor employed by the St. Johns and Indian River railroad sought employment on another road and was notified that it would be given him. The superintendent of the company whose services he left wrote a private letter to the company whose employ he was about to enter cautioning it against the conductor and stating that he left the road with certain charges pending against him. This letter caused the retraction of the offer to employ him. The conductor brought suit and was awarded damages against the railroad which blacklisted him. The defense was that the letter was not official, but personal, and that it stated facts. Under the instruction of a federal judge this defense was of no avail.

In this case there were none of the features upon which the English case turned. There was no holding up to public odium, no offensive yellow posters, no vindictive or malicious intent. If the principle of the English case had been applied, the conductor would clearly have lost his suit, for if trades unions may keep and publish black lists in a proper manner the same must certainly be conceded to railroads. Railroads can form a union for self protection and keep and circulate black lists, provided no malicious form of publication is chosen. But the American court objected to the thing itself, not to the form, and held that malice was not an essential element.

The right of organized labor to blacklist nonunion employers and men would also have to be denied under this ruling, although the practice is common and claimed to be necessary for the protection of union interests. The English decision is really more progressive. There is no doubt that the tendency is toward the full recognition by the courts of the right to boycott and blacklist. There is strong opposition to these practices, but it is questionable whether modern jurisprudence can find real ground for legal prohibition of them. The subject is a difficult and interesting one.—V. S. Y. in Chicago Post.

How to Make a Good Hostess.

If one wishes to make a successful hostess, it should be remembered that fussiness is the deathknell of success in that direction. Give the guests opportunities for rest and they will more fully appreciate the entertainments that are suggested haphazard without any preparation whatever than the elaborate affairs that are forced upon them willy nilly.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Aug. 16. Comment by Rev. S. H. Doyle.

Topic.—Seeing God in nature.—Ps. xix, 1-6; xxiv, 1-10.

The thing created always speaks of the Creator. It proves the existence of a Creator, and more than that it tells us much of His character and His power. God created the natural world. "In the beginning God created the heavens and the earth." Naturally, therefore, we would expect nature to speak of God, and that much about God could be seen in nature. This is the fact. The invisible things are seen by the things that do appear.

1. In nature we see proof of God's existence. The existence of the world proves God's existence. A thing created must have had a creator. Every effect must have had a cause. The world is an effect. There was a time when it did not exist. Science as well as Scripture teaches this fact. It must have had a beginning and a creator. The adaptation of everything in the universe proves that the world must have had an intelligent cause. If there is no God, who made the world is a question atheism has never been able to satisfactorily answer, and never will be. There is only one explanation of this world's existence and that is that it was brought into existence by an intelligent and all powerful Being. That supreme Being is God.

2. In nature we see the glory of God. "The heavens declare the glory of God, and the firmament showeth His handiwork." All nature, from the brilliant orb of the heavens to the tiniest dew drop that nestles in the bosom of the blade of grass at our feet, testifies to the exceeding riches of the glory of God.

3. In nature we see the ownership of God. "The earth is the Lord's and the fullness thereof, the world and they that dwell therein." As a part of the world we belong to God. He has made us. The thing made belongs to the maker. In giving ourselves and our all to God, we are only giving Him His own, and we should all acknowledge His ownership.

4. In nature we see the goodness and providential care of God. How good is this Creator to all that He has created, and how careful and thoughtful for all His creation! He hath clothed the grass of the field, adorned the lily with beauty and splendor, and not a sparrow falleth to the ground without His notice. If so careful of such transient things, how wonderfully careful He will be for the highest part of His creation—man.

Nature tells us much about God, but not how we can be reconciled to God. It speaks of estrangement, but not of forgiveness. This we have in the revealed word of God. Let us not neglect it, even for nature.

Bible Readings.—Gen. i, 1-8; viii, 22; Ex. xx, 11; Deut. x, 14; Job xxxviii, 24-41; Ps. viii, 1-9; xiv, 1; l, 1; xc, 2; Isa. xl, 18-24; Jer. xxxxi, 35; Math. vi, 26-29; Acts xiv, 17; xvii, 22-28; Rom. i, 17-19; I Cor. x, 26.

The Valley of Shadow.

In various places and on many occasions does Jesus pledge us to meet Him in this life—at the cross, in the sacrament, in the cries of joy and sorrow—and now once again He appoints us a meeting place. It is the Valley of the Shadow, where, in the quietness and seclusion as in the lovers' glade, He will expect us one day. Is there any spot on earth so common or so wild that it has not been transformed by love? Are there any places in our thought so beautiful as those where we kept tryst with those that were dearer than life? So Jesus * * * put a fair face on death, so that it becometh but His dark disguise as He returneth to receive us home.—John Watson.

Arousing Interest.

The Christian Endeavorers of the Melville Presbyterian church, Montreal, are in the habit of sending bundles of good literature to a country minister, who uses them in his itinerant preaching. At one town the papers aroused so much interest that the people were led to come to the services again and again. Now the interest in religious things has become so marked that a small church has been erected in the town.

Re-enforcing Our Souls.

No one has lived the inner life without seasons of early passions when the romance of Jesus has captured the soul, without seasons of later declension when the greenery of spring grew gray in the city dust. It is in such hours of coldness and weariness we ought to re-enforce our souls with the sacrament of the bread and wine.—Ian Maclaren.

Gentleness.

Gentleness is not a separate and distinct faculty. It is the method by which strength manifests itself.—Ram's Horn.

Must Flow From Faith.

Our strength and ability are owing to faith, and our comfort and joy must flow from faith.—Central Presbyterian.

For Christ and the Church.

There are 11 societies of Christian Endeavor in the Grace Baptist temple of Philadelphia, of which Rev. Russell H. Conwell is pastor.

Some keen witted Endeavorers of Union, S. C., during the warm weather are distributing fans bearing a list of church and Christian Endeavor services.

The Junior Christian Endeavor society in the Philadelphia church of which Rev. J. R. Miller, D. D., is pastor recently decided to attend church every Sunday morning in a body.

So strong was their desire for the inspiration of a Christian Endeavor convention that four young men of Chehalis county, Wash., walked 19 miles through a heavy rain in order to be present at the county convention.

A creche, where parents may leave their children while they are at work, is conducted by a Christian Endeavor society in Toronto. These same Endeavorers have opened a public reading room in the church building.

The Wheeling Costume.

The costume of the woman cyclist remains the unsolved problem of society and trade. Fortune, if not fame, awaits the designer of a garb that will insure safety, while it preserves the modesty and grace with which tradition still happily enshrines the fairest of creation.

The bicycle academies and the boulevards furnish lamentable revelations of the ineffectiveness of necessity or art to devise to date a costume befitting wheel and rider. To such extremes has individual fancy violated good taste and common decency that a woman becomingly attired rarely fails to attract at-

tention. Indeed, so flagrant has become the abuse of bicycle toilets that many sensitive, self respecting women have been driven from the public thoroughfare and forced to forego the pleasure altogether. Exclusive society women are now rarely found on a wheel save in the suburbs. Their costume has little in common with those met on the boulevards.—New York Commercial.

Charming Dolly Madison.

Every one who has been in the White House has noticed and admired the large oil painting of Dolly Madison that hangs in one of the great rooms. The famous American beauty is shown in a flower garden in recognition of her passion for floriculture, and under the picture are the words, "Dear Dolly." Particular attention is drawn to this picture just now by the issue of a biography of Dolly Madison by a clever woman writer—Maud Wilder Goodwin. Mrs. Goodwin says in the course of her book something about Dolly Madsion, which is surely a lesson to every woman. This is the passage:

"Dolly Maidson charmed John Adams as she charmed every one else with whom she came in contact from the beginning to the end of her life. How did she do it? Assuredly not by conscious efforts or with prepense intention. It was what she was rather than what she did or said which attracted all who came within the circle of her personal magnetism. Perhaps the best explanation of her attraction is offered by the remark of one of her nieces, who said recently, 'I always thought better of myself when I had been with Aunt Dolly.'"

A New Fancy.

A new but not at all pretty fancy is the hanging of the coin purse from the long lorgnette chain. This fashion has supreseded the Trilby locket, which was worn in similar conspicuous fashion. At least the purse has in it an element of usefulness and has some small excuse for its existence. The locket had none whatever, for what sentimental woman would wish to have her sweetheart's picture dangling about loosely on the end of a chain?—Philadelphia Ledger.

The drawer of a bureau or dresser that runs hard may be made to work much more smoothly and easily if it is taken out and the edges thoroughly rubbed with hard soap. If a screen is soaped before being put into hard wood, it will go in much more easily.

In canning fruit use the extra juice that cannot be put into the jars to make a jelly. Add enough dissolved gelatin to the juice to make it mold when cold; serve it with whipped cream, and you have a delicious dessert.

The Ladies' International club is the newest London woman's club. Its avowed purpose is to entertain friends from all parts of England and from foreign countries as well, particularly the United States.

Mrs. Richard Kitson has announced that she will present to the Kirk Street Congregational church, Lowell, Mass., an organ to cost $3,000.

There should be no "sets" in Christian Endeavor. Social lines are never life lines.

A missionary to China declares that the Christian Endeavor society is doing wonders to draw out the women of that great empire in the service of their Master.

Veils are one of the most ancient of articles of dress. They were used so long ago that their origin is lost in remoteness.

New York Tailors.

The membership of the Brotherhood of Tailors in New York is about 9,000, about 250 of whom are women and girls.

In Brooklyn the membership is about 4,000, of whom 1,000 are women and girls, and the membership in Brownsville, a suburb of Brooklyn, is about 1,500.

THE WORKMAN'S RUIN

USE OF ALCOHOLIC DRINKS ENTAILS POVERTY AND WANT.

A Pittsburg Saloon Keeper Says He Gets Most of His Profits From the Toilers. Temperate Men Get the Best Places and the Highest Pay.

"Don't you think the workingman is getting the worst of the struggle, viewing it from any point you may?" asks a man who has labored industriously for years and is about where he was when he began.

No, the workingman has the best of it, except in the matter of accumulating barrels of money. The trouble is that many of them do not make the best of it. As a rule, those who get the worst of it have themselves to blame.

Another trouble is that workingmen measure their success in dollars and cents and not social and domestic comforts. They never think of the worry and discomforts of their employers, nor do they know how often the rich are on the ragged edge nor what efforts they have to make to save themselves from bankruptcy.

"The man who works on a salary is the happiest man in the business, or at least he ought to be," said a gentleman who had succeeded in accumulating a considerable fortune.

"Many a time I would gladly have exchanged places with almost any man in my employ. There is one whom I really envy. He gets a fair salary, and by good management he has become the owner of a nice little home and is now adding a few dollars per week to a small bank account.

"When his day's work is done—and that is when all the work is done, whether within the usual hours or not—he goes to his home, romps with his children, reads the papers and such books and magazines as he likes, spends a pleasant, quiet evening and lies down entirely free from care and worry.

"Often have I wished myself in his place as I tossed uneasily on my pillow and worried nearly the whole night over business affairs.

"There isn't much sleep for a fellow who is threatened with heavy losses, sudden changes in prices and the uncertainties of trade. My home is well furnished with everything except comfort for myself. I haven't time to read, and my mind is so taken up with business that the domestic side of life has few real charms. Only those who have had the trial know the discomforts of being rich or the misery that attends money making.

"I want to say right here, for the benefit of workingmen, that I have never seen an honest, industrious, temperate and frugal man want for bread nor his family suffer for the comforts of life.

"And again I want to say that I have never known a workingman who spent a considerable portion of his earnings for beer and liquor, went on batters now and then, to succeed, either in a business way or in establishing a home and rearing a family that was a credit to himself or a benefit to the community.

"I used to drop into a saloon myself occasionally, laboring under the delusion that a glass or two of beer was really beneficial to a man, and I always noticed the absence of successful men. Occasionally I would meet some of my own employees, and they were almost invariably the poorest in purse and the least valuable.

"This so impressed me that I made something of a study of the matter, and my conclusion was that workingmen are the supporters of the saloon, and that by far the greater portion of the money that is passed over the bar should have gone to provide food for hungry children and comforts for overworked, neglected wives.

"Again, if you will allow me, I want to say that I know from personal observation and careful calculation that the saloon does more to keep the workingmen poor and down in the world than the so called tyranny of capital and hard times combined. If the money they waste was saved, every workingman might live in comfort."

In order to hear from the other side a saloon keeper of long standing, and one who is in the business for money, was asked what he thought of this man's conclusions.

"They are about right," was his prompt answer. "All these you see here are workingmen. Indeed, I rarely see any others except loafers, but occasionally business men drop in for a glass of something, but it is on the workingmen that I depend for my profits. I know it is wrong for them to spend their money in this way, but if I didn't take it some one else would, and I make it a point to keep a good house and do not encourage any one to drink. I often take money from men and send it to their families or keep it until they get sober. Drinking is the ruination of more workingmen than anything else."—Pittsburg Commercial Gazette.

The Royal Liquor Bill.

Although Queen Victoria herself is most abstemious and has recently favored the temperance movement, the capital locked up in wines in the various royal palaces is estimated at $250,000. Last year the royal household consumed $10,000 worth of beer and $30,000 of light wines, not including the amount spent in drink at Osborne and Balmoral. —Exchange.

Temperance Notes.

The membership of the Scottish Temperance league is 11,483.

The Catholic Total Abstinence union of Illinois made a gain of 10 societies and 1,500 members last year.

Temperance teaching in Irish schools received an impetus from the national schoolteachers' congress in Belfast.

Last year 19,894 pledge cards were issued by the Royal Naval branch, National Temperance League of Great Britain.

One person out of every seven in the United Kingdom is now a total abstainer.

Of 78,000 troops in India 24,000 are total abstainers and enrolled in the Indian Army Temperance association.

SABBATH SCHOOL.

LESSON VIII, THIRD QUARTER, INTERNATIONAL SERIES, AUG. 23.

Text of the Lesson, II Sam. xv, 1-12—Memory Verses, 4-6—Golden Text, Ex. xx, 12—Commentary by the Rev. D. M. Stearns.

1. "And it came to pass after this that Absalom prepared him chariots and horses and 50 men to run before him." Absalom was the third son of David, born in Hebron, and his mother was Maacah, daughter of the king of Geshur (II Sam. iii, 2, 3). Absalom signifies "father of peace," but his life would rather suggest one who was of his father the devil (John viii, 44). Because of the murder of his brother Amnon, David's firstborn, he fled to the king of Geshur and was there three years, but through the pleading of the wise woman of Tekoa, employed by Joab, he came back to Jerusalem and dwelt two years without reconciliation to his father, after which, through Joab's intercession, the king became reconciled to him, saw him and kissed him (chapter xiv, 28, 33).

2. "And Absalom rose up early and stood beside the way of the gate." The expression "rose up early" signifies great earnestness and is used many times in Jeremiah concerning God's unwearied earnestness in urging His people to repent and turn to Him. In Isa. v, 11, it is used, as here, concerning the earnestness of the wicked, for here we see Absalom in the place of public gatherings, kindly greeting the people who came to the king to have their wrongs righted and seeking to turn their hearts from his father to himself. The self seeking of the natural heart is often seen in those who seek to advance themselves, no matter who is overthrown, but when this is seen in a son against his own father then the devil is surely doing special work.

3, 4. "Absalom said, moreover, Oh, that I were made judge in the land." He speaks of the justice that he would show if he were made judge in the land, but it should not require much penetration to see that a man who would treat his own father as unjustly as he was now doing would not be likely to do justly by any one unless it might happen to serve his own ends. I heard only this week of a senator who said that no politician would take hold of a matter without considering how it might affect his own political prospects. It is the world's way to live unto oneself; it is only by the Spirit of God that we can deny self and live unto God.

5, 6. "So Absalom stole the hearts of the men of Israel." There was not a finer looking man in all Israel (chapter xiv, 25), but perhaps not one with a blacker heart. "Favor is deceitful and beauty is vain," but "a meek and quiet spirit is in the sight of God of great price," and it is the heart, not the outward appearance, that God looks upon (Prov. xxxi, 30; I Pet. iii, 4; I Sam. xvi, 7). When the king kissed Absalom (xiv, 33), it was the loving kiss of a heartbroken father welcoming his erring son, but these kisses of Absalom were more like the kiss of Judas when he betrayed his Master, for every one was a stab at his father's heart. There are those, even in this day, both in the church and out of it, who "by good words and fair speeches deceive the hearts of the simple."

7. "Let me go and pay my vow, which I have vowed unto the Lord in Hebron." The margin of the R. V. says probably after 4 years, not 40 years. But what a liar he was and how desperately wicked; there was murder in his heart, and that against his own father, yet he seeks to hide it under a pretense of paying a vow unto the Lord, while all his vows must have been to the devil rather than to the Lord. Hebron was his birthplace, but it was also the place where the bodies of Abraham, Isaac and Jacob lay buried, and that his wicked heart could speak of Hebron, which signifies fellowship and carries us back to faithful Caleb, who followed the Lord fully, shows how hardened in sin he had become.

8. "If the Lord shall bring me again indeed to Jerusalem, then I will serve the Lord." This, he said, was the vow which he had made to the Lord while in his banishment at Geshur. If David believed his son, as he seems to have done, how comforted he must have been by this evidence of his son's repentance. How little he thought that with such words from his son's lips the father of lies was in his heart.

9. "And the king said unto him, Go in peace." Believing him to be sincere he gives him a father's blessing, but there was no peace in that foul heart covered by so fair an exterior, for "There is no peace, saith the Lord to the wicked" (Isa. lvii, 21). Peace was within his reach, as it is within the reach of every one who has ever heard of the Prince of Peace, but it can only become the possession of those who are truly penitent and sincerely submit to Him as their Saviour and Lord. "The work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever" (Isa. xxxii, 17). "So he arose and went to Hebron."

10. "Absalom reigneth in Hebron." With profession of devotion to God on his lips and his father's blessing sounding in his ears he goes forth to carry out his devilish designs against his father. The proclamation which he caused to be sounded forth was equal to his saying, "I hereby rebel against my father and drive him from his throne." David so understood it, for he said unto all his servants, "Arise and let us flee, for we shall not else escape from Absalom," and the servants said, "Behold thy servants are ready to do whatsoever my lord the king shall appoint" (verses 14, 15). Contrast the conduct of the king's son with that of his servants and of Ittai the Gittite in verses 19 to 21.

11. "They went in their simplicity, and they knew not anything." This is written of the 200 men out of Jerusalem who went with Absalom. If we would follow Jesus in this spirit, simply trusting, not knowing nor desiring anything but His will, what blessed people we would be and what glory He would get through us, but to follow a leader like Absalom thus blindly is the way to ruin. There are many nowadays who rebel against the word of God and yet have many followers who know nothing of God, but what they hear from others. They are too simple.

12. "The people increased continually with Absalom." How thoughtlessly the crowd will follow a popular leader. How multitudes turn away from the God of Truth and His dear Son to listen to an Ingersoll. In all directions and on all sides an increasing multitude is following the one whom Absalom followed and who would love to destroy Jesus Christ, the King of kings, and His followers. But the Lamb shall overcome and they who are with Him are called and chosen and faithful. David returned in due time, and so will the Lord Jesus. Let us be patient and faithful.

HISTORY OF A WEEK.

Tuesday, Aug. 4.

The sublime porte denies the report that Turkey is to issue paper money.

The residence at Berea, O., of Charles A. Seibert, a grocer, was blown up by dynamite and partially wrecked. Seibert was opposed to the quarrymen in their late strike, and it is generally believed the dynamite was placed under the house by strikers.

The czar of Russia is reported to be suffering from nervous debility.

Wednesday, Aug. 5.

Tainted ice cream poisoned nearly sixty people at Sioux City, Ia. Nine of the victims may not recover. The dealer, an Italian, was arrested, but was released on bond.

Cincinnati police are holding C. E. Perry for the authorities of Hagerstown, Md., where he is wanted on a charge of embezzling funds from the Brotherhood of Locomotive Firemen.

Dr. J. A. Rawls, of Creston, Ia., tested a dose of physic prepared for a lady. He will die.

Thursday, Aug. 6.

Austria will organize an international union to protect the central European grain producers against American competition.

A large number of cotton mills closed at Fall River, Mass., according to the agreement among the mill owners, to curtail the production. About 20,000 operatives are idle.

An opium pipe set with jewels and valued at $500 was confiscated in an opium joint at Chicago. It is now in the hands of the police.

Robert Garrett's will, which has just been filed at Baltimore, gives the bulk of his $5,000,000 estate to his wife.

Japan is making rapid progress in trade, having invested more than $400,000,000 in new projects this year. Exports and imports amounted to over $265,000,000 during 1895, a gain of $30,000,000 over the previous year.

Friday, Aug. 7.

Cornelius Vanderbilt, Sr., is reported to be improving in health.

Thomas Ginnis, of Chicago, fell down an elevator shaft at the Warren Springer building and received a broken arm and an injured spine.

Henry Oster, of Mascoutah, Ill., was bitten by a rattlesnake. He drank a quart of whisky and is now out of danger.

Three grain vessels, their combined length being nearly a quarter of a mile, have left Counselman's elevator at South Chicago loaded with 595,000 bushels of corn.

Governor Bradley, of Kentucky, has respited Anthony Alcorn Lincoln for thirty days. He was to have been hanged yesterday for murdering his father.

Harris & Co., of Chicago, have given notice that they will cancel their bid for $20,000 of Hicksville, O., bonds unless they are made payable in gold.

Saturday, Aug. 8.

Dempsey Etheridge, conductor for twenty years on the Burlington road, fell under his train at Murray, Ia., and was instantly killed.

The Park theatre, Tugby's museum and other buildings were burned at Niagara Falls, N. Y. Loss, $250.000.

Senator Quay declars he will refuse a re-election to the senate and says he intends to retire from politics at the expiration of his present term.

"Sound money" Democrats who bolted the state convention at Waterloo, Me., Thursday nominated W. H. Clifford for governor.

H. Clay Evans declines to be a candidate for the Republican nomination for governor of Tennessee.

The republic of Uruguay has given notice of its intention to terminate, Jan. 8, 1897, its treaty of commerce and navigation with Germany.

Isaac Lane, of Chesterton, Ind., was bitten on the arm by a fly and amputation was found necessary owing to extreme swelling.

Monday, Aug. 10.

Li Hung Chang will not stop at Chicago on his way home across this continent.

Pauncefote, the British ambassador at Washington, has been summoned to England to confer with Salisbury about the Venezuela question.

Judge Alfred Thomas, of the North Dakota district United States court, died at Fargo after a serious illness of about one week. He was a native of Wisconsin, 59 years of age.

For two years William J. Bryan, Democratic candidate for president, has been editor of the Omaha World-Herald. Since he has been nominated he has resigned his editorship.

Hot winds in Oklahoma, the temperature reaching 108 degrees, first parched the crops. Now fire has come along and in the stricken district there are no crops.

Lasker, the chess master, has won the first prize at the Nuremburg tournament.

The Standard bank of Toronto has given notice that hereafter American $1 bills or silver certificates will be discounted at the rate of 10 per cent.

War on American Money.

MONTREAL, Aug. 7.—The St. Hyacinth chamber of commerce has passed a resolution expressing its approval of the action of the banks in this district in charging a discount of 10 per cent. on all American money. It has also issued a warning to merchants, farmers and the public generaly not to accept American money upon any consideration.

Bland Has the Wish of His Heart.

JEFFERSON CITY, Mo., Aug. 5.—Richard P. Bland was nominated for congress by the Democrats of the Eighth district yesterday by acclamation. Resolutions indorsing the Chicago platform and nominees and renewing allegiance to Bland were adopted.

Democrats Get the Electors.

ABILENE, Kas., Aug. 7.—The Democratic proposition to give the Populists the whole state ticket if the Populists would vote for the Democratic electors was accepted by the Populist state convention. The Democrats also agree that the electors shall vote for Sewall or Watson, whichever has the highest vote in the electoral college.

Steel Works Shut Down.

CLEVELAND, Aug. 7.—The Johnson Steel works at Lorain have closed down, and 800 men are thrown out of employment.

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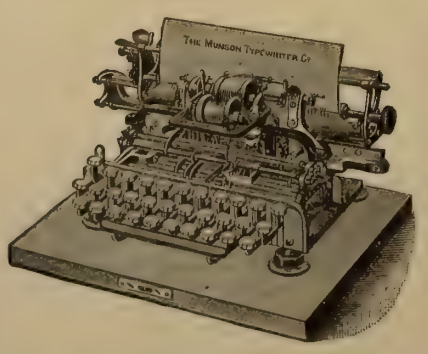

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STATE CONVENTIONS.

REPUBLICANS OF MICHIGAN AND WISCONSIN MEET.

Points of the Platforms They Adopted—Mayor Pingree of Detroit Nominated for Governor on Fourth Ballot— Scofield Defeats La Follette in Wisconsin.

GRAND RAPIDS, Aug. 6.—The Republican state convention was one of the most exciting in the history of the state. Victor M. Gore was the temporary chairman and made a red-hot gold standard and protective tariff speech. After a fight over the admission of Pingree delegates from St. Clair, who were finally admitted to the floor, but without a vote, the convention took recess, and at its reassembling the St. Clair case was still unsettled by the credentials committee and short speeches were made to take up the time, the Pingree delegates protesting against a proposed adjournment to evening before the contest was decided.

Took a Rest Till the Evening.

After several speeches had been made the motion to adjourn until 7:30 p. m. was renewed, and on a rising vote the chairman declared it carried, to the disgust of the Pingree men and the galleries, it being claimed that it was clearly lost. At 7:30 the credentials committee was still hung up on the St. Clair case and was given more time, while the convention proceeded to make ex-Lieutenant Governor Giddings permanent chairman and receive the report of the resolutions committee. This was a standard Republican document, indorsing the St. Louis platform and candidates and denouncing the Chicago ditto.

In one objection to the Chicago utterance is the plank on the money question of the Michigan Republicans. It says it denounces the Chicago platform "for its intention to substitute silver monometallism in place of the wise and liberal policy and practice of the Republican party, which has been and is the use of gold, silver and paper as the currency of the nation." Then in its enthusiasm over the adoption of the platform the convention proceeded to the nomination of governor and forgot all about the St. Clair contest.

Fight Over the St. Clair Contest.

The nominating speeches for governor were finished at 10 o'clock and the convention then spent an hour listening to majority and minority reports with arguments thereon on the St. Clair contest. Then a substitute for both reports was offered. It proposed to seat both delegations with the twenty-two votes of the county divided equally between them The substitute was adopted—405 to 402. Then the chair ruled that a substitute had the same effect as an amendment—that the main question was in order, and ordered another roll call. This was disputed, and at midnight the wrangle over the parliamentary point continued.

Being asked to reverse his ruling Chairman Giddings admitted that he was not sure of his ground, and would like to consider the matter until morning. Thereupon a motion to adjourn until 9 o'clock was made, and the Pingree men began voting yes, and a rush for the doors began.

PINGREE NAMED AT GRAND RAPIDS.

He Will Lead the Michigan Republicans in the State Fight.

GRAND RAPIDS, Aug. 7.—The Republicans of Michigan closed one of the most exciting state conventions ever held by their party at 8:30 last evening. The fight over the candidate for governor, which ended with the nomination of Hazen S. Pingree, Detroit's famous mayor, had been on since early last winter, and every nook and cranny of the state had been worked both for and against the "potato statesman," as he is frequently called by those opposed to him. Until recently there was nothing like a concentration of the anti-Pingree sentiment, and the result shows that the attempt of the anti's to unite on Colonel Bliss, of Saginaw, was made too late—too many other booms had been launched.

This left the opposition divided while the Pingree forces were united and aggressive at every point, though they were careful to avoid personalities and made no charges of unfitness against other candidates. However, they denounced the "state machine," and urged the need of reform in state institutions, particularly in prisons and asylums. On the other hand Pingree was denounced as a silver lunatic, an agitator, demagogue and an anarchist, and classed with Waite, Altgeld and Pennoyer, by those who sought to check his ambition. The Pingree men had predicted 350 votes on the first ballot for their favorite and lacked only eleven of fulfilling their prediction. The Bliss managers had estimated their strength at 340 and showed only 286.

The others—O'Donnell, Aitken, Wheeler and Conant—held their accredited strength and a dead-lock was apparent until the chairman ruled that the unit rule had no place in a Republican convention. Then various delegations that had been instructed to vote as a unit began to break up and Pingree got most of the odd votes. On the second he received 358 and Bliss 297. On the third Pingree gained seven more and Bliss lost eleven. The fourth ballot showed Pingree 443, while Bliss had fallen back to 287. All other candidates except Bliss joined in declaring Pingree the unanimous choice of the convention.

The remainder of the ticket was made up as follows: Lieutenant governor, Thomas H. Dunston of Houghton; secretary of state, Washington Gardner; state treasurer, George A. Steele, of St. Johns; auditor general, Roscoe D. Dix, of Benton Harbor; attorney general, Fred A. Maynard, of Grand Rapids; commissioner of state land office, William A. French, of Alpena; superintendent of public instruction, Jason E. Hammond, of Hillsdale; member of the state board of education, John W. Simmons, of Owosso.

REPUBLICANS OF WISCONSIN.

Meet to Select the Men to Lead in the State Campaign.

MILWAUKEE, Aug. 6.—The Republicans of Wisconsin gathered in large numbers in this city yesterday on the occasion of the state convention. The situation on the eve of the convention has been told in these dispatches. The temporary organization was duly effected and the preliminaries attended to and a recess taken. On reassembling George M. Griffin, of Eau Claire, was put in charge of the permanent organization and the platform followed close. The declaration is a clean cut indorsement of the St. Louis platform.

Its reference to national affairs after the indorsement of the St. Louis convention is covered by the following: "We believe that in the restoration to power in national affairs of the party that stands for a sound and stable currency, honest money with which to pay the wages of labor, buy the products of the farm and factory, and carry on the business of the great country, and for a fair and equitable protective tariff that will protect all the people and every section of the country, give employment to American labor, preserve to American producers the first chance in our home market, and at the same time give us enough revenue to pay the necessary expenses of carrying on the government, lies the only hope of a return to our former prosperity."

The Election in Tennessee.

NASHVILLE, Aug. 7.—Returns are coming in slowly, but all show that Judges Barton, Neil and Wilson, Democrats, have been elected judges of the court of chancery appeals. Majorities cannot yet be estimated.

Illinois Swamp Claim Rejected.

WASHINGTON, Aug. 8.—Secretary Hoke Smith sustains the general land office rejecting the claim of Jefferson county, Illinois, for swamp land indemnity under the acts of March 2, 1855, and March 3, 1857.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Aug. 3 to Aug. 8:

Mrs Henry Loker, Mary E Null, O N Carnahan, J M Frink, Hattie E Powers, Rev P B Williams, Rev H L Crockett, Chas O Patton, Nelson Daniells, Jas Powers, Ephraim Hess, G A Paddock, S S Grannis, J F H Dobler, Rev W B Stoddard, Wm H Mason, F W George, Samuel Russell, Richard Platt.

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Secret Societies, Ancient and Modern. 50c. each.
Contents: The Antiquity of Secret Societies, The Life of Julian, The Eleusinian Mysteries, The Origin of Masonry, Was Washington a Mason? Fillmore and Webster's Deference to Masonry, A Brief Outline of the Progress of Masonry in the United States, The Tammany Ring, Masonic Benevolence, The Uses of Masonry, An Illustration, The Conclusion.

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Between Two Opinions: or the Question of the Hour. 389 pages; cloth, postpaid, 75 cents.
By Miss E. E. Flagg, author of "Little People," "A Sunny Life," etc., etc. Everyone who loves to read a good story, chaste and elegant in expression, pure in thought, interesting in narrative, should read this book upon the power of secret societies in politics, and the remedy.

A Booklet of 107 pages. 25c.
"The Martyr's Own Monument," by Rev. J. E. Roy, D. D., Western Secretary of American Missionary Association; "Christian Politics," by Rev. J. Blanchard, late Editor of *Christian Cynosure;* "The Mysterious Machine: Was it Lawnmower, Town-pump, Balloon, Wheel-barrow,—or what?" by Prof. E. D. Bailey, of the Civil Service Dept. U. S. Government.

Eminent Men on Secret Societies. 326 pages; cloth, $1.00.
Composed of "Washington Opposed to Secret Societies," "Judge Whitney's Defence," "The Mystic Tie," "Narratives and Arguments," the "Anti-mason's Scrap-Book" and "Oaths and Penalties of Freemasonry as Proved in the New Berlin Trials."

Sermon on Secret Societies. 5c. each.
By Rev. Daniel Dow, Woodstock, Conn. The special object of his sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have.

College Secret Societies. 25c. each.
Their customs, character and the efforts for their suppression. By H. L. Kellogg. Containing the opinions of many prominent college presidents and others, and a full account of the murder of Mortimer Leggett.

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Showing the conflict of secret societies with the Constitution and law of the Union and of the States. By Francis Semple.

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The Mystic Tie or Freemasonry a League with the Devil. 15c.
This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to respect a reverend Freemason.

Pres. H. H. George on Secret Societies. 10c. each.
A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies.

UNIONS AND AGITATORS.

The Leading Daily Paper of the Rockies Treats Them With Honesty and Fairness.

There are few institutions of comparatively recent growth that are so little understood or so much maligned as trades unions. When wages are low and working hours long and the condition of the workmen bad, these things are cited to prove the failure of the union. When a strike is ordered or a boycott, the union is denounced as a stirrer up of strife and its leaders are called demagogues and malcontents. The union is held accountable for all that all its members may do individually and for all that it does not accomplish as a unit.

Even workingmen themselves do not realize the extent of their indebtedness to the union. They are dissatisfied with what they have and do not reflect on what their condition might be but for the union, which may be at times somewhat arbitrary. Yet who makes it so? It is ruled by the majority. It has no power except the will of its members. If more than half of them are rash and hot headed, the older, wiser men should try to make them see the unwisdom of acting hastily and without due consideration of all the suffering which may be entailed upon themselves and their families.

The labor agitator is the scapegoat upon which the public, and especially the public of the employers, vents its scorn and hatred. He is made to appear a blatant, plausible fellow whose sole object in life is to stir up trouble and thereby earn his salary. There may be, and doubtless are, such men, but they are not the rule, but the exception.

The employer fears this man, and that fact alone is significant. Why does he insist that he will treat only with his employees? Why does he refuse to meet their representative, who is yet not one of them? Because the agitator is not dependent upon him for his bread and butter. The agitator has no sick wife and starving children whose very lives depend on the outcome of this strife. He cannot be bought off. His own necessities do not enter into the case and blind him to any of the facts. He can take a calm, impartial view of the situation. Frequently he does all in his power to prevent the strike. He knows all about strikes. He has seen the brave misery of hungry men and women. He knows the cost and the conditions necessary for success. If the majority compels him to order the strike, he orders it—often with a heavy heart.

Again, this question of strikes is very little understood. It seems to be the general impression that they fail. Take, for instance, the Cigar Makers' International union alone. In rather less than ten years it expended nearly $1,500,000 for relief, benefits, etc., less than a third of which went for strikes, yet during four years of that time—1889 to 1892—they had 523 strikes; of these 23 were lost, 24 were compromised and 476 succeeded. Nor were the demands of the strikers unreasonable. Ninety-nine strikes were for higher pay, 71 for an eight hour day, 316 for a nine hour day and 31 for a partial holiday on Saturday. None of these demands is revolutionary. During 11 years the union has secured for the men an increase in wages amounting to $1,500,000; that is, enough to pay all the benefits, relief, etc., and the expenses of the strikes besides. Taken even from the financial point of view, these strikes have been wonderfully successful in spite of the time lost. The fault is not that unions are too strong, but that they are too weak. It is the sacred duty of every workingman to belong to a union if there is one for the men of his trade.—Denver News.

To Prevent Strikes.

A committee appointed by the board of walking delegates of New York has submitted a plan to settle all general grievances by arbitration, thus doing away with strikes. The Mason Builders' association is reported to be in favor of the plan. The proposed agreement is in part as follows:

"That no general strike or lockout shall be ordered in any branch of the building industry without first submitting the question at issue to the arbitration board, consisting of five employers connected with the United Building trades and five delegates connected with the board of delegates of the Building Trades of New York. The first meeting of the arbitration board shall take place within 24 hours after notification.

"Should the arbitration board fail within 48 hours of its first meeting to agree upon a settlement, then each side shall make its argument before an impartial umpire selected by the full arbitration board. Said umpire shall, within 24 hours thereafter, render his decision, which shall be final and binding upon all parties interested."—New York World.

Praise From a Frenchman.

An intelligent Frenchman has been studying the relations between capital and labor and the working of trades unions in the United States and has published the result of his observations in a volume issued by the ministry of commerce of that republic. The author is chief of what we should call the bureau of labor, was himself once an artisan and bears the name of Isidore Finance. What struck him most was the freedom of local action in the unions here, combined with organization as comprehensive as the industry of the country. To a Frenchman accustomed to a rigid centralization in matters affecting labor as in the general system of government the success with which the unions had imitated the methods of a democratic republic was something of a revelation. He gives great praise to the manner in which the deliberations are conducted in the annual convention of the American Federation of Labor and remarks the prevalence of order and common sense hardly ever met with in such cases except among the Anglo-Saxon peoples.

California Labor Legislation.

Labor Commissioner Fitzgerald of California has prepared a circular to the labor unions of the state, submitting the provisions of laws which he will ask the legislature to enact at its next session to protect the interests of laboring people. His object in sending out the circular is to get organized labor to indorse the bills he has prepared and to demand their enactment. The bills embrace the following subjects: Eight hours, bond protecting labor on public work, bakeries, re-establishing labor bureau and creating free employment system, regulating employment agents, per diem on public work, bakers' hours, time check system, branding prison made goods, cost of suit upon collection of wages, collusion with employment agents, employment of citizens of the United States on public works, regulating lunch hour, and boiler inspection.

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LEWIS TAPPAN, *private journal*, 1814: "Dr. Dixwell gave me lectures on Masonry at his house." "In September left the lodge." *Letter, Jan.* 21, 1829: "I am free to say that I henceforth renounce Freemasonry, considering it a useless and profane institution."

JAMES G. BIRNEY, *Candidate of the Liberty Party for President*, was a Freemason, "but never entered a lodge after he joined the church, and, as his sons grew up, he cautioned them against joining any secret order."—*Gen. Wm. Birney.*

DISRAELI, LORD BEACONSFIELD: "In conducting the governments of the world there are not only sovereigns and ministers, but secret orders to be considered, which have agents everywhere—reckless agents, who countenance assassination, and, if necessary, can produce a massacre."

THURLOW WEED: "I now look back through an interval of fifty-six years with a conscious sense of having been governed through the Anti-masonic excitement by a sincere desire, first to vindicate the violated laws of my country, and next to arrest the great power and dangerous influences of secret societies."

CHARLES SUMNER, *in a Letter to Samuel D. Greene:* "I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery; and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."

A. M. SULLIVAN, *Irish Leader:* "I had not studied in vain the history of secret, oath-bound associations. I regard them with horror. I knew all that could be said as to their advantages in revolutionizing a country, but even in the firmest and best of hands they had a direct tendency to demoralization, and are often on the whole more perilous to society than open tyranny."

JAMES MADISON, *Letter dated Montpelier, Jan.* 24, 1832: "I never was a Mason, and no one perhaps could be more a stranger to the principles, rites and fruits of the institution. From the number and character of those who now support the charges against Masonry, I cannot doubt that it is at least susceptible of abuses outweighing any advantages promised by its patrons."

HORACE GREELEY: "Many persons were brought to trial on account of the murder of Morgan, but no one was judicially found guilty of murder. It was established by seceding Masons that the oaths—at least in some of the highest degrees—that were administered, and taken by those admitted to Masonic lodges, disqualified them from serving as jurors in any case where a brother Mason of like degree was a party, and his antagonist was not."

JOSEPH RITNER, *Governor of Pennsylvania*, 1837: "If it be true as the lamented Colden (himself one of the initiated) declared, that many a Mason became a great man but no great man ever became a Mason, how nearly does it concern the youth of our country to pause and reflect before they commit their present standing and future reputation to the keeping of a society, which for its cold-hearted and selfish purposes could immolate even the fame of Washington at the shrine of its abominations."

GEORGE WASHINGTON, *to Friends in* 1794, *Quoted by Myron Holley:* "The real people occasionally assembled in order to express their sentiments on political sentiments, ought never to be confounded with permanent, self-appointed societies, usurping the right to control constituted authorities, and to dictate to public opinion. While the former was entitled to respect, the latter was incompatible with all government, and must either sink into general dis-esteem, or finally overturn the established order of things."

JOHN ADAMS: "The use of my father's name f the purpose of which Mr. Sheppard would now appl it, is an injury to his memory, which I deem it my duty, as far as may be in my power, to redress. . . . While Mr. Gridley lived, he was the intimate friend, personal and professional, of my father. He died in 1767. My father often resorted to him for friendly counsel, and, as he was Grand Master of the lodge, once asked his advice, whether it was worth his while to become a member of the society. In the candor of friendship, Mr. Gridley answered him—NO,—adding that by aggregation to the society a young man might acquire a little artificial support but that he did not need it, and that there was nothing in the Masonic institution worthy of his seeking to be associated with it. So said at that time the Grand Master of the Massachusetts Masons, Jeremy Gridley; and such I have repeatedly heard my father say, was the reason why he never joined the lodge. The use of the name of Washington, to give an odor of sanctity to the institution as it now stands exposed to the world, is in my opinion as unwarrantable as that of my father's name."—*Letter of John Quincy Adams, Aug.* 22, 1831.

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CONVENTION CALLED FOR SEPT. 2,

At Which a New Platform Will Be Declared and a New Ticket Nominated—Indianapolis Chosen as the Convention City—Senator John M. Palmer Selected for National Committee Chairman—Gothering Does Its Work in Short Order—Proceedings in Detail.

INDIANAPOLIS, Aug. 8.—The provisional national committee of the gold standard Democrats met at the Commercial club at 8 p. m. yesterday. Bynum called the meeting to order. He announced that General Bragg and Senator Palmer were detained by washouts. The meeting was open to visiting Democrats as well as to members of the committee, and the assembly room was packed. The temporary organization was continued till the evening session. In the absence of Robbins, of Illinois, Ewing, of Illinois, was made temporary secretary.

States That Were Represented.

A call of the states showed just thirty states represented by committeemen present as follows: Alabama, J. M. Falkner; California, E. B. Pond; Connecticut, Joel Sperry; Florida, J. L. Gaskins; Georgia, T. B. Neal; Illinois, John M. Palmer; Indiana, John R. Wilson; Iowa, T. M. Martin; Kansas, Eugene Hagan; Kentucky, R. T. Taylor; Maine, C. N. Holman; Maryland, John E. Semms; Massachusetts, Nathan Matthews, Jr.; Michigan, Thomas A Wilson; Minnesota, F. W. McCutcheon; Missouri, I. C. Krauthaff; Nebraska, Euclid Martin; New Hampshire, Gordon Woodbury; North Carolina, Louis De La Croix; New York, Charles Tracey; Ohio, J. H. Outhwaite; Oregon, C. E. S. Wood; Pennsylvania, John C. Bullit; Rhode Island, C. C. Mummford; South Carolina, T. F. Foley; South Dakota, H. H. Anton; Tennessee, J. C. McReynolds; Texas, M. L. Crawford; West Virginia, H. C. Simms; Wisconsin, Ellis C. Usher; Vermont, John W. Gordon; Virginia, Joseph Bryan; Washington, Ira Krutz.

Those committeemen selected but who were not present were: Louis Ehrick, Colorado; Edgar S. Wilson, Mississippi; Charles C. Conrad, Montana, and T. G. Foley, South Carolina.

Knew Just What They Were There For.

The secretary read the resolutions adopted at the conference held in Chicago July 23 by ten middle western states, the object of which was to arrange for the holding of another Democratic national convention at which an independent gold Democratic ticket should be named. Outhwaite moved that a committee of five should be at once appointed whose duty it should be to select a time and place for the convention. There was loud cheering over this motion. Delegate Martin seconded the motion and it was passed unanimously.

The chairman then appointed the committee as follows: James H. Outhwaite, of Ohio; Charles Tracey, of New York; J. H. Falkner, of Alabama; F. W. McCutcheon, of Minnesota, and L. C. Krauthoff, of Missouri.

Indianapolis Gets the Convention.

The states were called for the location of the convention. Colonel D. W. Lawler presented the claims of Minneapolis, followed by John L. Griffiths and S. O. Pickens for Indianapolis. H. M. Davies presented the claims of Louisville. The ballott resulted: Indianapolis, 19; Minneapolis, 6; Louisville, 2. The Indianapolis people then celebrated their victory with invitations to luncheon at the Commercial club rooms and announced carriages for evening drives about the city. A recess was then taken to 8 p. m.

PALMER IS NATIONAL CHAIRMAN.

Call Adopted for a National Convention to Meet Sept. 2.

It was 8:40 when the committee reassembled. The visitors filled the assembly room. Senator John M. Palmer was given an ovation when he entered the hall. It was announced at the afternoon session that General Bragg was delayed by a washout on the Pennsylvania. At the night session the announcement was made that he could not get here. General Chas. Tracey stated that they had taken measures to perpetuate the greatest of all parties, and needed the foremost of leaders. He nominated John M. Palmer for chairman of the national committee. Palmer was selected unanimously. He said he sympathized most earnestly in the purpose of the meeting. The Chicago convention had forgotten the honor as well as the principles of the Democratic party.

John R. Wilson, of Indiana, was elected secretary; John P. Frenzel, of Indiana, treasurer. John H. Outhwaite, of Ohio, as chairman of the committee on a call for the National convention and plan of organization, reported the following, which was repeatedly interrupted by applause in its reading and adopted unanimously. It is addressed "To the Democrats of the United States:"

"A political party has always been defined to be an association of voters to promote the success of political principles held in common. The Democratic party, during its whole history, has been pledged to promote the liberty of the individual, the security of private rights and property, and the supremacy of the law.

"It has always insisted upon a safe and stable money for the people's use. It has insisted upon the maintenance of the financial honor of the nation, as well as upon the preservation inviolate of the institutions established by the constitution These, its principles, were abandoned by the supposed representatives of the party at a national convention recently assembled at Chicago. The Democratic party will therefore cease to exist unless it be preserved by the voluntary action of such of its members as still adhere to the fundamental principles. No majority of the members of the convention, however large, had any right or power to surrender those principles. When they undertook to do so that assemblage ceased to be a Democratic convention.

"The action taken, the irregular proceedings, and the platform enunciated by that body were and are so utterly and indefensibly revolutionary, and constitute such radical departures from the principles of the Democracy, which should characterize a sound and patriotic administration of our country's affairs, that its results are not entitled to the confidence or support of true Democrats. For the first time since national parties were formed there is not before the American people a platform declaring the principles of the Democratic party as recognized and most courageously and consistently administered by Jefferson, Jackson and Cleveland.

"Nor are the nominees for the offices of president and vice president of the United States pledged to carry those principles into practical effect. The faithful and true Democrats of the United States are determined that their principles shall not be ruthlessly surrendered, nor the people be deprived of an opportunity to vote for candidates in accord therewith.

"Therefore, the national Democratic party of the United States, through its regularly constituted committee, hereby calls a national convention of that party for the announcement of its platform and the nomination of candidates for the offices of president and vice president of the United States and the transaction of such business as is incidental thereto, to be held at Indianapolis, Wednesday, the 2d day of September, 1896, at 12 o'clock noon, and hereby requests that the members of the party in the several states who believe in sound money and the preservation of law and order, and who are unalterably opposed to the platform adopted and candidates nominated at Chicago, will select in such manner as to them shall seem best a number of delegates to the same equal to twice the number of electoral votes to which such states are respectively entitled.

"Such delegates shall be duly accredited, according to the usages of the Democratic party. Their credentials shall be forwarded or delivered to the secretary of this committee with all convenient speed, and this committee will make up and announce the roll of the delegates entitled to participate in the preliminary organization of the convention."

On motion of Outhwaite Chairman Palmer was directed to appoint an executive committee of nine who should take charge of the campaign of the National Democratic party at once and report to the general national committee of the new party at a meeting to be held in Indianapolis Tuesday, Sept. 1, the day preceding the national convention. By resolution this executive committee was directed at the earliest practicable day to issue an address to the Democracy of the country, setting forth its purposes and plans. The general committee at 10:15 adjourned to meet in Indianapolis Tuesday, Sept. 1. A secret conference was then held at Senator Palmer's room over the selection of the nine members of the executive committee.

At 12 o'clock last night Chairman Palmer announced his executive committee as follows: J. M. Falkner, Alabama; John P. Hopkins, Illinois; W. D. Bynum, Indiana; W. B. Haldeman, Kentucky; F. W. Lehman, Missouri; F. W. McCutcheon, Minnesota; Charles Tracey, New York; Samuel Holding, Ohio; Ellis B. Usher, Wisconsin. The exeutive committee will meet today to elect a chairman. Chairman Palmer is a member of the executive committee ex officio.

BAD AS A PLAGUE.

The Intense Heat Reaches Almost a National Calamity.

WASHINGTON, Aug. 10.—The reports of fatality resulting from heat in various sections of the country indicate that the present hot spell will be as disastrous in its effect as a national calamity or plague. The death roll of today exceeds 125 in the principal places. In greater New York the number of deaths from heat reaches fifty. In Baltimore deaths were nineteen and in Philadelphia eighteen. Eastern cities suffered most severely yesterday, although the death list in the west continues to be high. Following are the reported fatalities: New York and vicinity, 50; Philadelphia, 18; Washington, 16; Baltimore, 19; Bayonne, N. J., 2; Newark, N. J., 3; Albany, N. Y., 2; Jersey City, 1; Pittsburg, 1; Chicago, 19; Rochester, 1; Louisville, 1; Memphis, I; Cleveland, 2; Cincinnati, 2; San Antonio, 1.

MAKES NEARLY A MILE A MINUTE.

Anderson, Paced by a Locomotive, Does the Trick in 1:03.

ST. LOUIS, Aug. 10.—At 3 o'clock yesterday afternoon, after three preliminary trials, Cyclist E. E. Anderson wheeled a mile in one minute and three seconds over a plank path. He was paced by a locomotive pulling a coach and rode a wheel geared to 92. Anderson could have bettered this time a few seconds, but he mistook the signals and slowed up a little too soon. The trial took place near Oldenburg, Ills., on the "Bluff line."

For a distance of two miles the road had been planked up between the tracks perfectly smooth. One mile was marked off in the center of this stretch with flags and torpedoes, the latter for the timers and to indicate to Anderson when to go ahead fast and when to slow up. Anderson announces that he will make another attempt on Aug. 23 on a wheel geared to 120.

NOBODY SEEMS MUCH HURT

By the Collapse of the "Gigantic" Deal in Diamond Matches, Etc.

CHICAGO, Aug. 5.—Barring the fact that the stock exchange was closed—which, by the way, is not an unprecedented thing—and that there were several or more big speculators who wouldn't have as much money when things were settled as they had before, the collapse of the "gigantic" Diamond Match and Biscuit deal does not seem to have been "gigantic" at all in the matter of disturbing trade. There are a good many losses, it is true, and some are large, but those who lost can pay and the failure will cause hardly a ripple in business affairs.

The Diamond Match company and the Biscuit company are not in the least hurt—the doings do not affect them at all, although one of the Moores is president of the latter company and the two Moores, of Chicago, are the ones who were undermost when the crash came. Both the companies are sound and dividend-paying, so it is authoritatively reported. New York financiers approve the closing of the stock exchange temporarily. The same thing was done there in 1869 and 1873. The idea of closing is to make as many settlements as possible before the "bears" are let loose.

"We are a long way from being financially dead, and will soon be on top again," said J. H. Moore in his office yesterday. "This affair was a hard shock, but it is only temporary. We think we are perfectly safe in saying that we will tide over every trouble. It is but temporary, and we are a long way from being financially dead."

FELL ONE THOUSAND FEET.

Particulars of the Terrible Death of Phillip S. Abbot, in Calgary

MILWAUKEE, Aug. 6.—The news of the death of Phillip Abbot was a terrible shock to his relatives and friends in this city. Mr. Abbot was a great student of geology and was passionately fond of mountain climbing and took a trip to the British northwest. It was upon one of these perilous journeys that he met his death. The deceased was 29 years of age and was the eldest son of Edwin H. Abbott, who for many year has been at the head of the Wisconsin Central company and is at present its pres dent.

A Calgary dispatch gives the following particulars of the accident. On the third instant a party consisting of Professor Fay, and Messrs Little, Abbot and Thompson, all of the Appalachian club, of Boston, started from Laggan to attempt the ascent of Mount Lefroy. When about eight miles from Chalet, Phillip Abbot fell over a precipice about 1,000 feet in depth. The body is lying on the glacier and very difficult to be gotten at. A force of expert mountain climbers equipped with ropes is endeavoring to recover the body and it is expected it will be brought to Laggan Station soon.

THE ELECTION IN ALABAMA.

Populist Action in November Depends on Whether It Was Fair.

BIRMINGHAM, Aug. 6.—Further returns from Monday s election show that Johnston and the Democratic ticket have carried forty-one counties, while Goodwyn, Populist, has twenty-two. Johnston's majority is reported at 39,668. Johnston's majority in the white counties is nearly 10,000, not including the black belt, which is calculated to dispose of the charge that Goodwyn was elected, but counted out. Conservative Populist leaders assert that if it is shown officially that the white counties elecicd Johnston they will support Bryan and Sewall in November, otherwise they will go for Bryan and Watson, believing in the latter event that Johnston got it by fraud.

Frank Baltzell, secretary of the campaign committee of the Populists, gives out the allegation that "the election last Monday was characterized by frauds more widespread than any previous elections and in the black belt in defiance of law and contempt for the opposition, which the law required to be recognized by from three to ten representatives at every poll." After giving alleged instances of fraud he declares that Goodwyn "has been elected by from 16,000 to 18,000 majority in the white counties and received about 40,000 votes in the black belt, but these 40.000 votes are counted for Johnston, giving him a majority of about 25,000."

Fusion Has a Hard Road to Travel.

HASTINGS, Neb., Aug. 7.—The Populist convention was in session all night and adjourned sine die yesterday morning. It was dominated by the "middle-of-the-road" men to such an extent that a long debate was the result of the Democratic proposition for fusion. The Democrats only asked two state officers—treasurer and attorney general—and when they found what a row the request was kicking up they withdrew it. Then the Populists grew generous and they left a hole in their ticket where the attorney general should be. The question of electors was left to the central committee. It is understood that there will be an equal division.

Bryan and Sewall Indorsed.

JEFFERSON CITY, Mo., Aug. 6.—At the Democratic state convention the committee on resolutions reported, and the report was adopted without debate. It indorsed the free coinage of silver at the ratio of 16 to 1 without waiting for the co-operation of any other nation and making silver coin legal tender for the payment of all public and private debts. The state administration is commended. Lon V Stevens, of Cooper, was nominated for governor.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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The *Cynosure* three months on trial for only 25 cents.

The greatest inducements we have ever offered for subscribers will be found on our 15th page.

The oaths often taken by Masons are not fit for decent men to take. Some are grossly unfit for God-fearing men, and some are well-nigh impossible to honest and loyal American citizens.

If Masonry is liable to become the religion of a candidate and make him insensible to the claims of true religion, is it right for Christians to assist his initiation into anything so dangerous to souls?

For each three months' trial subscriber and 25 cents, accompanied by the names and addresses of ten good men to whom sample copies of the *Cynosure* can be sent with a view of their becoming subscribers, we will send any of the twenty-four books enumerated on our 15th page.

The theory of government may be ever so sound and good, but if it be administered by adhering Freemasons and active whisky agents, it is sailing to its doom. The good ship of state has fallen into the hands of pirates instead of patriots is the sentiment of some of our correspondents this week.

The dramatic order of the Knights of Khorassan will be instituted in this city within a short time. The order of the Khorassan is the highest degree in the Knights of Pythias, and some sixty members will start off with the new lodge when instituted. The costumes are of brightly-colored velvet, silk and satin, and are of exceeding richness.

Eld. G. W. Smith is an evangelist in Nebraska. He is a seceding Mason to whom the N. C. A. furnished literature last week. Bro. Smith is bringing forth works meet for repentance. He is trying to save the people from the idolatry practiced at secret altars.

C. H. SPURGEON.

We want you to look this week at the picture of one of the world's great preachers—the greatest since John Calvin. In fact, Spurgeon himself, as well as his biographer, acknowledges that his Calvinistic theology was a great secret of his power. He had a voice of most wonderful sympathetic power and adaptation, and could easily reach twelve thousand people in an open air meeting. The great secret of his power was in prayer. He testifies that in preparing his sermons he prayed his texts through and through so that they were made wonderfully luminous to him. Dr. J. R. W. Sloane and other distinguished preachers who heard him said that his preaching had a most marvelous and indescribable power.

Spurgeon was born at Kelvedon, England, in 1834, and died at Mentone, France, his usual health resort, Jan. 31, 1892. His father was a minister in the Independent church, but Spurgeon joined the Baptists, and at eighteen became wonderfully popular as pastor at Waterbeach. In 1853 he was called to London where his marvelous power and eloquence drew such crowds that his congregation moved to Exeter Hall. Soon this would not contain his audiences and he removed to Surrey Hall, the largest in the city; and when this became too straightened his people built an immense tabernacle in 1861, where, during his pastorate, he received more than 20,000 members into the church. No preacher in the world's history has published so much truth. More than thirty-seven volumes of his sermons printed in every civilized language are in circulation. And his large seven volume commentary upon the Psalms are in the homes and studies of nearly all preachers in England and America. His other published works are too numerous to mention. Besides, there are thirty-six Baptist churches in London founded by ministers from Spurgeon's church and school.

Is a religion that bows in worship to the sun, and forbids the utterance of Jesus' name favorable to Christianity? If you have some way of excusing and enduring the faults of Masonry for yourself, yet, have you no obligation to the brother "grieved with thy meat," to whom the prayers of sun-worshipers seem "offered to idols?"

The important question, my brother, is not how do you feel, but how is your faith? If you look after your faith the feeling will come all right. Faith is the tree of which feeling is the blossom and devoted service the fruit.

Mrs. H. E Powers, of the Washington Beacon Light Mission, has prepared a beautiful silk book mark on which is printed her poem, "The Pastor's Warning," which she will send by mail for ten cents. How many will aid this worthy mission by sending for this elegant souvenir?

No public or private sin can stand long if earnestly and constantly prayed against. Let every reader of this paper form the habit at the noon hour of lifting the heart to God in earnest, believing prayer that the secret powers of darkness may be destroyed. Such a concert of united prayer would be an irresistible power in our reform work.

We again remind our readers that the late Philo Carpenter left a fund of $300, $75 and $25 as first, second and third prizes for the best essay on the evils of secret associations. Sec. J. P. Stoddard, of the New England Christian Association, has the direction of the matter. Manuscripts are required to be typewritten and handed in not later than Jan. 1, 1897.

We hope the friends of our cause on the Pacific Coast will not forget to use every means to mak the Oregon Convention at Portland a success. If unable to attend, then be sure and write to Bro. Williams at Portland before Aug. 27th, which is the date of the convention, sending your contribution to defray the expense. Thus you can very much help the cause and cheer Bro. Williams who will have financial burdens to bear.

William F. Clark, publisher of the *Patriot Phalanx*, State organ of the Prohibition party o Indiana, writes: "I read the *Cynosure* with great interest. It has confirmed me in a belief that has been growing upon me, that secret societies are a great evil, even when instituted for the furthering a good cause. May great success attend your efforts in awakening the consciences of the people along your special line, as well as incidentally on other reforms."

Mr. and Mrs. Bryan spent last Sabbath quietly with friends at Irvington, N. Y., and attended the Presbyterian church. The Sabbath previous they spent in this city and attended the Presbyterian church in Englewood. It is evident the Democratic Populistic candidate does not intend to let go of his religion. We are pained to read in the daily press that Mr. and Mrs. McKinley spent last Sabbath at Cleveland with Mr. Hanna, discussing and laying plans for the campaign. Mr. McKinley should take warning from James G. Blaine, who ignored the Sabbath during his campaign and was defeated.

AN OCEAN STEAMSHIP POEM.

BY L. N. STRATTON, D. D.

Several years ago after Dr. L. N. Stratton's voyage to Europe he received the following note from R. Spence, agent of the Inman Line: *Dear Sir:*—Allow us to thank you for a copy of the beautiful poem written by you in mid-ocean while on board our steamship 'City of Paris.' It will be printed in the steamship's paper, *The Gazette*, on its return voyage. Enclosed find a small token of our appreciation, $10."

THE POEM.

The greatest ships are the loneliest ships
That furrow the face of the sea;
Like a king on his throne they move out alone,
In a life both to do and to be.

The greatest of men in their noblest deeds
Seize their armor and go out alone;
They stand like a field-growing tree and are strong
When the forest of woods is swept down.

Proud City of Paris, thy mission is grand,
A municipal life thou dost form.
In six days thou dost ferry the ocean across,
One motion in sunshine and storm.

Thy coal—fifteen tons consumed every hour—
Serving six thousand meals in a day—
Are only surpassed in the hopes that are cast
By the souls thou bearest away.

O monarch of steamships, speed on thy proud way!
And hold thy steel walls to the sea;
A triumph of mind, over time, wind and tide,
Of two nations a boast, and of all ships the pride;—
Sail on in thy grand destiny!

FIRST PRINCIPLES.

BY L. N. STRATTON, D. D.

No soul is safe who does not keep some first principles in view. The foundation must always be borne in mind by the builder of the tall edifice. A few days ago the Washington monument, by a scientific measurement, showed that it was swayed by the gentle rays of the sun's heat ten inches out of its regular perpendicular. So that "right is right and God is God," and that every moral action shall be "brought into judgment with every secret thing whether it be good or evil," must not for a moment be forgotten.

It should be remembered by every man that God made and sanctioned three, and only three, societies on earth. These were the family, the church and the state. A little thought and common sense will teach any one that a union of several persons for the promotion of the family, or the church, or the state, would be in the legitimate line of the divine purpose. For example, one man cannot run a coal mine alone nor sail a ship without aid; hence a combination on equitable principles would be productive of the greatest good to the greatest number. On the other hand a company of shrewd and selfish men who would combine for the purpose of diverting the direction of the channels of trade from the public good and turning them to the benefit of an unscrupulous clan would be worthy of the widest condemnation.

President Washington saw the evils growing out of the secret conclaves of France in the French revolution just ending. He saw that his own country was in danger of being infested by such combinations, and he prayed his people in a most pathetic appeal, in his Farewell Address, to "beware of secret combinations." He had been taken into the Masonic lodge. He knew his oath was akin to the oaths of the Jacobin clubs of France, and other secret societies there. He could not have made such an appeal as he did, had he not already left the society. George Washington was not a double-faced man. There was no duplicity about his nature. He could not have made that wonderful plea against secret conclaves and combinations when he belonged to one which was bound to the performance of its purposes with a death penalty, and which obliged him to let a brother of the order go free even if guilty of "treason" against the very country which he had founded. To suppose that he still retained an active relationship to that order, with all its selfish and dreadful obligations, only belittles the magnificence of Washington's manly worth. Gov. Ritner, of Pennsylvania, who was a personal friend of Washington, says, "Washington was not in a Masonic lodge more than once or twice for thirty years." This tallies with his Farewell Address.

Washington saw the design of God in the new nation which he had been called to assist in organizing, and he saw that it would not do to dally with the self-seeking combinations. Men may persuade themselves on "the-good-men-in-the-lodge" theory, that no harm can come from this source. So the smooth surface of Niagara river above the falls shows none of the dangers of its awful plunge. As Bunyan said:

Fools make a mock of sin—will not believe
It carries such a dagger in its sleeve;
"How can it be," say they, "that such a thing,
So full of sweetness should wear a sting?"
They know not that it is the very spell
Of sin, to make men laugh themselves to hell.
Look to thyself, then; deal with sin no more,
Lest he who saves, against thee shuts the door.

Pecatonica, Ill.

THE CITIZEN AND THE LODGE.

BY REV. J. M. FOSTER.

The secret, oath-bound lodge is an enemy to society. In 1833, as a result of the murder of Morgan by the Masons in 1826, and the indignation which caused forty-five out of fifty of the members to leave the lodge, the Vermont legislature passed this law:

"A person who administers to another an oath or affirmation or obligation in the nature of an oath, which is not required or authorized by law, or a person who voluntarily suffers such an oath or obligation to be administered to him, or voluntarily takes the same, shall be fined not more than $100 and not less than $50; but this section shall not prohibit an oath or affidavit for the purpose of establishing claim, petition or application by an individual or corporation administered without intentional secrecy by a person authorized to administer oaths, or an oath or affidavit for the verification of commercial papers or documents relating to property, or which may be required by a public officer or tribunal of the United States, or of any State, or any other country, nor abridge the authority of a magistrate."

In 1839 the penalty was increased to $200. The States of New Hampshire and Massachusetts adopted the Vermont law. Every State in the Union ought to adopt it. The general Government of the United States should set its seal upon it. The lodge should be outlawed.

But instead of this, two of these States have repealed this law, and the others avoid it by non-enforcement; and every State, on application, grants the lodge a charter and accords to the members of the lodge the fullest political fellowship. How can the Christian citizen free himself from complicity in this sin of political fellowship with the lodge? There is only one way, and that is by entering his political dissent. He should refuse to exercise the political privilege of voting and holding office so long as the Government makes the lodge its creature by legally incorporating it, and allowing lodge members to vote and hold office.

In proof of this let me cite the case of the spies sent by Moses to view the land of Canaan. There were twelve, one for each tribe. They returned with the grapes of Eshkol. But ten of these spies raised a false report in the camp and discouraged the people, and began organizing the people to return to Egypt. The two remaining spies, Joshua and Caleb, protested. They would have nothing to do with this organized rebellion. The ten spies died of the plague which God sent upon these rebels, but the two dissenters lived. Then the Lord commanded the people to return to the wilderness and march for forty years. But this command was more distasteful than fighting the Canaanites. So the people resolved to put on their armor and go up against them. And in spite of the remonstrance of Moses they went up the hill and were smitten. But Caleb and Joshua would not be identified with them in going up contrary to God's command. They dissented and stood aloof until the people were willing to go in God's way.

Now the voting body in our land legalizes the lodge, admits lodge members to every political privilege, and makes them eligible to every office and trust. Satan has a larger share in the control of our politics through the secret empire than Christ has through the church. And if the friends of Christ would please him; if they would be the honored instruments in bringing about a reformation, and if they would have his blessing they must separate from the political body as political dissenters, This frees them from responsibility for the iniquity.

In Ezekiel 14th chapter we have an account of Israel's apostacy, and God says: "Though these three men, Noah, Daniel and Job, were in it, they should deliver but their own souls by their righteousness." A reference to the history of these men indicate that they overcame organized evil by separating from it. Paul required dissent from all forms of sin. "Be not unequally yoked together with unbelievers." This is often taken as having exclusive reference to the marriage relation. It is true that a Christian should not marry a worldling. It is wickedness. It brings its penalty.

But that is not all the truth here taught, nor the principal truth. It is wrong for Christians to be united with unbelievers in business corporations, in a government constituted upon secular principles, in a church unscripturally established and in secret societies. The apostle asks five questions, and in each uses a different word. and yet in every one teaches the duty of dissenting from wrong. "For what *fellowship* hath righteousness with unrighteousness? And what *communion* hath light with darkness? And what *concord* hath Christ with Belial? Or what *agreement* hath the temple of God with idols?" Our duty is to separate from evil. This is the position of power.

In Rev. 18: 4, John says: "And I heard another voice from heaven saying, come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." This was a command addressed to the reformers of the sixteenth century to separate from the papacy. They heeded the call and came out. To-day Jesuit priests, in the 100,000 confessionals, hear everything that is whispered in our political bed chambers, in all our political houses, and they are fast Romanizing our municipal, State and national Government. Christian citizens who would not be found under the foul skirts of the mother of harlots should separate from this Romanized political body as political dissenters.

In Rev. 13: 17 we read that the papacy will at last have power to boycott all who do not bow to her behest. "And that no man might buy or sell save he that had the mark, or the name of the beast, or the number of his name." Secrecy is the mark of the beast. It has come to pass that those who do not belong to some secret order suffer loss. In Ezekiel, 9th chapter, the prophet tells us that he saw a messenger in Jerusalem with a writer's ink-horn by his side, and he was commanded to go through the city and put a "mark" upon the foreheads of all that sigh and cry for the abominations done in the land. This can mean nothing else than the intelligent dissent of the people of God from public wrong, and their separation from it. The mark of the beast was in the forehead and in the palm of the hand. Some enemies are bold, outspoken, and some are quiet and hidden, but all employ secret methods. The mark of God's people was always in the forehead. The 144,000 stood with the Lamb on Mount Zion having the seal of God in their foreheads. They are public witnesses for Christ against the secret empire, the kingdom of darkness.

Boston, July 31, 1896.

LODGE VS. CHRISTIAN BENEVOLENCE.

BY REV. H. H. HINMAN.

All secret societies claim to be benevolent. Their benevolence is the apology if not the reason for their existence. Long and large are the columns of figures that are set forth to publish their pretended benefactions which in the aggregate make millions of dollars. These, duly paraded, are set forth as their claim to recognition among the beneficent institutions. But their system of relieving distress is in striking contrast with that of the Gospel.

True benevolence bestows aid on our fellowman *because* he is a *man* and has *need* of our love. It thinks not of the reward, and expects no *return*. It seeks not its own but another's wellbeing, and does this not in its own name but in the name of Him who is "Love" and who has taught us that "if God so loved us we ought also to love one another."

The socalled benevolence of Odd-fellowship, Freemasonry and kindred societies consists simply in this: it gives to its *own order* that it may *receive* as *much* or *more* in *return*. The marked contrast between this and true Christian benevolence is seen in these particulars:

1. As a rule they exclude from their member-

ship all who are or are likely to become the *objects* of *charity*—all the aged, the young, all cripples, blind, lame, or deaf, all imbecile persons, all persons who are of another race, and *all women.*

2. They put a price on the privilege of membership and sell it to those only who can meet the above and other conditions. A part of the price is the continued payment of dues.

3. To become *non-financial*, that is, behind in regular dues, from poverty or other cause, usually absolves the order from its promises of relief.

4. In this socalled charity, these orders do not even *pretend* to give as much as they receive. Usually it is but a *fraction* of it, generally from one-half to one-tenth; the remainder is the cost of administration.

5. They invite men of all religions to their membership regardless of their relations to Christ. They pledge to such their especial sympathy and aid, disregarding the divine command to "do good unto all men as we have opportunity, especially unto them who are of the household of faith." They put their order—made up largely of ungodly people—in place of the household of faith.

6. They give the honor of their benefactions, not to Christ and His people, but the order to which they belong, and which is largely made up of the enemies of Christ.

Now let us look at divine law as it came from the lips of our Lord and see how the two systems differ. Christ said, "Love your enemies. Bless them that curse you. For if you love them that love you, what thank have ye? for sinners also love those that love them. And if ye do good to them that do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to secure, what thank have ye? for sinners lend to sinners that they may secure as much again. But do good and lend, hoping for nothing again and your reward shall be great, and ye shall be the children of the Highest, for He is kind unto the unthankful and the evil." Luke 6:27, 32–35. "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall not lose his reward." Matt. 10:42. "For whosoever shall give you a cup of cold water because ye belong to Christ, verily I say unto you he shall not lose his reward." Mark 9:41.

No secret order heeds these commands. They all disregard them. Secret societies have been a burden to the body politic and are annually absorbing millions of dollars more than they pay for relief. If they were entirely abolished their members—with the exception of a few officers—would be great gainers by the change. Odd fellowship, according to its official reports, absorbs 66 per cent. of its income and gives out but 34 per cent. for relief. Freemasonry consumes at least 80 per cent.

It is difficult to obtain statistics of all these so-called beneficiary societies, but they doubtless do not differ widely in this respect. It is true that the Freemasons and Odd-fellows have, in some cases, established and sustained orphan asylums, but not nearly so many in proportion to their numbers and wealth as the Christian churches.

Beloit, Ala.

FREEMASONRY AN ENEMY OF JUSTICE.

BY J. B. HOOTON.

The late General Butler, who alternately blowed hot and cold on any cause according as it promised to his personal advantage, expressed fear that the Knights of Labor might get control of the jury box. There is now a well-grounded fear that the Freemasons have done this same thing. Years ago, in a small back country town, where yet the Masons ruled, my attention was called to this matter by an intelligent farmer, who pointed out to me that in drawing a jury the Masons always took good care that they were well represented. In discussing this case with Masons, they say that in a case at court, "all things being equal," they will side with a Mason. This is a famous remark. Once I asked, "When will things be equal where one man is a Mason and the other is not?" and then they looked at me and laughed and winked.

Not less dangerous is the placing of Masons as postmasters everywhere. Not only have I known them to open letters belonging to outsiders simply for the benefit of a brother Mason at law, but they will delay or altogether suppress any letter of an outsider or Anti-mason if they think that by so doing they can injure him or thwart any influence he might have. This latter has been my own personal experience. Masonry now lays under the whole social and governmental functions like a gigantic octopus with its arms reaching everywhere. By and by it will be like the Russian police, who take an individual and keep their finger on him from the cradle to the grave.

When in times of old the Masons wished to destroy a man, as in the case of Morgan, they relied on their men in office to defeat investigation and justice. Now that they own and run the country the government itself will destroy the man, the same way as did the tyrants of old, by false charges, etc.

All these listening ears are now open and every man in these orders is proud to carry to the head center every sign of disaffection; and attention is immediately given to any man who dares to think out loud. When we consider the vast monetary interests they now control and the salaried positions they occupy it is no wonder they do not want the attention of the people called to them. No wonder they show rage and menace to anybody who would reduce them to the level of common mortals. It is the old cry of Demetrius the silversmith. It is the old cry of the mendicant friars at Wycliffe. They are afraid they will be robbed of their perquisites. Even the rage of the secret priesthood. When the French, under Napoleon, entered Venice, among other things they found the doomsday books of the Jesuits wherein the financial condition of everybody was noted, and they reproached them for their "great and laborious curiosity."

Thus after persecuting me for years one of the chief and most influential Masons in my neighborhood remarked, "He can't afford to go to law with us as he can't pay for his house." Verily, two of a kind, as *Puck* said. Then Masons say, "Why don't you people mind your business?" Anti-masons should reply, "This is our business. If you want us to mind our own business, as you call it, take your hands off of our country. This is our country as well as yours, and we have never voted to put it under your protection. Also quit laying the corner-stones of our public buildings, which you do, despite a large protest to the contrary. If you are a secret society, be so secret that we have no chance to criticise you."

Do you realize, you who are not Masons, that if you had a brother, and he a Mason, born of the same mother, yet there is a great gulf between you; and that so far as privileges are concerned, he is to you as a noble compared to a plebeian? He can even murder and not hang for it. During the recent conclave of Knight Templars at Boston, one of the Knights declared in a speech that they would maintain their rights to lay the corner-stones of our public buildings, etc. Who ever gave them this right? When was it ever voted to them?

The time will come when Masonry is stronger, persecution of Anti-masons will become more open and vigorous, and Anti-masons will have to band themselves together distinctively as such, as they will be so ostracised and injured financially that they must needs form separate communities for self-protection. Then shall we see a repetition of such persecutions as the Albigensis and Vandois had to undergo. Massacres will be as common by Masonic orders as they ever were by the Catholics. Of Masonry, as of the Catholic church, the maxim holds true that they never scruple to use force when practical or necessary to accomplish their objects.

Everywhere now the Anti-masons should begin to organize and group themselves together. Now as independent guerrillas we are at the hopeless task of fighting an organized, disciplined and obedient army. But when the first Anti-masonic lodge is boldly announced to the public then there will be some hope. When these lodges increase, and are numbered and named, all done openly, then the people will take heart and thousands will come to us that can be stirred no other way. The first Anti-masonic parade, with banners flying and mottoes displayed, will do more to enlighten the world than millions of tracts.

What heart can a man have to take up arms again in defence of a country that has changed to a despotism? to form part of an army that will be entirely officered by Masons; an army in which personal merit will avail nothing for advancement? Even as the English army was all officered by the nobility and its sons, so our army is to be only a plum for Masons, the same as any other office in the gift of the Government. The rule of this country by Masonry and the minor secret orders under its control has been termed an effort to create a better class of citizenship, but the result has been to create a class of privileged citizens. Would you know the real heart of Freemasonry? The following poem by Goethe, himself an enthusiastic Mason, is a perfect epitome of Masonry:

Leave to the learned their vain disputations;
Strict and sedate let the pedagogues be;
Ever the wise, of all ages and nations,
Nod to each other, and smile and agree:
Vain the attempt to cure fools of their folly:
Children of wisdom, abandon it wholly;
Fool them and rule them, for so it must be

Merlin the old, in his tomb ever shining,
Where as a youngling I heard him divining,
Similar counsel confided to me:
Vain the attempt to cure fools of their folly;
Children of wisdom, abandon it wholly;
Fool them and rule them, since fools they will be.

Mountains frequented by Indian adorers,
Crypts, the resort of Egyptian explorers,
All that is sacred confirms the decree:
Vain the attempt to cure fools of their folly;
Children of wisdom, abandon it wholly;
Fool them and rule them, for so it should be.

73 Hanover St., Boston.

BLEEDING KANSAS.

BY S. C. HART.

TAKING OF FORTS SAUNDERS AND TITUS.

After the capture of Franklin by Lane and Bickerton on Aug. 12, 1856, they busied themselves the next two days making preparations for the attack on Forts Saunders and Titus, while Bickerton, who was a cannoneer, whittled out a cannon ball pattern and made balls from the *Herald of Freedom* type that had escaped destruction when Lawrence was sacked, Lane was sending out messengers after recruits. Capt. Whipple, who had arrived at Topeka, Aug. 13th, with his company from Chicago, was ordered to Lawrence on the 14th, and with his already jaded force succeeded by forced march in reaching Lawrence in time to join the campaign against Forts Saunders and Titus.

At 2 o'clock P. M., Aug. 15, fully 500 men, mostly footmen, had collected at Lawrence and started toward Fort Saunders. But before they got within range the enemy fled, leaving the horse of the murdered Hoyt, forty guns and much plunder, which Lane's force secured and then pushed on toward Fort Titus. About half-way there night overtook them and they camped.

Early next morning Capt. Shomber with his advance of cavalry encountered a squad of horsemen five miles from Fort Titus, wounding two of their number and capturing one. Though hard pressed by Shomber they succeeded in escaping. Shomber arriving at the Pro-slavery camp a short distance from Col. Titus' cabin, which constituted the fort, undertook to cut off their retreat to that structure, and coming within easy range of their guns was mortally wounded.

This was very sad, for Capt. Shomber had just arrived with Lane from Chicago, and this was his first engagement in his effort to help free Kansas. The cavalry withdrew to a safe distance around the cabin and waited the arrival of the main force, when Capt. Bickerton opened fire with the Franklin cannon loaded with a ball made of *Herald of Freedom* type, the first issue of the *Herald of Freedom* since the press was destroyed at the sack of Lawrence, May 21st.

With each shot the Lawrence boys would yell, "This is a new issue of the *Herald of Freedom.*" Col. Titus bravely stood at the window of his cabin firing constantly till wounded in his head and shoulder, when he run up the white flag, at the sixth round of Bickerton's cannon, surrendering himself and sixteen others with twenty-five stand of arms and considerable provisions, etc. The cabin was burned and the prisoners hurried toward Lawrence.

The casualties were: Pro-slavery, two killed and one wounded; Free State, seven wounded; one, Capt. Shomber, mortally. One man escaped at Shomber's first dash, with whom the writer is

personally acquainted, This battle was fought about two miles south of Lecompton on Aug. 16, 1856. The firing was plainly heard at Lecompton and at the camp of the United States troops west of town. Shanon had just returned from the East whither he had gone for "his health" (?) two months before when it was becoming very perilous even for governors.

The commander of the United States troops, not hearing anything from Gov. Shanon, sent a company to report to him. After searching for a time they found him down at the river where the citizens of Lecompton were fleeing across in boats and in any way they could. One man hung on to his horse's neck as the horse swam across. The Govenor declined to give any orders to the troops only to protect the town. They started in pursuit of Lane, but were not interested enough to find him. Some say, however, that they overtook him, when he formed in line of battle and backed them out.

Lane got to Lawrence with his prisoners anyway, and the United States troops did not seem to care.

Lecompton, Kan.

(*To be continued.*)

BOSTON TEA PARTY STORY RETOLD.

Charles Sprague was the son of one of the legitimate tea party men. He gave me, a little before his death, the following account of his father's share in it, which I copy from my note of the time: He said his father was very fond of telling the story of the tea party, while his mother would sit by and say, "Now, Mr. Sprague, I wouldn't talk about that."

The father was, at the time of the tea party, the apprentice of one Etheridge, a stone-mason. He said that he had gone out that evening or afternoon to "see the girls." A little boy, Abraham Hewes, afterward well known here, got into some trouble in the street, and Sprague went to help him. Being thus called outdoors, he heard the noise of the party at Griffin's wharf, or approaching it, and went down to see what the matter was.

Finding what was going on, he went on board one of the ships, and began "staving in" tea-chests with his feet. Almost immediately an "Indian" appeared from the main hatch, and without speaking made sign that he needed some disguise. Sprague ran up to the wharf again to a little wooden office, where had been a low chimney, put his hands into the chimney, filled them with soot, and rubbed it over his face. Thus disguised, he went back and worked till the tea was all thrown over. He always supposed that the man who gave him the warning was his own master, Etheridge; but with the true reticence of our race and of the Injun, neither of them ever spoke to each other on the subject. Etheridge had probably taken the Freemason's oath of secrecy on the matter. It was at this point in the story that Mrs. Sprague always said, "Now, Mr. Sprague, I wouldn't talk about that any more."
—*Rev. Dr. Edward Everett Hale in New York Independent.*

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REFORM NEWS.

LARGE ADDITIONS TO THE "CYNOSURE" LIST IN PENNSYLVANIA.

HARLEYSVILLE, Pa., Aug. 14, 1896.

EDITOR CYNOSURE:—One of the lessons that the reform agent has to learn is, "Things are not always what they seem."

A few weeks since in company with a friend I called on the pastor of a large church not twenty miles from here. We received a very cordial reception. The brother was very glad to see us, etc., etc. When I spoke of my work he said that he did not belong to any secret society, but had not investigated the subject very much. When I spoke of their evil effect upon the church and of their rivalry to the church, he endorsed what was said. When I suggested that I would be glad to present the matter to his people, he replied that he would be glad to have the people told of anything that was working against the church, and inquired when I could spend a Sabbath with him. On learning that it was our intention to hold a convention in the county, he asked if it could not be arranged so one session could be held in his church. He subscribed for the *Cynosure* and gave evidence of more than ordinary interest. The brother minister who accompanied me expressed his surprise that we had met with such a cordial reception. He had understood that this minister had recently invited all the I. O. O. F's. in the region to his church, and given them a public advertisement and laudation.

The next call on this pastor was last Friday, I did not find him quite so enthusiastic. He had consulted with some of his church officers and secret society members. They did not appear to be so anxious to have me come, still he felt that the lodge was an injury to the church. He would like to have the people hear me. I suggested that I preach a Gospel sermon Sabbath morning, and that we then consult the church officials as to the presentation of the anti-Christian character of the lodge in the evening. This was agreed upon. I was to preach in the morning, and the brother was to accompany me in visiting his members. As our agreement was positive and definite, I told several friends of the service and left a notice for insertion in the local paper. After my lecture in Skippack Monday evening, I was handed the following letter:] I omit the name and address.]

"———, Aug. 8, 1896.

DEAR BROTHER STODDARD:—I am sorry to write that on further consideration I will have to cancel the engagement we entered into for Sunday, Aug. 16th. I think that ill feeling may be engendered, not no much by what is said as from the presence of one in the pulpit who is recognized in the community as in antagonism to secret orders. I believe people will be prejudiced for that reason unduly, and your words will not have the influence they otherwise would. As I look at the matter now it would be going against my better judgment to write otherwise. I am, with kind regards, sincerely yours. [Signed.]

I am finding more open doors than I can enter, notwithstanding the weather has been exceedingly warm, I have been speaking nearly every night to good audiences. Sabbath morning I preached to a large, attentive audience in the Lower Skippack Mennonite church. My appointment Sabbath evening was in a school house in a town called the Creamery. The school house was well filled; many stood at the windows. The heat was intense. I must have appeared much as a candidate for Masonry, as I spoke without coat or vest. We all concluded that comfort was of more value than style.

The lecture in the Reformed church, Skippack, was well attended, all things considered. Some said they did not see anything wrong in the lodge after I had labored for an hour or more to point out the wrongs. Whether this was owing to defective sight or the inability of the lecturer to show anything wrong in the institution I leave the reader to judge. Some were pleased with my presentation, as is always the case. I have spoken here two evenings. There has been opposition enough to make it interesting. I feel sure that much good has been accomplished. I have learned of several who are leaving the lodges.

I had quite a talk with a prominent business man of this place who wears the square and compass. I do not think at heart he is any more of a Mason than I, although he is still counted with them. He subscribed for the *Cynosure*, attended both my lectures and gives evidence of a desire to walk in the light. He had noticed that after the lodge meetings at the supper provided there would be much drinking. Men would spend their evenings in dissipation instead of being with their families at home.

The list of *Cynosure* subscribers in this county is considerable over one hundred, and increasing rapidly. Among those who have shown me personal kindness and aided in the canvass of the past week, I should mention Prof. Reiff, Rev. A. K. Bean and son, Rev. H. H. Johnson and son, A. C. Cassel, Mr. Tyson, D. M. Booz and J. K Harley, whose hospitality I am now enjoying. A postal card is just handed me that reads:

TRAPPE, Pa., Aug. 13, 1896.

DEAR SIR —If you wish to address this community on Monday next, Aug. 17th, you can do so.

Yours truly, JOHN POLEY.

All right, brother; if you will get the community into the church I'll do the best I can. I speak to-night, D. V., in the chapel at Ledrachville.

I was favored yesterday in visit with Abram Cassel. His library is known all through this part of the country. He takes great pleasure in showing visitors his collection of ancient, rare and costly books. I cannot undertake a description of these treasures here. It will well repay a long trip to talk with this remarkakle man and examine these books. He is much opposed to the lodge. I could spare but three hours for this visit, but hope for another when I shall have more time. God sent us a much needed shower last night.

Yours, happy in the Master's service,
W. B. STODDARD.

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THE CAUSE IN NEW ENGLAND.

BOSTON, Aug. 10, 1896.

EDITOR CYNOSURE:—This morning's Boston *Herald* reports an enthusiastic gathering yesterday at Old Orchard. Eleven meetings were held in which thirty thousand people participated, and $101,324 were contributed for foreign missions. Dr. C. E. Hussey of Biddeford placed on the altar his elegant gold watch, chain and Knight Templar charm. This is a hopeful feature and indicates that domestic heathenism is yielding to pressure. Let us pray in faith for another chapter in the history of our reform like to that furnished by our dear Brother Stephen Merritt. I am confident that the *Cynosures*, *Home Lights* and tracts, quietly scattered among the people will not all be "as water spilt upon the ground, which cannot be gathered up."

I left the camp on Wednesday last, but Mrs. Stoddard and Mrs. Carnes remained and will give attention to our work in the State W. C. T. U. convention meeting, on the 11th and 12th.

On Tuesday, the 4th, we visited the Free Baptist camp at Ocean Park, but without receiving any encouragement or apparent sympathy from the management; yet I supplied cottages, seaside resorts and pedestrians with wholesome reading matter.

On Monday, the 3rd, we made a flying trip to Portland, calling at the Y. M. C. A., the W. C. T. U., the Y. W. C. A. headquarters, where we were well received. The venerable Neal Dow met us at the door of his old fashioned, commodious dwelling and heartily welcomed us to to his well-stored arsenal of books and charts, with which he is charged for the annihilation fight against rum.

Approaching the 100th milestone he still retains his faculties and converses readily, showing that he keeps abreast of the latest movements in the chance games of national and local politics. He seemed especially pleased to meet Sister Carnes, as one heroically bearing the burdens of only a few years less than rested upon his own shoulders. His study and its presiding genius recalled an interview I had with Thurlow Weed at his home a short time before his death. Both are men of note in American history.

The extreme heat suggests due moderation but is no excuse for cessation from activity or a truce with the enemy. When I left Old Orchard my purpose was to visit Northfield on Friday; but on reaching home a letter from Pres. Blanchard and a note in the *Cynosure* gave the welcome assurance that the need at that point had been promptly and amply met by the efficient management at Chicago, and so I turned aside to Worcester. Your readers will not all have forgotten the attempt of the eleven lodges in Worcester to secure a special act in our legislature giving them authority to acquire an unlimited franchise for Masonic purposes. When the act came before the committee, meeting with opposition, it was "referred to the next General Court." The New England Christian Association had 2,000 copies of the "Act," the remonstrance and brief arguments against its passage printed. My mission to Worcester was mainly to secure a distribution of this document in 1,000 of the homes of her best citizens. I was kindly aided in this work by Elder W. A. Burch and others who gave hearty endorsement and support. "The lot is cast into the cup," etc.

I purpose to attend the camp meetings of our

Advent brethren at Springfield, Mass., to be immediately followed by a convention of the Christian Workers this week and next, then on to other large gatherings as the Lord shall direct. Bro. J. M. Foster (D. V.) will visit Montpelier and Barre, Vt., and contigious towns for a two weeks' campaign soon, and we propose to keep striking "while the iron is hot" and fields beckon on to the harvest. James P. Stoddard.

HOW THE DEVIL TRAPS MINISTERS.

St. Paul, Minn., Aug. 14, 1896.

Editor Cynosure:—There is need of heeding the instructions of the Holy Spirit to the Ephesians—Eph. 6: 10 20—that we may be able to stand against the wiles of Freemasons, Odd-fellows, Red Men, etc.

A dear young man with a bright, clear testimony as an evangelist, told me the other day that he had spoken in a Presbyterian church of a large western city, when the pastor of that church said to him:

"I am going to leave this church; they like your preaching, and if you will do as I tell you, you can be their pastor; the salary is $1 200 a year. Now you join the Freemasons, the Oddfellows and the Red Men, and then you will be called to be their pastor. You see that gallery in the church? I preached a sermon in favor of the Druids and so drew the members of that secret order into the congregation, that we had to put in that gallery to accommodate the people."

My young friend, the young evangelist, was not the right kind of material to take the bait of this secret society swindler, for he hates secret societies as he hates the devil. That pastor has gone to the bad, where he belonged, as indicated by his connection with secret societies.

Rev. A. B Meldrum, who is a Freemason and a Knight Templar, and is also the pastor of the Central Presbyterian church of this city, tells me that to oppose Freemasonry in the Presbyterian denomination would destroy the denomination. I mentioned the U. P. church to him. He said that the U P. church is an anti-secret society, and had better let secret societies alone and preach the Gospel.

Another pastor of a Presbyterian church in Minneapolis said at a Masonic banquet, that twelve years ago he was much opposed to Freemasonry, but now that he had become a Freemason he was much in favor of it, and praised and extolled Freemasonry very highly. Does not this indicate that it is time for Christians to gird on the whole armor of God and fight for the Lord against the wicked spirits in the churches called by the name of Christ? Yours truly.

W. Fenton.

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CORRESPONDENCE.

TESTIMONY OF A MINISTER AND EDITOR AGAINST THE LODGE.

Little Rock, Ark., Aug. 13, 1896.

Editor Cynosure:—Rev. A. S. Worrell, editor of the *Gospel Witness*, of Louisville, Ky., in answer to my question as noticed in a recent issue of the *Cynosure*, writes me as follows:

"Regarding Masonry I have long considered it no place for one who wishes to walk with God. More than forty-one years ago I joined that order through the persuasion of a Baptist preacher. I was four times in the lodge, and three times a subject of initiation. That was enough for me. I dropped the whole thing. The lodge of which I was a member died during the war and has never been revived so far as I have heard. I have never reported to any lodge but that one, and have not reported as a Mason.

"Indeed I was heartily ashamed that I had ever been in a lodge. As there is perhaps only one, two or three living who remember that I ever was a Mason, I have never felt it to be my duty to denounce secret orders from the pulpit, but I have at other times and on other occasions expressed myself to the effect that such orders are not in any sense helpful to Christianity. If led by the Spirit to speak against it from the pulpit, I would not hesitate to do so; yet my opinion is that bitter denunciation is much more likely to confirm one in Masonry or in his attachment to any secret order, than a gentle, loving protest personally and privately delivered.

"It has not been my observation that public denunciatory talks against these orders is the best way to rescue Christians from their grasp. It is the moderate, firm and loving man that is likely to win men from these orders. The truth is, I know very few Baptist preachers who are members of these orders; however, some of them may be without my knowledge. For my own part I would rejoice if every Christian would come out of every such order, and think it all sufficient to be members of Christ's body. I have read a good deal against Masonry, and I am fully convinced that to be a Mason is not compatible with a close walk with God, which thing itself ought to cause every Christian to leave such orders forever."

A. J. Millard.

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A MICHIGAN PASTOR'S TESTIMONY.

Matherton, Mich., Aug. 14, 1896.

Editor Cynosure:—Organized secrecy is either right or wrong. It cannot be both, nor can it be neither. There is no ground between right and wrong save a battleground. The principles of secrecy are in the field. Certainly they are for Christ or against him. Which? Matt. 12:30.

Not long since a brother minister told me secrecy is right, because good men are in the lodge. I have wondered if he knew he was telling me that good men could sanctify an evil principle or institution, yet he was. I told him his church then was all wrong, because he had a few bad members. He thought I was illogical. Let that be as it may, I would much rather measure an institution by its faith and foundation principles than by its people, because some men are a great deal better than their doctrine, and some a great deal worse. Is the doctrine of secrecy right? Yes or no—which?

"Well, but," said a gentleman to me some time ago, "a great deal of good comes out of these secret societies you take no note of." I replied, "Possibly that is true; but granting it, does that fact make them right? Here is a saloonist; he pays $25 to the church; does that justify his business? Or again, here is a church; it becomes corrupt and does much harm; does that condemn Christianity?" He thought principle cut but little figure as long as good resulted. Was he blind to the fact that some men do good with an evil result in view? while it is possible to do evil that good may result? Rom 6: 1, 2.

Dear editor and reader, is it men and actions that make right and wrong? or is it principle? I am inclined to think it is the latter. Matt 23: 28; Prov. 16: 2. This being true, what are the principles of the lodge system—right or wrong? Which? I believe it is wrong, because I find no proof that it is right. I do find proof that it is wrong. If I do good, I am not ashamed of letting it be known. If I do evil, I would a little rather it would not come to light. This is the principle of secrecy.

Truth loves the light. It covets inspection. Righteousness never hides. It does not need to. It is sin that plays the part of deceit and conceals itself. When I see an individual covering up his life, or an institution concealing its inside workings, I am suspicious, because the principle of secrecy always implies guilt. John 3: 19–21.

I am told by good lodge brethren that secrecy dates its antiquity back beyond the Christian era, even as far back as Solomon, Hiram Abiff, and the grand old temple at Jerusalem. Yes, I am always ready to sanction the truth. But we want all of it, however. If I understand the Bible in this matter, secrecy can date its antiquity to the devil and our first parents in the garden of Eden. Gen. 3: 7–13.

As a young man I am opposed to secret societies; not because they have good or bad men in them, nor because they do good or bad things merely, but because their foundation principle is the foundation principle of all evil—viz., secrecy.

(Rev.) J. Seeley Beers.

THE WITNESSING CHURCH.

Sterling, Kan., Aug. 10, 1896.

Editor Cynosure:—The witnessing church has long been in the wilderness, where she was compelled to seek refuge from the face of the dragon. The witnesses have often had "trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep skins, and goat skins, being destitute, afflicted, tormented (of whom the world was not worthy); they wandered in deserts, and in mountains, and in dens and caves of the earth." Heb. 11:36–38. But though often cast down she has not been destroyed. God has preserved a seed to do Him service. During the long, dark night of her sojourn in the wilderness, the pillar of fire has gone before her to enlighten her pathway, and guide her to the border of the promised land. Though encompassed by enemies on every hand, "the angel of the Lord has encamped about her, and given her deliverance."

From the camp of the saints of God often comes the anxious inquiry, "Watchman, what of the night? Watchman, what of the night?" And the answer is heard, "The morning cometh, and also the night." Isa. 21:11. "The darkest hour is just before dawn," but the eye of faith sees the dawning of the bright day of millennial glory in the near future. The witnessing church has been brought to the end of her journey through the wilderness, and is now encamped by the river Jordan, while the dark and turbid waters of the river of death flow between her and the promised land, but it is no time to hesitate or turn back, The wilderness is behind. The promised inheritance is just on the other side. The voice of Joshua is heard saying, "Sanctify yourselves, for to-morrow the Lord will do wonders among you." The ark of the covenant—the presence, and covenant promises of God, borne by His faithful ministers, goes before them to open up the way, and when they have passed through the river of death, the hearts of all the kings of the Canaanites melt within them for fear, and the Captain of the Lord's host appears, to lead them on to victory over all their enemies, and give them possession of that goodly land which was promised to their fathers. Josh., 3d and 4th chaps.

"The sun shall be darkened." The church is the light of the world, reflecting the rays of the sun of Righteousness, but on account of the factions, and strife, and errors, and heresies, which prevail within her, and the pride and selfishness and worldliness of her members, her capacity for reflecting that light is sadly diminished. The moon—the ordinances of the church, are regarded with carelessness and indifference, and have largely been corrupted by human inventions, and consequently fail to give the light which they were designed to give. The stars—eminent ministers of the church, are everywhere falling from the profession which they have made, and no longer being governed by the attractive force of the law of love to Christ and obedience to Him, become wandering stars in the realms of space.

And upon the earth, distress of nations, with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth. That the present condition of the nations of the world—especially of the ten horns of the beast, is here most clearly and exactly described, no one can fail to see. Distressed by the accumulated burdens of oppression, poverty and exorbitant taxation, military requisitions, etc., perplexity everywhere apparent in the councils of the nations, the dread of approaching war and conscious inability to avert it, the sea of human society fearfully disturbed, and its waves constantly roaring—no wonder that men's hearts are failing them for fear, and for looking after those things which are coming upon the earth.

But the people of God may look calmly, hopefully and joyfully upon all these things, because "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea." Ps. 93:4. And He has said, "When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." Luke 21:28. Seeing then that we look for such things, what manner of persons ought we to be in all holy conversation and godliness, looking

for and hasting unto the coming of our Lord, who is the blessed and only Potentate, the King of kings and Lord of lords. And may the time be hastened when "great voices shall be heard in heaven saying, the kingdoms of this world are become the kingdoms of our Lord, and of His Christ, and He shall reign forever and ever." And when the four and twenty elders—the representatives of both church and state, and each occupying their respective seats of authority before God, shall unite in worshiping God, saying, we give thee thanks O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned. Rev. 11:15–17. WM. J. CONNERY.

THE INDIANA "PYTHIAN"

GIVES THE ORDER AWAY.

MORENCI, Mich., Aug. 10, 1896.

EDITOR CYNOSURE:—The April number of the *Indiana Pythian* has the following:

"A few lodges have recently been much exercised over the action of a couple of tramp preachers who have endeavored to arouse sentiment among the people in remote parts of Indiana against secret societies in general, and the Knights of Pythias in particular, and letters have been received from some of our members which contain burning words of indignation at what is termed 'unwarranted interference.'

"Just such tramps, posing as ministers of the Gospel, have had in the past, and will have in the future, the effect of doing our order good and not harm. They bring the institution prominently before the people. Honest men will not condemn anything before they examine for themselves. These raids lead people to investigate, and the result is accessions to our members."

Since now the *Pythian* has informed the members of the order that "these tramp preachers," in "these raids, do the order good, and not harm," we shall never more hear of their troubling the dear editor of the *Pythian* with "burning words of indignation" at the preachers or their raids on the Pythians. For, you see, they are very profitable to the order. Those "indignant letter writers" were not aware of the great help they were receiving from "the tramp preachers." But now they know. And hereafter we shall hear of their raising collections for these helpful tramps, so that they may live long and "raid" vigorously against the Knights and bring many "accessions to their numbers." Tramp on and raid on, ye lucky tramp preachers, if your consciences move that way, for your danger from the Knights is all passed away like the snows of last winter.

It is refreshing to hear the *Pythian* saying, "Honest men will not condemn anything before they examine for themselves." Here is a golden statement of a well-known truth—a truth which is so obvious that it possesses almost the dignity of an axiom. And it is twin brother to—nay, it is the correlate of—the other obvious truth that "Honest men will not *embrace* anything before they examine for themselves."

Whatever argument can be adduced in support of the former of these golden propositions will stand with equal force in support of the latter. If the *Pythian* thinks otherwise, we shall be delighted to have it show us how the former can be true while the latter is untrue. If the *Pythian* will show us the fallacy of the proposition that "Honest men will not embrace anything before they examine for themselves," we will either take his argument and show the fallacy of his own proposition, that "Honest men will not condemn anything before they examine for themselves," or, failing to do this, we will publicly confess our inability to do so, and that a man may honestly and conscientiously embrace a system of principles, and tie himself irrevocably to it with indissoluble bonds without the least investigation of the system.

No doubt everyone will admit that a man cannot be honest with himself, or his family, or his fellow citizens, or his God, and "without examining for himself," bind himself with a solemn oath and awful penalties to support, defend and keep the secrets of a social, religious, political or business compact and pay his money into its treasury. Everybody knows that.

Where is the man of ordinary intelligence and strict moral integrity who would, with uplifted hand, bind himself under solemn oath and awful penalties to believe, support, and help sustain and advance the creed and polity of a new church, to the end of his natural life, "*without examining for himself*" by the reading of a syllable of said creed or polity?

No one would expect any man fit to be out of the lunatic asylum to tie himself up blindly in such a way, unless he were totally reckless in regard to his own moral purity, and incited by the hope of some secular, carnal, selfish advantage.

But it is patent to the community at large that the secret orders expect men to join them, "without examining for themselves," and that men do join them thus blindly, surrendering their own consciences and freedom of moral choice into the hands of other men, binding themselves with strongest known fetters to do things and sustain and defend principles which are utterly hidden from them at the time of their self-binding.

And it is well known to all Bible students that this is a glaring violation of God's holy command in the words following: "If a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these. And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing."

This shows the correctness of the *Pythian* in the statement that a man cannot honestly oppose a thing without previous investigation; plainly implying what the word here positively declares that a man cannot honestly commit himself to the support of anything without previous investigation.

But while the *Pythian* makes his bold, explicit, tremorless announcement (as above quoted) he nicely gives all secret orders away by awaking attention to the converse or correlate of his proposition, so nicely harmonizing with God's holy command above quoted, that no man can honestly embrace a thing without previous investigation, in connection with the fact that all secret clans absolutely bind all their members under the most powerful bonds and penalties known to man never to permit any such previous investigation of the vital elements of their clan. Thus the *Pythian* plainly admits the moral turpitude of the essential elements of his clan.

The *Pythian*, in strict accord with all the ardent devotees of secret clanism, and in perfect keeping with their everyday twaddle, as well as their highest grade literature, assumes that none but "tramp" preachers would ever think of raising a voice against secret clanism. He and they seem to be in blissful ignorance of the Word of God on secret clanism, and also of many of the brightest minds that have ever graced the pulpit and the forum.

He seems to know nothing of such men as the Rev. John Wesley, founder of the Methodist church, whose writings show that he was opposed to secret clanism. He seems to be utterly oblivious to the great, scholarly, brainy Rev. Charles G. Finney, the noted founder of Oberlin college, and for a long time its honorable president, of whose revival in Rochester, N. Y., Dr. Lyman Beecher said, "it was the greatest revival in the Christian era," and whose lectures on revivals had a sale of 12,000 copies as fast as they could be made, and were translated into Welsh, French and German, and who is the author of a large work on Christian theology, and who wrote a powerfully persuasive book against secret clanism.

The *Pythian* seems entirely ignorant of the famous Dwight L. Moody, for whose coming as an evangelist to the largest cities of our nation hundreds of thousands of dollars have been expended in preparation and who has publicly put himself on record against secret clanism. He seems ignorant of the powerful Rev. Dr. Jonathan Blanchard, once the honored president of Wheaton college, who wrote several powerful, unanswerable works against secret clanism.

He seems ignorant of the existence of President Chas. A. Blanchard, the now beloved president of Wheaton college, before whose eloquent, incisive logic against secret clanism all the argument of all the champions of all the clans would appear, to a man of honesty, impartiality and fair intelligence, as oat-chaff before a St Louis cyclone.

The ignorant or else fraudulent *Pythian* seems wholly ignorant of the existence of that most famous, and powerful, and scholarly, and scientific lecturer, the Rev. Joseph Cook of Boston, who has spoken of the secret clans with burning, scathing, unanswerable words of rebuke, and whose lectures in Tremont Temple have engrossed the best minds in and best religious journals of our nation through some six or seven winters.

The *Pythian* seems to know nothing on the political arena of such a notable parliamentarian, diplomatist, as John Quincy Adams, once President of the United States, whose letters to Hon. Ed. Livingstone are against secret clanism like a sweeping cyclone, and whose legal investigations into the character and conduct of the clans raised a tidal wave of excitement that rolled over the continent from the Atlantic to the Pacific.

The *Pythian* seems ignorant of such powerful diplomatists as Daniel Webster, William Seward, Charles Sumner, Henry Wilson, and many other giants on the American forum, including the famous General Grant, twice President of our nation, who believed that secret clans ought not exist and "are injurious to both church and state."

But time would fail me to tell all of the apparent ignorance of the *Indiana Pythian* in the line of its own specialties. J. K. ALWOOD.

YES, I SAW THE POPE.

ROME, Italy, July 10, 1896.

EDITOR CYNOSURE:—The first question asked by your friends when you return to America from Rome is, "Have you seen the Pope?" They seem to have an idea that the head of the church is on exhibition, as it were, and that the private apartments of the Vatican are as accessible as any of the museums or galleries of Rome, much with the same feeling as one of our compatriots, who walked with naive confidence into the Royal Palace of Belgium and inquired if the king was in. Now there is no special difficulty about seeing the crowned heads of Europe. Anyone who lingers long enough on Unter den Linden, or in St. James' Park, or on the Pincian Hill, is sure to have the satisfaction of saying that their own eyes have rested on royalty.

But more formality doth hedge the Pope, especially since the loss of his temporal power. Comparatively few persons can boast of having seen him except in the distance in St. Peter's, which is so large that even across the choir one can hardly distinguish another's features. He practically never drives out; his walks are confined to the park; his little domain (now restricted to the Lateran and Vatican) is jealously watched by the Swiss guards of famous memory and fantastic uniforms; and no Italian soldier or officer is allowed to enter. He no longer, at Easter, delivers the benediction to the reverential multitude from Boggia of St. Peter's. It would baffle the resources of even an enterprising American reporter to obtain an interview with him. Cards of admission to his presence are obtained only by the use of whole bolts of red tape. Especially strict are they in respect to the gentler sex—which has been regarded as a menace to the race ever since Eve's indiscretion.

So I considered it a great privilege to receive a permit to witness a ceremony in the Sistine Chapel. The card contained a foot-note stating that ladies must wear black, with veils or scarfs on their heads. The chapel was full at the appointed hour. The Pontifex Maximus was carried in by eight red-robed attendants. He was dressed entirely in white, except a scarlet, ermine-bordered mantle that was thrown over his shoulders. His alabaster-like face was nearly as colorless as the long, silken draperies. Only the eyes shown with vivacity and animation, following the tremulous motion of his hand from right to left as he blessed the kneeling spectators. He conducted the mass, his feeble voice reaching only those nearest the altar. At the elevation of the host the Swiss guards and other papal soldiers presented arms before kneeling.

After the ceremony His Holiness seated himself with his back to the altar and allowed those present to advance and kiss the marvelous sapphire ring that he wears on the middle finger of his right hand. The sight of this shadow of a priest raising his transparent hands in benediction, while Michael Angelo's menacing figures stood out behind and above him, almost as lifelike as himself, was worth remembering.

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HOW TO ADORN THE COTTAGE.

Use of Awning and Cheese Cloths For Summer Decorations.

Awning cloth is capable of many things. The couches and the divans that are so popular and so delightful are excellent when upholstered with this simple stuff, and outdoor pillows and cushions are simply perfect when covered with its broad stripes and rich, warm blues.

For hammock pillows and piazza cushions it is simply all that need be asked, and its varying color needs no decoration outside itself, so that busy women may well be glad to hail its coming. The peculiar stanchness and durability of the cloth are, of course, the same, let the color be what it will, and when really good, warm tones are added it is indeed an excellent thing. There is that about an abundant pillow supply that goes straight to the weary heart, and the piazza or the hammock that is piled high with these helps to comfort and to rest is in itself an invitation difficult to resist. With the help of this new device and of such other simple stuffs as are well suited to hard usage and to outdoor service, either or both can be obtained at little cost, and charming, tempting pictures can be made of the least pretentious summer home.

Cheesecloth is so cheap that it is looked upon as fit only for the plebeian service of dusting, for the purely useful offices of the household and other similar things, but in reality it makes as charming sash curtains or lunch curtains that are hung against the glass as any woman need crave. Its soft texture insures folds that are all the most exacting need ask, while the deep ivory tone makes a perfect background for decorations.

Flowers of any simple form are good as models, and any woman skilled ever so slightly with the brush can make curtains for her home that are not only charming, but that have the advantage of being unlike others that are offered for sale.

The nasturtium blossoms are admirable for any yellow room or for any room with which yellow harmonizes well, but there are hosts of other things that will give equally good results. Wild roses are charming for a young girl's room and are delightfully appropriate as well.

Morning glories are well suited to any woman's apartment. Leaf forms are delightful, and, in fact, anything that can be treated flat, as the artists say. Recently, too, there has come an invention that greatly helps the matter on. A woman clever in the manipulation of paint has discovered a mixing fluid by the help of which ordinary oil paints are made indelible and will wash. I have tried the experiment and find it a great success, so that you may without fear use all the colors of your palette.

How to Make Blackberry Froth.

Blackberry froth is an excellent way of preparing the latest of the small fruits. For this is needed one cup of blackberry juice and one cup of sugar. Soak a half box of gelatin in a cup of cold water for an hour. Stir the sugar in and pour the boiling water over it. When it is quite dissolved, add the fruit juice, strain into a large mold and set on ice. When the jelly begins to thicken, beat the whites of four eggs to a stiff froth and stir thoroughly into the jelly. Let it stand until firm and eat with cream.

How Marriage of the Dead Is Solemnized.

In several quarters of the globe this strange custom prevails to this day. There is a region in the Caucasus mountains where, should a young man or woman die single, the mourning parent seek out some neighbor who has sustained a similar bereavement and negotiations are entered into for a matrimonial alliance between the deceased. The amount of the dowry varies according to the good or bad qualities of the girl while alive, and a father has been known to give so many as 30 cows in order to obtain an eligible husband for his dead daughter. If one party to a marriage contract dies before the union has taken place, the ceremony is nevertheless proceeded with. In China the spirits of all boys who die in infancy are, in due course of time, married to spirits of girls who have been cut off at the same early age. A similar farce is transacted with children who have lived to be 12 or 14 years of age. Marriage of the dead is also practiced by the Mormons in Utah.

How to Mark Linen.

In marking towels, pillowcases, sheets, doilies, napkins and even handkerchiefs a pretty idea is to fashion a graceful letter of intertwined stems of some simple flower, with here and there a slender bladelike leaf, a bud or a small blossom branching out from the stems. For the flowers four or five tiny blossoms may be used. The small flowers used so much in dresden embroideries would be just the thing. Work the stems in stem or outline stitch in white, the flowers, leaves and buds in solid embroidery. Wild roses, forgetmenots, violets or field daisies would be charming worked in such a design, which could be easily marked by an amateur. The size of the letters always depends on the size of the article on which it is worked. Silk filoselle is liked for marking such letters.

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16. Selling Dead Horses.
19. Freemasonry a Christ-excluding Religion.
22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
30. Masonic Oaths Null and Void.
37. Why a Christian should not be a Freemason (German).
39. Should Freemasons be Admitted to Christian Fellowship?
45. Ought a Seceding Mason to Keep his Lodge Oath?

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The Christian Cynosure.

REV. M. A. GAULT, - - - EDITOR.
WM. I. PHILLIPS, - - - PUBLISHER.

CHICAGO, THURSDAY, AUGUST 20, 1896.

ORANGEMEN OBJECT TO HOT-IRON BRANDING.

Friday's *Chronicle* of this city contains the following dispatch, dated Boston, Mass., Aug. 13:

"I am an American citizen, and I don't propose to be branded like a jackass or a broncho," said Frank A. Preble, of Waltham, Mass., to-day to a reporter. Both Mr. Preble and Edward Arch are highly indignant at the severe treatment which they assert they received at the hands of the officers of the Waltham lodge of Orangemen, and they propose to receive satisfaction through the courts.

Judge Luce gave the complainants another hearing this morning. He heard their application for the issuing of a warrant for the arrest of the lodge officers yesterday. After again hearing their story of alleged cruelty, and looking upon the scars of both Preble and Arch, he decided to issue the warrant.

The case is a unique one. With the majority of people the story is looked upon as a revelation of the oft repeated stories of initiation into secret societies and is foundation for the somewhat prevalent belief that the mythical goat does really exist. A reporter talked with Mr Preble this morning regarding the circumstances surrounding the initiatory exercises. He said he had been greatly deceived in regard to the objects and workings of the order of Orangemen, and hinted that the trial will bring out some interesting and surprising facts in relation to the order.

Both Preble and Arch are carpenters. Some time ago they applied for entrance to the Royal lodge of Orangemen in Waltham They were elected about two weeks ago, and went to the lodgeroom to be initiated. After passing through several minor ordeals, which are customary in some initiatory exercises, Preble and Arch allege that the lodge officers took an iron rod and held it over a gas jet until it was red hot. Then they stripped the candidates for admission and branded them on several places about the body. Furthermore, they say they were brutally lashed about the bare legs with large whips. The officials told them that this was part of the initiation. The lodge officials will say but little about the matter, and then only of a contradictory nature. It is quite likely that a civil suit will follow the criminal proceedings.

CAUSE OF HARD TIMES.

After stating that the liquor question is at the bottom of our hard times, *John Three Sixteen* says:

"The most awful feature of the whole matter is, that our sovereign United States is the backer of this infernal system of iniquity, legislating in its interests continually, and giving its solemn Amen to the business of death and damnation. Is it much wonder that the distress of the people has grown to such dimensions? It is this feature of the money question that looms up like some horrid Giant Despair at the present time threatening to destroy our social fabric and disrupt the present existing form of government. None of the old and popular political parties dare take a stand against this organized force of evil. It would mean their death. And so they both defend and sustain it.

"The root of the whole matter lies, however, in the fact of our gross wickedness as a nation. Where God is not recognized in a practical sense vice and corruption will prevail. Under such a regime it follows that the ungodly rich will oppress the poor. This oppression takes on various forms. The purse of the rich can buy legislation favorable to their own aggrandizement. This has been done on an increasingly large scale for the past fifty years. Growing out of this system of legislation have been the giant trusts, combines and monopolies of the past quarter of a century, tending to increase the wealth of the wealthy and decrease the comforts and privileges of the labor slaves in their employ.

VICTIMS OF LODGE INITIATIONS.

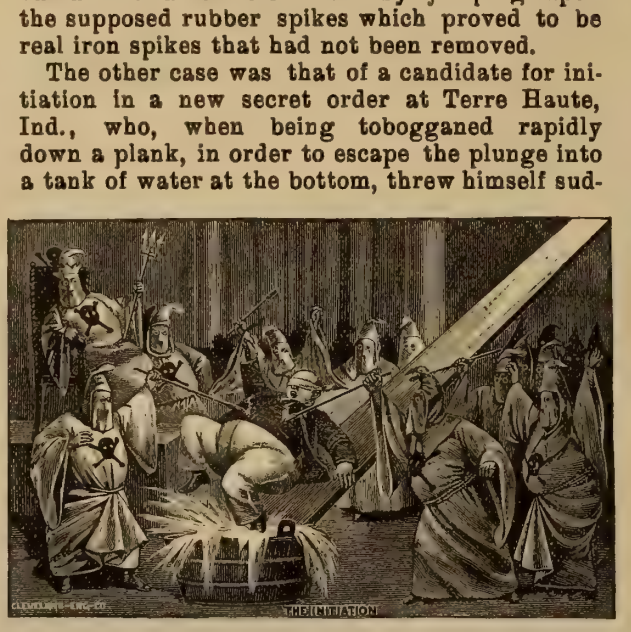
We need not repeat the story of the tragedy which occurred in the Masonic lodge room at Huntington, W. V., Friday night, Jan. 10, 1890. Rev. J W. Johnston, of the M. E church South, was killed while being initiated into the Royal Arch degree. He was a tall, well-built man weighing 180 pounds, and while suspended over a vault thirteen feet deep, the rope broke, letting him fall to the bottom. He lay in the lodgeroom nearly two hours, when he was taken to the parsonage where he lingered in intense suffering until death released him early Sabbath morning.

Oh, what a solemn warning to ministers inclined to debase their manhood by going through these heathen orgies, was the case of this minister thus summoned into the awful presence of his Judge only a little before the time when he should have been finishing the preparation of his Sabbath morning sermon. His dust lies in the cemetery at Hannibal, Mo., once his home, but oh, how serious the thought of where his poor soul is spending an endless eternity. As he lay in agony on a stretcher that memorable Friday night in the lodge room, while most of the people of Huntington were wrapped in slumber, surrounded by sixteen of his lodge members, he confessed to them that his whole life passed in review before him during those awful moments. Doubtless if they dared to tell they could relate words of fearful warning which fell from his lips.

Col. Enoch T. Carson, of Cincinnati, who has taken the highest degree in the Masonic order, relates that about 1883 a candidate in a Pennsylvania lodge was taking the Master Mason's degree, when he suddenly fell to the floor dead. The sudden nervous shock had affected his heart and caused death. Very little publicity was given to the affair.

A. Robinson, of Detroit, Mich., who visited the *Cynosure* office last week, and who is an ex-Mason and an ex-Odd fellow, gave us an account of three tragedies which occurred during the initiation of candidates into the lodge. Two were being initiated as Knights of Pythias, one in Indiana near Evansville, and the other in Pennsylvania—met a horrible death by jumping upon the supposed rubber spikes which proved to be real iron spikes that had not been removed.

The other case was that of a candidate for initiation in a new secret order at Terre Haute, Ind., who, when being tobogganed rapidly down a plank, in order to escape the plunge into a tank of water at the bottom, threw himself sud-



denly to one side which resulted in breaking his back. The poor victim still lingers, and will linger a suffering invalid during life. Some of the dignitaries from Indianapolis, the capital of that lodge cursed State, were at Terre Haute attending this lodge meeting, and we learned from Bro. Robinson that considerable money was paid to hush the matter up.

When will the laws of our land be made to prohibit such crimes and outrages perpetrated in these worse than pagan institutions? Is it not time the heathen ceremonies of these orders were exposed to the world by turning upon them the light of an enlightened Christian sentiment?

Have you not a friend or neighbor who will be willing to pay 25 dents and get the *Cynosure* for three months and an excellent 128-page religious book thrown in?

WHY SHOULD THE CHURCH TESTIFY AGAINST THE LODGE?

Rev. J. S. Thompson, in his discussion in the *Christian Nation* of the Prayer Meeting topic, states reasons why the church should testify against the lodge:

1. Because they are selfish monopolies.

2. They are tyrannies over men's consciences. They place every man who enters under a solemn obligation of perpetual secrecy. In many of them the oaths are blasphemous and the penalties horrible. This is especially so of Masonry, the parent organization. A man may become convinced that they are evil, dangerous to society, destructive to morality and spirituality, yet they say to him, "You dare not open your mouth in a word of testimony against us." They grant the voice of conscience no authority. The right of private judgment, so far as relates to them, is surrendered by the man who enters. And if a man listens to the voice of conscience, obeys God rather than man, utters a note of warning against these orders, he is branded as a perjurer, made to endure all kinds of persecution; and in more instances than one men have been brutally murdered because they have spoken the truth in regard to these works of darkness. Will free men submit their consciences to such tyrannies?

3. They are the enemies of good government. Any institution that hides behind curtains, and locks, and oaths, is a menace to free government. Any organization that binds its members to "ever conceal and never reveal" what transpires therein is an enemy of the most dangerous character. Plots the most diabolical may be, and have been, formed behind the tyled doors of such institutions. They claim an authority over their members paramount to every other authority. They are totally un-American, and a constant source of danger to a free government. A man cannot be a good lodgeman and a good citizen. The institution is too antagonistic to the genus of our government. Either a man must at some point be untrue to his lodge obligation, or he is at some point untrue to his obligations as a citizen. One of the worst enemies that this government will have to contend with is this one of organized secrecy.

4 They are systems of false religion. They profess to prepare men for heaven or the future life. God has ordained but one institution to do this, and that is the church. They have a ritual, a form of worship, an altar. But their worship is not Christian worship. Their boasts is that their religion is a universal religion, hence Christ has no place in their worship. The forms of their worship are borrowed from the pagan mysteries. Masonic religion, according to their own authorities, is sun worship, and sun worship is Baal worship, and Baal worship is devil worship. "The things that they sacrifice they sacrifice unto devils and not unto God." The most dangerous form of false religion that is in the world to-day is lodge religion. Few causes are doing as much to keep men out of the church as this is. It is the church's most dangerous rival, and with its system of false religion, so cunningly contrived that it could only be the work of Satan, is standing between multitudes of men and the kingdom of God. These are some of the reasons why we maintain a testimony against secret orders. God bring all Christians speedily to realize the true character of this institution.

PRESIDENT BLANCHARD'S DESCRIPTION OF NORTHFIELD, MASS.

We copy from the Wheaton *Illinoian* of last week the following interesting description of Northfield, Mass., and its attractions, where President and Mrs. Blanchard spent two weeks recently:

"It seems both duty and pleasure to share with our neighbors and friends the beauties and privileges of this wonderful town and meeting. Northfield is in the northern part of Massachusetts, only two miles from the south line of Vermont and New Hampshire. It is situated on the Connecticut river and was, until recently, a quiet, many would say a dead, New England village.

"Here a little more than fifty years ago Mr. D. L. Moody was born, and this fact is the first in a line of providences which have made Northfield known to the whole Christian world. Mr. Moody saw, as all practical men do, the power of education, and after his power as an evangelist rendered it possible, he became a founder of schools. Considering where his Seminary should be planted, his mind followed his affection back to the town where he was born, where his mother still lived.

"Accordingly he began here first Northfield Seminary for girls, and second Mt. Hermon school for boys. They are preparatory schools of high rank where expenses are low and Christian teaching put in the first place. In these particulars they resemble the work we are attempting at Wheaton. They have prospered and now number in annual attendance over three hundred pupils each.

"Some fifteen or sixteen years ago, the first of the Christian conferences was held. Mr. Moody invited some preachers and teachers to meet Christians who desired to know more of the way of life that they might be mutual helpers. The attendance has year by year increased and the list of noted speakers has lengthened until there are few noted American evangelistic preachers who have not appeared upon the platform of the

conference. This year the leading speakers next to Mr. Moody himself is a Mr. Selwin, of Bournmont, England. Beside, however, there are a host of eminent workers who come to speak and to listen.

"I should be glad, if I could, to describe the beauties of the place. The river flowing like a silver band through the valley, the hills lying in 'pensive quiet' on every side, the continual changes of light and shade, the crowds of kindly, happy people gathered from the English speaking world, the voice of song and testimony and prayer which goes up continually from public and private dwellings all around. All these combine to produce such an impression as can be equaled in very few, if any, places on earth. We can only wish that all our friends were here."

We make a special offer this week on our 15th page for three months' trial subscribers.

PERSONAL MENTION.

—Editor M. A. Gault preached on National Reform in the College Chapel, Wheaton, on Sabbath last.

—Bishop Floyd was one of the speakers in the Union camp meeting held near Hastings, Mich., last week.

—Prof. Simpson Ely has held three tent meetings in Iowa since the middle of May. He now enters a series of meetings at Bana, Mo.

—Rev. E. G. Elsey, now pastor at Coulterville, Ill., has gone to Glenwood, Minn., the place of his former charge. He will return to Coulterville with his family in September.

—Rev. J. P. Stoddard writes: "Miss Flagg and I have been commenting on the *Cynosure*, and think it steadily improving. Quite a number have reported that they are writing for the 'Prize Essay.'"

—Frances E Willard writes from Rygate, England: "One can now order in Piccadilly a telephone wire to be connected with his house, along which he can hear the discourse of any great preacher in London."

—Rev. B. A. Bonewell, of the U. B. church, Akron, O., called at the *Cynosure* office this week on his way to the Pacific Coast. He will accompany Bishop Dillon, and hopes to be able to help in the Portland Convention.

—"According to Promise," "All of Grace" and "Selections from Spurgeon" are three of Mr. Spurgeon's choice works, each of about 128 pages. Any one of these will be given for a three months' subscriber and 25 cents.

—Dr. H. J. Becker, of Dayton, O., with his family, have just spent a few days at the Rome City, Ind., Assembly. The doctor lectured several times before the Assembly, and preached the sermon on Sabbath morning the 9th.

—The *Christian Conservator* of Dayton, Ohio, says: "An interesting series of articles on 'Bleeding Kansas,' from the pen of Bro. S. C. Hart, a member of our church at Lecompton, Kan., is being published in the *Christian Cynosure*."

—C. A. Snow & Co., of Washington, D. C., patent lawyers, whose ad. is in another column, procure patents for inventions in the United States, Canada and Europe. They will send printed advice about procuring patents free to any address.

—Rev. J. A. Richards of Fort Scott, Kan., writes: "I love the *Cynosure* and my heart is and has been in this great work of reform for thirty-five years. I will do all I can this year in the cause and in circulating the *Cynosure* and anti-secret literature."

—Bro. J. E. Wolfe, of the Gwenn Dale Indian Mission, Ind. Ter., announces that the publication of *John Three-Sixteen* will be temporarily suspended because of its numerous delinquent subscribers. We know Bro. Wolfe to be a laborious, self-sacrificing missionary and faithful reformer, and we trust all interested in Indian missions will not suffer his good work to be straightened.

—George W. Smalley, the famous American editor-author, has been granted a two months' holiday by his paper, the London *Times*, and has gone abroad on a special mission for *The Ladies Home Journal*. He has engaged to prepare a short series of articles for that magazine, and is gathering the material for them in Europe. The work will necessitate his spending part of the summer in England, and the remainder in Germany.

—J. M. Sloane, the only surviving brother of the late Dr. J. R. W. Sloane, has moved to Coulterville, Ill., from the Warriston farm near Oakdale, where he has lived since boyhood, where his father, Rev. John Sloane, died and where Dr. J. R. W. Sloane broke prairie when a young man.

—Rev. Samuel F. Porter is expected to visit us again soon in Chicago. His evangelistic work in North Dakota closes in two or three weeks. "The Lord Almighty reigneth," and hence Bro. Porter rejoices, though he says it is hard to tell whether the oath-bound secret legions may not bring this nation to ruin.

—Rev. T. M Chalmers, superintendent of the Messiah Jewish Mission, 568 South Halstead street, Chicago, is much encouraged at the success of the mission. He and his wife have strong faith and are greatly devoted to the work. The time is near at hand for the gathering in of the long-despised and neglected Jews.

—Bishop Dillon spent a few days last week at the Sandusky Conference Holiness Camp-meeting at Portage, O. He expects to start for the Pacific Coast on Monday the 17th. He will address the Oregon State Anti-secret Convention, Aug. 27, and also dedicate three churches and hold the California conference before he returns.

—Michael Swillum, Seb Burnett and Merrick Lindsay, who were arrested recently in Ashland, Mo., on the charge of writing White Cap letters to Ben Mathews of that town, were acquitted Aug. 13, in Judge Pratt's court at Columbia, Mo. Great interest was manifested in the proceedings. Numerous letters, highly decorated with threatening drawings, were exhibited. Thirty witnesses were examined, but were unable to prove that they had seen the letters written. The defendants were recently arrested charged with writing letters threatening to whip several citizens in case they did not take an active interest in a saloon fight in Ashland.

Have you not a friend or neighbor who will be willing to pay 25 cents and get the *Cynosure* for three months and an excellent 128-page religious book thrown in?

EXTRACTS FROM LETTERS.

Rev. O. T. Lee, Northwood, Ia. — I have about thirty or forty letters on file asking about the Modern Woodmen, and I am glad you devoted an issue of the *Lodge Lamp* to that order.

Bro. C. O. Lindroth, Philadelphia, Pa.—I confess that the *Cynosure* is like an old friend which has again taken up his regular visits to our house after some absence in a strange country.

Rev. R. N. Countee Kansas City, Mo.—God is wonderfully blessing my efforts in this city. Many are coming to the light and the truth is beginning to prevail. I shall write you as often as I can, but I am preaching three times on Sabbath, and then I have to follow up my work by visiting the homes during the week. With many —very many thanks for your donation, I am yours in Him.

Rev. F. J. Davidson, New Orleans, La.—I was burned out last Monday, July 20th, between the hours of two and three o'clock in the morning, and lost almost everything I had, including my library. I have been an object of the most cruel persecution since 1886, when I made my first public assault on the secret lodge system. I am now greatly in need, and any contributions from my friends would be greatly appreciated.

A. J. Millard, Little Rock, Ark. — I am made to rejoice when I realize that the cause of anti-secrecy is gaining ground. For six years I have been working hard as I could. I have made many enemies, for which I thank God and take courage. I tried to get an audience for a lecture entitled, "Masonry Turned Inside Out." I posted up large posters, but some fifteen or twenty fellows, of the "baser sort," went to the man that owned the hall and told him that it would ruin him if he allowed it. I could not find out who they were. I am going to try it again in the open air under the light of an electric tower. If I ruin anything it will be the nefarious business of selling degrees at $15 each to deluded dupes. That is my aim.

Rev. W. I. Brooks, Pawnee City, Neb — The sessions of both the U. P. congregations here have refused heretofore to let an anti-secret convention be held in their churches. I doubt if they can be interested. I believe that the only way to hold a convention here is just to rent the opera house and work up an interest all over the State, and possibly over Kansas and Missouri, and center that interest in a convention here at Pawnee. Secretism is just taking everything here. Many U. P's. are joining these secret insurance societies, and you know that is an effectual mouth-closer to all testimony against secretism.

Geo. D. Dodge, Hampton Falls, N. H.—Whatever Masonry is in theory, practically it is a venomous snake in the grass. In the mart, in court, in the legislature and in the church, its slimy track may be found. Thrice our national bank has been wrecked. The members of one lodge and all have escaped punishment through its corrupt influence. For lodges to keep men out of the church is bad enough, but for church members and ministers to encourage them is outrageous. Thank God I have never been tarred with that stick. The blindfolding of a candidate ought to be enough to disgust a sensible man without the taking of an oath of ignorance—a mixture of tomfoolery and deviltry, I should say—and is kept alive like all other evils, by the complicity of good men. From long observation and experience I know the lodge to be unscrupulous in defense of its friends and revengeful towards those who dare exercise the right of free speech in its exposure.

Henrietta E. Muzzy, Bombay, India.—I have written freely to you as to a Christian brother, and then I am told that you are a Baptist. I was born and brought up by Baptist parents. My father was an old fashioned, godly man, and was an honored deacon for many years. His memory is blessed. Two of my uncles were ministers of the Gospel, and brothers and brothers-in-law were deacons, therefore I feel at home in writing to my Baptist friends though strangers. I will add that I was converted under the misistry of Elder D. B. Gunn, of Boston, Mass., one of your contributors. The goodness of the Lord to me has been wonderful! After he led me out of my worldly business, he gave into my hands the care of my aged father and mother, and it was my precious privilege to minister to them in their declining years, and see them safely over the river into the presence of the King. After they were gone the Lord put me into his work, and following him, and obeying his call, I am now in this land to "spend and be spent" in his service. We are greatly encouraged in our work. It is a great conflict, but through Christ we shall conquer.

Mrs. M. B. Park, Alexandria, Neb —Rev. J. C. Redding came last Sabbath and at three o'clock held his first service. He wore the Pythian badge, and when he was charging Christians with spending so much money for selfishness and giving so little to Christ, he said men would give more to their lodges than they would to God, but he gave the most to God. He was a member, he said, of three or four lodges, and he kept his dues paid up in them all, but he gave the chunk to God. His talk seemed to me to be a desecration of the Lord's day. Tuesday evening I sent him by mail the *Lodge Lamp* containing Pres. Blanchard's address before the Northfield Conference, "The Church and the Lodge," and the tract, "Secrecy and Sin." In one of his sermons Mr. Redding referred to his Masonic brothers. It seems to us that he wanted to convert the lodge men and women and have them remain in the lodge, as he seemed totally ignorant of the sin of being in the lodge. I do fear he is an imposter. The pastors here seem to think him all right and uphold him, and yet three of the pastors do not believe in the lodge, and we hope the new pastor, the Baptist, is not a lodge man. He has had two years' training at the Moody Training School in Chicago.

LABOR IN AUSTRIA.

IT IS TRYING TO STRUGGLE UP OUT OF A HORRIBLE CONDITION.

Long Hours of Labor and Wages Depressingly Low—Yet the Workers Are Organizing and Are Fighting For Better Things—The Curse of "Stone Swallows."

The Austrian trades unions only began to organize about 1889, and one cannot repress a feeling of surprise that so much has been accomplished in a few years. Industry itself is in a curious state. The factory system is just beginning to replace hand labor, and there are all the conflicts which inevitably follow a great industrial change. There are still a large number of hand trades and many small proprietors, or masters, working in their own homes. In Austria one can still see the exquisite skill and artistic taste which often accompany hand labor. Trade guilds, with all their curious regulations, still survive, but they inure largely to the benefit of masters rather than workmen. The latter feel that the trades union is the organization suited to the present age. I found the Austrian workmen very intelligent and level headed. They are enthusiastic yet patient and determined.

Their hours of labor are excessive and the wages so low that it seems incredible that civilized people can exist upon them.

I will give a few examples of the wages paid and briefly sketch the mode of living, so that Americans may realize the task set before the Austrian trades union.

From 10 to 11 hours constitute the average workday, but it is often extended to 12 and even 15 hours.

Common or unskilled labor receives an average of 40 cents a day in Austria. Female hod carriers are paid 24 to 28 cents a day.

Machines have not yet been introduced in the printing trade, and it is considered the best paid in the country. Compositors receive from $5.20 to $6 a week; bricklayers from $3.60 to $3.84 a week; meerschaum workers from $2.80 to $4.80; goldsmiths $5.60; glassworkers from $2 to $2.40. A ladies' tailor doing the very finest work sometimes gets $7.20 a week.

Brewers work from 3 a. m. to 6 p. m., with only one hour's rest at noon. They are paid $3 a week. This trade is well organized and federated with kindred craft. It is preparing for a general eight hour strike next year.

Blacksmiths work 12 hours a day for $3 a week.

Ornamental iron workers toil from sunrise till sunset, sometimes even more than 12 hours daily. Their maximum wage for this highly skilled work scarcely reaches $6 a week.

Cigar makers are government employees and receive from $1.80 to $2 a week.

There is a great building boom in Vienna, Budapest, Prague and other leading cities of Austria, because the government exempts all new buildings from taxation for the first 20 years. The building trades do not even reap the advantage of plentiful employment. The buildings are all of stone or brick covered with a peculiar sort of plaster. A large proportion of the work is done by "stone swallows." From 16,000 to 20,000 come into the cities every year from their huts and fields in Bohemia and Moravia. They work for very low wages, from $2 to $4 a week. When the season is over, they go back to the country and live on potatoes and flour until the next spring. It is impossible to organize this class. They have lowered wages until the most skilled facade workers can only get $7.20 a week for really artistic carving.

Of the 700,000 working people in Vienna it is estimated that 60 per cent do not earn more than $2.40 a week throughout the year.

The textile workers in Bohemia average 80 cents a week and work 12 hours a day. In some districts agricultural laborers are paid from 7 to 20 cents a day.

Of course women must work as well as men or families could not exist. Women usually begin factory work at the age of 14. They continue after marriage. Sometimes the children are taken to the factory and sometimes left alone at home. The children grow up without care and a good standard of character cannot be expected.

A woman's wages will vary from 18 to 40 cents a day, rarely rising above that limit even where she performs skilled labor.

It might be supposed that living is very much cheaper in Austria than in America. It is not cheap enough to permit an approach to the standard of living in the United States.

Most Austrian wageworkers live in two small rooms, a bedroom and a kitchen. No matter how large their family, they can seldom afford more. They usually have city water and sewerage, for the houses are quite modern. The rent for the two rooms varies from $2.80 to $4 a month. There is an extra charge of 12 cents a month for water, and the janitor receives from 8 to 12 cents a month from each family for keeping the halls in order. The charges seem small, but the reader must compare them with the wages.

In the poorest quarters three or four families crowd into one large room to save rent.

Clothing is at least one-third cheaper in Austria than in the United States; so you often see the workmen and their families comfortably dressed.

Potatoes, dumplings, coarse sausages, vegetable soups, black bread and beer form the usual bill of fare. Much of the food is bought ready cooked, as in France. A working woman will often eat a piece of dry bread for breakfast, then go to a cheap restaurant near the factory and make her dinner from a small bowl of watery soup and a spoonful of boiled vegetables. Beer and black bread serve for supper if any is eaten.

Meat costs from 25 to 50 cents a pound, and other articles of food are about the same prices as in the United States.

Constant strikes are necessary in order to force recognition of the unions and the conditions under which they suffer. Last year there were 175 strikes involving 35,000 workers. The most important were among the textile, metal and brick workers. These were successful in raising wages and obtaining better conditions. The trades already organized are perfecting their federations and reaching out to the unorganized crafts. There is a general movement for a reduction of hours and increase of wages. The unions are striving to accumulate a strike fund to tide them over future conflicts.

In so brief a sketch I can only faintly outline the intensity of the struggle in Austria. I believe that much of its history is still to be written; yet the intelligence and courageous attitude of the Austrians will doubtless compel for them the economic freedom they so richly deserve.

Eva McDonald-Valesh.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Aug. 23. Comment by Rev. S. H. Doyle.

Topic.—The duty and joy of church membership.—Math. x, 16-33.

The word "church" is generally supposed to have been derived from a Greek word meaning "belonging to the Lord." In all probability, however, it comes from a word meaning "circle," because the congregations were gathered in circles. In the gospel we learn that Christ came to the earth to establish His kingdom, which was to take the place of the Jewish church. This was done on the day of Pentecost. The individual followers of Christ were united under certain conditions into an organization, which was called the church, to which it has since been a duty and a joy for Christ's followers to belong.

1. The duty of church membership. (1) Church membership is a duty because it is commanded. Christ, the head and founder of the church, commands it. He commands us to confess Him, and His church is the proper and established church in which to make this confession. We are looked upon as Christians or not Christians by our relation to the church. The world does not look upon us as Christians unless we are united with the church, and, therefore, our influence is against Christ rather than for Him. (2) Church membership is a duty because in it are the ordinances of Christ, which all Christians are commanded to keep. These ordinances are baptism and the Lord's supper. The church was commanded to baptize and to administer the Lord's supper. All Christians are commanded to observe these ordinances. We cannot observe them except by union with the church. (3) Church membership is a duty because it is necessary to our highest spiritual development. If the church had not been necessary for our growth in grace it would not have been instituted. God never does anything that is unnecessary. The fact of its existence and the experience of the best Christian people testify to its necessity for spiritual growth, and, therefore, the duty of belonging to it.

2. The joy of church membership. (1) It is a joy because by it we do our duty to God and to Christ our Saviour. Performance of duty always brings peace and joy as its reward. (2) It is a joy because of the Christian fellowship it brings. Fellowship and association with the saints are a joy unsurpassed in this life. (3) It is a joy because it opens up avenues of usefulness. We are happiest when busiest. The church gives us the opportunity of working for God, and thus brings joy to us.

Bible Readings.—Ps. xxvi, 8; lxxxiv, 1-12; cxxii, 1-9; Math. xvi, 13-20; Mark viii, 27-29; John ix, 22; xii, 42, 43; Acts ii, 41-47; Rom. x, 8-11; Eph. i, 22, 23; Col. i, 23, 24; I Tim. iii, 14, 15; II Tim. ii, 11, 12; I John ii, 23-iv, 1-3.

Consecration's Triumph.

Christian England laughed when Sydney Smith sneered at William Carey as a "consecrated cobbler," going out on a fool's errand to convert the heathen. Carey died, aged 73 years. He was visited on his deathbed by the bishop of India, the head of the church of England in that land, who bowed his head and invoked the blessing of the dying missionary. The British authorities had denied to Carey a landing place on his first arrival in Bengal, but when he died the government dropped all its flags to half mast in honor of a man who had done more for India than any of her generals.—Christian Instructor.

Christian Endeavorers on the Railroad.

There is a Christian Endeavorer in the west who is a railroad conductor. In his train he has placed a paper rack which he keeps supplied with religious literature. These papers have afforded him an opportunity for personal work with the passengers. Fellow workmen and a number of passengers, including several traveling salesmen, have been led into the better life. All but one of the members of the crew on this train are Christians, and among them is a male quartet. While the train is waiting for orders at stations the men have gospel song services, which many persons gather to hear.

Havens For Sailors.

Two reading rooms for sailors are supported at Port Richmond and Point Breeze by Philadelphia Christian Endeavorers.

A Living Heart.

Of all earthly music that which reaches the farthest into heaven is the beating of a living heart.—Beecher.

God Exists.

God exists, and truth and duty, as well as faith and love, are found in all religions, and are not dependent upon any one. The soul itself makes revelations, hears voices, recognizes authority, finds obligations and sees with a light older than Christianity, and which will shine clear though Christianity were discredited or forgotten.—John Learned.

What We Have Most to Fear.

The thing we have most to fear from is not the liveliness of the sinners, but the deadness of the saints—that remoteness from God; that inexperience of the great realities that makes God a name and a report rather than a felt person, and the superb verities, the possession of the few rather than the realization of the many.—Dr. Parkhurst.

Those Nearest to Us.

It is they who are nearest to us and whose affection for us is the greatest, who are rendered happy by the daily courtesies. Graciousness of manners is of great worth in the world of strangers. It is of greater worth in the world of home.—Central Christian Advocate.

The Master's Voice.

Have ye looked for the sheep in the desert,
For those who have missed their way?
Have ye been in the wild waste places,
Where the lost and the wandering stray?
Have ye trodden the lonely pathway,
The foul and the darksome street?
It may be ye'd see in the gloaming
The print of My wounded feet.

Have ye folded home to your bosom
The trembling, neglected lamb,
And taught to the little lost one
The sound of the Shepherd's name?
Have ye searched for the poor and needy,
With no clothing, no home, no bread?
The Son of Man was among them—
He had nowhere to lay His head.

—Christian Intelligencer.

MME. RENGIFO.

Charming American Wife of the Charge d'Affaires From Colombia.

Mme. Rengifo, wife of the charge d'affaires from Colombia, is one of the prettiest and most charming women in the diplomatic corps. Senor Rengifo was married a few months since to the

daughter of the late James Barbour of Washington, one of the oldest and most respected merchants of the capital. Mme. Rengifo is very young, a blond, with sunny, golden hair, a beautiful complexion and luminous, large blue eyes. Senor Rengifo is a prominent man in his country and a general in the army. He also stands in the place of his minister, who is accredited to this government.—Chicago Herald.

Summer Diarrhea of Childhood.

Dr. Rardin, in commenting on the various methods of treatment, comes to the following conclusions: Astringents, which were formerly so extensively used, have very properly been relegated as useless.

Summer diarrhea is caused largely by improper and unclean feeding and is largely preventable.

Bacteria play a very important part in its development.

Hot weather has to do only in an indirect manner, as it promotes the growth and development of bacteria in the food supply.

Treatment consists, first, in eliminating all decomposing food from the bowels by cathartics, lavage and colonic irrigation.

Drugs, judiciously administered, are of great value, but are secondary in importance to prevention and management.—New York Ledger.

The Yale Young Women.

Of the eight young women who received degrees at the Yale commencement a few weeks ago, only four had the courage to take part in the commencement procession. The other quartet yielded to their fear of a little guying on the part of their brother seekers

for diplomas. They need not have been alarmed. The four brave virgins were treated with distinguished consideration, and along the line they were constantly applauded.

In lieu of the famous and traditional low Yale bow that all students make to President Dwight, the young women swept him a courtesy without removing their mortarboards, a concession permitted by the faculty on account of the difficulty of removing a masculine mortarboard from a feminine coiffure.—New York Times.

Mrs. Youmans.

In the death of Mrs. Daniel D. Youmans in Norway recently New York society and woman's club world lose one of their brightest ornaments. Mrs. Youmans was the daughter of Hon. Charles L. Stickney and was a person of a broad and brilliant intellectuality and culture. She had received a superior education, had enjoyed the advantages of travel and the acquaintanceship of the leading scholars and thinkers of this country and of Europe. She was marked by wonderful activity and had long occupied a very high place in philanthropic, educational, literary and artistic circles. She was one of the pillars of the Chapin Home For the Aged, a leader in Sorosis and a prominent member of many charitable, reform and other organizations.—New York Mail and Express.

Freckles.

Freckles are a great grievance with many a summer girl, especially the fair skinned, light haired type. Summer freckles, though, are not as bad as those which last the year round, as they are the result of exposure to the sun and wind and may be somewhat avoided with care. The white skinned, auburn haired girl who suffers from this kind of freckles learns how to select colors which will go far toward concealing the effect of sun and wind. Clear, fleecy white is the best dress possible after a day's outing. A dry friction of the skin is a safe treatment, as is frequent bathing with pure soap and water. Pomades are often recommended, but these are pretty sure to harden the skin. Through the hot weather a toilet suggestion worth remembering is to tone up the skin and to excite cutaneous circulation by washing the face first with hot water and then washing it with cold to which a little toilet vinegar has been added.—Philadelphia Times.

Piazza Tea Tables.

The serving of tea on the suburban piazza is so much an accepted practice that the piazza tea tables comprise a furniture assortment of themselves. The folding tables, whose movable top, with handles, may be brass, polished wood or delft, is still most frequently offered, though the pretty circular willow ones are liked by many as both convenient and appropriate. A variation of the last, shown this season for the first time, is the Russian tea table of braided flag, with a willow border. This is provided with two convenient side shelves and has a shelf underneath for extra cups and saucers. It may be mentioned, too, that chocolate cups for the piazza "five o'clock" grow taller and taller. Some of them look like tankards. Teacups are wide and shallow and coffee cups narrow and high, though not to the chocolate height.

Women In Law.

The law as a profession for women, is not an idea originating in the brain of the new woman. The woman lawyer has the sanction of both Scriptural and classic authority. We read in the book of Judges of Deborah, the wife of Lapidath, a prophetess and judge, to whom the children of Israel came for judgment. Aspasia of Athens was learned in the law, and in difficult affairs often gave wise counsel to Pericles, her husband. Sentia and Hortensia were well known lawyers of ancient Rome. In the fifteenth century women were employed as professors of law in the universities of Padua and Bologna. Portia, the woman lawyer in the "Merchant of Venice," was but the type of a class not uncommon in mediæval times.

IN PERIL OF DEATH.

THE SEAL IS SET ON 100,000 FOR THE CURRENT YEAR.

One Person In 650 of Our Population Annually Meets the Drunkard's Fate—Every Five Minutes Rum Claims a Fresh Victim—Figures That Appeal.

Colonel W. G. Haskell on a recent Sunday addressed the W. C. T. U. of Rahway, N. J. Following is an extract:

Year after year there fall before the onslaughts of a foe more dreadful than the armed hosts of the olden time those who were once the lights and joys of happy homes. On to the graves awaiting them, with bloodshot eyes, and staggering steps, and trembling hands, and fear burdened consciences, go every year in this fair land of ours 100,000 human lives — 10,000 more a year than died from every cause in that great civil war. Above their graves are no sweet dirges sung. There are cast down no floral tributes to departed worth. In their memory rises no memorial shaft. Where have you seen, in marble or in bronze, a statue marking where he sleeps of whom the pen of truth must write, "He died a drunkard?"

What pension does the parliament of the saloons pay to the widows and dependent ones of those who died that they might live? What words of cheer and hope come to the ears of those who weep and mourn, not for the death of body alone, but for the far more awful death of the soul? Flashing through the inky blackness that settles where there is no hope, we can but read in lurid characters the awful words, "No drunkard shall inherit the kingdom of God." Day after day the awful message is repeated, and we ask, "Who are consenting to these deaths?" Yea, day unto day uttereth speech, and night unto night showeth knowledge of it, and there is no town or city where their voice is not heard.

Do we, can we realize the terrible meaning of it all? It is that 1 in every 650 of our population is not merely in peril of death, but that upon that one the seal is set, and he will go down to the shame of a drunkard's death this very year. * * *

Here is an enemy, the worst because the most insidious and most fatal of any that menaces us. There is no mistake about its facts and figures. Heaven knows it is to be wished there might be, but there is not. Drink is at the root of almost all our real poverty. It has done more and is constantly doing more to create and continue "hard times" than any other, perhaps than all other combined causes. It is more cruel a hundred times than was the curse of chattel slavery, for it not only debases its immediate victim and robs him of his essential manhood, but it drags into shame and poverty the innocent with the guilty, stealing the food, the clothing, the shoes and the shelter from feeble woman and helpless infancy. And —crowning infamy of all—it sends to death and to all that may be beyond that death, in this land of our home, one human soul in every five minutes. Think of it, fathers, mothers, Christians. Think of it as you have never thought before. * * *

Now, if there is any matter of superior or even of equal consequence to the welfare of the community, I say to you that I will espouse its cause and give my utmost efforts for its advancement. But until it can be shown, if my interest in humanity's welfare is anything more than merest pretense, I must address myself, with such strength as I possess, to combat that which is its most imminent menace, its most evident curse. How well I know, and you know, that of present day evils this evil of drink overtops and overshadows them all!

The Irishman's Good Bargain.

At a temperance meeting where several related their experiences, a humorous Irishman who spoke was acknowledged to be the chief speaker. He had on a pair of fine new boots. Said he: "A week after I signed the pledge I met an old friend, and he says, 'Them's a fine pair of boots you have on.' 'They are,' says I, 'and by the same token 'twas the saloon keeper who gave them to me.' 'That was generous of him.' says he. 'It was,' says I, 'but I made a bargain with him. He was to keep his drink and I was to keep my money. My money bought me these fine boots. I got the best of the bargain, and I'm going to stick to it.'"—Exchange.

An Ever Present Danger.

The French Academy of Medicine recently adopted resolutions declaring that the drink evil has become a permanent danger, attacking "the very life and force of the country" and laying stress on the fact that even the purest alcohol "is always and fundamentally a poison."—Selected.

The Temperance Arms and Armorer.

Within the gloom of a rugged cave
The ancient armorer stood
And forged the mail for the warrior brave
And the blade that would hosts to victory wave
When swung by the warrior good.

In the darkest corner of the cavern dim
He tempererd the falchion true,
That would shear the shield as the scythe cut grass
Through the tempered hauberk and helme pass.
Nor the hardened steel nor the toughened brass
Could its edge and strength subdue.

Not in the tide of the purple wine
Did he temper the mighty brand,
But the crystal rill, like the diamond's shine,
Sparkling through the cave like a gem divine,
Was the help that came to his hand.

Deep in the caverns of his design
God tempers our arms for the strife
In the deepest part of his mighty mine,
Where the spirit's fire does the brightest shine
In the waves of the water of life.

Then, brothers, be brave, for our mail is sure,
And our swords are fit for the fight.
Tempered and baptized in the water pure,
In the thickest combat they will endure
Till the war is o'er and we stand secure
In the triumph of the right.

—New York Voice.

Illinois Red Men have instructed their representatives to the supreme body of the order, which meets at Minneapolis in September, to bar dealers in liquor from membership.

SABBATH SCHOOL.

LESSON IX, THIRD QUARTER, INTERNATIONAL SERIES, AUG. 30.

Text of the Lesson, II Sam. xviii, 9-17, 32, 33—Memory Verses, 32, 33—Golden Text, Ps. i, 6—Commentary by the Rev. D. M. Stearns.

9. "And Absalom rode upon a mule." The rebellion of last lesson developed, David fled from Jerusalem, and crossing the Jordan came to Mahanaim, where he was kindly cared for by Barzillai and others (chapter xvii, 24-29). David's army went forth to battle in three divisions under Joab and Abishai, his relatives, and Ittai the Gittite. See Ittai's devotion to David in chapter xv, 21, and now see his position as a leader in David's army. Those who are now faithful to Christ in the time of His rejection will be surprised at their appointments in His kingdom by and by.

10. "And a certain man saw it and told Joab and said, Behold I saw Absalom hanged in an oak." Evidently the man was no friend of Absalom's, or he would have released him. Where were all his friends? Every one failed him, and, as he was an enemy to God as well as to his father, he was desperately alone. When God is for us, we are never alone and need never fear though all be against us. Blessed are those who trust in Him.

11. "Behold, thou sawest him, and why didst thou not smite him there to the ground?" Thus spake Joab to the man who brought the tidings. There was no pity in the heart of Joab nor any regard for the entreaty of David, though it may be that he really believed that the death of Absalom was the only way to the peace of the kingdom. After David's death Joab followed Adonijah rather than Solomon and was slain while holding on to the horns of the altar (I Kings ii, 28-34.)

12. "In our hearing the king charged thee and Abishai and Ittai, saying, Beware that none touch the young man Absalom." If, then, he would not lay a finger upon Absalom, not even for a great reward, why did he not for David's sake release Absalom from his peril? Was he afraid of Joab's wrath as well as of grieving the king, or did he hope that Joab would take Absalom a prisoner and bring him unharmed to the king? The fear of man bringeth a snare, but to do the right thing, as in the sight of God, requires more grace than many seem to have.

13. "There is no matter hid from the king." Well, whatever David might or might not know, we are sure that "all things are naked and opened unto the eyes of Him with whom we have to do" (Heb. iv, 13). "The Lord searcheth all hearts and understandeth all the imaginations of the thoughts" (I Chron. xxviii, 9). "There is not a word in my tongue but so, O Lord, Thou knowest it altogether" (Ps. cxxxix, 4). It is even written, "I know the things that come into your mind, every one of them" (Ezek. xi, 5).

14, 15. "And ten young men that bare Joab's armor compassed about and smote Absalom and slew him." Joab having thrust three darts into his heart while he was yet alive in the oak, his young men finish the work and Absalom is dead. The beautiful but cruel Absalom, who had it in his heart to kill even his own father, is slain. There was nothing brave or noble in killing a man who could not defend himself, so Absalom may be said to have perished miserably. Truly the way of the ungodly shall not prosper.

16. "And Joab blew the trumpet, and the people returned from pursuing after Israel, for Joab held back the people." The leader being dead, the back of the rebellion was broken and there was no reason for unnecessary slaughter; therefore the people are recalled from pursuing. In the conflict in which we are engaged we are for our David, God's beloved Son, and He gives armor sufficient to protect us and a sword which will conquer every enemy (Eph. vi, 10-18). Our great enemy will, however, not be slain by any of us; neither will he be conquered till Jesus comes.

17. "And they took Absalom and cast him into a great pit in the wood and laid a very great heap of stones upon him, and all Israel fled every one to his tent." Thus they disposed of his body. But where was he? When Paul was stoned to death and left for dead at Lystray, he himself was enjoying glorious things in paradise. Compare II Cor. xii, 2-4, with Acts xiv, 19, and observe the dates. See also Stephen's experience as he was being stoned to death in Acts vii, 55, 56, 59. Blessed are the dead who die in the Lord. To die is gain. But concerning such as Absalom, our Lord Jesus has drawn aside the veil in Luke xvi, 28. See also Rev. xiv, 9-11. And although these things are fearful to contemplate they are written by a God of Love, who is not willing that any should perish (John iii, 16; II Peter iii, 9). Absalom in his lifetime had built a pillar and called it by his own name, but there is something better than a name on earth. Compare Jer. xvii, 13, and Luke x, 20. In the following verses of our chapter we have the story of one who ran with tidings for the king, and also of one who insisted upon running but who had no tidings, and who, therefore, although he was the fleetest runner, had to stand aside. It is folly to run without being sent and having no tidings to carry. The message in the word of God is plain. "That he may run that readeth it" (Hab. ii, 2), not as is often quoted, "That he that runs may read." The idea is, first get your message and then run and tell it. It is the privilege of every believer to be a bearer of tidings, not such as Cushi bore, but glad tidings of great joy for all people.

32. "And the king said unto Cushi, Is the young man Absalom safe?" The king's one thought was for his erring son more than for the welfare of the kingdom. As Joab said, "I perceive that if Absalom had lived and all we had died this day, then it had pleased thee well" (chapter xix, 6). Does not David's love for this bad son shadow forth the love of God, who loved us even when we were dead in sins? (Eph. ii, 4, 5.) How great the love that would die for His enemies! "Behold what manner of love." "Hereby perceive we the love of God."

33. "Oh, my son Absalom; my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son!" Five times he says "my son." Here is abundance of grief, for the number five in Scripture is associated with abundance. David knew that he was ready to meet God, but Absalom was not, and the thought of seeing him no more forever was heart rending. But it is to be feared that he was like Eli, honoring his son above God (I Sam. ii, 29). We must stand with God even though we stand against those who are very dear to us. After the death of Absalom the king did not at once return to Jerusalem, not till all Judah as one man invited him back (chapter xix, 11-14). Is our Lord wondering why we do not cry, "Even so, come, Lord Jesus?" (Rev. xxii, 20.)

HISTORY OF A WEEK.

Tuesday, Aug. 11.

The Long Island bank, the oldest financial institution in Brooklyn, has started to wind up its career, the directors having decided to go out of business. Every dollar of its deposits will be paid.

Mrs. Annie Caplin, of Wilkesbarre, Pa., gave birth to a boy baby on the ferry boat Hopatcong while crossing from Hoboken to New York.

Eugene V. Debs has declared for Bryan, but says he cannot support Sewall, whom he thinks should step aside in favor of Watson.

Policeman L. O. James routed a crowd of boys from a swimming pool in West Newark, O., and placed the youngsters under arrest. While standing near the bank the officer's attention was diverted and the boys threw him into the creek. Every lad escaped.

Wednesday, Aug. 12.

At the Novelty theater, London, in a stabbing scene, the spring dagger, made for stage uses, failed to act and an actor was stabbed to the heart, so that he died in a few minutes.

Jacob Kreamer and his wife Cora brought suit against the town of East Chicago, Ind., for injuries due to a defective sidewalk. They ask $5,000 and $10,000 respectively.

Thursday, Aug. 13.

Mrs. Helen Cody Wetmore, sister of "Buffalo Bill," is editor and publisher of the Weekly Duluth Press.

Mollan Reza, who assassinated the Shah of Persia in May last, was hanged at Teheran in the presence of an immense concourse of people.

William M. Singerly has withdrawn from the Pennsylvania Democratic electoral ticket.

The London Daily News says that a commission which has sat in England for seven years will report against compulsory vaccination in England.

Professor Otto Lilienthal, the Berlin inventor, fell from his flying machine and sustained injuries from which he died.

The sultan of Turkey has conferred upon Miss Clara Barton, president of the American section of the Red Cross society, the emblem of the second class of the Order of Chefakat.

Saturday, Aug. 15.

A receiver has been appointed for S. F. Myers & Co., manufacturing jewelers, of New York. The liabilities are $517,000 and nominal assets $819,000.

According to data collected by Secretary Parsons, of the Colorado Mining exchange, the gold production of Cripple Creek in the first six months of this year was $7,256,000. He estimates that the total production of 1896 will be $15,000,000.

An inventory of the estate of Lyman Trumbull was filed in the probate court at Chicago. It shows the estate is worth $173,000.

A plot of San Francisco Chinamen to kill Li Hung Chang has been discovered, and the viceroy will not visit the California metropolis.

Willlie Woolf is 12 years old and lives at Chicago. With some companions he started a prairie fire. To hurry the flames he threw gasoline on them. He may recover.

Monday, Aug. 17.

In a wreck on the Baltimore and Ohio, fifteen miles west of Parkersville, W. Va., Engineers Rumpf and Johnson and Fireman Huffman were killed. Fireman Thompson, Brakeman Overly and Postal Orgon were injured.

Two tanks of oil were destroyed by fire at Lima, O. Lightning started the blaze. Loss, $100,000.

Some Kansas towns reported a temperature of 104 Saturday.

S. A. Jacobs & Co., manufacturers of boots and shoes at Cleveland, have made an assignment to M. P. Mooney. Assets, $25,000; liabilities, $40,000.

Mrs. Henry Ward Beecher was made seriously ill by the hot weather, but she is recovering.

Six Deaths in a Storm.

PITTSBURG, Aug. 14.—Yesterday morning at 8 o'clock this city and vicinity was visited by one of the heaviest and most persistent downpours of rain that has been seen here for years. It carried death and destruction with it, and as a result six lives were sacrificed and thousands of dollars worth of property laid waste. The dead are: Mrs. Susan Auld, widow, aged 74; Mrs. Ellen Poppleton, widow, aged 79; Mrs. Florence Robinson, her daughter, aged 34; Martin Cochran, infant; Omeil Schafer, 10 years; unknown man. The storm came from the southwest, preceded by dark and threatening clouds which obscured the sun and enveloped the city in an almost Egyptian darkness.

Mexican Fanatics Are Vicious.

PHOENIX, A. T., Aug. 14.—The following dispatch to Governor Franklin is received here: "An assault was made at 3:30 o'clock a. m. on Nogales, Sonora, by filibusters. Three Mexicans are dead. Seven filibusters are dead, or captured. The party were Santa Teresa fanatics, and they are now heading toward Tucson or Solomonville. SAM WEBB, Collector."

Troops are after the attacking party and both sides of the Mexican-American line are guarded.

Jackson Expedition Safe.

LONDON, Aug. 15.—The Jackson expedition is safe at Franz Josef land. The Windward left the Thames on June 20 to take supplies to the Jackson expedition and not to bring him back, as generally believed and currently reported. The Windward is understood to have accomplished her task, and found Dr. Nansen with the Jackson party. The commander of the Windward telegraphed Friday from Vardo that Jackson was met and relieved. Dr. Nansen was in Franz Josef land last June. Jackson met Dr. Nansen in June on the ice floes of Cape Flora. Dr. Nansen was surprised at the presence of explorers on Franz Josef land, as he himself had been living in a hut, quite close to one of Jackson's stations, for a long time.

British Parliament Prorogued.

LONDON, Aug. 15.—The session of parliament has come to an end having been prorogued with the delivery of the queen's speech and all the ancient ceremonies.

Ex-President Campero Dead.

LIMA, Peru, Aug. 17.—Advices received here Saturday from Bolivia announce that ex-President Campero died Aug. 12.

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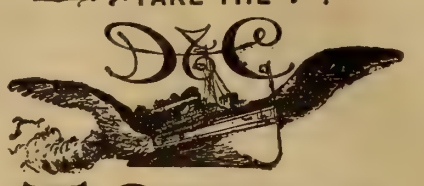

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ILLINOIS MELANGE.

ITEMS OF SPECIAL INTEREST TO OUR OWN PEOPLE.

Some of the Principal Happenings of the Week Reported by Telegraph and Placed for Convenience of Our Readers—Matters of Interest.

SPRINGFIELD, Aug. 13.—The Populist state convention was called to order here yesterday with W. G. Jones, of Mount Vernon, as permanent chairman, and W. C. Pickings, of LaSalle, secretary. The Taylor delegation from Cook county was seated. The platform adopted indorses the national Populist platform; demands local option in taxation; favors the submission to the people of an amendment to the constitution giving the legislature power to enact laws regulating contracts between corporations and employes; favoring laws preventing competition between free and convict labor; favoring the initiative and referendum, and indorsing Governor Altgeld's administration.

Four Populist electors were nominated including an elector-at-large, the Democrats withdrawing four of their electors, and twenty of the Democratic electors were nominated, completing the fusion.

Chairman, A. L. Maxwell, of Flat Rock, was nominated over J. D. Hess, of Pittsfield, for auditor, W. F. Beck, of Olney, the Democratic nominee, resigning. The remainder of the Democratic state ticket was nominated. A state central committee with plenary powers was named. Governor Altgeld's and Bryan's names evoked the wildest enthusiasm.

Youthful Freight Thieves.

PERU, Ills., Aug. 13.—F. D. Ryan, a Chicago detective for the Chicago, Rock Island and Pacific railroad, arrived in this city Tuesday night to investigate a number burglaries that have taken place during the month, by which the company has lost large quantities of merchandise from cars and the freight depot. Five boys, ranging from 8 to 13 years of age, had been arrested by the local police during the day, charged with robbing a steamboat freight depot. The detective gained the confidence of the boys and they confessed to the car robberies. Their homes were searched and a large part of the stolen goods was recovered.

Illinois Gold Standard Democrats.

SPRINGFIELD, Aug. 12.—Hon. Charles Ewing, of Decatur, chairman of the gold standard Democratic committee of the state, was in the city yesterday in conference with Senator John M. Palmer. At the conclusion of the conference Chairman Ewing issued the call for the state convention of the gold standard Democrats to be held Thursday, Aug. 27, in Chicago. The ratio of representation is to be one delegate for each 400 votes cast for Cleveland for president in 1892, or fraction over 200.

Fire Costs Rockford $100,000.

ROCKFORD, Ills., Aug. 17.—Fire gutted the Woodruff block on Seventh street early yesterday, causing a loss of over $100,000. L. Goldman, who conducted a department store, was the principal loser —$55,000; insurance, $35,000; loss on building, $40,000, partly insured. Half a dozen other smaller firms were also losers, and many poor families living in the second story lost everything they had, escaping with their lives in their night clothes.

Lightning Strikes a Workman.

OLNEY, Ills., Aug. 17.—During a thunder storm lightning struck the spire of the Christian church, which is in process of erection. Working on the inside were Sebastian Gast and Moses Hensley. The electrical bolt struck Gast on the left side and ran down his leg, kocking him senseless. Fortunately Hensley caught him, or he would have fallen the distance of fifty feet. His death is momentarily expected.

Failure of a Peru, Ills., Bank.

SPRINGFIELD, Aug. 15.—The auditor of public accounts has been notified that the Peru State bank, of Peru, Ills., had suspended operations and requested that he assume charge of the institution at once. The last report of the bank, made to the auditor June 8, 1896, showed the bank to be in a healthy condition. Everett E. Gore, chief of the state banking department, left for Peru last night and will take charge of the bank.

Injured in a Runaway.

STERLING, Ills., Aug. 13.—C. John, editor and one of the proprietors of The Evening Gazette, was severely injured by a runaway horse Tuesday. In attempting to jump from the buggy he fell upon his head and sheulder, receiving a contusion of the head, dislocating his shoulder and breaking his arm.

Fire in the University of Illinois.

CHAMPAIGN, Aug. 17.—The chemical laboratory building at the University of Illinois was almost destroyed by fire yesterday, the result of a stroke of lightning. The four walls remain standing, and the basement and rear part of the first and second floors are intact, but their contents are damaged badly. The damage to the building is $20,000 and to the contents about $50,000.

Resigns from the Committee.

FREEPORT, Ills., Aug. 15.—William O. Wright, a prominent Democrat, widely known all over the country, has resigned from the state central committee after having served twenty years, fourteen years of which were on the executive committee. He does not indorse the Chicago platform.

Stepped Into a Running Thresher.

POSTVILLE, Ia., Aug. 17.—Walter Lyngoes, while cleaning around a theshing machine at Myron, a village a few miles north of Postville, stepped feet foremost into the cylinder. He lived two hours after the thresher had been taken apart and his torn body removed.

THE MARKETS.

New York Financial.

NEW YORK, Aug. 15.

Money on call easy; no transactions; offered at 1@1½ for large and 3½ for small lots; prime mercantile paper, 6½@7½ per cent.; sterling exchange weak, with actual business in bankers' bills 487@487¼ for demand and 486@486¼ for sixty days; posted rates, 487@488½ and 488@489½; commercial bills, 485¼.

Bar silver, 67½; Mexican dollars, 52.

United States government bonds firm; new 4's registered, 112¾; do. coupons, 113; 5's registered, 108¾; do. coupons, 108½; 4's registered, 105; do. coupons, 106½; 2's registered, 92; Pacific 6's of '97, 100.

Chicago Grain and Produce.

CHICAGO, Aug. 15.

Following were the quotations on the Board of Trade today: Wheat—August, opened 54¼c, closed 54¼c; September, opened 55c, closed 55c; December, opened 58⅜c; closed 58⅝c. Corn—August, nominal, closed 22¼c; September, opened 22⅝c, closed 22¾c; May, opened 26¾c, closed 26⅞c. Oats—August, nominal, closed 16c, September, opened 16⅛c, closed 16⅜c; May, opened 19⅛c, closed 19⅜c. Pork—September, opened $6.25; closed $6.15; October, opened $6.00, closed $6.02½. Lard—August nominal, closed $3.30; September, opened $3.27½, closed $3.32½.

Produce—Butter: Extra creamery, 15½c per lb.; extra dairy, 13c; fresh packing stock, 7@7½c. Eggs—Fresh stock, 9c per doz. Poultry—Turkeys, 8@10c per lb.; chickens, hens, 7½@8c; spring chickens, 9c; roosters, 5c; ducks, 8@9½c; geese, $4.00@6.00. Potatoes—Early Ohio, 20@23c per bu. Honey—White clover, 13@14c per lb.; broken comb, 9@10c; extracted, 5@6c. Apples—Red stock, 75c@$1.15 per bbl.; green stock, 60c@90c.

Chicago Live Stock.

CHICAGO, Aug. 15.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day, 6,500; sales ranged at $2.65@3.40 pigs, $3.10@3.48 light, $2.70@2.85 rough packing, $3.00@3.32½ mixed and $2.90@3.25 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 400; quotations ranged at $4.35@4.65 choice to extra shipping steers, $4.20@4.40 good to choice do., $3.95@4.25 fair to good, $3.45@3.85 common to medium do., $3.50@4.00 butchers' steers, $2.50@3.20 stockers, $3.10@3.70 feeders, $1.40@3.40 cows, $2.40@4.00 heifers, $1.75@3.75 bulls, oxen and stags, $2.50@3.25 Texas steers, $2.50@3.80 western rangers and $3.00@5.50 veal calves.

Sheep and lambs—Estimated receipts for the day, 2,500; sales ranged at $2.25@3.10 western. $2.00@2.85 Texans, $1.75@3.95 natives, and $3.00@6.00 lambs

Detroit Grain.

DETROIT, Aug. 15.

Wheat—Cash white, 61⅞c; cash red, 61⅞c; August, 61⅞c; September, 62c asked; December, 65c asked.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Aug. 10 to Aug 15:

R P McClester, Mary McKell, R D Nichols, Blanche L Dolph, E W Mallory, W R Hendricks, Rev John J Maakestad, Rev P B Williams, J H Brockman, J P Stoddard, James Cochrane, Mrs M B Nichols, Mrs C Dunnigg, Geo D Dodge, Simon Rowe, S S Arthur, P K Drury, P R Keltner, F S Knowlton, Rev R Ingraham, C C Foster, I L Buckwalter, J M Sloane, Abraham Barkley John Sngewald, Mrs O Z Fowler, Horace Frost, Abbie A P Caverly.

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The Small Minority Which Controls Our Wealth and Absorbs Its Representatives—What the Silver Movement Means to the Vast Majority.

[Special Correspondence.]

Our industrial status is now, in round totals, approximately as follows: Out of 14,000,000 family groups we have about 1 per cent capitalists of first order, each with from over $100,000 up into many millions, average $300,000. We have about 2 per cent capitalists of second order, each with from $20,000 to $100,000, average $60,000. We finally have something like 20 per cent small fry capitalists with an average of $4,000.

The 1 per cent capitalists of first order and the 2 per cent of second order, 140,000 and 280,000 respectively, possess, then, about $59,000,000,000 at the above averages, moderate estimates.

The 20 per cent small fry capitalists, about 2,800,000, possess about $11,000,000, at the average of $4,000. The two grand totals make $70,000,000,000 estimated wealth today.

The balance of the race, over 75 per cent, are not worth anything, particularly if we take into consideration our enormous public and franchise corporation debts, acting as a general mortgage on the earnings of those having nothing or very little in the shape of stored up wealth.

Out of the $59,000,000,000 in the hands of that 3 per cent, including capitalists of first and second class, not less than $30,000,000,000 is really embodied in land and franchise monopoly values, by means of which less than 500,000 men are allowed to control production and commerce. Their money control follows as a matter of course, because we only want money as a means to obtain wealth with the greatest convenience and control it with the greatest ease.

They tell us that the money in the country is now over $1,500,000,000, and has been for some time. This includes over $400,000,000 in gold that nobody ever sees or knows where it is, and it performs no tangible function whatever if it exists among us. Our visible gold supply has seldom exceeded $250,000,000 in national banks and government vaults, acting only as a fanciful collateral to cover over $1,000,000,000 money in other forms, or to make silver equal to gold, as they say, in our home transactions, although we use nothing but gold for our foreign commerce, showing the fallacy of that supposed parity of ours.

Let us assume that we have over $1,500,000,000 money of first class. Who controls that money now? Principally 1 per cent of the nation, and totally the 3 per cent; just the fellows who possess about 80 per cent of the wealth, and so most of the land values and privileges of the nation.

Suppose that, through free silver, we could increase our money volume at the rate of $300,000,000 per annum—the possible total production of silver in the world today and for awhile, I imagine—and overlooking the fact that about two-thirds of that amount is needed to meet the demands of trade and for coinage in other nations, do you suppose that our fine plutocrats of first and second degree would have no means to control that increased supply of money? They possess $30,000,000,000 in land and franchise values. A mere capitalized increase on them of 20 per cent per annum, say $6,000,000,000, would give them, at 5 per cent, $300,000,000 higher monopoly earnings, in the shape of heavier rents on all lands, higher prices on their unimproved lands for sale, increased charges on all forms of transportation, etc. All our increased money volume would flow into the hands of our plutocrats as fast as it was coined or printed, and perhaps a little faster too. This has been the history of humanity in connection with all money evolution or experiments.

Just now I have no time to mention any of the other processes by which all money, no matter how abundant among the few, can be made scarce for the many, if we give to the former the control of most of the wealth in the nation.

In spite of all the above the triumph of free silver among us, and under our present conditions, would be a victory for the people and so a defeat to our plutocracy, showing at least what the people can accomplish as soon as they set their minds upon something, even if that is far from correct. Yet, if we expect that free silver can do much of anything along the line of good, or propose to stop there, then let us be on the lookout for great and many disasters.

About 30 years ago we expected to step into the kingdom of heaven by the mere civil emancipation of 4,000,000 of chattel slaves, while keeping all other evils in force, and we have been stepping into the kingdom of hell ever since.

Most men say that half a loaf is better than nothing. God through history says that he wants "the whole loaf of righteousness" among men.

Over One Hundred Thousand Out.

The wage scale of the Amalgamated Association of Iron and Steel Workers, Flint Glass Workers, Window Glass House men, and other trades has expired. Nearly all the factories operated under union rules and all others closed down and will remain idle from ten days to four months.

It is estimated that nearly 100,000 men and boys will be idle. Nearly all the mills will have to undergo repairs, and will be closed until the improvements are completed. If the scale is signed by that time the plants will resume. If not they will continue closed until a scale is agreed upon.—Pittsburg Dispatch.

Something New.

The latest novelty in the labor world comes from Newark, N. J. It is customary in most of the cities of the country for large employers to grant vacations of one or two weeks during the summer to certain classes of employees, with full pay. This custom has never extended to mechanics and laborers, however. Recently the proprietor of the Newark Daily Advertiser notified the heads of departments in the establishment that each employee, from the highest to lowest, editor, bookkeeper, compositor, stereotyper, pressman, cab, helper or what not, would be allowed one week's vacation during the present summer, with pay in full. This is worthy of note.

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Hon. Edward Blake, *Leader in Canadian Parliament, in a Debate, March,* 1884: "I am not in favor of State recognition of any secret societies. I have never joined one, though many of my best friends are members of secret societies. But I believe the tendency of secrecy itself to be injurious. I believe that it brings with it the possibility of evil; I believe that it involves a certain amount of sacrifice of individuality and independence, and gives very great facilities for the misleading of members by designing leaders—very great and mischievous facilities for that purpose." "I believe that a great deal of the trouble, social and political, that has occurred in those countries [Europe and America] is due to secret societies."

Gen. Henry Sewell, *a Companion of Washington:* "I was initiated an Entered Apprentice to the Masonic rites in October, 1777, at Albany, soon after the capture of Burgoyne, being then an officer in the American army. . . . . I was led by the influence of this 'Perfect Rule of faith and practice,' during the year 1784, to view speculative Masonry in a shape still more deformed. Its character appeared to be selfishness, because restricted to its own members; its religion, deism, because entirely devoid of the Gospel. Its history appeared fabulous; its claims to antiquity, unsustainable; its titles, tulsome; its rites, barbarous and absurd; its oaths, extra-judicial, unlawfully imposed and blindly taken; and the penal sanctions annexed, horrid and impious."

Hon. William H. Seward, *Speech in the Senate:* "Secret societies, sir? Before I would place my hand between the hands of other men, in a secret lodge, order, class or council, and bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow men. Swear, sir! I, a man, an American citizen, a Christian, swear to submit myself to the guidance and direction of other men, surrendering my own judgment to their judgments, and my own conscience to their keeping! No. No, sir. I know quite well the fallibility of my own judgment, and my liability to fall into error and temptation. But my life has been spent in breaking the bonds of the slavery of men. I, therefore, know too well the danger of confiding power to irresponsible hands, to make myself a willing slave."

GEORGE WASHINGTON, *in Farewell Address:* "The very idea of the power and the right of the people to establish Government, presupposes the duty of every individual to obey the established Government. All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive to this fundamental principle, and of fatal tendency. They serve to organize faction, to give it an artificial and extraordinary force, to put in the place of the delegated will of the nation, the will of a party, often a small but artful and enterprising minority of the community. . . . . However combinations and associations of the above description may now and then answer popular ends, they are likely, in the course of time and things, to become potent engines, by which cunning, ambitious, and unprincipled men, will be enabled to subvert the power of the people, and to usurp for themselves the reins of Government; destroying, afterwards, the very engines which had lifted them to unjust dominion."

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NEW YORK, Aug. 13.—That the interest of the whole city of New York was focussed yesterday upon Madison Square garden, where William J. Bryan, of Nebraska, and Arthur Sewall, of Maine, were to be formally notified of their nomination by the Democratic party for the offices of president and vice president of the United States, was proved by the groups of sovereign electors which as early as the middle of the afternoon began to come under the trees in Madison square, which by 5 o'clock had been reinforced by hundreds, at 6 o'clock were multiplied to expectant thousands and before 7 swelled to a straining, clamoring army.

Came Like a Mighty Flood.

The hands of the clock marked 7 when the main doors down at the west of the garden swung inward and announced their opening by the inrush of a yell-like war cry. Then with a roar came the people pouring through the entrance and spreading over the floor like the unchaining of a flood of water. Men and women, they swept down to the center of the hall, climbing over chairs and obstructions like an infantry charge, until the bluecoats swooped down upon them and dispersed the crowd with admicable skill down the various aisles to which the tickets directed. This first contingent were the holders of reserved seats and they scattered themselves through the aisles on the floor and swarmed up through the boxes. The galleries, rising tier on tier to roof from the oval arena, gave the hall the likeness of an ancient coliseum, wonderfully bright with light-hued dresses and gleaming shirt fronts of coatless men.

FIRST REAL DEMONSTRATION.

It Was Given to the Wife of the "Boy Orator" as She Entered the Garden.

Two or three times some enthusiast rose in the gallery and proposed three cheers for Bryan, which exhortation brought the expected shouts. But the first real demonstration of the night was given to the wife of the presidential candidate. It was 8 o'clock when a policeman in the doorway under the stand was heard calling: "Make way for Mrs. Bryan." Those nearest heard the call and climbed upon their chairs. Others did not hear, but they saw that a sensation was afloat and they promptly followed suit, leaving their seats rank after rank as though answering to a word of command. Mrs. Bryan was seen climbing the steps that led to the first box railed off at the platform's right.

She was on the arm of William P. St. John, treasurer of the Democratic national committee and host of the Bryans during their stay in New York. She stepped down into the box into the back and faced the mammoth audience, giving New Yorkers their first sight of the woman who had won her way into quick popularity on her way across the continent with her husband. As Mrs. Bryan swept her eyes across the hall they had a weary look and her face seemed very pale. It lighted with a bright smile at the roar which swept across the floor and onward through the galleries, and which grew into a swelling cheer and rose and fell in half a dozen waves. Twice Mrs. Bryan bowed to the right and left and then she was seated.

Following Mrs. Bryan came Mr. Bryan on the arm of Chairman James K. Jones, followed by Mr. Sewall with Governor Stone, of Missouri, and by Mr. Bland with Mr. Eliot Danforth. Senator William M. Stewart and party occupied box No. 61. The cheer for Mrs. Bryan had not ended when the foremost personage of the hour, the Democratic candidate for president, in the midst of a small group of his chief supporters, appeared and pushed through the same doorway. The first glimpse was of a black-coated, broad shouldered man, with a roll of manuscript held at his side, stepping with quick, light stride up the short flight of stairs. At his side and towering over him was the strong figure, clad in gray, of Senator Jones, of Arkansas, chairman of the Democratic committee.

MEETING CALLED TO ORDER.

Hon. Elliott Danforth Made Permanent Chairman.

The vast assemblage was called to order precisely at 8:15 o'clock by Chairman Jones, of the National committee. Senator Jones said: "I am directed by the national committee to name for your chairman Hon. Elliott Danforth, of New York. Those in favor will say 'aye.'" There was a chorus of ayes and the motion was declared carried. [Applause].

In accepting the chairmanship of the meeting Mr. Danforth said, among other things: "Ladies and Gentlemen: It becomes my agreeable duty, by direction of the democratic committee, to act as presiding officer of this meeting. As a member of the notification committee from the state of New York, I am glad to extend to all our visiting brethren from every portion of this broad land, who have come here to witness this ceremony tonight a cordial and hearty welcome." [Loud cheering].

He then introduced Governor Stone, of Missouri, chairman of the notification committee, who in a speech formally notified Mr. Bryan of his nomination to the presidency. At the conclusion of Governor Stone's remarks he handed to Mr. Bryan an engrossed copy of the resolution of notification adopted by the committee on notification. When Mr. Bryan took the parchment there was a wild outburst of applause and while it was still filling the hall Chairman Danforth said: "Fellow citizens: The next speaker needs no introduction at my hands, for his name is a household word throughout the land. I have pleasure in presenting to you the Democratic nominee for president of the United States, the Hon. William J. Bryan." [Applause and cheers.]

AUDIENCE GOES WILD.

Its Enthusiasm Interrupts Proceedings for Several Minutes.

The applause continued for some minutes and was renewed again and again. Finally National Chairman Jones said: "I appeal to this crowd to be in order. Please be in order." No attention was paid to the appeal. Mr. Danforth in turn said: "Will the audience be in order? Let the audience be in order." Finally Mr. Bryan himself managed to still the applause; and began his speech amidst comparative silence. Bryan's speech was an exhaustive discussion of the issues of the campaign and aggregated 12,000 words. He declared the money question the paramount issue this year and from the free silver standpoint gave the effects on business of the single gold standard, which was declared vicious in the extreme. On the other hand all the arguments in favor of bimetallism were marshalled with great skill and presented with force and clearness.

He made the assertion that the St. Louis platform declared for the single gold standard at the same time promising to get rid of it at the earliest opportunity. He fully indorsed the Chicago income tax plank; declared the tax proposed a fair one and just and criticised the supreme court for declaring it unconstitutional. He said he had no apology to make for criticizing a court. It was only by full and free discussion that the truth was discovered.

Bryan's speech was "punctuated with applause," and the punctuations were very vociferous. The audience was with him all through, and when he closed nearly lifted the roof of the house.

The delivery of Bryan's speech consumed nearly two hours. The chairman introduced the vice presidential nominee, Arthur Sewall, and Governor Stone presented him with the formal nomination document. Mr. Sewall in his speech of acceptance fully indorsed the action of the Chicago convention and accepted its platform in every part Upon the conclusion of Sewall's address at precisely 10:52 the meeting was declared adjourned.

FUSIONISTS OF IOWA.

They Meet at Ottumwa and Adopt a Platform and a Ticket.

OTTUMWA, Ia., Aug 13.—Complete fusion was effected by Democrats, Populists and free silver Republicans at the demi-state convention here yesterday. The state ticket was divided and the terms of division in congressional districts were also agreed upon for congress. The attendance at the convention was not large. Some counties were not rerpesented. Blackhawk county, the home of ex-Governor Boies, which had a split in the county convention, had no representatives present, both contesting delegations remaining at home. Judge Van Wagenen, temporary chairman, made a lengthy free silver speech. J. J. Shea, of Council Bluffs, permanent chairman, made a short speech, as did also Dr. Roberts, of Fort Madison, chairman of the committee on resolutions. The financial plank adopted demands the free coinage of silver.

The ticket selected is as follows: For electors-at-large, Horace Boies, of Waterloo (Dem.); General James B. Weaver, of Colfax (Pop); secretary of state, L. H. Karr, of Clarke (Dem.); auditor of state, G. W. Davis, of Louisa (Pop.); attorney general, William D. Boies, of O'Brien (Dem.); treasurer, Charles Ruegnitz, of Clayton (Dem.); supreme judge, Senator Bolter, of Harrison (Dem.); railroad commissioner (long term), Amos Steckel, of Davis (Silver Rep.); railroad commissioner (short term), Thomas J. Denson, of Fayette (Dem.) The state committee was reorganized by the selection of E. W. Curry, of the Eighth district, as chairman; E. M. Carr, Third district, secretary. John Foley, of the Fourth, was re-elected. H. L. Troop, of Mount Pleasant, silver man, succeeds J. D. F. Smith, gold man in the First. Henry Reigelman, gold man, succeeds himself in the Seventn.

DEADLY STORM IN ALABAMA.

Cyclone Kills Fifteen Persons and Destroys All the Crops.

SELMA, Aug. 17—News is received here from Augustine, Perry county, fourteen miles from a telegraph station, that a terrible and most destructive cyclone swept over that place on Thursday last, leveling everything in its path. Twelve negroes and three white people were killed by houses falling on them, and ten other persons were more or less injured.

The cyclone was followed by the heaviest rain that has fallen in that section in fifteen years. Creeks and branches were converted into raging torrents, sweeping away cotton, corn and other crops, causing heavy losses to planters.

FRIGHTFUL EFFECT OF THE INTENSE HEAT.

Terribly Long Death List in New York and Vicinity—Hospitals Crowded to Their Fullest Capacity—Thirty People Killed at Chicago in One Day by the Heat.

NEW YORK, Aug. 12.—Another day of fearful heat which is oppressing this section has added a page of fatalities and suffering more remarkable than its predecessors. In New York city, in Brooklyn, and all the adjacent towns, and throughout the states of New York and New Jersey, the day's reports of deaths and prostrations overshadow the record of any other day in many years. In this city alone the death list for twenty-four hours footed up at midnight more than 100 names. Brooklyn adds about twenty to the list and the heat's victims in the suburban towns brings the total to 150.

Men and women walking along the streets dropped in their tracks and died before physicians could be summoned, and horses died as though stricken by a plague. New York factories were closed and outdoor workers were compelled to drop their tools and find shelter during the hours when the sun was at its height. Particularly among policemen and letter-carriers was the suffering intense, and many were compelled to stop work.

The hospitals of this city are crowded to their full capacity, while the doctors and nurses have been kept at work night and day until many of them have succumbed to the strain. The department of public works has come to the relief of the tenement house districts, and forces of men with hose carts are patrolling the streets of these sections and flooding them with water from the corner hydrants. Men, women and children rush in groups under the streams from the hose, and the night scenes among the tenements as the relief parties make their rounds are unprecedented.

Unless today brings rain many prostrations are looked for in the Madison Square garden meeting and preparations are being made for a special force of medical men and special ambulances. The thermometer has for the past six nights fallen but a few degrees from the limits registered during the hottest part of the day. The heat on Monday night held almost stationary at 81 degrees until 4 o'clock on Tuesday morning and yesterday the highest point was 93.5 at the signal service office. On the street it was all of five degrees higher. The total prostrations, not fatal, in New York and Brooklyn were about 200.

THIRTY DEATHS AT CHICAGO,

And the List Still Incomplete—Insanity a Feature of the Calamity.

CHICAGO, Aug. 12.—A good breeze tempered the heat to the suffering people of this city yesterday, although the thermometer registered 92, being only one degree lower than Monday. The deadly effects of the high temperature, however, continued, and thirty fatal cases of sunstroke were reported at midnight, with the list still incomplete. About fifty cases of prostration, more or less serious, also occurred. A shower at 7 p. m. cooled off the atmosphere, but only for a short time. The weather man promises cooler weather today, and probably a permanent change.

The number of persons driven insane by the heat will probably never be known, but its effects in that direction may be estimated from the fact that during the week twenty-eight persons have been locked up in the detention hospital, all of whom had been driven crazy by the heat. There are about 800 dead horses still unremoved on the streets, the city being unable to secure sufficient assistance to cart as many away daily as succumb to the heat. The mayor has issued an order guaranteeing $10 to any one who will remove one of the dead beasts.

Among the deaths by the heat are the following: Sidney Burthill, Ernest Doe, — Nelson, Charles Churchill, Ethel Mary Noone, Jennie Lythe, Betty Erickson, John Coffey and Robert B. Miller.

Reports from St. Louis give five deaths from the heat. At Indianapolis there were two; at Cincinnati three serious prostrations; at Sullivan, Ind., seven deaths; at Peoria, Ills., two; at Philadelphia nineteen. News from different points in this state shows that the sun is claiming victims all over the southern portion.

Killed in a Balloon Race.

QUINCY, Ills., Aug. 17.—B. Frank Jacobs, an aeronaut with Andrews & Shrowess' circus, was killed here yesterday in the presence of his wife and young child. He was having a balloon race at Baldwin park with Professor Dudley, and his balloon burst when about 200 feet from the ground. His parachute failed to open and he fell to the ground, breaking almost every bone in his body.

President Andrews for Silver.

DENVER, Aug. 17.—President Andrews, of Brown university, one of the country's best known financial authorities, has come out for the free coinage of silver at 16 to 1. Less than two years ago President Andrews was quite firm in the conviction that it would be most unwise for this country to reopen its mints to free coinage of both metals without European co-operation.

Turks Not in It with Cretans.

LONDON, Aug. 15.—The Athens correspondent of the Daily News telegraphs to his paper as follows: "Several hundred insurgents attacked and almost annihilated some Mussulmans who were marauding at Katovathia, near Heraklion. Turkish troops were sent to Heraklion to succor the Mussulmans, but they were also defeated."

Carlisle Visits the President.

BUZZARDS BAY, Mass., Aug. 15.—After spending the afternoon with President Cleveland at Gray Gables, Secretary Carlisle returned to Marion on the Mistletoe. He will be the guest of Assistant Secretary Hamlin. Nothing is given out which will lend any political significance to the visit.

Iowa Gold Standard Democrats.

DES MOINES, Aug. 14.—A committee of the gold standard Democrats headed by L. M. Martin, national committeeman, and Henry Vollmer, chairman of the state committee, met here yesterday and issued a call for a state convention of gold standard Democrats to meet in Des Moines Aug. 26.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Don't overlook our trial subscriber offer on page 15.

When an owl sees the sun he shuts his eyes, and there be many owls without a feather.

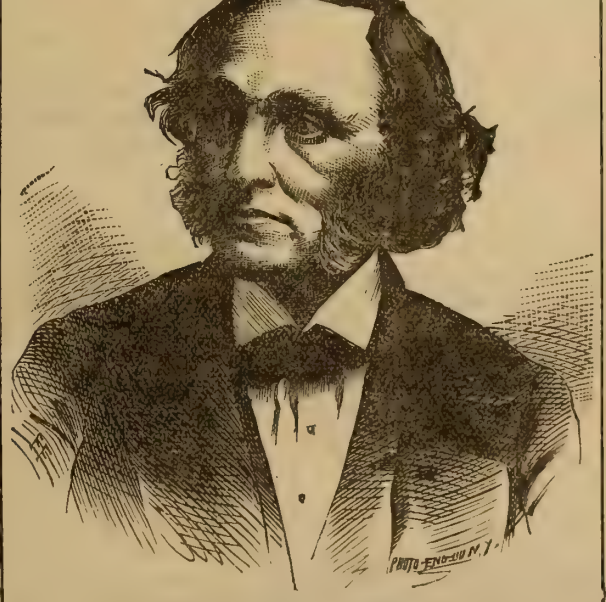
It is a great inspiration in our work to know that so many are praying for the anti-secret cause. We request all our readers and workers to frequently use this mighty power of prayer.

Have you spoken to your friends and neighbors about the valuable 128 page books of Spurgeon, and Moody, and McNeill, and Meyer advertised on our 15th page to be given as premiums for each three months trial subscriber for the *Cynosure* at 25 cents?

We receive many letters enquiring as to the lodge membership of Presidential candidates. Mr. McKinley is a Freemason, Knight Templar, Knight of Pythias, Union Veteran Legion, Son of the American Revolution, Loyal Legion, G. A. R. and belongs to a college fraternity. William J. Bryan is a Knight of Pythias and United Workman. Joshua Levering is not a member of any secret order.

In discontinuing his subscription for the *Cynosure*, a friend writes: "Have read your paper with much interest, but since the lodge lately organized here has about died out or is already dead, this question is no longer a serious one in our community." We ask our friend to re-consider his request for two reasons: The lodge may be playing possum—feigning death—to escape intelligent opposition, while it is secretly and under cover worming itself in power in church and state, where it can openly defy opposition.

We learned last week, by a visit to St. Ignatius College, that the great Roman Catholic Anti-masonic Congress which is to meet next Sept. 29th to Oct. 4th, will probably meet at Geneva, and is a movement largely confined to Catholics in Europe. We understand, however, that representatives from United States will be in attendance. The Catholic press is announcing it widely and the friends of anti-secrecy will watch the proceedings with deep interest.



REV. JAMES B. WALKER, D. D.

This distinguished teacher, editor, pastor and lecturer was born in Philadelphia, in 1805, and attended Western Reserve College, Ohio. He studied law and afterward theology. He was first pastor of the Congregational church at Mansfield, and afterwards at Sandusky, Ohio. He was editor of the Ohio *Observer*, *Watchman of the Valley*, and *Watchman of the Prairies*.

But Dr. Walker is most widely known as author of "Philosophy of the Plan of Salvation," a book which has had a wide circulation. On the question of secret societies he once wrote: "There is probably not one in a thousand who enter the lodge, who know, when blindfolded they take the terrible oaths, that Masonry is an anti-Christ and one of the most powerful enemies of Christ that exists. But this is put beyond the possibility of a doubt by the highest Masonic authorities."

We enjoyed an interesting visit in company with Hon. Wm. J. Onahan, L. L. D., to St. Ignatius College last week. In an interview with Dr. Onahan and a number of leading professors, I was assured that Catholics stand ready to co-operate with us in citizen's meetings, against secret societies and against Masonic corner-stone laying of public buildings.

Our object is the exaltation of Jesus Christ as the only way of salvation. The lodge system as a whole is another way, and secret societies stand on the shores of time as soul wreckers. Hence we rejoice in the report of Secretary Williams for last year that scores were saved from falling into the snares of the wreckers as well as that some four score were rescued from lodge obligations, and many became free in Christ Jesus. All of the agents and colporteurs of the National Christian Association are having similar success.

The *Cynosure*, *Lodge Lamp*, *Home Light* and tracts are a silent but mighty ministry in this work. Rev. P. F. Wade writes that his copy of the *Cynosure* was used successfully with some twenty-five would be lodge members, who were led to give the whole secret society system up. We have thousands of pages of literature that ought to be distributed from house to house by some of our readers. If you will do the work, we will send the literature. But we want you to send as much as you can to pay for the literature and postage.

You are not on an island, Robinson Cruso like, but in a community world-wide. The call for our literature by missionaries in Africa, India and Europe is an appeal to you. Theirs is the voice of God calling upon you to respond. We need your help in this country. The battle is on all around, and you ought to aid and cheer those less fortunate than yourself. To act otherwise is the height of selfishness. Read why God cursed Meroz, Judges 5: 23, and let your heart be enlarged toward the *Cynosure* for we need your support and sympathy.

Do not fail to read the letter on another page from a prominent Knight Templar minister, who denounces our "so-called standard works on secret societies as the publications of men who are liars, and do not hesitate to pervert the real facts of Masonry any more than the murderer Holme did to confess that he murdered twenty-seven persons in order to sell his confession to the newspapers, and then said he had lied about it." When prominent ministers in this country can so boldly defend the heathen religion of the lodge, is it not time to recall a few of our missionaries from foreign lands to missionate among these heathen ministers?

Mrs. Elizabeth B. Cook of this city writes inquiring: "Would it be agreeable to the management of the approaching Catholic Anti-masonic Congress, the announcement of which was made in the *Cynosure* of Aug. 6th, to receive delegates from the National Christian Association or from ecclesiastical bodies or from individual churches? Where is the congress to be held? If proper let us offer them our co-operation in this good work. A union of deeds with any who are opposing the Masonic lodge will give us more light concerning the 'doctrine' by which all lives should be ordered. Let us, as suggested by the Rev. John A. Schmidt, in the same number of the *Cynosure*, put away hatred toward any followers of Christ, but together fight the battle against the powers of darkness 'with Christian charity and fortitude.' Let us commend Roman Catholics when they speak words of truth, Christianity and patriotism. Let us 'lend a hand' when they oppose an enemy of the home, of the Government and of the church of the living God."

SEEK NOT GREAT THINGS FOR THYSELF.

BY E. EDGAR JONES.

Never try to hold a bushel if designed to hold a peck,
Or outreach the cranes and camels, with your half an inch of neck:
Never try to race with dolphins if you cannot even swim,
Or challenge hounds for vision if your eyes be old and dim.
Never spread a yard of butter over fifty yards of bread,
Or attempt with penny trumpets to awaken up the dead.

Not every stick of timber is fit to make a mast,
Not every structure builded is a pyramid to last,
Not every piece of music is an anthem or a psalm,
Not every growing sapling is a pine or lofty palm;
Yet, every mossy atom has its own peculiar grace,
And each its perfect usefulness or beauty in its place.

These truths are old and hoary, yet we need them every day
To reconcile our longings to the limits of our way;
The only true philosopher is he who learns content,
Though quartered in a palace or but sheltered in a tent;
Whose cheerful soul is ready to encompass what it can,
Nor vex itself in criticising God's eternal plan.

PERFECT THROUGH SUFFERING.

God never would send you the darkness
If he felt you could bear the light,
But you would not cling to his guiding hand
If the way were always bright;
And you would not care to walk by faith,
Could you always walk by sight.

'Tis true he has many an anguish
For your sorrowful heart to bear,
And many a cruel thorn-crown
For your tired head to wear;
He knows how few would reach heaven at all
If pain did not guide them there.

So he sends you the blinding darkness,
And the furnace of seven-fold heat.
'Tis the only way, believe me,
To keep you close to his feet;
For 'tis always so easy to wander
When our lives are glad and sweet.

Then nestle your hand in your Father's,
And sing if you can as you go;
Your songs may cheer some one behind you
Whose courage is sinking low,
And, well, if your lips do quiver—
God will love you better so.

—*Exchange.*

THE NORTHFIELD CONFERENCE.

BY REV. J. W. FIFIELD.

In the lake region of England is held each year a religious gathering known as the Keswick convention. Some three thousand come together for prayer and Bible study that they may secure a deeper spiritual life. Many of the Keswick features have been brought to Northfield, and from what is being widely known as "The August Conference of Christian Workers." While in England the conference lasts only six days, here it comprises two weeks. Only a few years ago Mr. Moody called together Christian people in the first convention, while now from far and near people gather and it is becoming an important factor in American religious life.

The town of Northfield is admirably fitted for such a gathering. It lies among the hills of northern Massachusetts, with the Connecticut river flashing its silvery splendor among them. The quiet wood, the green fields, the rich soil are all helpful to spiritual meditation. No wonder that the angels told the shepherds of the birth of Christ! No wonder that the devout have come from farm and small village! Away from the myriad voices of the city and the great thunders of their hurried life we hear the voice of God.

Here, also, is the home of Mr Moody and the summer homes of many of our most noted evangelists and singers and preachers. Here is the Northfield Seminary for young ladies, with buildings large and restful to house the people. Where could there be a better place for a great national and international gathering of Christian people?

The conference which closed Aug. 16th was the largest and most helpful ever held. It was specially noted for the number of pastors present, who prayed and studied for purer visions of God and the infilling of the Holy Ghost. Surely faith has not perished from the land when hundreds of ministers spend the heated days of vacation in humble prayer and faithful study of God's Word.

There is no castiron program. A few noted lecturers speak each day, while others are added by the good judgment and marvelous tact of Mr. Moody. There is no blowing of personal horns or riding of grotesque hobbies. The man who insists on riding a hobby is placed on the turnpike where he can canter out of town.

What is the Northfield conference for? It has a two-fold object; the deepening of the religious life and the improvement of the methods of Christian workers. Alas, that all ministers and speakers would not come under these heads.

The speakers this year have been Rev. F. B. Meyer of London, Rev. Sidney Selwyn of Bournouth, England, both noted speakers at Keswick convention, Drs. Erdman, Weston, Pearson, Scofield, Blanchard, Maibe, Dixon, Hamlin and many more.

There is a special line of truth taught here. Some may be pleased to call it the Northfield doctrine. It might be stated as the doctrine of man's relation to Christ through the Holy Spirit and the consequences thereof. A full statement can not be given in a few words. The briefest outline may prove helpful. There is a distinct gift of the Holy Spirit which should be recognized and received over and above that in regeneration. It is called the infilling or baptism of the Holy Ghost. Most Christians have never received it. While they shall be saved yet their lives are full of evil and powerless. This is a distinct blessing to secure, and should be preached to Christians as Christ should be preached to sinners.

A baptism of the Holy Ghost would make Christ in fullness dwell in the human heart. It is not holiness but a holy Christ living within. It is not purity but a pure Christ as the inner master. Spirit-filled Christians will be separate from the world. A life full of Christ will not be defiled by attending theater, dance or card party. It will have no time or taste for the lodge. In outward manifestation it will be apart from the world and will be victorious over inward sin. And who can say that this is not the needed truth. It is not the "ascent of man" that we need, but the "descent of the Holy Ghost."

During the convention hundreds walked out into the woods where they could cry unto God and cleanse the inner temple before inviting the King to enter. Mr. Moody said that you could never pour water into a bottle until the cork was drawn, so many tried to get unstopped before seeking a new filling. Would that the old dried corks might be pulled from ten thousand Christian lives! Dropped in the lake of infinite love they could be filled with God.

Mr. Moody ever gives life and push to the services. The most Biblical and cutting addresses were the best received. A minister remarked that it had been very helpful to him, for he had learned to pray, to preach and to live. A Northfield address always closes with an appeal for action. May I, on these few leaves which I send from the forest here, ask all to act. Spend a vacation at Northfield. Study about the Holy Spirit. Receive the blessed infilling, and evermore live separate from the evil of the world. Oh, reader, let that blessing be thine and mine.

391 Claremont St., Chicago.

THE PROBLEM OF EDUCATION.

BY REV. W. H. DAVIS.

As mind only is power, whatever tends to give free, full and consecutive thought conduces to power or mental strength. The mind cannot be made master, it must make itself master. By examination it becomes capable of examination; by tracing the intricate road of cause and effect, the mind becomes capable of tracing that road; by grappling with the great questions of business, or politics, or morals, the mind becomes able so to do, and according as the mind is able to do these things, discriminating closely, judging accurately; and to do this in the various fields of knowledge and practice has its power.

The school is thus a sort of machine that automatically brings to the mind its unfailing grist that the mental mill is expected to grind thoroughly; and it is expected to measure and increase the grindings to the mind's full capacity, yet not beyond. The school that does this is the ideal model school. We may expect only an approach to this ideal. Instead of this high ideal, many persons attend school simply to become able to teach. This is no illaudable object, but such teachers will but poorly fill their profession. Reduced to its simplest, this is studying to teach, or teaching to teach. It is like going to market, to go to market. We do not go to market unless we have something to sell. The lessons of school and life should be canned and the mind capacitatad by systematic effort to grapple with any ill or blessing we are heir to, and then the teacher will have an object in his instruction.

The object evidently of education is mental worth, mental strength, mental adaptability to surroundings. A Christian education is much more. It is all we have said, intensified with a great moral purpose, intensified by the high claims and demands of Christian activity. Faith in and contact with the divine form the basis of enthusiastic and hopeful effort. They are the central sun of our planetary system of mentals, morals and spirituals. These would be utterly chaotic were it not for a central force to hold them by its proper gravity. Worth, then, in its highest sense, is the object of an education. But while character building, mental and religious, is the great object of education, it is often prostituted to its baser purposes.

Financial and social reasons become the leading inducements to educators and students. Practical education so-called degenerates to business forms and laws of trade, fitness for trades and professions. The social idea becomes glossy show and stereotyped rules of etiquette. But I do not speak against business, or the professions, or lofty social attainments and distinctions, but in attempting to base these things on themselves by a parrot-like education that does not bring out the inherent power of true manhood. The business and special schools fail in this higher and wider sphere of true character building. It is not their object. It could not be, for theirs is a special field.

The public schools and State institutions of learning have signally failed, because they have neglected the moral and spiritual. These are not professedly their object, and they lack even in the study of the sciences, the great incentive of an unconquerable thirst to do good to our fellowmen, which is born only of true religious principle. How far our true religious or sectarian colleges and universities have filled their place we cannot say. But to the extent this may be true or false of the Christian colleges of the country, it must be true or false, that they are a proper Christian influence, a proper moulding, character-building agency of the world.

Viewed in this light it is alarming how carelessly Christian educational boards select their instructors. Deep Christian worth hardly enters in as a consideration in the selection of professors in many institutions. It seems to be thought that the minister is sufficient for Christian influence. But how slight will be his influence if pupils from week to year are under the mould in mind of a non-professing or non-possessing Christian teacher, and how weak will be the graduate's grasp on the great problems of life, and how laggardly they will be pursued if he is not stirred by true Christian purpose.

Clinton, Iowa.

BLEEDING KANSAS.

BY S. C. HART.

SHANON FLEES THE TERRITORY—ANOTHER EXCHANGE OF PRISONERS.

Although the casualties of the battle of Fort Titus on Aug. 16, 1856, was only two killed and one wounded on the Pro-slavery side, their papers along the Missouri border reported Col. Titus and his force all butchered, the town of Lecompton taken and portrayed dreadful deeds of cruelty perpetrated, generally by the Abolitionists. This lying exaggeration threw the border ruffians into a frenzy of passion and excitement and could not be corrected by the demolished and silent Free State press.

Hence, the Pro-slavery army again rallied along the border for another invasion of the bleeding Territory "to wipe out Lawrence and every Abolitionist in Kansas." The Pro-slavery papers continued to breathe out threatenings and slaughter and reiterated every wild exaggeration, while all the Pro-slavery forces were madly rushing together for a cyclone of vengeance on the Free State settlers.

While the accumulating mass of Pro-slavery

madmen were being harangued by Col. Boone and Senator Atchison and incited to violence by Stringfellow's volcanic Pro-slavery paper, the commander of the U. S. troops, Dr. Roderigue (P. M. of Lecompton) and Gov. Shanon were arranging with Lawrence authorities for the exchange of prisoners, and Col. Titus and his men were exchanged for the cannon taken at the sack of Lawrence in May and five prisoners which were held at Lecompton, the exchange taking place immediately under surveillance of the commander of U. S. troops.

On this occasion, Shanon made a very friendly and acceptable speech to the people at Lawrence and agreed to use the U. S. troops to repel any armed body of men found in the Territory for any other than peaceable purposes; and to this end ordered more U. S. troops from Fort Leavenworth. Immediately the Pro-slavery element urged him to order out the militia but he refused to do so. This refusal together with his speech exasperated the Pro-slavery element and they made it intolerable for him to remain as Governor; and knowing that he would soon have to leave they watched at every town and landing along the blockaded Missouri river to seize him on his departure; so that he had to steal out of the Territory as best he could like his predecessor, Reeder.

Secretary Woodson again for the third time became Acting Governor. There was a determination to call out the militia in spite of Shanon, and Pro-slavery Mayor General Richardson in a letter to Gov. Shanon signified his intention of doing so himself, on account of the approach of "Lane's army of the North." This extra-official determination reached Shanon after he ceased to be Governor, but was approved by Acting Gov. Woodson, who, on the 25th, issued a proclamation declaring the Territory in a state of insurrection.

These two acts opened wide the Eastern gates to the Pro-slavery invasion that had been preparing and awaiting the expected call of the governor; and they poured again into the Territory, expecting if possible to close the Northern gates to imigration and then mingle in the general carnival of disorder. The first foray of this re-organized "Law and Order army" of Stringfellow and Atchison was made on Aug. 25, at which time the Quaker mission was robbed of all its cattle, horses and all the provisions and valubles that could be carried off. The occupants of the mission were called nigger stealers and treated most barbarously.

A committee of five from Lawrence called upon Woodson and informed him that the town was out of provisions and the roads to the river towns were blockaded with mobs who were killing those who were sent after supplies, and desired to know if he would grant them a guard for their teams to the river, or if they were going to be left to guard their own teams and open the way; and further if he intended to interpose troops to prevent this overwhelming mob from murdering, burning and pillaging, or was Lawrence to be left to take care of itself.

They were given to understand that only on condition that they obey the Territorial (bogus) laws would they be relieved and protected. Returning to Lawrence with the terms of Woodson the citizens again went to work putting the old redoubts in a state of defence.

On Aug. 27th another committee was sent to Lecompton, which first called upon Col. Cooke of the U. S. troops for protection. Cooke referred them to Woodson, who put them under arrest as spies. Cooke remonstrated and tried to have them released, but to no purpose. At the governor's call for the militia the Free State men, as usual, arose to arms too. They advanced toward the invading army to intercept them. On Aug. 28th the main Pro-slavery force moved into the Territory from Missouri, an advance force pushing ahead to reconnoiter and clear the way if necessary and report to the main force.

Lecompton, Kan.

(*To be continued.*)

COLLEGE FRATERNITIES.

It seems that for a good many years secret societies have existed in Westminster College, and have shown their hydra heads now and then, more especially in the promotion of strife and in the prevention of work in the literary societies, as well as being exceedingly detrimental to the good morals of the school. A few years ago one of the societies was very nearly disbanded by a disruption of this kind. The story of the courage and even fortitude of the anti fraternity men, who stood up for their rights, is quite romantic, and their example is worthy of being followed by more experienced reformers. The time is counted by months, instead of years, when the other society was the arena of disgraceful scenes.

At times the indignation of the students who were opposed to fraternities was intense, and during one term a petition to the faculty was signed by about twenty men, in which, after stating the evil influences in college, they expressed their determination to leave at the Easter vacation, unless the college was to be immediately rid of them. This was thought better of, and the plan of bringing the matter before the board was agreed upon. This was done by petitions and by students in a body, and also by ministers and others outside of the college, and the action of the board is the result. Previous to this time the faculty and board have been each looking to the other as the proper one to take action, but as it stands now the position of each is well understood. The young men, who have taken an active part in this work, who are still in college, and those who have gone out, as well as outside friends, are determined that the matter will not rest until the fraternities are out, root and branch. But since the board and faculty understand each other, the latter will doubtless take the matter in hand, making further efforts by outsiders unnecessary.

On this point of secret societies the church has been very emphatic, and her principles, which we have every reason to believe are founded on God's Word, ought to be upheld at all hazards. Among our colleges Westminster is perhaps the largest fountain head in the church, and shall we permit her waters to be impure, which in reaching the larger stream will make her foul and filthy too? But this must not be. Westminster College will uphold the principles of right, and be worthy of the support of all her friends.—*Selected.*

A MASONIC BOOMERANG.

More than a year and a half ago, just before the Indiana State Convention met at Bloomington, Ind., one of the city papers published the following article taken from the Orleans (Ind.) *Examiner*. It was designed as a warning against the danger of agitating the lodge question, but undesignedly it affords the best illustration of how Freemasonry will ruin the church. But here is the article:

"The Catholic ban on secret societies brings to our mind the attempt, thirty-four years ago, of the old Regular Baptist church to expel George Robbins for joining the Freemasons. Forty years ago the old French Lick Baptist congregation was in a prosperous condition. Some of the best and strongest families in that country were among its members. Regular services were held at the church and often at private houses in the neighborhood. We have listened for three hours at a stretch to some stirring drippings as they fell from the lips of Uncle Elbert Jeter, Alfred Underwood, Charley Sands or old Grandfather Nathan Pinnick. All conscientious men, and are doubtless all in heaven to-day.

"Well, Uncle George Robbins was the leading lay member and the principal musician. He always led the singing. And the way he could stretch out on those long-metre hymns, like 'Come humble sinner in whose breast,' was a sight. But he petitioned the Masonic lodge at Paoli, was elected and initiated into the order. And right there is where the trouble commenced for the old French Lick Baptist church. Charges were preferred against him, the nature of which we do not now remember. The trial attracted much interest, as the life of the Baptist church, as well as that of the Masonic fraternity, seemed to depend on the result. After a long trial the defendant won. Turning upon his accusers he either expelled nearly all the church or they withdrew, I am not sure which. At all events it broke up the church, leaving little else than an old rickety meeting house and the graveyard to mark the spot of a once prosperous and financially strong congregation. The Masons, Odd-fellows and Knights of Pythias will live to bless the world and ameliorate the condition of mankind long after other members of those noble orders have answered at the great judgment seat for their inexcusable folly and malice."

This is indeed strong testimony from the lodge itself of the fact that a once prosperous and financially strong congregation was broken up by one of its leading members joining the lodge. If Uncle George Robbins had stayed out of the lodge that congregation might yet have been strong and prosperous. In his case how fearful are our Lord's words of warning: "Offence must needs come, but woe unto him by whom they come. It were better for him that a millstone were hanged about his neck and that he were cast into the depths of the sea."

SECRET BAND OF BRIGANDS.

The recent arrest in Luzerne county, Pa., of nine Italians has brought to light the fact that the gang of assassins and highwaymen that has for months past terrorized that locality was a branch of the infamous Mafia society, which has been transplanted from Italy to this country. Several of the prisoners have confessed that they worked under orders received from the headquarters of the Mafia in New York and Philadelphia.

There is every indication that the organization now being broken up is the worst lot of thugs that has vexed this country since the citizens of New Orleans took the law into their own hands and exterminated that brood of Mafia murderers who brought a long series of assassinations to an end by ambushing and killing David Hennessy, the chief of police.

The thoroughness with which the criminal enterprise was organized in Luzerne county is indicated by the fact that James Passarella, the leader of the gang, was sent on from the Mafia headquarters in Philadelphia for the express purpose of superintending and directing the work of the lawbreakers. When dynamite was wanted for the blowing up of a house, a bomb was manufactured in Philadelphia and sent by express. Every detail of the business was carefully planned.

Probably the gang would still be at liberty and thriving by violence if they had not become intoxicated by success and begun to rob Americans. The victims identified three highwaymen, who were at once arrested and promptly began to confess the crimes of their confederates in order to shield themselves from punishment.

The territory in which the Italian marauders worked is that tract of wild and mountainous pine clad country in the southern part of Luzerne county. Nearly all the crimes have been committed within a radius of six miles of Hazleton. In that pretty town of 20,000 inhabitants crime is all but unknown, but scattered about on the outlying hills lives a population of the most degraded foreigners in America. They live on the coal patches. A very few of them work in the coal mines. The bulk of the foreign population work at "stripping" old mines, or as slate pickers.

The average Pennsylvanian contemptuously refers to these immigrants as "Hikes" and "Hunks." The "Hikes" are Italians and Sicilians. "Hunks" is a corruption for Huns, but under this title the Pennsylvanian includes Hungarians, Lithuanians, Slavs, Poles, Magyars and Tyroleans.

Gangs of from ten to twenty men live in each "boarding house," kept by a fellow countryman and his wife. The complications, jealousies, quarrels and murders that naturally attend this mode of existence may be easily imagined. Indeed it has long been the custom for the Luzerne county authorities to pay not the least attention to the deeds of festive "Hunks," who invariably celebrate a christening, a wedding or a funeral by drinking vast quantities of beer and whisky and make memorable their drunkenness by shooting and killing one another.

James Passarella, 25 years old, bright-eyed ruddy-cheeked, with crisp, curly, black hair, and a tall, athletic figure, was sent to Lattimer from Philadelphia last May by the officers of the Mafia. Fellow robbers joined him. They came from Old Forge and Scranton, Pa., and some of them from New York, recently arrived from Salerno in Italy. They picked up recruits among the coal patches. Passarella was authorized by the Mafia to act as chief and entirely control the doings of his associates. He made regular reports to the home

officers of the organization in New York and Philadelphia.

Stolen property was sent to New York and Philadelphia, to be sold and accounted for by the Mafia chiefs. The robbers of the coal regions lived in clover. They were paid regularly twenty-five cents a day, whether they "worked" or not, and when they "worked" on the gloomy roads at night they received a proper share of the spoils. For a long time the Americans did not waste a second thought on the poor "Hunks," who were set upon, beaten, stabbed and robbed in the dark. They laughed when they read in the newspapers of such occurrences.

Finally they became so bold that they began to invade the town. Then the authorities set to work, and after some good work by Italian detectives succeeded in arresting nine of the gang. The prisoners made haste to confess, in the hope that they would escape punishment, and implicated many of their accomplices.

The grand jury of Luzerne county has found true bills against four of the prisoners for murder, and against the rest for arson, robbery, burglary, larceny, blowing up a house with dynamite and assaults on women.—*Pittsburgh Press.*

DECEIVING THE PEOPLE.

The regular Jesuits and their short road lieutenants, the Royal Arch Masons, have a very cunning, deceptive system for hoodwinking and outwitting the people. If a man *claims* to have left the Jesuits or the Masons, you cannot *trust* him, unless he works *openly* against them. A prominent anti-secret writer says: "Some communities are kept continually under false impressions by the lying myths and fables invented by Masons." The secret societies, newspapers, and various other agencies, are used to circulate false reports, which are devised by the sly and crafty plotters and conspirators of the Jesuitic (Roman Catholic) secret empire of the United States. These false reports are sometimes intended only for the "initiated," and in such cases are so worded as to be unintelligible to the outsiders. All respectable American citizens should immediately renounce and expose this vile conspiracy to suppress American institutions, subvert the Constitution and overthrow the Republic.

EDWARD J. CHALFANT.

York, Pa., Jan. 30, 1894.

REFORM NEWS.

PUSHING THE WORK IN PENNSYLVANIA.

WASHINGTON, D. C., Aug. 20, 1896.

EDITOR CYNOSURE:—My attention has been called to two notices of my work in Montgomery Co., Pa. They appeared in the *Transcript.* The editor of this paper was very kind in giving notices of my meetings. He says:

The lecture of Rev. W. B. Stoddard, of Washington, D. C., in Trinity Reformed church on Monday evening against secret societies was well attended. All gave him respectful attention While a fluent and entertaining speaker, the majority of Monday evening's audience think Rev. Stoddard's views on secret organizations entirely too radical and extreme, for he did not admit that such organizations did a single good thing, not one. In private conversation, however, when questioned, he spoke somewhat differently.

If I am rightly informed, Hon. Mr. Dambly, the editor, is connected with, and in favor of, secret societies. As he is amply able to call attention to the cheese, it seemed best that I point to the trap. The rat in his haste to secure the coveted cheese is apt to forget the trap until escape is made difficult. The Eagleville *Correspondent* sends the following:

Who is the man Stoddard who is touring the county denouncing secret orders? He should read and discourse from 1 Peter 2: 17, and 2 Cor 6: 14. He could not secure a place to talk in this locality. Possibly he could recure Skippack park some evening after the dog show.

For an introduction I would refer this friend to the Presbyterian pastor near his celebrated town. Thanks for the Bible texts suggested. You are a little late, however, as we have frequently read them. The "brotherhood" referred to in Peter is not the lodge "brotherhood." It is '*the brotherhood*," those composed of professed Christians and ungodly men being counterfits. A person who knows enough to read ought to know this. It would be a great pity not to speak in your great town. If I remember correctly you have six or seven houses including the saloon. As I am speaking in such little places as New York and Philadelphia, it would be too bad to pass by such a great place as yours. Your familiarity with "dog shows" is evidently more extensive than reform lectures.

My lecture on Friday evening, in the chapel at Lederachsville, was peculiar in that it was addressed to men only. The ladies had evidently come to the conclusion that as lodges were for men only, they were not wanted at my lecture. One of the worst-looking faces which I ever saw was pointed out as that of the leading I. O. O. F. in this town. He was said to be "dyed in the wool." Bro. B. L. Godshalk kindly provided for my entertainment and conveyed me to Bro. Conners, at Graters Ford. He in turn took me to Trappe. Bro. John Poley showed me no little kindness during the reminder of my stay in that section.

Saturday afternoon at a Harvest Home meeting in the Mingo Brethren church we met many friends and listened to a stirring address delivered by Rev. Falkenstein, of Philadelphia. In the evening we reached the Mennonite brethren camp meeting near Spring City. Your agent was given a royal welcome, a seat on the platform, and the liberty to distribute literature through the camp.

On Sabbath afternoon a discussion was arranged by the presiding elder, Bro. W. B. Musselman. Rev. H. Brooke of the M. E. church, Royersford, consented to appear as the lodge defender. Your agent was invited to represent the other side. The discussion lasted from 4 P M. until nearly 7 P. M., ten minutes being occupied in each presentation. Of the large number of people present, but few left until the time expired, though the call to supper was urgent. Friend Brooke kept his temper the best of any lodge advocate I have met in discussion. Of course he had no real arguments. This it was not difficult to show. He expressed his anxiety to stop before we concluded. This is said to have been one of the best camp meetings held by this people; the meetings that preceded and those that followed the discussion being of a deep spiritual tone.

A large congregation gathered in the Evangelical church at Trappe Monday evening. The best of attention and a good collection were given. The Masons at this place announce, on the front of their building, that they were organized A. L. 5858. Several members are said to have attended the lecture.

I find in reviewing the list that over one hundred and sixty copies of the *Cynosure* are sent to Montgomery Co. every week. To give the names on this list would be to mention many of the wealthiest and most influential farmers. If each copy is read by the family and then passed on to a neighbor, 1,000 or more could read every week. *Pass it along, friends.* Don't throw your papers away but send them to those in darkness.

The K G. E lodge of Ironbridge must be badly off for subjects. They are advertising in the newspapers, trying to get up a boom for Aug. 22d. They then offer great inducements. A number of degrees at a very low figure. Cheap John would scarcely get ahead of them in advertisement or beat them in fraud. I talked with a man who joined this lodge but left in disgust when he saw what they were.

W. B. STODDARD.

PROMISING FOR THE OREGON STATE CONVENTION.

PLAINVIEW, Oregon, Aug. 17, 1896.

EDITOR CYNOSURE:—On Saturday, August 1st, Mrs. Williams and I boarded the train for Hood River, sixty-six miles east of Portland. We were met at the train by my nephew, Mr. Jasper Wickham, formerly of Linn county, Iowa. Mrs. Williams had not seen him since September, 1866. I had seen him three years later. From being a flaxen-haired youth, he is now a man with a family of four children, the eldest seventeen years old. He has a nice family.

I found a series of meetings in progress in the neighborhood by Elder Jenkins of the Christian church. He invited me to preach on Saturday night, which I did. On Sabbath afternoon by appointment I spoke again. The Elder was present and agreed with me on the secrecy question, all except the making it a condition of membership. He said, "I would not make anything a condition of membership which Christ is silent on." I urged that Christ is not silent on this question.

I then asked, "Who is to decide the matter?" He said, "The individual." "Then suppose a saloonkeeper comes and claims that Christ has saved him, would you take him?" "No, for he is disobeying the teachings of Christ." "Strange," said I, "that you cannot see that the Gospel of Christ forbids connection with secret orders. You can see that the Scriptures teach immersion, my Christian friend. Why can't you see that it teaches separation?"

We had a most enjoyable time at Hood River for three days. Among other things we went trout fishing and caught quite a number of the speckled beauties, I think about sixty in all. We were but seventeen miles from Mt. Hood, and had the finest view of it that we have ever enjoyed.

We returned home Wednesday night, and I led the prayer meeting at our home church, using for my subject "Separation." The meeting was reasonably well attended. The next Sabbath I attended services at North Mt. Tabor in the forenoon, and at Cloverdale at night. In the evening Rev. J. W. Pulley preached a good sermon for our pastor and people.

I got out the programs for our convention on Monday and on Tuesday I distributed quite a number. Sent by mail to one hundred and ninety persons, including ministers, editors, *Cynosure* subscribers and others. The *Oregonian*, the leading paper of the Northwest, had an announcement of our convention and printed our program in full. We are thankful for all such favors.

On Friday I ran up to Salem and found Rev. Walter Reynolds active and happy. On Saturday I came on to Plainview in Linn county, where I spoke Sabbath morning on the "Higher Christian Life." In the afternoon I spoke for the W. C. T. U. by special request, and had a good hearing. I arraigned the saloon, and the men who ally themselves with it by their votes, and charged them with "robbing God," according to Malachi 3rd chapter and 9th verse, which I took for my text.

I had here the great pleasure of renewing the acquaintance of parishioners of two years ago. Among them is my old friend and brother, James Newman, who left the Odd-fellows through my influence nearly three years ago. He tells me that he has succeeded well by divine grace and strength in maintaining his Christian experience, and in defending the position he has taken against secret orders.

One remarkable incident he related, when he defended our position with a Methodist presiding elder, drawing a crowd about him, most of whom were manifestly on our side. At the close of the talk, the pastor said to his elder, "Now, sir, I will never join a lodge as long as I live; you need never ask me again. The stranger has beaten you at every point of the argument."

So, you see, Mr. Editor, I did a good job when I got Bro. Newman out of the lodge. The leaven is working. This brother, you see, is spoiling some from becoming lodgemen. Some lodge friends (?) tried hard to beat him out in business here, after he renounced the lodge, but he has gone on and succeeded grandly. And best of all is now happy in the consciousness that he is following Jesus. I wish such men were more numerous. May the Lord continue to bless him.

P. B. WILLIAMS.

THE LATEST LODGE ERUPTION.

SPRINGFIELD, Mass., Aug. 20, 1896.

EDITOR CYNOSURE:—Fires smouldering in the deep, dark lodge pit break out occasionally in spite of hell's fire brigade and all the patent extinguishers supplied by preachers, doctors, lawyers, judges or false witnesses. I condense from the Boston *Evening Record* the latest eruption in cultured New England. I shall take the earliest opportunity to confer with some of those who resented the insult, and repudiated the "brand" of doom by which they were sealed for the "Grand Lodge" *below.* But thank God they had courage to break the seal and assert their freedom. There are tokens of emancipation day in the land.

The members of the Orange lodge, at Waltham, Mass., charged with cruelty in branding fellow members, were fined $35 each by Judge Luce, Aug. 19. The story of that Loyal Lodge of Orangemen initiation was told on the stand in

court before a deeply concerned crowd of spectators, who extended into the corridors in a timid but hatless line.

People thereabout are mostly interested in secret societies, for Waltham has many, and scarcely a family is without a member giving allegiance to one of the fraternities. The crowd, therefore, hoped to learn things not known to the outside of this particular lodge, and they were not disappointed.

The complaint was made by Frank Preble, George Vickerson, Edward O'Neil, Daniel Tracy, Leander Wetherbee and William Maybie. Edward Arch, the other initiate, was also present, and he and Preble were the only witnesses. Their story was weird and lurid. Briefly what happened was this: Arch was taken into an ante-room by Maybie and Tracy, who took off all his clothes but his underclothing, and, having rolled up these to the knees and elbows, put a pair of white overalls on him and rolled them up to the knees, too. Then they took him blindfolded into the main hall and dragged him around the room, several members lashing him with rattan whips on the bare legs till he had long red lines on him.

Then he climbed onto a ladder, which was pulled out from under him, so he fell to the floor. Next they told him to "feel the serpent." Arch was not feeling serpents, so they said, "Now the serpent will bite you." And then with that they put a redhot iron to his bare breast. Preble's treatment was about the same, excepting that they tied to his neck something that he thought felt like a bag of stones, and jumped on him, making a very painful bruise on his back.

The case was tried in the district court by Judge Luce. Mr. Preble took the stand and told his story in answer to questions from the people's lawyer, Robert Stark. He described the mysteries of the preliminaries. When Tracy and Maybie started to undress him he protested and said they were going too far. They told him it was all right, and he would not be hurt. Then they took him in and did what has been described. He said it was extremely painful at that time, and the wounds did not heal for nine days or so. He had been initiated into one or two other orders, and when asked what they were he said, the Red Men, the A. P. A. and the Pilgrim Fathers.

Edward Arch was called and told all that happened, as he saw it. Mr. Preble was brought in dressed in his underclothes, turned up to the knees and to the ankles, and a pair of white overalls, also turned up to his knees. The shirt was turned down, baring the left shoulder and breast. Mr. O'Neil heated the iron in a gas jet, and after it was hot, Mr. Nickerson wet his hand and put it to the iron saying: "It's too hot." O'Neil replied: "We'll give him a —— —— good one," and put it back in the flame. Mr. Graham applied the iron to Mr. Preble's breast. Before this they had whipped him with whips four or five feet long on the back and legs, and there were marks of discoloration crossing and recrossing each other. They put a heavy load on his back and jumped on him, pressing it in so that a mark was made, and he was lame afterwards.

J. P. Stoddard.

FROM OUR KANSAS AND MISSOURI COL-PORTEUR.

Gault, Mo., Aug. 19, 1896.

Editor Cynosure:—I have just entered the field in Missouri to do colporteur and evangelistic work in behalf of the National Christian Association. I know I have friends, and likely others, who would like to hear of my work.

I left Unionville, Mo., on the 18th and stopped first in Milan, a county seat. I was referred to three men that would be helpful to me in the anti-secrecy cause. One, the Baptist minister, I found was giving lectures in behalf of secret orders. I called on him three times, but could not meet him either up town or at home, but was doubly assured by his wife that they had no use for me or my work.

Another was a member who had taken all of the degrees of Freemasonry illustrated, and could not see anything wrong in it. The third was Professor White, who thought that Christian people ought to educate the masses against secrecy, but he belonged to two orders. After supper his kind-hearted, anti-secret old mother-in-law said she could not do better with fifty cents than to get some literature to show others.

I went to the Christian church to prayer meeting and was introduced to Rev. G. E. Lyon, who conducted the meeting. The subject was, "Giving a cup of cold water in the name of a disciple." Several read or quoted verses to the point. Bro. Lyons in his talk said the reason we can't give a cup of cold water in the lodge is that Christ is not there, and the text says the cup must be given in the name of Christ. Your agent then spoke a short time. I enquired where were the fathers, husbands and brothers of this prayer meeting? I said, if all mothers were like mine they would gather their little boys, and on their knees every night implore God in their behalf, and they would be here to-night.

I was kindly entertained at the Pennsylvania House, the home of Rev. Lyon, who gave a contribution for the cause. I visited the Teachers' Institute, which was opened with singing and prayer by Prof. C. E Davis, county superintendent. I left Milan with a hearty welcome to the hotel if I ever return.

At Gault, Mo., I met Rev. B. F. Warner, who is pastor of six M. E. churches. He left the G. A. R. because of its immoral tendency. He bought "Freemasonry Illustrated." I was on the street but a few minutes until I had a crowd of more than fifty that stuck to me some two hours like angry bees, and during this contest some one went off with "Freemasonry Illustrated." I told them of many of the things done of them in secret. It was in answer to their question, "What have you got against Freemasonry?" I explained a few of their horrid oaths. I introduced myself to the Rev. O. Todd, M. E. pastor, who shut the door on me and told me to pass on; he had no use for me.

I have been kindly entertained at the home of Bro. Denice. I will go to-day to Trenton, Mo., then to Jamesport, Chillicothe and Avalon, where you may send my mail till Aug. 20th. I am in the work for my Lord's sake, who said: "He that putteth his hand to the plow and turneth back is not fit for the kingdom." J. T. Cullor.

CORRESPONDENCE.

PRIEST OF BAAL DEFENDS THE LODGE.

Mayville, N. Y., Aug. 15, 1896.

Editor Cynosure:—I enclose clippings from papers, with reference to secret societies, hoping you will find something that will do good. The clipping headed "Old Fort Niagara, etc., is with reference to what is said about the fate of Morgan. I have it from good authority that there is a man now living in Jamestown, N. Y., about twenty-three miles from Mayville, who says he has heard his father say, many times, that he watched with a sick man who, a short time before he died, confessed or said he was the last man who put his hand on Morgan and pushed him from the boat into the Niagara river. This man says he cannot listen to the preaching of a minister whom he knows is a Mason.

In our little place we have eight lodges and societies of the secret order and another just organizing. We have Methodist, Baptist, Episcopal and Swede churches. On Sabbath the congregations of all put together are not larger than one should be. Our Methodist ministers are nearly all Masons, Odd-fellows, etc. If they are not when they come to the place they soon fall in line and are ardent advocates of the lodge.

The prayer meetings are almost wholly sustained by the female portion of the church, very few men attending; and at the same time the ministers continually raise the cry, why do not the brethren attend the prayer meeting? If the lodge is mentioned as a reason or anything is said against their pet (lodge) they will scout the idea as preposterous, and those who dare say a word against it are almost scorned, and looked upon as fools and cranks.

The editor of one of our village newspapers allows or did allow a little space in its columns for the W. C. T. U. A year ago last winter, I sent a copy of an item I took from the *Cynosure* for insertion in the column. The following is a copy of the item as it read in the *Cynosure*:

"A clergyman in Bath, Me., was urging the prosecution of a notorious saloon. He applied to an attorney, who said to him, 'Are you not a Mason?' The minister replied that he was. 'Well,' answered the attorney, 'that saloonkeeper is a Mason and you had better let him alone.' The case was dropped. The clergyman was too good a lodgeman to violate his obligation."—*Exchange.*

Our minister (M. E.) had just joined the Masonic lodge in this place, as had also the editor. The little item did not appear in the "columns" of the paper. It was too much for the editor, so he went to our minister with it. The result was a Sabbath or two after we were served with a whole sermon from our Masonic minister, lauding and applauding Masonry and secret societies with all the power and glowing and emphatic language he could command and keep within bonds of the Masonic requirements.

One thing he said was, that "Jesus Christ was the Grand Worshipful Master of the greatest secret society that was ever known." He said a person could know nothing about Masonry or any of the secret societies without he joined the lodge, belonged to it and saw the inside workings of it for himself; and that we could know nothing about those things simply by reading about it.

He said one reason he joined the lodge was because he thought he could reach many in his ministerial relations he could not reach in any other way. He admitted the cause of his preaching the sermon, or the occasion of his doing so was the item referred to above being sent to the editor for publication. He showed considerable spirit and was abusive towards those who oppose secret societies. From that day to this his sermons do not interest me as they did before.

With this letter I will also mail a Buffalo paper giving an account of a recent gathering of Odd-fellows in that city. May God bless the work of the N. C. A. and prosper it.

Miss Lou H. Rublee.

ARMENIAN MASSACRES AND FREEMASONRY.

Lebanon Springs, N. Y., Aug. 14, 1896.

Editor Cynosure:—Some months ago there appeared in the *Cynosure* a brief allusion to Masonry among Mohammedans in foreign lands. By some strange mishap that number of the *Cynosure* was mislaid, so that I am unable to give anything more than a brief allusion to the article, but it brought to mind statements which I had often seen, that Masonry is rife among Mohammedans in Momammedan lands. I think, too, that in Jonathan Blanchard's day, he published a letter from a Mason who told of being among Momammedan Masons, who, on account of his Masonry, treated him with a consideration he could not have received had he not been "a brother of the mystic tie." He reported that the sheiks and other inferior grades of Mohammedan officers were generally Masons. In fact, according to him, it would seem that Masonry is a conspicuous and even a ruling element in Mohammedan society.

That article in the *Cynosure* raised in my mind the query, whether or not the cruel, criminal neglect of Armenia by the nations, in this sorely trying time, does not justly lay at the door of Masonry? I say Masonry; not alone American Masonry, or English, or French Masonry, or the Masonry of any other one nation in particular, but Masonry as it pervades and exists among the civilized and enlightened nations. If, as has been assured, Masonry is a secret ruling element in the Mohammedan world, the reason for this shameful, this criminal neglect of Armenia by the so called Christian governments of the world is not far to seek.

The part that Masonry played in the case of Winslow, the great forger, about a quarter of a century ago, is not yet forgotten. Winslow was a Mason of many degrees. He fled to England, was arrested there and claimed by our Government for extradition, but on a mere quibble, by the British authorities, was set at liberty, and made good his escape. Of course we, the people, were disgusted and offended at the flimsy nothing on which the British authorities released him, and told them so. Well, after Winslow was well out to sea on a steamer bound for Rio Janiero, the Britishers (after a long and dignified silence) saw their mistake, (!) were truly sorry, and hoped that Uncle Sam would kindly pardon and forgive.

To many the whole business was a great mystery. Not so to all. There were those who saw the secret deviltry of the lodge behind the scene.

Just so, unquestionably, in the case of the Armenians. Probably the Sultan, his whole court, and most, if not all, the inferior officers of his government are Masons, like Winslow, of many degrees. Thus, politically, Masonry has become a ruling element there. So, too, as aforesaid, are the most of the officers in the above-named nations. Now behold the workings of "the mystic tie." Although the skirts of the Sultan and his whole court and government are reeking with the blood of the martyrs of Jesus, no Protestant government is yet found un-Masonic enough to interfere and stay the fearful slaughter!

I make these suggestions, not as positive assertions, but as probable facts, which, if they can be thoroughly sifted, will, without doubt, fix the guilt, the grand secret of all this universal, national criminality and disgrace, where it probably belongs—upon Freemasonry; the Freemasonry of the nations! Why cannot some one of the leading spirits among the N. C. A. look up this matter and give the public and the world the true inwardness of the whole business?

C. A. S. Temple.

THE CAUSE IN OREGON.

Sunnyside, Ore., Dec. 2, 1895.

Editor Cynosure:—This place is situated about eleven miles southeast of Portland, and is about seven miles from Oregon City. There is a large class of Free Methodists here who are living true to God on all lines of moral reform. A few Wesleyan Methodists, also, are among us and with us in lifting high the banner of the cross against the great evils of the day, viz., secrecy, Catholicism, intemperance and spiritualism.

While we have in our midst no secret organizations, we do have a Spiritualist society, and connected with it, a so-called "Progressive Lyceum" for the young. Spiritualism is doing nothing good for humanity. It rejects the atonement. It draws no positive line between good and evil. It is composed of those who do as other sinners do—blackguard, swear, and go in for a general good time in what the world calls pleasure. Their tendency is to loose morals, as witness the free-love element among them directly after the modern movement in 1848. The worst among them are often their best mediums. The lowest class of "spirits" communicate more readily than any other.

They mistake the angels of the Bible for departed human spirits. Aside from the frauds and deceptions practiced, mediums are controled by devils in the same way that a mesmerist controls his subjects. It proves itself to be Satan's own work in giving many conflicting statements concerring the future world; in lowering the standard of moral purity; in opposing Christianity, by saying that evil is only undeveloped good; by showing itself to be the inferior of two powers, in being unequal to the power of God, as in the case of the magicians of Pharoah, who failed to perform the miracles Moses did; the case of the girl who followed Paul and Silas, at Phillipi, Acts. 16: 16, 18.

In his letter to Timothy, Paul had this doctrine of the pit in view when he said, The Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. 1 Tim. 4: 1. In this letter I only intended to touch upon the subject of Spiritualism. In the near future I will write a more complete sketch of this work of the devil.

(Rev.) Wm. H. Karr.

MY EUROPEAN TRIP.

Morning Sun, Ia., Aug. 13, 1896.

Dear Cynosure:—I am a poor sailor and failed to finish this letter on board the steamship Anchoria. After leaving Paris we turned homeward and our next stop was London. The scenery on the way is varied and some of it is quite pretty, and after the channel is crossed it is quite beautiful. One pleasing feature of London is its parks, which extend the entire length of the city. Perhaps the finest is Regent Park, containing 475 acres, with its zoological gardens, which provide a home for about 3 000 reptiles, quadrupeds and birds. This park is well worth a visit.

In the British museum we saw early Greek sculpture, which was interesting. Also, the Rosetta stone from which the Egyptian hieroglyphics were deciphered, and some interesting manuscripts in the room of that name. But the Ephesian room was to me as interesting as any; when looking at its colossal statue of Diana one cannot help feeling some measure of sympathy for those benighted Ephesians, when they said, "Great is Diana of the Ephesians."

In the British museum of ancient history the minerological collection and bird gallery are especially attractive. The famous "Raphel cartoons" are to be seen in South Kensington museum, and are perhaps the most interesting of the large collection of pictures, although the National gallery contains the largest collection of the different schools and masters.

St. Paul's Cathedral is the finest in London, but to me Westminster Abbey is the most interesting, its poet's corner and royalty corner being the places in which one lingers longest. We went to see the Jerusalem room, which is the room the divines sat in and wrote the Confession of Faith and Catechisms. I remember the time when I did not care to see the room where those questions were prepared, when I was about learning the question "What is Faith."

In the London Tower the most beautiful and valuable is the Crown room where the jewels are beautiful, and valued at £3,000,000.

We had some carriage rides through the city, and saw the Albert Memorial, the largest monument in the world. There are flights of steps thirty feet wide leading to it, and the gilt statue of the Prince is seated beneath a Gothic canopy in the form of a spire, the height being 175 feet, and the cost £120 000.

Buckingham Palace and Houses of Parliament are places interesting as well as pretty. London is a great city, the greatest in the world. From there we went to Warwick and went through the Castle. The drive leading to it is cut out of solid rock. The trees on each side made a complete shade and the grounds are beautiful. From there we went to "Stratford on Avon," where they show you Shakespeare's early home, and the old Cathedral where he lies buried on the banks of Avon. From there we went to Kenilworth, made immortal by Scott. Then we went to Liverpool and spent Sabbath. It was by invitation of Rev. Teaz. At Chester we stopped and saw the Cathedral and Roman walls. It is a very old town.

We sailed from England for the Emerald Isle, and first stopped at Dublin, which is a Roman Catholic town. It seemed to me that rum and Romanism go together. There was too many marks of the ravages of rum in many places about Dublin. Belfast is a pretty place; there are many evidences of thrift and comfort there and the country around is good, perhaps the best in Ireland. Of course the Giant's Causeway must be visited, but to me it was a little disappointing. Perhaps I expected too much. However, it is wonderful in its formation and strange to behold.

We sailed from Londonderry, the town which never surrendered, and when we came in sight of the New York harbor we all concluded we had not seen a fairer country, for "There's no place like home."

Margaret Cunningham.

CHURCHES AND NOT SALOONS TAKE A VACATION.

Washington, D. C., Aug. 5, 1896.

Editor Cynosure:—The brotherly love existing between the Epworthians and the Christian Endeavorers of Washington has been spoken of before, but it cannot be spoken of too often—this beautiful example for Christian and moral reform organizations which are working along the same lines if not in the same harness. The latest evidence of the existence of this brotherly love was the unanimous adoption by the Christian Endeavor executive committee, at a meeting held this week, of a resolution extending to the Washington District Epworth League hearty sympathy and support in the league's effort to bring to Washington the annual convention of the Epworth League for 1899. This is a worthy return for the efficient aid rendered by the Epworthians in entertaining the late Christian Endeavor Convention.

One cannot visit any of the Washington churches now without being at once reminded that we are in the midst of the vacation season, both by the smallness of the congregations and by the red faces of those who have already had their little outings. In other large cities it is only what are known as the fashionable congregations that are effected to any noticeable extent by the vacation season, but in Washington nearly all of them are effected. The reason is that a larger proportion of the residents of Washington leave the city during the summer for periods ranging from one week to a month—exclusive of the fashionable society people who stay away all summer—than of the residents of any other city I know anything about. All of the Government employes have thirty days leave each year, and many of the private establishments give their employes from one to two weeks leave. Most of these people, with their families, spend this rest time out of town, not to be fashionable, but because they can thereby get a change, and there are so many nearby seaside and mountain places where they can stay almost or quite as cheap as at home.

C. A. S.

WHAT MASONRY AIMS TO ACCOMPLISH.

To show that Freemasonry proposes to level the church and every institution standing in the way of its ambition to rule, we quote from a work written by a Professor Hoffman, of Vienna, and afterwards translated in German in 1792:

"Superstition (Christianity and the law of Moses) have hitherto been the mainstay of the tyranny and deception by means of which princes and priests have drawn mankind into their net..... As a man is chiefly worked on by his passions, these must be excited, and Christianity must be made ridiculous ere the dominion of faith can be overthrown in the heart.

"Secondly, to effect this a literary association must be formed to promote the circulation of our writings, and suppress, as far as possible, those of our opponents.

"Thirdly, for this end we must contrive to have in our pay the publishers of the leading literary journals of the day" (Bismarck's "reptile press") "in order that they may turn into ridicule and heap contempt on everything written in a contrary interest to our own.

"Fourthly, 'he that is not with us is against us;' therefore we may persecute, calumniate and tread down such a one without scruple; individuals such as these are noxious insects, which one shakes from the blossoming tree, and crushes beneath one's foot.

"Fifthly, very few can bear to be made ridiculous; let ridicule, therefore, be the weapon employed against persons who, by no means devoid of sense, show themselves hostile to our schemes.

"Sixthly, in order the more quickly to attain our end, the *middle classes of society* must be thoroughly imbued with our principles; the lower orders and the mass of the population are of little importance, and can be easily moulded to our will. The middle classes are the principal supporters of the Government; to gain them we must work on their passions, and above all, bring up the rising generation in our ideas, as in a few years they will be, in their turn, masters of the situation.

"Seventhly, license in morals will be the best means of enabling us to provide ourselves with patrons at court, persons who are nevertheless totally ignorant of the importance of our cause. It will suffice for our cause if we make them absolutely indifferent to the Christian religion. They are, for the most part, careless enough without us.

"Eighthly, if one's aims are to be pursued with vigor, it is of absolute necessity to regard as enemies of enlightenment and of philosophy all those who cling in any way to religious or civil prejudice, and exhibit this attachment in their writings. They must be viewed as beings, whose influence is highly prejudicial to the human race, and a great obstacle to its well-being and progress. On this account it becomes the duty of each one of us to impede their action in all matters of consequence, and to seize the first suitable opportunity which may present itself of putting them entirely *hors de combat*.

"Ninthly, we must be ever on the watch to make all changes in the state serve our own ends; political parties, cabals, brotherhoods, unions, in short, everything that affords an opportunity of creating disturbance must be an instrument in our hands. For it is only on the ruins of society as it exists at present that we can hope to erect a solid structure on the natural system, and insure to the worshipers of nature the free exercise of their rights."

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HOW TO PACK A TRUNK.

Bottles In the Middle Instead of the Sides.

Wrap every delicate garment separately; of course it should be folded smoothly, and to teach how to fold clothes in print is not easy. Pin towels or sheets of tissue paper about your garment, but remember that newspapers are what you should fold between each layer of pretty things in the trunk. Nothing else is so good; it is so unyielding that wrinkles and protuberances cannot make themselves felt through it to mark the fabrics beneath them any more than if you had used sheet iron. It is useless to try to arrange heavy things at the bottom, light on top; the baggage smashers know no top and no bottom. Just concentrate yourself on keeping a smooth, even surface for each successive layer. Bows and sleeves can be stuffed out with newspapers better than anything else. Be sure that your wrappings are pinned firmly so that there will be no coming undone; they are your bulwarks.

Tie on your corks well, and put your bottles near the middle of a compartment and you may carry ink and shoe dressing in safety around the world.

In packing such things as delicate hats, bonnets, and fancy waists of such a frou frou nature that no pressure can be allowed on them, it is still better to fill up the empty space of the boxes alloted them with lightly twisted sheets of tissue paper than to give them a chance to move, and with all due respect to the best packing in the world it is still well to unpack as soon as you can.

How the Atmosphere Is Weighed.

A column of mercury 30 inches in height is supported in a glass tube by the pressure of the atmosphere, and, if it were one square inch in section, it would weigh 14.73 pounds. This, therefore, gives us the equivalent weight of a column of atmospheric air of the same section. The pressure on a square inch being thus ascertained, we have merely to multiply it by the number of square inches of the earth's surface to obtain the total weight of the atmosphere. Its amount in round numbers is 5,240,000,000,000,000 tons, or about a millionth of the weight of the earth. A man of ordinary stature is exposed to about 14 tons of this pressure, but as the air permeates the whole body and presses equally in all directions no inconvenience is found to result from it.

How to Serve the Dinner.

Order and promptness do more toward making a meal enjoyable than all the savory dishes in the world if served in a slovenly manner and 20 minutes after dinner has been announced. Do not ring the bell until everything is ready for the table, and see to it that every dish is immaculate and made to look as appetizing as possible. Cold meats or salads may always be garnished so as to form an attractive spot on the table. It is wonderful to what a degree an artistic arrangement of the viands will tempt a flagging appetite.

See that bread is cut in dainty slices, neither too large nor too thick, and that it is laid in a dainty pile on the plate.

See that the butter is fresh and clean cut. Keep the left over bits for cooking.

See that the salt cellars are evenly filled and that the openings of the pepper box are not all stuffed up.

Have the dessert all served on the sideboard and keep the coffee hot in the urn.

A careful housewife will not allow her table to become mussy during the meal. She avoids this by quickly removing soup plates and dishes after each course.

A clever cook can so transform the simplest dish as to be hardly recognizable. Veal cutlets served plain are good, but veal cutlets breaded and served with tomato sauce are excellent and are very little more trouble.

Broiled beefsteak is good, but broiled beefsteak dressed with butter and flour rubbed together is a dish for the gods. Whenever it is possible use garnishes of green.

How to Make Mint Sauce.

Wash freshly gathered mint. Pick the leaves off the stalks. Chop them very finely. You require about 2 tablespoonfuls. Put them in the tureen with 1½ tablespoonfuls of sugar. Let this stand about half an hour; then pour on a quarter of a pint of good vinegar. Stir it well and let it stand for two hours, if possible, to allow the vinegar to get well flavored.

How to Make Fried Cucumbers.

Those who do not care for cucumbers served in the usual cold dishes will find them fine when fried. Peel the cucumber and slice lengthwise and sprinkle with salt and pepper. Dip in lightly beaten egg, roll in flour and fry quickly in very hot grease, placing only a few slices at a time in the frying pan. Serve hot.

How to Prevent a Mustard Plaster From Blistering.

Mix the mustard with the white of an egg. Spread it on pieces of cheesecloth and put a piece of flannel over it so as to keep the air from reaching it.

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The Christian Cynosure.

REV. M. A. GAULT, - - - EDITOR.
WM. I. PHILLIPS, - - - PUBLISHER.

CHICAGO, THURSDAY, AUGUST 27, 1896.

MYSTIC BROTHERHOOD IN POLITICS.

A special dispatch from Topeka, Kan., to the Chicago *Record*, dated Aug. 21, says:

"The officers of what is known as the Order of the Mystic Brotherhood in Kansas are conferring with the candidates nominated by the Republicans and Populists on the State tickets, for the purpose of ascertaining the sentiments of each on the prohibitory question. The Mystic Brotherhooe is opposed to prohibition, and wants the liquor amendment resubmitted to a vote of the people. The order claims to have 500 lodges in 160 towns in Kansas, with a total of 50,000 members. They say they will refuse to support any candidate who will not pledge his efforts to defeat prohibition. The candidates for governor and other positions on the State tickets have not yet expressed themselves on the question. The Republican nominee for governor, Maj E. N. Morrill, has declared in favor of the enforcement of all laws on the statute book."

The liquor power, like every Satanic force, is plotting in secret to bind upon our fair land the infernal license system. It is the most accursed and soul-destroying monopoly ever organized, because secret organizations are a fearful element of danger in our politics.

THE FATE OF CAPT. MORGAN.

The Buffalo *Evening News* of the 8th gives a lengthy account of the centennial celebration of the evacuation of old Fort Niagara. It contains numerous cuts of the fort and the old guard house and magazine where Morgan was incarcerated. The editor closes his report with the following:

"The history of Fort Niagara cannot be complete without a reference to the confinement there at midnight on Sept. 13, 1826, of William Morgan, a Royal Arch Mason, who was charged with revealing the ritual of the Masonic order. Morgan was taken from the Canandaigua jail on the 12th, and brought to the fort in a covered carriage, where he was placed in the old stone magazine, which is yet standing. He remained there until the 19th, when he disappeared completely and mysteriously. Nothing was ever heard of him afterward. Morgan's home was at Batavia, but he came to that place from Virginia. He was a drinking man, and made threats when he was under the influence of liquor, which showed that his mind was affected. Every effort was made to learn Morgon's fate, but to no purpose. The affair was carried into politics and the excitement throughout the State was intense through two or three spirited campaigns."

The slander and falsehood contained in this item is only what we may expect from those who have sworn to "ever conceal and never reveal" the truth in reference to Freemasonry. An editor who could write the above is either a sworn Masonic liar, or else too grossly ignorant to be editor of a paper.

ENGLISH FREEMASONRY.

The revolutionary and political character of Freemasonry in Europe is shown from the following editorial in the *Catholic Review:*

"English Freemasonry pervades the whole world; it influences, it dominates the world, to a great extent. It has established Masonry directly or indirectly in every civilized or half-civilized country in the world. It receives its regular quarterly reports from nearly every Grand Lodge in Europe and in the United States, Asia and Africa on the first Monday in March, June, September and December. It has its representative at nearly every Grand Lodge in the world, as foreign lodges are similarly represented in England. In the English army the officers are nearly all Masons and they have the privilege of establishing a lodge wherever they are stationed. This lodge is always in the form of an oblong square to indicate that it represents every quarter of the globe. An author who understands the order thoroughly has said:

"'Irish and English Freemasons are one and the same with Freemasons throughout the world—in origin and organization, in heart, spirit and principle, but excelling them in craftiness and hypocrisy.' And further on he remarks: 'They are the sworn brothers of the most blasphemous, unprincipled and revolutionary miscreants that can or could be found in the known world, civilized or uncivilized.' Yes, they are the sworn brothers of Mazzinni, of Gavotti, of Garibaldi, who were counted in their day as the intimate friends of His Royal Highness, the Prince of Wales, the Grand Master of English Masonry. The official calender says that Irish Masons have nineteen representatives at these so much denounced foreign lodges. 'If there is no connection, why should there be nineteen men to represent Irish Masons in their Royal Arch Chapters and general lodges.'"

MASONRY IN POLITICS.

Masons often tell us that it is one of the strict rules of the order not to interfere in politics. But it is difficult to harmonize this declaration with the following extract from the Buffalo *Evening News* of the 8th. Referring to the makeup of the New York Legislature the editor says:

"There is an unusually strong and representative Masonic membership in the present Legislature. Very nearly a majority in both the new Senate and Assembly can be counted as belonging to the ancient fraternity. This fact has been much commented on of late and the knowledge has given great gratification to the order in the State as well as to the legislators themselves. It is particularly pleasing to the fraternity also to know that its representation includes the leading members of a lawmaking body that is admittedly one of the best that has assembled at the capital in years. Every degree but the exalted 33d is represented, and altogether the aggregation is one of which any fraternity might well be proud.

"Collectively the Masonic membership in the Legislature amounts to no less than 94, while five others have applications for membership now pending before their home lodges. Of this total, 54 have as yet only taken the Blue Lodge degrees. Of the remainder, 44 belong to the Chapter, nine to the Council and 26 to the Commandery. The 32d degree has been attained by nine and the popular Shrine badge is worn by 13. Past Masters' honors are claimed by 14, and there are two past district deputies. For the sake of comparison it may be mentioned that last year the old Senate of 32 members contained 13 Masons, while the Assembly of 128 members contained 55. The curious may observe also that in the present Senate 21 of the 36 Republicans are members of the order, while but two of the 14 Democrats belong to it. In the Assembly the proportion is even more marked, for the fraternity claims 60 out of the 103 Republicans, while it can claim but 11 of the 47 Democrats. It may be well to note, however, that Mr. Stanchfield, the Democratic leader, is a Mason of high degree, while neither Mr. Fish, the Republican Speaker, nor Mr. O'Grady, the Republican leader, is a member of the order.

"Of the Masonic Senators over whom Lieut.-Gov. Saxton, himself an ex-senior warden of Clyde lodge, presides, seven wear the cross and crown of the Commandery, four are the proud possessors of the double eagle, and six have in addition the scimeter and crescent of the Shrine. Thirteen of the Senators have as yet taken only the Blue Lodge degrees, but of those who have gone higher, 10 wear the keystone of the Royal Arch, and three have been greeted in the Council. Of the Masonic Assemblymen, 40 have taken only the Ancient Craft degrees, while 19 wear the Commandery badge, five the Double Eagle, and seven of the number who have gone up higher are "Shriners." Of those in the advanced degrees 31 belong to the Chapter and six to the Council. Several costly and beautiful badges of the order are worn by its members. Among these may be noted Senator Lamy's, which is a gorgeous combination jewel representing the higher degrees together with the Shrine. Senator Coggeshall also has an unique combination Shrine and Commandry charm which was presented to him by Ziyara Temple and which contains a two-carat diamond between the horns of the crescent. Many of the Assemblymen also have elegant symbolic pendants on their watch chains."

The editor then gives a list of names of all the Masonic members classed according to degrees taken. No careful observer can fail to see that Freemasons are more and more stealing into political power, as the slave power did before the war.

STRENGTHEN THE BASE OF SUPPLIES.

The following from the *Christian Standard* should cause an arrest of thought to those who are disposed to turn all the current of the church's interest into the channel of foreign mission work, leaving almost dry the channel of reform work at home.

"The one great purpose of every soul that is in harmony with the Saviour is to carry the Gospel to the very ends of the earth. Every educational institution within our brotherhood; every missionary organization, whatever its name and immediate field; every church enterprise of every kind must subserve this one purpose of the world's evangelization. But 'if we are to meet the enemy at home and abroad, and hold the territory that is already nominally ours, we must take care of the source of supplies, we must strengthen the local churches and increase their number in the yet unclaimed territory of the United States.' The well-established local church must ever be the source of supply to all our aggressive work in foreign fields.

"One of the first Baptist missionaries to Burmah sent home $2,000 to be put into their church edifice fund, accompanying the remittance with these significant words, 'I fully believe that $2,000 expended in America at the present time through our church edifice fund will be four times as useful as if expended on heathen ground. The little churches among the heathen will hereafter reap the benefit as well as those for whom it was directly given.' Our own missionaries in foreign fields continually send money to our church extension fund. Bro. McLean says: 'Our church extension work underlies the work abroad as a root underlies a plant. The fact is, the work at home helps the work abroad, and the work abroad in turn helps the work at home.'

"Our church extension fund helps foreign missions by strengthening the base of supplies. The reservoir must be kept full if we are to send streams of living waters to the far-off famishing souls of men. If we are to swell these streams the work must be done by increasing the springs from which they flow. The local churches are the springs, and by making the weak churches stronger throughout this land, we supply the channels through which the healing streams are flowing to make the deserts of idolatry blossom as the garden of the Lord. America must be the principal base of supplies in the evangelization of the world.

"We need not speak of the importance of our own land and its influence upon the future of our zeal. We are familiar with Josiah Strong's wonderful little book on 'Our Country,' and are rapidly becoming more familiar with his more recent one on 'The New Era.' They show that the progress of Christ's kingdom throughout the world depends upon the work done here. The Pope's other self, Satolli, while speaking to their congress recently held in Chicago, laid special emphasis upon the thought that America is the key to the future."

A PLEA FOR THE LODGE.

BY A PRESBYTERIAN PASTOR.

Rev. Charles P. Luce, of Owensboro, Ky., writes us the following rather remarkable letter favoring Freemasonry and Knight Templarism. It is interesting as showing what a prominent minister can say in behalf of the institution. He says:

"I wish to respectfully acknowledge the receipt of a copy of the *Lodge Lamp*, with the notice that some friend has subscribed for me. In making this acknowledgment, permit me to say that I have seen much good accomplished by Masonry, especially in the higher degrees of 'Templar,' and never have seen any harm.

"A single large Presbyterian church, with whose operations I am familiar, has twenty-three Knights Templar in its membership, including most of the session. The pastor, a friend of mine, and D. D. of more eminence by far than Bro. Torrey (who cannot 'believe it possible for a man to be an intelligent Mason and an intelligent Chris-

tian at the same time'), has long been the prelate of the great Commandery with which these men are connected. The Eminent Commander of the same Commandery, an accomplished gentleman and ex-lieutenant in the U. S. Army, told me himself that he became a Christian through the influence of the Commandery upon him. He is now an active, consistent member of a great church.

"Sir Knight Larue Thomas, the present chief officer of the Knights Templar of America, is an active, consistent member of a church, and never loses an opportunity to impress the importance of a Christian faith and life upon men. I have heard him give a simple exhortation to the Christian life before a Commandery as simple and touching as an appeal from the pulpit, and it concerned a personal relation with the church, and not an attempt to put Masonic relations in place of it. I can point to such innumerable instances including eminent laymen, clergymen, bishops, and that I always feel sad to see good men wasting their energies in fighting against something they know nothing about. Dr. Carradine, leader of the perfectionists in the southwest, has performances in his church that would not be tolerated in any respectable Masonic body: such as women coming in a frenzy to the altar and yelling and tearing off their wedding rings and declaring that the wearing of a ring is next to the unpardonable sin, though it symbolize loyalty to the marriage vow.

"But worst of all is the thought of an association, calling itself Christian, selling the so-called standard works on secret societies; the publications of men who are liars and do not hesitate to pervert the real facts of Masonry, any more than the murderer Holmes did to confess that he murdered twenty-seven persons in order to sell his confession to the newspapers, and then said he had lied about it. I would not handle such goods for all the gain there is in the sale, for they are known to grossly misrepresent; and I can not see how a Christian man can make gain by pretending to gratify a morbid taste of the public, regarding the private affairs of a respectable class of the community.

"The chance sayings of men otherwise informed, but knowing nothing of Masonry, have about as much weight as your astronomical calculations would. I do not wish your paper, and do not thank the person who sends it to me. Several men came to hear me preach in a prominent church in Albany, N. Y., a few weeks ago, because I was a Templar, and I find that a minister gains access to many from Masonic connections."

We cannot pass the above letter without a few observations.

1. The fact that the Presbyterian church fellowships multitudes of Masons and Knight Templars does not make those institutions right. For many years that denomination cherished and defended American slavery, and many of its leading ministers preached and prayed for that accursed institution, and fought and died for it on Southern battlefields—an evil which cost this nation a million graves and three billion dollars.

2 Why not give us the name of the Presbyterian Knight Templar pastor of such a large congregation, and of so much more eminence than Bro. Torrey, that we may apply to him our Lord's test, "By their fruits ye shall know them." It is the testimony of the most eminent and successful pastors and evangelists, that Masonic ministers lack spiritual power, and have the least success in winning souls to Christ.

3. You say, "I have seen much good accomplished by Masonry, especially in the higher degrees of Templar, and never have seen any harm." Never have seen any harm! when Lawrence, the head Templar last year in this country, was the head Medford rum-maker, and is sending ship loads of rum to the "dark continent," destroying more souls than our missionaries are saving; and what Knight Templars tolerate one of their members, and especially their head and chief to do, they are every one responsible for. No harm in Knight Templarism! when we can prove by eye witnesses that their last year's conclave in Boston was a carnival of lust and drunkenness and Sabbath desecration in honor of which nearly all the saloons in the city were decorated. No harm in Knight Templarism! when in its twelfth degree its members are required to drink wine from a human skull accompanied with an oath invoking double damnation upon their souls in case of its violation. It matters not what kind of a Christian exhortation the head officer of such an institution may give, we know it is the most blasphemous form of religious mockery; and is but "stealing the livery of the court of heaven to serve the devil in."

4. You yourself furnish the most fearful example of the depth of moral debauchery to which such oaths can reduce a minister—one who preached "in a prominent church in Albany, N. Y., a few weeks ago." When you can denounce as lies the terrible and convincing exposures of Masonry made during the past twenty-five years by the *Cynosure*, and by seceding Masons who have gone through the institution from top to bottom, and for conscience sake have come out of it and have revealed it; and when you can denounce as liars such men as D L Moody and the late Pres. Jonathan Blanchard and the sainted Pres. Charles G. Finney, and compare them to the murderer Holmes, in publishing a false confession in order to make money; if there is a deeper depth of profanity and conscienceless perfidity and falsehood than you exhibit, we confess it is beyond our imagination.

PERSONAL MENTION.

—How much fault can Masons find with Jesuits? "The pot called the kettle black."

—Granting that the objections of brethren in the church were mistaken, yet is it wise for Masons to ignore them?

—Rev. Elgar G. Bailey, pastor of the U. P. church at Martins Ferry, O., sends his renewal and adds, "I like the paper very much."

—Rev. H. H. Hinman, of Beloit, Ala., writes: "We are having a long period of very hot weather, still I am thankful that I keep quite well."

—The editor of one of our Eastern exchanges writes: "The moral influence of the *Cynosure* visits to our office is of value to our cause."

—Rev. J. Sidney Gould, pastor of the Plymouth Congregational church, Wichita, Kan., was a welcome visitor at the *Cynosure* office last week.

—"Marry in haste and repent at leisure" could be truthfully adapted to the case of any who join the lodge in haste and repent their indiscreet affiliation.

—A worthy M. E. pastor writes: "Your paper is the only one I know entitled to the fullest Christian support. The so-called Christian press is largely time-serving, and this fact should be a great humility. The ecclesiastical press has gone after mammon."

—A Baptist pastor in New York writes: "I am an Anti-mason and have very few Masons in my congregation. The M. E. church here is strong on Masonry; the pastor, Rev. ———, is an active Mason, and praises Masonry in his sermons. I wish you would send him some eye openers."

—Rev. E. R. Bailey responded to our call for short-term subscribers with six, and adds: "Please send all the books to my address. God willing I shall renew my subscription before it has run out, for I do not wish to be without the *Cynosure*. With a heart and prayer for the work, I am yours for Christ."

—Miss Eva M. Shontz, the talented W.C.T.U. elocutionist, and Mrs. Matilda B. Carse, founder of the Temperance Temple, are planning a tour of the country in the interest of the Temple enterprise. Miss Shontz will win the people by her beautiful readings and impersonations and Mrs. Carse will give the history of the Temple's past and plead for its future.

—Maud Ballington Booth tells of a hard-working and loving mother in this land of plenty who in this trying heat of summer had to face the question of starvation for herself and family. The baby in her arms was sucking voraciously at its bottle, but in the bottle was only cold water. Her other little ones were picking the damaged, rotten fruit out of the ash boxes and eating it with the eagerness which spoke of gnawing hunger.

—Jasper J. Tucker of Spring Arbor, Mich., our faithful colporteur for several years, has the joy of salvation, because like David he confessed his sin and forsook it. His sin was the taking of the oaths and ceremonies of Blue lodge Freemasonry. Many have been blest by his testimony. He sent in last week a list of subscribers for the *Lodge Lamp*. He sows some tracts by the side of all waters and hopes to do more than ever this coming winter.

—We need the money very much which has been put into anti-secret literature, but we are anxious to have it put into circulation. Hence it will be sent to any one applying, who will agree to circulate it. If any one can let them send 25 cents or more to pay at least the postage, but if one will distribute, who cannot send anything to pay the cost, it will be sent freely. And let those who cannot work send money to pay for the literature and postage of those who can work, but cannot pay.

—The following is from one of our correspondents of last week: "I let one of them have a copy of the *Cynosure* to read, and the secret society men are all stirred up by it. The excitement was chiefly over the advertisements of books revealing their orders." The power of the lodge over some men is broken when they learn that they have been sold secrets which were no secrets—that they have been swindled. Others are saved by reading the truth, and still others by the testimony of seceders. We have thousands of pages of literature on our shelves which ought to be in the hands of willing distributors. Will you use some?

—The *Christian Worker's Bulletin* of Minneapolis, Minn., says: "Uncle Rufus Smith came to us July 3rd, and spent about ten days here. He took charge during that time of the noon and night meetings and spoke every evening in the open air. We felt that it was a season of great refreshing to have him with us and to hear the Word of the Lord through him. It is hard to express in words how much his presence was appreciated. Sinners were saved, and the saints were filled with joy. We can heartily recommend him to the fellowship of all the children of God, and we believe his ministry will be blessed to any church that engages his services. His address will be at Wheaton, Ill., whither he is soon going. He spoke while in the city at the Soldiers' Home, Workhouse and at the Y. M. C. A. on Sabbath afternoon."

—George Wallace, one of the most promising students of Wheaton College, died at his father's in Sharpsburgh, Pa., Tuesday, Aug. 11th. He had nearly completed his college course, when he was obliged to relinquish his studies because of ill health. At the close of the last college year he went to spend the vacation at his father's home, where he was taken ill with typhoid fever. He had been a student of Wheaton College for more than six years, and lived for some time in the home of ex President J Blanchard. Between him and the ex president there was a strong mutual attachment. He was born in Ireland of radical Presbyterian stock. His conscientiousness and firm attachment to principle, and loyalty to his convictions, and thoroughness as a student, were marked features of his character. He was a leader in the college prayer meetings and assistant superintendent in the Sabbath-school. We enjoyed his friendship for about a year and feel sadly bereaved and mourn him as a brother beloved.

—San Francisco is in danger of a murderous collision between the Chinese secret orders. A daily paper says: "The bitterness of the vendetta of local Chinese merchants was shown today in the arrival and warlike preparations of thirteen of the most notorious hatchet men in the State. The appearance of these Highbinders, and the announcement that the price held upon the heads of Joe Car and Lee Mee Toy had been increased to $1,000, created the greatest excitement in the district. News spread rapidly, and the agents of both sides were on the streets, at the police stations and at the Chinese Consulate. It is said that the Highbinders have been brought to this city by Lee Yip Duck, the Chinese gambler. Four Chinese have reported to the authorities that they overhead a conversation in which Lee Yip Duck guaranteed to pay $1 000 for the life of either Joe Car or Lee Mee Toy. These men insist that a series of murders is being planned. Most of the Chinese hatchet men who arrived in the city are from Fresno. They belong to the Bow-on-Tong, the most notorious society in the State. Among its members are the most desperate Chinese criminals in California."

A PLEA FOR LABOR.

A ST. LOUIS CLERGYMAN'S STRONG APPEAL TO THE MASTERS.

Society Owes a Heavy Debt to the Toilers, the Delvers and Diggers—A Burning Protest Against the Madness Bred Under the Rule of Mammon.

Rev. Frank Tyrrell delivered the first of his series of lectures on "Labor and Capital" at the Central Christian church, Finney avenue, St. Louis, recently. He took for his subject "A Plea For the Employee," his text being, "Masters, render unto your servants that which is just and equal, knowing that ye also have a Master in heaven" (Colossians iv, 1). He delivered several side thrusts at the attitude adopted toward the working classes and closed his lecture with an earnest plea for the Saturday half holiday and Sabbath holiday.

Mr. Tyrrell's remarks in brief were as follows: "The employed classes are so numerous that the individual is overlooked. The proprietor of a great store we treat with deference, but the clerk we tax to the very limit of his or her endurance and whisk away without even a kind glance at the pale face of the tired worker. We take the existence of clerks, servants and laborers very much as we do pieces of furniture. Even clerks themselves when they go shopping are apt to be unkind. Now the prosperity of the community to a great extent depends upon the employees. They earn interest dividends and profits; the employees can easier dispense with the employer than he with them, and this they do in co-operative establishments. We should realize our indebtedness to these classes. The brawny fellows who dig our sewers and keep them in repair are making a heavy contribution to the public health and happiness. When you cross the threshold of your home, remember that its creation is as much the work of the hod carriers as of the artist whose masterpieces adorn its walls.

"Let us in the first place cultivate a feeling of respect for the great industrial army. I mean particularly those who are employed in some subordinate capacity—the clerks who have to bear with capricious customers and dictatorial managers, the bookkeeper perched on his futureless stool, the stenographer clicking out volumes of correspondence, the factory hand, as automatic as the nerveless instruments around him—these and all like them are the people to whom we are indebted and for whom we should entertain a profound respect. These toilers are willing to plod and they count their gains by the slow gathering of littles. They are willing to work until the fingers ache, the head swims and the feet stumble, and I say all honor to them.

"Society owes it to these toilers that they have helpful, cheery surroundings. It is a well known fact that health and morals are closely related, and then, besides, human life is sacred. We seem to have come upon a time of cruel and fiendish maliguity when property rights are esteemed above human rights. A greedy corporation stretches its lightning laden wires above our heads, the air is filled with a web of death and we cry put the wires underground in vain. Men and women are often permitted to toil with dangerous machinery, unguarded, or the buildings are close, crowded and stifling with poor ventilation or none. This arouses a craving for stimulants. Buildings should be erected with a due regard to ventilation. Where clerks are not busy all the time seats should be provided for an occasional rest. We demand equal wages for equal work, with no distinction on account of age and sex. Sometimes a youngster is found doing a man's work, but he does it for a boy's wages. This is downright injustice and if possible more cruel forms of this injustice are seen when women doing the same work that men do are paid less. It is infamous to rob any one, young or old, but it is the climax of devilish ingenuity to defraud and oppress widows and orphans.

"The manhood of the commonwealth ought to speak out on this subject, not simply from a chivalrous regard for woman, but because justice demands it.

"The rigid enforcement of the Sunday law and a permanent Saturday half holiday are demanded by the exigencies of modern life. We are entering on the age of electricity. Men are hurried at business and hurried at home, hurried in their work and hurried in their play and hurried finally to their graves. The church is caught up in the mad whirl and the choir must hurry and the preacher must hurry through his sermon and say amen in the middle of his prayer.

"One day last week we had four suicides. Is it any wonder? In the name of toiling, suffering men I protest against this madness. We are living too fast. We need quiet Sabbaths. We ought to have a year of Sabbath days like the ancient jubilee of the Hebrews, but we at least have our weekly rest days. Build higher and stronger your legislative safeguards and frown down every attempt to continentalize the day.

"In all the large cities we have a Saturday half holiday through the summer, but why not through the year? In the first place, it will promote efficiency and thereby expedite business. A number of wholesale merchants have assured me that their employees turn off as much work on Saturday morning as on any other day of the week. Again, it is clearly in the interests of morality and religion. Men who are driven hard until late Saturday night think they need Sunday in which to recuperate. They are strongly disinclined from anything that appeals to their higher nature. This movement is for the benefit of the home.

"It will make men and women stronger physically. It will brighten them mentally. Improve your laborers and you will increase your dividends and reduce the chances of discord and industrial war."

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Aug. 30. Comment by Rev. S. H. Doyle.

Topic.—The happiness of heaven.—Rev. xxi, 1-7, 22-27.

Heaven is the abode of God and His angels, the invisible realm of holiness and happiness, where the children of God shall spend their eternity. It is always represented in the Scriptures as a glorious and a happy place. Jesus speaks of it as His Father's house, where there are many mansions prepared for those who are His. Paul refers to this inheritance of God as rich in glory, and placed before His mind but one goal, that of the eternal happiness of heaven. John's vision of heaven in Revelation represents it as a place of magnificence and of splendor as well as of peace and happiness. Taking all the Scripture says about heaven into consideration, we can say with Isaiah and with Paul, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." The description that John gives of heaven is necessarily figurative. Yet many of these figures speak of the happiness of heaven.

1. "There was no more sea." The sea speaks of separation, of restlessness, of mutation, things which characterize this life, and which cause much of the sorrow of life. With these removed, the cause of sorrow will be removed and happiness will prevail instead.

2. "He will dwell with them." God will dwell in the New Jerusalem with His people. What happiness that will bring! How we long to see God face to face, to know more of God. Christ will be there also—another source of the joy of heaven. He has gone to prepare a place for us; that where He is there we may be also. That place is heaven. Where Christ is that is heaven, and there can be no heaven without Him. In the sunshine of His presence there cannot but be everlasting joy, perpetual happiness.

3. "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away." No death, no tears, no pain! How much of the sorrow of life is caused by these things which shall have passed away!

4. "There shall be no night there." Night speaks of death and darkness and gloom. It is characteristic of earth, but there shall be no night in heaven. No night of death, because there shall be no death; no night of fear, because there will be no one to molest or make afraid; no night of watching, for none shall be sick; no night of sin, because nothing that defileth shall enter therein.

Bible Readings.—Ps. xvi, 11; Dan. xii, 3; Isa. xlix, 10; lxiv, 4; Math. v, 1-12; Luke xii, 32, 33, 37; xv, 7; John xiv, 1-3; I Cor. ii, 9, 10; Eph. i, 15-18; Phil. iii, 13, 14; I Pet. i, 3-5; Rev. xxii, 4, 5.

Longitude and Latitude.

An old pastor, now dead, used to relate the following incident: "There came to me here one day a grand looking fellow. I had not asked whether he did business on the water, for the sea breeze had kissed his brow so often that it had left its mark there. I said, 'Where did you find the Lord?' In a moment he answered, 'Latitude 25, longitude 54.' I confess that rather puzzled me. I had heard of people finding Jesus Christ in these galleries and down these aisles, but here was something quite different. 'Latitude 25, longitude 54! What do you mean?' He said: 'I was sitting on deck, and out of a bundle of papers before me I pulled one of Spurgeon's sermons. I began to read it. As I read it I saw the truth, and I received Jesus in my heart. I jumped off the coils of ropes saved. I thought if I were on shore I would know where I was saved, and why should I not on the sea? And so I took my latitude and longitude.'"

Good For the Juniors.

A Junior society with a unique history has just been reported to us, says The Golden Rule. The church with which it was connected had a time of severe trial, and the church itself died. The Junior society, nevertheless, continued to live and prosper throughout, and from it a new organization has sprung up and is now thriving. The superintendent pertinently remarks that "it seems as if the juniors are really the parents of this church."

God's Plants.

We are as yet only the roots of a future beautiful plant. The best man or woman is only a shoot a little way out of the ground. We are God's plants, God's flowers. Be sure that He will help us to unfold into something serenely fair, nobly perfect, if not in this life, then in another. If He teaches us not to be satisfied till we have finished our work, He will not be satisfied until He has finished His.—James Freeman Clarke.

Closing the Books.

The recording angel is now making the final entries for this year of grace. The record is almost closed. Whatever changes, alterations and additions had best be made will have but small time for the completion of the eternal register. This annual account must stand for eternity and will be one of the witnesses in the day of judgment. Who is willing to let all the unfavorable past remain irrevocable?—Lutheran.

The Cheery Christian.

The cheery, helpful and responsive Christian is of great value. The pastor comes to rely upon him at all times. His example is contagious. Old and young are drawn to him. In the Sabbath school and prayer meeting he is an important factor. Everywhere his presence is welcomed and his influence felt.—Presbyterian.

One Who Loves Us.

Oh, that we could think of God as we do of a friend, as one who unfeignedly loves us even more than we do ourselves!—Baxter.

Purpose of the Senior Society.

The latest enlargement in Christian Endeavor is the Senior society. It is composed of older Christians and graduates from the Young People's society. The pledge of the Senior society is made applicable to the midweek prayer meeting. The society holds no meetings of its own and its purpose is wholly to strengthen the midweek church services and to retain the interest of the elder Christians in active church work.

Qualities Constituting Greatness.

Bear in mind that to be truly great it is not necessary that you should gain wealth and importance. Steadfast and undeviating truth, fearless and straightforward integrity and an honor ever unsullied by an unworthy word or action make their possessor greater than worldly success or prosperity. These qualities constitute greatness.—Peabody.

More Lasting Work.

The churches that cannot report their accessions by scores may be doing a far grander and more lasting work, which will appear when the "books are opened."—Christian Register.

Daily Work.

In the name of God advancing,
Sow thy seed at morning light.
Cheerily the furrows turning,
Labor on with all thy might.
Look not to the faroff future.
Do the work which nearest lies.
Sow thou must before thou reapest,
Rest at last in labor's prize.
Standing still is dangerous ever.
Toil is meant for Christians now.
Let there be when evening cometh
Honest sweat upon thy brow.
And the Master shall come smiling
At the setting of the sun,
Saying as he pays the wages,
"Good and faithful one, well done!"
—Selected.

Admired by Queen Victoria.

Queen Victoria's newest maid of honor, Miss Majendie, is said to owe her entrance to royal favor to a curious chance. She happened to be singing in a church choir one day when the queen was present at divine service, and her majesty was so greatly pleased with the fresh sweetness of the girl's face and voice that she invited her to fill the place coveted by the young girls of the English aristocracy. The position was the last thing Miss Majendie herself would ever have expected.

Against the Corset.

Anatomists and reformers, who have been dubbed cranks, have long preached of the injuries stays have wrought on stomach, heart, lungs, liver and the whole arterial system. All these arguments have seemed ineffective. A hint at red noses, puffed hands and eruptive skins sometimes carried a little more weight with it. Now woman is looking at this matter in a more sensible light, and if she has herself begun the reform potent fashion has power to complete it.—St. Louis Republic.

When Babies Are Irritable.

Are the babies restless and cross and troublesome during this trying weather? Try cooling baths and loose, comfortable clothing, watching for signs of chafing and heat rash on the body and cooling and healing it with soothing powders. Mothers should remember that many people are disfigured and have to endure the consequent discomfort through life in consequence of having been allowed to suck their thumbs or fingers or a bag of sugar because of the quieting effect this occupation produces in restless infancy. It often results in overlapping or protruding jaws and crowded teeth. Better let the child fret or try other means of soothing, and if it insists upon forming this bad habit of putting its thumb in the mouth as soon as it goes to sleep have its nightdress made without sleeves like a pillowcase and simply fasten at the neck rather than give it future trouble. With a little care and patience on the part of the mother this objectionable habit may be cured before it is fairly formed.—Kansas City Times.

Rum Must Be Excluded.

Sir George Goldie, governor of the Royal Niger company, truly says: "I have long been convinced that the whole African movement will end in failure unless European spirits are practically excluded. I cannot believe that the conscience of Europe will long allow that the vast and populous regions of tropical Africa should be used only as a cesspool of European alcohol."—Exchange.

I Will Not Drink.

"Dear mother, I received your letter—
Oh, how it cheered my heart—
So far from home and friends,
Doing the worker's part.
You ask about my habits.
Pray set your mind at rest.
I do not drink, dear mother,
And try to do my best.

"The tempters they are many,
The tempted they are more,
And they often sail in their painted ships
Quite smoothly from the shore.
But in looking down the river—
Oh, their sufferings who can tell—
I see the struggling, helpless forms;
I see the wrecks as well.

"I see on shore friends weeping;
I hear the children cry.
And again I see the cruel waves
Still running mountain high.
I stretch my hands to save them—
Above the breakers' roar.
Ah, too late, too late! In sight of home
They sink to rise no more.

"I will not drink, dear mother,
And I'll try to do my best—
God helping me—while absent.
So set your heart at rest."
Oh, happy, happy mother,
A victory you've won!
And you, a loving heart have blessed,
Oh, happy, thoughtful son!

—Banner of Gold.

CURSE OF STRONG DRINK.

Alcohol Is the Most Powerful Agent of Poverty and Crime.

The only terrible enemy Britain has to fear is strong drink.—H. R. H. the Duke of Albany.

Its ravages are greater than pestilence, war and famine combined.—Right Hon. W. E. Gladstone.

Drink is the curse of the country.—Right Hon. Joseph Chamberlain, M. P.

Every crime has its origin, more or less, in drunkenness.—The Late Lord Chief Justice Coleridge.

Intoxicating drink is the greatest factor of crime, pauperism, orphanhood, disease and insanity.—Professor F. W. Newman.

Ninety per cent of the crime in the army is through strong drink.—Lord Wolseley (Commander In Chief).

I never suffer ardent spirits in my house, thinking them evil spirits.—Sir Astley Cooper (the Great Surgeon).

To argue that a man may take wine and retain a right frame of mind is as bad as to argue that he may take poison and not die.—Seneca (the Roman Philosopher).

Wine is the most powerful of all agents for exciting and inflaming the passions.—The Great Lord Bacon.

Strong drink is not only man's way to the devil, but the devil's way to man.—Dr. Adam Clarke.

Alcohol is the mother of sin.—Mohammed.

Beershops are the curse of the country.—Lord Beaconsfield.

The struggle of the school, the library and the church, all united against the beerhouse and the gin palace, is but the development of the war between heaven and hell.—Charles Buxton.

I dread the white man's drink more than all the assagais of my enemies.—King Khama (African Chief).

Work of the Y. M. C. A.

A saloon keeper on the line of the Chesapeake and Ohio railroad complains that the Y. M. C. A. has been the cause of the reduction in his receipts from $3,000 to less than $700 a month. In other instances along the line of the same railway business has become so dull that the saloons were finally closed, all because of the work of the association or the young men employed on the road.—National Temperance Advocate.

INTEMPERANCE IN ENGLAND.

Facts Seem to Show That It Is Gradually Decreasing.

Is intemperance in England on the increase? Teetotal writers and speakers always assume that it is, but their contention, in the opinion of the London Standard, is without a basis of fact. Hogarth's Gin lane, it maintains, was less a caricature than a realistic sketch of everyday life in the British metropolis. Mr. Maitland, who wrote as a contemporary scientific observer, says "the addiction of the people to spirits was so general and so great as to effect the price of food."

The stomachs of the people, he declares, were so affected as to render them incapable of performing the offices of digestion, in consequence of which the consumption of provisions was so greatly diminished that they fell in price. Relief was sought in legislation, but the severity of the measures adopted defeated the object in view. During the first third of the century the number of public houses, the quantity of liquor consumed, and the amount of public drunkenness were all, in proportion to the population, enormously in excess of what they are at the present time.

DRINK EVIL IN PARIS.

Temperance Advocates Hope to Make Headway Against Alcohol.

Strong drink is making such ravages in Paris that medical men are again raising their influential voices against spirituous liquors of all kinds, says a correspondent. Dr. Magnan of St. Anne's asylum has drawn a terrible picture of the evils of inebriety, and the result has been the foundation on English lines of a Young Men's Temperance association. Something like this has been tried before, but it did not succeed.

The majority of the French people refuse to confine themselves to milk, coffee, water and sirups, and it will be a difficult task to induce them to believe that they can dispense with their white and red wines. More especially will it be difficult to convert the artisans and laborers to principles of total abstinence. The temperance advocates, however, think otherwise. They are under the impression that by dint of fulmination it will be possible to eradicate intemperance from the masses, and they are making strenuous efforts to bring about this desirable state of things.

Delusive Effects of Alcohol.

The inceased vitality that follows the taking of alcohol into the system is declared by Dr. Quimby to be as delusive as it is pleasant; moreover, that the alcohol has crippled, through its irritation, the normal mechanism of the body. Experiments of Drs. Ridge, Kellogg and others show that at this particular time of overaction the sense of delicate touch for balancing weights is absolutely worthless. Sensibility of touch is rendered imperfect, the adjustment of the muscles of vision is made uncertain and feeble, so that the act of aiming at a mark is extremely faulty and the sense of hearing faint sounds is decisively impaired. These tests, when properly applied, prove beyond controversy the anæsthetic and paralyzing effect of alcohol even in moderate doses. It alters the tissue and perverts all growth so as to create a desire for increased and larger doses.—Selected.

Liquor Holds a Hangman's Rope.

Counsel for Actor Gentry, on trial in Philadelphia for killing Madge Yorke, put in a plea of irresponsible drunkenness. Liquor has a possible hangman's rope in store for the gentry of every name and nature who become addicted to its use.—New York Voice.

Riveting on the Chains.

A diabolical attempt on the part of satan's agents to drag fellow beings down to degradation is described by The Golden Rule in connection with a rescue mission in a large city. When the saloon keepers discovered that some of their best customers were being lifted out of the old life by the mission, they deliberately planned their downfall. To this end, men were hired to profess a desire for reformation and to secure rooms in the mission lodging house. Liquor was supplied to these agents who offered it freely to their reformed companions, and as anticipated by the plotters some of them succumbed to the drink appetite and returned to their former haunts."

Rum Fills the Prisons.

The Review Science Francaise gives these final results of unrestricted liquor traffic from the records of the Paris prisons. Of 100 murderers 53 are "alcoholics," and the same is true of those condemned for rape or public indecency; 57 out of 100 incendiaries; 70 of each 100 beggars and vagabonds, and 90 out of every 100 condemned for assault and battery are likewise set down as alcoholiques—that is, declared by medical authority to be the victims of habitual alcoholic poisoning.

Seaman of the Mersey.

Upward of 12,000 seamen and bargemen have taken the total abstinence pledge of the Missions to Seamen branch of the Church of England Temperance society on the Mersey during the last 17 years.

Brewers of the United Kingdom.

Of 8,791 persons licensed as brewers in the United Kingdom, Scotland has only 137 and Ireland 38.

Think of This, Boys!

All the gold and iron and coal which Australia produces in 50 years it drinks away in 10.

Empress of Russia a Temperance Worker.

The young empress of Russia, according to The Congregationalist, is showing a real interest in the line of temperance reform. Recently she has had interviews with several provincial governors regarding the best means of checking the fearful increase of intemperance among the peasantry. It is understood that she intends to found a woman's temperance association.—Christian Work.

Beer Brutalizes.

Facts gained from wide observation show that beer, more than any other liquor, tends to make the drinker brutal. It seems to deaden conscience and blunt the finer sensibilities and thus prepare a man for committing crime. True to its nature, the alcohol in the beer makes the drinker crave more beer to get more alcohol. In Germany, Belgium and other countries where beer is almost a universal beverage drunkenness is becoming more and more a curse to the land.—Selected.

Temperance Notes.

Dean Farrar, addressing 600 soldiers on the eve of their departure for India, strongly urged them first of all to abstain from alcoholic beverages.

SABBATH SCHOOL.

LESSON X, THIRD QUARTER, INTERNATIONAL SERIES, SEPT. 6.

Text of the Lesson, I Chron. xxii, 6-16. Memory Verses, 11-13—Golden Text, Ps. lxxxiv, 4—Commentary by the Rev. D. M. Stearns.

6. "Then he called for Solomon, his son, and charged him to build a house for the Lord God of Israel." It is written of David that the Lord preserved him whithersoever he went, and that he reigned over all Israel, executing judgment and justice among all his people (I Chron. xviii, 13, 14). His later years were given to making preparation for the temple which he desired to build for the Lord and which was built by Solomon on Mount Moriah, where Abraham offered up Isaac, and which David afterward bought from Arannah or Ornan the Jebusite.

7. "And David said to Solomon, my son, as for me, it was in my mind to build a house unto the name of the Lord my God." In chapter xxviii, 2, he calls it, "An house of rest for the ark of the covenant of the Lord." The ark was the symbol of the presence of God, for He told Moses that He would meet with him and commune with him from above the mercy seat, from between the cherubim, and that there He would dwell among them (Ex. xxv, 8, 22). Nathan the prophet thought so well of David's plan that he said, "Do all that is in thine heart, for God is with thee" (chapter xvii, 2).

8. "Thou shalt not build an house unto my name because thou hast shed much blood upon the earth in my sight." This was the Lord's message to David through Nathan. Compare chapter xviii 3. There was a ceremonial uncleanness connected with the shedding of blood (Num. xxxi 19, 20), but from the words of Solomon to Hiram in I Kings v, 3, it would also seem that the hindrance to David's building the temple was the wars that were about him on every side, and the temple must wait for a time of rest. The tabernacle of Moses and its lessons are very applicable to the times in which we live, while the temple of Solomon rather points to the next age, the time of earth's rest, when the true Solomon shall reign.

9. "His name shall be Solomon (peaceable), and I will give peace and quietness unto Israel in his days." Thus said the Lord of him who should build the temple, calling him a man of rest, and saying that he should have rest from all his enemies. The other name of Solomon, Jedediah (beloved of the Lord) (II Sam. xii, 25, and margin) is also very suggestive of Him who is the true beloved and also the Prince of Peace. "He shall build the temple of the Lord, and he shall bear the glory and shall sit and rule upon his throne, and he shall be a priest upon his throne." Behold the man whose name is The Branch (Zech. vi, 12, 13). Compare Jer. xxiii, 5, 6.

10. "He shall build an house for My name, * * * and I will establish the throne of his kingdom over Israel forever." While Solomon is surely referred to in these words and in this lesson and also the temple which he builded, we may well say in the words of our Lord, "A greater than Solomon is here" (Luke xi, 31). A throne established forever could not be for any mortal man, but David, being a prophet, knew that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne (Acts ii, 30).

11. "Now, my son, the Lord be with thee, and prosper thou and build the house of the Lord thy God, as He hath said of thee." We come back from the prophetic and Messianic outlook to the temple then about to be builded at Jerusalem. The whole story of the temple and kingdom of Israel had both a near and a far off fulfillment, the near being partial, but the far off being complete and abiding. To the latter we are now in this year 1896 drawing nigh, but how nigh God alone knoweth. "The Lord be with thee" (see also verse 16) is what we all need as we live to complete the present building, the church, or body, of Christ, built of stones from all nations (Acts xv, 14; Rev. v, 9, 10; Eph. ii, 19-22).

12. "Only the Lord give thee wisdom and understanding, and give thee charge concerning Israel." The plans of everything concerning the temple were given to David by the Spirit of the Lord (chapter xxviii, 12-19). All that Solomon needed was wisdom to carry out the plan, and the same Spirit who gave the pattern would give the wisdom to complete the work, if only Solomon would rely upon Him. God has a plan and purpose concerning the completion of the church, and the Spirit will carry out the plan through us if only we are willing and obedient. See Eph. ii, 10; Heb. xiii, 20, 21; Isa. xiv, 24; xliii, 13.

13. "Then shalt thou prosper. * * * Be strong and of good courage. Dread not, nor be dismayed." The secret of prosperity is found in taking heed to the word of God, meditating therein day and night that we may observe to do all that is written therein, according to Josh. i, 8, 9. Thus the Lord himself will be our strength, and fearing Him—that is, fearing to grieve Him—we need have no other fear. The comfort of Isa. xli, 10, and Jer. xxix, 11, will then be ours. See also Deut. xxxi, 8.

14. "Now behold, in my trouble I have prepared for the house of the Lord an hundred thousand talents of gold and a thousand thousand talents of silver." This, besides brass and iron without weight and abundance of timber and stone. Valuing a talent of gold at $25,000 and a talent of silver at $1,500, which is a very low valuation, we have here gold and silver to the value of $4,000,000,000. Then from David's private purse we have $75,000,000 in gold and $10,500,000 in silver (chapter xxix, 4), while the rulers gave $125,000,000 in gold and $15,000,000 in silver. Thus we have a total in gold and silver alone of more than $4,225,000,000 (four billions two hundred and twenty-five millions) for this temple of the Lord. Where is the giving of today?

15. This verse speaks of workmen in abundance for every manner of work, or, as in chapter xxviii, 21, willing, skillful men for all manner of workmanship, for any manner of service, wholly at thy commandment. All seemed inspired with the great fact that the palace was not for man, but for the Lord God, therefore David prepared with all his might and the people with perfect heart offered willingly to the Lord (chapter xxix, 1, 2, 9).

16. "Arise and be doing, and the Lord be with thee." It is written in Dan. xi, 32, "The people that do know their God shall be strong and do." Can it be that our great difficulty is that we do not know our God? Are we ignorant of His love, His purposes, His power, and, while bearing His name, yet not in sympathy with Him? He is with us. He has given us all things. He has all power. Let us set our heart and soul to seek the Lord our God (verse 19), that we may know Him and yield to Him for His pleasure.

HISTORY OF A WEEK.

Tuesday, Aug. 18.

The project of the Indiana and National Association of Spiritualists to erect a denominational college is meeting with great encouragement all along the line and there is little doubt that the college will be erected.

The o d time war telegraphers will hold their annual reunion at Pittsburg Sept. 10, 11 and 12.

Pacific coast lumbermen have combined to control the trade and put prices up. San Francisco is their headquarters and the combine is known as the Central Lumber Company of San Francisco.

New York police have received information of an anarchist plot to blow up the Fifth Avenue hotel and kill the politicians who make their headquarters there.

Ice formed at Alexandria, Manitoba, Sunday night. Maximum temperature was 28.

There were 460 funerals in New York and 240 in Brooklyn Sunday. Cemetery employes cannot dig graves fast enough, and many funerals are delayed on that account.

Forest fires are raging on the Wisconsin shore of Lake Superior.

Wednesday, Aug. 19.

Captain M. F. Jamar, in charge of the Fourteenth infantry at Vancouver barracks, was dismissed in disgrace for indebtedness and falsehood.

Baron von Zedtwitz, a prominent figure in German politics, was killed on his yacht, the Isolde, at the regatta off Southsea, Great Britain. The Isolde was run down by Emperor William's yacht, Meteor, and totally wrecked.

The $100,000 palatial home of Millionaire Frederick Faulkner, of Belvidere, Mass., was totally destroyed by fire. It is thought to have been of incendiary origin.

By the granting of an injunction to Erwin T. Earle, at San Francisco, all of P. D. Armour's cars will be tied up owing to an infringement on a patent ventilator.

John McCafferty, of Cincinnati, O., swallowed a number of peachstones on a wager and is now dying.

Alva Lewis, of Louisiana, Mo., was killed by a stroke of lightning at Denver, Col.

Governor Matthews, of Indiana, spoke in a rain storm at Brokville Saturday, and as a result is now confined to his room with a congestive chill.

William Mazick Miles, a well-known club and society man of Seattle, committed suicide at his rooms in the Rainier club.

Thursday, Aug. 20.

A. B. Bell, a railroad brakeman, found a bag of counterfeit coins at Eldora Junction, Ia.

The liabilities of Ferdinand Schumacher, the Akron (O.) oatmeal king, are $977,550 and the assets $1,693,006, according to the schedule filed by the assignees.

The coroner's jury on the Eyster murder at Lincoln, Neb., held Clift Hagey responsible for the death and Maude and Laura Clark accessories after the fact.

The report that Mgr. Martinelli is to be the apostolic delegate to the United States has been confirmed by recent letters to Cardinal Satolli.

Sheriff Landy Folsom has been arrested at Perry, O. T., by a deputy United States marshal on a charge of having murdered a wealthy cattleman named Long some nine years ago.

J. M. Hawthorne, envoy of the Silver party of the United States, is at the City of Mexico collecting data for use in the campaign.

Democrats at Erie, Pa., are planning a big demonstration when Nominee Bryan speaks there next Wednesday.

Friday, Aug. 21.

The Cartright hotel at Creston, Ia., was burned by incendiaries. Some of the guests escaped in their night clothes.

Peter McNally, a reporter of the Boston Globe and an expert swimmer, swam from Newport to Narragansett Pier, a distance of twelve nautical miles, in 4 hours and 57 minutes.

E. J. Phelps, minister to Great Britain during President Cleveland's first administration, has bolted the Bryan silver ticket.

The largest cave in the world has been found under the town of Hudson, Mo. It is lined with pure onyx.

John Daly, the Irish dynamitard, has been released from Portland prison.

Saturday, Aug. 22.

Fire at Huntsville, Ont., destroyed a frame house occupied by Mrs. Quaife, her daughter, Mrs. Phillips, and four children. Mrs. H. Phillips, Mrs. Quaife, and the latter's two children were burned to death and little Jessie Phillips will likely die.

Albert George Whitehead, one of the Irish dynamiters who has been serving a life sentence of penal servitude since his conviction in London in 1883, was released from Portland convict prison Saturday.

A cold wave at Sterling, Kas., Friday night followed two days of extreme heat, with temperature at 102 Thursday and 106 Friday.

Li Hung Chang has embarked on board the American line steamship St. Louis for New York.

Slayden, Clarkson & Robards, the oldest and largest commission merchants in west Texas, have assigned at San Antonio. Assets, $500,000; liabiitlies, $250,000.

Monday, Aug. 24.

Captain John Fitzgerald, president of the Milwaukee Ship Yard company, and well known all over the lakes, died at Milwaukee after a brief illness.

The United States cruiser Brooklyn has left her builder's dock for New York. She will be given her trial trip this week.

The T. T. Haydock Carriage company, has assigned at Cincinnati. The assets are $200,000; the liabilities $150,000.

The coach department of the Cincinnati, Hamilton and Dayton shops at Lima, O., has burned; also the freight car department with many freight and other cars. Loss, $60,000.

Ex-Street Commissioner Lewis E. Wills, of Atlantic City, N. J., shot himself in the head in Fairmount park, dying later. He had been swindling the city in the street dirt contracts, and had been found out.

The Fram Arrives Safely.

CHRISTIANA, Aug. 21.—After reaching the latitude of 86:15 north the Fram, Dr. Nansen's Arctic ship has drifted back to civilization with all on board well. The ship arrived at Skjervoe Wednesday evening. It goes without saying that she did not drift across the polar basin as Dr. Nansen expected she would.

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1 Ball Shoe Thread.
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ILLINOIS MELANGE.

ITEMS OF SPECIAL INTEREST TO OUR OWN PEOPLE.

Some of the Principal Happenings of the Week Reported by Telegraph and Placed for Convenience of Our Readers—Matters of Interest.

SPRINGFIELD, Aug. 19.—The Illinois state board of agriculture report says: "Of 1,919,969 acres seeded to wheat 237,579 acres were destroyed or plowed up. Of the amount remaining 406,223 acres were spring wheat. The average yield of wheat is 18 bushels per acre; total yield, 21,871,070 bushels, or 3,500,000 bushels more than in 1895. The low price received this year, 48 cents, reduced the value of the crop to $10,447,439. The quality this year is below the average, due to chinch bugs and heavy rains while in shock and stack.

Illinois Prohibitionists.

DECATUR, Aug. 21.—The National party ("broad gauge" Prohibitionists) at its convention here nominated the following state ticket: Governor, Isaac W. Higgs, Chicago; lieutenant governor, R. C. Allen, Murphysboro; secretary of state, Lloyd G. Spencer, Chicago; state auditor, J. A. Hoopes, Ipavia; state treasurer, John A. L. Scott, Orchardsville; attorney general George A. Gordon, Campbell Hill. Trustees of state university—Mrs. Mary E. Metzgar, Moline; Mrs. M. J. Adams, Quincy; Mrs. J. D. Collins, Vandalia. A state central committee was named, as were presidential electors. The presidential candidate of the party, C. E. Bentley, arrived about 2:40 and made a speech that aroused the enthusiasm of delgates. Adjournment sine die was then taken.

Senator Cullom Opens the Fight.

SPRINGFIELD, Ills., Aug. 24.—The Republicans opened the campaign Saturday with a meeting at their wigwam. The weather was fair and hot until late in the afternoon, when a storm passed over the city, cooling the air greatly. State Senator David B. Littler presided, and after a short address introduced Senator Cullom, who addressed an audience of 1,200 people. At night there was a parade of Republican clubs, after which there was another meeting at the wigwam, 1,500 attending.

Progress of Fusion in Illinois.

CHICAGO, Aug. 18.—After spending an entire day in secret session the executive committee of the silver Democrats and leaders of the Populists failed to agree upon the details of the fusion plan decided upon at the state convention, and the matter has been referred to the entire state central committee. The vexed question was to determine what Democratic electors should retire to make room for Populists.

Crops in Illinois.

Illinois—The relief from heat on last Wednesday, with good shower throughout the central and northern counties, made an excellent week for growing crops, except in southern counties, where dryness has materially shortened late corn and stopped plowing. Early corn is maturing finely and some cutting will begin the last of this week. Oats and wheat in the rain area received added injury, and threshing has been further delayed.

Will Test a Mining Law.

PEORIA, Ills., Aug. 21.—The constitutionality of the mine inspection law, which is denied by the operators, is to be tested by a friendly suit to be begun at once. The mine inspectors of the state have been in session here and have agreed upon this course. The operators have refused to pay the inspection fees, claiming they are excessive and the mines are inspected oftener than is necessary.

Sudden Death of an Ex-Mayor.

SPRINGFIELD, Ills., Aug. 19.—Ex-Mayor Frank Kramer, who is a wealthy miller, died suddenly at midnight last night of heart disease.

State Notes.

Mrs. Ann McCabe, while driving to Chicago from her vegetable farm at Elmhurst, was held up and robbed of $7.25 by a lone highwayman.

Bert Graham, of Downer's grove, Ills., was killed while switching in the yards at Edgemont, S. D.

The parties who robbed the jewelry store of A. R. Kisser at Clay City, Ills., were arrested at Flora, where they had broken into a dwelling, and are now in jail.

Bishop Spalding (Roman Catholic), of Peoria, Ills., is the guardian of the Baroness Zedtwitz, whose husband was killed in the yacht collision on the English coast. He is en route to Europe to settle the baron's estate. Baroness Zedtwitz was Miss Caldwell, a New York heiress.

Looks Like a Fight Against the Union.

LEADVILLE, Colo., Aug. 34.—The Coronado mine, which was closed a month ago by the strike, has been enclosed by a high board fence, and provisions enough to supply a working force for months have been taken in. It is said that the mine is to be started with non-union miners, though the manager refuses to be interviewed. Serious trouble is expected.

The Big Strike at Chicago.

CHICAGO, Aug. 24.—After a session that lasted until 1:30 o'clock Saturday morning the Building Trades Council decided to back up the striking hodcarriers and to call out all union men employed by contractors who have denied the hodcarriers' request for an advance.

An Ex-Representative Very Ill.

PLANO, Ills., Aug. 24.—Ex-Representative Lewis Steward is a very sick man. His health has been gradually failing ever since he left Washington at the close of his term of office, and since February last he has been confined to his room and bed, suffering from rheumatism. He is 72 years old and his condition now is considered serious.

Free Silver Carried Everything.

KANSAS CITY, Aug. 24.—In the Democratic congressional primaries held here ex-Mayor W. S. Cowherd, an out-and-out free silver Democrat, carried everything. The gold Democrats had no candidate before the primaries.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Aug. 17 to Aug 22:

Rev W B Stoddard 2, J C Yoder, Louis Dorman, H A Prest, Daniel Koup, E M Patton, Rev P B Williams 2, Rev H L Crockett, S F Fisher, J R Lyons, F J Hammond, W Fenton, Geo H Hamlin, Rev A J Millard, Jacob Ackart, Robert Gunn, Rev E R Bailey, Jos B Patton, B M Amsden, J W Wood, Mrs D R Mitchell, M Ritchie.

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Secret Societies, Ancient and Modern. 50c. each.

Contents: The Antiquity of Secret Societies, The Life of Julian, The Eleusinian Mysteries, The Origin of Masonry, Was Washington a Mason? Fillmore and Webster's Deference to Masonry, A Brief Outline of the Progress of Masonry in the United States, The Tammany Ring, Masonic Benevolence, The Uses of Masonry, An Illustration, The Conclusion.

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"The Martyr's Own Monument," by Rev. J. E. Roy, D. D., Western Secretary of American Missionary Association; "Christian Politics," by Rev. J. Blanchard, late Editor of *Christian Cynosure;* "The Mysterious Machine: Was it Lawnmower, Town-pump, Balloon, Wheel-barrow,—or what?" by Prof. E. D. Bailey, of the Civil Service Dept. U. S. Government.

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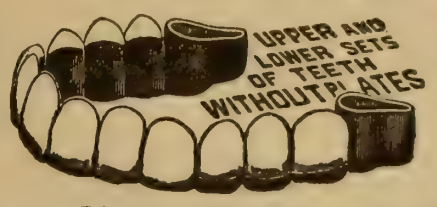

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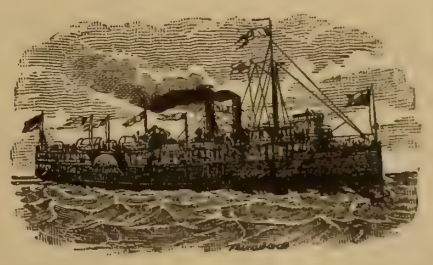

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WORSE THAN THE OLD WORLD.

The Tenements and Rookeries In New York and Other American Cities.

We are so accustomed in this country to think of our land as the refuge of the oppressed of the old world, where there is room for all and a greater chance for wealth, health and happiness, that it will doubtless be a surprise to many to learn that the conditions surrounding our tenement house population are in some respects the worst in the world. We have been paying the penalty of being a new country, where cheap building is the rule and where the necessity for strict construction of the police power of the state has not yet been learned by experience. In the small towns of our earlier history there was no need for strict regulations against crowding, and only after the crowding had gone far was the need discovered. Consequently New York has a tenement house district the most crowded in the civilized world, with buildings flimsily constructed, dark, unhealthy and liable to fires.

The old world suffered less because of its slower habits and tendency to build houses more substantially and of less height. But the old world discovered the necessity of reforming its moderate evils before we did anything effective to correct our greater ones. Mr. Gilder points out the direction that this work has taken in cities of England and the continent. New streets, parks and condemnation of the worst rookeries to make places for modern buildings are transforming the old towns. We who look on a few small parks and the destruction of a rear tenement house now and then as tremendous concessions to the humanitarian impulse have much to learn about municipal improvement and the bestowal of equal right to life, liberty and the pursuit of happiness on all men.

We have, as Mr. Gilder remarks, made some good negative regulations. The next step is to see that they are enforced and not left to be dead letters on the statute books, as too many of our laws are. Then we need some more positive measures. From preventing the erection of bad houses we must go forward to the erection of good ones. Every dollar spent by the city in this work is an investment which will bring back interest in the form of a more cleanly and more orderly population, capable of better work. The expenditure will bring its return even in dollars and cents, and the moral benefit, which is after all the more important, is not to be calculated. —New York Tribune.

Improved Maritime Conditions.

The Coast Seamen's Journal of San Francisco, commenting on the work done in congress by Representative Maguire in behalf of the seamen, says: At this time, when the means of improving the merchant marine are being set forth in the political platforms as a plea for public support, the importance of the seaman as a factor in maritime prosperity should be carefully estimated. Undoubtedly in the case of shipping, more than in any other industry, workmanship is the supreme element. The decadence of American shipping, contemporaneous as it is with the era of the business management, distinctively so called, presents both inference and analogy to prove that the falling of the United States from first to fifth place among the maritime nations of the world is owing in material degree to the neglect of the seamen's interests and the consequent deterioration of that class. The legislation already enacted through Representative Maguire and the bills still pending in congress will, by the simple law of cause and effect, accomplish better results for shipping and in less time than those sought to be attained by the arbitrary and expensive methods proposed in other quarters. Thus the work of Representative Maguire is not only a benefit to the seaman, but a great public service; it is not only a humanitarian cause, but also an important business proposition.

Immigrants at Philadelphia.

The report of Commissioner of Immigration Rodgers for June shows that the total number of persons landed at the port of Philadelphia for the month was 2,295, of whom 141 were citizens of the United States, 29 were tourists, 5 were debarred and 2,120 were immigrants.

The number of illiterates was 480, including 349 from Austria-Hungary, 79 from Russia and 26 from Ireland.

Of the whole number 7 men and 2 women stated that they followed professions; 191 men and 14 women were skilled in trades, and, including 819 laborers, 938 men and 255 women stated their occupations to be of a miscellaneous character, while 172 males and 541 women and children had no occupation.

No Work For the Willing.

A Chicago mechanic in answer to a correspondent in a former issue says in the Chicago Record:

It is inconsistent for A Woman Wage Earner to say that men could (if they would) find employment and that the majority of men out of work are either indolent or are incapacitated by their love of liquor. The writer knows by personal experience that such is not the case. If A Woman Wage Earner wants proof, let her take a stroll in the direction of the courthouse or the direction of The Record and Daily News offices at the hours when the papers are about to be issued, and let her note the eager look on the intelligent faces of the crowd of men as they peruse the "Male Help Wanted" column, and then say men as a class are too indolent or incompetent from use of liquor to fill positions of trust. The writer has met men—barbers, schoolteachers and clerical workers—who were forced out of their positions by women, who were or are unscrupulous enough to assert that these same men are indolent, and as a consequence the men are walking the streets. It is quite true that the men who are forced out of their positions endeavor to get into the crafts and are quite a detriment to men who are masters of their trades. They get positions as helpers or handy men and in consequence must work for a mere pittance or less than half what their more skilled brother works for. As a consequence they become proficient in some simple parts of the trade they enter, and the employer, thinking he has a cheap man—dear in the end—discharges the man who has had to spend five or six years before he was able to be classed as a first class general mechanic until a time when the work is of such a nature that he must rehire the mechanic to finish it.

If it were not for the trades unions things of that nature would be far worse and mechanics with families would be compelled to let their wives and daughters work to supply them with the bare necessities of life.

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"The style and matter are almost as attractive as the magnetic utterances of the author. All is direct, searching, forcible and readable."—*Brotherhood Star.*

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"Includes a number of religious poems which are almost unknown in this country. Every one breathes a spirit of deep religious sentiment."—*The Record of Christian Work.*

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No. 17. Selections from Spurgeon. Giving characteristic selections from Mr. Spurgeon's sermons, revealing the secret of his mighty power as a preacher.

No. 18. The Good Shepherd. A life of our Savior for children. Large print, profusely illustrated. Hundreds of thousands of copies of this book have been sold in England.

No 19. Good Tidings, by Talmage, Spurgeon, Parker, McNeill. This book deals with the birth of Christ, its text being, "Behold I bring you *Good Tidings* of great joy, which shall be to all people; for unto you is born this day—a Savior." (Luke 11, 11, 12.)

"Every page a bearer of good tidings to the mind and heart of the reader. A good book for the widest circulation."—*The Evangelical.*

No. 20. Sovereign Grace, its source, its nature, and its effects. By D. L. Moody.

"Rich in all that simple evangelistic teaching of which Mr. Moody is a master, the book cannot fail to be very useful."—*Christian Age.*

"Full of gracious Pauline truth, forcibly and familiarly put, and pressed home with power."—*Regions Beyond.*

"Particularly useful as showing the part which the grace of God takes in the work of conversion and regeneration."—*Preacher's Analyst.*

No. 21. Select Sermons, by D. L. Moody. Sermons entitled—"Where art thou?"; There is no difference; Good News; Christ Seeking Sinners; Sinners seeking Christ; "What think ye of Christ?"; Excuses (two parts); "The Blood" (two parts).

"With the effect of these addresses, when spoken, the whole land is acquainted, and now that they are printed, they will tend to keep in force the impression they have already made."

No. 22. Temperance.

No. 23. Nobody Loves Me. A story, by Mrs. O. F. Walton. (*Illustrated.*)

No. 24. Resurrection. Sermons by MacLaren, Talmage, Liddon, Moody and Spurgeon.

Regarding these books, *The Evangelical* says: "**Temperance,** is composed of an interesting and valuable variety of sketches and incidents, of which several pieces are each worth many times the small cost of the book. **Nobody loves me** is full of fascination and sweet lessons. **Resurrection** is a rich collection of argument, exhortation, suggestion and application, centering upon the foundation doctrine of our Christianity."

Address W. I. PHILLIPS,
221 West Madison Street, Chicago, Ill.

Chief Justice Marshall was the intimate friend and biographer of Washington, and was himself a Freemason in his youth. Marshall left the lodge in 1793. He had then for some sixteen years been acquainted with Washington, who died six years later. Marshall wrote to Hon. John Bailey from Richmond, Oct. 18, 1833, of Washington and Freemasonry: "I do not recollect ever to have heard him utter a syllable on the subject."

"I belonged to two secret societies, and have bumped against nearly all of them, and know what I am talking about. Their sociability and benevolence may be all well enough; but they belong to the world. . . . . I have about made up my mind that the whole thing is of the world, and the enemy of God and his church Brethren, why don't you say Amen? You know I am telling the truth; and I pray that you may have grace to receive it in love, as I have spoken it. As Christ's disciples we can make no compromise with the world The friendship of the world is enmity against God."—*From Bible reading, by L. W. Munhall, evangelist, on Separation, given Feb. 25, 1890, at Somerville, Mass.*

"The whole movement of Christianity, what is it? It is light against darkness. It is as the shining of the sun. That doesn't have lodges. That doesn't have little dark rooms into which it disburses its beams. The business of the sun is to scatter light, and the business of the church of Jesus Christ is to scatter the light of the Sun of Righteousness. He is to be the light of the world everywhere. He says, 'In secret have I said nothing.' Everything was open. There was never any little cabal, any little gathering with its secret passes and grips. The mere attempt to couple such a thing with the work of the Lord Jesus shows its folly."—*From address of Rev. E. P. Goodwin, D. D., pastor First Congregational Church, Chicago, to Christian Conference, April, 1890.*

"God's Word prohibits the believer from forming alliances with the ungodly in society. Whenever the Christian surrenders himself to the society of the unbelieving world, his heart will be led away from God. This is especially true of thousands of Christian men who have deliberately yoked themselves up with unbelievers in all manner of secret societies. This course of false alliance is doing more mischief to individual Christian men by turning their hearts away from God and his service, and to the church by depleting and robbing her of her male membership, THAN ANY OTHER ONE ENEMY OF CHRIST. There never was a time when the cry, 'Come out from among them and be ye separate, saith the Lord,' was more needed than now."—*From Dr. George F. Pentecost's Bible Studies, 1889, p. 389.*

"We have, then, the implied testimony of Freemasons themselves, that the Christian church ought to have no fellowship with Freemasonry as thus revealed, and that those who adhere intelligently and determinedly to such an institution have no right to be in the Christian church. God demands, and the world has a right to expect, that the church will take due action and bear a truthful testimony in respect to this institution. She cannot now innocently hold her peace. The light has come. Fidelity to God and to the souls of men require that the church, which is the light of the world, should speak out, and should take such action as will plainly reveal her views of the compatibility or incompatibility of Freemasonry with the Christian religion."—*From Pres. Finney's book, "Character, Claims and Practical Workings of Freemasonry," pp. 200, 203.*

"I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. They say they can have more influence for good, but I say they can have more influence for good by staying out of them, and then reproving their evil deeds. Abraham had more influence for good in Sodom than Lot had. If twenty-five Christians go into a secret lodge with fifty who are not Christians, the fifty can vote anything they please, and the twenty-five will be partakers of their sins. They are unequally yoked with unbelievers. 'But, Mr. Moody,' some say, 'if you talk that way you will drive all the members of secret societies out of your meetings and out of your churches.' But what if I do? Better men will take their places. Give them the truth anyway, and if they would rather leave their churches than their lodges the sooner they get out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without him. We must walk with God, and if only one or two go with us it is all right."—*Address by Dwight L. Moody in Farwell Hall, Chicago, 1876.*

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A cream of tartar baking powder. Highest of all in leavening strength.—*Latest United States Government Food Report.*
Royal Baking Powder Co., New York.

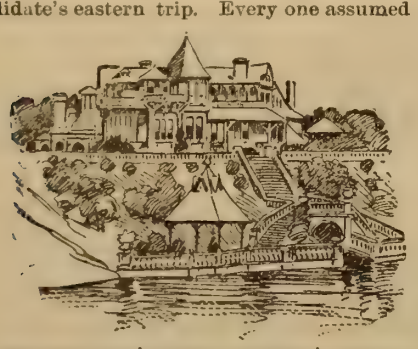
BRYAN AND HILL.

The Two to Partake of a Luncheon at Hill's Home.

ONE THAT MAY PROVE HISTORIC

And Settle the Attitude of the New York Senator to the Chicago Nominee, if That Is Yet to Settle—Secretary Smith's Resignation from the Cabinet—Major McKinley Receives Several Thousand People from Pennsylvania — Chairman Jones' Appeal for the Sinews of War.

Upper Red Hook, N. Y., Aug. 24.—The fact that William J. Bryan, Democratic candidate for the presidency, will lunch with Senator Hill, the leader of the party organization in this state, became known yesterday to the little party of politicians inhabiting the Red Hook hotel and inspired more anticipatory discussion among them than any other incident of the candidate's eastern trip. Every one assumed



SENATOR HILL'S HOME, WOLFERT'S ROOST.

that Hill had resolved to support the nominee of the party; else, they argue, he would hardly invite him to sit at his table. And the lunch is taken as a practical announcement of Hill's determination, which is expected to be followed by a more formal declaration of the senator's attitude. Bryan will arrive in Albany tomorrow afternoon, and will have two hours for refreshment before the speech which he is billed to make.

Lunch Will Be a Political Event.

He will spend two hours, according to the programme which has been arranged for him, at Wolfert's Roost, the handsome residence which Hill bought of Fritz Emmett, the actor. This visit having been arranged that the Democratic candidate and the senator may come to an understanding if they have not already done so, will mark a distinct epoch in the campaign. The fact of the invitation from Senator Hill, which message comes—it is understood—through Chairman Hinkley, of the state committee, is taken by the politicians here as an answer to the question which has stirred the state since the day of the Chicago convention—whether Senator Hill will support the ticket.

Bryan Is Out for Information.

Today Bryan will go to Winnisock Lodge in the Catskills, to pass the night with State Chairman Hinkley and other party managers of the state organization, and to discuss with them the plans for the campaign. He will meet other prominent Democrats in the cities up the state which he is to visit, and before he leaves New York will know what measure of support he is to receive from the leaders in this state. The representative of the Associated Press asked Bryan whether he was to lunch with Hill, and he replied diplomatically: "I have not been fully advised concerning the arrangements which are made for my entertainment in Albany."

THOUSANDS VISIT M'KINLEY.

Farmers and Other Citizens from Pennsylvania Travel to Canton.

Canton, O., Aug. 25.—Two thousand farmers, mechanics and other citizens of Newcastle, Elwood and other parts of Lawrence county, Pa., reached Canton shortly before noon Saturday. Along their long journey they had many recruits. When they had paraded to the McKinley home 6,000 people crowded over the lawn and surged into the streets round about. And then it rained, while bands played and thousands of enthusiastic voices cheered, and cannons boomed, and steam calliopes lent their noise to the medley of the crowd.

The people stood through the rain for an hour. They waved their banners and beat their tin helmets. They carried inscriptions: "We want back the good old McKinley times," "We want the furnaces and factories started, not the rich men's silver mines," "Honest money and a chance to earn it," "Free trade makes cheap men," "Free silver makes cheap money," "We want work and work paid in good money." The presentation was made by ex-Representative Oscar L. Jackson, who put tariff forward as the chief issue.

Major McKinley in his response said there were two issues and one of them was the money question. In the course of his speech he said: "The people want neither free trade nor free silver. [Cheering.] The one will degrade our labor; the other our money." [Applause.] After his speech the major held a reception and shook hands with his visitors.

The cannon which was brought with the visitors was made of 118 pieces of bullets, bugles and other war relics. With the cannon Comrade J. R. Trax, of Newcastle, saluted every town from Newcastle to Canton. He fired a salute on the parade and another in front of Major McKinley's residence.

HOKE SMITH OUT OF THE CABINET.

Because He Was the Only Member Supporting Bryan and Sewall.

Washington, Aug. 24.—For some time rumors have appeared in print on the probability of the early resignation of Secretary Hoke Smith. There can now be no doubt but that he has resigned and that his resignation has been accepted. For some days past shipments have been made to Atlanta of his books and papers, and it is learned he has declined to set any departmental business to be heard by him for a date later than this month.

The news that Secretary Hoke Smith had resigned and that his resignation had been accepted created a considerable stir in political circles here although the probability of Smith's retirement had been, in a measure, anticipated ever since his paper, the Atlanta Journal, declared that it would support Bryan and Sewall. It is known that the personal relations between the president and Smith have in no wise been disturbed.

Beyond the question of his conception of party loyalty in acquiescing in the will of the majority Smith during his campaign for the gold standard in Georgia against ex-Speaker Crisp had given a personal pledge that he would, if defeated, support the nominees of the convention. As an honorable man his friends say he felt it his duty to redeem that pledge. He informed the president of his position and intentions and to avoid embarrassments placed his resignation at his disposal. It is said that Cleveland remonstrated.

Ever since the rumor of the probable resignation of Hoke Smith there has been more or less gossip concerning his probable successor, and at the interior department the name of John M. Reynolds, the second assistant secretary of the department, has been mentioned frequently for the place.

JONES APPEALS FOR MONEY.

Chairman of the Democratic National Committee Wants Funds at Once.

Chicago, Aug. 24.—Senator Jones, chairman of the national Democratic committee, has issued an appeal "To the People of the United States," which, after asserting the importance of the issue this year and declaring that "it presents an alternative at once imperative and terrible; it is imperative because delay make take from us the possibility of choice, and terrible because of the dire consequences which must follow failure, proceeds to say that "the enemy" has unlimited money which is being used to mislead and delude the people, and the Democrats must counteract these tactics. He closes as follows:

"To do so we need money at once, and can only hope for help from tne plain people. We only ask for the necessary means to conduct a vigorous and aggressive campaign. No matter in how small sums, no matter by what humble contributions, let the friends of liberty and national honor contribute all they can to the good cause. To the overflowing treasury of the money power we will oppose the accumulated offerings of the masses, fighting to be free, and ask the ruler of the universe for his blessing." Jones adds that the treasurer of the national committee is William P. St. John, Bartholdi hotel, New York city.

Illinois Gold Democratic Convention.

Chicago, Aug. 24.—The state executive committee of the gold Democratic party met yesterday to make final arrangements for the state convention in this city tomorrow. A general discussion of the situation brought out reports which it was said were encouraging to the idea of a third ticket. No word had been received from General Black, whether or not he would accept a nomination for governor, but the members of the committee expressed themselves satisfied that he would do so. Lloyd Hamilton, of Springfield, will probably be temporary chairman of the convention.

FAMILY AFFLICTED WITH GLANDERS.

Child Dead, Wife Dying and Another Child Down with the Disease.

St. Louis, Aug. 20.—One child of the family of George Blase, a market gardner living on the outskirts of this city, has died of glanders, his wife is dying, and another child—a boy, aged 2 years—is beginning to show symptoms of the dreadful disease. The disease was transmitted to the Blase family from a horse used in marketing the garden product.

Several days ago the first child became ill. The rapidity of the disease was such that within five days from the time the first symptoms appeared the child was dead. The same symptoms as marked the disease in the child soon appeared in the mother.

American Bar Association.

Saratoga, N. Y., Aug. 20.—Seated in places of honor on the platform when the American Bar association was called to order yesterday were Lord Russell of Killowen, and Lady Russell; Sir Francis Lockwood and Montagu Crackenthorpe and their wives. These men are distinguished British lawyers, the first being lord chief justice of England. There were seated with them the following Americans distinguished in law: J. Randolph Tucker, Edward J. Phelps, William Allen Butler, Henry Hitchcock, Austin G. Fox, Charles Claflin Allen, Francis Rawle and James C. Carter. President Storey was in the chair and opened the meeting with an address that discussed the question of railway receiverships.

Frightful Accident in a Mine.

Butte, Mont., Aug. 20.—The men killed at the St. Lawrence mine were Pete Ryan, foreman, and Jack Campbell and John Manning, miners. Ryan fell with the cage 1,200 feet, and the cage fell on top of Campbell and Manning, who were working at the bottom of the shaft. Ryan had just come to the top and was about to step out of the cage when the brake refused to work, and the cage started down the shaft with fearful velocity. The engineer on top tried to throw on the clutch, but could not. The safety also refused to work, and the engineer and brakeman jumped out of the window in time to avoid the crash of iron and wood as the reel broke to pieces, and tons of iron was shot through the roof and wall.

RUSSIA HANKERS FOR WATER.

Claims Half of Behring Sea as Her Private Property.

Washington, Aug. 24.—Russia's correspondence with this government concerning the claims of American fishermen captured by her cruisers for illegal sealing has been quite brisk for some months past, and the last note from St. Petersburg, just at hand, indicates that the czar's government will not pay the claims if it can be helped. At the time of their seizure the fishing vessels were forty miles from land, a sufficient distance, it is claimed by the state department, to exempt them from seizure.

The Russian government, however, has declared that up until the cession of Alaska to the United States she had enjoyed exclusive jurisdiction over the North Pacific ocean, and has no intention of admitting that she has given up her right to jurisdiction over the half of the sea. The state department has determined not to abandon the American claims, notwithstanding the character of Russia's reply. Not only is the validity of the claims involved at issue, but the right of Russia to jurisdiction over a great part of Behring sea.

THAT KANSAS CITY BANK ROBBERY.

Strong Suspicion That the Cashier Did the Trick Himself.

Kansas City, Kas., Aug. 24.—In a short time after the American National bank here was robbed so skillfully Friday detectives were in the building making a careful survey of the premises. When the robbery was committed Mr. Stiller sat in his office just opposite the bank talking to a Mrs. Jackson, of St. Joseph, Mo. Stiller, from where he sat, could see into the office of the bank. He says he believes he saw a man jump over the desk in the bank, but was busy talking and paid no further attention to him. He often saw men jump over the desk and he did not notice the man leave the office of the bank.

In the minds of the local police there is a strong suspicion against the young cashier, Edwin R. Boswell, and for several hours the cashier was in custody at police headquarters, where he was subjected to a severe "sweating." He would admit nothing, however, and later he was allowed to return to his lodgings, though he is still under surveillance and has promised to report to the chief of police.

THE CHRISTIAN UNION CONVENTION.

Reports Showing a Satisfactory Increase in the Membership.

Omaha, Aug. 21.—The Christian Union convention now in session here has been generally designated as an institute and hereafter the sessions will be largely devoted to instruction and addresses from various church dignitaries. The officers elected are: John G. Quay, of Denver, president; Mrs. Mary Porter Kyle, of Michigan, secretary, and W. J. Stewart, of Parnassus, Pa., treasurer. The report of the general secretary, J. A. Duff, showed 633 societies, with a membership of 28,380, a gain of 2,393 over last year.

These societies have contributed $28,299 for general purposes, and $7,011 for missions—a total of $35,310—an increase of $3,130 over last year. In the junior department there are 238 societies with a membership of 8,902, an increase of 3,451 over the last report. The balance of the day was devoted to interesting religious and instructive exercises.

ELOPEMENT OF ANARCHIST NEEBE.

Man Pardoned by Gov. Altgeld Deserts His Wife for Another Woman.

Chicago, Aug. 19.—Oscar Neebe, the anarchist who was pardoned for complicity in the Haymarket riots by Governor Altgeld, has left his wife and eloped with another woman. Neebe was a widower at the time of his conviction, and shortly after his release from the penitentiary married his present wife, who is well-to-do. The woman with Neebe is said to be Mrs. Theresa Mueller, of this city.

Hotel Fired by Incendiaries.

Creston, Ia., Aug. 21.—The Cartwright hotel, a large frame house, was almost totally destroyed by incendiaries early Wednesday morning. The guests, numbering about twenty, barely escaped, some in their nightclothes. The firebugs bored holes through the weather boarding and poured coal oil between the boarding and sheeting, saturating the building. They fired it in half a dozen places.

Conferred on Iowa Politics.

Des Moines, Aug. 21.—A conference of the Democratic leaders was held in this city Wednesday to talk over the situation in Iowa and map out the work of the campaign. It was attended by Charles Walsh, secretary of the national committee; General J. B. Weaver, Cato Sells of Vinton, C. S. Ranck of Iowa City, the entire state central committee, all of the state candidates and most of the electors.

THE DEATH RECORD.

Hans F. Warner, prominent Republican politician, at Ellsworth, Wis.

Dr. Jerome Cochran, noted yellow fever expert, at Montgomery, Ala.

Joshua W. Lippincott, of the well known publishing firm, at Narragansett Pier.

Alexander Tinch, a veteran of the civil war, at Humbolt, Ills.

Ex-Congressman Ransom W. Dunaam of Chicago, at Springfield, Mass.

Hon. W. D. Balfour, provincial secretary of Toronto, Can.

John H. Arnold, an old settler of Lockport, Ills.

Curtis C. Nichols, veteran bank cashier, at Boston.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Do not let these weeks pass without doing something to increase the circulation of the *Cynosure*.

A secret society manipulating politics is not far from a conspiracy. One that affects the execution of law is of the same kind.

Dear reader, do you daily remember the value of prayer in our work, and at the noon hour do you remember to lift your petition with ours to a throne of grace, that God would bless and prosper this his cause?

"According to your faith be it unto you." If you have faith enough to take an afternoon and visit your neighbors and talk up our three months 25 cent trial subscriber offer, as published on our fifteenth page, you may be surprised at your success. Remember that some of our most reliable workers were first enlisted as 3 months trial subscribers.

From the Prohibitionists' standpoint it seems foolish to contend over the coinage question in face of the fact that the whole yearly output of gold and silver does not much exceed $71,000,000, when there is annually expended in the liquor traffic directly the appalling sum of $1,200,000,000, nearly double the combined capital of all our national banks. If this enormous sum of money could be turned into proper channels, the financial question would in a large measure be solved.

The latest news from Constantinople dated Aug. 30, is another chapter of horrors. It is estimated that about 2,000, mostly Armenians, have been slaughtered during the past few days in that city. It seems that the time has come when the non-intervention of European nations must cease. Much property of English subjects is being destroyed for which indemnity will be demanded. The cup of the Turk's iniquity is full and judgments will descend upon that cruel and despotic power. May the Lord hasten its speedy dissolution.

Wm. I. Phillips.

The *Cynosure* readers have a right, and it will inspire them to know more of the men whose patient labor and prayer and sacrifice have by God's blessing made the National Christian Association the power that it is to-day. They constitute a band of picked men who hold a strategic point on the world's moral battlefield. We are convinced that the better our readers know them the greater confidence they will repose in them. A number of *Cynosure* readers, reinforced by the editor, have requested and finally obtained the reluctant consent of our General Secretary, W. I. Phillips, to the use of his portrait on this page. We are also glad to give an interesting sketch of his life on our eighth page. We may truly say that the labors of no one connected with the movement have contributed more to its success.

The goldbugs cry dishonest money and repudiation at those who advocate free silver and gold as equal standards, when during the war these goldbugs hired the soldier to go and fight for them in battle, agreeing to pay them $13.50 in gold per month, and then paid them in depreciated paper money of which it took $2.65 to buy one gold dollar. Who are the repudiationists?

As an illustration of secret society influence in breaking down Sabbath laws the Cleveland papers say that when the Supreme Lodge of the Knights of Pythias met there last week, the Supreme Vice Chancellor and Supreme Prelate "arrived there on Sabbath under the escort of the Crack Champion Hastings Division of the U. R. K. P." On the same day there was the dress parade led by Thayer's Band.

Dr. Parkhurst says: "There is no power, even in the might of God, to recover a people and set it again upon a high track of destiny when it has once reached a certain point of moral decay. History declares that with the strictness and with an emphasis of reiteration that is overwhelming and appalling. You can love your country and work for it, and pray and plead for it, but there is a stage of rottenness which, when once reached, the country is doomed already beyond the love of God or the power of the Holy Ghost to do anything for it."

One great cause of bitterness in the present political agitation is legislation that will permit a railroad corporation to tax the toiling public so as to pay Chauncy M. DePew an annual salary of $75,000 for doing little more than allowing his name to be used as president, while he luxuriates in Europe, and thousands of his employes are required to toil seven days in the week with scarcely an opportunity to take off their soiled week-day garments, go to church, and get some of that light which comes from beyond the stars; and then if these toilers complain they are denounced as anarchists.

The interesting letters of our Missouri colporteur, Bro. J. T. Cullor, remind us that his work is greatly needed. No department of Christ's work cries so loudly for laborers, and no department affords so many opportunities to exert an influence for the Master. There is the constant opportunity for hand-to-hand interviews, and house-to-house visiting and preaching on the street, in the prayer meeting, in the pulpit, from the platform and on the train. And then all this is supplemented by the circulation of literature which will rivet the impressions otherwise made. Surely one who is ambitious to exert the greatest influence for Christ's kingdom can find no better opportunity than by enlisting as colporteur for the National Christian Association.

We had in this city last week a nice illustration of the tyranny and mischief of secret labor organizations. The Messiah Baptist congregation at the corner of Sacramento and Flournoy streets is erecting a new church. Their depleted treasury allowed them to hire only one carpenter to finish the structure, and he belonged to the carpenters' secret labor union. In their financial extremity the pastor, Rev. Howard Hanson, who in early life had learned to handle tools, donned his apron and went to work on the building, thus saving the wages of a carpenter. But he was not a member of the union, and soon the walking delegate made his appearance and ordered the carpenter to quit work. And slowly he removed his overalls, wrapped his saw and hammer up in them, and so the strike was declared. The pastor went to the headquarters of the labor organization and told his tale of woe to those high in authority, but it was no use. The strike is still on.

STRIKE OFF THE CABAL'S CHAIN.

BY GEO. W. CLARK.

Wake! wake, ye freemen all,
'Tis past the breaking dawn;
Rouse ye at duty's call,
Up with the rising morn!

CHORUS—Come on, come on amain,
Ye stout hearts and ye free,
From mountain, vale and plain,
From lake, and stream and sea.

Redeem! redeem the land,
Break off the cabal's chain,
Be strong in His right hand
Whose strength is never vain.—CHO.

Grasp! grasp with all your might,
Truth's bright and glittering sword,
And let its blade of light
Leap forth at Freedom's word.—CHO.

Strike! strike with manly blows;
Strike sure and strike it home;
Nor let this stealthy foe,
Up from the grave-dust come.—CHO.

Shout! shout the victory
Earth's joyous realms around,
'Til the united cry
Back from the skies resound.—CHO,

Down! down, the banner black,
Polluting freedom's air,
And drive the minions back
Who come to plant it here.—CHO.

Lift! lift your ensign white
In heaven's broad canopy,
And spread its folds of light
Till all the world shall see.—CHO.

Detroit, Mich.

SATAN CAST OUT BY CHRIST.

BY REV. J M. FOSTER.

Christ cast out devils; that was symbolical. The devils, whose name was legion, were permitted to enter the herd of swine, and they ran violently down a steep place into the sea and were choked; that was typical. Satan was cast out when Christ died, but he was permitted to enter the Jewish nation, and they ran violently down the steep piece of rejecting King Jesus, and were drowned in the sea of the Roman pagan legions. Then he entered the Roman pagan empire, and they ran down the steep place of persecuting the church, and were drowned in the sea of the "barbarian hordes" from the north. Then he entered Rome papal, and they ran down the steep place of persecuting the saints, and are being drowned in the sea of enlightened public discussion. Now he has entered the secret empire, and they are running down the steep place of opposition to Christ's kingdom, and will be drowned in the sea of God's wrath. Then will Satan be cast out. But this is done by the Holy Ghost. Christ said, "If I cast out devils by the Spirit of God, then the kingdom of God is come unto you." Matt. 12:28

The operations of the Spirit are two-fold, natural or common and gracious. The latter are limited to God's people in regeneration, sanctification and glorification; the former are universal. All forces in nature, all gifts and talents in men, the social, political, civil and national order observed by men are the work of the Spirit. But his peculiar and special and gracious work in his people changes their characters and transforms their lives.

But all the operations of the Spirit are subject to King Jesus. In Rev. 5.6, John says: "I beheld, and lo, in the midst of the throne and of the four beasts, in the midst of the elders stood a lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth." Christ is the lamb. He sits at the Father's right hand. He has received the Spirit in all the fullness of the Godhead. By this Spirit he rules the nations. He sends him forth into all the earth in his seven-fold operations, ruling in infinite wisdom, always choosing the best means for the best ends, and in divine power causing his counsel to stand and doing all his pleasure. "And out of the throne proceeded lightnings, and thunderings, and voices; and there were seven lamps of fire burning before the throne, which are the seven spirits of God." The Holy Spirit in his seven-fold operation is subject to Christ. "These things saith he that hath the seven spirits of God."

When the time shall come, Christ by the Holy Spirit will cast Satan out of the political earth, and no place will be found for him. Then by the common operations of the Spirit men will be led to organize the State according to the laws of Christ's kingdom. Then by the gracious operations of the Spirit in the church, men will be born again. And that will be the new heavens and the new earth. The individual, transformed by the indwelling spirit, and placed in the perfected Christian family, guarded by the renewed Christian state, and nourished in the sanctified Christian church, finds the perfect Christ. "Behold, I make all things new." No place is found here for Satan or secrecy.

Boston, Aug 20, 1896.

A SKETCH OF MY LIFE.

BY ELDER S C. KIMBALL.

CHAPTER XLV.

Bidding farewell to many dear friends at Gilford, with wife and two little boys I drove trusty Genie over the snow-covered hills twenty-five miles to Center Strafford, to accept the call as pastor of the church and principal of the academy at that place. About a dozen young people followed us to attend the academy, which was very pleasant. Eld J Franklin Browne, who had been a student at Gilford, became my assistant teacher at Strafford.

Strafford is unique in having four Free Baptist churches and no others. Our friends who advocate one organization for all Christians would expect Strafford to be a paradise of pious people Such is not the fact. Doctrinal harmony has been substantially perfect in Strafford for a hundred years, but piety has been and is at a low ebb. I found there the tobacco-using vice very prevalent, and cider sold and used as freely as milk. Hurley burleys, dancing and horse racing were favorite and popular sports, with no protest by the church.

Indeed, the principal deacon of the church, who was a moderate tobacco user and cider drinker and treasurer of the horse trotting town fair, said to me, when speaking of the low estate of the church: "We have no church," meaning, as I understood it, that the church was very feeble, which was true. I said, be of good courage, brother, I shall bring a church along with me, alluding to the pious young people who came from Gilford as students.

I struck in as usual for full salvation and sound morals, disapproving of cider selling and drinking, card playing, dancing, tobacco using and horse racing. This was, of course, like a clap of thunder out of a clear sky, and effectually broke the monotony of common consent to folly and sin. The academy prospered and the meetings were good. We had a weekly prayer meeting connected with the school, and many young people were benefited.

It was customary to close the term with a dance; and the good deacon, who was also a trustee of the academy, said to me privately, "I do not see how we can close the term without the customary dance." I said: "Brother, there will be no more desire for a dance at the close of this term of school than there is at the close of a quarterly meeting;" and so it proved. The present power of the Lord and the boldness of my assault, for a time, paralyzed Satan, but as events proved he was not dead, only stunned. Sin was checked and some precious souls saved who are now walking in the light.

Newmarket, N. H.

THE REUNION OF CHRISTENDOM.

BY REV. JOHN BOYES.

Most of your readers are aware that the Pope has recently issued a circular on the subject of the Reunion of Christendom. This theme has been extensively discussed by Mr. Gladstone, Lord Halifax and certain other Anglican enthusiasts, and also by the Grindelwald Conference. In the treatment of the subject they have all shown more or less wisdom, chiefly the latter. The ritualistic section of the English Established church has long had a leaning towards the papacy, and would doubtless have migrated thither if it could have taken the endowments of the English church. Not being able to accomplish this, it has kept the money, but has taught popish tenets.

The circular of the Pope shows that the sole condition of union must be submission to the Romish church. The validity of other orders and other ordinations cannot be admitted by the papal hierarchy. The annual conferences of the Congregational, Baptist and Wesleyan bodies have been held, and have passed resolutions condemnatory of a union, which is not only one-sided, but is also offensive to their preceptions of what is scriptural and true. They have reaffirmed the validity of their own ordinations, and asserted that they have no wish for union under present conditions of the papal church.

After the Grindelwald Conference, Dr. Lunn was sent to the Pope with its answer. The Pope condescended to receive the doctor to a private audience, but not in his official capacity as the president of the Grindelwald Conference, and the bearer of a document subversive of the tenets and teachings of the Catholic church. He was assured that Rome could not modify any of her positions, and that English orders could not possibly be recognized. With the question of Anglican orders as well as with the various doctrinal points, and also with the principles of ecclesiastical polity on which the Church of Rome differs from Protestant communities, the Pope was familiar. Dr. Lunn was told by various ecclesiastical dignitaries that an unbridged and unbridgeable chasm divides the papal from the Protestant churches.

In spite of the pitiable appeal of Mr. Gladstone and other High church adherents for recognition by the Pope, Leo XIII mercilessly unchurches all who are outside the papal community and have not received papal ordination. Even the advanced ritualistic party of the English church is treated by the Pope with as much contempt as it treats the nonconformist churches of the country.

There have been occasions on which Rome has modified her faith and conduct when special results were desired. Take for example the doctrine of baptism. Father Whitmee pointed out to Dr. Lunn that in the early history of their church men in sympathy therewith had sometimes been martyred before their baptism, and to bring them within the pale of salvation "baptism by blood" had been invented. Further, when any person had died in a desert where water was not obtainable, or a priest not within reach, they were held to "enjoy baptism by desire." Dr. Lunn suggested that some future Pontiff might invent the doctrine of "ordination by desire," and so get rid of some of the difficulties which stand in the way of the reunion of christendom.

My own opinion of this subject of reunion is, that of late years there has been far too much unreal talk about it, and that too often truth has been sacrificed to a spurious kind of charity. Let those who want to go to Rome, go; but do not let us agitate our churches over a reunion which would mean the enslavement of mind and a recall of the dark ages of human history.

92 Green Hill, Derby England, Aug. 13, 1896.

BLEEDING KANSAS.

BY S. C. HART.

THE INVADING ARMY ATTACKED—SACK OF OSAWATOMIE.

Under command of Cline, Anderson and Shore, 118 Free State men met the advance of the Missouri invaders, called by Gen. Richardson and Woodson, near what is now New Lancaster, and after ten minutes sharp firing the invaders fled, leaving horses, baggage, and even coats and a well-prepared dinner for the Free State forces. Lieutenant Cline was mortally wounded. The Missouri advance numbered 150 men, eleven of whom were taken prisoners The rest fled to the border and joined the main army. The prisoners were paroled next day and allowed to follow them.

The main army that entered the Territory Aug. 28 th, spurred on by the defeat of the advance, made a forced march and camped fifteen miles north and four miles west of Osawatomie on Bull Creek. From this body a detachment of 300 men

under Capt. Reid made a raid upon Osawatomie, reaching it early the morning of Aug. 30. The troops were guided by a Pro-slavery settler by the name of White, with a black heart. He was with the advance party, who fell in with two settlers, Garrison and Frederick Brown, Capt. John Brown's son, who were immediately killed without warning. Capt. John Brown and a few men only were at Osawatomie, who fought as long as they could stand it and then fled. The town was pillaged of everything they wanted and burned, all but four houses.

News of this reached Lawrence, and Lane started after the enemy with 300 men. On Aug. 31st they came in sight of the camp on Bull Creek. While waiting for the main force of infantry, which was on a forced march of forty miles, a reconoitering party exchanged a few shots with the enemy. Upon their arrival they were too tired to risk an engagement that night, and next morning the enemy was gone—fled back to Missouri.

When acting Gov. Woodson found that Lawrence had sent a pursuing party, he had the Free State settlers subjected to new outrages to draw back the pursurers and save the Missourians. And Col. Cooke was asked to send United States troops to Topeka and arrest any parties who would not obey or were opposed to the Territorial (bogus) laws, but Cooke would not do it. United States Marshall Donaldson and his deputies were scouring the country with Pro slavery militia, and making arrests of Free State men, burning houses and taking much plunder, till the return of the Bull Creek expedition made it unsafe for them to depredate further. Gen. Richardson had collected 800 resident militia, and for some reason was north of the river in the vicinity of Leavenworth.

During these movements the following incidents occurred: A certain Free State man had a claim near Leavenworth, and had been allowed to continue his improvements up to this time without being driven off as others had been. But now, as the reign of terror was nearing a terrible crisis, he was taken prisoner by Emory's Law and Order gang, who delivered him to Capt. Miller, it being understood that Miller's men would hang him. But Capt. Miller was under obligation to him, and instead of suffering his men to hang him, he put over him a double guard of his own selecting, telling them to permit no hair of his head to be harmed.

The next day Capt. Miller delivered the prisoner to Richardson, fifteen miles southwest of Leavenworth, who was on his way to Lecompton with his 800 men. On the following day the prisoner was court martialed and ordered to be shot as a spy. The execution was to have been summary and no defense allowed. He was placed on the open prairie before twelve picked men, and realizing the situation concluded to try the virtue of a Freemason sign of distress. It had its desired effect. Two days afterward he was delivered to Gov. Woodson at Lecompton. While there he was guarded by some impressed Free State men.

With the arrival of Richardson with his force, Lecompton was full of armed men, and while this prisoner was being escorted one day from the prison to dinner some distance away, a Pro-slavery officer, as the prisoner passed him, offered $25 to any man that would shoot him. At this a cap snapped near him, but the gun didn't go off This coming to the ears of Woodson, he and other Pro-slavery authorities went and guarded him back in person, and saw to his protection.

When Lane returned from pursuing the Missouri army out of the Territory and learned of the depredations committed against the Free State settlers in his absence by Woodson's orders, he determined upon an armed demonstration against Lecompton. The forces were to march in two divisions, one under Harvey up the north side of the Kansas river, and the other under Lane on the south side.

On Sept. 4th Harvey with 150 men proceeded up the north side, taking his position on the bank of the river, north at Lecompton, late in the evening. It was a cold, rainy night, and Harvey's men suffered with the cold and exposure. Lane's force failed to materialize that night nor even next morning. When Harvey's force appeared behind Lecompton and Lane's force was hourly expected, there was great confusion there, The Pro-slavery authorities got frightened and released a batch of their late prisoners.

There was disagreement among the militia as to the righteousness of the pillaging, burning and arresting that had just taken place by the militia at the instance of Woodson, Donaldson, Jones & Co. In the quarrel that ensued, each party, in the face of the retribution now about to be visited upon them, accused the other of the wrongs committed upon the Free State settlers in the vicinity of Lecompton.

Lecompton, Kan.

(*To be continued.*)

HOW CAN MINISTERS BELONG TO SUCH A SYSTEM?

Masonry profanes the body, degrades it as all heathen and idolatrous rites do. The garb in which a candidate is admitted into the lodge is one in which no selfrespecting person would ever be seen among his fellowmen. A Mason told me that, if all the penalties which he had imprecated upon himself were inflicted, his body would be annihilated. To imprecate such unnatural and horrible punishments is of the nature of suicide. It is putting life in hazard and without cause, and it is of the nature of self-murder. The man who, for the sake of notoriety, stands on some giddy height, walks the tight-rope across the chasm of Niagara, or attempts to jump from Table Rock into its gorges, does not so foolishly nor so wickedly expose his life as the man who takes the disembowelling, throat cutting oaths of the Masonic lodges. These oaths bring staggering burdens upon the conscience; they go on increasing in the intensity of their imprecations, until at length eternal damnation is invoked; and in one degree, prolific in these diabolical incantations, the candidate, drinking from a human skull, invokes upon himself the personal punishment of his own sins, and in addition the sins of the person whose the skull was, in case of infidelity to these obligations, or a double damnation provided he do not faithfully keep these unlawful oaths.

And this is the system that receives the sanction of members and ministers of the church, which *The Independent* calls simply a raree-show in a disguised attempt to conceal its own subserviency to its spirit, against which there is not, so far as I know, a single newspaper published among the larger Christian denominations that utters any faithful testimony.

It has sealed the pulpit with a silence deeper than the grave, and threatened us with its vengeance if we dare to lift our voice in protest against its injuries.

When we come to examine the Masonic oaths, it seems impossible to restrain the temper so as not to speak words unbecoming to Christian calmness and moderation.

I am reminded of an anecdote of the eloquent Scotch preacher Guthrie. On a certain occasion, in the city of Edinburgh, he said the charge of bad temper was brought against the Abolitionists of America. He then painted the system of slavery in glowing colors,—describing its impieties, cruelties, and outrages, as he alone could. Then, bringing down his foot upon the platform, he said, "I would not give a feather for the man who could keep his temper when speaking upon such a subject." He must be a strongly constituted man who reads the oaths of the Masonic ritual, and then reflects how many are deceived into these hideous bonds by designing knaves, and not burn with a holy indignation.—*Dr. J. R. W. Sloane.*

FREEMASONRY THE FOE OF REPUBLICAN LIBERTY.

It were easy to show, did time permit, that from the first dawning of popular liberty under the great Alfred, under Wyckliffe, and in the charter of King John, it has been met and squelched by the one fundamental principle of the lodge, which is salvation by ceremonies administered by priests. Secrecy and ceremony fastened on everything from palace to hovel. Even cobblers drove their pegs by "the art and mystery of cordwainery." Let us come at once to the grapple of the lodge with popular liberty in England, in the overthrow of Cromwell's English commonwealth.

Emmanuel Rebold, whose book is good Masonic authority, dedicated to the lodges of Europe and the United States, says (p. 54): "After the death of Charles I, 1649, the local lodges of England worked in secret to restore the throne destroyed by Cromwell." Charles II was in exile over the water. The English Masons placed a tub of water in their lodges, touched their glasses over it and drank to Charles over the water, without pronouncing his name, and so avoided the law of treason. The same Masonic author says that Charles "gave Masonry the title of The Royal Art, because it was mainly by it that he was raised to the throne." (p. 55.) This same Charles II, whose conscience was destroyed by Masonic oaths, who had sworn over and over again to support the English liberties and the Protestant religion, undertook and would have achieved the overthrow of both; but he was struck with death on the Sabbath day, at the age of 36, while toying with his courtesans. He died with his eyes fixed on a silver cross, held before his vacant gaze by a popish priest named Huddleston; and with his dying words provided for his favorite concubine, Nell Gwynn. This Masonic monarch had already overturned all that the people had gained in their long civil war. In the first year of his reign he and his Masonic associates dug open the graves of Cromwell, Ireton and Bradshaw, hung up their moldering corpses at Tyburn and set up Cromwell's head on a pole at Westminster, to be mocked at by cowards who dared not look that head in the face while its owner wore it.

This complete overthrow of popular liberty in England, according to their own historian, Rebold, was achieved by the English Mason lodges, fifty-seven years before the dark, despotic order was changed from stone masonry into priest-craft in 1717, and the lodges turned into priest-shops for manufacturing Masonic saints.

After the London transformation Masonry spread like pestilence in darkness. In twenty-five years that first London Grand Lodge had chartered lodges in nineteen countries, in Europe, in Canada and the United States. And every one of those lodges has to day a religious creed without Christ, and a constitution which their chief Masonic writer, Mackey, declares to be 'completely despotic." If that creed and constitution are realities, they are the sure ultimate destruction of our free institutions. If not real they are a stupendous swindle and imposition.—*Jonathan Blanchard.*

CHURCHES AND LODGES.

Secret societies are taking the very life out of the churches, and most of the members do not seem to realize it. In New York city there are said to be one thousand secret orders, made up of men exclusively, while there are only three hundred churches, and three-fourths of the members are women. Thus the men sustain the lodges, while the churches must depend mainly upon the women for support and inspiration. The men that should belong to and sustain the churches are giving their money, time and talent in support of secret orders. Not only so, but most of the men who belong to the church, also belong to some secret society, and are usually more interested in their lodge than in their church. If the time is not already here, it soon will be, when the popular churches must either take their stand against the secret orders or surrender to them. Men cannot serve two masters. —*John Three Sixteen.*

GEN. W. T. SHERMAN ON THE LODGE.

After General Sherman's death, Gen. Eli H. Murray, who fought under Sherman at Shiloh and at Atlanta, and marched with him to the sea, said: "I have lost one of my dearest friends. Sherman was the greatest of Americans, because of his diverse information and an experience which gave him an exceptional knowledge of men and affairs. He touched elbows with the people always, and at all times and in all places was a leader. Depew is right. Wherever Sherman sat, there was the head of the table. His talents were as conspicuous in peace as in war. He was the best presiding officer at a banquet I ever saw. He got more out of the material about him than anybody else could, and when he wanted silence he banished the waiters. No man's speech was marred by the popping of champagne corks.

"Frankness was chief among his virtues. He never had a secret in his life. When any one

wanted to make Sherman a confident he would exclaim: 'Don't tell me a secret. I'll give it away to the first person I meet. I don't want any secrets. Devilment begins with secrets.' The general's life was an open book. There was nothing false about him, and nothing stupid. When you were with him he talked all the time, and were your stay five minutes or five years, you left with regret. He thought aloud."

The writer once visited Gen. Sherman in St. Louis and was strongly impressed with this element in his character. He was as frank and guileless as a child. He expressed himself so freely on all questions that you could determine just where he stood. Most public men are so guarded and reticent that it is difficult to understand their position.

But not so with Gen. Sherman. I said to him, "It has been reported that you are a member of the Catholic church."

"Well, that is a mistake. I have never been a member of the Catholic church. My wife and some of my family are members of that church, and I have many personal friends among its members, but have no connection with it."

When good men withdraw from Masonry and say that they found it evil, there is reason why any one who thinks of joining should first give it a more than superficial examination.

REFORM NEWS.

SPRINGFIELD (MASS.) CONVENTION.

SPRINGFIELD, MASS., Aug. 24, 1896.

EDITOR CYNOSURE:—The Christian Workers closed their annual convention here last night. The meetings have not been large as compared with Old Orchard and Camp Douglas, but have surpassed any I have hitherto attended, in spirituality and Christian liberty. There was nothing of the "cut and dried" about it, but all were free in the Lord.

Bro. A. A. Hoyt in charge had no fear of the lodge before his eyes, and there was very little of the secrecy element in evidence on the grounds. Bro. Webb, for three years a missionary in Trinidad, spoke frequently, and closed the convention with an interesting account of his labors among that priest-ridden and superstitious people. Bro. B. A. Hill, an old soldier of the war, now a minister of Christ and successful evangelist, and at one time a Mason of three degrees, was blessed in speaking and a great blessing to others in his incisive, clear cut Gospel talks.

Bro. MacBea told of his trials and successes in Boston slum work, and Bro. J. D. Ellsworth, of Hartford, stood loyally by the colors. Devout women helped together in prayer, testimony and song, and in general the "Spirit had the right of way," and the faithful rejoice in success and look forward to greater victories in the conflict.

I have taken part in the preaching services as seemed fitting to those in charge, on each of the four days since I arrived. Opportunity for distributing our literature and personal work has been without restriction, and here, as elsewhere, I find much interest and many friends.

It seemed in the Lord's order to appoint a service this evening to consider the secret lodge system, and it was announced at the several meetings yesterday. One venerable brother from a distance grasped my hand heartily saying, "I am glad that something is being done on that line, for I know the terrible evil of the lodge by personal experience."

Quite a number of campers remained and some doubtless will come from the city. Curiosity has been awakened by my charts upon the wall, and questions asked which I hope to answer this evening. Here, as everywhere, I find a growing disposition among real Christians to hear the truth, and a desire to know more of an enemy in ambush, encountered at every point. Those who gather, whether few or many, shall have the light as God helps me to speak the truth in love.

ALTON BAY, Aug. 28.—This is an old, and some claim the largest camp meeting in the world. The cottages number between six and seven hundred, and but few are vacant this season. It covers less space than Old Orchard or Springfield camps, and is quite as compact as health and comfort will permit. Bro. Stockman notified me that the committee had granted all for which I had asked, and wanted me to feel free and at home among them. I began tract work this morning, and although I had what I thought an ample supply, so eager were the people that my stock was exhausted before the sun went down. I have applied to the committee for the tabernacle on Monday after the camp breaks, and am promised a reply to-morrow morning.

There are a few "craftsmen" on the ground, but being in a hopeless minority, they keep very quiet. The ministering brethren here are among the ablest in the church, and the preaching has been characterized by great spiritual power. Bro. Miles Grant spoke very pointedly against the secret lodges, and others have dealt backhanded blows to this anti-christ of the last days. A man, and especially a minister, known to be in fellowship with secret orders, would be discounted at least one hundred per cent, while Bro. Grant's commendation was echoed in hearty amens from every quarter of the immense audience.

Bro. Stockman has asked if I would give them a Gospel sermon, which of course I shall gladly do if desired; but since so many of their own ministers are present, and some from a great distance, I shall not be disappointed if the time is otherwise taken up. I find those here who say you gave me a tract at our conference in Boston, or at Camp Douglas, or at some other place, and am thoroughly convinced that it does pay to "sow beside all waters." Should the way open for Monday, I shall remain over Sabbath; otherwise I now expect to return home to-morrow.

J. P. STODDARD.

FREEMASONRY PLOTTED OUR CIVIL WAR.

WASHINGTON, D. C., Aug. 26, 1896.

EDITOR CYNOSURE:—I took a little run up into York county, Pa., last week, thinking, if friends were ready, to remain over Sabbath. While waiting to exchange trains at York, I secured two readers for the *Cynosure*, and had a pleasant visit with our friend, Rev. H. Walker, pastor of the Missouri Synod Lutheran church. He will be glad to arrange a lecture for me at the opportune time. A great affliction has come to his home in the death of his eldest daughter, a bright young woman seemingly just ready to enter upon her life work. He will have the sympathy of many friends.

At Menges Mills I found an increasing interest in reform. Several names were added to the *Cynosure* list. Rev. H. H. Loose assured me of his hearty sympathy. He would have been glad to have me remain over Sabbath and speak in the Mennonite church where he preaches. There is a rule that the ministers and deacons of the district be consulted regarding such arrangements. As one minister was absent, it was necessary to defer until his return. Rev. M. Whistler, of the Mennonite churches near Hanover, assured me of his sympathy. He will be glad to arrange for a series of meetings at a later date. I was the guest of Bro. John F. Hershey while in this section, and am indebted to him for much personal kindness.

It was my privilege to listen to Bro. R. S. Tharin, president of the Pro-Armenian Alliance of this city, on Sabbath. He gave a thrilling address at the Beacon Light Mission on his experience with secret societies in the South. Born in North Carolina, he began the practice of law in Alabama in the ante-bellum days. On entering his profession he swore to sustain the Constitution of the United States, the State of Alabama, and to always aid the oppressed.

Shortly after he began practice, he was asked to take the case of a man who had been shamefully treated by a band of secret society men because they believed him to be in favor of the Union. Believing that his oath meant something, he consented. This brought on his head the hatred of this society. His narrow escapes from death at the hands of lawless men seem almost miraculous. He gave evidence to prove that the war was worked up and arranged in Southern lodges many years before it took place. This was the belief of Pres. J. Blanchard and many others familiar with the facts. Bro. Tharin hopes to attend our Pennsylvania State Convention, and otherwise speak against the lodge as he may have opportunity. I am sure those who can will be delighted to hear him.

Letters from Rev. P. O. Wagner, pastor of the United Brethren church, State Line, Pa., and Bro. Jno. S. White, a steel worker at Steelton, Pa., bring messages of cheer. Bro. White says: "The mills have closed down for want of orders (not secret orders). A dark winter is facing us, but we have a glorious Father." How dark must be the outlook for those at Steelton and elsewhere who are out of work and have no Heavenly Father to whom they can go.

Notwithstanding the hard times, Bro. White says that quite a company of these poor laboring men, calling themselves "Red Men," went to Mechanicsburg to a great "pow-wow." A member of what is called the Liberal United Brethren church and a saloon-keeper lead the procession. The saloons were of course largely patronized. Sad, sad indeed the spectacle, yet some ministers will invite these men to come to their churches in a body and laud them as being patriotic, benevolent, etc.

I go, D. V., to-morrow to Boston to aid for a little in the work there. W. B. STODDARD.

FROM OUR MISSOURI COLPORTEUR.

CARROLTON, Mo., Aug. 27, 1896.

EDITOR CYNOSURE:—After I wrote you at Gault I went to Trenton, which I was told was the worst town in the State for secret orders. Here I met Bro. H. Vennettie who knew for many years our much loved Jonathan Blanchard and the persecutions he endured. And when I was exhibiting my books, papers and tracts to a large crowd on the street, and they began to curse me and my work, he and another sympathizer, N. M. Davis, of Muddy Lane, Mo., urged me to quit or they would surely mob me. I assured them I was in fear only of Him who could kill both soul and body in hell, and no man or set of men could scare me from my work.

Next I visited Jamesport, where I sold five books and took a subscription for each paper. I then went to Gallatin for a short time and then on to Chillicothe where I canvassed from Saturday noon till Tuesday morning. I found staunch friends in Bro. T. Raymo and Rev. H. Hull, formerly members of our Iowa State Association, and contributors to the *Cynosure*. They are in the work for Christ and reform. Here I sold thirteen books and took two subscriptions, one for each paper.

In speaking in one of Mrs. Hoffman's meetings when she was lecturing for the W. C. T. U., I told them that secret orders are going hand in hand with the saloons. I tell the ministers that the Lord will require the blood of this people at their hands, because they declare not against this sin. This is the place where E. Ronayne and Geo. W. Needels were egged many years ago. In soliciting a subscription from an honorable judge, as I met him on the street, he highly commended my work. I asked him if he did not see the evils of secret societies exhibited before the bench. He said that he did.

I failed to get mail at Avalon on the 25th as I expected, so I have to canvass with but little literature till I reach Kansas City, Saturday. At Avalon I met Bros. Zumbra, Thomas and others who have not bowed the knee to Baal. Here fifteen years ago boys and men would work the degrees on the street, and now I was informed that they are nearly all in the lodge. A desperado on the streets of Avalon wanted to pick a fight with me. The postmaster said of my Masonic expositions, "That is just the way we did it in the lodge."

I was heartily received at Hale by James Robinson. I find it easy work and little opposition where there are such faithful witnesses who have already advocated the cause. I have taken four subscriptions for the *Lodge Lamp*, and six for the *Cynosure* and two trial subscriptions. I would be glad if the friends would work to have an annual State meeting in connection with the United Brethern conference, Oct 7th, at Eaglesville, Mo. This seems to be the best plan after talking with different ministers and workers.

I am earnestly requested to be there and also to attend the Dunkard's meeting in Rockingham church eight miles north of Norborne, Carroll county, Mo., Sept. 17th. I estimate that at least five per cent of the people curse me and deny that the literature is correct. About ten per cent say it is correct and bid me God-speed and hearty wishes for success. About twenty per cent investigate, and about sixty-five per cent are silent. I will gladly visit any one in the

State if they want help. Address me from Sept. 5th to 14th at Yates Center, Kan.

J. T. Cullor.

WHO IS ON THE LORD'S SIDE?

St. Paul, Minn., Aug. 25, 1896.

Dear Cynosure:—Truly, I can almost literally say with Peter: "Silver and gold have I none; but such as I have give I unto Thee." If I had the money to pay my traveling expenses, I would visit your readers and speak to them in their churches; but the press and the postoffice are subject to the will of God and the power of the Lord Jesus Christ. And we can all be about our Master's business, through the press if not from the platform.

Elijah said to King Ahaziah, "Thus saith the Lord. Is it not because there is not a God in Israel, that thou sendest to enquire of Baalzebub, the god of Ekron?" Who is Baalzebub the god of Ekron? Jesus our Lord says of him that he is a liar and a murderer, that he is the prince of this world, the prince of liars. He is the same as Osiris, whom Masonry calls the "Type of beauty, goodness, order and truth," the same as the Hiram of the Freemasons. He is, therefore, the god of the Freemasons. He is also the god of the Odd-fellows, and the god of the Knights of Pythias, and the god of the Grand Army of the Republic, and the god of this world. Our God, the Father of our Lord and Saviour Jesus Christ, is to them as he was to the Athenians, an unknown God.

Thus Baalzebub the prince of liars is to hold high carnival in these twin cities during the next week, the first week in September, the State Fair being held at the same time. The Knights of Pythias assembled in Minneapolis and the Grand Army of the Republic in this city. Thousands of men are busy nights and days, not omitting Lord's days, decorating, cleaning, painting, erecting triumphal arches, and paving streets in order to receive his Satanic majesty, whom Milton describes as one who will

"Squat like a toad at the ear of Eve."

While your readers are reading this we shall have enough to remind us of John Bunyan's Van'ty Fair that lasts all the year. Bunyan says:

"Now, Faithful, play the man; speak for thy God;
Fear not the wicked's malice, nor their rod;
Speak boldly, man, the truth is on thy side;
Die for it, and to life in triumph ride."

Dr. Young says:

"I dare call the devil a fool."

Let us say Amen. One of our very distinguished citizens, who was an Odd-fellow, tells me that our present Mayor, who is a "high Mason," joined the Odd-fellows at the time that he was in the lodge, and when asked the question as to his belief in the being of a God, he hesitated an hour before answering that question in order to make up his mind as to whether he could answer the question in the affirmative. It would be interesting to know what passed in his mind during that hour.

Sometimes it seems to me, when I think of the position of the churches in regard to lodge demon worship, that the truth cannot be received by them, that our profession of Christianity as a city, and its name (St. Paul) is not much more than the homage that vice pays to virtue, which homage is hypocrisy. But the Scriptures are being fulfilled, and the devil is making haste to fulfill them; the end of the age is approaching. The Lord will come as it is written. W. Fenton.

CORRESPONDENCE.

POLITICAL MEETINGS ON SABBATH.

Washington, D. C., Aug. 26, 1896

Editor Cynosure:—A striking illustration of the looseness of the Sabbath laws at the national capital was given by an opinion rendered by the attorney for the District of Columbia, that there is no legal authority for preventing the holding of political meetings in our streets on Sabbath unless the meetings become boisterous. In consequence of that opinion a meeting was held on Pennsylvania Ave., Sabbath afternoon, by the advocates of the single tax, which was announced to be the first of a series of meetings to be held at the same place Sabbath afternoons. Aside from the merits or demerits of the single tax theory, I think its friends are making a mistake by holding these Sabbath meetings. Whatever a few individuals may do, there isn't the slightest doubt that a great majority of our people favor a decent and proper observance of Sabbath, regardless of the non-existence of a law compelling such observance.

The readiness of the members of Washington churches to lend a helping hand and their influence to all missionary efforts is probably not exceeded by that of the church-members of any other city in the world. This was strikingly shown at the services held in the Hall mission last Sabbath, when by actual count twenty-two churches were represented by members present. This mission is in charge of Rev. Phoebe B. Hall, who conducts its services in accordance with the rites of the society of Friends, and who goes about doing good, in a spiritual as well as a material way, with the modesty characteristic of those good people wherever you find them. The keynote of her method of work may be found in her reply to a question asked as to the charity work of the mission: "We are not strong enough financially for organized charity, but we strive to do all we can in our humble way." Can anybody do more?

C. A. S.

INQUISITORS FINED.

OFFICERS OF WALTHAM LODGE GUILTY OF ASSAULT.

EVIDENCE OF CRUELTY IN INITIATING CANDIDATES.

FINE OF $35 EACH, FROM WHICH THEY ALL APPEALED.

Boston, Mass., Aug. 23, 1896.

Editor Cynosure: — The Boston *Journal*, of Aug. 20th, contained the following interesting report, which I abridge as follows:

"There was a large crowd gathered in the Waltham District Court room yesterday, to listen to the trial of the officers of the local lodge of Orangemen, charged with assault and battery on two candidates who were being initiated into the order. The alleged assault and battery consisted of branding the candidates on their arms and breast and severely whipping them on their legs. The complainant was Mr. Frank A. Preble, and the story told of his experience in being made a member of the lodge was highly sensational.

"Mr. Edward Arch, who was initiated the same evening, but who was not a complainant, told of Mr. Preble's treatment, and added much to the strength of the story. He was an eye-witness to all that took place, and on points where Mr. Preble was weak, because of being blindfolded, he strenghtened his testimony.

"The first witness called was Frank A. Preble. He testified as follows: 'When I first went into the lodge room the officers insisted that I should remove all my clothing, the first thing, except my underwear. My sleeves were rolled up to my elbows and my drawers were rolled up to my knees. They then put overalls on me, mason's overalls, and they were rolled up to my knees. Messrs. Maybie and Leary were guides, having hold of each arm. When I got into the room I was told to halt, and kneel down and repeat the Lord's Prayer. After this I was dragged over blocks in my bare feet, and while this was being done they unmercifully whipped me over my bare legs.

" 'Iwas then put on a stepladder, and Mr. Graham asked me to repeat an obligation, which I did. All at once my legs went out from under me, and I was thrown on to a canvas. After that proceeding was over, I was made to get down on my knees, and men were jumping up and down on me. Men on each side had boards with pins in them, and with these they kept pricking my sides. I was then made to carry a bag which I should think was filled with rocks, by its heft. I was then escorted to where Mr. Graham was, and repeated an obligation. He then said, "See if you can find the serpent." He then said, "You can't find it, but it found you," and then they placed a redhot iron on my breast.

" 'Before I went into the main hall I protested to the marshals at being undressed, and they said I wouldn't be hurt. I removed my clothes myself with the help of Mr. Maybie and Mr. Leary. That was in the ante-room. I was then blindfolded and I made no objection to that. I belong to two other orders. I belong to the Red Men, A. P. A.'s and the Pilgrim Fathers. I was accustomed to being initiated, and have assisted in initiating gentlemen in those orders.'

"Edward Arch then testified as follows: 'I could see the work, and what they did to Mr. Preble. Mr. Leary and Mr. Maybie guided Mr. Preble into the lodge room. The burns on Mr. Preble's breast were put on by Mr. Graham. They were put on by a hot iron which was heated by Mr. O'Neil. Previous to the application Mr. Vickerson took the iron from Mr. O'Neil's hand and touched it with his wet hand. He said that the iron was not hot enough, and "we'll give him a —— —— good one." The iron was put into the gas jet again. There were two distinct marks on Mr. Preble's breast. Quite a number of people had whips, but of the defendants, Mr. Wetherbee was the only one. The whips were rattan and six or eight feet long.

" 'When Mr. Preble was burned, Mr. Maybie and Mr. Leary were in the room as guides, and took hold of his hands. I was initiated this same night as Mr. Preble. I was initiated before Mr. Preble. Mr. Graham afterwards came around to my room and asked me what we would take to settle up, and I told him I would not settle that way. I have lived in Waltham several months, but of the defendants I know only Mr. Leary. I sat silently in the room while everything was being done to Mr. Preble that was done. My legs were whipped worse than Mr. Preble's. I asked the officers to appoint a committee to let me show them my bruises, and I waited about three weeks for them to do it. They didn't, and then I applied to the court.'

"Lawyer G. A. Brown, of Boston, who had charge of the defense, in his argument said the case in many respects was a novel one; that it was unusual for cases of secret societies to be taken into court. When any one joins a secret society, it is generally understood that there is some form of initiation, and that in different societies the form differs. 'I am not a member of any secret society whatever, and have therefore never experienced an initiation. If this man Preble was assaulted, every man initiated into the order is assaulted, and nothing has been shown that the initiation ceremony was any different with him than with any other member.'

"Judge Luce, in making his decision, said the evidence showed that the man went to the lodge room on the evening of July 20th expecting to be initiated. In the ante-room he was told to remove his clothing, to which he objected. On being assured he would not be hurt, he did as required, and was conducted into the lodge room, where, in part of the initiation he was whipped upon the legs and branded upon the breast, making marks which will probably last him for life. 'I suppose,' continued Judge Luce, 'that when a man joins a secret society he expects to go through some form of initiation, but does not expect to be unreasonably injured, and I consider the injury this man received to be beyond reason.'

"The judge then fined each of the officers $35.

"They appealed."

The following editorial appeared in the Boston *Journal* of Aug. 21:

"That interesting little episode in Waltham shows that the law is not awed by the traditional secrecy of lodges, and that justice does not put on her blindfold when she enters into places where the uninitiated is supposed never to tread."

J. M. Foster.

SECRET ORDERS IN THE CATHOLIC CHURCH.

Stuart, Cal., Aug. 18, 1896.

Editor Cynosure:—I have been a reader of your paper for about ten years, and heartily endorse your position on the secret society question, but there are some things I cannct understand, and with your permission I will state that I cannot understand why so much should be said against Protestant secret societies and so little against Catholic secret societies. Is there any process of reasoning by which the principle on which the "secret society system" is founded is rendered less wrong where Catholicism can control it, than it is where Catholicism cannot control it? Why don't some kind priest write something *violent* occasionally, and explain by what stretch of fancy the principle of secrecy is rendered right in the Catholic church and wrong outside?

Why advertise the secrets of the Protestant

secret orders and not also give equal attention to the secrets of the Jesuits, Hibernians and other Catholic orders? Why make it so very apparent how Protestant secret orders protect their members from paying the just penalty of broken laws, and never tell us how Jesuits can break laws and evade punishment? In spite of the cloak of hypocrisy that is thrown all around everything pertaining to Catholicism, there happen to be people who know something of the Society of Jesus (at present the main arm of the Catholic church), and know that it has time and again been banished from European countries by the Pope of Rome on account of the unbounded treachery and iniquity of its adherents, and as many times restored when the church stood in need of their shady services. Why condemn the A. P. A. since so little is said against the evil that called it into existence?

We are told that certain secret orders are disloyal to the country that shelters them. The same is true of the whole Catholic body, since their highest allegiance is given to a foreign power; and at the command of the Pope they are ready to take up arms against the free subjects and free institutions of this nation. We are told how Protestant secret societies try to intimidate and wreak vengeance on opposers. Do they compare in that respect to that infallible, unchangeable, blood-letting antithesis of Christ's church that has lined its path with piles of dead men's bones?

What means these underground caverns where munition is stored and men trained in the use of arms? We know what it all means. Is it worse for Masonry to plan to murder a man occasionally and dodge the law, than it is for Catholicism to lay plans in secret to take the law into its own hands and murder hundreds of thousands? Catholicism answers emphatically, yes; and Isaiah's "dumb dogs" are silent. Why is the public excluded from Catholic institutions? and why these high walls around so many of them, except to prove that there are things done there that will not bear public inspection? "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." John 3: 20 21. No matter how ample the cloak of hypocrisy that envelopes Catholicism, the cloven foot will protrude. I believe in "equal rights for all and special privileges for none" in this campaign against the works of darkness.

ANNA M. STREETER.

WHY OPPOSE THE ORDERS.

DE KALB, Iowa, Aug. 18, 1896.

EDITOR CYNOSURE:—One reason why we should oppose secret societies is because so many good people are deceived by them. Many of those who were once thought to be solid against them have been so deceived by the sly, deceptive working principles of the secret orders, that they have stealthily and by degrees been alienated from the commonwealth of Israel.

The reason why this could be done is because many highly esteemed friends are in the lodge, the principles of which are so different from the righteousness of God that if one talks ever so mildly on the subject there is danger of offending. If we talk as freely on the secrecy question as any other, and do not make a specialty of silence, we are counted cranks or enemies, even by some good people, because of human weakness, but it is not the gentleness required of us in which we are to let our light shine. The more gently our light shines the more transparent and dangerous will appear all evil, that others need not be ensnared by the iniquity.

Lodgery is the worst organized evil in existence because it is so deceptive that it is made to appear so very religious and innocent, while its true character is the exact opposite of true piety and harmlessness, and can have no legitimate part of God's work among men, but is condemned by his Word. Secrecy organized for a good purpose with an innocent appearance is a more convenient cover for evil than the same thing for an avowedly bad work.

The lodge is a systematic lie, and that is what makes it dangerous. And if the friends of God and his truth and righteousness had no kindred in the lodge, it could not appear so innocently "as an angel of light," and so manly, and deceive good men and women.

The devil must, to have any success in his work of covering iniquity to deceive the people, conceal wrong with that which appears right; consequently if there was no good men in the lodge he would have no further use for it. It is plainly the duty of Christians to oppose the lodge, and it should not be treated as of little consequence whether or not they "have no fellowship with the unfruitful works of darkness, but rather reprove them." And obey God's command, "Come out from among them and be ye separate." And, "Renounce the hidden things of dishonesty."

CYRUS SMITH.

EXTRACTS FROM LETTERS.

MRS. RUTH WILLIE, SABETHA, KAN.—I heard Jonathan Blanchard lecture in Sabetha, Kansas, years ago, and will ever revere his precious memory. I wish he could have been spared longer, but he rests from his labors and his works do follow him. I wish I could write about secret societies in Sabetha, but I am suffering severely with the rheumatism in my head. I am in my seventy-seventh year and have long been a *Cynosure* reader.

A. J. MILLARD, LITTLE ROCK, ARK —Next to my Bible is the *Christian Cynosure*. I could not do without it. It declares the truth in love, and without the fear of men or incarnate devils. It reveals the "hidden mysteries" of iniquity that are working, both in church and state, and like the Apostle Paul, it "wrestles not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world and against spiritual wickedness in high places."

CHARLES O. PATTON, WOODLAND, ILL.—I will say, I am a *Cynosure* man from start to finish. Will you publish an article in your column if I send same to you, "On Secret Organizations." I have been a lodge man for some time, alas, but no more. I shall until I hear from you remain silent. My reason for this is, I know God expects to use me in this business, and where God leads I may well follow. I am not a preacher, but if the Lord permits I expect to be. I am at present a railroad agent.

REV. C. C. POTTER, IRETON, IOWA.—I found when I came here a few months ago that the place was a stronghold of secretism, so I unboxed my printing press and went to work, with tracts, etc. It took effect; and some time ago they brought Rev. Frank Evans, who spoke one night in the M. E. church on "Odd-fellowship" and the next night on "Masonry." He said that the benevolence of the lodge was not a fraud, and cited several instances. He argued that a seceding Mason's testimony ought not to be taken.

REV. JOEL H. AUSTIN, GOSHEN, IND.—Few can tell how I feel at seeing the cause of Baal lauded so highly, while the ways of Zion mourn, and there is none to raise the voice of warning. But the increasing tide rolls on. The infatuation for orders with some sort of a secret seems almost to have become a mania. It seems vain to attempt to meet this on-rushing tide of heathenism unless there was a conjoint effort among workers, and it is not probable that this will be. You can form no idea of the determined efforts to popularize Masonry unless you were here to see it. They are scooping in the dupes. I know most of the Shriners. Judge J. H. Baker is Supreme judge and a leading Methodist. I am getting too old and feeble to enter the controversy.

REV. O. H. PERRY, HANOVER, MICH.—My position as to secret societies is antagonistic, especially to Masonry, because of its positive teachings that mean the overthrow of Christianity if sufficient power is secured. Successful efforts are being worked to secure ministers as members. A man to raise his voice against this order means meager support from non-Masons and actual opposition from active Masons. What I have been thinking of is to bring it to a test in the courts of the church (Methodist) to which I belong and am a minister. If you will take the time to prepare a charge against John Doe for heresy, and support the specifications from well-known Masonic authors who have spoken in favor of it as a regeneration, and "good enough religion," I will make it against some prominent preacher in our conference which meets in September, and it will be an effort to bring out our legal talent to defend and oppose Masonry.

MISS RUFINA FRY, LIGONIER, IND —Rev. W. F. Schroniz tendered his resignation July 12th, and preached his farewell sermon the evening of the same day, and is now packing his goods preparatory to moving back to Pennsylvania. He said the lodge members did their giving in the name of the lodge instead of the name of Christ, and the lodge got the honor, whereas, Christians were commanded to do all in the name and to the glory of the Lord Jesus Christ. Since that we have had open war on the church by the lodge minions.

LAWYER JOSEPH BAWDEN KINGSTON, ONTARIO, CANADA.—I am much pleased to find that we can fellowship in the truth, even to seeing eye to eye on the ground that there can be no other platform for spiritual kinship than "obedience." Whosoever doeth the will of the Father, the same is brother and sister and mother to Him. On practical and social grounds I look upon all secret societies, binding men together by oaths and secrecy, as wrong-working institutions. And by their selection of certain people on the platform of a common oath and declaration of secrecy to be our "brethren," presenting us with claims upon our regard or concern of a wholly mercenary and non-Christian character. We owe no man anything but love—and that we owe to every man. I believe that the family of God are not the powers among men they might be if they rightly divided the Word of Truth and came out and were separate from the world's ruling forces —secret societies, military vain-glory, and the like.

JOHN S. WHITE, STEELTON, PA.—A lodge champion, an unconverted man, stopped me not long since saying, "I hear you are opposed to the lodge." I said, "Yes, sir." 'On what grounds?" he inquired. "Are you a Christian?" I asked. "No, sir," said he. "Then I cannot explain to you for the natural man receiveth not the things of God. I might as well ask a blind man whether he saw a rose I held up before him. The first question for you to ask is, 'What must I do to be saved?' Believe on the Lord Jesus Christ; seek first the kingdom of God. Be born again, and after you have received your sight, come again to me and I will give you God's Word which will make you wise unto salvation." Being about to leave him with the Lord he said, as he tapped me on the shoulder, "You should have been with me last night and rode our goat." I said, "We read in Matt. 25: 33, that at the Judgment the goats and sheep shall be separated, and I shouldn't wonder but that a large majority of the goat riders will go with the goats." "That will do, that will do," he said, hastily departing.

Who says God's Word won't whip the devil every time?

MRS ANNA HENRY, GERMANTOWN, PA —In regard to the Tremont Temple dedication at Boston, I would like to know where are the deacons and congregation? Are they all asleep? Why don't they take a stand for the right? A few years ago in the Broad and Brown street church here in Philadelphia, Dea. MacGregor, the pastor of the church, gave notice he would lecture before Mt. Moriah lodge on Sabbath night. I went, and such another batch of lies as that man told about Masonry, and of how Gen. Washington, after a hard day's battle, would get on his horse in the evening and ride to the lodge, and take counsel and receive comfort from his Masonic brethren. At last, after listening about a half hour, one deacon and others of the members began to leave the church, and I said to the friend that was with me, he has got himself into trouble; and next Sabbath he handed in his resignation, saying he would go to a church where he could speak of fraternal societies without giving offense. He has since become notorious, as anyone who reads the city papers here knows. Dr. Lorimer cannot save the souls of the Tremont Temple people and Christ can. Why don't they show their colors and stand up for Jesus?

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HOW TO DRINK WATER.

Diseases Caused by the Too Sparing Use of Fluids.

Physicians say that too little fluid is taken, rather than too much, and the great benefit derived from treatment at mineral springs is often quite as much due to the amount as to the kind of water.

Many diseases are directly due to too great concentration of the fluids of the body and are to be counteracted by the imbibition of larger quantities, for a time at least. To have sufficient water present is the rationale of water cures, especially that form which prescribes the drinking of a cupful of hot or cold water half an hour before meals. This not only washes out the stomach; it furnishes the medium for the active secretions, ptyalin, gastric juice, etc., in quantity. On the other hand, excess lies in the path of this as well as other things, and what is a rule for one is not a rule for another. However, if one finds that the taking of a pint of water will relieve that sense of oppression and indigestion which sometimes occurs an hour or two after a meal, and that only favorable effects follow, the inference is that too little was taken with the food. There is not much danger of taking too much clear water.

The temperature of the water to be drunk is often a vexed question. This may be left to the individual, for the quantity taken (one-half to one pint) at any one time can have but little influence upon the temperature of the 14 pints of blood circulating rapidly about the 70 or more pounds of water in the tissues, which are maintained at a temperature of nearly 100 degrees.

For experiment two tumblers of ice water have been slowly swallowed and promptly siphoned out and found to have attained a temperature of 95 degrees in five minutes. It is true that it is possible to swallow ice water so rapidly and in such quantities that the stomach receives a momentary chill and disturbance sets in, but this is no reason why all ice water should be forbidden.

How Cloth Is Made Waterproof.

The process now in use among the Yorkshire clothmakers for waterproofing cloth is one that may be undertaken by private persons in their own homes and is as follows: Dissolve one ounce of isinglass in one pound of soft water, one ounce of alum in two pounds of water and a quarter of an ounce of soap in one pound of water, all separately. Strain the solutions, mix them and let them simmer for some time. Brush the preparation while hot over the cloth, and when dry brush it well and lay on another coat, all on the wrong side. The cloth will be fit for use in two or three days.

How to Make a Stained Glass Window.

If the artistic and thrifty housewife will save the colored glass bottles that find their way into her house and put them to use in the following manner, she will have something that will be a delight. Break the bottles into comparatively small pieces, and then, if a certain regularity is desired, cut the pieces into shape with a diamond pointed glass cutter.

Arrange these on a pane of plain white glass the desired size, using a little transparent cement to hold them in place, and a mixture of white cement and putty to imitate the lead that is used in expensive stained glasswork. The dull, rich olive of the claret bottle, the deep amber of the sherry, the delicious sea water green which is used for ginger ale, and the various shades of red and blue that one gets from the apothecary and the wine merchant are revelations when cleansed of their contents and held in single thickness against the light.

When the cement is dry, the window can be put in place, and as the sunlight strikes it she whose fingers have done the work will feel that it was well worth the trouble.

How to Make Creamed Mushrooms.

Drain off the liquor from the mushrooms and place in a bowl to be used for the sauce. Place on the fire in a granite pan a tablespoonful of butter. Heat slowly and add a tablespoonful of flour. Stir until they are blended, but not sufficient heat to brown, and gradually add the liquor from the mushrooms and enough cream to make a thin sauce. Into this turn the mushrooms, season with salt and when thoroughly hot serve on squares of toast.

How to Make Watermelon and Peach Ices.

Watermelon Ice.—Select very ripe and a very red watermelon. Save all the water and scrape all the red pulp fine. Allow a pound of sugar to a gallon of this liquid and freeze. When the ice is half frozen, add the well beaten whites of 3 eggs and stir the mass frequently from the bottom with a wooden spatula. The flavor of this ice naturally depends largely upon the quality of the melon.

Peach Ice.—Select a dozen nice ripe peaches, 2 lemons and 3 pints of clarified sugar. Pare the peaches and press the pulp through a sieve; then add the clarified sugar and lemon juice and freeze. When nicely frozen, mix thoroughly with the ice a meringue made of the whites of 2 eggs and 4 tablespoons of sugar. Set away for an hour before serving.

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The Christian Cynosure.

REV. M. A. GAULT, - - - EDITOR.
WM. I. PHILLIPS, - - - PUBLISHER.

CHICAGO, THURSDAY, SEPTEMBER 3, 1896.

A TELLING ARGUMENT.

A strong objection against secret societies, and one which an anti-secret lecturer can use with telling effect, is their influence against Sabbath observance. This objection bears equally against the minor as well as other secret orders. We believe with Gardner Spring, that "no nation can live and prosper without the Sabbath. Their observance of the Sabbath is the index of their morality, their religion and their prosperity. A nation, a city, a family that tramples upon the law of the Sabbath, tramples upon every other law. A Sabbath-breaking man, a Sabbath-breaking community is an ungodly community, an ungodly man, and leads an ungodly life."

An institution that either directly or indirectly leads to the desecration of the Sabbath, is an enemy of morality and religion. One of the most insidious forms of Sabbath desecration is in connection with anniversaries, conclaves and funeral processions of secret orders. These are either held on the Sabbath or induce travel on Sunday trains.

Some years ago when the national G. A. R. encampment met in Minneapolis, we were preaching in Maryville, Mo., when a large company of old soldiers and their friends left on the train about five o'clock Sabbath evening for the encampment. Among them was the superintendent of the M. E. Sabbath-school and many church members.

A few years ago when we were preaching at Bloomington, Ind., the twenty-seventh annual encampment of the G. A. R. met in Indianapolis, and here are a few extracts we saved from the the daily press of Indianapolis at that time:

The ceremonies of the encampment proper begins Sabbath at 10 A. M. when the escort committee provided by the city went on duty to receive the veterans on their arrival at the Union Station and escort them to the barracks and places of entertainment to which they had been assigned. Excursion trains began to arrive at that hour and all day they rolled into the Union Station heavily loaded with veterans and their friends. The Big Four trains from the East came in in eight sections. The crowd constantly grew till the neighborhood of the Union Station was one vast mass of struggling humanity.....

The city became very "wide open" on Sabbath. Saloons were in full blast Fakirs did a thriving trade. Patrol wagons filled with thieves and vagrants under arrest rushed through the streets adding variety and a metropolitan air to the scene.....

Monday night a reception was given at Tomlinson Hall. The hall had been beautifully decorated with flags, bunting, electric lights and plants. A brilliant assemblage gathered and the evening was spent in an informal and social way. The floor was cleared for dancing and the stage was occupied by the orchestra and chorus.

We know many, and the large majority of the G. A. R. took no part in this Sabbath desecration, drinking and dancing; yet this meeting of the order was the occasion of it, and the organization was responsible for it. We yield to none in our respect for the ex-soldiers of the Republic, but that must not deter us from warning against everything that would undermine our public morality.

CHRISTIAN WORKERS' CAMP MEETING.

The Springfield, Mass., *Daily Republican* of Aug. 21, contains the following account of the Christian Workers' session at the camp meeting near that city:

"Yesterday was the day set for the annual business meeting at the Christian Workers' Convention at the Liberty street camp grounds. For several reasons it was postponed, however, and will either be held to-day or to-morrow, or not until next year; probably the latter. In that case the present officers, with A. A. Hoyt of this city as president, will hold over for another year. The attendance at the meetings so far has been good, considering the coolness and the fact that the meetings are held for the first time in this city, which is not the stronghold of the association. From 200 to 300 have been present at the meetings usually.

"The regular meetings yesterday were unusually interesting. The social worship meeting was held at nine o'clock, after which came the preaching service. This was led by Rev. J. P. Stoddard, of Boston, and James McRae, of Boston, and Albert Webb, of Trinidad, spoke. In the afternoon, after a song service led by Miss Lulu M. King, Rev. J. P. Stoddard preached from the text, "According to His promise we look for a new heaven and a new earth." He spoke of the character of the new heaven in comparison with this world and the nature of the future state with the qualifications necessary for entrance upon it. He was followed by Rev. W. P. Ray, of Cambridgeport, who spoke on the service of the kingdom. The evening service was taken up with a talk on home and foreign missions by Albert Webb and others.

WHY CATHOLICS OPPOSE MASONRY.

The following article is from *The Angelus*, a Roman Catholic illustrated weekly published at Detroit. It is a sample of much that we find in our Catholic exchanges on the secret order question:

"Some time since in conversation with a gentleman, relates a well-known missionary father, he asked why it was that the Catholic church forbids her members affiliation with secret societies and was especially severe upon Freemasonry. After giving an answer in my own way, he practically acknowledged that Freemasonry was a good enough religion and church for him, and by it he hoped to get to heaven. He said: 'We have our prayers, our hierarchy, our chaplain and chapel, and we inculcate the main teachings of Christianity.' This is just the point and I was glad to see him so candid about it. Freemasonry usurps the established way laid down by Christ for men to serve their God, and establishes a way of its own.

"Quite recently the influence of secret societies came to my notice in an exceedingly horrid case of murder. The man guilty of the crime was a member of a society lately, by name, condemned by Rome. He was indicted by the grand jury for murder in the first degree and refused bail. When brought to trial before a judge belonging to the same society, after a few hours preliminary work in securing a jury, he plead guilty to manslaughter, which was accepted by the State's attorney, and threw himself upon the mercy of the court. He received a nominal sentence of less than two years in State's prison and the public are not slow in attributing the light sentence to the influence of the secret society. In a neighboring county, a man guilty of a similar crime but belonging to no order received a sentence of twenty years. These are facts that need no comment."

THE CYNOSURE IS NOT STOPPED.

When we received the following letter from a prominent M. E. pastor of Morocco, Indiana, it reminded us of a little story.

Once on a time Horace Greeley, the editor of the New York *Tribune*, was accosted on the street by a man who remarked: "I have stopped your paper, sir."

Mr. Greeley looked at him with some surprise and said:

"My friend, you have stopped the *Tribune?*"

"Yes, sir," said the irate individual.

Mr. Greeley took hold of the man gently and said: "Come with me, please." The man turned and went with Mr. Greeley and when they reached the building in which the *Tribune* was then published and found the machinery running, the men all busy and everything in apple-pie order, Mr. Greeley said: "Why, the paper is not stopped. I thought you had stopped it?"

"I didn't mean that I had stopped your paper. I meant that I had stopped taking it."

"Oh, oh," said Mr. Greeley, "that won't bother us much; you are the only loser."

THE LETTER.

MOROCCO, Ind., July 30, 1896.

EDITOR CHRISTIAN CYNOSURE:—You would accomodate me greatly by not sending the *Cynosure* to me. I don't care to have such a paper come to me in my name. I have thought for some time to speak to you about it, so now it must stop. My reasons are not that it attacks secret societies; I care as little for them as does the *Cynosure*; I am willing to say plainly, they are useless and an injury to the church work, and no doubt keep men outside of the kingdom of God. I have been a Mason, an Odd-fellow, a Modern Woodman, an A. P. A., an I. O. G. T. and an F. M. B. A., and I find that they are about all the same. But every secret society man that reads this paper is aware that it is very false in many of its statements; that its writings are, many of them, ravings of diseased minds and that it puts too much stress entirely on the power of the secret society men.

Now if you could publish only such articles as the one from the pen of Wm. G. Hubbard, you might do something in an honorable way to down the "lodge." That article is true and is my reason exactly for letting them all alone, but I can point to articles that are beyond all reason and truth. These I don't want to come into my family, for I talk over these topics, and am compelled to acknowledge that I am harboring a paper that I can't affirm its charges. Either hold to the truth or please do me the kindness to withhold the paper. Yours, (Rev.) A. L. CLARK.

Of course we accommodated the pastor by taking his name from our list and notifying his kind friend who had paid for it. But we also wrote a kind letter to the Rev. A. L. Clark of the M. E. church at Morocco, requesting him to please refer us to the very many false statements in the *Cynosure*, and to its many writings which were the ravings of diseased minds.

These were serious charges for a prominent M. E. pastor to make against our contributors whom we believe to be as able, truthful and conscientious as are the writers of any paper in the land. And the unkindest cut of all was to make no specifications, so that the charges could be corrected or refuted.

After long and patient waiting we could get no reply from Rev. A. L. Clark. And now we publish his letter that our readers may judge whose mind is diseased and whose statements are false. The article by President Wm. G. Hubbard, of Cleveland, Ohio, which Rev. Clark so strongly endorses, published in the *Cynosure* of July 30th, gives this objection to secret societies:

"The oaths and obligations of Masonry are blasphemous and pagan. The Masons used to deny that outsiders knew what these oaths were, but now any honest Mason will admit that by the confessions of Morgan and Ronyane and other recanting Masons, these oaths have all been published. When I read these oaths as published by Dr. Finney, I was astonished that any civilized being could take such an obligation. I can only account for it from the fact that in the average piece of humanity there is a large element of paganism still remaining that has never been brought under refining processes of divine grace, and but little under civil culture."

Now is it not barely possible that Bro. Clark, who has been a Mason, Odd-fellow, Modern Woodman, an A. P. A., I. O. G. T. and F. M. B. A.—in going through all these initiations that his brain has become a little diseased or unsettled, and that in his makeup there still remains a little of the paganism of the lodge? If not why could he make such charges against his fellow Christians and refuse to warn them how, and in what respect, they were to amend.

WILLIAM IRVING PHILLIPS.

"A Phillips crossed the water with John Winthrop and from him descended a long line of ministers, judges, governors and counsellors—a sterling race, temperate, just and high-minded."—*Writer in Harper's.*

The subject of this sketch is a member of the Southboro (Mass.) branch of the Phillips family on his father's side, and on his mother's of Judge John Taylor's family of Saratoga county, N. Y., in which county our General Secretary was born, A. D. 1847.

In 1862 he shared with his father, who was adjutant of the 105th Illinois Volunteer Infantry, the hardships of army life. Later he was mustered into the 23d Illinois Veteran Volunteer Infantry, "Mulligan's Irish Brigade," from which he received an honorable discharge in 1865 at the close of the war.

In 1873 he graduated from Wheaton College. While still in college he spent his summer vacation of 1871 as the first colporteur commissioned by the National Christian Association. He attended the preliminary meeting at which it was decided to nominate candidates for the American party, and cast his vote in 1872 for Charles Francis Adams and Joel L. Barlow, for President and Vice-president respectively. In his judgment the American party platform was the most patriotic and statesmanlike document that has ever been placed before the American people. Since he justly prides himself upon the principles which he voted at the beginning of his public life, it will not be out of place to quote here a few of the planks of the American Party platform, which are as follows:

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen government, and that this fact should be recognized in its organic law.

2. That God requires, and man needs a Sabbath.

3. That the prohibition of the importation and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That charters of Masonic lodges granted by our Federal and State Legislatures must be withdrawn and their oaths suppressed.....

7. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

Believing that of the two kinds of votes, those cast to win and those cast to witness, that the

latter are the most important and best becomes him who is a witness for Jesus Christ, he has cast his vote since 1872 for the prohibition of the saloon, and is this year an elector on the Prohibition ticket for the State of Illinois.

In 1876 he graduated from the Chicago Theological Seminary and spent three years in pastoral work. In the same year he was married to Miss Mary D. Bissell, whose father and mother had been missionaries, under the American Board, in the Indian Territory, where Miss Bissell was born.

The following from an editorial in the *Cynosure* of Dec. 19, 1878, shows the kind estimate of Pres. J. Blanchard, then editor of the *Cynosure:*

Rev. W. I. Phillips, late pastor of the College Springs church, has an ability and wisdom which have earned him "a place among the thirty," if not "among the three," in this conflict between the hosts of light and darkness.

An extract from another article published in the *Cynosure* about the time Mr. Phillips came to Chicago and began his official connection with this Association, will not be out of place in this sketch. It is from the pen of Mr. Alvin Countryman, of Ogle Co., Illinois:

Those whom it is supposed were chosen of God to bear high over all the banner of Christ, often take upon themselves obligations and assume relations from which the name of Christ is entirely excluded. But thank God that he has a more worthy standard-bearer in the eminently Christion character of our faithful pastor, W. I. Phillips, formerly of College Springs, Ia., who for the past year has ministered of the Word of Life to the Church of God at Lindenwood, Ill., and who on a recent Sabbath faithfully portrayed to his people the sinfulness of worshiping the pantheon idol of Masonry.

As teacher and officer in church and county Sabbath-school work Mr. Phillips has been a wise counsellor and leader. Three of his sons are now promising students in Wheaton College.

For more than fifteen years our brother has served the National Christian Association either as treasurer, publisher, secretary or editor. His excellent management of the financial interests of the Association has gained for him the highest confidence of its friends. He has safely steered it through many a financial storm, and has patiently and faithfully labored on in the midst of all discouragements.

MASONRY THE WORSHIP OF CAIN.

REV. J. P. STODDARD GIVES HIS IDEA ON THE SUBJECT AT THE CAMP GROUND.

It is rare that we see such an excellent report of an Anti-masonic address as this we find in the Springfield, Mass., *Daily Republican*, of Aug. 25:

"An extra meeting and special service was held at the camp ground last evening. J. P. Stoddard, secretary of the New England Christian Association, was the speaker, and his address was on secret societies, and Masonry in particular. The meeting opened with singing, scriptural reading and prayer. Mr. Stoddard began by explaining his reasons for opposition to Masonry. He said that he did not oppose individuals, but the system. By the use of charts, the speaker gave the formation and organization of a lodge. He then took up the preparation of a candidate and told how entrance was made 'neither naked, nor clothed; neither barefoot, nor shod; and hoodwinked and tow-cabled.' Mr. Stoddard said there were six distinct pagan rites for taking in a candidate. These are performed on the body and an 'induction, circumambulation, concealment, intrustment, illumination and investment.' All of these rites were commented on.

"A version of the obligation was then given and the second, or Fellowcraft degree, was taken up. Next the second section of the Master's degree was spoken of, and Mr. Stoddard told how a candidate was raised from a dead level to a living perpendicular. On the five points of fellowship the candidate is assaulted, said the speaker, by three men, 'Jubela, Jubelo and Jubelum.' The man is knocked or thrown into a blanket and afterward pretends to be dead fourteen days. When the body is found after diligent search, those who make the discovery turn away in disgust and say: 'This is indeed the body of our Grand Master.' Having passed over the four chapter degrees, Mr. Stoddard took up the encampment. He told how the candidate takes the sealed libation of pure wine. This, he said, is drunk from the top of a human head, and the words repeated before drinking were given. Mr. Stoddard said that 142 degrees in Masonry were conferred in the United States. Stephen Merritt, of New York, took 138 degrees and renounced them to expose them.

"Mr. Stoddard said that what he had described was done by every man who was initiated. He challenged any one present to stand up and deny it. Christ as a sacrifice for sin, he said, is almost entirely omitted from the system. By another chart Mr. Stoddard showed that there are two kinds of worship in this world, the true and the false. The recorded history of one religion began with Abel's altar, and the other with Cain's. Every system of false worship is between Cain's altar and what the Bible calls 'the lake of fire.' Every true worship and system of true worship is between Abel's altar and what the Bible calls 'the new heaven and the new earth.' Cain's religion is false because it rejects Christ. Masonry and kindred societies such as the Knights of Pythias and Odd-fellows are systems of false worship, said Mr. Stoddard. Therefore, they lie somewhere between Cain's worship and the lake of fire. The address closed with an appeal to all who were following the false ways to turn from them. There was a good-sized audience present, although as the meeting was a special one, it was not generally known. The camp meeting season is now closed."

HELPING OUR INFIRMITIES.

The *New York Observer* tells this touching story of Prof. Herkomer. "His aged father, who lives with him in his splendid home at Bushey, used to model in clay in his early life. He has recently taken to it again; but his fear is that soon his hands will lose their skill, and his work will show the marks of imperfection. It is his one sorrow. At night he goes to his early rest, and when he has gone his talented son goes into the studio, takes up his father's feeble attempts, and makes the work as beautiful as art can make it. When the old man comes down in the morning he takes the work and looks at it, and rubs his hands and says: 'Ha! I can do as well as ever I did!' May we not believe that the hands of divine love will thus make over our feeble work for God till it shall bear the light of day and be perfect to all eternity."

PERSONAL MENTION.

—Rev. J. H. McArthur of Elgin, Ill., called at our office last week.

—Rev. L. A. Benson of the N. S. Covenanter church, Sparta, Ill., visited our office last week.

—Robert Macklin of Waterman, Ill., an old line reformer and Covenanter, called on the *Cynosure* recently.

—Bishop Dillon made the *Cynosure* office a pleasant call recently on his way to the Pacific Coast and the Oregon State Convention.

—Rev. R. W. Chesnut and little daughter Maud, of Marissa, Ill., made the *Cynosure* a pleasant call last week on their way to Minneapolis.

—*Messiah's Advocate* of Oakland, Cal., quotes these words of our Lord: "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the house tops." Matt. 10: 27. And then adds, "We learn from this that secrecy was not Christ's way of working. Dare we proclaim it?"

—Rev. W. H. Chandler, of the Wheaton College church, has been spending his summer vacation at Beulah Park, Ohio, attending the Christian Alliance Convention. Prof. H. A. Fischer occupied his pulpit on Sabbath the 23d, and preached two powerful sermons. Last Sabbath the pulpit was occupied by Elder Rufus Smith in the morning and by Elder Frank Barton in the evening. Both sermons were profitable and inspiring.

—Rev. T. M. Chalmers has much to encourage in his Jewish mission work. The *Instructor* says: "On Sabbath night, August 16, Messiah Mission Hall was filled with Jews to the number of one hundred and twenty-five. There is a spirit of unrest working in these people. They are looking for light. They are as sheep without a shepherd. Pray that the Lord will take away the veil from their faces and subdue them unto himself. Only he can do this."

—"Rev. A. G. Johnson," says the *Conservator*, "presiding elder of St. Joseph Conference, projector of our new college enterprise, deserves special mention for his zeal in the work and the sacrifices he is making. If the enterprise is made a success and the institution becomes a blessing to the church and the world, no one will deserve greater credit therefor than he. As contractor, he is making the building, in many ways, much better than the specifications call for, at his own expense."

—Rev. James P. Stoddard writes from Hartford, Conn., under date of Aug. 25: "I came from Springfield with Rev. B. A. Hill to look over this field in the interests of reform work. Judge Eggleston, John R. Buck and others whom I especially wanted to meet are not in the city. I shall look up such friends as I am able to find, scatter a few tracts, prize circulars, and then leave for Alton Bay Camp, via. Boston. I send you a Springfield *Republican* containing an account of last evening's meeting given by the reporter. The attendance exceeded my expectation and friends are very enthusiastic in the hope of securing a more central location for meetings in the near future. 'When He putteth forth his sheep He goeth before them.'"

—"The American girl is rich as far as ideas are concerned, is quick-witted, and ought to be sufficiently eager, because she is an American girl, to speak correctly," writes Ruth Ashmore in September *Ladies Home Journal* in an article to girls on speaking correctly and avoiding the use of slang. "She need not be a prig, she need not suggest the schoolroom, but she should speak intelligently and correctly. There are two books to which my girls may always turn for English undefiled: first, the Bible; second, the works of Shakespeare. Vulgar language suggests a vulgar mind, therefore, my Dorothy, be careful about your speech. Let your words mirror beautiful thoughts, and when Prince Charming is strolling through that wood in which the grammar tree grows he will know that you surely are the princess, for in your answer to him there will be diamonds and pearls, in the form of pure English, coming from your lips, and he will learn to reverence all women for 'your sweet sake.'"

AN APPEAL FROM NEBRASKA.

ABBOTT, Neb., Aug. 29, 1896.

To the readers of the Christian Cynosure, greeting:

For the past year I have been engaged in evangelistic work, preaching a pure Gospel, crying out against sin everywhere (secretism not excepted). But the people in general are so yoked up with these abominable, unscriptural institutions as to reject the truth and its author, Christ Jesus, and those who lift up a Bible standard of salvation. It has been a year of hardships and severe struggle against sin and everything contrary to sound doctrine, but also one of victory. Glory to our God. Amen. On account of some indebtedness (which must be paid soon) I also have endeavored to obtained manual labor, but have failed because:

1. The stand I take on God's Word against secretism and sin in general.

2. There is a boycott on me by labor organizations.

Now beloved, Christ has taught us to "love one another," Jno. 13: 34, and "to bear one another's burdens," Gal. 6: 2. If any of you know of any opening in your neighborhood for manual labor, will you obey God's Word and help me in my destitute circumstances and write me concerning this matter as soon as possible after reading this (on or before September closes); or if the Lord moves upon you to help me otherwise, God will abundantly reward you for so doing, and any help rendered me will receive my gratitude. Amen. Yours contending for the truth as it is in Jesus, J. B. BAILEY, Evangelist.

A CARD.

Wishing to "become all things to all men, that by all means we may save some," I take this opportunity to announce to the *Cynosure* family that I am in the general evangelistic work, and will be pleased to correspond with any who may desire my services. The Holy Ghost is the central theme of my teaching, and he of course is my teacher and strength. Rev. P. B. Williams is my reference and the Bible my battleaxe.

Yours till Jesus comes,

Albany, Oregon. A. S. COPLEY.

LABOR IN EUROPE.

MRS. VALESH SUMS UP THE CONCLUSIONS OF HER RECENT TRIP.

Universal Unrest Which Bespeaks an Early and Radical Change of Governments and Systems—The Part Labor Is Likely to Play In the Reconstruction.

[Special Correspondence.]

In my letters describing European industrial conditions I have dealt with facts rather than opinions because I think the reader usually prefers to draw his own conclusions when he has sufficient facts for a basis.

Still there are a few general conclusions and comparisons which grow out of a general survey of the European situation. I want to mention them because they differ so widely from the stock European illustrations used periodically by campaign orators.

Europe is so far away and so few of us get an opportunity to see it for ourselves that all sorts of misleading comparisons are made without much fear of detection.

The more I studied European institutions the stronger grew my impression that a crisis is approaching which will shake the governments to their foundations.

If I were asked where and how I got this impression, it would be difficult for me to answer. I felt it just as one feels the oppression of the atmosphere before a thunderstorm or cyclone. The people feel it, too, though they do not care to discuss their presentiments with a stranger.

Yet it is not at all difficult to discern the rottenness and general insecurity of the various governments. Each country has its two standing armies—one of actual soldiers, who are restrained from being producers and made a burden on the government and on their own families; then the army of useless and corrupt officials are paid high salaries. They are equally nonproducers. For example, in Vienna I was credibly informed that there are 50,000 regular soldiers permanently quartered there and nearly an equal number of officials and state servants. Every large European city duplicates these numbers in proportion to its size. No country can withstand such heavy drains on its productive resources.

Then each country has an enormous debt. In order to pay such debts and support the standing armies taxes of all sorts are imposed. Duties are high and direct taxes numerous. The wageworkers pay direct taxes until they are discouraged and exasperated. They also know perfectly well that the indirect taxes keep from them many necessaries of life.

As an illustration of direct taxation, I bought a package containing a half dozen candles. The price was 20 cents. Three cents of this was a direct government tax in the shape of a stamp. It would be impossible to enumerate the various taxes with which these governments harass the people. It is a mad struggle to get money enough to pay current expenses. It matters not that industry is crushed and the people slowly starved. These governments seem not to realize that they are killing the goose which lays the golden eggs.

Of course the dense population makes it impossible that a wageworker shall ever own his own home. The last available inch of ground was long ago exploited and every natural resource is worked and taxed to its fullest extent.

It is true that machinery does not yet play so important a part in industrial affairs as it does with us. The change is coming, however, In Germany it may be said to be practically accomplished. In Austria and France one can witness the actual struggle between hand labor and the invading machine. The trust and syndicate do not seem quite so rampant in European countries as in the United States. Still the monopolies exist and the despotic forms of government easily furnish the means of extortion.

So much for some of the things which invite confusion and ruin. What of the people?

To my mind a people chronically hungry form an extremely dangerous element. If the aforesaid people happen to be skillful, industrious and intelligent, the danger increases.

I do not say that the European wageworkers consider themselves always hungry. They are born with generations of privation stamped upon their temperaments. They are not apt to complain unless habitual privations are much increased. Still, it is a fact that European wageworkers are doubly poor. They are paid less wages than the American workmen, and food costs them as much and often more than it would in the United States. The talk about cheap living in Europe is very misleading. The working people do live cheap—by going without many substantial and nourishing articles of food. Necessity forces them. There is no alternative. Now when a man is confined rigidly to a certain class, when he toils much and lives poor, when life holds only a bare subsistence, he has not much to lose. He naturally turns his education and native intelligence to a consideration of industrial problems. His revolt at unjust conditions is determined and bitter.

I do not say that the wageworkers themselves are chiefly instrumental in forcing the crisis. A change is coming because the old order of things has served its purpose and is now decaying. In Italy decay and degeneration stamp a melancholy impress on the people and their country. France seems to possess considerable activity and vitality. The people, however, are in a state of irritation and restlessness, which can never be satisfied without radical changes in government. The discontent of the Germans and their aspirations for freedom are well known. The Austrians are forfeiting their very lives in the effort to shake off despotism.

Will the change bring about the socialistic era?

I think not. The wageworkers are only one of the elements hastening the downfall of the present era. They will form only one of the many elements concerned in a reconstruction.

Then while so called socialism is very popular among wageworkers and their sympathizers, in reality it is the general term applied to all independent political agitation along industrial lines. The term, too, has a different significance in every country.

Leaving out of the question the few intellectual and philosophical leaders who peer into the future and construct theoretically ideal governments, the mass of wageworkers look forward to certain practical reforms and trouble themselves very little about any coming order. The abolition of standing armies, free and equal suffrage, the right to organize, and practical labor legislation are some of the things most earnestly desired.

To be sure, our European brethren realize that we have most of these things and that the problem is a long way from solution with us.

Still the homogeneity of race, the national spirit in each country and a multitude of other things would tend to make the situation different from our big republic with its mixture of races.

Then, too, the wageworkers of Europe are pinning their faith to the trades union. They realize that through it they can raise the standard of living and shorten the hours of labor. They also feel that the trades union is a protection and an educating force. The European workmen are intelligent and practical. They are organizing, disciplining and educating their members, so that if there is an overturning labor will get all possible recognition in the reconstruction of affairs.

Right along with the political agitation is the growing trades union movement. Our European friends are coming to a thorough realization of the benefits to be gained from purely economic effort.

Our friends on the other side know but little of the movement in the United States. They were much interested in what I was able to tell them. I think the United States should be represented at all international labor congresses. The benefit would be mutual. While there are differences in forms of government and likewise differences in the degrees of poverty and oppression, yet the labor movement is everywhere a protest of the weak against the strong.

EVA MCDONALD-VALESH.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Sept. 6. Comment by Rev. S. H. Doyle.

TOPIC.—Getting the most out of the Bible.—Deut. vi, 1-9.

A high valuation is to be placed upon God's commands, as recorded in His word, the Bible. The Bible is not a merely human book. In writing it holy men wrote as they were moved by the Holy Ghost. It was given by divine inspiration, and is God's word. It is of priceless value to man. Without it we would have no sure knowledge of God, such as could lead to our reconciliation with Him. Taking into consideration its author and its character, we can easily see the importance of making the best use of the Bible and of getting out of it the most that we can. It is the Christian's compass and chart on the sea of life between time and eternity.

How can we get all out of it we can? There is no new method, no short cut to beneficial knowledge of the Scriptures, not even since the days of Moses, who laid down the same rules that apply today.

1. Study the Scriptures. The only way to know the Scriptures practically is to study them—read them and think upon them. We should do this regularly and systematically. We should strive to get a grasp of the entire Bible, of each set of books and of each individual book. Haphazard, spasmodic reading will not give us a good working knowledge of the Bible.

2. Teach the Bible. Moses commanded the parents to teach it to the children. It should still be taught, not only in the Sabbath school, but also in the home. Home teaching is too often neglected. The Sabbath school has too often taken the place of the home in this respect. This should not be. Christian parents should not leave the education of their children in God's word to others. The Bible should also be taught as a text book in our colleges and public schools.

3. Think of the Bible. The truths taught in God's word should be meditated upon. To read lightly and carelessly is not sufficient. We must meditate upon what we read until it becomes a very part of us. Better a few verses a day with much thought than larger portions with no thought or meditation upon them.

4. Converse about the Bible. Conversation with others about the truths of God's word is one of the best ways of enriching our minds in these eternal truths.

5. Live by the Bible. It should be the rule of our lives. If we put its truths into practice, then and there only will we get the most out of it. To have God's word in the mind and heart is not enough. It must also be in the life.

Bible Readings.—Deut. xvii, 18, 19; Luke xxiv, 27; John v, 39; xx, 30, 31; Acts viii, 26-40; xvii, 10, 11; xx, 32; Rom. xv, 4; xvi, 25, 26; Ps. xix, 7, 8; cxix, 9-16; II Tim. i, 13, 14; iii, 16; I Pet. ii, 2; II Pet. i, 19-21; Rev. xxii, 18.

The Christian's Victory.

The secret of the Christian's victory lies in this: To meet our enemy as an already conquered foe and not as one who has yet to be conquered.—H. W. Smith.

Endeavorers at the Circus.

Some Colorado Springs Endeavorers went to the circus the other day. But they took the gospel with them and left the circus a purer, sweeter place after they had departed. Seeing that no effort was being made for the spiritual welfare of the men connected with the circus, some 200 Endeavorers gathered with a gospel wagon at the circus grounds after the close of the church services one Sunday. The meeting, which was large and spiritual, resulted in some 30 persons expressing the desire to lead the better life. All the New Testaments in town were purchased by the Endeavorers the next morning and distributed among the men, who received them gladly.

Don't Want to Be Laid Aside.

Writing about the Senior society, a California Endeavorer says: "I have often wondered what was to be done with us 40-year-olds. After one has been an Endeavorer for 12 years, she does not like the thought of being laid on the shelf. Women of my denomination are too active, anyway, to want to be pushed aside; but the young folks are coming on so rapidly, we must not stand in the way. I rejoice in the thought of the Senior society."

Winning the Pearl.

The thistle has a fragrant smell and the thorn pleasant fruit. It is a disease in the shellfish that makes the pearl. So your sickness, my friend, may be the means of your winning the pearl of great price.—Helen M. Johnson.

Only Believe.

The words of Jesus, "Only believe," are the briefest, but perhaps the most comforting, for they contain the essence and epitome of all saving truth.—Episcopal Recorder.

Christian Endeavor Notes.

In the list of new societies formed in England are noticed many Junior societies.

Pittsburg wants to entertain the Christian Endeavor convention at the society's silver anniversary in 1906.

The postoffice at Mount Vernon, N. Y., was closed on Sundays as a result of a campaign by the Christian Endeavorers.

In Belfast, Ireland, is a congregation that has been in the habit of giving up its prayer meetings during the summer; but this year the Christian Endeavorers asked permission to continue them and the request was granted.

Dr. Clark will spend a large part of the year on the continent in the interest of Christian Endeavor work, as societies are increasing rapidly in continental countries. He will also visit India and Australia or South Africa, and possibly Japan and China.

A FAIR HUNTRESS WHO HAS ESTABLISHED A RECORD.

Mrs. Mary Whipple was raised on a farm in Wisconsin, where she grew up with the boys, her brothers and cousins, sharing with them their boyish sports. When they went out hunting for small game like squirrels and rabbits, she always went along, eager to take part in the shooting.

After she grew up and married, her taste for hunting was as strong as ever, and whenever an opportunity offered she, with her husband, joined expeditions in her own and neighboring states.

It was while with one of these expeditions somewhere in Michigan that Mrs. Whipple shot her first deer, which was one of the largest of its kind.

Besides deer, Mrs. Whipple has killed wildcats, wild duck and other similar game. Her great ambition is to kill a bear. She expected to go on a hunting expedition in Arkansas last winter, where she would have a chance to kill something more ferocious than a deer, but never got any farther down the river than St. Louis.

It was a year ago this July that she and her husband, with a party of four others, started from St. Paul to go down the Mississippi river to the Arkansas and up that river to the bear fields in Arkansas. After killing off the bears in that state she expected to continue down the Mississippi to New Orleans, there to spend the winter, and in the spring be towed by a steamer back to St. Paul.

After leaving St. Paul last July they took it very leisurely, enjoying the fine views along the way, stopping at some pretty wooded spot for dinner or breakfast and spending a day picnicking in some delightful place, stopping to gather nuts and making a prolonged picnic of the entire trip. In this way they

traveled down the river from St. Paul to St. Louis in their spacious and comfortable houseboat, not reaching St. Louis until last November, and here they remain. But in the fall Mrs. Whipple hopes to carry out their original plan of continuing on to Arkansas to hunt the bear and from thence to New Orleans to spend the winter.

In appearance Mrs. Whipple is not at all bloodthirsty. On the contrary, she has a very kindly expression. Her eyes are full and blue, with a keen, hunter's gaze in them and a merry twinkle. Her complexion is bright and her hair brown. She is a little above the medium height and of a pleasing figure.

All in all, this huntress fair would make a very nice mouthful for Mr. Bear.—St. Louis Republic.

Elderly Women.

A woman 93 years of age is the secretary of a woman's club in Lansing, Mich. She is a relative of William Cullen Bryant, and one of the most charming of companions. She is fond of society, keeps well up with the times, is sprightly, accurate, dainty and in every way admirable.

There are many reasons why women grow old. The tendency to slump is one of the first indications of approaching years. This is a fatal error, and unless broken up at the outset ruins the figure, the style and the habits of the individual.

The prim, trim, natty and up to date elderly woman is scarce indeed. If she is not antiquated and stuffy, she is likely to be frivolous and giddy, and when a woman of years gets to do that the best thing she can do is to make her will and die suddenly. Age need not be glum or too sober, but it should always keep its dignity and remember that childish manners are but an exceedingly poor veneer to cover the inroads of time.

There are many instances where women of 70 or 80 years have been the queens of society and the centers of attraction wherever they appeared, but it is perfectly safe to say that these were not the giddy, butterfly, fluttering women who monopolize all of the time and seem to absorb all of the air in the apartment. They have, without exception, been gentle, quiet, dignified, good hearted and clear headed women, who wore their years so gracefully that no one thought of how many decades they represented.

The secret of becoming old age is to accept the situation and attract to it as little attention as possible. There is no need for people of 60 or 70 to act or feel old. With reasonable care for their health and a determination to make the best of everything, the days slip by so easily that they leave but few marks behind them.—New York Ledger.

Woman's Enlarged Opportunities.

The rapid advance of women to occupations in which they are not only able to earn a living, but to distinguish themselves by the manifestation of exceptional ability, is evident to any one who is acquainted with the subject. The higher education of women is sending them out in great numbers into the fields which have been heretofore occupied exclusively by men. Large numbers become teachers, and a still larger number are married, but the recognition of the fact that women of capacity can find positions anywhere which they are qualified to fill shows that public opinion in regard to their employment has vitally changed. Every one must rejoice in what is going on for the liberation and development of women in the employments by which they can earn a living. It means that women are rapidly winning their right to take places of equal rank with men, and this means that the sex are to occupy a different social position from that which they have formerly held.

It will soon not be necessary for a woman to enter into marriage for the sake of having a home of her own, and she will cease to seek for marriage except on the terms which are fair to herself. The advance of women in every direction to a larger grasp of the things of life, to greater responsibilities and to a wider field of activity is the bringing of a moral element into society which will be more and more appreciated. Whatever leads women into larger spheres of action tends to the development of character, and the time is not distant when the new woman will claim a place with men in a much larger field than she now occupies.—Boston Herald.

A MENACE TO MORALS.

Verdict of the World's Leaders Is Against the Use of Alcohol.

Of 4,663 cases at the Fort Hamilton Inebriate asylum, in New York, 3,168 were born in the United States. Of the 600 inebriates at this same institution studied at another time only 59 could be considered illiterate, 341 of them had passed through the American common schools and 112 had received a college training. These facts point to a moral defection. The moral sense is weak, made so by the complacency of any easy optimism that regards the drink habit as a harmless social indulgence, capable of injuring only the supposed "few who cannot withstand temptation," or, as the smart young man says as he lifts his beer mug with an unsteady hand, or drains his wine glass with a flushed face, "those who do not know enough to take care of themselves." Is he taking care of himself? Granted, for argument's sake, that he will never need to be helped home, much less will the heavy hand of the policeman ever be laid upon his shoulder or the cell of the police court ever know him; still he is flying in the face of the coldest science that you can take counsel of.

There is but one conclusion among economists, physicians, men of science and men of morals concerning the use of alcoholic drinks as a beverage, and that is that it is a waste of money, a strain on the body, a menace to the morals of any man or woman who indulges therein. Rule out of court if you will, friends, every man with a suspicion of fanaticism in his attitude toward this question, dismiss every teetotaler and every prohibitionist, suspect every preacher and every teacher of morals in the land, ask only the best balanced brains to be found among the judicial, educational and industrial leaders of our land, and the verdict is practically unanimous that alcoholic drinks, from beer to absinthe as a regular beverage, is unnecessary to the healthy and, except under medical prescription, to the sick.

If the physiological apology fails, there are those who still cling to the sociological justification. It helps along good fellowship. It is a vehicle of merriment. It makes life less grim and enables one to come into closer contact with his fellow man. To state this argument is to refute it. Are the resources of life, the conditions of comradeship, the vehicles of thought, dependent on such a treacherous medium as that which debauches its millions annually, brings thousands into suicide graves, makes fools of the wise and leads the virtuous into crime and dishonor?—Rev. Jenkin Lloyd Jones.

ASHAMED OF HIS SUPPORT.

An Old Time Maine Rumseller Disgusted With the Red Noses.

An old gentleman who was in trade in a Kennebec village for more than half a century used to relate an anecdote of a business rival who was a famous liquor seller in the days when "everybody kept it." The temperance agitation of 1844 had changed the notions of many persons in Maine as to the propriety of selling liquors, and at length the matter of for or against the traffic came up for a vote in town meeting.

The seller alluded to was very strenuous in his opposition to all restraint in his business and labored heartily with the voters to resist the encroachment on their rights. But in the course of the vote it became necessary to have a division of the house. All for the traffic went to one side of the room, all opposed to the other. The common use of alcoholic drinks had left its mark upon the faces of its victims, and the crowd that assembled on one side of the townhouse to insist on their customary toddy was not so pretty as it might have been. To the surprise of every one the famous old seller, after a moment's hesitation, deliberately went to the temperance side.

"What are you over here for?" the astonished people began to question. "You don't belong here. That's your side over there." The old man looked around with disgust and retorted, "You don't suppose I'm going over there in that crowd of scabby noses, do you?" A look at the uncanny assemblage of his customers had appalled him.—Lewiston Journal.

Beer Does Not Conduce to Sobriety.

That beer has failed to change the record of intemperance is no longer doubtful. While the amount of beer consumed per capita today is vastly greater than it was at the close of the war it would be vain to argue that either this or any other country has grown in moderation. The promise held out that lager beer would eventually supplant the more fiery and destructive distillations, to the extent, at all events, of conducing to sobriety, has not been realized.—New York Advertiser.

Mental Faculties Paralyzed.

Forel of Zurich teaches that alcoholic intoxication, as affecting the nervous system, is conspicuous from the first, often after small doses. The excitement following the first glass is the effect of a paralyzation of the complicated checking apparatus which usually controls instincts, impulse and thoughts. Mentally alcohol paralyzes, in the first line, the highest, most complicated and finest conceptions of reason and dictates of conscience. He states that chronic alcohol poisoning produces mental paralysis. Psychopaths, or nervous people, are extremely susceptible to the narcotic action of alcohol in disease as well as in health, even when the disease is not of alcoholic origin. Very small doses of alcohol will, in such persons, give rise to considerable phenomena of alcoholic poisoning. He has seen severe delirium tremens after such comparatively small quantities as 1½ to 2 quarts of cider daily.—Exchange.

SABBATH SCHOOL.

LESSON XI, THIRD QUARTER, INTERNATIONAL SERIES, SEPT. 13.

Text of the Lesson, II Sam. xxii, 40-51. Memory Verses, 47-50—Golden Text, II Sam. xxii, 2—Commentary by the Rev. D. M. Stearns.

40. "For thou hast girded me with strength to battle. Them that rose up against me hast thou subdued under me." The whole of this chapter is repeated in the book of Psalms as number 18, the Holy Spirit thus calling special attention to this portion of His writings through David. In chapter xxiii, 1-3, it is written that whatever the sweet psalmist of Israel spake it was the Spirit of the Lord speaking by him. It is well for us when we recognize the whole Bible as written by the Spirit of God for our benefit. Verse 1 of this chapter says that David spake these words unto the Lord when delivered from Saul and all his enemies. In this first verse of our lesson and throughout the psalm he acknowledges that God had done everything for him.

41. "Thou hast also given me the necks of mine enemies, that I might destroy them that hate me." There are many things in the Psalms which the church cannot appropriate or apply to herself. It is not for us to have the necks of our enemies or destroy those that hate us. These things are peculiar to Israel and to the King of Israel, the Son of David, when he shall come in His glory to destroy Israel's enemies and establish the kingdom. Our mission as members of the body of Christ is to suffer meekly even for well doing; to be cast out, hated and killed for His sake, and yet to take it all patiently.

42. "They looked, but there was none to save, even unto the Lord, but He answered them not." As it is written in Mic. iii, 4, "Then shall they cry unto the Lord, but He will not hear them, as they have behaved themselves ill in their doings." And in Prov. i, 28, "Then shall they call upon Me, but I will not answer; they shall seek Me early, but they shall not find Me." Those who seek simply from fear and only because they dread His judgments may not expect to be heard. But see the contrast in Jer. xxix, 13.

43. "Then did I beat them as small as the dust of the earth." See a similar figure in II Kings xiii, 7, and Mic. vii, 10. To be thoroughly subdued is very humiliating, but everything or person that is exalted against God must be brought low (Isa. ii, 11, 17). To be cheerfully subject and willing to be subdued for God's glory is very blessed, and it is the privilege of every believer to be as clay in the hands of the potter for God's glory and for our highest good (Isa. lxiv, 8).

44. "Thou hast also delivered me from the strivings of my people." Some of these strivings are included in the long wars between the houses of Saul and David and the later strifes throughout all the tribes of Israel (chapters iii, 1; xix, 9). Trouble from enemies without is bad enough, but trouble within a nation or church or family is much worse. Yet from all He is able to deliver. When he speaks of being head of the nations and a people whom he knows not serving him, we think of the sure mercies of David of Isa. lv, 3-5.

45. "Strangers shall submit themselves unto me. As soon as they hear they shall be obedient unto me." This also makes us think of Messiah's reign when "they that dwell in the wilderness shall bow before him, and his enemies shall lick the dust" (Ps. xxii, 9). Sons of strangers shall build up Zion's walls, and their kings shall minister unto Israel (Isa. lx, 10). The word "submit" is in the margin rendered "lie or yield feigned obedience." It is the same in Ps. lxvi, 3, and margin, and points to those who in the millennial reign of Christ will only be nominally subject and will follow the devil when he is loosed from the pit (Rev. xx, 7-10).

46. "Strangers shall fade away, and they shall be afraid out of their close places." They shall move out of their holes like worms of the earth. They shall be afraid of the Lord our God and shall fear because of thee (Mic. vii, 17). It shall be a firm rule, as with a rod of iron, and those who have evil in their hearts shall fear to do it because of the swift judgments that shall be sent on evildoers. The awful judgments of the tribulation period shall not soon be forgotten.

47. "The Lord liveth, and blessed be my rock, and exalted be the God of the rock of my salvation." In the Lord Jehovah is the Rock of Ages' strength (Isa. xxvi, 4, margin). He is the God of truth, the living God, the King of eternity. At His wrath the earth shall tremble, and the nations shall not be able to abide His indignation (Jer. x, 10, margin).

48. "It is God that avengeth me and that bringeth down the people under me." It was one of the blessed habits of David's life to see and acknowledge God in everything. When he had Saul in his power and might easily have slain him, he preferred to leave him to God. When Absalom drove him from his throne, he said, seeing God's hand in it, "Let Him do to me as seemeth good unto Him." When Shimei cursed and stoned him, instead of letting Abishai kill him, he said that if the Lord wanted him to endure this he would not even ask why (I Sam. xxvi, 10; II Sam. xv, 26; xvi, 10).

49. "Thou also hast lifted me up on high above them that rose up against me. Thou hast delivered me from the violent man." In the morning of the resurrection, the morning without clouds (chapter xxiii, 4), the morning when God shall help Israel (Ps. xlvi, 5, margin), when the upright shall have dominion over the wicked (Ps. xlix, 14), when our Lord shall come in His glory and by the brightness of His coming destroy that wicked one, the man of sin (II Thess. ii, 3, 8), then shall we see the complete fulfillment of these things of which David sang and of which he in his own experience had remarkable but only partial fulfillment.

50. "Therefore I will give thanks unto thee, O Lord, among the heathen, and I will sing praises unto Thy name." God's purpose with Israel in the past and in the future is the same, and that is to make Himself such a name through them in the eyes of all nations that all nations may turn to and submit to the one living and true God for their good (Josh. iv, 24; II Sam. vii, 23, 24; Ezek. xxxvii, 27, 28; Rom. xi, 12, 15).

51. "He is the tower of salvation for his king and showeth mercy to His anointed, unto David and to his seed forevermore." While David was his anointed, he was a type of the Messiah, Son of David, in whom all the promises will surely be fulfilled. The New Testament begins and ends with the Son of David (Math. i, 1; Rev. xxii, 16), for it begins and ends with Israel and the kingdom of God on earth. The sure and everlasting covenant of God was David's comfort in his dying hour (chapter xxiii, 5). There is nothing so sure as the promises of God.

HISTORY OF A WEEK.

Tuesday, Aug. 25.

Charles Potter, a famous guide of the Maine woods, was shot and killed by Charles T. Russell, who mistook him for a bear.

Ground has been broken for the new university library of Princeton college. The building will be about 200x180 feet, four stories high, and will cost $598,000. Henry M. Potter, of New York city, is the architect.

The total assessed value of South Dakota for 1896 is $119,391,156, a falling off of $2,359,995, mostly on real estate.

The house in which James G. Blaine was born and spent his boyhood, at West Brownsville, Pa., has been torn down.

Wednesday, Aug. 26.

Forty persons were poisoned by eating ice cream which had been made in a rusty can at a party at Muncie, Ind.

Ingraham W. Price, a farmer near Newark, O., is dead after living three months with a broken neck.

Paris china collectors are laughing over the French government's action in presenting to Li Hung Chang, who knows something of really artistic porcelain, the regulation pair of blue and gilt Sevres vases.

Thursday, Aug. 27.

Texas fever, the dread of cattlemen, has made its appearance among the stock of the milk dealers of Clyde, Morton Park and other Chicago suburbs along the line of the Chicago, Burlington and Quincy railroad. Eight cattle have died and several others are in a bad condition.

Archbishop Begin, of Quebec diocese, has issued to his clergy a circular approving the anti-Masonic conference which meets next month in Trente, in Austrian Tyrol. He denounces Freemasonry as the "infernal sect" and a "diabolical organization."

Nicolas Rudinger, the professor of anatomy at Munich university, is dead. He was born in 1832 and was the author of a number of valuable works upon anatomical subjects.

The czar and czarina have left St. Petersburg on their way to Vienna. Their majesties were accompanied by a numerous suite.

Friday, Aug. 28.

The failure of the firm of John Bloodgood & Co. has been announced on the New York Stock Exchange.

Obituary: At Atlantic City, N. J., Judge Arthur McArthur, 81. At Mt. Carroll, Ills., William Finlayson, 84. At Mason City, Ia., Judge W. E. Thompson.

The St. James' Gazette, commenting on the publication of the latest Venezuelan Blue Book, says it regards the step as an indication that the Marquis of Salisbury, contrary to a recent assertion, does not intend to submit to arbitration the territory inside of the Schomburgk line.

Patrick Henry, while camping near Moberly, Mo., found $4,000 in gold buried in a tea-kettle.

Otis Hall, a Rockville, Ind., jeweler who suffered from a persistent headache, took poison and died.

The British secretary of state for the colonies, Joseph Chamberlain, and Mrs. Chamberlain are passengers on the steamship Teutonic to New York.

Saturday, Aug. 29.

The city council of Kansas City has enthusiastically passed a resolution extending to Li Hung Chang an invitation to visit that city.

Premier Ito, who is also minister for the interior and secretary of the Japanese cabinet, has resigned.

Sterling Elliot, president of the League of American Wheelmen, has been asked to resign by members of the Utah division of the L. A. W. because of "sound money" views recently expressed in the L. A. W. Bulletin.

The net earnings of the Chicago, Burlington and Quincy railway for the month of July were $93,822.63, against a deficit of $10,360.41 for the same month last year.

A dispatch received at Paris from Constantinople says that the sultan has sanctioned the scheme of the powers for the settlement of the Cretan question.

The house used as headquarters by General R. E. Lee during the battle of Gettysburg has been destroyed by fire.

Monday, Aug. 31.

The treasury Saturday lost $57,100 in gold coin and $10,400 in bars, which leaves the true amount of the gold reserve $101,-$93,075.

Miners at Johnson's Crescent mines, West Virginia, are on a strike against a 5-cent reduction on the ton, making the price 30 cents.

A dispatch from Zanzibar says is is estimated that 100 natives were killed during the bombardment of the palace.

The police of Berlin and Silesia, during the past fortnight, have expelled a number of Russians suspected of nihilism and a number of others are under strict surveillance. This is to protect the czar during his visit to Germany.

According to the Deutscher Handels Archiv, Germany's import of American cattle and meat products during the past year was much smaller than during the preceding one.

Herr Barth, a member of the German reichstag, has sailed for the United States on board the Havel, in order to study the political situation in America, especially the currency fright.

Reed to Stump the Prairie State.

Chicago, Aug. 31.—Thomas B. Reed's voice will be heard in Illinois early in October. He will make four speeches in the state for McKinley and "sound money."

THE MARKETS.

New York Financial.

NEW YORK, Aug. 29.

Money on call nominally 6 per cent.; prime mercantile paper, 7@8 per cent.; sterling exchange steady, with actual business in bankers' bills at 483½@484 for demand and 482@482¾ for sixty days; posted rates, 482½@485 and 484½@486; commercial bills, 481.

Bar silver, 66¼; Mexican dollars, 51⅝.

United States government bonds firm; new 4's registered, 112½; do. coupons, 112¾; 5's registered, 108½; do. coupons, 108½; 4's registered, 104½; do. coupons, 106; 2's registered, 91½; Pacific 6's of '97, 100.

Chicago Grain and Produce.

CHICAGO, Aug. 29.

Following were the quotations on the Board of Trade today: Wheat—August, opened 56¾c, closed 56¼c; September, opened 56⅞c, closed 56⅝c; December, opened 60¼c, closed 60⅛c. Corn—August, nominal, closed 20⅞c September, opened 20¾c, closed 20⅞c; May, opened 25¾c, closed 25⅝c. Oats—August, nominal, closed 16c; September, opened 16½c, closed 16½c; May, opened 19½c, closed 19½c. Pork—September, opened $5.60, closed $5.62½; October, opened $5.65, closed $5.70. Lard—August nominal, closed $3.35; September, opened $3.35, closed $3.35.

Produce—Butter: Extra creamery, 16c per lb.; extra dairy, 14c; fresh packing stock, 7@7½c. Eggs—Fresh stock, 11½c per doz. Poultry — Turkeys, 8@10c per lb.; chickens, hens, 7c; spring chickens, 9c; roosters, 5c; ducks, 8½@9c; geese, $4.00@6.50. Potatoes—Early Ohio, 18@20c per bu. Honey—White clover, 13@14c per lb.; broken comb, 9@10c; extracted, 5@6c. Apples—Red stock, 75c@$1.15 per bbl.; green stock, 50c@90.

Milwaukee Grain.

MILWAUKEE, Aug. 29.

Wheat—No. 2 spring, 56¾c; No. 1 northern, 59c; December, 60c. Corn—No. 3, 22½c. Oats—No. 2 white, 19¼c; No. 3 do, 18¼@19¼c. Barley—No. 2, 30c; samples, 22@30c on track. Rye—No. 1, 33@33½c.

Detroit Grain.

DETROIT, Aug. 29.

Wheat—Cash white, 61¾c; cash red, 61¾c; August, 61¼c; September, 61¾; December, 65¾c.

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1 Pegging Awl, complete.
1 Wrench for above.
1 Stabbing Awl, complete.
1 Shoeknife.
1 Shoehammer.
1 Bottle Rubber Cement.
1 Bottle Leather Cement.
1 Harness and Saw Clamp.
1 Ball Wall.
1 Ball Shoe Thread.
1 Bunch Bristles.
4 Harness Needles.
1 Soldering Iron.
1 Bottle Soldering Fluid.
1 Box Rosin.
1 Bar Solder.
1 Directions for Use.

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ILLINOIS MELANGE.

ITEMS OF SPECIAL INTEREST TO OUR OWN PEOPLE.

Some of the Principal Happenings of the Week Reported by Telegraph and Placed for Convenience of Our Readers—Matters of Interest.

Springfield, Ill., Aug. 26.—The state board of equalization has received returns from various county assessors of the state. From these returns the following facts are culled: Value of land (acre property), $329,469,007; town and city lots, $27),298,-272; railroad property, assessed in counties, $2,005,298; personal property, $120,-428,916; all other property, $731,201,463.

The appraised average value of 28,761,-649 acres of improved land was per acre, $10.65; 5,825,119 acres, unimproved, per acre, $4; 652,538 improved town and city lots, average per lot, $368.82; 842,988 unimproved, $45.82. The lowest appraisement of improved lands is in Hamilton county, $2.86 per acre; the highest in Cook county, $17.98 per acre.

ALTGELD REPLIES TO FORMAN.

Denies in Toto All the Charges Made by the Congressman.

Springfield, Ills., Aug. 28.—Governor Altgeld last night gave out an open letter addessed to ex-Congressman Forman, in reply to the recent letter from ex-Congressman Forman to him, making charges against his integrity. He terms the letter of Forman as being made up of malicious, false and slanderous trash, which has been repeatedly published and branded as false and malicious, and does not call for any further notice. "But as you are trying to pose before the public," the governor says, "you should step out of the shadow into the sunlight and experience a new sensation."

He brands every allegation Forman makes as false and malicious, and states that Forman knew he was stating falsehoods when he wrote the denunciatory letter. He says: "If you knew nothing about the facts and simply allowed your political disappointment to lead you into this step, then you did a thing that was cowardly."

The governor roundly scores Forman for dragging into his vituperations John M. Lanehart and ex-State Treasurer Ramsay, both dead, charging that Forman had not the nerve to make the charges while they lived.

In conclusion the governor says: "If I cannot look with respect on the commission by virtue of which I exercise the functions of office then I do not want to hold it; if I cannot look honest men in the face then I do not want to be governor of Illinois, and I repeat what I have heretofore told you, that if my election depends upon your vote then I do not want it."

YOUNG GIRL KIDNAPED.

Fannie Thompson of Warren County, Ill., Stolen from Her Home.

Monmouth, Ills., Aug. 29.—Two unknown men abducted Fannie Thompson, aged 16, from her home in the southeast part of the county, and all efforts to trace the missing girl are fruitless. One of her captors is supposed to be Nola Booth of Swain Creek, who served a term in the penitentiary for opening switches on the Burlington tracks.

Booth, it is said, went to the girl's home last Monday and said he wished to employ her as a domestic at his home. She got into the buggy and he drove rapidly away. A second man got into the buggy a few rods away from the house, when the girl became frightened and began to scream. Her cries were smothered before those who heard them realized what was taking place. Nothing has been heard of her although officers are scouring the country to find her.

Gov. Altgeld Begins Campaigning.

Springfield, Aug. 31.—Governor Altgeld opened the political campaign at Girard Saturday. The little city was beautifully decorated. Delegations were present from many other cities, and farmers came in for twenty miles around. Governor Altgeld arrived at 10 a. m., escorted by the Bryan and Altgeld Silver club, of Springfield, and received a tremendous ovation. A procession of marching clubs, 5,000 strong, escorted him to the public square, where after dinner he addressed an audience of between 15,000 and 20,000 people. The governor was listened to attentively and cheered most enthusiastically.

Illinois Crop Report.

Illinois—The week has been unfavorable in most of the southern counties, but elsewhere it has been favorable and late corn has been making rapid progress and will require ten days or two weeks to be safe from frost injury. Early corn is being cut in all parts of the state and a large crop is promised. Fall pastures, late potatoes and gardens are good except in southern section. Broom corn cutting has begun in Henry county.

State Notes.

The DeWitt (Ills.) county fair opened at Clinton with an attendance of 2,500.

William Finlayson, the oldest railroad conductor in the United States, died at Mount Carroll, Ills. He was 84 years old and ran on the first railroad train in the country.

William Marshall, of Saratoga, Ills., aged 76, and Mrs. Mary E. Lang, of Peoria, Ills., aged 72, were married by Squire Monahan at Lacon, Ills. Both are wealthy.

The 6-year-old daughter of Joseph Amidon, of Bement, Ills., was run over and instantly killed by a team of runaway mules. The little girl was riding her tricycle.

Miss Bernice Springer of Elgin, Ills., died at Sherman hospital, aged 22 years. Her death was the result of her accidental shooting. A delicate sugical operation was necessary and she never recovered from the shock.

Statistics furnished by Secretary of State Taylor show that there were 4,069 divorce suits brought in Ohio in the last year.

One Railway Absorbs Another.

Waterloo, Ia., Aug. 28.—Papers were filed here yesterday transferring the Cedar Falls and Minnesota railroad to the Dubuque and Sioux City Railroad company. A trust deed was executed to the United States Trust company, of New York, for $4,375,000. The line is seventy-nine miles long and extends from Waterloo to Lyle, Minn. It was sold under foreclosure.

Bombarded the Palace.

Washington, Aug. 28.—The State department has received the following cablegram from Consul Dorsey Mohun at Zanzibar: "Khalid Bin Bargash, refusing to surrender, the palace was bombarded by the English fleet at 9 o'clock yesterday morning and totally destroyed. Many were killed. The khalid took refuge in the German consulate.

[The Sultan of Zanzibar died Tuesday and Said Kahlid usurped authority at once and seized the palace. The sultanate is under British protection.[

Slight Frost in Iowa.

Waterloo, Aug. 28.—A slight frost was noticeable in low exposed places of this section yesterday morning. No damage resulted.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Aug. 24 to Aug 29:

H Huntington, S Mathew, T A Boyd, Wm G Moyer, H P Marks, Geo Swanson Jr, Wandell Vine, Mrs Hannah Pallister, Addie L Brewer, M A F Tapley, Rev W B Stoddard, J W Krasely, D Hopson, J T Cullor, M L Worcester, Wm G Addington, Wm Barnes, J P Stoddard, Mrs Emma B Ross, Rev P B Williams.

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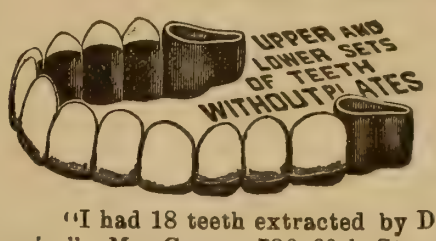

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A CAMPAIGN OF EDUCATION.

A League Organized For Discussing Important Questions—Its Plans.

HEADQ'TERS OF THE ANTIINTEREST LEAGUE, 1408 CURTIS STREET, DENVER, July 20.

The question how to make an educational campaign on economic lines effective is one that has often troubled reformers. Money and other reforms, which go to the root of the labor problem, have a rich and abundant literature. Besides there are a number of writers who thoroughly understand these questions and are willing to expound them. But even with the teachers in accord, how to find pupils in sufficient numbers to make it worth while would be the next difficulty. With the object of bringing the two together, I wrote letters to a number of reform writers asking them what they thought of a society for the purpose of spreading anti-interest teachings and would they help. Their answer was that they would do it gladly.

I then sent letters to prominent men in the American Federation of Labor, the Knights of Labor, the Populist party, the American Railway union and the Farmers' Alliance asking them if they would help an anti-interest league? The replies were very encouraging. Many of these men are editors of papers and thus can reach many people. The league was then organized and a committee selected to edit a column of matter for such papers as had promised to receive it. Enough have already promised space to enable us to reach 200,000 readers, and it is expected that many papers will give us space which we have not had time to ask.

The lack of success with movements like this in the past has been caused by a lack of continuity and persistence. They come into being with a deal of enthusiasm; this soon cools, leaving the more active workers discouraged. Nowhere is the fable of the hare and the tortoise more applicable than in work of this kind, for in this work of all others must we make haste slowly. The process of winning over a people to a new idea must of necessity be a gradual one, and the plans should be laid with this very important fact always in view.

In the discussions that are to follow money will be the principal subject, but it will not be the only one. Being the first in importance, and since there is not much knowledge regarding it, a great deal of space can be profitably devoted to it.

The question of interest has been considered only of importance to the actual borrower or lender, but, as we will try to show, it is much more farreaching. Every producer and every laborer, whether possessing capital or not, is affected and exploited by interest. So important is this question that one can safely say were there no money monopoly and no interest paying here would scarcely be an economic question to solve. In the discussions which are to follow the question will be examined from every possible standpoint. The league will do all it can to encourage an interchange of views between all schools of reform, and it will at all times be ready to defend the theory that interest on money can have no placein an equitable system, and it will challenge all schools to prove the contrary. HENRY COHEN, Secretary.

New York Convict Labor.

Secretary Sherman of the New York state prison commission has submitted to the commission a report reviewing the methods which are to be adopted to keep convicts at work after Jan. 1 next. The constitution provides that after that time the product of the work of the inmates of penal institutions shall not come in competition with outside labor. The plan of the commission is to employ convicts in manufacturing articles for use by the inmates of all public institutions in the state.

In this report Mr. Sherman says:

"One-half of the prison population is affected by the new constitution, numbering 1,844. Of the 1,257 inmates in the Elmira reformatory 542 are employed on productive industries. The New York county penitentiary inmates are now employed as contemplated by the constitution, and convicts of Kings county penal institutions can be similarly employed. The total daily average number of inmates in the five penitentiaries, leaving out New York county, for the year ending Sept. 30, 1895, was 3,612—3,412 males and 200 females. The number employed on productive industries was 1,967."

The Subsidized Press.

You remember that we were arrested a year ago for obstructing the mails. We put the general managers on the stand and made them admit their organization. You remember that very soon after that salaries were reduced. That was what our lawyer discovered that these roads had agreed to do.

Then there was the fact that a juror was sick. We wanted to go on with 11 men, but the managers objected. Why? They wanted to have that trial die a natural death. Why? Because there was evidence enough to send every one of them to the penitentiary.

Now, only a short time ago a very small dispatch stating the fact that my trial had been stricken from the dockets appeared in the papers in a very obscure place where it was hard to find it. Now, if it had been to the effect that additional evidence had been found against Mr. Debs, you would have found it under a big head on the first page.—Eugene V. Debs.

Cotton Mills Shut Down.

Twelve mill corporations, operating 853,025 spindles and employing 8,020 operatives, who earn about $56,000 weekly, are idle today, says a Fall River dispatch of July 6, and this is the first real experience with a shut down of the mills that before Labor day will have cost the city about $1,000,000.

The business depression which has resulted in the agreement of 69 out of 81 mills to shut down for four weeks will cost the city a sum that cannot be accurately placed. If, as it now seems likely, 5 out of the 12 mills that are not in the agreement find it necessary to come in, the loss in wages and consequent loss to general business will come much nearer and may exceed the amount above stated.

The United States is a consumer of the product of the local mills, and since orders for print cloths have failed to come in from the west for the usual amounts since the business unrest there have been piled upon the local market 1,713,000 pieces of print cloths, nearly two months' production of the local mills. With the surplus has come the lowest market price ever offered for prints, 2 7-16, and it is therefore necessary, since cloth cannot be made for that figure, to shut down the mills and clear away the surplus in order to create a demand and get prices which will permit a profit for moving goods.

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VIII. A Better Supping.
IX. The More Excellent Way.
X. A Better Life.
XI. A Deeper Salvation.
XII. A Greater Privilege.

XIII. The Better Resurrection.
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"The Blue Degrees are but the outer court of the Temple. Part of the symbols are displayed there to the initiate, but he is intentionally misled by false interpretations. It is not intended that he shall understand them, but it is intended that he shall imagine that he does understand them. Their true explanation is reserved for the Princes of Masonry."—Albert Pike, Grand Commander of the Supreme Council, Sovereign Grand Inspectors-General, in "Morals and Dogma," page 819.

JOHN MARSHALL, *Chief Justice, in a Letter to Edward Everett, July* 22, 1833, *said of Freemasonry:* "That the institution ought to be abandoned, as one capable of producing much evil, and incapable of producing any good which might not be effected by safe and open means."

CHARLES P. SUMNER, *father of the Senator, and a renouncing Mason:* "Masonic engagements, whether they are called oaths, obligations, or promises, ought never to be made. They are not sanctioned by law and are not obligatory. They make it a Masonic crime to divulge that which the good of the community requires should not be concealed."

HON. SAMUEL DEXTER, *in an Open Letter to the Grand Master of Mass.*, 1798: "If there be no very important reason for upholding Masonry at a moment like the present, there *is* a reason against it. The system of the destroyers of human virtue and happiness is to undermine in the dark the castle that cannot be carried by storm. Secret agency has overthrown all the republics of Europe, and an extended, secret, leveling, self-created society, without any valuable object of pursuit, and embracing bad characters as well as good, cannot be the subject of approbation of an anxious patriot."

GEORGE WASHINGTON. *Rev. Ezra Styles, D.D., in the "Philadelphian," July* 23, 1830: "Hitherto I have neither advocated nor opposed Masonry, unless it be in the relation of a conversation between General Washington and Governor Jonathan Trumbull the second, which the latter more than once repeated to my father. The latter, when *aid de camp* to the former, asked him if he would advise him to become a Mason. General Washington replied, 'that Masonry was a benevolent institution, which might be employed for the *best* or *worst* of purposes; but that for the most part it was merely *child's play*, and that he could not give him any advice on the subject.'"

GOVERNOR RITNER, in response to a communication from the Legislature of Pennsylvania, prepared a vindication of General Washington from the stigma of adherence to secret societies, in which he proves from authentic documents:

1. That in 1768 Washington had ceased regular attendance on the lodge.

2. That in 1798, shortly before his death, his opinions were the same as thirty years before when thirty-six years old.

3. That he was never "Grand Master" or "Master" of any particular lodge.

4. That in 1781, as appears by the record of King David's lodge, Newport, Rhode Island, it was not agreeable to Washington to be addressed even as a private Mason.

5. That all the letters said to be written by Washington to lodges *are spurious.*

THANKS TO WASHINGTON.—Edward Livingston was the General Grand High Priest of the General Grand Royal Arch Chapter of the United States and the great Masonic champion of his day, and Andrew Jackson was also a high Mason. In view of Washington's *non-affiliation* and his farewell address there can be little doubt that General Jackson and Edward Livingston considered Washington a seceded Mason. The following is an article published in 1830 in the *Pennsylvania Intelligencer*, which is an evidence of striking import:

"*Who opposed a vote of thanks to Washington?*—When General Washington retired to private life, Congress passed resolutions giving thanks to this great man. Only three men were found in Congress at that day, that voted against these resolutions. One of these three is now dead, and we do not wish to disturb his ashes. The grave should cover the foibles of all men. But there are two men now alive, whose names are on the journals of Congress, denying the poor pittance of a vote of thanks to Gen. Washington. *We ask who these two men are.*

"We have asked this question without expecting an answer from those to whom it is addressed. But there is no reason why our readers should not be gratified with the fact. Let the journals of Congress reply—'They are Andrew Jackson and Edward Livingston!!'"

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M'KINLEY ACCEPTS.

HE BEGINS HIS LETTER WITH FREE SILVER

To Which He Is Unalterably Opposed, and Says Protection Is of Supreme Importance—Brief Notes of the Gold Democratic Conventions.

Canton, O., Aug. 27.—Major McKinley's letter of acceptance was issued yesterday. It is a plain, practical and strong presentation of the principal issues of the pending campaign from a Republican standpoint, of easy comprehension by all readers. It is devoted principally to the discussion of what he considers the three great questions of the campaign—honest money, protection and reciprocity. About one-third—the first—of the message is devoted to a consideration of the free silver question. He announces that he is unalterably opposed to any such policy.

Proposes no New Policy.

He holds that the Republican position in the pending campaign is no "new departure," but that its proposition to maintain gold and silver coin at a parity has been the unbroken policy of the Republican party since in 1878. He says it has inaugurated no new policy. It will keep in circulation and as good as gold all of the silver and paper money which are now included in the currency of the country. It will maintain their parity. It will preserve their equality in the future as it has always done in the past. It will not consent to put the United States on a silver basis, which would inevitably follow independant free coinage. It will oppose the expulsion of gold from our circulation.

No Classes in This Country.

He says that the farmers and laborers would suffer most by the adoption of free silver. The silver question, in his judgment, is not the only issue affecting our money in the pending contest. He considers the declaration of the Democratic and People's parties for unlimited, irredeemable paper money as a most serious menace to our financial standing and credit. He condems as "in the highest degree reprehensible" all efforts to array class against class, "the classess against the masses," section against section, labor against capital, "the poor against the rich," or interest against interest.

He considers protection as an issue of supreme importance and observe that while "theperil of free silver is a menace to be feared, we are already experiencing the effect of partial free trade. The one he would avert, the other corriect. He recommends the immediate restoration by congress of the reciprocity sections of the tariff law of 1896 with much amendments, if any, as time and experience sanction as wise and proper. He discussed foreign immigration briefly and favors legislation that will prevent the coming here of all who "make war upon our institutions," or profit by public disguiet and turmoil. He favors liberal pensions for the soldiers and sailors, and no steps backward in civil service reform.

CONVENTION DOINGS SUMMARIZED.

Gold Standard Democrats Continue to Name Their Delegations.

Chicago, Aug. 27.—The political convention is a daily ocurrence these days and following is given what happened in that line yesterday: At Saratoga, N. Y., the Republican state convention was brought to a close by the nomination of Frank S. Black of Troy for governor, T. L. Woodruff of Brooklyn for lieutenant governor and I. C. Vann of Syracuse for appeal court judge.

At Milwaukee the convention of Republican clubs elected D. D. Woodmansee, of Ohio, president of the league on a very close vote. Detroit was chosen for the next place of meeting. M. J. Dowling, of Illinois, was elected secretary. The convention came to an end last night with a rousing meeting at which speeches were made by several popular speakers.

At Bay City, Mich., the tripartite fusion was accomplished, the new party being called the "Democratic People's Union Silver party. Later the Populists and Silver men met in convention and nominated a state ticket as follows: Governor, Charles R. Sligh (Republican silver), Grand Rapids; lieutenant governor, Justin R. Whiting, St. Clair; treasurer, Otto E. Karste, Ironwood; auditor, Alfred E Cole, Fowlerville; attorney general, Alfred J. Murphy, Detroit.

The Iowa gold Democracy met at Des Moines and chose delegates to Indianapolis.

At Milwaukee the Wisconsin gold Democrats concluded not to name a state ticket at this time, but selected delegates to the Indianapolis convention. Vilas made the speech of the meeting.

The convention of gold Democrats at St. Louis yesterday adopted a platform indorsing President Cleveland's administration and the Democratic platform of 1892 and protesting against a currency which would ruin the country, at the same time favoring the use of both gold and silver by international agreement. Twenty-two delegates to the Indianapoiis convention were named. A full state ticket will be nominated today.

Secretary Morton positively refuses to allow his name to be presented to the Indianapolis "sound money" convention as the candidate of the Nebraska delegation for president on the national "sound money" ticket. Among some of the Nebraska delegates Henry Watterson is strongly spoken of for president.

The two wings of the Idaho Republicans met in separate conventions at Boise yesterday and effected permanent organizations. It is believed that they will nominate ex-Congressman Sweet for governor.

Thomas Updegraff was nominated by acclamation as his own successor as congressman from the Fourth Iowa district.

Two hundred and fifty school teachers of Stark county, O., visited Major McKinley at Canton and felicitous speeches were exchanged.

Maryland gold Democrats met at Baltimore and selected a delegation to attend the Indianapolis convention.

Michigan gold Democrats nominated a a full state ticket and electors and sent a full set of delegates to the Indianapolis convention, Sept. 2. The ticket is: Governor, Rufus Sprague, Greenville; lieutenant governor, A. B. Eldridge, Marquette; secretary of state, L. L. Boice St. Clair; treasurer, Wilder D. Stevens, Grand Rapids; auditor, Irving W. Conkey Berrien; land commissioner, A. M Tucker, Jackson; attorney general, Cyrus E. Lothrop, Detroit; superintendent of public instruction, William Heap, Muskegon; member of board of education, John S. Taggart, Shiawassee.

SITUATION AT ONTONAGON.

Order Restored but the People Are in Need of Something to Eat.

Green Bay, Wis., Aug. 26.—Ontonogan, Mich., was entirely destroyed by fire yesterday afternoon. Of a city of about 2,000 population not a single house is left standing. Among the property destroyed is the extensive plant of the Diamond Match company and 60,000,000 feet of lumber in the yards. A conservative estimate of the loss is $1,500,000. No lives were lost at the latest reports. Communication was cut off at 5 p. m. Fire had been burning in the woods southwest of the city for two weeks. They were nearly out when a southwest gale Monday and yesterday swept them upon the town.

Milwaukee, Aug. 31.—Quartermaster General Zwietusch, of the Wisconsin National Guard, who went to Ontonagon, Mich., with tents and other supplies for the 2,000 people made homeless by the fire last week, has returned from the burned town. His statement bears out fully all that has been told of the destructiveness of the fire and the want and suffering that resulted. People are living in tents, sleeping under the forest trees. or in hastily constructed "shacks." The supply of food on hand will last two days.

There are no cooking stoves in the town with which to prepare food, and it must be cooked in open air fires or eaten as it is sent by relief committees. Quiet has been fully restored by the city marshal and a large force of assistants, aided by the relief committee, and there will be no necessity of calling out troops. Hundreds of people are leaving for other towns as rapidly as they can secure transportation. The county records in the court house vault were all destroyed.

ILLINOIS DEMOCRACY.

Gathers in Convention to Name a State Ticket and Do Other Business.

Chicago, Aug. 26.—The gold Democratic state convention was called to order in Battery D armory at 12:30 p. m. yesterday.

The convention nominated the following state ticket: For governor, John C. Black; lieutenant governor, Chester A. Babcock; secretary of state, Charles S. Wiley; auditor, F. E. W. Bruck; treasurer, Edward Ridgely; attorney general, William S. Forman; trustees of the state university, S. H. Busey, C. E. Babcock and August Niehaus. The convention was bitterly against Governor Altgeld and the Chicago platform, and had no hesitancy in declaring its position. The platform omitted any reference to Altgeld, but is uncompromisingly for the gold standard.

Edward C. Hegler, of La Salle county, and Rudolph Brand, of Cook county, were chosen for presidential electors. John M. Palmer, John C. Black, William S. Forman, John P. Hopkins, Ben Cable, H. S. Robbins, C A. Ewing, Roger C. Sullivan were elected delegates to Indianapolis.

INJURED IN A RAILWAY WRECK.

General Mix-Up of Trains in Which Eight Persons Are Seriously Hurt.

PITTSBURG, Aug. 25. — Eight persons were seriously hurt, of whom five have a bare chance of life, and fifteen others were more or less injured in a wreck on the Pittsburg and Western railway at Valencia station, twenty-two miles from Pittsburg. The train was the mail and the disaster was a double one.

Following are the worst hurt: Mrs. William Marsh, Talmadge, O., head and body badly cut and bruised, will probably die; Mrs. C. F. Hyle, Evans City, Pa., badly cut and bruised, very serious; George Houston, train dispatcher, Newcastle Junction, Pa., recovery doubtful; John Curry, Pleasantville, Pa., dangerously hurt; Mrs. William Morse, Lima, O., will probably die; D. Z. Schartz, Harmony, Pa., very serious; Mrs. Jennie Edenan, internally hurt, recovery doubtful; Garrett Culbert, Allegheny, slight chances of recovery. About fifteen others were more or less seriously hurt, but they refused to give their names.

It was a curious wreck. The mail train collided with a work train in this manner: The work train first ran into a freight train, and the grade being heavy, several cars of the work train ran back, colliding with the passenger train. The collision threw the cars over a steep embankment and a number of the passengers were caught in the wreck and seriously hurt.

GREAT DRY GOODS HOUSE FAILS.

The One A. T. Stewart Established and Which Made Him Rich.

New York, Aug. 27.—Hilton, Hughes & Co., the successors of A. T. Stewart & Co., have assigned. The brief announcement means that one of the most extensive dry goods firms in the world has failed. Among the banks in Wall street the failure is regarded as due to a gradual decline in business. The firm's credit for the last five years has been badly impaired and it is understood that very little if any of the firm's single-name paper is out. The firm has been taking stock for several weeks past and recently was understood to have received about $750,000, which has been used in reducing the liabilities of the firm. It is reported that Siegel, Cooper & Co. will take over the stock of Hilton, Hughes & Co.

MILD BOLT OF LIGHTNING

Strikes and Destroys by Fire the Iowa Institute for Feeble-Minded.

Glenwood., Aug. 31.—Fire caused by a bolt of lightning Saturday destroyed the State Institution for Feeble-Minded Children. There were 100 children in the building, but all were gotten out safely. The loss is $150,000. So little force was exerted by the passage of electrical fluid through the building that it was not for nearly twenty minutes after the lightning struck the building that the fire was discovered. The fire burned slowly, eating its way from the cupola downward. It was this fact, together with the lack of tall ladders and sufficient water presure, that prevented the Glenwood fire department from saving the building.

Two or three hours after the fire started a portion of the Council Bluffs department arrived, but too late to be of much service. The institution is one of the largest of its kind in the west. It had an attendance of about 500 inmates during the greater part of the year. Of the 100 inmates when the fire occurred fifty were asleep.

LI HUNG CHANG SEES CLEVELAND.

Complimentary Addresses Exchanged — A Banquet to the Celestial.

New York, Aug. 31.—Li Hung Chang, the distinguished Chinaman, was received by the president Saturday at the residence of William E. Whitney. Li was introduced to President Cleveland and then addressed him in words of friendship, compliment and courtesy, to which the president responded in similar terms.

Saturday night seventy ex-ministers to China gave the Chinese guest a banquet. He could not appreciate the dishes set before him, so he was given some Chinese dishes which he ate with a relish. He proposed one toast, saying: "Lift up your glasses and drink to the health of our old-time friends." He stipulated for a stay of only forty minutes and retired at the end of that time amid cheers.

Li Hung Chang spent yesterday quietly at the Waldorf. In the morning he received his old friend Colonel Foster, and afterwards a delegation of Mott street merchants paid their respects to the viceroy. In the afternoon Li Hung Chang visited Grant's tomb, on which he laid a wreath of flowers, winding up the day by a visit to the house of Col. Fred D. Grant, where he had tea and remained for an hour.

VENCEDOR BEHIND.

The Canadian Yacht Leads Nearly All the Way Around.

Toledo, Aug. 26.—The Canadian cup defender Canada defeated the Chicago challenger yesterday in the first race for the International trophies. The winner made the course in five hours and forty-nine minutes, or eleven minutes within the time limit. The race was for the most part a drifting match. There were occasional light breezes in which the Canada did the best work. Twice during the race there was a twelve-mile an hour breeze blowing. In this wind the Vencedor showed some gain over her rival, but there was not enough of that sort of weather for the challenger. The situation is that the Vencedor may win today if the wind blows more than twelve miles an hour. With a lighter breeze the Canada is almost certain to win and thus end the International race. The wind yesterday morning came up with the sun and the spirit of Toledo grew with the breeze.

Toledo. Aug. 27.—The Canadian yacht Canada defeated the challenger Vencedor yesterday and won the international race The Defender won by 26 seconds, time allowance after as pretty a yacht race as was ever sailed on Lake Erie.

Harrison Speaks at New York.

New York, Aug. 28.—With the words of McKinley's letter of acceptance on nearly every tongue, ex-President Benjamin Harrison acted as the eastern proxy of the Republican candidate last night and "struck the keynote" of the eastern campaign in a careful speech to 5,000 people. Half as many people as composed the audience were denied admittance because of the lack of room. The enthusiasm was great and the points of the speaker were received with hearty applause. The audience was a distinguished one and displayed its patriotism in every possible way. Indeed, the vast audience arose and sang the national anthem with ardor when the band played "America." The decorations of the auditorium were entirely of the American colors. Flags were in many hands.

Golden Wedding Celebration.

Effingham, Ill., Aug. 27.—Henry Dust and his wife Catherine celebrated their golden wedding at their home, near here, Tuesday. Father Lambert performed the marriage ceremony at St. Anthony's Catholic church, in this city, after which an all-day reception was held. Hundreds of their friends visited them, and many valuable presents were received.